

BRIEF STATEMENT

GOD'S REVELATION AND SCRIPTURE

I believe that the Bible is God's Word to us and that all the words of the Bible are God's very words (2 Tim. 3:16), written by human authors, under the supernatural guidance of the Holy Spirit (2 Pet. 1:20-21). I believe that the Bible is true in everything that it affirms and that the whole Bible is without error (Ps. 119:160, Prov 30:5). I believe the Bible is authoritative, it is to be followed, trusted, and submitted to because it comes with divine authority from God for our instruction (Rom. 15:4, 1 Cor. 10:11), and it must be read considering the person and work of Jesus Christ in His first and second coming (Luke 24:27). I believe that the Bible is sufficient in that God has given us all we need for salvation, for trusting him and for obeying him perfectly. God has given us all we need for life and godliness (2 Pet. 1:3). I believe that the included books of the canon are worthy of preservation and collection because they are from God and measure up to the standard of Scripture. I trust that the Holy Spirit, working through the Body of Christ, gathered these writings, which fully contain the will of God, and I recognize that the canon is both closed and complete.

THE TRINITY: FATHER, SON, AND HOLY SPIRIT

I believe that there is one God, Creator, Sustainer and Ruler of the universe (Gen. 1:1). He is one in essence¹ and three in person, that is the One who eternally exists as three distinct, yet co-equal persons (2 Cor. 13:14, Matt. 28:19, 1 Pet. 1:2): Father (Phil. 1:2, 1 Pet. 1:2), Son (Matt. 1:22–23, Rom. 1:3–4, Heb. 4:14–15), and Holy Spirit (Acts 5:3–4). Each of the names of God highlight a different aspect of His character such as Elohim,² which reflects His supremacy, power, and preeminence (Gen. 1:1–2:3), Adonai,³ which reflects His Lordship (Rom. 11:34; 2 Cor. 3:17–18), and Yahweh,⁴ which is His personal covenantal name used in relationship with His people (Exo. 3:13–15). Our eternal (Gen. 21:33),⁵ omniscient (Isa. 46:9b–10),⁶ omnipotent (Rev 4:11),⁷ omnipresent (Jer. 23:23–24),⁸ and sovereign (Isa. 45:5–12)⁹ God is tri-personal in nature, self-existent (1 Tim. 6:13,15–16),¹⁰ self-sufficient (Acts 17: 24–25),¹¹ and perfect (1 John 1:5)¹² in His many attributes of holiness (Isa. 6:3),¹³ love (1 John 4:16),¹⁴ truth (Isa. 45:18–19),¹⁵ wisdom (Rom. 16:27),¹⁶ justice (Deut. 32:4),¹⁷ faithfulness (Deut. 7:9),¹⁸ and mercy (Exo. 34:6).¹⁹

CREATION, HUMANITY, AND SIN

I believe there is one God, unique and uncreated, who is the divine eternal author of all that has been created, speaking everything into existence and breathing life into all living creatures (Col. 1:16-17, John 1:1-3, Isa. 42:5, 1 Tim. 6:13). God created mankind, both male and female, as the supreme object of His creation, to be set over and above all creation as it's caretakers. Mankind was created in the image and after the likeness of God, sinless and with a free will, to reflect the worth and dignity of the Creator to the world (Gen. 1:26-28; 9:6, Ps. 8:3-6). However, Adam and Eve, the first two of mankind, succumbed to temptation, rebelled against God (Gen. 3:6) marring the very image in which they were created, fell victim to sin and death (Gen. 3:19) thereby catapulting creation into a fallen state (Gen. 3:17) and plunging all of their descendants into depravity (Rom. 3:23; 5:12). God created an innumerable host of immortal, finite spiritual beings called angels who are subject to His sovereignty, not created in His image yet distinct in kind and nature, that live in heaven and function as His messengers ministering to humanity (Luke 20:36, Rev 5:11, Heb. 1:14). Some of the angels, in willful rebellion against God, chose instead to follow Satan, the adversary and originator of sin (2 Pet. 2:4, Isa. 14:12). Some of the fallen angels are currently bound in chains until the great day of judgement while others function as unholy agents tempting and tormenting humanity (Jude 6, 2 Cor. 12). Upon Christ's second

coming, Satan will be bound and cast into the abyss for a thousand years, will be loosed for a season but who's final end will be the lake of fire (Rev 20).

SALVATION

I believe that God is the divine eternal author of all that has been created, with humanity being the supreme object of His creation (Col. 1:16–17, John 1:1–3, Isa. 42:5, 1 Tim. 6:13). Adam and Eve, the first two of humanity, rebelled against God, fell victim to sin and death thereby catapulting creation into a fallen state and plunging all their descendants into total depravity (Gen. 3:6; 3:17–19, Rom. 3:23; 5:12). I believe in this fallen state, one in which humanity does not know God and is at enmity with God, it is impossible for humanity to choose God thus requiring Him – by His saving grace – to intervene so that salvation may occur (Eph. 2:12, Rom. 5:10, Col. 1:21). I believe God intervened by sending His only begotten Son, who assumed a human body in the person of Christ Jesus, to reveal the Father to humanity, redeem humanity from sin, reconcile humanity to Himself, and restore all of creation (John 1:14, Isa. 9:6, Gal. 4:4, Gen. 3:15, Matt. 1:21; 11:27). As both fully God and fully man, Jesus experienced the temptations of human life yet lived a life without sin in perfect obedience to the will of the Father – even unto death (1 Pet. 2:22, John 14:9, Phil. 2:5–8). I believe Jesus, in perfect submission to the will of the Father, voluntarily gave His life as a perfect sacrifice for the sin of humanity thus taking upon Himself the righteous wrath of God in humanity's place (John 1:29, Rom. 3:21–26, 2 Cor. 5:21, Mark 10:25). I believe that, in accordance with the Scriptures, Jesus rose from the dead thereby demonstrating His victory over sin and death and that His death was an acceptable sacrifice for the sin of humanity and His redeeming work was perfectly accomplished (1 Cor. 15:3–8, Heb. 1:3, 2 Tim. 1:10, 1 Pet. 3:18). I believe salvation is received by grace alone through faith alone in Christ alone (Tit. 3:5, Eph. 2:8–9, Gal. 2:16). At the moment of saving faith, the believer is born again becoming a new creation, justified before God, united with, and reconciled to Christ, indwelt by the Holy Spirit, and in possession of every spiritual blessing (2 Cor. 5:17–19, John 3:7–18, Acts 13:39, Eph. 1:3, Col. 2:10, 1 John 4:17). I believe that upon death there will ultimately be two destinations, one reserved for the righteous who are united in Christ and will reside with Him forever in His glory and the other destination reserved for the unrighteous who in their denial of Christ will reside apart from Him in everlasting judgement (Luke 23:42, 2 Thess. 1:7–9, Jude 6–7, Rev 20:11–15).

THE CHURCH AND SANCTIFICATION

The church, which began on Pentecost with the baptism of the Holy Spirit (Acts 1:4–5, 2:14, 11:15–16), is the new covenant family of believing members of the universal church which is the body and bride of Christ (Eph. 1:23; 5:23–25; 1 Cor. 12:12), distinct from Israel (Acts 1:6; Rom. 11:19–24, 26), who are united with the risen and ascended Christ (Rom. 12:5; 1 Cor. 12:12–27; Eph. 1:20; 4:3–10), and indwelt with the Holy Spirit (Rom. 8:9–11; John 14:16–17). The local church consists of a local assembly of believers, led by qualified men called elders, who regularly gather for the purpose of worship, prayer, proclaiming God's Word, building up of the body through the means of spiritual gifts, discipline, observance of the ordinances, and furthering of the gospel (Matt. 28:19–20; Acts 2:42–47; Eph. 4:11–13; Heb. 10:24–25). Water baptism and the Eucharist are the two ordinances to be observed within the local church. Water baptism is the outward demonstration of the believer's faith in and new identity with Jesus Christ and an act of initiation into a covenant community of faith (1 Pet. 3:21; Eph. 4:4–6). The eucharist is a covenantal meal ordained by Christ to be regularly observed by the local church representing His body and His blood and is the sign of the new covenant and covenant renewal (Luke 22:14–23; Mark 14:22–25). Sanctification is the ongoing process in which a justified believer is set apart unto God by grace through faith while still retaining their sin nature yet

progressively growing in Christlikeness through the empowerment of the Holy Spirit, with its complete fulfillment realized upon Christ's return (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25–27; Gal. 5:16; 1 Thess. 5:23; Heb. 10:10, 14).

