

THE KOINE CONFESSION OF FAITH

I. Scripture

A. Inspiration

1. All of the Bible is given by inspiration of God and is thus without error. It is the very Word of God. It does not merely *contain* the Word of God, as though it also contained the erroneous words of men mingled with the perfect words of God. The doctrine of inspiration is the first principle from which all biblical doctrines are derived. Its truth is revealed to man by God. [*2Sa 7:28; 23:2; Psalm 12:6; 25:5; 111:7-8; 119:43,89; 138:2; Dan 10:21; John 17:17; Act 3:18; 1Co 2:4,12-16; 2Ti 2:15; 3:15-17; Heb 1:1-2; 2Pe 1:20-21; 3:15*]

2. There is no part of Scripture that contradicts any other part of Scripture. [*Psalm 19:7-9; 2Co 1:18-20; Heb 6:17-18*]

B. Preservation

It has been God's special care to providentially preserve the Bible whole and unblemished through every age. [*Deut 31:11; Psalm 12:5-7; 111:7-8; 119:152; Isa 40:8; 59:21; Act 15:21; Rom 3:1-4; Eph 2:20*]

C. Scripture Alone

1. Only the Bible is to be received as authoritative, to the exclusion of all other writings, because it is the only inspired Word of God. In it God has given His Church everything necessary for faith and practice. Christian's have no desire to add unto or take away anything from the Word of God; the doctrine within it is

most perfect and complete in all respects. God has not given any new revelations to His people other than that recorded in Scripture, and there is no unwritten tradition equal or superior in authority to the Scriptures. [*Deut 4:2; 11:18-21; 12:32; Jos 1:8; Psalm 19:7-11; Pro 30:5-6; Isa 40:6-8; Mat 15:5-9; Luke 16:31; Gal 1:10-17; 2Ti 3:15-17; 2Pe 1:3-4; Rev 22:18-19*]

2. Let all men and all religious doctrines, including this Koine confession, be judged by this standard alone. Let whatever is taught in any religious book or document by any man that is designed or intended to negate the Bible be rejected as a book or document that is actually inspired by God for our reproof and correction. [*Deut 13:1-4; Isa 8:20; John 7:24; Act 17:11; Gal 1:8-9; 1Jo 4:1*]

II. God

A. The Knowledge of God

1. God is an infinite being and is therefore impossible for finite beings to fully comprehend. [*Psalm 147:5, Job 37:6, 1Ki8:27; Job 9:10; Isa 40:28; 46:9; John 1:3; Act 17:24-25; Rom 11:33-36, 1 Sam 2:3, Isa 55:9, Hebrews 4:13, Matthew 10:30*]

2. However, God is not unknowable. He has purposed to glorify (opine) Himself among His people by imparting the fear of Himself to them; that is, causing them to understand His infinite glory, divine nature, and perfect attributes through the Scriptures. God does not give knowledge of Himself to certain of His regenerate people while withholding that knowledge from the remainder, for this would mean that God causes some of His regenerate people to incorrectly attribute their salvation to themselves, which would never be. [*Exodus 20:2-6; Psalm 40:3; 50:15; Pro 1:7; 2:5; 9:10; Isa 29:23; 38:19; 43:1-13,21; 45:20-25; Mat 13:11-12,16; John 8:32; 16:8-11; 17:3,6-7; Rom 6:17-18; 9:23-26; 10:2-4; 2Co 4:3-6; Eph 1:17-19; Phi 3:8; Col 1:4-6; 1Jo 5:20*]

3. In nature, God has revealed the knowable things concerning himself and His attributes so as to demonstrate men without excuse for their willful sin and disbelief. [*Psalm 19:1-6; Rom 1:18-21, 32*]

4. Since God is infinitely Holy and Just, then He cannot fellowship with anyone who has less than perfect righteousness. [*Exodus 20:5; Deut 4:24; 5:9; 27:26;*

Psalm 130:3; Isa 6:5; 28:17; Habakkuk 1:13; Mat 5:20; Rom 3:19; Gal 3:10; Heb 10:28-31]

5. To His people, God reveals Himself not only as a just, righteous, and holy God, but also as a loving, gracious, and merciful God. *[Exodus 20:5-6; 34:6-7; Deut 4:24-25; Psalm 85:9-11; 89:14; 130:4; Isa 45:21-22; Rom 3:26]*

6. The external means by which God thus reveals Himself to His people are the Bible and the preaching of the right-announcement. The internal means is the ministry of the Holy Spirit. Upon the arrival of Holy Spirit the entire world became a planet of convicts, that is, ones reproved (convicted) of sin (negative-testimony), because *[John 16:8; 17:8; Rom 1:16-17; 10:14-15; 1Co 1:21; Eph 1:13; James 1:21]*

7. God is a logical being, that is, the Logic is God, the Logic was in beginning toward God, and the Logic is, was, and shall always be being and the knowledge that He imparts to His people is according to that Logic. God's Logic is not subject to anthropologic; that is, Theo-logic can never be considered anything less than holy and righteous as He is holy and righteous. Wherefore, God is not paradoxical nor able or willing to negate Himself, that is, His Logic. *[Num 23:19; 1Sa 15:29; Psalm 61:7; 117:2; Isa 65:16; Mal 3:6; John 1:1; 1Co 14:7-9; 2Co 1:18-20]*

B. The Tri-unity (Tri-equality) of the Godhead

1. God has revealed in His Scriptures that He is a tri-united, tri-equal being: Father, Son, and Holy Spirit. Each member of the Godhead is eternal and equal. *[Exodus 3:14; Psalm 110:1; John 1:1; 5:18; 8:58; 10:30-33; Act 20:28; 1Co 10:9; 15:47; 2Co 3:17-18; 1Ti 3:16; Tit 2:13; Heb 1:3; 1Pe 1:2; Jud 4,20-21]*

2. Yet Scriptures do not teach the existence of three gods, nor do they teach one person manifesting himself in three different modes, but that there is one God existing in unity as three personal beings: A hypostatic union. *[Matt 28: 18-20; Deut 6:4; Mark 12:29; Gal 3:20]*

3. The Son is declared to be begotten by the Father by His resurrection and by His birth into this world, and the Spirit eternally proceeds from the Father and the Son. The Son is the Mono-genes from God His Father *[Isa 61:1; Mat 3:16; Luke*

4:18; John 3:16; 15:26; 17:5; Act 2:17-18; Rom 8:9; 1Co 2:10-14; 3:16; 2Co 3:17; Phi 1:19; 1Jo 4:9]

