

WHAT WE BELIEVE

GHCC Affirmation of Faith

Tuesdays & Thursdays | 6:00–7:15pm

April 7– May 7

Taught by Vinnie Angelo

Meeting on 



CLASS INFO

When: Tue & Thur, April 7 – May 7

Time: 6:00pm – 7:15pm

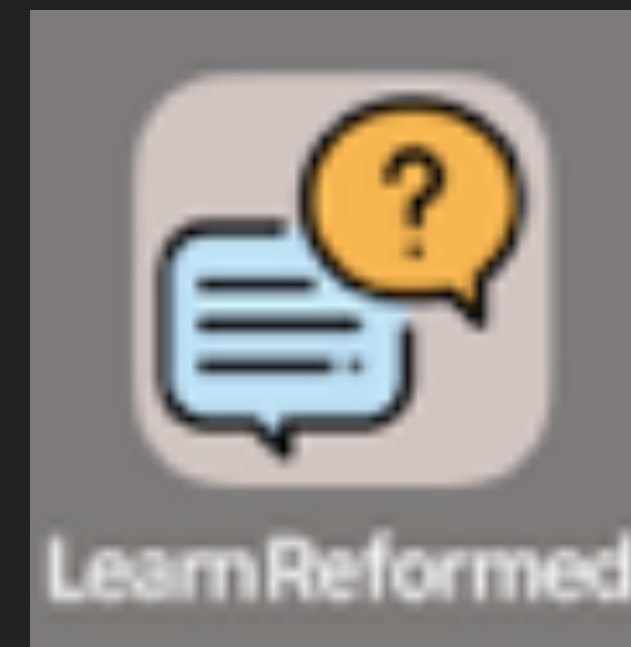
VinnieAngelo@goldenhills.org

CLASS INFO

RECOMMENDED RESOURCES:

1689 London Baptist Confession of Faith [LBCF]

App version: “LearnReformed”



www.theologyclass.org/believe

GoldenHills.org > About > About Us

The Word of God [LBCF: 1; 20.2]

We believe that the Bible, composed of sixty-six books, is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it is the supreme authority in all matters of faith and conduct.

(2 Timothy 3:16; 2 Peter 1:19-21; Romans 10:17)

THE WORD OF GOD [LBCF: 1; 20.2]

PARAGRAPH 1

The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience,¹ although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation.²....

¹ 2 Tim. 3:15–17; Is. 8:20; Luke 16:29,31; Eph. 2:20

² Rom. 1:19-21, 2:14–15; Psalm 19:1-3

³ Heb. 1:1

⁴ Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19–20

WEEK 1: INTRODUCTION

WHAT WE BELIEVE

I. AFFIRMATION OF FAITH

A. PURPOSE

1. To articulate the theological beliefs and distinctives that a local church holds regarding their understanding of biblical interpretation.
 - a. Creeds: Latin for “I believe”
2. Why is it important?
 - a. AOF declare where a local congregation stands on specific theological issues
3. Modern catechisms/confessions

I. AFFIRMATION OF FAITH

B. CONNECTED TO CHURCH MEMBERSHIP

1. Church members are affirming that they believe what the church believes.

2. Complete agreement?

a. There are times when secondary issues might have differing opinions

II. DEFINING “THEOLOGY”

A. THEOLOGY

1. The knowledge of God

a. Everyone is a theologian

The Golden Hills Podcast:
“Does Theology Matter?”



II. DEFINING “THEOLOGY”

B. SYSTEMATIC THEOLOGY

1. “The attempt to summarize in an orderly and comprehensive manner what the whole Bible has to say about any given topic.”

— Michael Lawrence, *Biblical Theology in the Life of the Church*

a. Organizing topics

b. Known as doctrines

II. DEFINING "THEOLOGY"

C. THEOLOGY IS APPLICATIONAL

1. Doctrines have ethical implications

II. DEFINING “THEOLOGY”

D. WHY WE STUDY THEOLOGY?

1. Not to “get the right answers”
2. We study to know God
 - a. By knowing God better, we love him more
 - b. In our love for him, we please him
 - c. When we please him, we enjoy him
 - i. This is the chief end of man!

III. CATEGORIES OF BELIEF

A. ORTHODOX

1. Literally “right belief”
2. Positions that are sound and affirmed among the historic church
 - a. The Creeds
 - i. Apostles’ Creed
 - ii. Nicæan Creed (Constantinopolitan Creed)
 - iii. Chalcedonian Creed
 - iv. Athanasian Creed
 - b. Main point:
 - i. One God (Father, Son, Spirit)
 - ii. Jesus died, rose, ascended
 - iii. Second coming of Christ/judgment/salvation

III. CATEGORIES OF BELIEF

B. HETERODOX

1. Not sound, but not outside of Christianity
2. Something is heterodox depending on perspective

III. CATEGORIES OF BELIEF

C. HARMFUL

1. Beliefs/methods that may not be wrong, but are bad practice
 - a. Evangelistic methods; eschatological positions; foreknowledge positions

III. CATEGORIES OF BELIEF

D. HERESY

1. A teaching rejected by the Christian community (contrary to scripture)
2. Technically the teaching of an unorthodox perspective (not merely a view that's held)

III. CHRISTIAN ESSENTIALS

A. PRIMARY

1. Monotheism

a. Humanity/deity of Christ

b. The Trinity

i. The personhood of the Spirit

2. Jesus

a. His deity

b. His incarnation

c. His resurrection

3. The Gospel

4. Salvation by Grace

a. Through Christ alone

III. CHRISTIAN ESSENTIALS

B. SECONDARY?

1. Even though these are secondary, not all secondary positions are valid
 - a. Need to evaluate each position to determine validity
 - i. Sometimes this takes a lot of work
2. Creation
3. Eschatology
 - a. Millennium
 - b. Heaven/Hell/Death
 - i. Eternal Hell/Annihilationist
4. The Church
 - a. The Ordinances/Sacraments
 - i. Baptism/Communion
 - b. Spiritual Gifts
 - c. Elders/Pastors/Deacons
 - i. Female ordination
 - d. Denominations
5. Foreknowledge
 - a. Election/predestination
 - b. TULIP/Calvinism/etc.
6. Etc.

WEEK 1: GOD'S WORD

WHAT WE BELIEVE



The Word of God:

We believe that the Bible, composed of sixty-six books, is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it is the supreme authority in all matters of faith and conduct.

(2 Timothy 3:16; 2 Peter 1:19-21; Romans 10:17)

I. THE AUTHORITY OF THE BIBLE

A. HOW GOD REVEALS HIMSELF

1. General revelation

- a. God reveals Himself through nature (Ps 19)
- b. God reveals Himself through conscience (Rom 1:19)
- c. This is not saving knowledge

2. Special revelation

- a. What God has revealed through the Scriptures
 - i. 1 Tim 3:16
- b. Special knowledge for how to please God

I. THE AUTHORITY OF THE BIBLE

B. THE WORDS ARE GOD'S WORDS

1. The Bible is self-authenticating

- a. We don't determine its reliability/authority
- b. The words are inspired, the writers are not
- c. God speaks through vision
 - i. Rev 2:1, 8, 12
- d. God speaks through interviews
 - i. Luke 1:1-3
- e. God brings the Spirit to mind
 - i. John 14:26

2. Biblical perspectives

- a. Thus says the LORD (Ex. 4:22)
- b. 2 Tim 3:16
- c. 2 Pet 3:16

I. THE AUTHORITY OF THE BIBLE

C. THE WORDS ARE HUMAN WORDS

1. God used real people

a. “I Paul”

b. “Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.” (Lk 1:1-4)

2. It includes culture, personality, backgrounds, style, etc.

a. The human author must be validated as part of the writing

I. THE AUTHORITY OF THE BIBLE

D. GOD IS TRUE AND DOESN'T CHANGE

1. All truth is consistent

a. Inconsistencies are an interpretation issue

b. Findings (scientific/historical) challenge our interpretations, not the truth of scripture

i. e.g., geocentric interpretations

ii. The Bible is infallible, our interpretations are not

I. THE AUTHORITY OF THE BIBLE

E. GOD'S AND MAN'S FINGERPRINTS

1. The Bible is completely inspired by God
 - a. Yet completely the work of people

II. SOLA SCRIPTURA

A. The Bible is sufficient for what people need to know in matters of salvation and conduct

B. Without error

1. Inerrant

a. The Bible contains no errors

2. Infallible

a. Unable to err/contain mistakes.

b. The Bible is a sufficient source for matters dealing with what is necessary to be saved (faith) and how to live a godly life (practice).

c. Whatever the Bible says about these matters is without error

II. SOLA SCRIPTURA

C. SOLA SCRIPTURA MISNOMERS

1. Don't use other resources

a. Apocrypha

- i. Collection of writings during the “intertestamental” period (between Malachi and Matthew), included in RCC and Orthodox Bibles
- ii. Tells the history of Jewish experiences, but not inspired.
- iii. Helps us understand the 1st century world

2. Church history is bad

3. If the Bible doesn't teach it, you can't do it

a. e.g., Musical instruments in the NT

b. Electricity

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

WEEK 2: THE TRINITY

WHAT WE BELIEVE

The Golden Hills Podcast:
“Why We Use the ESV?”





The Trinity

We believe that there is only one living and true God, eternally existing in three persons; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption.

(Father: John 10:30; Son: Hebrews 1:8; Spirit: Acts 5:3-4; Trinity: Matthew 3:16-17; Oneness: Deuteronomy 6:4)

I. THE BIBLE'S VIEW OF THE TRINITY

A. TRINITY

1. Non-biblical word

a. un-biblical

b. Descriptive about what is taught

c. Triunity?

