

**WHAT WE  
BELIEVE,  
AND  
WHY WE  
BELIEVE IT.**

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## Introduction

We are exhorted to "earnestly contend for the faith, once delivered unto the saints," Jude 3, to "prove all things; hold fast that which is good.", 1 Thess. 5:21, and to build ourselves up on our most holy faith, Jude 20.

Every believer should be ready and able to "give an answer to every man that asketh a reason of the hope that is in us with meekness and fear.", 1 Peter 3:15.

We shall commence our studies on the subject of the TRINITY:

## Part 1. GOD

### The Existence of God

How do we know that God exists?

1. By Creation (external evidence)
2. By Conviction (internal evidence)

For Creation see, Gen. 1:1, Psa. 19:1, 95:5, 104:24, Heb. 11:3.

Conviction - There is within everyone a consciousness that a Supreme Being exists, and there is a desire and a yearning in every heart to seek Him. The heathen seek God but vainly. See Isa. 40:12-26, Heb. 11:6, Psa 90:2.

### The Knowledge of God

How do we know Him?

1. By tracing His works in creation.
2. By marking His providences in nature

We look at a painting, a beautiful work of art, and admire it, and we say the man who painted that picture is an artist. So we look above us and around us, and we are compelled to admit a Master Mind, a Divine Architect is behind it all - GOD. See Psa. 8:3-4.

His providences are seen in nature, e.g. Instincts in birds and animals. Food sufficient for all every day. In the design of air, water, sunshine, etc. See Matt. 8:20, Job 38:41, Prov. 6:8. We are thus convinced that God is wonderful, wise, great and good.

### The Definition of God

How can we describe Him?

He is Eternal - always existing  
 Immortal - imperishable  
 Invisible - not visible  
 Wise - unerring  
 Infinite - beyond human comprehension  
 Immutable – unchangeable

See the following Scripture references: 1 Tim. 1:17, Deut. 33:27, 1 Tim. 6:16, Heb. 11:27, Job 12:13, Psa. 104:24, 147:5, Heb. 6:17-18.

## The Names and Attributes of God

God's attributes are in two classes i.e. Natural and Moral.

What is an attribute? It is something assigned, or considered as belonging to God. "Natural attribute" means pertaining to the nature of God. 'Moral attribute' means belonging to the manner and conduct of God.

God's Natural attributes are:

- |    |              |  |
|----|--------------|--|
| 1. | Omnipresence | Psa. 139:7-10; Jer. 23:24; Acts 17:24-28 |
| 2. | Omnipotence  | Psa. 139:1-6; 147:4-5; 1 John 3:20       |
| 3. | Omniscience  | Job 42:2; Jer. 32:17; Matt. 19:26        |

God's Moral attributes are:

- |    |                         |  |
|----|-------------------------|--|
| 1. | Goodness - Love         | Deut. 33:3; Isa. 63:9; John 3:16; Psa. 145:9; Rom. 5:8 |
| 2. | Holiness                | Isa. 1:4; 6:3; 57:15; 1 Pet. 1:15                      |
| 3. | Righteousness - Justice | Psa. 145:17; 98:2; 108:6; Rom. 2:4-6                   |

God's divine Names are:

1. El (singular). The underlying thought is that of strength (about 250 occurrences). It is usually connected with one of God's attributes as e.g. A merciful God. Deut. 4:31.
2. El Elyen - the most high God. Gen. 4:18-24.
3. El Olam - the everlasting God. Gen. 21:38.
4. El Shaddai - God Almighty. Gen. 17:1
5. Eiohim (plural) over 2000 references. It implies the God of Creation and Providence, also the Supreme Ruler. It should be noted that this form carries with it the implication of a plurality in the Godhead, see Gen. 1:26; 3:22; etc.
6. Javah - modern form of Jehovah. The self-existent One. There are some 7,000 occurrences. It is God's special covenant name with Israel.
7. Jehovah Jireh - Jehovah will see or provide. Gen 22:14
8. Jehovah Nissi - Jehovah my banner. Ex. 17:15-16.
9. Jehovah Tsidkenu - Jehovah our Righteousness. Jer. 23:6; 22:16. There is also Jah, Adon and Adonai. These last two mean – 'Sovereign Lord' or 'the Owner'.

## The Unity of God

GOD IS ONE, though there are three Persons in the Trinity.

There are several Scriptures, which set forth the Unity of God. See e.g. Deut 4:35, 6:4; Isa. 43:10; 44:6; 45:5; 1 Tim. 2:5; Mark 10:18; 12:29. The Hebrew word translated "one" in these passages denotes a compound unity - Gen. 2:24 "and they shall be one flesh," 11:6 "the people is one."