C. Divine Attributes

1. God is all-knowing, everywhere present, unchangeable, and not able to be limited. He existed before time began and will exist forever. Because of His infinite holiness, He is infinite in justice, righteousness, love, mercy, and grace. His infinite glory is manifested in these attributes. [Exodus 20:5-6; Num 23:19; 1Sa 15:29; 1Ki 8:27; Job 26:6-14; Psalm 44:21; 90:2-4; 103:17; 136:1-26; Pro 8:22-31; Isa 6:3; 57:15; Lam 3:22-23; Habakkuk 1:12-13; Mal 3:6; Jam 1:17; 1Jo 4:8]

2. God created the universe, the heavens and the earth: Indeed, He alone continues to providentially and actively uphold, control, and sustain them. [Gen 1:1-31; 8:22; Exodus 20:10-11; 1Sa 2:8; 2Ki 19:15; 1Ch 16:26; Neh 9:6; Job 9:5-9; 26:7-14; 28:24-27; 38:1-41:34; Psalm 8:3; 19:1; 24:1-2; 33:6-9; 74:16-17; 89:11-12; 90:2; 95:4-5; 102:25; 104:1-32; 121:2; 124:8; 136:5-9; 146:6; 147:7-9; 148:3-12; Pro 3:19-20; 8:23-31; 30:4; Isa 40:26-28; 42:5; 44:24; 48:13; Jer 10:12-13; 27:5; 31:35; 32:17; 51:15-16; Amos 4:13; 5:8; 9:6; Zec 12:1; John 1:1-3; Act 4:24; 14:15; 17:24-28; Rom 1:20; Eph 3:9; Rev 4:11; 10:6; 14:7]

3. All actions determined by God are impossible to be withstood. Further, the desires of God are those things which are absolutely realized in heaven, and are those things for which we are taught to pray to become on this earth as they are in heaven; for, His desires, like, His determinations are absolute in heaven. Evil events happen according to self-caused disbelief and rebellion, and not one evil event, action in thought or deed is in accordance with His permission. God's sovereign determination (intention) provides great comfort for believers. [Gen 50:20; Exodus 4:21; 7:3; 9:12; Deut 2:30; 32:39; Jos 11:20; 1Sa 2:6-8,25; 2Sa 17:14; 2Ch 10:15; 11:4; 25:20; 36:22; Job 12:14-25; 23:13-14; 26:7-12; Psalm 105:25; 115:3; 135:5-7; Pro 16:4,33; 21:1; Isa 40:23-26; 42:9; 43:13; 45:6-7; 46:9-11; Jeremiah 18:6; 52:3; Ezekiel 17:24; Habakkuk 1:6,12; John 19:11; Act 2:23; 4:27-28; Eph 1:11; Rev 17:17]

4. Because God prevails in all things that He determines, then He is able to keep all His promises. Because God is the God of truth, He is faithful to keep all His promises. [Deut 7:8-10; Jos 21:44-45; 23:14; 2Sa 23:3-5; Psalm 89:24-37; 132:11;

Isa 45:23; 46:9-11; 54:9-10; Jer 33:20-21,25-26; Act 13:32-33; Rom 15:8-9; 2Co 1:19-20; 1Th 5:24; Tit 1:1-3; Heb 6:13-20; 2Pe 3:9-13]

D. Predestination

1. Election

A. According to Deuteronomy 7:7, God the Father announced to the emancipated Hebrews why He chose them, and set His love upon them. In Romans 5:8 Paul the apostle informed both Jew and Gentile believers in Rome when God positioned His love onto them. After God pre-appointed (Predestined) the believing Jews and Gentiles in Ephesus, He chose them for His purpose; specifically, to be in His sight, Holy, blameless, in love. *[Deuteronomy 7:7; Romans 5:8; Psalm 89:19-37; Isa 49:5-6; 53:11-12; Luke 22:29; John 6:37-40; 10:29; 17:2,9; Gal 3:16-18; 2Ti 1:9]*

B. Election is according to His foreknowledge. Election, like His choosing and setting of His love on the Hebrew Nation in Deuteronomy 7:7; so also according to His positioning His particular love onto both Jew and Gentile in Romans 5:8 In our election God demonstrates the love-relation expressed by the term fore-knowledge, according to which He chooses, and sets His love on all those that believe. As He chose to set His love on the nation Israel to directly use them to indirectly declare His salvation to all the nations of the earth; so also does He place His love upon all that believe the right-announcement, both Jew and Gentile, to spread the right-announcement of His glory (opinion) throughout all the earth. He chose us out from those invited, that is, called in Jesus Christ to be unto the praise of the glory (opinion) of His grace. God the Father elected us in Jesus Christ, after He pre-appointed us unto the son-place to be our God and to reveal His divine love, mercy, grace, and wisdom to us: The basis for purchasing us through the work of Jesus Christ our Redeemer. *[Gen 13:14-16; 17:4-8,19; Deut 4:35; 7:9; 2Sa 23:5; Psalm 65:4; 67:2; 105:8-10; 111:9; 132:11; Isa 43:10-12; 55:3-4; 61:6-9; Mat 13:11; Mat 24:22,24,31; Mar 13:20,22,27; Luke 1:68-75; 18:7; John 17:2-3; Act 13:48; Rom 8:28-30,33; 9:11-16,23; 11:26-27; Eph 1:4-14; Col 3:12; 2Th 2:13; 2Ti 2:10; Tit 1:1; Heb 6:13-14; 8:6-12; 1Pe 1:1; 2:9]*

C. When Scripture speaks of God's foreknowledge, it is not speaking of a prior knowledge (information) of men's actions (although God has such

knowledge/information) but a “positioning-together” of His love onto those persons who believe the right-announcement. [*Deut 7:7-8; Romans 5:8; Isa 65:1; Eze 36:22-32; Rom 8:29; 9:11,16; 10:20; 1Co 1:25-29; Eph 1:11; 2Ti 1:9*]

D. Further, as those pre-appointed (predestined) unto the son-place, each believer is afforded the privileges of membership into His out-called body (Congregation). In which congregation such as described in Romans and Ephesians, the believer is conformed in the image of the Son of God, in order that He, the Son of God, might become the First-born among many brethren: A conformity acknowledged to be the position of a fully-developed son, a fully mature son, one unto the full measure of the stature of Christ. This development, like the son-place, is not realizable apart from a local ecclesia being in any particular place, at any particular time throughout any particular duration: To Him will be glory (opinion) in the Church! [*Letter to Galatia, Rome, and Ephesus; also, Isa 44:3-4; 59:21; Eze 36:27; Gal 4:6; Eph 1:13-14; 1Pe 1:2*]