II. THE THEOLOGY

A. WHAT IS THE TRINITY?

1. MONOTHEISM

2. Shema: Deut 6:4 *Hear, O Israel: The Lord our God, the Lord is one*

a. Fundamental aspect of Judaism

b. 1st cent every male Jew would say this 3 x's a day

II. THE THEOLOGY

B. BASIC DEFINITION OF THE TRINITY

1. The Bible teaches there is only **one true God**
2. The Bible identifies **three eternal Persons** as YHWH
 - a. The Father is called God (Col 1:3)
 - b. The Son is called God (John 20:28; Titus 2:13; Col. 2:9; Phil. 2:4-6)
 - c. The Holy Spirit is called God (Eternal, Omnipresent, Omniscient, Omnipotent)
3. But only one God exists—the Persons are not the same as each other
 - a. The Father is not the Son
 - b. The Son is not the Spirit
 - c. The Spirit is not the Father

II. THE THEOLOGY

C. ILLUSTRATIONS

1. Helpful analogies

a. Don't exist

i. Illustrations break down

ii. H₂O (Gas, Liquid, Solid)

iii. Egg (shell, yolk, white)

iv. Three links in a chain (the chains are 3 separate substances; God is 1 substance)

v. Human Body, Soul, and Spirit

vi. Vinnie (son, husband, father)

b. Modalism

i. Or some other heresy

II. THE THEOLOGY

C. ILLUSTRATIONS

2. Illustrations usually reject the 3 distinct persons

- a. God in different modes/manifestations (merely accomplishing a role)
- b. Common Christian error

II. THE THEOLOGY

C. ILLUSTRATIONS

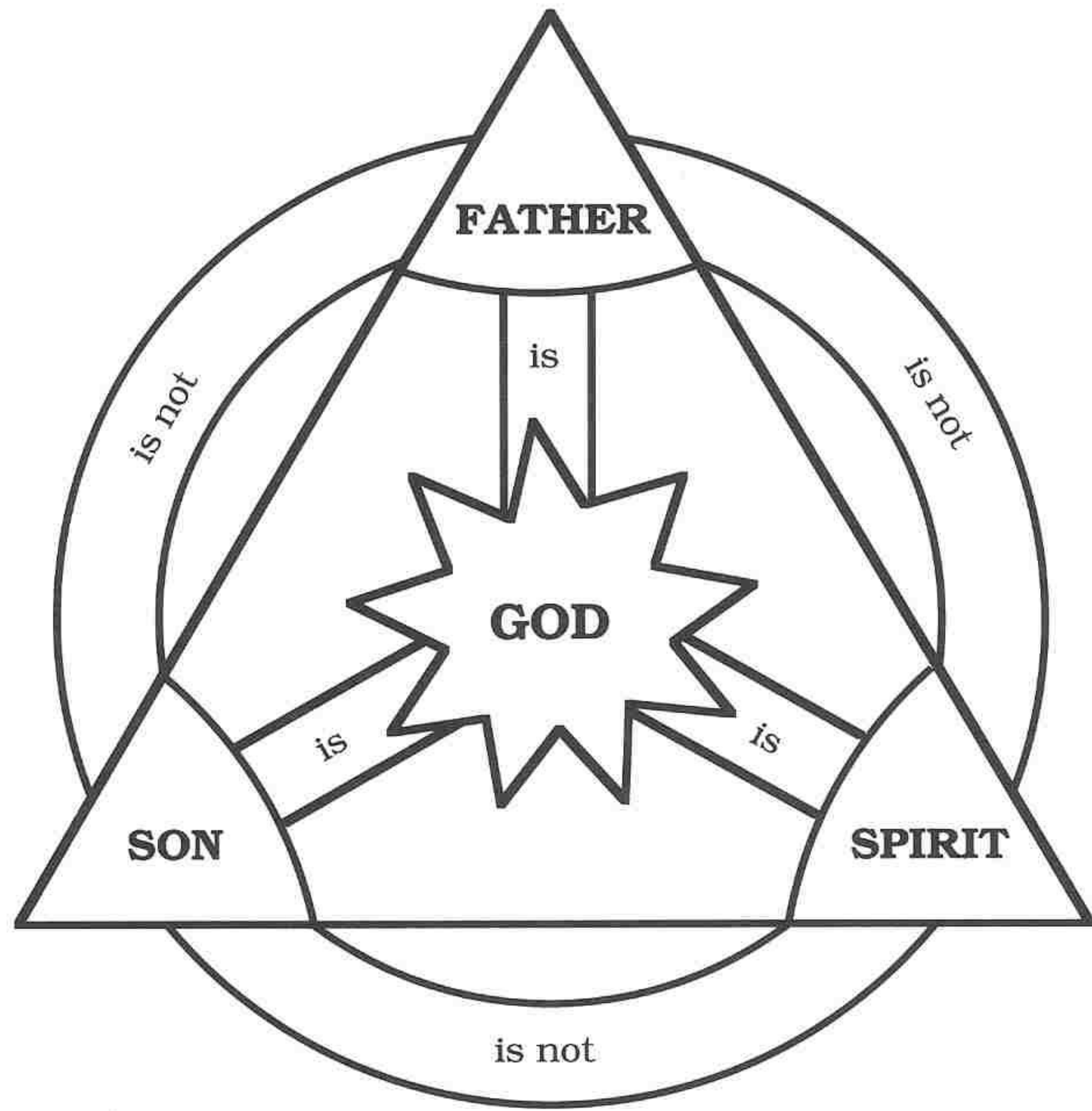
3. God's not an analogy

a. He's unique, one of a kind, infinite

b. NOTHING is "like" him

i. The infinite God of the universe is unique, nothing finite can equate

c. Nothing is analogous...just describe God biblically!



III. CHRISTOLOGY: THE NATURE OF JESUS

A. FOUR AFFIRMATIONS OF THE BIBLICAL PERSON OF JESUS CHRIST:

1. Jesus Christ is fully and completely divine

a. *Is. 9:6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.*

b. *Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

c. *Rom 9:5; Mt. 28:9; Col 1:15-20*

III. CHRISTOLOGY: THE NATURE OF JESUS

A. FOUR AFFIRMATIONS OF THE BIBLICAL PERSON OF JESUS CHRIST:

2. Jesus Christ is fully and completely human

a. Luke 2:7, 40, 52

b. 1 Tim 2:5

c. Heb 2:17

III. CHRISTOLOGY: THE NATURE OF JESUS

A. FOUR AFFIRMATIONS OF THE BIBLICAL PERSON OF JESUS CHRIST:

3. The divine and human natures of Christ are distinct
 - a. Not a flesh/spirit division
 - b. The divine didn't overtake the human

III. CHRISTOLOGY: THE NATURE OF JESUS

A. FOUR AFFIRMATIONS OF THE BIBLICAL PERSON OF JESUS CHRIST:

4. The divine and human natures of Christ are completely united in one person

a. Technical term: **Hypostatic Union**

i. 100% Man

ii. 100% God

IV. GOD IS NOT ABSTRACT & DISTANT – HE'S RELATIONAL & INTERPERSONAL

A. THE TRINITY IS NOT FULLY COMPREHENDIBLE, BUT IS COMPLETELY GRASPABLE

1. Difference:

a. Comprehensible: To understand fully, have complete knowledge of something

b. Grasp: To have a basic understanding or knowledge

i. An infinite reality cannot be fully understood by a finite creature

IV. GOD IS NOT ABSTRACT & DISTANT – HE'S RELATIONAL & INTERPERSONAL

A. THE TRINITY IS NOT FULLY COMPREHENDIBLE, BUT IS COMPLETELY GRASPABLE

2. It's graspable because God has revealed Himself

a. Foreign/pagan gods don't reveal themselves,
because they don't love

IV. GOD IS NOT ABSTRACT & DISTANT – HE'S RELATIONAL & INTERPERSONAL

B. BECAUSE GOD IS LOVE, BY NATURE, HE HAS TO BE PLURAL (IN PERSON)

1. God is the eternal, self-existing one (Ex 3:15)
2. God is love (1 Jn 4:8)
3. God has no needs (Ps 50:8-15)
4. Therefore, God could only truly eternally express Himself within a Godhead
 - a. This means, by nature, Yahweh must exist in a community/plurality

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

THE TRINITY

The Golden Hills Podcast:
“What is the Trinity?”



WEEK 3: THE ECONOMIC TRINITY

WHAT WE BELIEVE

THE TRINITY

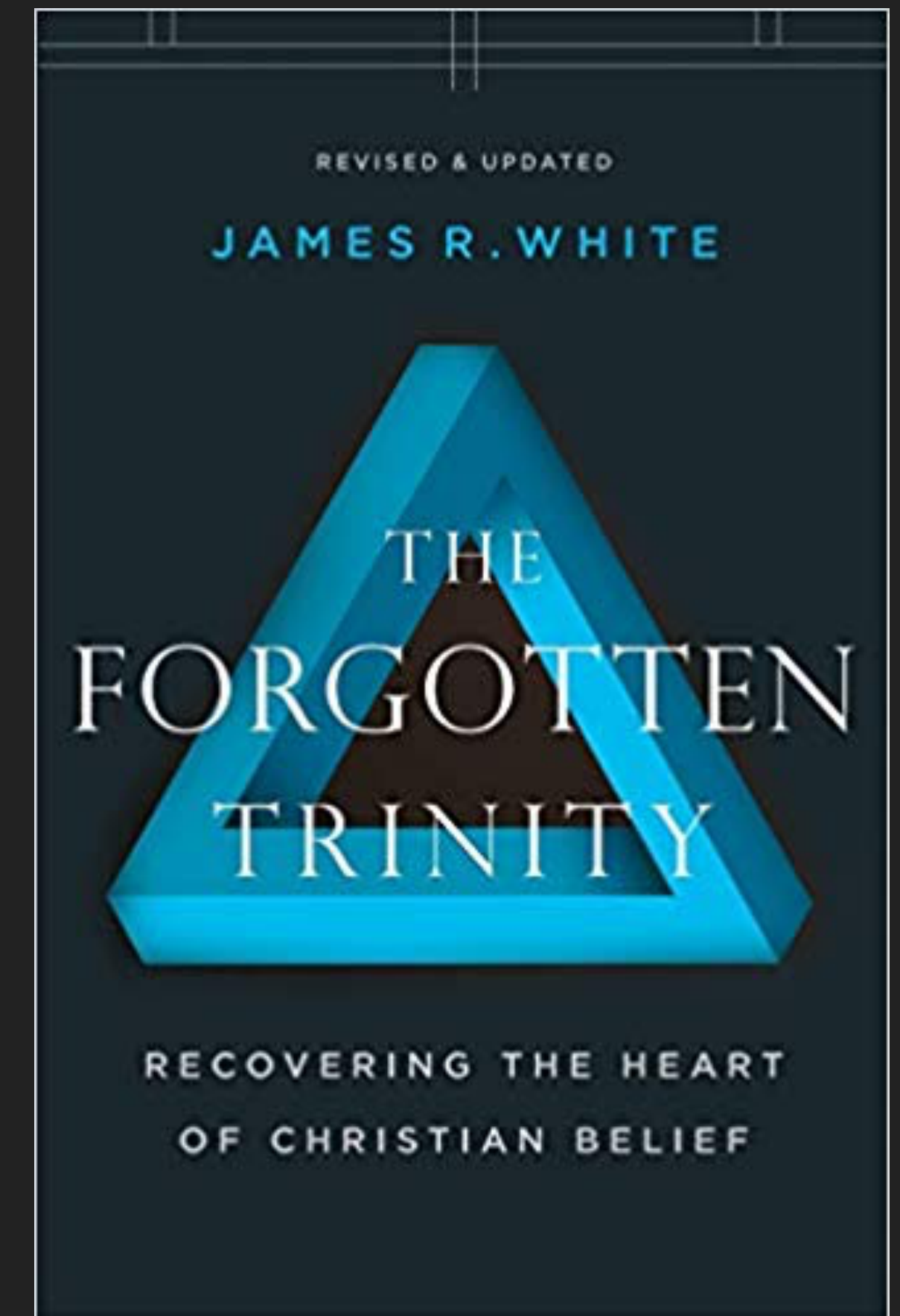
The Golden Hills Podcast:
“What is the Trinity?”



I. THE ONTOLOGICAL TRINITY: THE ESSENCE OF GOD

“Within the one *Being* that is God, there exists eternally three coequal and coeternal *Persons*, namely, the Father, the Son, and the Holy Spirit.”