The Greek word for "one" is similarly used in the NT: e.g. "he that planteth and he that watereth are one," 1 Cor. 3:6-8. "We were all baptised into one body," 1 Cor. 12:13. Cp. John 17: 22-23, "That they may be one, even as we are one." God uses plural pronouns in speaking of Himself. Gen. 1:26, Us, Our, 11:7; 3:22; Isa. 6:8. In Zech 2:10-11, the Lord (Jehovah) speaks of Himself as sent by the Lord (Jehovah) of hosts.

## Part 2: THE DEITY OF CHRIST

### How do we know that Christ was God?

1. **Christ was pre-existent** - He existed as a distinct personal being before He came into the world. Manhood was not his original character. Here is His own testimony - John 3:13, 6:38, 6:62, 17:5, 8:58. The expression "form of God" Phil. 2:6-7 proves pre-existence. "Form of God" could not be used for mere endowments.
2. **Christ was super angelic** - Heb. 1:4-6 and was before all things. See John 3:31; Col. 1:15-18; Rev. 3:14.
3. **Christ was the creator of the universe** - John 1:3; Heb. 1:10; Col. 1:16.  
Creation was an act of Omnipotence. Creation was not delegated. If anything implies Omnipotence, Creation does. Creation is expressly attributed to God. Gen. 1:1; Isa. 44:24; Heb. 3:4; hence Christ is God.
4. **Christ has incommunicable divine attributes ascribed to Him**  

Omnipotence	Isa. 9:6; Phil. 3:21; Heb. 1:3; Rev. 1:8
Omnipresence	Matt. 18:20; 28:20; John 3:13; 14:20; 2 Cor. 13:5
Eternity	As to Christ's super human knowledge, Cp. Luke 2:47 with Isa. 11:2; John 2:24; Matt. 11:27; John 12:7. Cp. Jer. 17:10 with Rev. 2:23 and Acts 1:24
5. **Christ has the divine name applied to Him - GOD.** Heb. 1:8-10; Acts 20:28; Rom. 9:5; John 1:1; 1 John 5:20. The name of the supreme deity of the OT is ascribed to Him, see Isa. 6:1 with John 12:37-41; Psa. 102:25 with Heb. 1:10; Isa. 7:14 with Matt. 1:21 and Isa. 9:6. In John 5:18; 10:33; and 19:7; if Jesus was not God, He was guilty of blasphemy, and the Jews were right in seeking to put Him to death.
6. **Christ was also the object of religious worship** - Worship is paid only to God - the Son is worshipped because He is God. See Matt. 1:10 with Heb. 1:6; Ex. 20:3 with John 5:23; Isa. 45:5 with Heb. 1:8; Isa. 44:8 with John 1:1. The apostles and others worshipped Christ. Luke 24:51- 52; Matt. 2:2, 11; 8:2; 9:18 etc

When we compare the foregoing declarations and statements of facts, with passages such as Isa. 45:22 and Jer. 17:5, and see how praise and honour and glory are given to Christ, then we meet a dilemma: either the Scriptures are self contradictory, or Christ is divine. Either God gives His glory to another, or Christ is divine. The only way of saving the unity of God consistent with the Scripture is by admitting the divinity of Christ.

## Part 3: THE HUMANITY OF CHRIST

Christ was perfectly human - He was born (made incarnate), Luke 2:7. He grew, Luke 2:40. He increased in wisdom, Luke 2:40. He hungered, Matt 4:2. He thirsted, John 4:7. He was weary, John 4:6. He wept, John 11:35. He slept, Mark 4:38. He sighed, Mark 7:34. He perspired, Luke 22:44. Etc. etc.

### The sinlessness of Christ

Though perfectly human, He was *without sin*. Heb. 4:15. Regarding sin; He never had it, said it, did it, or knew it. "*In Him is no sin*," 1 John 3:5. "*He knew no sin*," 2 Cor. 5:21. "*He did no sin*," 1 Peter 2:22. He was holy, harmless, undefiled, and separate from sinners - Holy, Godward - Harmless, manward - Undefiled, inward. Heb. 7:26.

### The humiliation of Christ

"In the beginning was the Word, and the Word was with God, and the Word was God," John 1:1. "The Word became flesh and tabernacled amongst us," John 1:14.

"Who being in the form of God ... made Himself of no reputation," Phil. 2:6-7. How?