E. When Scripture speaks of God’s call, it does not mean an effectual as opposed to a general call; rather, it means the call to which His Son specifically referenced in His words: I came not to call the righteous, but sinners to repentance. In this declaration the Son acknowledges one call and two classes of people; namely, those righteous (self-righteous who substituted their own righteousness for that of the Son) and sinners (ones devoted to negative testimonies, but who had not yet substituted their own righteousness for that of the Son’s): Therefore, one is either called or not called: This calling depends wholly upon what one does with the Lamb from God. [*Gospel of Matthew, Mark, Luke and John; Luke 5:32; Gen 15:12-21; Lev 26:44-45; Deut 4:31; 7:6-8; Jdg 2:1; 2Ch 13:5; Psalm 89:3; Isa 54:10; 55:5; Heb 6:17-18; 8:10*]

III. Man

A. Human Nature before the Fall

1. On the sixth day of creation, God formed the first man (Adam) out of the dust of the ground. The first woman (Eve) was formed from one of Adam’s ribs. Unlike the other creatures, Adam and Eve were created in God's own image (that is, with

understanding and agent-causation). They were created in a state of innocence. [Gen 1:26-30; 2:7,21-25; 9:6; Exo 20:11; Ecc 7:29; Jam 3:9]

2. God put Adam in the Garden of Eden to work it and keep it. God commanded Adam not to eat of the Tree of the Knowledge of Good and Evil, promising death to him upon his breaking the command. [Gen 2:15-17]

B. Human Nature after the Fall and Before Regeneration

1. Adam and Eve sinned by believing the devil's lie and eating the forbidden fruit. [Gen 3:1-6]

2. In so doing, Adam and Eve fell from their original state of innocence into a state of spiritual death and depravity. The guilt and defilement of Adam's sin has been imputed to all whom he represented (all his natural posterity). The spiritual state of depravity into which Adam fell has been transmitted to all whom he represented, and all whom he represented became physically subject to decay and death. [Gen 3:7-8,16-24; 5:3-5; Psalm 51:5; Rom 3:10-18; 5:12-14,19; 8:5-8; Eph 2:1-3; 4:17-19]

3. The truth of man's depravity does not mean that all men are as outwardly immoral as they possibly could be. It means that every faculty of the soul of every natural (that is, unregenerate) descendant of Adam is completely polluted with hatred of the true and living God, and all of the natural man's thoughts, words, and deeds (even his kindness, morality, and religion) are dead works, evil deeds, and fruit unto death. It means that every natural descendent of Adam owes a debt to God's law and justice that he cannot pay. It means that every natural descendent of Adam is spiritually dead, having no spiritual understanding, a lover of darkness rather than light, a slave of sin, unable and unwilling to obey God and come to Jesus Christ for salvation. Only through the power of the right-announcement can one find the power to perform the "simplest form of action;" specifically to "believe." As causative agents, then, only when the gospel is preached is one commanded to cause one to believe as stated in 2 Chronicles 20:20. This "agent-causation" truth, and mankind existing as causative agents is contrary to the abstract, philosophical concepts known as "Libertarian or Compatible forms of free will," which forms seek to make the creature a slave to one's will or a creature free from the influence of wills or desires: Neither idea is

found in Scripture, rather only agent-causation as presented in the Hebrew Bible in the Hiphil and Hophal stems in both the Perfect and Imperfect states of the Old Testament Scripture. All men are commanded, as causative agents, to cause themselves to mind-after the right-announcement. [*Gen 3:5; Psalm 14:2-3; Pro 12:10; 15:8; Isa 45:20; 64:6; Jer 13:23; 17:9; Mat 7:18; John 3:19-20; 6:44-45; Rom 1:20-23; 3:9-12,20; 5:12; 6:16-23; 7:5; 8:5-8; 10:2-3; 1Co 2:14; 2Co 4:3-4; Eph 2:5; 4:18; Col 1:21; 2:13; Heb 9:14; 11:6*]

4. The Creator alone has the divine right to command His creatures accordingly.

He permits no one to disbelieve: Disbelief is contrary to His desire for mankind. All men are responsible to obey the commands of God, because God, as the Great God and King of creation, has the right to command obedience from His creatures, regardless of their desire to disobey. [*Deut 10:16; Mat 12:13; 28:18; John 11:43; Act 17:30-31; Rom 2:12-16; 2Th 1:8*]

IV. Jesus the Christ

A. His Nature

1. There is only one man among the descendants of Adam born without a sinful nature, and this is Jesus of Nazareth, God the Son incarnate. He was born of a virgin by the power of the Holy Spirit, contracting no guilt or defilement from Adam. He was totally and completely without sin. [*Isa 7:14; 53:9; Mat 1:25; Luke 1:31-35; 2Co 5:21; Heb 4:15; 7:26-27; 1Pe 2:22-23; 1Jo 3:5*]

2. Jesus of Nazareth is really and truly God as well as really and truly human. He is the only descendant of Adam with two natures, human and divine. These two natures are continually without confusion, without change, without division, and without separation. Scripture rejects the lie that Jesus Christ was merely human and not fully divine. It likewise rejects the lie that Jesus Christ was a supernatural being but not fully human. [*Deu 18:15; Psa 2:7; 110:1; Isa 9:6; Luk 2:7; Joh 1:1,14,18; 3:16,18; 5:18; 8:58; 10:30-33; Act 20:28; Rom 1:3; 1Co 15:47; Gal 4:4; Phi 2:6-8; Col 1:15; 1Ti 3:16; Tit 2:13; Heb 1:1-5; 5:5; 1Jo 4:9,15; Rev 1:17-18*]

B. His Offices

1. Jesus of Nazareth is the Messiah about whom the prophets of old spoke. He is the one who was anointed by the Father to be a Savior for His elect people. [*1Sa 2:10; Psalm 2:2; 18:50; 84:9; Isa 43:11; Mat 16:16-17; Luke 2:25-30; 24:44-46; John 1:41; 5:39; 8:56; Act 3:18; 4:25-27; 9:22; 28:23; 1Co 10:1-4; Gal 3:8*]

2. Jesus Christ is the great Prophet who declares the will of God to His people. [*Deut 18:15-19; Isa50:4; 61:1-3; Nah 1:15; Luk 4:17-21,24; 13:33; Act 3:22-24; Heb 1:1-2*]