LAST THINGS

I believe in the imminent physical return of Christ, at a time known only by the Father (Matt 24:36; 1 Thess. 5:1-2), when He will rapture the dead and alive in Christ, meeting them in the air, receiving them to Himself into heaven, and bringing them bodily resurrection (1 Cor 15:52; 1 Thess. 4:16, 17). Following the rapture will be a seven-year period of tribulation (Dan. 9:27; Rev. 6:1–19:21) whereupon judgment will fall on the entire earth and will culminate in the latter half of this age, known as the Great Tribulation, with a fearful apostasy. After the Great Tribulation, Christ will physically return in the same way He ascended (Acts 1:11) to establish His Millennial Kingdom on earth, reign and rule with his saints, cast the beast and the false prophet into the lake of fire, and bind Satan and place him in the abyss (Rev 20:2-7). I believe following the millennial age, the nations will revolt upon the release of Satan and Christ will cast him into the lake of fire, raise the rest of the dead and judge the unbelievers according to their works and sentence them to everlasting punishment in the lake of fire (Rev 20:10, 15; 21:8). Alternatively, those found to be in Christ will enjoy eternal life with Him (John 3:16; Rev 20:6), serving Him in the newly created heavens and the earth (Rev 21:1-7, 22:3).

DETAILED EXPOSITION

I believe God is the source of Scripture and that He superintended the process, so that the human words of the authors are His very words, and this was accomplished through the power of the Holy Spirit.²⁰ The authors were not “inspired” however they were “moved by the Holy Spirit” to record what God desired to have written in the Scripture. The Scripture is the verbal revelation of the triune God, given to us by God, and as such it is to be considered true, trustworthy, reliable, accurate, infallible, and without error or fault in all that it affirms.²¹ The Bible, in its entirety, is to be considered authoritative since each of the parts of the Bible are reliable.²²

I believe that Scripture is authoritative because it comes from God and has divine authority however not all of Scripture is intended for all people in the same way, in the same context and none is more authoritative than others. Scripture does not have levels of authority, degrees of authority, nor does Scripture have limited authority. Scripture is either authoritative or not.

I believe that the Scripture is the supreme source of truth for Christian beliefs and living. This does not mean that truth cannot be found outside of the Bible when all one needs to do is look to God's creation. The Bible claims, and I affirm, that it is sufficient for the very purpose it was given, which is to make us wise for salvation through faith in Christ Jesus. In this very day, we have every revelation from God we need for life and godliness. Any new revelation from God does not undermine, lessen, or dilute the sufficiency of Scripture yet is not to be considered on a level equal to Scripture and its authority. Sufficiency is the affirmation that the Bible is enough, that nothing else is necessary for salvation and that we can trust him and obey him perfectly.

I believe that the Scriptures, the canon, the collection of books which has been handed down to us, are indeed from God. These writings were inspired, and they were recognized as inspired, they were received by the early church. Other writings were not recognized as inspired and therefore left out of the canon. The doctrine sufficiency must be connected to the doctrine of canonicity and the belief that if God has given us these writings, if we have been given everything we need for salvation, then any writings that were lost or left out would have been by God's design. The issue as I see it, revolves around defining how “inspiration” was recognized and how this influenced the inclusion of certain writings by the apostles that were still alive. I

trust that the Holy Spirit, working through the Body of Christ, gathered these particular writings and preserved them for us.²³

In divine unity, the Father, Son, and Holy Spirit enjoy in oneness,²⁴ sharing the same nature and characteristics yet each has certain distinct roles attributed to them.²⁵ I believe that God the Father is attributed, especially in regard to creation, the roles of the Divine Source of all,²⁶ Sovereign Ruler,²⁷ Lord Chief Justice,²⁸ Compassionate Reconciler,²⁹ and Him to Whom All Things Return.³⁰ The Father is the head of the Godhead and *Fons Divinitatis* from which all proceeds. The deity of the Son, Jesus Christ, is the central belief of Christianity. He is the firstborn,³¹ *prototokos*, eternally begotten not made,³² the image of the invisible God³³ and the exact representation of His being.³⁴ Jesus is fully God,³⁵ equal as to the divine nature with the Father, as well as fully man,³⁶ equal to mankind as to his human nature, yet without sin.³⁷ The two natures exist together, without confusion or division, in hypostatic union within Jesus Christ.³⁸ The union of these two natures, the incarnation, the assumption of human by the divine (enhyposstasis), occurred at the moment of miraculous conception in the virgin Mary, whereby Christ emptied Himself of His divine privileges, humbling Himself to take on the nature of a human.³⁹ The third member of the Godhead, the Holy Spirit has certain roles or activities ascribed to Him such as the restraining sin in the world,⁴⁰ testifying to and glorify the Son,⁴¹ the conviction of sin,⁴² and the inspiration of the written Word.⁴³ Regeneration,⁴⁴ baptism,⁴⁵ sealing,⁴⁶ and indwelling⁴⁷ are attributed to and accomplished by the Holy Spirit. The personhood of the Spirit can be defended by showing the intelligence, will, and emotion of the Spirit. “The Spirit demonstrates a divine intelligence that appears simultaneously at one with, distinct within, and coming forth from the mind of God.”⁴⁸ The Spirit is referred to as the Counselor,⁴⁹ Comforter,⁵⁰ Advocate,⁵¹ who guides, encourages, and yet at the same time can be grieved⁵² by the believer.

The creation narrative begins in the beginning with the eternal⁵³, personal God, Elohim⁵⁴, who is uncreated⁵⁵ and distinct from his creation⁵⁶, self-existent⁵⁷ and self-sufficient needing “nothing more than himself in order to exist or to act.”⁵⁸ The act of creation is attributed to the Father, the Son, and the Holy Spirit.⁵⁹ I believe that God is the divine eternal author⁶⁰ and sustainer of all that has been created⁶¹, speaking everything into existence and breathing life into all living creatures.⁶² I believe creation was inherently good⁶³ and an expression of God's will and power.⁶⁴

I believe God created mankind, both male and female⁶⁵, as the supreme object of His creation, to be set over and above all creation⁶⁶ as it's caretakers⁶⁷. Mankind was created in the image and after the likeness of God⁶⁸, sinless and with a free will⁶⁹, to reflect the worth and dignity of the Creator to the world⁷⁰. I believe that mankind was created, a little lower than the angels⁷¹, with both material and immaterial properties, such as a mind, body, spirit⁷², and soul⁷³ in order that we might glorify God with every aspect of our being.⁷⁴

However, Adam and Eve, the first two of mankind⁷⁵, succumbed to temptation⁷⁶, rebelled against God marring the very image in which they were created⁷⁷, fell victim to sin and death⁷⁸ thereby catapulting creation into a fallen state⁷⁹ and plunging all their descendants into depravity.⁸⁰

I believe God created⁸¹ an innumerable⁸² host of immortal⁸³, finite spiritual beings⁸⁴ called angels who are subject to His sovereignty⁸⁵, not created in His image⁸⁶ yet distinct in kind and nature⁸⁷, that live in heaven⁸⁸ and function as His messengers ministering to humanity, serving and protecting them.⁸⁹ Some of the angels, in willful rebellion against God, chose instead to follow Satan⁹⁰, the adversary and originator of sin.⁹¹ Some of the fallen angels are currently bound in chains⁹² until the great day of judgement while others function as unholy agents tempting and tormenting humanity.⁹³ Upon Christ's second coming, Satan will be bound and

cast into the abyss for a thousand years, will be loosed for a season but who's final end will be the lake of fire.⁹⁴