—James R. White,
The Forgotten Trinity p. 23



I. THE ONTOLOGICAL TRINITY: THE ESSENCE OF GOD

A. BEING & PERSONS

1. The one *Being* of God is shared by the three *Persons* of the Godhead

a. This is not a contradiction

i. one Person is three Persons

ii. one Being is three Beings

I. THE ONTOLOGICAL TRINITY: THE ESSENCE OF GOD

A. BEING & PERSONS

2. Being

a. What something is

i. Ontology

b. Everything that exists has being

c. Everything isn't personal

d. Biblical beings who are also personal

I. THE ONTOLOGICAL TRINITY: THE ESSENCE OF GOD

A. BEING & PERSONS

3. Person

- a. Has “baggage”
- b. Consciousness, personality
- c. My being is shared by one person

I. THE ONTOLOGICAL TRINITY: THE ESSENCE OF GOD

B. THE GODHEAD

1. God isn't limited

a. Infinite being (unlimited), not finite like a creature (limited)

2. God's Being and Person

a. The divine Being is one

b. The divine Persons are three

3. WHAT & WHO'S

a. The one what is the Being (essence of God)

b. The three who's are the Father, the Son, and the Spirit.

II. THE ECONOMIC TRINITY: THE MODEL COMMUNITY

A. ECONOMICS

1. “The ordering of activities”

a. e.g., Home-economics

2. Distinguished by the roles they play

a. God the Father planned everything

b. God the Son implemented & carried out that plan

c. God the Spirit empowered His people



God the Father

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power, and love. We believe that He infallibly foreknows all that shall come to pass, hears and answers prayer, concerns Himself mercifully in the affairs of humanity, and that He saves from sin and death all who come to Him through Jesus Christ.

(John 16:23-28 & 17:5; Ephesians 1:3-14)

III. GOD THE FATHER

A. PLANNED EVERYTHING

1. Creation (Rev 4:11)

*“Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created.”*

2. Delighted in sending the Son (Isaiah 53:10)

III. GOD THE FATHER

B. IN THE OT "FATHER" IS USED TO DESCRIBE THE CLOSE KINSHIP THAT GOD ENJOYS WITH HIS PEOPLE

1. *“As a father has compassion on his children, so Yahweh has compassion on those who fear Him”* (Ps. 103:13)

2. God is a “father to Israel” (Jer. 31:9; Exod 4:22; Hos. 11:1)

III. GOD THE FATHER

C. JESUS & THE APOSTLES REFERRED TO GOD AS FATHER

1. Our Father (Matt. 6:9)

2. Cf. 2 Cor. 1:3; Jas 1:17; Eph 1:17

III. GOD THE FATHER

D. THE FATHER TITLE IN RELATION TO THE SON

1. Christ came in His Father's name to reveal that He was God's unique representative (John 5:43)
2. Christ shares the Father's authority, and works done in His Father's name bear witness to this special relationship (John 10:25)
3. Christ has provided a full revelation of God because He has declared His name (John 12:28; 17:6)

III. GOD THE FATHER

E. THE FATHER'S WILL IS TO GIVE HIS CHOSEN PEOPLE TO THE SON

1. In order that they might be raised up on the last day
(John 6)



Jesus Christ

We believe in God the Son, Jesus Christ, the only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, exaltation to the right hand of the Father where He reigns as King of kings and Lord of lords, perpetual intercession for His own people, and personal, visible return to the earth.

(John 1:1, 14; Philippians 2:5-11; Colossians 1:13-23; Romans 8:34)

IV. JESUS CHRIST (THE SON)

A. IMPLEMENTED & CARRIED OUT THE FATHER'S PLAN

1. John 3:16

2. Acts 2:22-24; 4:27-28

IV. JESUS CHRIST (THE SON)

B. FILLED OT OFFICES OF:

1. *Prophet* (Heb 1:1-2)

- a. Proclaiming God's word to his people
- b. Calling the people of his time to repentance

2. *Priest* (Heb 5:1)

- a. The priests' role was to mediate before Yahweh

3. *King* (Luke 1:31-33; Rev 1:5)

- a. He rules over all creation for all time (Matt 28:18)
- b. One day all peoples will bow to his royal authority (Phil 2:9-10)

IV. JESUS CHRIST (THE SON)

C. HE SAVES HIS PEOPLE (JOHN 6)

1. Bread of Life (6:31-35)

2. Loses none (and raises up) those that the Father gives Him (6:37-40)

32...“Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world....” 35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

IV. JESUS CHRIST (THE SON)

D. INTERCEDES FOR HIS PEOPLE TO THE FATHER

1. John 14:14 *If you ask me anything in my name, I will do it*

2. Acts 7:59 ...*Stephen, he called out, "Lord Jesus, receive my spirit"*

3. Rom 10:9

4. 1 Cor. 1:2

IV. JESUS CHRIST (THE SON)

E. REIGNS AS KING (REV 4-5; 7:17; 22:1)

1. Because of His life, death, resurrection, ascension, currently reigns as King of God's Kingdom (Matt 28:18)
2. Empowers God's people to sit on the throne & reign over creation with him
 - a. Rev 20:6



The Holy Spirit

We believe in God the Holy Spirit, who came forth from the Father and Son to convict the world of sin, righteousness, and judgment and to regenerate, sanctify, baptize, and empower all who believe in Jesus Christ. We believe the Bible's teaching that the Holy Spirit is received by every believer at the moment they hear the gospel and trust in Christ; that He indwells every believer in Christ and intercedes for them in prayer; that He is an abiding helper, teacher and guide; and that He gives gifts to individual believers for building up the body of Christ in love.

(John 14:26 & 16:7-13; Ephesians 1:13; Romans 8:16; Romans 8:26-27; 1 Corinthians 12; Ephesians 4:11-16)

V. THE HOLY SPIRIT

A. EMPOWERS GOD'S PEOPLE TO FULFILL THE FATHER'S PLAN

1. Christ's incarnation (Luke 1:35)

2. Human regeneration (John 3:5-8) *“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”*

3. Empowers gospel preaching (Acts 1:8)

V. THE HOLY SPIRIT

B. THE SPIRIT AT WORK IN KEY EVENTS THROUGHOUT SALVATION HISTORY

1. Creation (Gen 1:2)

2. The believer's intercession (Rom 8:26-28)

Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.

V. THE HOLY SPIRIT

B. THE SPIRIT AT WORK IN KEY EVENTS THROUGHOUT SALVATION HISTORY

3. The inspiration and illumination of Scripture (1 Tim 3:16)
4. Comforts/Helper (John 14:16, 26; 15:26; 16:7)
5. Teaches (John 14:26; 1 Cor. 2:13)
6. Determines the distribution of spiritual gift (1 Cor. 12:11)

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

WEEK 4: HUMANITY

WHAT WE BELIEVE



Humanity

We believe that God created human beings, male and female, in His own image and, therefore, from conception all human life has inherent value and is sacred before God; that men and women belong to a created order that God declared to be very good and, as believers, enjoy equal access to God as coheirs of God's grace in Christ. We believe that the image of God in human beings is now distorted and the original blessedness has been forfeited due to the fall of Adam; that the sin of Adam resulted in physical, spiritual, volitional, and emotional corruption, which is separation from God eternal death. The supreme need of every human being is reconciliation with God, and the restoration lovingly and freely offered by God through the gospel.

(Genesis 1:26; 1 Timothy 2:13; 1 Peter 3:7; Romans 5:12; Ephesians 2:1-4, 12; Romans 5:10; 8:29; Acts 3:21)

“Christians believe in a God who imprints something of himself into humanity when he created them—a God who imparts something of his own glory into his sons and daughters. Human beings are created in such a way that God has 'crowned them with glory and honor' (Ps 8:5).”

—Michael Bird, *Evangelical Theology* p. 652

I. CREATED IN GOD'S IMAGE

A. ANTHROPOS

1. Anthropology

a. The study of humankind

2. Humankind

a. Male (Gen. 2:15-20a)

b. Female (Gen. 2:20b-23)

3. Created for God's glory

a. Isa. 43:7 *"...everyone who is called by my name, whom I created for my glory, whom I formed and made."*

b. We glorify God by enjoying Him (Ps 16:11)

I. CREATED IN GOD'S IMAGE

B. IN THE IMAGE OF GOD HE CREATED THEM (GEN 1:27)

1. God's pinnacle of creation

a. Gen 1:26—2:3

2. Primary image-bearing qualities

a. God's vice-regents to creation (Gen 1:28-30; 2:19)

3. Secondary image-bearing qualities

a. Morals

b. Relationship

c. etc.

II. THE FALL

A. GOD'S IMAGE DISTORTED AT THE FALL

1. The Fall (Gen 3)

a. All of creation was affected (Rom 8:20-22)

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God

II. THE FALL

A. GOD'S IMAGE DISTORTED AT THE FALL

2. Restoration of this in Jesus

a. Rom 8:29 *For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.*

b. Christ is the new/better Adam

c. The Bible is the story of God's fixing broken people who live in a broken world

i. Engage in the ministry of reconciliation (2 Cor 5:11-21)

d. God is restoring all of creation (not just our souls)

III. WHAT IS SIN?

A. SIN CAME THROUGH ADAM AND EVE

1. Adam and Eve's nature changed

a. We're now enemies of God, and of others

b. Rom 5:12-14 (17-19) *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned — 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.*

III. WHAT IS SIN?

A. SIN CAME THROUGH ADAM AND EVE

2. *Hamartia* (Gk)

- a. The departure from divine standards of righteousness
- b. Missing the mark/goal
- c. A breach of relationship
- d. Ungodliness, perversion, rebellion

III. WHAT IS SIN?

A. SIN CAME THROUGH ADAM AND EVE

3. Theologically

- a. A state of our being that separates us from the holy God

III. WHAT IS SIN?

B. SIN CORRUPTED OUR NATURE

1. We are spiritually dead; dead people don't want to live
 - a. Eph. 2:1-3; Ps. 51:5; Rom. 3:9-12, 23; 8:7-8; Jer. 17:9; Col. 1:21
2. We are unable, on our own, to do anything that pleases God
 - a. We don't seek to please God (1 Cor. 2:14)
 - i. Heb. 11:6; Is. 64:6; Ps. 10:4; Rom. 3:10-12
3. Sin affects our nature, our attitude and our behavior
 - a. Gal 5:13-14

III. WHAT IS SIN?

C. SIN STILL AFFECTS CHRISTIANS

1. Through the Spirit, we no longer have a sin nature, but we still have indwelling sin

a. Gal 6:1-5

b. 1 John 1:8-10

2 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—
3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

WEEK 4: SATAN

WHAT WE BELIEVE



SATAN



Satan

We believe that Satan is a spirit being, a fallen angel, the first created being to sin; that he is the enemy of God and man and consciously strives to separate the two; and that he will suffer eternal, conscious punishment in the Lake of Fire.