3. Jesus Christ is the great High Priest who intercedes with the Father on behalf of His people, pleading the merits of His own atoning blood and imputed righteousness. [*Psalm 110:4; Zec 6:13; Heb 2:17; 3:1; 5:1-10; 6:20-10:21*]

4. Jesus Christ has absolute authority over His people, ruling and reigning over them as the great King. [*Gen 49:10; Psalm 2:6-7; 132:10-11; Isa 9:6-7; Jer 23:5-6; Dan 7:13-14; 9:25; Zec 6:13; 9:9-10; Mat 21:4-5; 22:1-14; 25:31-34; 28:18; John 18:36-37; Eph 1:20-23; Phi 2:9-11; Heb 2:8-9; Rev 1:5; 17:14; 19:16*]

C. His Work

1. When He became incarnate, Jesus Christ was made subject to the law of God and was obliged to obey all its precepts. He did this perfectly, to the minutest detail. [*Psalm 40:8; Isa 50:5; Mat 3:15; 2Co 5:21; Gal 4:4; Heb 2:14-15; 4:15; 7:26; 1Pe 2:22-23; 1Jo 3:4-5*]

2. The consummate act of obedience that Jesus Christ paid to the law was in suffering the ultimate penalty for the disobedience of His people that the law demanded. Thus, while upon the cross, Jesus Christ, as a perfect representative, substitute, and sacrifice for His people, became a curse for His people and suffered the unmitigated fury of God the Father, which was equivalent to suffering the very pains of hell. This was not for any guilt He had contracted Himself, but for the sins of His people. Their guilt was imputed to Him, and He suffered the penalty their sins deserved. His finished work on the cross appeased God's wrath in full toward all for whom He died and paid the ransom price in full for all for whom He died, guaranteeing the salvation of all for whom He died. This

account was scripted, and remains scripted, in order that you might believe that Jesus is the Christ the Son of God, and that believing you also might have life through His name. [John 20:31; Gen 22:13; Exodus 12:3-13; Lev 16:21-22; 17:11; Psalm 22:1-18; 32:1; Isa 53:1-12; Dan 9:24-26; Zec 13:7; Mat 26:28; 27:35-50; Mar 15:24-37; Luke 23:33-46; 24:46; John 11:49-52; 19:16-30; Act 17:3; 20:28; Rom 3:24-25; 5:6-11; 1Co 1:30; 5:7; 6:20; 15:3; 2Co 5:21; Gal 1:4; 2:20; 3:13; 4:5; Eph 1:7; 2:13-17; Col 1:14,20-22; 2:13-14; 1Th 5:10; 1Ti 2:6; Tit 2:14; Heb 2:9-10,17; 9:12-14,26-28; 10:10-18; 13:12; 1Pe 1:18-19; 2:24; 3:18; 1Jo 1:7; 2:2; 3:5; 4:10; Rev 1:5; 5:9]

3. The perfect righteousness that Jesus Christ established is imputed to every one of God's people in time. Because of this imputed righteousness, they are declared blameless before God and reconciled to God. Christ's righteousness imputed demands God's favor and fellowship toward them. [Job 29:14; Psalm 32:2; 85:10-11; Isa 53:11; 61:10; Jer 23:5-6; Rom 3:21-22; 4:6-8; 5:9-11,17-19; 8:1,31-39; 1Co 1:30; 2Co 5:18-21; Eph 5:25-27; Col 1:21-22; Tit 3:6-7]

4. The Father set His seal of approval upon the work of Jesus Christ on the cross by resurrecting Him from the dead and exalting Him to sit at the Father's right hand. [Job 19:25-27; Psalm 16:10; Luke 24:4-7; Act 1:22; 2:24-33; 3:15; 4:10,33; 5:31; 10:40; 13:30-37; 17:3,31; Rom 1:4; 4:24-25; 5:10; 6:4,9-10; 8:34; 10:9; 14:9; 1Co 15:20-28; 2Co 5:15; Gal 1:1; Eph 1:20; Col 2:12; 1Th 1:10; 2Ti 2:8; Heb 1:3; 10:12; 12:2; 1Pe 1:21]

5. From there Jesus Christ rules and intercedes for His people until the day He judges the world and until the final enemy, death, is subdued beneath His feet. [Psalm 96:13; 110:1,6; Mat 25:31-46; Act 10:42; 17:31; Rom 8:34; 2Co 5:10; 2Ti 4:1]

6. The Scriptures make a great distinction between the Redemptive work of Christ and His atoning sacrifice.

A. The English phrase "once for all" translates the Greek adverb *ephápax*. As in Hebrews 9:12, it denotes in this context an action *taking place once and to the exclusion of any further occurrence, once for all, once and never again* cf. Romans 6:10). The adverb answers the question "How often?" and expresses Jesus'

actions when He offered once His substitutionary sin-offering (Hebrews 7:27; 10:10) and then entered once into the Holy Place (Hebrews 9:12).

B. Jesus entered once into the Holy Sanctuary to make propitiation for sin. From that time onward, He has remained in the Holy of Holies. He has never emerged to make another sin-offering of any kind. How is this possible? Jesus suffered once for sin, and then subsequent to His resurrection and ascension offered His sacrifice for sin to God. God accepted His payment as being completely worthy for the penalty for sin. Therefore, this made it possible for Jesus to enter once into the Holy of Holies to make propitiation for the sins of His people as High Priest, and to remain there until His work has been fully accomplished.

C. Jesus Christ did not suffer death as the Substitutionary Victim on the Day of Atonement, but rather on Passover which pertains to redemption. His present ministry as High Priest in the Holy Place concerns the forgiveness and cleansing of God's people from their sin and not their redemption. Having secured their redemption, Jesus' present ministry is to make propitiation for His peoples' sins so that they may be forgiven and cleansed from them. Jesus' Substitutionary death for (sin) negative-testimony redeemed a people for God and also is capable of cleansing His people from their sins. The atonement answers to the only means according to which the Father, against whom all mankind (negatively-testified) sinned in Adam, is satisfied. Literally, the Scriptures speak of the work of atonement to be the only means according to which anyone experiences life, opportunity to believe, and time for repentance on earth; and believers receive cleansing from negative-testimonies through (agreeing with God) confessing their sins (negative-testimonies). Those who are redeemed by Christ's blood are those who need to be subsequently cleansed and forgiven (released) by the same. However, redemption (the act whereby God secures a people for His own possession by sacrificial blood) and propitiation (the act whereby God's redeemed are cleansed and forgiven by sacrificial blood) are not synonymous terms. The distinction may be discerned from the historical perspective when God first redeemed the Israelites in Egypt at which time there was no tabernacle, no priesthood, and no worship in Egypt; then several months after crossing the Red Sea, propitiation was required because of their disobedience to God. All those who departed Egypt and passed through the Red Sea on dry ground had already been redeemed by God. The redeemed enjoy cleansing, the unredeemed enjoy

the gracious moment called life to trust in good news of Christ's redemptive and atoning work.