I believe that any discussion of salvation must begin with the proper understanding of humanity's fallen state for without knowing the very seriousness of our lost condition we are unable to fully appreciate the cost nor the implication of Christ's sacrifice on the cross on our behalf. Therefore, as this exposition will show, I hold to a predominately Calvinistic soteriological viewpoint. Humanity's fallenness began with the rebellion of Adam and Eve⁹⁵ against God⁹⁶, and has been perpetuated by procreation to all of their descendants thereafter⁹⁷. I believe the severity of humanity's lost condition can be seen in their state of total depravity, one where sin has affected the entirety of its being⁹⁸, rendering humanity incapable – apart from God's grace⁹⁹ – to know, respond to, please God, or save themselves.¹⁰⁰ Since humanity was incapable of responding to God, I believe God the Father, by His saving grace, intervened in time and space¹⁰¹ and sent His only begotten Son¹⁰² down from heaven to earth, taking on a human body in the person of Christ Jesus¹⁰³, to dwell among humanity. The Father sent Jesus so that He might reveal the Father¹⁰⁴ to those whom God had predestined¹⁰⁵, redeeming them from sin¹⁰⁶, reconciling them to Himself¹⁰⁷, and restoring all creation¹⁰⁸. I affirm the doctrine of unconditional election in that God, by His divine sovereignty, already knew and has always known from eternity past who He will choose to save (the *elect*) regardless of any human action¹⁰⁹. Therefore, I believe there in no way the elect can turn away from God but rather they are drawn to Him by His irresistible grace and will be saved¹¹⁰. I believe that Jesus came as both fully God and fully man¹¹¹, and that He alone is our Savior¹¹², mediator¹¹³, high priest¹¹⁴, and king¹¹⁵. Without being fully God and fully man, Christ would not have been able to fulfill the role of mediator, nor would He be able to fully sympathize with and represent humanity as high priest¹¹⁶. As both God and man, Jesus experienced the temptations of human life yet lived a life without sin in perfect obedience to the will of the Father¹¹⁷. Therefore, I believe Jesus, in perfect submission to the will of the Father, voluntarily gave His life as a perfect sacrifice for the sin of the elect thus taking upon Himself the righteous wrath of God in their place.¹¹⁸ I believe that Jesus' death was efficient only for the elect but would have been sufficient to save all humanity had that been the Father's intent¹¹⁹. I believe that, in accordance with the Scriptures, Jesus rose from the dead¹²⁰ thereby demonstrating not only His victory over sin and death but that His death was an acceptable sacrifice for the sin of humanity and His redeeming work was perfectly accomplished¹²¹. I believe salvation is received by grace alone through faith alone in Christ alone. That is, salvation is God's unmerited favor to the elect – received not by their works but rather by their faith alone in the finished work of Christ at the cross¹²². I believe that faith and repentance are two sides of the same coin, and therefore repentance is a vital part of believing, but repentance in and of itself is not a requirement of salvation – only faith is¹²³. As such, at the moment of saving faith, the unregenerate person is born again becoming a new creation¹²⁴, passing out of spiritual death and into spiritual life. The new believer is justified before God by having Christ's righteousness imputed to them¹²⁵ as they are now united with and reconciled to Christ¹²⁶. I believe at the moment of saving faith the new believer is indwelt and sealed by the Holy Spirit¹²⁷, in possession of every spiritual blessing¹²⁸, and that their salvation can never be lost¹²⁹. I believe in the ongoing process of progressive sanctification through the work of the Spirit¹³⁰ whereby believers are being molded into the likeness of Christ with the culmination of that process being ultimately revealed in glorification.

I believe the church began on the day of Pentecost with the baptism of the Holy Spirit as prophet Joel predicted, the Father promised, and Jesus foretold.¹³¹ I believe the church is incarnational in nature¹³², consisting of “two interrelated parts, the catholic church¹³³ and local churches”.¹³⁴ The universal church is the new covenant community of professing believers¹³⁵ at all times and in all ages¹³⁶, both living and deceased, who are indwelt with the Holy Spirit¹³⁷ and called to a life of

separation and distinction from the beliefs and practices of the world.¹³⁸ I believe the universal church is the body¹³⁹ and bride of Christ¹⁴⁰ who are subject to¹⁴¹ and united with the risen and ascended Christ¹⁴², who is the head of the body.¹⁴³ I believe the distinction between the church and Israel is one of governance, whereby the church is governed by the New Covenant and Israel by the Mosaic covenant.¹⁴⁴ I believe a true apostolic church is one centered on the person and work of Christ¹⁴⁵, adhering to the Holy Scriptures and ancient tradition¹⁴⁶, and identified by apostolic marks¹⁴⁷ and works.¹⁴⁸ I believe the local church consists of a local assembly of believers¹⁴⁹, led by qualified men called elders who are assisted by men and women deacons¹⁵⁰, who regularly gather for the purpose of worship¹⁵¹, prayer, proclaiming God's Word, building up of the body through the means of spiritual gifts, discipline, furthering the gospel, and the observance of the ordinances.

I believe the two ordinances of the church are baptismal initiation and eucharistic worship.¹⁵² Water baptism is not necessary for salvation¹⁵³ but rather is an outward demonstration of the believer's faith in and new identity with Jesus Christ¹⁵⁴ and an act of initiation into a covenant community of faith.¹⁵⁵ Water baptism¹⁵⁶ is also a profession of repentance¹⁵⁷ symbolizing the death, burial, and resurrection of Christ.¹⁵⁸ I believe the eucharist is a covenantal meal ordained by Christ¹⁵⁹ that symbolizes his body and his blood and is to be regularly observed by the local church¹⁶⁰ in remembrance of his atonement for our sins¹⁶¹, and is the sign of the new covenant and covenant renewal to the community of faith.¹⁶²

I believe that sanctification is the ongoing process¹⁶³ in which a justified believer¹⁶⁴ is set apart unto God¹⁶⁵ by grace through faith¹⁶⁶ while still retaining their sin nature¹⁶⁷ yet progressively growing in Christlikeness¹⁶⁸, in all areas of life through the empowerment of the Holy Spirit¹⁶⁹, with its complete fulfillment realized upon Christ's return¹⁷⁰.

I believe in these last days, God will complete the work He started, not just for us individually, but for all creation, redeeming all that was lost at the Fall.¹⁷¹ I believe in these last days that believers should live in anticipation, awaiting Christ's imminent return.¹⁷² I believe that Christ will physically return, at a time known only by the Father,¹⁷³ when He will resurrect the dead in Christ and rapture the alive in Christ, and meeting them in the air, will receive them to Himself into heaven to be with Him for all eternity.¹⁷⁴ I believe at the rapture of believers there will be a bodily resurrection, in which all will be given glorified bodies like that of Christ's resurrection body.¹⁷⁵ I believe the Rapture will occur prior to the revealing of the antichrist¹⁷⁶ and will usher in a seven-year period of tribulation¹⁷⁷ whereupon judgment will fall on the entire earth. This seven-year period of judgement will be separate and distinct from the second coming of Christ to judge the earth at the end of the Great Tribulation.¹⁷⁸ I believe the Great Tribulation Period will begin in the latter half of seven-year tribulation, worsening progressively in both persecution and judgement, and will culminate with a fearful apostasy.¹⁷⁹ At the end of the Great Tribulation, Christ will physically return on the clouds of heaven with power and great glory¹⁸⁰ to establish His Millennial Kingdom on earth¹⁸¹, reign and rule with his saints¹⁸², cast the beast and the false prophet into the lake of fire,¹⁸³ and bind Satan and place him in the abyss.¹⁸⁴ I believe following the millennial age, the nations will revolt upon the release of Satan and Christ will cast him and his allies into the lake of fire,¹⁸⁵ raise the rest of the dead and at the Great White Throne judge the unbelievers according to their works and sentence them to everlasting punishment in the lake of fire.¹⁸⁶ I believe those found to be in Christ will enjoy eternal life with Him,¹⁸⁷ serving Him in the newly created heavens and the earth,¹⁸⁸ where pain, suffering, sin, and death are no more.¹⁸⁹