(Matthew 4:1-11; 1 Peter 5:8; 1 John 3:8; Revelation 20:1-10; 2 Corinthians 4:4)

I. IDENTITY

A. NAMES

1. Satan

- a. Means “adversary”; proper name for the devil
- b. Appears as the accuser in the heavenly court (Job 1–2)
- c. Stands against the people of God/David (1 Chron 21:1)
- d. OT: a title/description; NT: a name

I. IDENTITY

A. NAMES

2. Other biblical descriptions

a. *Beelzebub* (Mt. 10:25); *ruler of this world* (John 14:30); *the prince of the air* (Eph 2:2); *the god of this age/world* (2 Cor 4:4); *the tempter* (Mt. 4:3); *the deceiver* (Rev. 12:9); *your adversary* (1 Pet 5:8); *the enemy* (Mt 13:39); *the Evil One* (1 Jn 2:13; 3:12; 5:18; Mt. 13:19, 38); *the father of lies, a murderer* (Jn 8:44); *Beelzebub the prince of demons* (Mt 12:24)

3. The Serpent/Dragon

a. Serpent: Gen 3:1, 13, 14; 2 Cor 11:3; Rev 12:15

b. Dragon: Rev 12:1-17; 13:2-11; 16:13; 20:2

I. IDENTITY

B. SATAN'S ORIGINS

1. Not much biblical information

a. “All things” were good (Gen 1:31), must not have been evil at creation?

b. Two NT references of angels rebelling

i. *2 Pet 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment...*

ii. *Jude 6 And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day*

c. Former angel?

i. *2 Cor 11:14 Disguises himself as an angel of light*

I. IDENTITY

C. MISNOMERS

1. Appearance

- a. Not described in Scripture
- b. “Goat”?
 - i. Goat in Hb is saiyr
 - ii. Lev 17:7 sacrifices to goat demons



I. IDENTITY

C. MISNOMERS

2. Lucifer (14:12)

a. Translational issue

i. KJV: “How you are fallen from heaven, O Lucifer, son of Dawn!”

ii. ESV: “How you are fallen from heaven, O Day Star, son of Dawn!”

I. IDENTITY

C. MISNOMERS

2. Lucifer (14:12)

b. Comes from the Latin

i. Lat. light-bringer

ii. Not a proper name in Latin

c. The KJV translation of Isa. 14:12 follows the Latin

I. IDENTITY

C. MISNOMERS

3. Questionable OT passages (Isa 14 & Ezek 28)

a. Probably speeches about human kings

i. Genre: *satirical lament*

ii. their abuse of power/authority that causes them to be cast down from positions of power

I. IDENTITY

C. MISNOMERS

3. Questionable OT passages (Isa 14 & Ezek 28)

b. Isa. 14:12-15

i. To the King of Babylon (14:4, 22) *“you will take up this taunt against the king of Babylon... I will rise up against them, declares the LORD of hosts, and will cut off from Babylon name and remnant, descendants and posterity...”*

ii. Isaiah to the king: you're gonna die like everyone else (14:16) and it will be worse than the other kings (14:18)

I. IDENTITY

C. MISNOMERS

3. Questionable OT passages (Isa 14 & Ezek 28)

c. Ezek. 28

i. To the King of Tyre (28:1, 11-12) *“The word of the LORD came to me: 2 Son of man, say to the prince of Tyre, Thus says the LORD God... Moreover, the word of the Lord came to me: 12 Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord GOD...”*

II. BIBLICAL DESCRIPTION

A. THE GOSPELS

1. Matt 6:13 *“but deliver us from evil”*

a. The Evil One

Matt. 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὧ.

II. BIBLICAL DESCRIPTION

A. THE GOSPELS

2. Jesus encounters in his ministry

a. Mark 1:34; 3:22; 5:12

b. Matt 8:32

c. Matt 12:43

3. Satan falling from heaven

a. Luke 10:17-20

b. Rev 12:7-12

II. BIBLICAL DESCRIPTION

C. AFTER JESUS' MINISTRY

1. Who the saints battle in this world

a. Eph 6:12

b. 1 John 4:1, 3, 6

2. Is “god” of this age

a. 2 Cor 4:4

b. “This age” (present evil age)

II. BIBLICAL DESCRIPTION

D. JUDGMENT

Rev 20:1-3 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

II. BIBLICAL DESCRIPTION

D. JUDGMENT

1. Rev 20:7-10 And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth...but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

WEEK 5: REGENERATION

WHAT WE BELIEVE



Regeneration (Salvation)

We believe that human beings are created in the image of God; but through the Fall of Adam, that all people are sinners by nature and by personal choice and, therefore, have need to be saved from condemnation. We believe that those who repent of their sins and trust in Jesus Christ by faith as their personal Lord and Savior are saved from condemnation, regenerated by the Holy Spirit, are declared righteous before God and become new creations preserved by the grace and power of God. We also believe that those thus saved need no mediation other than Jesus Christ and can come directly to God through Jesus Christ.

(1 Corinthians 15:21-22; Romans 3:23-24; Ephesians 2:8-10; Titus 3:5; 2 Corinthians 5:17; 1 Peter 3:18)

I. REVIEW OF HUMANITY

A. CREATION, FALL

1. Created good (Gen 1:31)
2. Distorted image/sinned by falling to temptation (Gen 3)
 - a. Result: Dead in sin (Eph 2:1)

And you were dead in the trespasses and sins

I. REVIEW OF HUMANITY

A. CREATION, FALL

2. Distorted image/sinned by falling to temptation (Gen 3)

i. No desire to please God (Rom 8:8)

Those who are in the flesh cannot please God.

ii. We remain in our sin because that's what we desire (Prov 21:10; Gal 5:17; Eph 4:22; Rom 7:5)

I. REVIEW OF HUMANITY

B. REDEMPTION

1. The effects of the Gospel (good news) = Humanity is redeemed by God sending His Son to become King of Creation

2. Regeneration

a. To be made new again

I. REVIEW OF HUMANITY

B. REDEMPTION

b. “The manifestation of God’s election, regeneration refers specifically to the new birth given by the Holy Spirit, bringing life to those who were spiritually dead. Regeneration is closely associated with doctrines such as effectual calling and union with Christ, and this new birth results in a life of repentance, faith and obedience. In the Reformed tradition, baptism serves as the outward symbol and promise of internal regeneration, demonstrating the new life that has already been or will be bestowed on the believer.” (IVP Pocket Dictionary—Reformed Theology)

c. Regeneration happens by means of the gospel

II. DECLARING THE GOSPEL

A. WHAT IS THE GOSPEL?

1. What God has done in Christ Jesus

II. DECLARING THE GOSPEL

B. KEY ELEMENTS OF A GOSPEL CALL

1. All have **sinned** (Rom 3:23)
2. Penalty for sin is **death** (Rom 6:23)
3. **Christ** died to pay the **penalty** for sin (Rom 5:8)
4. Jesus was **resurrected** and reigns as King of God's Kingdom (Matt 28:18)
5. All who **repent & believe** this good news will be raised (2 Cor 4:13-15)
 - a. 2 Cor 4:13-15 Since we have the same spirit of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak, 14 knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence.
 - b. 1 Cor 15:3-11

III. JUSTIFICATION: GOD'S LEGAL DECLARATION

A. JUSTIFICATION

1. Justify (verb) God's activity of declaring a sinner to be righteous
 - a. God declares this at the moment of faith, even though they are not actually righteous
 - b. Legal declaration; seen as innocent before the righteous God/judge
2. The verb form of the same Greek word as “righteousness”
 - a. Righteousness: When something is the way it ought to be
 - b. The quality or characteristic of upright behavior
 - i. Righteousness (*dikaioṣunē*) noun
 - ii. Justification (*dikaioō*) verb

III. JUSTIFICATION: GOD'S LEGAL DECLARATION

B. IMPUTATION

1. Exchanging

a. Transfer of benefit or harm from one individual to another

III. JUSTIFICATION: GOD'S LEGAL DECLARATION

B. IMPUTATION

2. Romans 5:18-19 **Positive** and **negative** effects of imputation

a. **Negative** imputation:

i. “just as one trespass resulted in condemnation for all people...for just as through the disobedience of the one man the many were made sinners...”

ii. Adam's sin/guilt imputed (transferred) to all people

III. JUSTIFICATION: GOD'S LEGAL DECLARATION

B. IMPUTATION

2. Romans 5:18-19 Positive and negative effects of imputation

b. **Positive** imputation:

i. “so also one righteous act resulted in justification and life for all people... so also through the obedience of the one man the many will be made righteous.” the act of righteousness: ‘Christ dying for the ungodly...while we were still sinners, Christ died for us...we were reconciled to God through the death of His Son...’” (Rom 5:6-11)

ii. Christ's righteousness is transferred (imputed) to all people who have faith in God.

III. JUSTIFICATION: GOD'S LEGAL DECLARATION

3. "The Great Exchange"

- a. Exchanging Christ's righteousness for our sin
- b. God declares that sinner's have Christ's righteousness

IV. WHAT IS ATONEMENT?

A. ATONEMENT

1. A reparation for an offense or injury (propitiate)
 - a. To wash away, rub off, obliteration of sin, the price of a life, ransom, cover over

IV. WHAT IS ATONEMENT?

B. CAUSE OF THE ATONEMENT

1. God's love

a. John 3:16

2. Christ as propitiation

a. Rom 3:25 *whom God put forward as a propitiation by his blood, to be received by faith.*

b. Christ took the punishment for sinners

IV. WHAT IS ATONEMENT?

C. PENAL SUBSTITUTION (LEGAL SUBSTITUTE)

1. Jesus stood as a substitute for his people
 - a. Taking the penalty that was due to those who actually deserve it
 - b. Jesus bore the wrath of God on the cross, standing in our place
 - i. Is 53:6, 12
 - ii. 2 Cor 5:21
 - iii. Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us*
 - iv. Heb 10:1-4

IV. WHAT IS ATONEMENT?

D. WHAT ARE THE EFFECTS OF CHRIST'S ATONEMENT

1. Did he just make people "savable"?



IV. WHAT IS ATONEMENT?

D. WHAT ARE THE EFFECTS OF CHRIST'S ATONEMENT

2. Did he actually “save”?

a. His sacrifice actually saved those in which it intended

b. Matt 1:21; John 10:11, 15; Acts 20:28; Rom 5:10; 8:32-35; 2 Cor 5:21; Gal 1:4; 3:13; Eph 1:7; Heb 9:28

IV. WHAT IS ATONEMENT?

D. WHAT ARE THE EFFECTS OF CHRIST'S ATONEMENT

2. Did he actually “save”?

Heb 9:28 *so Christ, having been offered once to bear the sins of many*

Jn 10:15 *Just as the Father knows me and I know the Father; and I lay down my life for the sheep*

Acts 20:28 *Care for the church of God, which he obtained with his own blood.*

IV. ELECTION & PREDESTINATION

A. ELECTION

1. A special choice, selection

a. Definition: “An act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.” (Grudem)