D. Because the Redemptive and Atoning work of Christ are clearly demarcated in Scripture, no notion of particular or universal redemption is discussed; neither is found the concept of limited or unlimited atonement. Rather, the Scriptures clearly speak of Kinsman Redemption, and a Kinsman Redeemer; also a complete-satisfaction for the sins (negative-testimonies) of God's people as well as for the sins (negative-testimonies) of the entire world. He is a Sufficient Sacrifice for the appeasement of His Holy Father.

[Psalm 25:14; 74:18; 94:4; 139:20; Pro 30:12-13; Isa 28:14-18; 42:8; 48:11; John 16:8-14; Rom 3:27-28; 4:2; 10:3; 16:17-18; 1Co 2:12; 2Co 10:3-6; Gal 1:8-9; 6:14; Eph 2:8-9; Phi 3:18-19; 1Ti 4:1; 2Ti 3:2-5; 4:3-4; Heb 10:29; 1Jo 2:22-23; 4:6; 2Jo 9]

E. Jesus Christ Alone

1. Jesus Christ is the only mediator between God and men, for He alone has partaken of both the divine and human natures and is alone able to lay His hand upon both God and Man. No one but Christ mediates between God and men. *[Job 9:32-33; Isa 53:12; Zec 6:13; Luke 23:34; John 14:6; Act 4:12; Rom 5:1-2; Eph 2:14-18; 1Ti 2:5; Heb 4:15; 9:15; 10:19-20; 12:24]*

2. According to the terms of the eternal covenant, the mediatorship of Jesus Christ is designed for the benefit of those who believe the right-announcement alone and is absolutely effectual to secure pardon for their sins and all the blessings of God's favor and fellowship toward them. *[Isa 49:5-8; Mat 1:21; John 6:39; 10:11,27-29; 17:3; Act 20:28; Rom 8:33-39; Gal 3:17-18; Eph 1:3; 5:25; Heb 8:6-13]*

V. Salvation

A. The Law

The function of God's law is to show forth God's perfect standard of righteousness that His people may:

1. Learn their natural inability to meet that standard, [*Deu 9:4-6; Psa 130:3; Isa 64:6; Dan 9:5-11; Rom 3:19-20; 5:13,20; 7:7-13; Gal 3:10-12; 4:24-25; Jam 2:10-11*]

2. Rest in a Substitute who would and did meet that standard on their behalf, [*Psalm 32:1-2; 34:19-20; 130:4; Isa 53:11; John 8:56; Rom 3:21-22; 7:24-25; 2Co 5:21; Gal 3:19; Heb 7:25-27; 11:24-28; 1Pe 2:21-24*]

3. And strive to obey Him out of love, thankfulness, and a desire to glorify (opine) Him. [*Exodus 20:20; Deut 6:1-25; 8:1-18; 10:12-13; 13:4; Jos 1:8; 23:6; 1Sa 15:22; Psalm 1:2; 119:2,4-6,10-11,16,55,60,72,77,97,109,112,129,166-168; Ecc 12:13; Mat 22:37-40; John 14:15,21; Rom 6:1-2,11-13; 1Co 6:20; Eph 5:15-21; Heb 12:28-29*]

B. The Gospel

1. The gospel (right-announcement) announces God's faithfulness to fulfill His promise to save His people, giving them all the blessings of salvation from regeneration to final glory (opinion), conditioned exclusively on the redemptive blood and imputed righteousness of Jesus Christ, totally apart from the sinner's works and efforts, but rather received by the faith of the sinner alone. It reveals the righteousness of God – how God is just to justify the ungodly based on the work of Jesus Christ alone. The gospel is not merely the fact that Jesus lived, died, and rose again, which were accomplished to establish a basis of righteousness for everyone in whose place Jesus died. [*Gen 15:5-6; Psalm 103:2-12; 130:3-4; Isa 1:18; 45:21-25; Jer 33:14-16; Mat 1:21; John 3:16; Act 13:32-39; Rom 1:16-17; 3:21-26; 4:5-8,13-25; 10:4,15; 1Co 15:1-8; 2Co 1:20; 5:21; Eph 1:3-2:22; 3:6; Col 1:5; 2Ti 1:1,9-10; Heb 10:4-17*]

2. Immediately upon the first sin of Adam and Eve, God gave out this gospel as a promise to the serpent (for the benefit of all mankind) that He would cause one of Eve's descendants to destroy the work of the devil. From the first giving of this promise until its consummation in Jesus Christ, God has given no new gospel. All the saints from the beginning of creation have believed this gospel. [*Gen 3:15; Psalm 32:1-2; Isa 53:1-12; Luke 24:44-46; John 8:56; Act 13:32-33; Rom 4:1-7; 2Ti 3:14-15; Heb 11:24-26, 39-40; 1Pe 1:10-12*]

3. The gospel, which is clearly revealed within the Scriptures, is the power of God to salvation to everyone believing. No man ever has been saved, nor ever can be saved apart from the knowledge of this gospel; for it is this gospel and this alone that glorifies God in all His redemptive attributes. Scripture rejects the lie that a regenerate person may be ignorant of the gospel or that the people of God were saved by various other means under various other durations (such as the keeping of the law in the time of Moses, etc.). *[Deut 4:34-35; Psalm 36:9; 119:98-100; Isa 45:20; Mat 13:23; Mar 16:16; Luke 24:44-46; John 6:40,45-47; 8:32,56; 17:3; Act 4:12; 26:26; Rom 1:16-17; 4:1-8,23-24; 6:17-18; 10:2-3,8; 1Co 2:10-12; 10:9-11; 2Co 4:3-6; Gal 3:10-13; Eph 1:13; Phi 3:8; 2Th 2:13-14; 2Ti 3:15; Heb 11:27; 1Jo 5:20]*