- ¹ J. Scott Horrell, “The Attributes of God,” unpublished class notes for ST102 (Dallas Theological Seminary, Fall Semester, 2018), 2. Divine nature, essence, or substance.
- ² J. Scott Horrell, “The Names of God,” unpublished class notes for ST102 (Dallas Theological Seminary, Fall Semester, 2018), 1–2. Elohim, “the powerful ones, most high ones”. Gen. 1:1–2:3.
- ³ Ibid., 2. Adonai, “master, Lord”. Rom. 11:34; 2 Cor. 3:17–18.
- ⁴ Ibid., 3–4. Yahweh, “Lord or Jehovah”, Exo. 3:13–15.
- ⁵ J. Scott Horrell, “The Attributes of God,” 14. God is eternal in that He is outside of time yet moves and operates within it.
- ⁶ Ibid., 15. Omniscience, God is “all-knowing” in that He knows all past, present, future, and all contingencies. God is not surprised by anything.
- ⁷ Ibid., 15. Omnipotent, God is “all-powerful” in that He is able to fully capable and able to accomplish anything in accordance with His will and nature.
- ⁸ Ibid., 16. Omnipresent, God is “all-present” in that He is everywhere always present.
- ⁹ Ibid., 16. Sovereign, God possesses and exercises supreme authority over all creation.
- ¹⁰ Louis Berkhof, *Systematic Theology*, (Grand Rapids, MI: Wm. B. Eerdmans publishing co., 1938), 58. Self-existent means that God finds the grounds for His existence within Himself. 1 Tim. 6:13,15–16.
- ¹¹ J. Scott Horrell, “The Attributes of God,” unpublished class notes for ST102, 7. Self-sufficiency means that God lacks nothing. Acts 17: 24–25.
- ¹² Louis Berkhof, *Systematic Theology*, 87. Perfect is a derived attribute of God which can be seen when He is called light, truth, righteousness. 1 John 1:5.
- ¹³ Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*, (London: Martin Manser, 2009), 8266. Holiness is an attribute of God dealing with His moral purity and sanctity. Is 6:3.
- ¹⁴ Ibid., 1085. The love of God is expressed by His very character. 1Jn 4:16.
- ¹⁵ Ibid., 1150. God Himself is truth; He defines what is true and He is the standard for truth. Is 45:18–19
- ¹⁶ J. Scott Horrell, “The Attributes of God,” unpublished class notes for ST102, 23. Wisdom relates to good intellectual judgment and consistent practice of that judgment. Ro 16:27.
- ¹⁷ Ibid., 25. Justice in terms of God’s righteousness and His wrath. Since God is perfect in holiness, He has to deal with sin impartially, either by punishment or propitiation. Dt 32:4.
- ¹⁸ Louis Berkhof, *Systematic Theology*, 70. Another aspect of His divine perfection, God is mindful of His covenant with His people and fulfills all of His promises. Dt 7:9.
- ¹⁹ Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*, 6687. Mercy is yet another aspect of God’s character as it relates to His “covenantal relationships with underserving people.” Ex 34:6.
- ²⁰ Ryrie, Charles. *Basic Theology*. Colorado Springs: Victor, 1999²⁰
- ²¹ “The Chicago Statement on Biblical Inerrancy,” in *Inerrancy*, ed. Norman Geisler (Grand Rapids: Zondervan, 1980), 493.
- ²² Feinberg, Paul. “The Meaning of Inerrancy,” in *Inerrancy*, ed. Norman Geisler, 267-304. Grand Rapids: Zondervan, 1980.
- ²³ 2 Cor. 5:10. See also Gen. 6:5, Ps. 14:2-3, Eccles. 7:20, 9:3, Rom. 3:10-18, Eph. 2:1-3, Titus 3:3.
- ²⁴ J. Scott Horrell, “Summary: Biblical Foundations for the Trinity,” unpublished class notes for ST102 (Dallas Theological Seminary, Fall Semester, 2018), 1–2.
- ²⁵ Ibid., “The Attributes of God,” 5.
- ²⁶ Ibid., “Chapter Three: The Father Who Draw Near”, 15. God the Father is the creator and sustainer of the heavens and the earth. Ge 1:1–2:3. The Spirit and the Word are listed as co-creators of the world with the Father, but the Father is only referred to as *fons divinitatis*, the divine source of all creation.
- ²⁷ Ibid., 17. Along with the title Creator-Sustainer, God the Father is also known as the Ruler of Heaven and earth. Matt. 11:25. Ps. 147.
- ²⁸ J. Scott Horrell, “Summary: Biblical Foundations for the Trinity,” unpublished class notes for ST102 (Dallas Theological Seminary, Fall Semester, 2018), 1. The lawgiver who institutes what is right and wrong. Lev. 18:4; Isa. 6:3.
- ²⁹ Ibid., “Chapter Three: The Father Who Draw Near,” 21. Most look to Christ for reconciliation but it is God the Father who reconciles sinners to Himself and then calls them to carry on the act of reconciliation through the sharing of the gospel. John 3:16.

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- ³⁰ Ibid., 23–25. As God the Father is the Creator-Sustainer, everything that starts with Him (Alpha) ultimately ends with Him (Omega) at the end times. 1 Cor. 15:24–28.
- ³¹ Walter A. Elwell, and Barry J. Beitzel, *Baker Encyclopedia of the Bible*, (Grand Rapids, MI: Baker Book House, 1988), 790. Term used to denote one as the oldest physical son, birth order. Gen. 22:21. Additionally used to denote privilege, blessing, preeminence, or inheritance. Exo. 4:22.
- ³² Chafer, Lewis Sperry, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), Vol 1, 316. As the firstborn of every creature, the Son is unrelated to anything created as He is begotten *before* all created beings. The Son has eternally existed with the Father and the Spirit.
- ³³ Col. 1:15.
- ³⁴ Heb. 1:3.
- ³⁵ David E. Garland, Luke, *Zondervan Exegetical Commentary on the New Testament* (Grand Rapids, MI: Zondervan, 2012), 187. The danger here is putting too much weight on either side of the divine or human scale. If we place too much on the Son's divinity then he ceases to be fully human and likewise if we say the Son is fully human but not in all regards fully God, we are in error. God the Son, Jesus Christ, was divinely conceived yet he was fully human.
- ³⁶ 1 Tim. 2:5; John 1:14.
- ³⁷ Ibid., The Son came into the world in the likeness of sinful flesh "creatureliness". Rom. 8:3. Sufficiently like mankind yet not susceptible to sin and temptation as He was not led by the flesh but by the Spirit.
- ³⁸ Bria Burns, "The Unity of Jesus' Person" In *Lexham Survey of Theology*, edited by Mark Ward, Jessica Parks, Brannon Ellis, and Todd Hains, (Bellingham, WA: Lexham Press, 2018), Hypostatic Union is referred to as the personal incarnation whereby the "Word became flesh and dwelt among us." John 1:14.
- ³⁹ Phil. 2:6–8.
- ⁴⁰ Gen. 6:3.
- ⁴¹ John 15:26; 16:14.
- ⁴² John 16:8.
- ⁴³ 2 Tim. 3:16; 2 Pet. 1:20.
- ⁴⁴ John 3:5-7.
- ⁴⁵ 1 Cor. 12:13.
- ⁴⁶ Eph. 4:30.
- ⁴⁷ 1 Cor. 6:19.
- ⁴⁸ J. Scott Horrell, "Chapter Five: The Other Comforter: The Divine Person of the Holy Spirit," unpublished class notes for ST102 (Dallas Theological Seminary, Fall Semester, 2018), 34.
- ⁴⁹ Isa. 9:6.
- ⁵⁰ John 14:16.
- ⁵¹ John 14:26.
- ⁵² Isa. 63:10; Eph. 4:30.
- ⁵³ Isa. 40:28, Rom. 16:26, 1 Tim. 1:17.
- ⁵⁴ F. L. Cross, and Elizabeth A. Livingstone, eds. *The Oxford Dictionary of the Christian Church*. (Oxford, New York: Oxford University Press, 2005). **Elohim**. Means "majesty and power". In Genesis 1:1, where Elohim created the heavens and the earth.
- ⁵⁵ Psa. 90:2.
- ⁵⁶ Psa. 148:5-6; 95:3-7, Isa. 40:25-26.
- ⁵⁷ Exo. 3:14.
- ⁵⁸ Bruce Wilkinson and Kenneth Boa, *Talk Thru the Old Testament, vol II*. (Nashville, Tennessee: Thomas Nelson Publishers, 1983), 10.
- ⁵⁹ Nathan D. Holsteen and Michael J. Sviel. *Exploring Christian Theology: Creation, Fall, and Salvation, vol. II*. (Grand Rapids, Michigan: Bethany House Publishers, 2015), 23. Acts 4:24 (Father), Joh. 1:1-3 (Son), and Psa. 104:30 (Holy Spirit).
- ⁶⁰ Col. 1:16, Joh. 1:1-3, Heb. 1:2-3, Rom. 11:36, Neh. 9:6, Acts 17:24-25, Jer. 23:24.
- ⁶¹ Heb. 1:2-3, Col. 1:17.
- ⁶² Eph. 3:9, Col. 1:16, Rev. 4:11; 5:13, Psa. 33:9, Heb. 11:3.
- ⁶³ Gen. 1:10, 18, 21, 25, 31.
- ⁶⁴ Pro. 16:4, Isa. 43:7; 45:18.
- ⁶⁵ Gen. 1:27. The premise being both male and female alike share in this image of God. Thomas R. W. Longstaff and Mark Allan Powell, "Image of God," ed. Mark Allan Powell, *The HarperCollins Bible Dictionary (Revised and Updated)* (New York: HarperCollins, 2011), 404.
- ⁶⁶ Gen. 1:26-28, Psa. 8:6-8; 115:16.