IV. ELECTION & PREDESTINATION

A. ELECTION

2. NT passages

a. Acts 13:48

b. Eph 1:4-6, 12

c. 2 Tim 1:9

d. Rev 17:8

IV. ELECTION & PREDESTINATION

B. PREDESTINE

1. Predestined: decide upon beforehand,
predetermine

a. Rom 8:29, 30; Acts 4:28; 1 Cor 2:7; Eph 1:5, 11

2. Foreknowledge: (verb) to decide upon beforehand

IV. ELECTION & PREDESTINATION

C. CHOICES

1. God is free to do as He pleases

a. Ps 115:3 *"Our God is in the heavens; he does all that he pleases"*

b. Rom 9:20-21 *"Shall what is formed say to him who formed it, 'why did you make me like this?' Does not the potter have the right...?"*

c. OT imagery for God's control over his creation

i. Isaiah 29:16; 45:9; 64:8

ii. Jer 18:6

d. God's decrees aren't based on human choice (Job 42:2)

IV. ELECTION & PREDESTINATION

C. CHOICES

2. Humans are free to do as we please
 - a. Humans freely act on our desires
 - b. We desire what we want to do (based on nature)
 - i. 1 Cor 2:14
 - ii. Eph 2:1—3
 - iii. Rom 8:7—8

IV. ELECTION & PREDESTINATION

C. CHOICES

3. Therefore: **Compatibilism**

- a. God's sovereignty is consistent (compatible) with human freewill
- b. Human freedom is not identical to God's freedom

IV. ELECTION & PREDESTINATION

C. CHOICES

4. Biblical examples of Compatibilism

a. Gen 50:20 *As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.*

b. Dan 1:1-2

c. Ps. 139:16

d. Prov. 21:1

e. Rev 17:17

f. Acts 2:23

IV. ELECTION & PREDESTINATION

D. GOD SAVES!

1. The Golden Chain of Redemption

28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

FOREKNOWN

CALLED

GLORIFIED

PREDESTINED

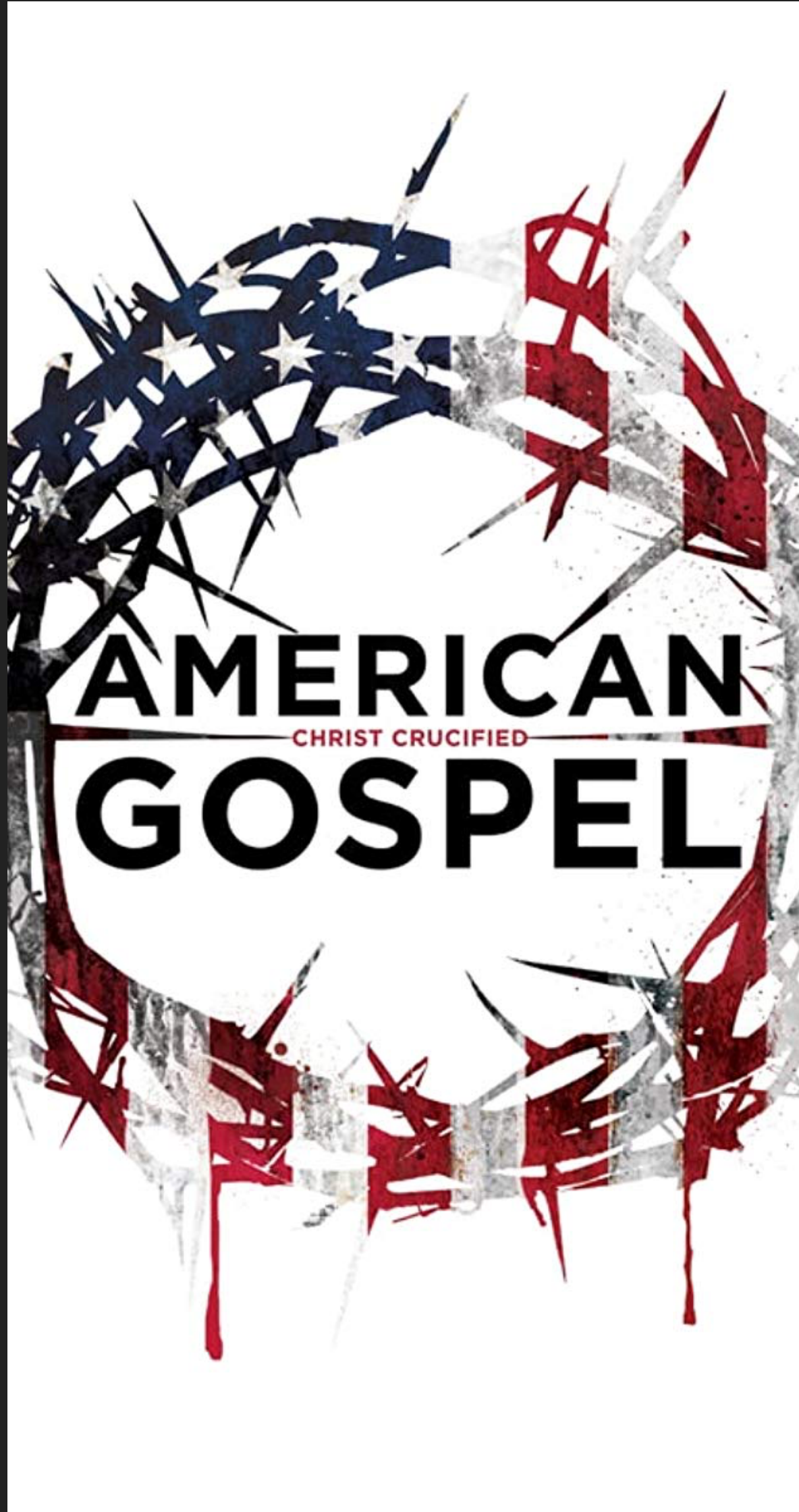
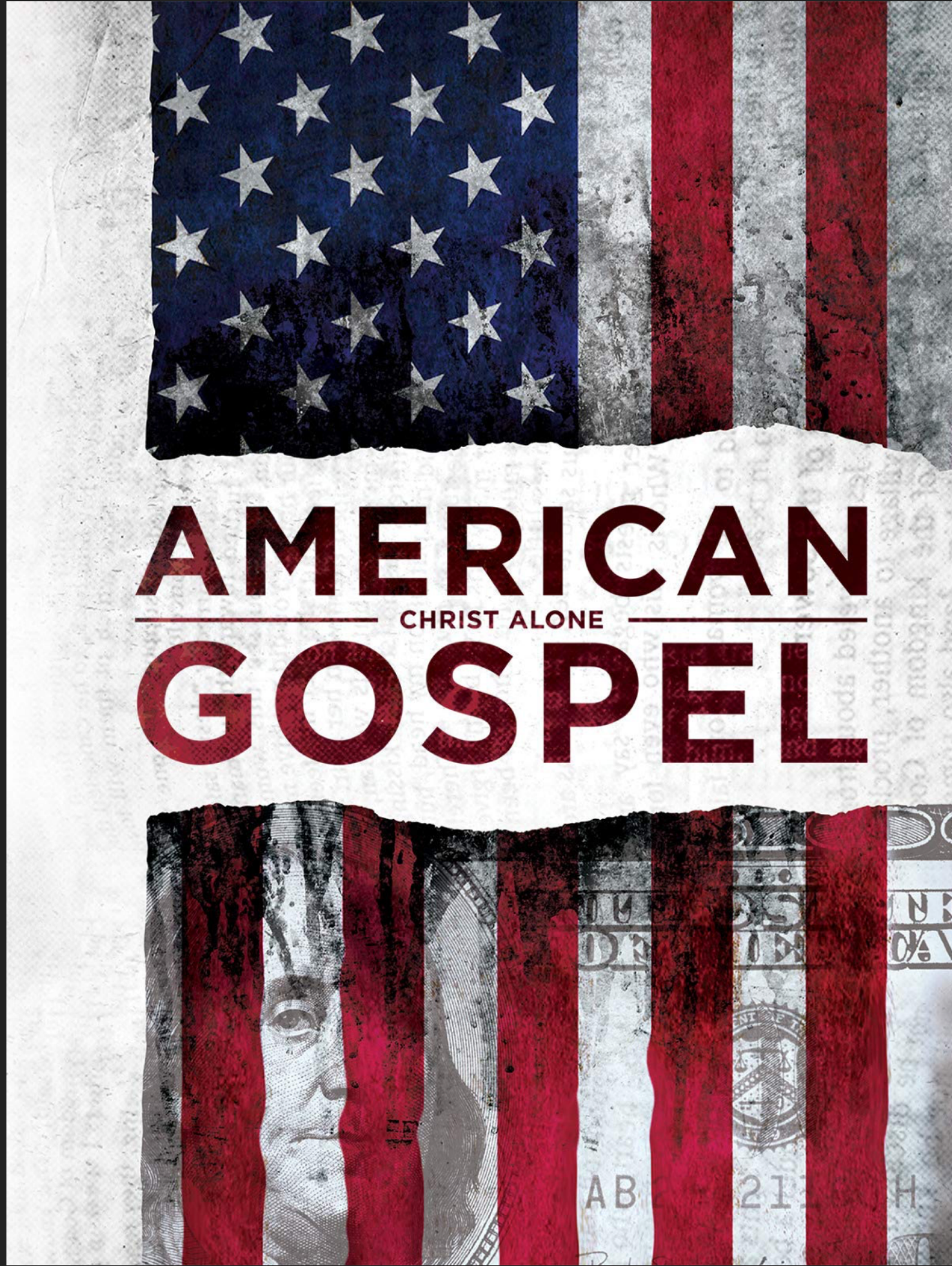
JUSTIFIED



QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
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In 1-2 sentences, how would I summarize this theological idea?



WEEK 6: THE CHURCH

WHAT WE BELIEVE



The Church

We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members by the baptizing work of the Holy Spirit of God. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, work and fellowship. We believe that the Holy Spirit gives leaders to the church to equip believers for the work of the ministry, and that God has laid upon the local church the primary task of giving the Gospel of Jesus Christ to a lost world.

(Matt 28:16-20; 1 Cor 12:27; Col 1:18; Heb 10:24-25; Eph 4:11-16; Eph 3:10)

I. CHURCH

A. WHAT IS A CHURCH?

1. The regular gathering of believers in a local church who have submitted and committed themselves to one another, under a God-ordained leadership who administers: baptism and membership (the sacraments), and church discipline.

I. CHURCH

A. WHAT IS A CHURCH?

- a. All true believers are citizens of the Kingdom of God
- b. Their job description: To be ambassadors for Christ
 - i. 2 Cor 5:20 Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.
- c. Since the local church is made up of ambassadors, this makes local churches embassies, existing as a small representation of the Kingdom of God in a foreign land

I. CHURCH

A. WHAT IS A CHURCH?

d. These embassies exist within nations that are hostile enemies of God:

i. Ps 2:1-3 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, 3 “Let us burst their bonds apart and cast away their cords from us.”