1. In the choice of His Mother - Mary. Luke 1:30-95
2. In the choice of His birthplace - Bethlehem. Micah 5:2; Luke 2:4
3. In the choice of the place where He was brought up - Nazareth, Matt. 2:23
4. In the choice of His companions and disciples - Fishermen, etc. Luke 5:10, Matt. 9:9; Acts 4:13
5. In the upper room - Washing fishermen's feet. John 13:5
6. In the death that He died - Shameful and ignominious, the death of the Cross. Phil. 2:8; Heb. 2:14

Notice the steps in His humiliation:

1. The word was God. John 1:1
2. The word *became* flesh. John 1:14
3. He *became* poor. 2 Cor. 8:9
4. He *became* obedient unto death. Phil. 2:8
5. He *became* the author of eternal salvation. Heb. 5:9.

We know He was God by His pre-existence and by creation.

When He became a man did He cease to be God? No. He was, "God manifest in the flesh"; 1 Tim. 3:16. He was both. E.g. As a man, asleep in a boat - as God, rebuking the storm; Mark 4:35-41. As a man, weary and thirsty at Sychar's well - as God, telling the woman all that ever she did; John 4:18-29. As a man, weeping with Martha and Mary - as God, raising Lazarus from the dead; John 11:35-44.

### The miracles of Christ

He had power over sickness, disease, demons and death.

He had power over the fish of the sea, and of the sea itself; i.e. He walked on the water, and He stilled the storm.

He created bread and fish wherewith to feed thousands

Yet we have no record that He ever exerted His miraculous power for His own benefit. Every miracle sets forth Jesus as the Son of God. His works testify of Him, John 5:36. His first recorded utterance; Luke 2:49, His last, John 17:4 and 19:30. See also John 10:32-38.

### The names and titles of Christ, and other relations.

He is called the Son of God, Luke 1:35; John 9:35-38. Son of man, John 1:51. Son of David, Matt. 20:30-34. The only begotten Son; John 1:18; 3:16. The firstborn; Rom. 8:29, Col. 1:15-18, Psa. 89:27. The Lamb of God; John 1:29, 36. The Lion of the tribe of Judah; Rev. 5:5. Jesus of Nazareth, John 1:45. Messiah, John 1:41.

He was Prophet, as Moses; John 7:40. Priest as Melchisedec; Heb. 7. King, as David and Solomon; Jer. 23:5; Matt. 12:42.

As Prophet, He was God's last word, Heb. 1:1.

As King, He will return as King of Kings and Lord of Lords, Rev. 19:16.

Matthew shows Him as King of Israel, Mark as the perfect Servant, Luke as the Son of Man, and John as the Son of God.

## Part 4: THE DEITY OF THE HOLY SPIRIT

The third person in the Trinity

1. He is eternal; Heb. 9:14
2. Omnipresent; Psa. 139:7-10
3. Omnipotent; Luke 1:35; 11:20; Matt. 12:28
4. Omniscient; 1 Cor. 2:10-11; John 14:26; 16:12-13
5. Creation is ascribed to Him; Job 33:4; Psa. 104:30
6. He imparts life; John 6:63; Rom. 8:11; Gen. 2:7
7. What God says the Holy Spirit says; Isa. 6:8-10; with Acts 28:25-27; Ex. 16:7 with Heb. 3:7-9 Cp. Psa. 95:8-11.
8. His name is coupled with that of God; 1 Cor. 12:4-6; Matt. 28:19; 2 Cor. 13:14.
9. He is called God; Acts 5:3-4.
10. He is clearly distinguished from the Father and the Son; Luke 3:21-22; Matt. 28:19; John 14:16; 16:7; Acts 2:33.

### The personality of the Holy Spirit

Masculine (not neuter), forms are employed to designate Him.

John 14:16-26; 15:26; 16:7, 8, 13, 14, 15. Personal acts are also ascribed to the Spirit - He teaches, testifies, speaks, convinces, etc. All this is inconsistent with mere personification. He knows; 1 Cor. 2:10-11. He has a mind i.e. Thought, feeling, purpose; Rom. 8:27. He loves; Rom. 15:30. He grieves; Eph.4:30.

### The work of the Holy Spirit

1. In the world - to convict of sin, of righteousness, and of judgement; John 16:8-11.
2. In the individual believer - to dwell; John 14:16. To seal; Eph.1:13 To reveal Christ; John 16:14. To empower; Acts 1:8.
3. In the Church - to make one body; 1 Cor. 12:13. To distribute gifts; 1 Cor. 12:4-11.

### The symbols of the Holy Spirit

1. Oil – joy; Heb.1:9
2. Water - living power; John 7:37-38
3. Wind - sovereign will; Acts 2:2
4. Fire - burning zeal; Acts 2:3
5. Dove - sensitive purity; Matt 3:16
6. Seal - eternal security; Eph. 1: 13
7. Earnest - assured inheritance; Eph. 1:14

### The names of the Holy Spirit

Comforter; John 14:16. Spirit of truth; John 14:17. Holy Ghost; John 14:26. Spirit of God; Rom. 8:9. Spirit of Jesus Christ; Phil. 1:19. Holy Spirit; Eph. 1: 13; 4:20.