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- ⁶⁷ Gen. 1:26-28; 2:7; 9:6, Psa. 8:3-6. Alister E. McGrath, *Christian Theology: An Introduction*, 6th ed. (Wiley-Blackwell, 2017), 199. In regards to mankind's role as caretaker in creation see "Human stewardship of creation compared to human ownership of creation."
- ⁶⁸ Gen. 1:26; 5:1, 1 Cor. 11:7. Imago Dei
- ⁶⁹ Charles Sherlock, *The Doctrine of Humanity: Contours of Christian Theology*. (Downers Grove, IL: InterVarsity Press, 1996), 161. Free-will is the very purpose for which we are made, to live in the image of God.
- ⁷⁰ Ibid., 158. Not only is human life to be valued but the contribution of humanity to society is to be valued within community. Gen. 1:26-28; 9:6, Psa. 8:3-6.
- ⁷¹ Psa. 8:5
- ⁷² John A. Adair, "The Material/Immaterial Aspects of Humanity" unpublished class notes for ST103OL (Dallas Theological Seminary, Summer Semester, 2019), 1. In the context of Integrated Complexity, the Hebrew word nephesh, נֶפֶשׁ and ruach, רוּחַ or the Greek word psuché, ψυχή and pneuma, πνεῦμα, represents soul and spirit which neither are simply a part of human beings or are simply distinct from human beings but rather are integrated.
- ⁷³ Eph. 5:29, 1 Thess. 5:23, Rom. 12:1-2. Humanity can display the image of God in both their material and immaterial properties: physical, spiritual, mind, heart, and soul. Sherlock, *The Doctrine of Humanity*, 74-83.
- ⁷⁴ 1 Cor. 6:19-20; 10:31, Eph. 2:10, Joh. 15:8, Php. 1:20-21.
- ⁷⁵ Adam being created by the Lord from the dust of the ground (Gen. 2:7) and Eve being created from the rib of Adam. (Gen. 2:21-22). T. C. Mitchell, "In the Old Testament," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 13. The first permissible use of 'ādām as a proper name for the first created of humanity.
- ⁷⁶ Gen. 3:4.
- ⁷⁷ Alister E. McGrath, *Christian Theology: An Introduction*, 6th ed. (Wiley-Blackwell, 2017), 329. As a result of Adam and Eve's decision to turn away from God, "the image of God in human nature had been defaced and disfigured."
- ⁷⁸ 1 Cor. 15:21-22, 2 Cor. 11:3, Rom. 6:23.
- ⁷⁹ Num. 33:55, Gen. 3:18, Rom. 8:19-23. All of creation was affected by the sin of Adam and Eve. The paradisiac condition of the garden was no more; replaced with thorns and thistles (Gen. 3:18). Natural relationship between humanity and animals now degraded as both initially only ate vegetation whereas after the fall mankind now can eat animals.
- ⁸⁰ Gen. 3:6; 3:17; 3:19, Rom. 3:23; 5:12; 19. R. C. Sproul, *The Unexpected Jesus: The Truth Behind His Biblical Names* (Fearn, UK: Christian Focus Publications, 2005), 136. Human depravity is total, not in the sense that mankind is unable do anything good or that humanity is as bad as they possibly can be, but that no facet of man is untouched by sin. "Our bodies are fallen, our hearts are fallen, our minds are fallen. There is no part of us that escapes the ravages of our sinful human nature."
- ⁸¹ Col. 1:16, Neh. 9:6
- ⁸² Heb.12:22, 2 Kgs 6:17, Matt.26:53, Job 25:3
- ⁸³ Luk. 20:36, Rev. 5:11
- ⁸⁴ Heb 1:14, Psa. 104:4
- ⁸⁵ Col. 1:16. All of God's creation is subject to Him, the angels are no different as they are too are beings created by God.
- ⁸⁶ Gen. 1:26. Angels are an entirely different order of beings than mankind and unlike humans they do not reproduce (Matt. 22:30). Since Genesis 1:26 speaks specifically that only mankind, who do reproduce, are made in the image of God, I do not affirm that angels are made in the image of God. Scripture do show that from time to time angels can appear in the likeness of humans, when ministering to mankind. Gen.19; Jdg. 2:1; 6:11-22; Matt.1:20; Luk. 1:26; Joh. 20:12.
- ⁸⁷ John A. Adair, "Angelology" unpublished class notes for ST103OL (Dallas Theological Seminary, Summer Semester, 2019), 4-5. Distinction in kind can be seen in the reference to Michael the archangel (Jud. 9; 1 Thess.4:16), cherubim (Ezk. 28:14), seraphim (Isa. 6:2, Rev 4:8), and various other terms such as thrones, dominions, principalities, powers, rulers, and watchers. (Eph 3:10; 6:12
- ⁸⁸ Rev. 5:11
- ⁸⁹ Luk. 20:36, Rev. 5:11, Heb. 1:14. Adair, "Angelology", 7. Under the section of the "Work of angels", angels function as agents who perform God's tasks, deliver messages to people, act in answering prayers, and protect believers and nations.
- ⁹⁰ Joe Cathey, "Devil, Satan, Evil, Demonic," ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 419. In the Genesis account the serpent is the one leading humanity into sin, and while this account does not specifically say this is Satan, the adversary, Revelation alludes that fact. (Rev. 12:9)
- ⁹¹ 2 Pet. 2:4, Isa. 14:12.

⁹² 2 Pet. 2:4; Jud. 6-7.

⁹³ Jud. 6, 2 Cor. 12.

⁹⁴ Rev. 20:1-3; 7-8; 10

⁹⁵ T. C. Mitchell, "In the Old Testament," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 13. The first permissible use of 'ādām as a proper name for the first created of humanity. Gen. 2:7; 21-22. Adam being created by the Lord from the dust of the ground and Eve being created from the rib of Adam.

⁹⁶ P. E. Hughes, "Fall," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 360. The first two of humanity, Adam and Eve, fell victim to temptation and in their sin they rebelled against God's authority.

⁹⁷ Thomas R. Schreiner, "Sermon: From Adam to Christ: The Grace That Conquers All Our Sin (Romans 5:12-19)," ed. R. Albert Mohler Jr., *Southern Baptist Journal of Theology Volume 15* 15, no. 1 (2011): 82. Because of Adam's sin, every descendant of Adam is born with a sin nature – his sin is transmitted to them through procreation.

⁹⁸ R. C. Sproul, *The Unexpected Jesus: The Truth Behind His Biblical Names* (Fearn, UK: Christian Focus Publications, 2005), 136. Human depravity is total, not in the sense that mankind is unable do anything good or that humanity is as bad as they possibly can be, but that no facet of man is untouched by sin. "Our bodies are fallen, our hearts are fallen, our minds are fallen. There is no part of us that escapes the ravages of our sinful human nature." Gen. 3:6; 3:17; 3:19, Rom. 3:23; 5:12; 19

⁹⁹ Bruce A. Demarest, *The Cross and Salvation: The Doctrine of Salvation*, Foundations of Evangelical Theology (Wheaton, IL: Crossway Books, 1997), 75. The only hope for the totally depraved is the efficacious grace of God.

¹⁰⁰ Jn. 6:44, Eph. 2:12, Rom. 5:10; 8:3; 8:8, Col. 1:21. With sin affecting the entirety of their being, humanity sins because it is in their very nature and as such are at enmity with God unable to know Him, respond to Him, please Him, or save themselves.

¹⁰¹ James W. Geiger, *Christianity and the Outsider: A Lawyer Looks at Justice and Justification* (United States: Wipf and Stock Publications, 2012), 43. God the author of time and space, intervened in time and space to reveal Himself to His creation through the sending of His son, Christ Jesus.