I. CHURCH

B. EKKLESIA

1. Gathering/assembly

a. Not describing organizations, buildings

b. Churches are groups of people who have covenanted together

2. Biblical description for God's people

a. OT: **Deut. 4:10** how on the day that you stood before the LORD your God at Horeb, the LORD said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.'

b. NT: **Matt. 16:18** And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

I. CHURCH

B. EKKLESIA

3. Universal vs. Local Church

- a. **Universal:** All the Christians around the globe
- b. **Local:** The congregations that are united by membership

4. Other identifications

- a. The body: 1 Cor 12; Eph 1:22-23; 4:15-16; Col 2:19
- b. The Bride of Christ: Eph 5:32; 2 Cor 11:2
- c. Family: Matt 25:40
- d. Other metaphors (New temple; holy priesthood; branches on a vine; olive tree; field of crops)
- e. Better description? (The People of God)

II. COMPONENTS & ACTIVITIES OF THE CHURCH

A. COMPONENTS

1. Leadership

a. Specific qualifications for leadership

i. 1 Tim 3:1-13

(a). Elders/Pastors: above reproach, “the husband of one wife,” sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money, must manage his household well, must be well thought of by outsiders

(b). Deacons: be likewise dignified (above reproach), not double-tongued, not addicted to much wine, not greedy, must hold to the mystery of the faith, “their wives likewise must be dignified (not slanderers but sober-minded, faithful in all things), “the husband of one wife”

II. COMPONENTS & ACTIVITIES OF THE CHURCH

A. COMPONENTS

1. Leadership

ii. Titus 1:5-9

(a). Elders/Pastors: above reproach, “husband of one wife,” his children are believers and not charged with debauchery/insubordination, not arrogant, quick-tempered, a drunkard, violent, greedy, must be hospitable, lover of good, self-controlled, upright, holy, disciplined, firmly hold to the word to give instruction in sound doctrine and rebuke those who contradict it.

II. COMPONENTS & ACTIVITIES OF THE CHURCH

A. COMPONENTS

1. Leadership

b. Leaders shepherd a specific flock, give an account to God for those they are watching over

i. Heb 13:17b Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account.

II. COMPONENTS & ACTIVITIES OF THE CHURCH

A. COMPONENTS

2. Membership

a. Submit to/obey their leaders

i. Heb 13:17a Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account.

b. If there is no identifiable membership, there is no one for leaders to lead

II. COMPONENTS & ACTIVITIES OF THE CHURCH

B. ACTIVITIES

1. The Ordinances

a. Baptism

b. Communion

2. Preaching

a. 2 Tim 4:1-5

b. 1 Tim 4:13-16; 5:17

c. Acts 6:1-6

3. Discipline

a. Church discipline when there is unrepentant sin (Matt 18:15-20)

b. In Corinth a man was put out of fellowship (1 Cor 5)

c. Without membership, a pastor doesn't have authority to exercise discipline

II. COMPONENTS & ACTIVITIES OF THE CHURCH

C. MOTIVATION

1. Love

i. John 13:35 *By this all people will know that you are my disciples, if you have love for one another.*

III. SPIRITUAL GIFTS

A. THE SPIRIT IS GIVEN TO THE SAINTS

1. Acts 2:1-13

2. 1 Cor 3:16-17

III. SPIRITUAL GIFTS

B. THE GIFTS ARE FOR THE LOCAL CHURCH

1. For the common good

a. 1 Cor 12:7 To each is given the manifestation of the Spirit for the common good.

b. 1 Cor 14:12; 26 So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church...When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

c. Eph 4:11-16

2. Not personal gain

a. 1 Pet 4:10-11 as each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles (etc) ...in order that in everything God may be glorified through Jesus Christ.

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

WEEK 6: THE ORDINANCES

WHAT WE BELIEVE



The Ordinances

We believe that the Lord Jesus Christ has committed two ordinances to the local church: Baptism and the Lord's Supper.

We believe that Biblical baptism is the immersion of a believer in water in the name of the triune God to publicly signify their union with Christ.

We believe that the Lord's Supper was instituted by Christ for the commemoration and proclamation of His death for us. We believe that these two ordinances should be observed and administered until the return of Jesus Christ for His church.

(Rom 6:1-11; Matt 3:13-17 & 26:26-29 & 28:19-20; 1 Cor 11:20-34)

I. SACRAMENTS

A. BACKGROUND OF THE TERM

1. Gk. *Mysterion*

2. Lt. *Sacramentum*

a. holy, hallowed, consecrate

b. Secular use: a Roman soldier's oath of allegiance

II. BAPTISM

“Baptism is a church’s act of affirming and portraying a believer’s union with Christ by immersing him or her in water, and a believer’s act of publicly committing him or herself to Christ and his people, thereby uniting a believer to the church and marking off him or her from the world.”

— Bobby Jamieson, *Understanding Baptism*

II. BAPTISM

A. THE TWO FUNCTIONS OF BAPTISM:

1. The local church affirming a believer's testimony
 - a. The local church affirms that the believer is united to Christ in his death/resurrection (Rom 6:3-4)
 - b. Baptism is the application of the gospel
2. The believer publicly committing him/herself to Christ and His people

II. BAPTISM

B. BACKGROUND

1. Immersion

a. baptize to dip/plunge something in water

2. Jewish practice prior to Jesus

a. Mark 1:4-8 (John's baptism)

b. Mark 1:9-11 (the baptism of Jesus)

II. BAPTISM

C. WHO/HOW IS ONE BAPTIZED

1. Believers

a. Baptism is the first public act of the faith that receives Christ as savior

i. Baptism is how one goes on record as a Christian

b. Baptism is where we “put on Jesus’ team jersey”

III. COMMUNION

A. DIFFERENT IDENTIFICATIONS

1. Lord's Supper, Communion, Holy Communion, the Ordinances, the Sacrament, the Lord's Table, the Breaking of Bread, the Love Feast
2. Eucharist (*eucharisto*): to give thanks

III. COMMUNION

B. BACKGROUND OF THE MEAL

1. Jesus' last supper

a. Matt 26:26-30; Mark 14:22-26; Luke 22:14-20

b. Most clearly demonstrated in 1 Cor 11:23-26

III. COMMUNION

C. VIEWS THROUGH CHURCH HISTORY

1. RCC

- a. **Transubstantiation**: The substance changes; the thing existing within itself
- b. The substance in the elements (bread/wine) is transformed/changed into Christ's body/blood, while the appearance, taste, touch, smell remain the same
- c. Since it's the real presence of Christ, this is a sacrifice offered to God

III. COMMUNION

C. VIEWS THROUGH CHURCH HISTORY

2. Luther

a. **Consubstantiation**

i. Con [in, with] the substance

b. Jesus is truly and completely present in the sacraments (it's the very body/blood)

c. Therefore, Christ is “in, with, and under” the bread

III. COMMUNION

C. VIEWS THROUGH CHURCH HISTORY

3. Zwingli

a. The **Memorial** view

b. We do this “in remembrance of Jesus” (Matt 26:26)

III. COMMUNION

C. VIEWS THROUGH CHURCH HISTORY

4. Calvin

a. The **Spiritual Presence** view

b. The elements are a symbol that exhibit Christ as truly present, but it's not an empty symbol

c. Affirmed a true presence of Christ

d. Since the Lord's body was once for all sacrificed for us, we may feed on it, therefore, Christ himself is spiritually present

“I conclude, that Christ’s body is really, (as the common expression is,) — that is, truly given to us in the Supper, to be wholesome food for our souls. I use the common form of expression, but my meaning is, that our souls are nourished by the substance of the body, that we may truly be made one with him, or, what amounts to the same thing, that a life-giving virtue from Christ’s flesh is poured into us by the Spirit, though it is at a great distance from us, and is not mixed with us.”

—Calvin, Commentary on 1 Corinthians 11

III. COMMUNION

D. WHO SHOULD TAKE COMMUNION?

1. Believers only
2. As relates to membership:
 - a. Closed communion
 - b. Partially-closed communion

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

Church Basics



Understanding Baptism

Series Editor Jonathan Leeman
Author Bobby Jamieson

IX 9Marks

WHAT IS A Healthy CHURCH MEMBER?

Prayer Warrior
Disciple
Bible Study
Biblical Theologian
Gospel Proclaimer
Committed Member
Weeks Disciple

Thabiti M. Anyabwile

IX 9Marks

MARK DEVER

WHAT IS A
HEALTHY CHURCH?



WEEK 7: THE CHRISTIAN LIFE

WHAT WE BELIEVE



Christian Conduct

We believe that a Christian should live for the glory of God, the enjoyment of God, and the well being of others; that their conduct should be blameless before God, the church, and the world; that they should be faithful stewards of their possessions, and that they should seek to realize for themselves and others that full stature of maturity in Christ.

(1 Cor 10:31; 15:58; Ps 16:9-11; Matt 5:16; Col 1:28 & 3:1-17)



Religious Liberty

We believe that each human being is ultimately responsible to God alone in all matters in the practice of faith. Also, this church is independent and autonomous and will be subject to no other authority than God in its beliefs and practices of faith. We further believe that although church and state should be separate, the church shall always remain free to exercise its influence for biblical morals and ethics.

(Rom 13:1-2; 14:12; Prov 14:34; Mark 12:17; Acts 4:19)



Church Cooperation

We believe that local churches can promote the cause of Jesus Christ by cooperating with others of like faith. Such organizations exist and function by the will of the church. Cooperation in any organization is voluntary and may be terminated at any time. (1 Cor 12)

I. CHRISTIAN CONDUCT

A. COMMON GRACE

1. God's non-salvific divine favor towards all humans
 - a. Since all people are born depraved/enemies of God/desiring evil, how can good things happen?
 - i. "Why do good things happen to bad people?"
 - b. Salvific grace/saving grace is only offered to those who the Father draws to the Son (John 6:35-59)

I. CHRISTIAN CONDUCT

A. COMMON GRACE

2. Four ways this manifests itself

a. Providential care of creation

i. Sustaining creation Heb 1:2-3; John 1:1-4

ii. The rain falls on the just/unjust Mark 5:45

b. Restraining sin in human affairs (so the depraved don't produce as much evil as they might want by nature)

i. Civil authorities Rom 13:1, 6

ii. Limit a person's sin Gen 20:6; 1 Sam 25:26

I. CHRISTIAN CONDUCT

A. COMMON GRACE

2. Four ways this manifests itself

c. By the human conscience

i. Doing right without the law Rom 2:14-15

d. The ability of unbelievers to perform blessings to humankind

i. Medical, therapeutic, and technological advancements

I. CHRISTIAN CONDUCT

A. COMMON GRACE

3. The church and common grace

a. Because God does good to all, the People of God can do good to all

b. This is demonstrated in our conduct

I. CHRISTIAN CONDUCT

B. STEWARDS

1. Of all possessions

a. Financial

b. Material

c. Time

d. Ecological

II. RELIGIOUS LIBERTY



“I am on nobody’s side, because nobody is on my side”

II. RELIGIOUS LIBERTY

A. CHURCHES

1. State-churches: Taxes funded churches
2. Independent: Churches (denomination or local assemblies) don't receive favoritism (financial or other) and function as autonomous gatherings