C. Regeneration and Conversion

1. Regeneration (also known as the new birth) is that grace in which the Holy Spirit brings a sinner from spiritual death to spiritual life, takes away his old heart and old spirit, implants within him a new heart and a new spirit, and indwells him. He is made a new creation, dead to sin and alive to God in Jesus Christ, so that he is no longer a slave to negative-testimony and no longer serves (negative-testimony) sin. God's grace in regeneration is essential; that is, no man is able to regenerate himself, it is the exclusive work of the Holy Spirit. Regeneration does not occur apart from the gospel (right-announcement); as Paul stated: I regenerated you through the Gospel (the right-announcement). Regeneration is preceded by faith in the gospel (the right-announcement)-the only condition the sinner can meet; or, according to the KOINE language: "The simplest form of action called punctiliar. To believe the gospel is to perform the "simplest form of action! Praise God! *[John 20:31; 1 Cor. 4:15; Deut 30:6; Jer 24:7; Eze 11:19-20; 36:25-27; Zec 4:6; John 1:13; 3:3-8; 6:37,44,63; 10:3-5,27; 17:2; Rom 5:5; 6:1-22; 7:6; 8:2,5-16,30; 1Co 15:45; Eph 2:5; 4:22-24; Col 2:11-13; Tit 3:5; Heb 9:13-15; 1Pe 1:23]*

2. Prior to the time a sinner is regenerated, the gospel (the right-announcement) is preached; the sinner who believes (Punctiliar action) is then regenerated, and is then believing (continually: Linear action) that Jesus is the Christ. By the right-announcement the sinner is called; through the gospel he is regenerated. When a sinner disbelieves the gospel, he aggravates his condition before the Holy, Just God and finds the wrath from that True and Loving God remaining upon him. The

believer is counted to be as holy and acceptable before God as Jesus Christ Himself, is made to be at peace with God, and enters into fellowship with God based on the imputed righteousness of Jesus Christ alone. [John 3; Job 29:14; Psalm 85:8; Isa 26:3; 32:17; 61:10; John 1:12; 17:21-23; Rom 3:22; 4:6-8; 5:1-2,19; 8:14-17,33-39; 1Co 1:30; 6:11; 2Co 5:21; Gal 3:26; 4:5-7; Eph 1:4-5; 2:14-19; 3:11-12; 5:25-27; Col 1:20-22; 2Th 2:13; Tit 3:7; Heb 2:10-11; 1Jo 1:3; 3:1; Rev 21:7]

3. What the KOINE text teaches about the Gospel (right-announcement)

A. The purpose of the Gospel is found in John 20:31: “On the other hand, these *things* have been scripted *and remain scripted* in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, *while* believing, you all may be having life in His name.” Noteworthy is the distinction in the KOINE text between the simplest form of action “believe” and the linear form of continuous action “believing.” According to KOINE, the gospel precedes the simplest form of action “believe.” Further, the KOINE text expressly states that “birth out from God” precedes the continuous, linear form of action: “Believing.” 1 John 5:1 “Everyone who is believing that Jesus is the Christ has been generated out from the God and everyone who is loving the One Who generates is also loving the one, who, having been generated, *remains generated* out from the God.”

B. KOINE distinguishes the two kinds of action: Punctiliar and Linear. Therefore, then, the assertion that regeneration occurs prior to the sinner’s simplest form of action “to believe” is not founded in Scripture. Further, the regenerate person is given a knowledge and understanding of the true gospel of salvation conditioned on the work of Jesus Christ alone and the realization that he was unregenerate when he believed a false gospel of salvation conditioned on the sinner’s works. He counts all of his former life and deeds, whether religious or irreligious, as dead works, evil deeds, and fruit unto death. Conversion is the immediate and inevitable fruit of regeneration; therefore, a person may not be regenerated without being converted. There has never existed a regenerate person who is ignorant of the gospel. The Holy Spirit convicts every unregenerate person; so that each one is a “convict” in the eyes of God, and each one is convinced of his just conviction of the Holy Spirit. [John 16; 1 John 5:1; John20:31; Deut 4:34-35; Isa 45:6,20-25; Mat 13:23; Mark 16:16; John 6:40; 8:32; 16:8-11; 17:3; Act 16:14-

15; Rom 1:16-17; 3:26; 6:17,21; 7:6; 1Co 2:10-12; 2Co 4:2-6; Eph 1:13; Phi 3:7-8; 2Th 2:13-14; Heb 9:14; 1Jo 5:20]

4. Faith is the only condition and only prerequisite to regeneration: The sinner that believes that Jesus Christ alone met all the conditions for salvation becomes regenerated. Faith is the instrument through which a believer receives the imputed righteousness of Jesus Christ and by which he is justified. No man is justified before God by works. Salvation by grace alone through faith alone is diametrically opposed to salvation by works. Scripture rejects the lie that man is able to keep the law of God or even a mere summary of the law as a means of gaining God's favor, let alone that he is able to obey the law beyond what God requires. [*Isa 45:24-25; 51:5; Luke 17:10; John 1:12-13; 5:24; 6:29; Act 13:39; Rom 3:20-28; 4:1-5,14-25; 5:1; 9:16,30-33; 11:6; Gal 2:16; 3:6-12; 5:2-6; Eph 2:8-9; Phi 3:9; Heb 11:4,7]*

5. When God regenerates and converts a sinner, indwelling sin is not totally removed from a believer. A believer continues to live with sin against God present within his flesh all the days of his life, and he continues to be ashamed of and to repent of that sin. But a believer's sin in no way forfeits his interest in Jesus Christ nor annuls God's covenant with him. Scripture rejects the lie that man may be freed from indwelling sin in this life; anyone who says he has no sin is an unbeliever. No regenerate person is negatively-testifying (sinning), that is, is not continually negating the testimony that Christ has come in the flesh; this is according to the text of 1 John. [*1 John 3:9; 1Ki 8:46; Psalm 32:5; 37:24; 38:18; 41:4; 69:5; 130:3; Rom 7:14-25; Jam 5:16; 1Jo 1:8-10]*

6. God gives every believer assurance of salvation. The believer's assurance does not lie in his obedience to the law, his continued repentance, or anything else but in the sure and certain promise of God through the work of Jesus Christ alone received by faith. [*2Sa 23:5; Psalm 5:11; 9:10; 32:10; 34:22; 62:1-2,5-7; 64:10; 125:1; 130:7-8; 147:11; Isa 26:3; 32:17; Jer 17:7-8; Nah 1:7; Rom 5:1; 8:15-16,33-39; 9:33; 2Co 1:18-22; Eph 3:12; Phi 1:6; Col 2:2; 1Th 1:5; 2Ti 1:12; Heb 6:11,16-19; 10:22; 11:1; Rev 5:9]*