¹⁰² 1 John 4:9, John 1:14; 3:16

¹⁰³ Phil. 2:5-11; John 1:14

¹⁰⁴ John 1:14; 1:18; 14:6-11, Mt. 11:27, Col. 1:15

¹⁰⁵ Eph. 1:5; 1:11, Rom. 8:29-30. These are but a few verses that implicitly detail those whom God *predestined*, along with those whom God has *chosen* 1 Thess. 1:4, Rom. 8:33, and Col. 3:12. The term chosen denotes a group of and not the entirety of "all" people, therefore it makes sense that there are some people who God has predestined to be chosen, and others that have not.

¹⁰⁶ Bruce A. Demarest, *The Cross and Salvation*, 44. Paul says that "In him [Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding." Eph. 1:7-11

¹⁰⁷ 2 Cor. 5:18-20, Rom 5:10

¹⁰⁸ Carol J. Dempsey and Russell A. Butkus. *All Creation is Groaning: An Interdisciplinary Vision for Life in a Sacred Universe* (United States: Liturgical Press, 1999), 164. The future redemption includes the restoration and renewal of all creation.

¹⁰⁹ David N. Steele, Curtis C. Thomas, and Roger Nicole, *The Five Points of Calvinism: Defined, Defended and Documented* (Philadelphia, PA: The Presbyterian & Reformed Publishing Co., 1963), 30. Before the foundation of the world God decided, per His prerogative, to choose some of fallen humanity to be saved. God has the capability to save all of fallen humanity and as such He could very well have chosen to save all, or save none, but it was His choice to save some – the elect.

¹¹⁰ Robert L. Dabney, *The Five Points of Calvinism* (Harrisonburg, VA: Sprinkle Publications, 1992), 39-40. Seeing that God is all-powerful therefore accomplishing all He sets out to do, it would reason that when God chooses, by His grace, to enact change in the heart of a person through the agency of the Holy Spirit, that acceptance of that grace would be irresistible unlike prevenient grace which is dependent upon humanity's free will.

¹¹¹ F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 818. The hyperstatic union is defined as the union of the Divine and human natures in the person of Jesus Christ.

¹¹² Heb. 2:14-15; Jn. 3:16

¹¹³ 1 Tim. 2:5

¹¹⁴ Heb. 2:17; 4:15

¹¹⁵ Rev. 19:16, Luk.1:33, Is. 9:7

¹¹⁶ Heb. 4:14-16

¹¹⁷ Phil 2:8, Mt. 4:1–11; Mk. 1:13; Lk. 4:2; 22:28; Heb. 2:18; 4:15

¹¹⁸ Athanasius, *On the Incarnation*. Translated by John Behr. Popular Patristics Series. (Yonkers, NY: St. Vladimir's Seminary Press, 2012), 70. For this reason, that Christ dwelt amongst us and offered Himself as a perfect substitutionary sacrifice on behalf of His people and in His resurrection, He demonstrated His superiority over death.

¹¹⁹ David N. Steele, *The Five Points of Calvinism*, 39. Limited atonement does not refer to the value or infinite worth of Christ's saving work at the cross, but in the limitation of who he came to save – some and not others. The key point to this argument is in the term “if the Father so willed”. God the Father is fully capable of saving the entire human race. “It would have required no more obedience, nor any greater suffering for Christ to have saved all humanity”, but that was not the Father's intent.

¹²⁰ Rom. 4:24, Mk. 16:6, 1 Thess. 4:14, 1 Pet. 1:3

¹²¹ Is. 59:1–2, Heb. 9:11–12, Rom. 1:4. Romans 1:4 says Jesus was declared to be the Son of God with power by His resurrection from the dead. The fact that God raised Jesus from the dead proved that Jesus' sacrifice was acceptable in the presence of God and His redeeming work was perfectly accomplished.

¹²² Eph. 2:7–9. The basis for salvation in most world religions is achievement whereas in Christianity, grace not works is the basis for salvation.

¹²³ Nathan D. Holsteen and Michael J. Savigel. *Exploring Christian Theology: Creation, Fall, and Salvation*, vol. II. (Grand Rapids, Michigan: Bethany House Publishers, 2015), 257. Repentance must be distinguished yet not separated from faith, since repentance brings about forgiveness. Luke 24:47

¹²⁴ John 3:3, 1 Pet. 1:23, John 3:1–8, 2 Cor. 5:17

¹²⁵ 2 Cor. 5:18–21

¹²⁶ 1 Thess. 1:1, Eph. 4:6, John 14:20, Col. 1:27

¹²⁷ 1 Cor. 2:12; 6:19, John 7:29, Rom. 5:5; 8:9, Eph. 4:30, 2 Cor. 1:22

¹²⁸ Eph. 1:3

¹²⁹ David N. Steele, *The Five Points of Calvinism*, 56. Those who profess their faith in Christ and are sanctified in the Spirit, persevere until the end, without the possibility of losing their faith.

¹³⁰ Rom. 6:12–14. Like justification, progressive sanctification is the work of God that must also be appropriated by faith.

¹³¹ Acts 1:4–5, 2:14, 10:44, 11:15–18; Joel 2:28–32; 1 Cor. 12:12–13. Before His ascension, Jesus told his disciples to remain in Jerusalem and wait for the promise of the Father which was the baptism of the Holy Spirit to be poured out on them in a few days, predicted by the prophet Joel, and fulfilled on the day of Pentecost as recorded in Acts 2:1–4. “As the Spirit came Christ at his baptism, so Christ baptized the church with his Spirit at Pentecost” in Clowney, Edmund. *The Church*. (Downers Grove: InterVarsity Press, 1995), 52. The baptism of the Holy Spirit is therefore an event that had not happened before, it was “a turning point in the ministry of God's Spirit, and foundational in the existence of the New Testament Church” in Nathan D. Holsteen and Michael J. Savigel, eds., *Exploring Christian Theology: The Church, Spiritual Growth, and the End Times*. (Minneapolis: Bethany House, 2014), 32.

¹³² Michael Savigel unpublished class notes for ST105HO (Dallas Theological Seminary Summer semester, 2021). There should be a tension when considering the incarnational nature – taking both parts spiritual and physical equally – regarding the church.

¹³³ John H. Leith, ed., *Creeeds of the Churches: A Reader in Christian Doctrine, from the Bible to the Present*. (Louisville: Westminster John Knox Press, 1982), 4. The term catholic can be understood additionally as “universal,” and in the creeds of the church it refers to the reality that the one church of Jesus Christ is not limited to by ethnicity, geography, economic class, etc.

¹³⁴ Allison, Gregg R. *Sojourners and Strangers: The Doctrine of the Church*. Foundations of Evangelical Theology, ed. John S. Feinberg. (Wheaton: Crossway, 2012), 29. The universal church extends from Pentecost to Christ's return and becomes manifested in the local church through its living members.

¹³⁵ Nathan D. Holsteen and Michael J. Savigel, eds., *Exploring Christian Theology: The Church, Spiritual Growth, and the End Times*, 40. The church is identified as the community of the redeemed through their saving relationship with the Redeemer.

¹³⁶ Heb. 12:22–24 makes it clear that our worship includes not only the members of the local church but also Paul, Augustine, Luther, Calvin, and every other believer from history as well.

¹³⁷ 1 Cor. 6:19; Eph. 1:13–14; Jn 14:16–17; Eph. 2:21–22; Rom. 8:9–11. “The indwelling of the Holy Spirit is one of the gifts of salvation by which God's very presence, in the person of the Spirit, indwells the church corporately and Christians individually, drawing them into the life of the triune God.” in Susanne Calhoun, “The Spirit's Indwelling,” in *Lexham Survey of Theology*, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018).

¹³⁸ Jn 17:11–18; 1 Cor. 1:2, 5:4–5, 11–13; 2 Cor. 6:14–17; Eph. 5:25–27; 1 Pet 2:4, 9. “Theologically, the church is sanctified by the cleansing work of Christ and practically this means living a life conforming to God’s standards with a commitment to right belief and practice separate and distinct from that of the world” in Svigel, Michael J. *RetroChristianity: Reclaiming the Forgotten Faith*. (Wheaton: Crossway, 2012), 165.