II. RELIGIOUS LIBERTY

B. JOB DESCRIPTIONS (FROM LEEMAN)

1. The Government/State:

a. Builds a platform for life

i. God didn't establish governments to accomplish salvation, but to build a platform for salvation

ii. To render judgment for the sake of justice (Gen 9:6)

iii. Governments are to provide justice & punish harm

iv. What we see in the constitutional life of Israel isn't prescriptive of the nations in history (Rome, China, Nigeria, Canada, America aren't Israel)

II. RELIGIOUS LIBERTY

B. JOB DESCRIPTIONS (FROM LEEMAN)

1. The Government/State:

b. Is not a savior

i. Gvmnts provide common grace

ii. Gvmnts build streets so you can drive to church

iii. Gvmnts protect the womb so you can hear the gospel

iv. Gvmnts insist on fair lending so you can own a home and offer hospitality to non-Christians

II. RELIGIOUS LIBERTY

B. JOB DESCRIPTIONS (FROM LEEMAN)

2. The Church:

- a. Embassy of Heaven, not a lobbying organization
 - i. The church has the authority to declare (baptism) the who (membership) of the gospel
 - ii. We don't want politicians declaring who the true/false church is

II. RELIGIOUS LIBERTY

B. JOB DESCRIPTIONS (FROM LEEMAN)

3. The Pastor:

a. a gospel preacher, not a policy proposer

i. Pastors declare what is biblically clear and significant

ii. Speaking to policy is saying more about Jesus than they have the authority to say

iii. When pastors tie their name to policy/legislation/nominations, they are tying the name of Jesus to that endeavor

iv. When should a pastor address public policy?

v. Pastors can sin by not speaking when they should, but they can sin by speaking when they shouldn't

II. RELIGIOUS LIBERTY

B. JOB DESCRIPTIONS (FROM LEEMAN)

4. The Christian:

- a. Is an ambassador for Christ, not a culture warrior (or a withdrawler-ers)
 - i. Christians work through the rules of the institutions to change the culture
 - ii. Christians have no place in overthrowing the state/marketplace
 - iii. Christians challenge the secular-pagan state (and so are a threat), but they do not overthrow the state/marketplace (and so they are no threat)
- b. We need to “be before we do”

Editorial Director at 9Marks

**JONATHAN
LEEMAN**



**HOW THE
NATIONS
— RAGE —**

Rethinking Faith and Politics in

A DIVIDED AGE

“If our political hopes should rest first in our churches, we must learn to be before we do...When I say we must be before we do, I mean the local church should strive first to live out justice, righteousness, and love in its life together. Then it can commend its understanding of justice, righteousness, and love to the nation.”

...real political action starts in the teaching ministry of our church and then flows outward from there—from our relationships with other members, to our families, our workplaces, and beyond. First be, then do. Don't tell me you're interested in politics if you are not pursuing a just, righteous, peace-producing life with everyone in your immediate circles.

Paul asked the Jews of his day, “You who preach against stealing, do you steal?” (Rom. 2:21). I’ve got a few questions of my own...

You who call for immigration reform, do you practice hospitality with visitors to your church who are ethnically or nationally different from you?

You who vote for family values, do you honor your parents and love your spouse self-sacrificially?

You who speak against abortion, do you also embrace and assist the single mothers in your church? Do you encourage adoption? Do you prioritize your own children over financial comfort?

You who talk about welfare reform, do you give to the needy in your congregation?

You who proclaim that all lives matter, do all your friends look like you?

You who lament structural injustices, do you work against them in your own congregation? Do you rejoice with those who rejoice and weep with those who weep?

You who fight for traditional marriage, do you love your wife, cherishing her as you would your own body and washing her with the water of the Word?

You who are concerned about the economy and the job market, do you obey your boss with a sincere heart, not as a people-pleaser but as you would obey Christ?

You who are about corporate tax rates, do you treat your employees fairly? Do you threaten them, forgetting that he who is both their Master and yours is in heaven and that there is partiality with him?

Finally, as you share your opinions about all these issues on social media, do you gladly share the Lord's Supper with the church member who disagrees? Do you pray for his or her spiritual good?

III. THE CHURCH'S MISSION

A. Minister to *God*

1. Through worship

a. Rom 12:1-2

b. Col 3:16

B. Minister to its *members*

1. Nurturing and building up

a. Col 1:28

b. Eph 4:12-13

C. Minister to the *world*

1. Preaching the gospel to the world (Mt 28:19)

a. In word

i. Acts 1:8

b. In deed

i. Mt 25:40 (cf. Acts 9:4-5)

ii. James 2

QUESTIONS:

1. Is this a primary or secondary affirmation?
2. What is the core theological idea of the affirmation?
3. Is there any room for theological diversity within this affirmation?
4. If there is room for theological diversity, where does GHCC lean?

In 1-2 sentences, how would I summarize this theological idea?

WEEK 7: THE LAST THINGS

WHAT WE BELIEVE



The Last Things

We believe in the blessed hope of the personal, glorious, and bodily return of our Lord and Savior Jesus Christ for His church.

We believe in the bodily resurrection of the just and the unjust for final judgment the everlasting joy of the just, and the everlasting conscious punishment of the lost. We believe in the final and full consummation of the kingdom of God in the New Creation—the New Heavens and New Earth, the home of righteousness where all sin and its effects are forever removed. We believe that God will make all things new again.

(John 5:29; 14:1-3; Acts 1:10-11; Acts 24:15; 1 Thes 4:13-18; Rev 20-21)

I. INTRO: “FINAL JUDGMENT/THE COMING OF CHRIST”

A. ESCHATOLOGY

1. Study of end times (*eschatos*)
2. Eschatology is much more than the “millennium”
 - a. It’s the entire period of the “last days”
3. Centers on the consummation of the Kingdom of God

I. INTRO: "FINAL JUDGMENT/THE COMING OF CHRIST"

B. FOUNDATIONAL ESCHATOLOGICAL BELIEFS:

1. The bodily return of Jesus where God makes all things new
 - a. For His people
 - i. Resurrection (everlasting joy) of the just
 - ii. The final consummation of the Kingdom of God (New Heavens/Earth)
 - (a). Where all sin/effects are forever removed
2. The unjust for final judgment
 - a. Everlasting conscious punishment of the lost

Revelation 20 “Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.”

II. MILLENNIAL VIEWS

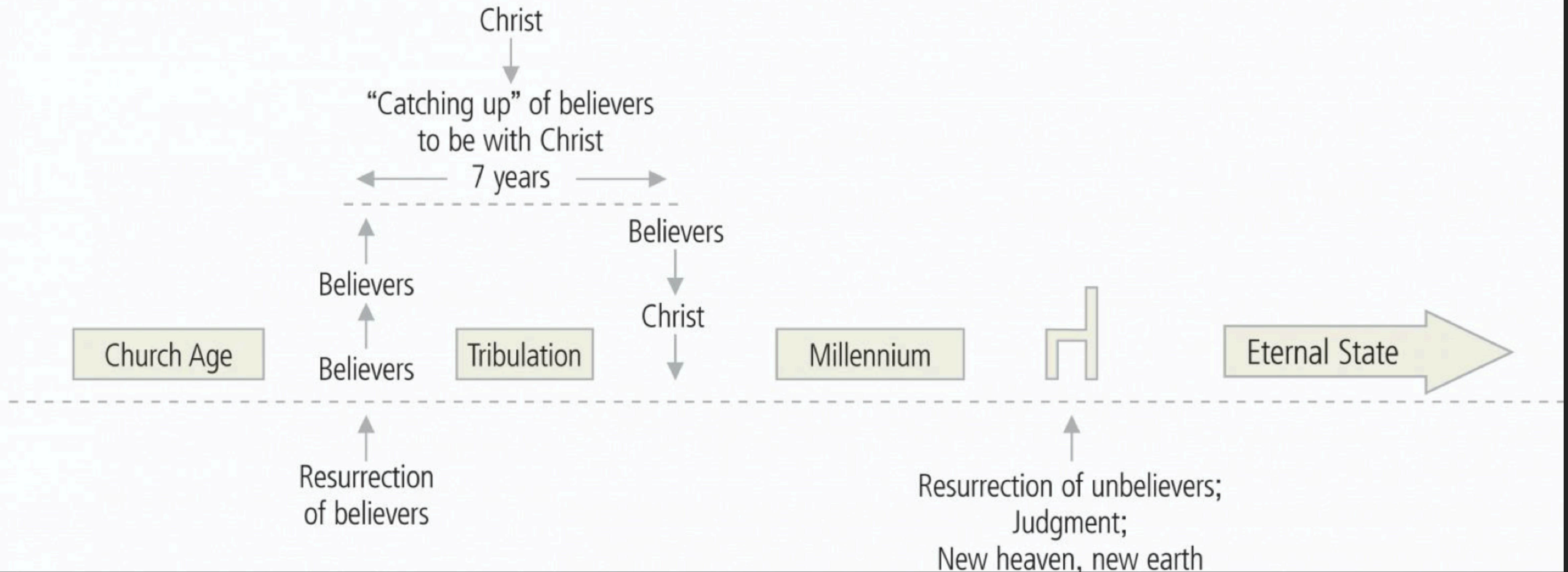
A. PRE-MILLENNIAL

1. Popular premill view
 - a. Dispensational Premillennialism
2. Christ will return in power and glory before (pre) the “thousand years”
3. Futurist reading of Revelation
 - a. Future Great Tribulation
 - i. 7-year period (Dan 9; Matt 24)
 - b. Rapture of the church
 - i. 1 Thes 4:17
 - c. Will defeat and destroy the beast and false prophet

II. MILLENNIAL VIEWS

Pretribulational Premillennialism

(Christ comes before the millennium and *before* the tribulation)



4. View among Christians:

a. **Historic-Premill:** Widely held through Christian history

b. **Dispensational:** Popular among American laypeople (since 1900s)

II. MILLENNIAL VIEWS

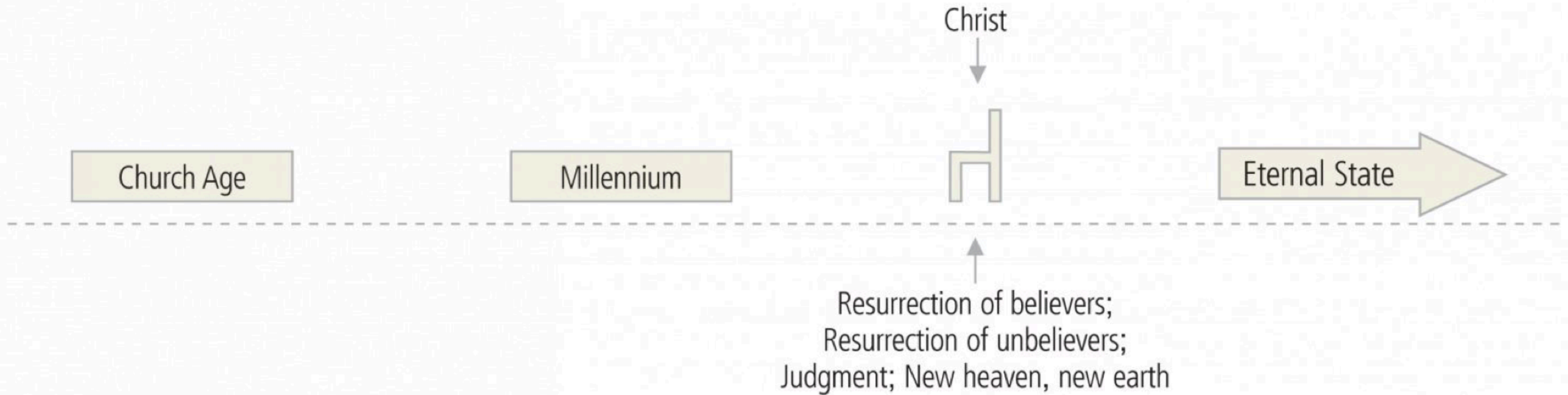
B. POST-MILLENNIAL

1. Christ will return after (post) the “thousand years” in which the dragon is bound
 - a. The church helps usher in God's kingdom