### The gifts of the Holy Spirit

See 1 Cor. 12:4-11; 28-31; Eph. 4:11-13; Heb. 2:4. Note - we are not in the beginning of the Church but in the "last days" of the Church. The sign gifts have passed, but the Evangelists, Pastors, and Teachers remain.

### The four public manifestations of the Holy Spirit

At Pentecost; Acts 2. On the Samaritans; Acts 8:15-17. On the Gentiles; Acts 10:44-48. On the Ephesians; Acts 19:1-7.

### The fruit of the Holy Spirit

Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance, Self-Control; Gal. 5:22-23.

### The difference between the Baptism and the Filling of the Spirit

The *baptism* of the Spirit took place at Pentecost; Acts 2. All believers were included in that one act, whether Jews or Gentiles, and whether present or not. E.g. Paul was not present, nor the Corinthians, 1 Cor. 12:13, nor believers today.

It makes believers members of the Body of Christ.

It is fulfilment of the feast type in Lev. 23: 15-17. I.e. The two wave loaves.

It is never repeated, just as Calvary needs no repetition.

The *filling* of the Spirit; Eph. 5:18. Should be the normal daily experience of the believer. A constant inflow will mean overflow and outflow, see John 7:37-39; 4:13-14. Believers possess the Holy Spirit and the Holy Spirit can fill a believer if they are living in the mind and purposes of God.

## Part 5 THE CHURCH

### The meaning of the word Church

The Greek word for Church is 'Ecclesia' which means 'a called out company'. The word is used to describe: -

1. All believers throughout the Church age. E.g. Matt. 16:18; Eph 5:25.
2. A local company of believers gathered in one place in a city or other locality: E.g. Jerusalem; Acts 8:1. Antioch; Acts 13:1; Corinth, 1 Cor. 1:2. Thessalonica; 1 Thess. 1:1.
3. It is used in the plural to describe a group of these local Churches, e.g. Acts 9:31; 15:41; 16:5; Rom. 16:4; Gal. 1:1.

### What is the Church?

It is called "The General Assembly, and Church of the Firstborn" Heb. 12:23.

In Eph. 1:22-23, it is called "His Body".

In Eph. 2:20-22, it is referred to as a building: a holy temple.

In Eph. 5:25-32, it is spoken of as "His Bride."

In Rev. 21:2, we see it as a city.

It is invisible, but nevertheless real.

Christ is the Head of the body. The Foundation, Architect, and Builder of the temple. The lover and life giver of the Bride. The Designer and Completer of the city.

### What is the Church in its *local* aspect?

It is a company of believers gathered solely into, and unto the precious name of the Lord Jesus Christ; Matt. 18:20. The place does not matter. He said, "*where*"; which means wherever/anywhere.

It is not an organisation, but a living organism with its living Head in heaven, Eph. 5:23.

All its members must be truly regenerated and possessing the life of the Head, 1 Cor. 12:12-27; Eph. 4:15-16; and pure in fundamental doctrine, Tit. 1:9; 2:1; 2 John 9-11,

Such a church:

- Recognises only *one head* which is Christ; Col. 1:18.
- Bows to the divine authority of the Holy Scriptures.
- Recognises the power and liberty of the Holy Spirit to guide in all Church affairs, including worship and service; John 16:13; Acts 15:28; 13:1-3.

The Church's relationship to the world is that of entire separation from its pleasures and politics, methods and motives. It is *in* the world but not *of* the world; John 17:14-19; 1 John 2:15-16.



Its responsibility is to propagate the gospel by distributing the Word of God, and by preaching its message to every person; Matt. 28:19-20.

The Ordinances of the Church are:-

1. Believer's Baptism by immersion; Matt. 28:19-20; Rom. 6:4; Col. 1:12
2. The Breaking of Bread; Luke 22:19-20; 1 Cor. 11:23-26.

It gathers for Worship; Acts 20:7

For Bible reading and study; Heb. 10:25.

For Prayer; 1 Tim. 2:1-8; Acts 16:13; 12:12.

For the preaching of the gospel whenever and wherever possible; 2 Tim 4:2

It is responsible for the ministrations to the widows; 1 Tim. 5:16 and to assist the poor and sick, and those in hospitals and prisons; Matt. 25:4-45.

### **What is the Holy Spirit's relationship to the Church?**

As He indwells each member of the Church - He leads and guides in their worship and service.

He distributes the gifts from the risen Head of the Church; Eph. 4:8; 1 Cor. 12:11.