¹³⁹ 1 Cor. 1:10, 10:16–17, 12:12–31; Jn 17:20–21; Rom. 12:4–8; Eph. 3:6, 4:3–13, 5:19–20; Col. 3:15. Alister E. McGrath, *Christian Theology: An Introduction, 25th Anniversary Sixth Edition*. (Hoboken: Wiley, 2017), 355. “The faith of the believer and baptism are understood to secure incorporation into the body of Christ (Rom. 6:3–5)”. The imagery of the church as the body of Christ can be seen in 1 Cor. 12:12–21.

¹⁴⁰ Eph. 5:25–27; Rev 19:7–9; 21:2, 9. “Historically, the image of bride has been a prominent force in the development of ecclesiology. In the early Church, this image conveyed the purity of the true Church (as opposed to the heretical one), the love and intimacy between Christ and the Church, and the Church as an eschatological reality” in Wayne Shealy, “The Church as Bride and Mother: Two Neglected Theological Metaphors,” ed. Timothy Paul Jones, *Journal of Discipleship & Family Ministry Volume 2*, no. 2 (2012): 26–27.

¹⁴¹ Eph. 5:22–24. Employing a model for marriage, Paul uses the reference to the church’s submission to Christ as the pattern for the wife’s submission to her husband. “That wives should be submissive to their husbands *in everything* (ἐν παντί) follows from the undoubted fact—too undoubted to call for specific mention—that the church is submissive to Christ in everything” in F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1984), 386.

¹⁴² There are many New Testament references to the believer’s union with Christ. Believers are created in Christ (Eph. 2:10), crucified with Christ (Gal. 2:20), buried with Christ (Col. 2:12), baptized into Christ and his death (Rom. 6:3), united with him in his resurrection (Rom. 6:5), and finding its oneness in its union with Christ.

¹⁴³ Eph. 1:22–23; Col. 1:18. “Jesus Christ rules and governs his people and directs them towards the fulfillment of God’s purposes. All power and authority within the church derive from Jesus Christ as the head” in Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

¹⁴⁴ Acts 1:6; Rom. 11:19–24, 26. While I do affirm that the people of Israel under the old covenant and the church under the new covenant are both people of God, I believe they are distinct in that their ethnic compositions are different. The old covenant people of Israel consisted of mostly ethnic Jews with a small contingent of Gentile proselytes whereas the new covenant church consisted as a new single entity comprised of both Jew and Gentiles. Additionally, the new covenant believers were indwelt with the Holy Spirit whereas the ethnic Jews were not. As such, Israel and the church are distinct, the church not replacing Israel, and the Old Testament promised given to Israel (Rom. 11) points to a future for Israel in God’s redemptive plan.

¹⁴⁵ Eph. 2:20, 3:4–5; 1 Cor. 12:28; 2 Thess. 2:15; 2 Tim. 2:2; Rev 21:14. “The church is apostolic when its teaching is centered on the saving person and work of Christ within Trinitarian orthodoxy” in Svigel, Michael J. *RetroChristianity: Reclaiming the Forgotten Faith*, 169.

¹⁴⁶ 2 Thess. 2:15; Acts 14:23, 15. The church is considered apostolic when it recognizes in practice the supreme authority of the apostolic scriptures and its teaching holds tightly to the ancient apostolic oral and written traditions. “New Testament writings uniquely preserve absolute apostolic authority and the writings of the early church fathers preserve some echoes of apostolic teaching” in Michael Svigel unpublished class notes for ST105HO (Dallas Theological Seminary Summer semester, 2021).

¹⁴⁷ The apostolic marks of the church include orthodoxy, order, and ordinances.

Acts 2:42; Heb. 5:11–6:2; 1 Tim. 3:14–15; 4:6, 13, 16; 2 Tim. 1:13–14; 3:13–4:5. Apostolic churches practice orthodox teaching of God’s Word holding to foundational truths such as the doctrine of the Trinity, the person and work of Christ in his first and second coming, and the biblical narrative of creation, fall, redemption, and restoration. The marks of the church in particular are “the pure preaching of the word and the right administration of the sacraments, and the faithful administration of discipline” in L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans publishing co., 1938), 576.

Eph. 4:11–12; 1 Tim. 3:1–13; 2 Tim. 2:2; Titus 1:5–9; Heb. 13:17. Apostolic churches have a distinct order which constitutes qualified men as elders (πρεσβύτεροι, ἐπίσκοποι) who are the overseers of the church with the assistance of men or women deacons (διάκονον).

Matt. 28:18; 1 Cor. 11:23–26; Heb. 6:1–5; 1 Pet. 3:21–22. Apostolic churches practice the observance of the two ordinances of the church which are baptismal initiation and Eucharistic worship.

¹⁴⁸ The apostolic works of the church include evangelism, edification, and exaltation.

Matt. 28:18; Mk 16:15–18; Luke 24:46–49; Jn 20:30–31. The mission of the apostolic church is the proclamation of the gospel, the building up and strengthening of faith of believers and churches.

Matt. 28:19; Rom. 12:4–8; 1 Cor. 3:10–17; 12–14; Eph. 2:19–22; 4:11–13; Heb. 5:12–14; 10:23–25 “The church is edified through God’s word, through the Holy Spirit and the proper use of spiritual gifts, through the church’s appointed ministries and through the mutual love, support and encouragement of its members” in Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

Matt. 5:16, 25:34–40; Rom. 11:33–12:2; Gal. 1:3–5; Eph. 1:6, 12, 14; 3:20–21. The role of the apostolic church is the glorification of God in prayer and worship.

¹⁴⁹ “Most frequently the word *ekklesia* designates a circle of believers in some definite locality, a local church, irrespective of the question whether these believers are or are not assembled for worship” in L. Berkhof, *Systematic Theology*, 556.

¹⁵⁰ The Didache mentions that the local churches were presided over by bishops, assisted by deacons, both of which were chosen by the congregations (15:1). “Hermas indicates that presbyters presided over the church at Rome (I.2.6, 4:3)” in John D. Hannah, *Invitation to Church History: World*, (Grand Rapids, MI: Kregel, 2018), 69.

¹⁵¹ “Throughout the biblical period listening to God’s Word, prayer, and sacrifice constituted the essence of worship” in Walter A. Elwell and Barry J. Beitzel, “Worship,” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 2164.

¹⁵² Matt. 28:19; Luke 22:19–20; Acts 10:47–48; 16:32–33; 18:7–8; 1 Cor. 11:26. From the DTS Doctrinal Statement XIV, “We believe that water baptism and the Lord’s Supper are the only sacraments and ordinances of the church and that they are a scriptural means of testimony for the church in this age.”

¹⁵³ Acts 8:36–38, 10:44–48, 18:8. Salvation has always been, in both the Old Testament and New testament, by grace alone through faith alone. If the act of baptism is added as a necessary element of salvation, then it is no longer solely by grace (Eph. 2:8).

¹⁵⁴ Paul says we are baptized into his death and resurrection (Rom. 6:1–11). Baptism is the sign and seal that we have been united with Christ, and because we are united with Christ, we are adopted into the covenant family. Baptism is a both the sign and seal of our new identity in Christ. The sign is water, the seal is the promise that we have been united with Christ and belong to him.

¹⁵⁵ Eph. 4:4–6. “In both the Bible and the church in the first few centuries, water baptism was the outward, visible testimony of a conversion to Christ and the universally accepted rite of admission into the church” in Svigel, Michael J. *Retrochristianity: Reclaiming the Forgotten Faith*, 237.

¹⁵⁶ Matt. 3:6, 11. From the meaning of the original word βαπτίζω, biblical water baptism has always been by immersion, representing our death, burial, and resurrection with Christ.

¹⁵⁷ Acts 2:37–41. Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

¹⁵⁸ Col. 2:12. “Baptism symbolizes the previous entrance of the believer into the communion of Christ’s death and resurrection,—or, in other words, regeneration through union with Christ” in Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 940.

¹⁵⁹ Luke 22:20; 1 Cor. 11:25. The Eucharist is the covenantal meal instituted by Jesus in the upper room. “This cup which is poured out for you is the new covenant in my blood.”

¹⁶⁰ 1 Cor. 11:26; Matt. 26:29; Mark 14:25. The original intention of the rite of the Eucharist was that the church would celebrate it regularly until Christ’s second coming.