D. Preservation

1. When God saves a person, He preserves that person from ever returning to a state of “lost-ness” and from ever being punished in hell. The sinner becomes born from above, forever, a new creature in Christ Jesus, positively inclined to do the will of God His Father. [*Letter to Rome, Ephesus, Galatia, and First John; Psalm 31:23; 37:24,28; 55:22; 66:9; 121:3-8; Pro 2:7-8; Jer 32:39-40; John 6:40; 10:28-29; Rom 8:30-39; Eph 1:13-14; Phi 1:6; 2Th 3:3; 2Ti 1:12; 4:18; 1Pe 1:3-5; Jud 24*]

2. There is a negative-testimony (sin) that God, in His preserving grace keeps His people from committing. Any sin (negative-testimony) that God says proves “lost-ness” [Denying that Jesus is come in the Flesh] is, by definition, a sin that a believer cannot commit, even temporarily. These include believing in a false gospel, confessing belief in a false gospel, and speaking peace to one who brings a false gospel. [*1 Jon 3:9; Jer 8:11; Mat 7:18; 24:24; Mar 16:16; Luke 6:45; Rom 10:3; Gal 1:8-10; 1Jo 1:8,10; 2:22-23; 2 John 9-11*]

3. Those who have professed belief in the gospel but later show themselves to be unregenerate did not lose their salvation. Instead, they show that they were never regenerated; for, the Apostle John wrote that those who having been generated out from the God remain generated out from the God are continually believing that Jesus is the Christ; are continually knowing and loving God; are continually doing a definite kind of justice, and are continually overcoming the world, and are not continually negating the testimony of Christ; specifically, that He has come in the flesh. [*1 John 3:9; 1 John 4:7; 1 John 5:1; 1 John 2:29; John 6:64-65; Heb 6:4-6; 1Jo 2:19*]

E. Discerning

1. God requires of His people that they love and fellowship with each other.

Love of the brothers in Jesus Christ is an inevitable fruit of salvation. [*Psalm 101:6; 133:1; John 13:34-35; 17:20-21; Gal 6:10; Phi 1:27; 2:2-4; 3:16; 1Jo 1:7; 2:9-11; 3:11,14-16,23; 4:7,11,20-21; 5:1*]

2. One of the main proofs that believers love their brothers in Jesus Christ is that they do not speak peace to their brothers’ enemies. They obey God’s command to separate themselves from the world and false Christians. [*Exodus 34:15-16; Deut*

13:1-3; Psalm 1:1; 26:4-5; 101:3-8; Pro 4:14-15; 9:6; John 15:19; Rom 16:17-18; 1Co 5:11; 10:21; 2Co 6:14-18; Eph 5:7-12; 1Ti 6:3-5; 2Ti 3:5; 1Jo 2:15-16; 2Jo 10-11; Rev 18:4]

3. For these reasons, as well as to witness the gospel to the lost, it is necessary for believers to make judgments concerning who is unregenerate (including who are false Christians) and who is regenerate. The standard by which believers are to make these judgments is whether or not the person being considered believes the gospel. [*Isa 8:20; 45:20; Mat 7:15-20; Mar 16:16; Luke 6:43-45; John 7:24; Rom 10:1-3; 1Co 5:11-12; Ga1 1:8-9; 1Jo 4:1,6; 2Jo 9*]

4. Some people may show by their lawless way of life that they do not believe the gospel, but no one can demonstrate by his law-keeping that he believes the gospel; for there are many whose lives appear to conform to the law of God who are yet unregenerate. Therefore, let no man be judged by his reputation, good works, sufferings, appearance, or any other standard but the gospel, the specific commandments of Christ, and the doing of the definite kind of justice defined in 1st John. [*1 John; 1Sa 16:7; Mat 7:21-23; 23:25-28; Mar 16:16; Luke 18:11-12; Rom 1:21-2:2; 10:1-3; 1Co 6:9-10; 2Co 11:13-15; Gal 1:8-9; 6:14-16; 2Th 2:12*]

5. Those who refuse to discern according to this standard alone, preferring instead to judge by reputation, appearance, religious zeal and dedication, or a false gospel, show that they place no value on the gospel and thus show themselves to be unregenerate. All who consider at least some believers in a false gospel to be their brothers in Jesus Christ are unregenerate. [*Deut 29:19; Pro 17:15; Isa 5:20; Jer 8:10-12; 1Co 13:6; 1Th 5:3; 2Jo 11*]

VI. The Church

A. The Church is an out-called entity, being fully the body of Christ in whatever locale it might be being. The Out-called body is created by God by the power of the gospel with Jesus Christ as her Head and Husband, to the praise of the glory of His grace. Wherever the true Church is found, the true gospel is always found. [*Psalm 2:6; 46:4-5; 48:1-2,11-13; 50:2; 99:2; 102:13-21; 111:1; 118:22; Isa 2:3; 28:16; 33:5-6; 35:8-10; 52:7; 62:12; Mat 16:18; Act 20:28; Rom 12:4-5; 1Co 12:24,27; Eph 1:6,13; 2:20-22; 5:23-32; Col 1:18; 1Th 1:1; 2Th 1:1; 1Ti 3:15; Tit 1:9; 2:15; Jam 1:21; Rev 21:12*]

B. It is the duty of believers to assemble for worship and fellowship. [*Mat 18:20; Act 2:42; Heb 10:24-25*]

C. The worship in the assembly must be conducted decently and in order, in spirit and truth, according to the commands of Scripture. [*2Ch 29:30; Psalm 22:22; 35:18; 89:7; 107:31-32; 149:1; John 4:23-24; 1Co 11:1-12:31; 14:33-40; Eph 5:19; Col 3:16; 1Ti 2:1-2,8-12*]

D. It is the duty of the assembly to admonish anyone in the assembly who confesses belief in a false gospel or who confesses that at least some who believe in a false gospel are regenerate as such persons are clearly misrepresenting the right-announcement. [*Deut 13:1-5; Psalm 26:4-5; 101:4,7; Mat 7:15-20; Mar 16:16; John 6:43-45; 7:24; Rom 10:3; 16:17; 1Co 10:21; 16:22; 2Co 6:14-15; Gal 6:14-16; Eph 5:6-12; 1Ti 6:3-5; 2Ti 3:5; 1Jo 2:22-23; 4:2-3; 2Jo 9-11*]

E. It is the duty of the assembly to rebuke (honor-over) and call to repentance anyone in the assembly who is openly disobedient to Christ's commandments, including anyone who has sinned (negatively-testified) against another in the assembly. If the person persists in this sin (negative-testimony) without repentance (a mind-after the right-announcement), it is the duty of the assembly to excommunicate this person, as no such person will inherit the kingdom of heaven. [*Psalm 101:7-8; Mat 18:15-18; 1Co 5:7,11-13; 6:9-10; 2Co 13:1; 2Th 3:11-12; 1Ti 5:20; 2Ti 3:2-7; 1Jo 2:15-16; Rev 21:8*]