He sanctifies the members and makes fruitful their labour for the Lord; 2 Thess. 2:13; 1 Thess. 4:3; John 15:1-8.

### **How is the Church governed?**

1. By Elders; Acts 14:23; 20:17; 1 Tim. 5:17; 1 Peter 5:1-4.
2. By Overseers or Bishops; Acts 20:28; Phil. 1:1; 1 Tim. 3:27; Titus 1:7-9.
3. By Deacons; Phil. 1:1; 1 Tim. 3:8-13; Example Acts 6:1-6.

The Greek word for Elder is (presbuteros) and means aged person, specifically those who have maturity and experience in spiritual matters.

The Greek word for Overseer and Bishop is the same, (episkopos) and means an overseer or inspector.

The Greek word for Deacon is (diakonos) and means a servant.

### **Reception into the Church or Local Assembly**

Three things are important and must be ascertained:

1. That the person is really saved and changed.
2. That they are baptised by immersion.
3. That they are living a good moral life.
4. That they hold no false teaching/doctrine.

Note. Biblical understanding and knowledge are not criterions to reception.

When a believer moves to another Assembly they should carry a Letter of Commendation signed by responsible brethren. It enables them to be immediately received into the Assembly, inspires confidence, removes doubt, saves time and removes uncertainty; Acts 18:27; 2 Cor. 3:1.

### **The Gifts in the Church**

1. The miraculous gifts, 1 Cor. 12:8-11; known as "Sign Gifts".
2. Gifts for edification, 1 Cor. 14: 1-6; Evangelists, Pastors and Teachers, Eph. 4:8-12.

The sign gifts were only operating in the early days of the Church during the transition period in the times of the Apostles; 1 Cor 13:8. They are conspicuous today by their absence. The other gifts continue to this day.

### Church Order

There is no such thing as a "One Man" ministry, nor an "Every Man" ministry taught in the NT Scriptures. The Holy Spirit distributes the gifts as He will, and these gifts are to be recognised by all and exercised by the brethren.

The sisters are equally priests (1 Pet 2:9), but do not lead in public teaching and prayer (praise is collective); 1 Tim. 2:12-15, 1 Cor 14:34-40. They must dress becomingly; 1 Tim. 2:7 "modest apparel". They must cover their heads in public meetings, especially in prayer; 1 Cor. 11:1-16. They are not to have short hair like a man, verse 15. The brethren must not quench the Spirit when exercised to speak, nor must they *grieve* the Spirit by speaking when they are not exercised. "Where the Spirit of the Lord is there is *liberty*" 2 Cor. 3:17.

### The Church's money

The principle of giving is laid down in 1 Cor. 16:1-2. Notice 4 things: Regularity, Individuality, Systematically, and Proportionately. The monetary offerings of the Lord's people is part of the worship, especially on the Lord's Day at the Breaking of Bread gathering

No one man should handle the Assembly's money. What concerns all should be discussed by all, and all have a right to know how the money is disbursed.

Money should never be collected from unsaved persons, Prov. 15:8; 21:27 but only those in assembly fellowship.

### Discipline in the Church

There are many forms of discipline, e.g.: -

*Restore* (katartizo): It means to make thoroughly right, Gal. 6:1.

*Warn*: To put in before the mind, 1 Thess. 5:14.

*Admonish* (noutheteo): To put in mind, 2 Thess. 3:15.

*Rebuke* (elegcho): To convince, convict, 1 Tim. 5:20. A different word is used in v. 1 (elipetto). To strike upon, blame, chide, reprove.

*Mark* (skopeo): To watch, look at, Rom. 16:17.

*Avoid* (ekklino): To incline, or bend from, Rom. 16: 17.

*Withdraw* (stellomai): Avoid, to withdraw from, beware of, 2 Thess. 3:6.

*Withdraw* (aphistemi): To set, put or place away, 1 Tim. 6:5.

*Put Away*(exairo): To take out, to excommunicate, 1 Cor. 5:13.

*Delivered unto Satan* (paradidomi): To give over to, 1 Cor. 5:5; 1 Tim. 1:20.

For dealing with individual faults, the procedure is laid down in Matt. 18:15-18. Much trouble and sorrow would be avoided if this simple Scriptural principle is followed.

All forms of discipline in the Assembly are administered with a view to restoration, including excommunication, see 2 Cor. 2:5-8.

## Part 6: DOCTRINES and PRACTICES

### What the Church believes and teaches

1. The divine and complete inspiration of the Holy Scriptures. "All Scripture is given by inspiration of God, and is profitable" etc. 2 Tim. 3:16. The Greek word is (theopneustos) i.e. God breathed. The OT and NT comprise 66 books. The OT is divided into the (Pentateuch) Moses, the Prophets and the Poetical books (Job to Ecclesiastes), Luke 24:44. The NT into Gospels, Acts, Epistles and Revelation.