¹⁶¹ “To partake of the sacrament of the Eucharist means to confess that we deserve death for our sins, and that God gave his Lamb, His son, in our place” in in Clowney, Edmund. *The Church*, 286.

¹⁶² Every remembrance of the Eucharist is an opportunity to renew our covenantal relationship with God. In every Eucharist, we are called to reaffirm that relationship, and renew the covenant ratified by His life, death, and resurrection.

¹⁶³ Phil. 1:6. Speaking to the ongoing nature of sanctification, “regeneration is instantaneous, but sanctification takes time. Salvation is something past, something present, and something future; a past fact, justification; a present process, sanctification; a future consummation, redemption, and glory.” in Augustus Hopkins Strong, *Systematic Theology*, 869.

¹⁶⁴ Taking the Reformed viewpoint, Justification and Sanctification are distinct, but not separate. Sanctification is the process only a justified believer can undergo. Michael Svigel unpublished class notes for ST105HO (Dallas Theological Seminary Summer semester, 2021).

¹⁶⁵ Deut. 7:6; Rom. 6:19; 2 Cor. 1:30; 1 Thess. 4:3. The people of God have always been set-apart by God in order to live a life glorifying God.

¹⁶⁶ 1 Cor. 6:11; 1 Thess. 5:23. Justification and sanctification are gifts of God’s gratuitous mercy that believers receive by grace through faith. We are not sanctified by any efforts of our own, any more than we are justified by any efforts of our own, both are by divine grace.

¹⁶⁷ Rom. 7:14–25, 12:1–2; Gal. 5:16–26; Eph. 4:20–24. Although in justification the believer is made holy, their old sin nature still remains. The apostle Paul illustrates this struggle between the two natures which lasts a lifetime in Rom. 7:22–23.

¹⁶⁸ Phil. 1:6, 3:12; Col. 3:10; Eph. 4:15; 1 Jn 1:8. The justified believer is progressively sanctified, growing in Christlikeness.

¹⁶⁹ Rom. 8:9–10; Gal. 5:16; 1 Thess. 5:23; Phil. 2:13. Sanctification is empowered by the Holy Spirit. “The indwelling of the Holy Spirit thus secured by union with Christ becomes the source of a new spiritual life, which constantly increases in power until everything uncongenial with it is expelled, and the soul is perfectly transformed into the image of Christ” in Charles Hodge, *Systematic Theology*, vol. 3 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 229.

¹⁷⁰ Phil. 3:21; Col. 3:4; Heb. 9:28, 12:14, 23; 1 Thess. 3:13, 5:23; 1 Jn 3:2. “A. J. Gordon puts the completion of our sanctification, not at death, but at the appearing of the Lord ‘a second time, apart from sin, . . . unto salvation’” in Augustus Hopkins Strong, *Systematic Theology*, 874.

¹⁷¹ “What started in Genesis is brought to completion in Revelation; everything will come full circle in eternity,” in Hitchcock, Mark. *The End*. (Carol Stream, IL: Tyndale House Publishers, 2012), 453.

¹⁷² Matt. 25:13. “The early church believed in the imminency of the Lord’s return, which is an essential doctrine of pretribulationism. The pretribulationist interpretation is the only view which teaches that the coming of Christ is actually imminent,” in John F. Walvoord, “Premillennialism and the Tribulation,” *Bibliotheca Sacra* 113 (1956): 194-196.

¹⁷³ Matt 24:36; 1 Thess. 5:1-2. The timing of Christ’s return is only known by God the Father.

¹⁷⁴ John 14:1-3, 1 Cor. 15:50-57, 1 Thess. 4:13-18, Mark 13:26. The Greek term *harpazo* used in 1 Thess, 4:17 means “to seize” or “to snatch” in reference to believers “being snatched up by Christ and removed from this world,” in Bingham, D. Jeffrey, and Glenn R. Kreider. *Dispensationalism and the History of Redemption: A Developing and Diverse Tradition* (Chicago: Moody, 2015), 180.

¹⁷⁵ 1 John 3:2. During the rapture event, those who have died in Christ will have their redeemed spirit united with a body similar to Christ’s glorified body and believers alive at the time of this event will not die but will likewise be changed to be like Christ.

¹⁷⁶ 2 Thess. 2:3-4; Rev 13:5-8. The Antichrist will be on the world stage at the beginning of the seven-year tribulation period. However, in the latter portion of that same period, the “one who makes desolate” (Dan. 9:27) will rise to power, rule, blaspheme and demand to be worshipped.

¹⁷⁷ Dan. 9:24-27; Rev. 6:1–19. The length of the tribulation period is seven years, which is determined by an understanding of the seventy weeks of Daniel (Daniel 9:24-27).

¹⁷⁸ Seven-year tribulation period distinct from Christ’s second coming to judge the earth at the end of the Great Tribulation.

¹⁷⁹ 2 Thess. 2:3. Latter half of seven-year tribulation period is known as the Great Tribulation, when the Antichrist will be in power for 42 months, which is three and one-half years (Rev 13:5), and will culminate with a fearful apostasy. “Before the day of the Lord, two events will occur: *the rebellion (apostasia) occurs and the man of lawlessness (anomias) is revealed*” in Gene L. Green, *The Letters to the Thessalonians*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans Pub.; Apollos, 2002), 307.

¹⁸⁰ Matt. 24:27-30, 26:64; Acts 1:9-11. Jesus will return just as He said He would and in the same manner in which He ascended.

¹⁸¹ Rev 19:16, 20:1-6; Isa. 9:6-7; Dan. 2:44; Matt. 19:28; Luke 1:32-33. Christ will return as the King of kings and the Lord of lords, triumphantly sitting upon his throne in Jerusalem and ruling over earth.

¹⁸² When Christ returns, He will set up His kingdom and reign with righteousness for a thousand years. The “righteous” are the resurrected saints and the saints who survived the Tribulation. “The length of the reign is not the important thing, but the fact that the Church will reign with Him as His Bride,” in Chafer, Lewis Sperry. *Systematic Theology*. Grand Rapids, MI: Kregel Publications, 1993.

¹⁸³ Rev 19:20; 20:1–3. The beast and the false prophet are cast into the lake of fire. “It is important to realize that they are thrown in alive, indicating *conscious* punishment. The destiny of sinners, who are also thrown into the lake of fire in 20:14–15, is not soul sleep or annihilation but eternal, conscious torment in the lake of fire,” in Grant R. Osborne, *Revelation: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2016), 319.

¹⁸⁴ Rev 20:1-3. The premillennial viewpoint is that of a literal thousand-year earthly reign of Christ and the literal binding of Satan and hurling him into the abyss. “John observes that Satan is bound for one thousand years, therefore there will be no external source of deceit during the thousand years,” in Robert B. Hughes and J. Carl Laney, *Tyndale Concise Bible Commentary*, The Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 747.

¹⁸⁵ Rev 20:10, 15; 21:8; Col. 2:15. At the end of the millennial age, Christ releases Satan from the abyss and Satan deceives the nations, gathering them together for one last battle. “Satan’s brief release and humanity’s futile rebellion prove two things: *the total incorrigibility of Satan* and *the total depravity of humanity*,” in Charles R. Swindoll, *Insights on Revelation*, Swindoll’s New Testament Insights (Grand Rapids, MI: Zondervan, 2011), 263.

¹⁸⁶ Matt 25:46; Rev 20:10, 14-15. “The traditional evangelical view is that those who are not saved will suffer endless punishment in hell,” in Millard J. Erickson, “Is Hell Forever?,” *Bibliotheca Sacra* 152 (1995): 266.

¹⁸⁷ John 3:16; Rev 20:6

¹⁸⁸ Rev 21:1-7, 22:3; Isa. 65:17; 66:22. “In Revelation, the nature of the new heaven and earth stands in marked contrast to the old heaven and earth. The Greek word translated “new” designates something that already exists but now appears in a new way: the new world is the old world gloriously transformed,” in Paul E. Robertson, “Heavens, New,” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 735.

¹⁸⁹ Rev 21:4. This is the reversal of the curse in Genesis 3, where sin and death entered the world, now among many other evils, death has no final triumph. “All the things pertaining to the first heaven and earth, will have been completely done away. Life as we know it is completely replaced by the new order,” in Leon Morris, *Revelation: An Introduction and Commentary*, vol. 20, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1987), 234.