F. If anyone in the assembly who has been rebuked repents (minds-after the right-announcement) from sinning (negatively-testifying) against a brother or of any other open disobedience to Christ's commandments, the assembly is to forgive (release) him and restore him to fellowship. [*Mat 18:20-21; 2Co 2:5-8; Gal 6:1*]

G. A visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops

or pastors and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3:5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1

H. Baptism and the Lord's Supper

We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the congregation by the sacred use of bread and fruit of the vine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor. 11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26

VII. Worship in spirit and truth. The Sabbath Day

1. The light of nature shows that there is a God, who hath lordship and reign over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might. But the acceptable way of worshipping the true God, is instituted by Himself, and Himself alone; and so limited by his own revealed will, that He might not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

(Jer. 10:7; Mark 12:33; Deut. 12:32; Exod. 20:4-6)

2. Worship in spirit and truth is to be given to God the Father, Son, and Holy Spirit and to Him alone; not to angels, saints, or any other creatures. Indeed, since the fall, He is not worshipped without a mediator; nor in the mediation of any other, but Christ alone.

(Matt. 4:9, 10; John 6:23; Matt. 28:19; Rom. 1:25; Col. 2:18; Rev. 19:10; John 14:6; 1 Tim. 2:5)

3. Prayer, with thanksgiving, being one part of supernatural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

(Ps. 95:1-7, 65:2; John 14:13, 14; Rom. 8:26; 1 John 5:14; 1 Cor. 14:16, 17)

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned (negatively-testified) the sin (negative-testimony) into death.

(1 Tim. 2:1, 2; 2 Sam. 7:29; 2 Sam. 12:21-23; 1 John 5:16)

5. The reading of the Scriptures, preaching, and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of baptism, and the Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fasting, and thanksgiving, upon special occasions, ought to be used in an holy and spiritual manner.

(1 Tim. 4:13; 2 Tim. 4:2; Luke 8:18; Col. 3:16; Eph. 5:19; Matt. 28:19, 20; 1 Cor. 11:26; Esther 4:16; Joel 2:12; Exod. 15:1-19, Ps. 107)

6. Neither prayer nor any other part of spiritual worship that is now under the gospel, is any longer tied unto or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the called-out assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence called thereunto.

(John 4:21; Mal. 1:11; 1 Tim. 2:8; Acts 10:2; Matt. 6:11; Ps. 55:17; Matt. 6:6; Heb. 10:25; Acts 2:42)

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

(Exod. 20:8; 1 Cor. 16:1, 2; Acts 20:7; Rev. 1:10)

8. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

(Isa. 58:13; Neh. 13:15-22; Matt. 12:1-13)

VIII. Civil Authorities

1. God, the supreme Lord and King of all the world, hath ordained civil authorities to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword: For defense and encouragement of them that do good and for the punishment of evil doers.

(Rom. 13:1-4)

2. It is lawful for Christians to accept and execute the office of a civil authority when called there unto; in the management whereof, as they ought especially to maintain justice and peace, according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament wage war upon just and necessary occasions.

(2 Sam. 23:3; Ps. 82:3, 4; Luke 3:14)

3. Civil authorities being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.
(Rom. 13:5-7; 1 Pet. 2:17; 1 Tim. 2:1, 2)

IX. Marriage

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

(Gen. 2:24; Mal. 2:15; Matt. 19:5, 6)

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and the preventing of uncleanness.

(Gen. 2:18; Gen. 1:28; 1 Cor. 7:2, 9)

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

(Heb. 13:4; 1 Tim. 4:3; 1 Cor. 7:39; Neh. 13:25-27)

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

(Levit. 18; Mark 6:18; 1 Cor. 5:1)

X. End Times

A. Jesus Christ will return from Heaven as He promised, the dead will be resurrected, and the whole world will be judged, all at God's appointed time.

[Psalm 96:13; Dan 7:9-14; 12:1-2; Mat 16:27; 25:31-46; Mar 4:22; 13:24-27; John

5:28-29; Act 1:11; 17:31; 24:15; 1Co 15:23-25; 2Co 5:10; 1Th 4:15-17; 2Th 1:7-10; 2Ti 4:1; Heb 9:27-28; 2Pe 3:10-12; Rev 1:7-8; 20:11-13]

B. All those filled with fear and disbelief in Jesus Christ will live eternally in a place of torment called “Hell” and will be eternally tormented for their (negative-testimonies) sins. Souls who are tormented in the next life will never suffer enough to atone for the egregious death of Christ: The Just One dying for the unjust ones. Scripture rejects the assertion that souls justly punished in Hell cease to exist or cease to be tormented, as refusing to believe into the name of Jesus is a denial that offends the infinitely Holy God. As such, it is an infinite crime warranting an infinite punishment. [*Deut 32:22,41; Psalm 9:17; Pro 27:20; Isa 33:14; Dan 12:2; Mat 3:12; 5:22; 7:21-23; 10:28; 11:22-24; 13:41-42; 25:30,46; Mar 9:42-48; Luke 16:23-24,26; John 3:36; 10:11,26; 12:48; Rom 2:5-9; 6:23; Gal 3:10; 2Th 1:5-9; Heb 10:26-27; 2Pe 3:7; Jud 6-7; Rev 14:9-11; 19:2-3; 20:14-15]*

C. All who trust (commit themselves, that is, their eternal souls to) Jesus Christ will live eternally in Heaven in perfect fellowship with God, as He promised them. The final state of the redeemed will be eternal glory with their Great God and King. He will wipe every tear from their eyes and will entirely remove all indwelling sin from them. They will worship Him in the presence of His visible glory for all eternity. [*Psalm 49:15; 116:8; Isa 25:8; Dan 12:2; Mat 19:29; 25:34,46; Luke 18:29-30; John 3:15-16; 3:36; 4:14; 6: 40,47,54; 10:28; 14:2-3; 17:2-3; Rom 2:7; 6:22-23; 8:30; 1Co 15:53-54; Gal 6:8; Phi 3:20-21; Col 3:4; Tit 1:2; 2:13; 3:7; 1Pe 1:4; 2Pe 3:13; 1Jo 2:25,28; 3:2; Rev 14:1-5; 21:2-4,22-27; 22:1-5]*