Historical, archaeological, and local proof exists to demonstrate that they are inspired and reliable

2. The fall and complete universal ruin of mankind through Satan and sin, Gen. 3, and that man's only hope is in Christ, Acts 4:12; 1 John 3:8. Sin is an act, a state and a nature. It is not undeveloped good.

3. The sufficiency and eternal efficacy of the finished work and blood of Christ, the Lamb of God, upon the Cross - John 19:30; Heb. 10:12; Heb. 9:11-14. In Christ's death all the sacrificial types of the OT were fulfilled, i.e. Burnt Offering, Meal Offering, Peace Offering, Sin Offering, and Trespass Offering.
4. The never ending work of Christ in Heaven as our great High Priest, Heb. 4:14, Advocate, 1 John 2:1, and Intercessor, Rom. 8:34. This work goes on all the time because He ever lives, Heb. 7:25-26. As High Priest, He keeps us from falling, Jude 24. As Advocate, He helps us if, and when, we do fall, 1 John 2:1.
5. The eternal security of all believers. They shall NEVER perish, see John 10:27-28. We may lose reward, but not salvation, 1 Cor. 3:11-15. "We are members of His body, of His flesh, and of His bones," Eph. 5:30.
6. The common priesthood of all believers, i.e. The new Melchisedec order in contrast with the old Levitical order, Heb. 7; 1 Peter 2:9. The new priesthood is, in every way, better than the old. The House of God. Heb. 10:21; Eph. 2:19; 1 Tim. 3:15.
7. The twofold aspect of the coming of the Lord i.e. (1) His coming, as the Bridegroom into the air, for His Church, the Bride, John 14:3; 1 Thess. 4:13-18. It is pre-millennial and personal. (2) His coming as the King of kings and Lord of lords for the setting up of His earthly Kingdom as Son of David. The first aspect is not referred to in the OT because the Church was not then revealed or understood, Eph. 3:1-6; Rom. 16:25-26; Col. 1:26.
8. The Gospel of the grace of God is described in 1 Cor. 15:1-4. This good news is to be proclaimed to all mankind, to the Jew first, Rom. 1:16; Matt. 28:19. It is good news and concerns the death, burial, and resurrection of the Son of God. Cp. Matt. 4:23-24.
9. The Great Tribulation will follow this present period of Grace, but the Church will be translated before it occurs, Matt. 24:21; Jer. 30:7; Rev. 3:10. It is the final (70<sup>th</sup>) week of Daniel, Dan. 9:24-27.
10. The restoration of the twelve tribes of Israel to the land of Palestine, and the establishment of the millennial Kingdom of the Lord Jesus Christ; Dan. 2:34, 44-45, for 1000 years, Rev. 20:4. There will be universal peace and prosperity, Isa. 2:2-4.
11. The eternal punishment of those who die unrepentant, unsaved, uncleansed; in the Lake of Fire. This is not annihilation. The punishment is fixed and eternal. There is no hope of cessation of suffering, mitigation of punishment, or limitation of duration. The same word eternal is employed to express the lifetime of Almighty God, the life of the redeemed in glory, and the doom of the lost. Degrees of punishment are proportioned to the guilt of each. Matt. 23:14; 11:22-24; 25:46; 2 Thess. 1:7-9; Rev. 20:15; Jude 7.
12. The unequal yoke is contrary to the mind and will of God, whether matrimonial, commercial, or ecclesiastical, and should be avoided at all costs, 2 Cor. 6:14-18.
13. Sectarian names are unscriptural, 1 Cor. 1:10-14. The Church should not adopt any such names, whether they be after men, ordinances, or offices. We are believers, saints, brethren (small b), disciples, and Christians, who gather to the Name of the Lord Jesus Christ.
14. Missionary societies are unknown to Scripture, but every Church should be a missionary church, e.g. 1 Thess. 1:8; Phil 4:15-16; 3 John 6. Headquarters, boards, committees, etc. are foreign to the Word.
15. Missionaries are called, fitted and equipped by God, and should go out in faith, entirely dependant on the Lord, without any human guarantees. Faith in God is better than funds. Acts 13:1-4; 1 Cor. 9:7-18; 3 John 6-7.