II. MILLENNIAL VIEWS

Postmillennialism

(Christ comes after the millennium)



2. View among Christians: Minority view
 - a. Seasons of popularity in the west

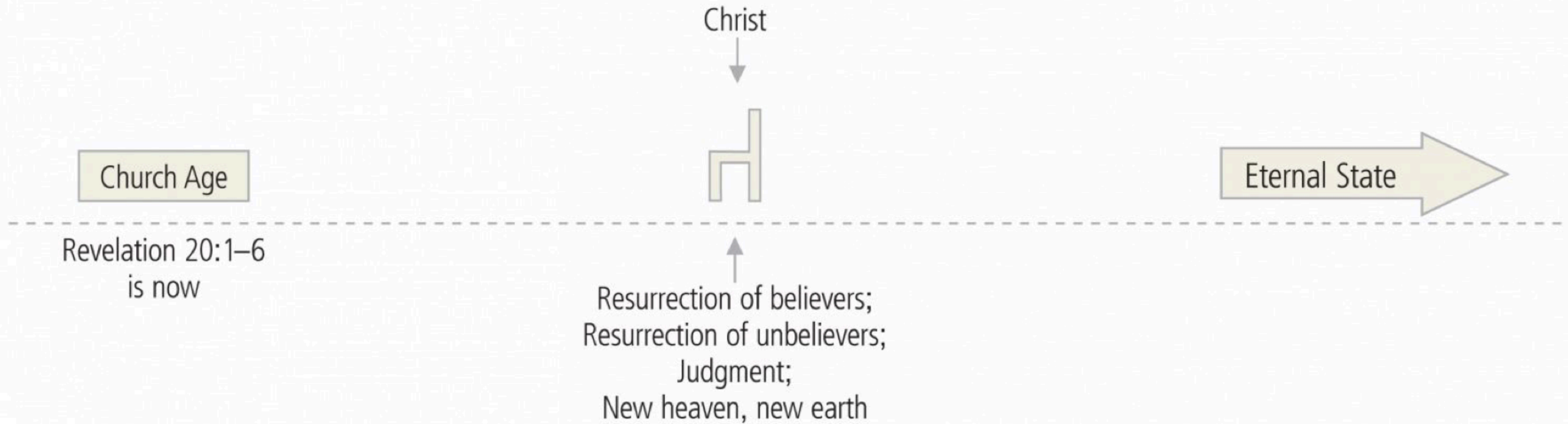
II. MILLENNIAL VIEWS

C. AMILLENNIAL

1. The millennium is not defined by 1,000 years
2. Christ will return after the time that is symbolized as a “thousand years”
 - b. The period between the first advent of Christ, and his 2nd coming (Satan is bound)
3. The prophecies/visions of Revelation are ordinarily to be understood as symbolizing the blessings and trials of the NT church

II. MILLENNIAL VIEWS

Amillennialism
(No future millennium)



4. View among Christians: Majority position of scholars

III. TRIBULATION & THE END TIMES

A. EXPECT TRIBULATION

1. Tribulation

a. “Distress, trouble, persecution, and suffering experienced by God’s people as a part of living faithfully in a world opposed to God.”

III. TRIBULATION & THE END TIMES

A. EXPECT TRIBULATION

2. NT Tribulation?

a. Not a future 7-year event, but something that Christians will experience

b. Jesus said His followers would experience tribulation

i. **John 16:33** I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.

III. TRIBULATION & THE END TIMES

A. EXPECT TRIBULATION

2. NT Tribulation?

c. The early church experienced tribulation (2 Cor 4:16-18; 6:4; Rev 7:14; Acts 20:23; Col 1:24; Phil 3:10; 1 Thes 3:1-5; 2 Thes 1:4; 2 Tim 3:10-13)

i. Acts 14:21-22 When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

III. TRIBULATION & THE END TIMES

A. EXPECT TRIBULATION

2. NT Tribulation?

d. The people of God are to imitate Jesus (1 Cor 4:14-16; 1 Cor 11:1; 1 Thes 1:6; 1 Thes 2:14; Heb 13:7)

i. Eph 4:31 —5:2 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. 2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

III. TRIBULATION & THE END TIMES

A. EXPECT TRIBULATION

3. Therefore: we expect tribulation, even great tribulation. This isn't something we escape

a. Rev 2:22 21 I gave her time to repent, but she refuses to repent of her sexual immorality.²² Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, ²³ and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.

b. Rev 7:14 13 Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?” 14 I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. 15 “Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.

c. Matt 24:21 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. 22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.

IV. THE PAROUSIA/RAPTURE

A. THE RAPTURE



IV. THE PAROUSIA/RAPTURE

A. THE RAPTURE

1. 1 Thes. 4

a. There will be a “rapture” of the church

b. 4:17 “will be caught up”

2. Theology of the rapture

b. When Jesus returns, the church meets him in the air (Parousia) and then the Kingdom of God will be fully ushered into the New Heavens and New Earth!

IV. THE PAROUSIA/RAPTURE

B. CULTURAL BACKGROUND OF 1 THES 4:13-18

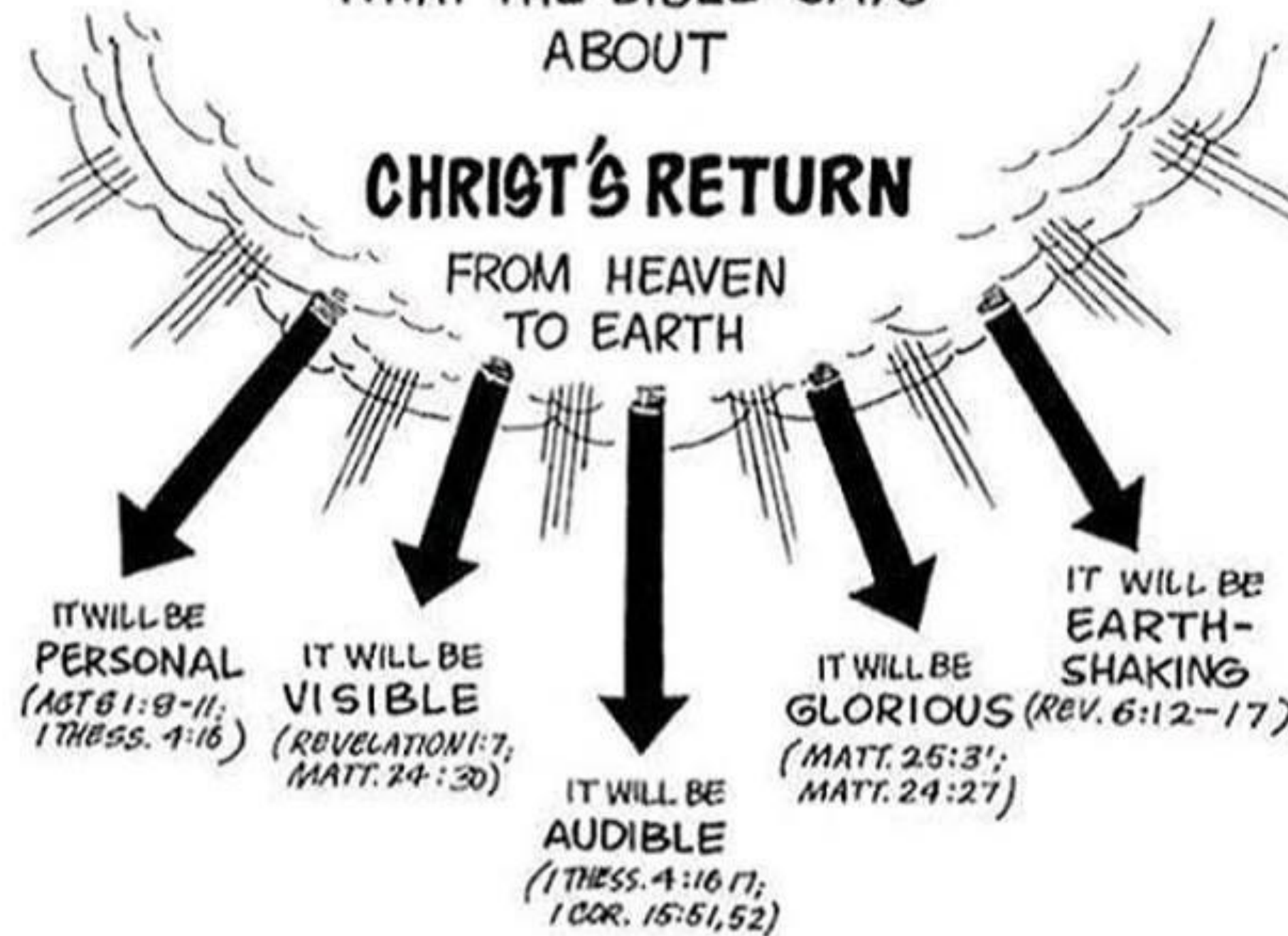
But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore encourage one another with these words.

CHRIST'S SECOND COMING

WHAT THE BIBLE SAYS
ABOUT

CHRIST'S RETURN

FROM HEAVEN
TO EARTH



Mt 24:36 “But concerning that day and hour no one knows...37 For as were the days of Noah, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, 39 and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. 40 Then two men will be in the field; one will be taken and one left. 41 Two women will be grinding at the mill; one will be taken and one left. 42 Therefore, stay awake, for you do not know on what day your Lord is coming...you also must be ready, for the Son of Man is coming at an hour you do not expect

V. THEOLOGICAL RAMIFICATIONS

A. THE KINGDOM IS HERE, NOW!

1. Jesus brought the kingdom (Mark 1), and so while our hope is in a future/fully **consummated** kingdom, we engage in the "already" Kingdom!
2. We don't live in an end-times paranoia, full of world-event distractions
3. We don't escape culture, but embrace it, contribute to it, and enhance it

V. THEOLOGICAL RAMIFICATIONS

B. DOES OUR ESCHATOLOGY HAVE AN "ESCAPE"

“Jesus was not giving us details of what will transpire before his return so that we will know when his coming is near. Instead, Jesus was primarily concerned with what we are doing until he returns! Thus, again, eschatology is missional and ethical!”

—Rob Dalrymple, *Understanding the New Testament and the End Times* (2nd ed.) p. 14

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