16. The personality of Satan, the greatness of his power, and his final overthrow by the Lord Jesus Christ. Rev. 20:10; Isa. 14:12 etc.
- As the Dragon he is the devourer.  
As the Old Serpent he is the deceiver  
As the Devil he is the slanderer.  
As Satan he is the opposer.
- He is subtle in his movements, able in his strategy, terrible in his power, artful in his treachery and novel in his methods.
17. The relation of the believers to the national Government, should be that of submission. Rom. 13:1-8. Compare Acts 4:19, which gives an exception.
18. Titles, such as are used in Christendom today as - His Holiness, Reverend, etc., should not be used of men in the Church. There is no precedent, or example, in the NT of such practice. Job 32:21-22. "Holy and reverend is *His Name*." Psa. 111:9.
19. The baptism by sprinkling of babies, is entirely unscriptural. The Scriptures teach that only true believers should be immersed. Acts 8:12, 18:8. We should not assume that children are baptised in certain passages of Scripture. When children are included, God specially mentions them. See Matt. 14:21; 15:38.
20. The believer, when he dies, goes to heaven, and is conscious. Only his body sleeps; 1 Thess. 4:13, etc. Phil. 1:23 "With Christ which is far better," 2 Cor. 5:1-4.
21. Each local Church or Assembly is directly responsible to Christ the Head of the Church; there is no earthly centre as Jerusalem, London, or New York, Heb. 13: 17.
22. The individual liberty of believers should be recognised in non-fundamental matters such as e.g. eating meat, 1 Cor. 8:7-13; 1 Tim. 4:3-4. Music or Clothing; 1 Cor. 10:29; Gal. 5: 13; 1 Peter 2:16.
23. The Lord's day has superseded the old Sabbath (seventh day), and in it we have liberties and privileges for worship and service. Rom. 6: 14-15; 14:5-7; Col. 2:16-23.
24. The Judgement Seat of Christ (Bema) is the place where believers will receive their rewards for faithfulness in service on earth. 1 Cor. 3:11-15; 4:5; Rom. 14:10.
25. The doctrine of the Fatherhood of God is unscriptural and dangerous - God is the Creator of all men, but the Father of only those who believe. Gal. 3:26; John 8:44.
26. Worship comes before service. See Matt.4:10. God thinks more of our worship *of* Him, than of our service *for* Him.

## Part 7: FUNDAMENTAL TRUTHS

### Salvation

This is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes. It is in three tenses i.e.

1. Past - Eph. 2:8; 1 Cor. 1:18
2. Present - Rom. 5: 10 with 6:14
3. Future - 1 Peter 1 :5

*I am saved* from the penalty of my sin. *I am being saved* daily from the power and pollution of sin, and *I shall be saved* from the presence of sin altogether when I reach the glory.

Salvation is by grace through faith, is a free gift, and wholly without works. Rom. 3:27-28; 6:23; Eph. 2:8-9.

### Regeneration

This is not a reformation of the old nature, i.e. a new patch on an old garment, Matt. 9:16, but a creative act of the *Holy Spirit*, John 3:5, also 1:12-23.

A new creature (i.e. creation), see 2 Cor. 5:17.

The seed is the Word of God. The receptacle - the heart. The power - the Holy Spirit. The medium – faith. The result - a miracle.

### Forgiveness

The Greek word (aphesis) means "a sending away", "letting go". It is also rendered "remission", in Matt. 26:28; Acts 10:43; Heb. 9:22. Refer to Psa. 103:12 to see how far the believer's sins have been removed. A distinction must be made between divine and human forgiveness. Human forgiveness merely means the remission of the penalty, but divine forgiveness both in the OT and in the NT, in type and fulfilment, *follows the payment of the penalty*.

### Justification

Justification and righteousness are inseparably united in scripture by the fact that the same Greek word (dikaiois) "righteous" (dikaioo), which means "to justify", is used for both.

Justification is something more than forgiveness.

God is the source of it - Rom. 8:33

Blood is the ground - Rom. 5:9

Faith the means - Rom 5: 1

Grace the channel - Rom 3:24

Works the proof - James 2:24

Words the evidence - Matt. 12: 37

Resurrection the assurance - Rom. 4:25

Peace the result - Rom 5:1

All that believe, the extent - Acts 13:39

### Propitiation

There are two Greek words used: (hilasmos) "that which propitiates," and (hilasterion) "the place of propitiation". The latter is used in Heb. 9:5 for "mercy seat". Christ is Himself the Mercy Seat, as well as that which propitiates. He is the hilasmos, and the hilasterion.

God needed to be propitious and mankind reconciled; 1 John 2:2; 4:10. The finished work of Christ on the Cross so satisfied all God's righteous claims, and holy demands, that "Justice now demands no more, and mercy yields her boundless store".

### Reconciliation

The Greek word (katallasso) means, "to change thoroughly from". Rom. 5:10; 2 Cor. 5:18-20. The difference between reconciliation and propitiation is that the former looks toward the effect upon man of the death of Christ, whereas the latter is the Godward aspect.

The miracle wrought is that the former rebel against God now becomes an Ambassador for God.

### Redemption

It means "to deliver by paying a price"

The completed truth is set forth in the three Greek words which are translated Redemption:

1. Agorazo; "to purchase in the market".
2. Exagorazo; "to buy out of the market".
3. Lutroo; "to loose", "to set free by paying a price".

The Hebrew word gaal (kinsman redeemer) introduces us to the person, the Redeemer, who must have certain qualifications, e.g.

1. He must be a near relation, Heb. 2:14; Phil. 2:7-8
2. He must have no debts. Heb. 7:26; 4:15
3. He must be willing. Heb. 10:7; John 6:38.

The Lord Jesus Christ, who became our "kinsman redeemer" (gaal) fulfilled all these qualifications.

### Sanctification

The word in both testaments means, "to set apart for God." It is used both of 'things' and of 'persons'. There are three aspects, e.g.:

1. Positionally - Heb. 10:9-10.
2. Experimentally - John 17: 17; Eph. 5:25-26
3. Eternally (in consummation) - Eph. 5:27; 1 John 3:2.

Sanctification is *internal* by the Holy Spirit, *eternal* by the Blood of Christ, and *external* by the Word of God.

There is no such thing as *eradication* or *sinless perfection* taught in the Word of God. See 1 John 1:8-10; Rom. 7:14-20; Gal. 5:17.

### Election

In both Testaments, the Hebrew and Greek words are rendered "elect", "election", "choose" or "chosen". In all cases they simply mean "chosen" or "to choose".

Election may be corporate as of the Nation of Israel, Isa. 45:4, or the Church, Eph. 1:4, or the individual, 1 Peter 1:2.

It is according to the foreknowledge of God, wholly of grace, and apart from human merit, Rom. 9:11; 11:5-6.

It proceeds from the divine volition, see John 15:16.

Election is never to 'salvation' but to 'service' in scripture.

### Predestination

This is the bringing to pass of the Election.

Election looks back to foreknowledge, predestination to the destiny. The divine order is foreknowledge, election, predestination. The foreknown are elected, the elect are predestinated, and this election is certain to every believer by the mere fact that he believes. Rom. 8:29-30; 2 Thess. 2:13-14.

### Separation

Separation in scripture is twofold, i.e. "from" everything contrary to the mind of God, and "unto" God Himself.

Separation from evil must be separation in desire, motive, and act.

From this present evil world, Gal. 1:4, and from any believers who are false teachers, "vessels unto dishonour", 2 Tim. 2:20-21, 2 John 9-11.

'Separation' is required from *contact* with evil in the world and from *complicity* and *conformity* to it. John 17:15; 2 Cor. 6: 14-18; Gal. 6:1.

Separation's reward is a full manifestation of God as Father, 2 Cor. 6:17-18, unhindered communion and worship, Heb. 13: 13-15, and fruitful service, 2 Tim 2:21, for the believer in Christ.

World conformity involves the loss of these, though not of salvation. Christ is our *model*: Heb. 7:26 He was holy, harmless, undefiled, and separate from sinners.

**Repentance**

The Greek words (metanoia, metanceo) mean, "to have another mind", "to change the mind", and are used in the NT to indicate a change of mind in respect of sin, of God, and of self. The prodigal son in Matt. 21:28-29 illustrates true repentance.

Saving faith, Heb. 11:39, includes and implies a change of mind, which is called repentance. Repentance is essential to salvation and must be linked with faith, Acts 20:21.

**Sin**

Sin is:

*Transgression*: an overstepping of the law, the divine boundary between good and evil.

*Iniquity*: an act inherently wrong, whether expressly forbidden or not.

*Error*: a departure from right.

*Missing the mark*: a failure to meet the divine standard.

*Trespass*: the intrusion of self-will into the sphere of divine authority.

*Lawlessness*: spiritual anarchy.

*Unbelief*: an insult to the divine veracity.

Sin originated with Satan, (Isa. 14:12-14), entered the world through Adam, (Rom. 5:12), was and is universal – [Christ excepted, Rom. 3:23; 1 Peter 2:22,] incurs penalties of spiritual and physical death, (Gen. 2:17; 3:19; Ezek. 18:4-20; Rom. 6:23), and has no remedy except the sacrificial death of Christ, (Heb. 9:26; Acts 4:12), obtained by faith alone.

Sin may be summarised as follows: It is an *act* in violation of, or in disobedience to the will and commandments of God. A *state*; absence of righteousness. A *nature*; enmity toward God.