

DOCTRINE

Why Doctrine?

I "went down the rabbit whole" one day wondering about my core beliefs. This morphed into what are our core Christian beliefs. What you see here is the result of my research and notes. I welcome your thoughts, suggestions that can help improve this information!

Theology and Doctrine

- Sometimes these are used interchangeably
- Theology, or Christian theology, is the more general term that refers to the study of the God of the Bible
- Doctrine refers to the specific teachings about God that are found in a study of theology such as the "doctrine" of salvation or the "doctrine" of the afterlife. Christian doctrine consists of the teachings of Jesus Christ in the New Testament

From:

https://www.blueletterbible.org/Comm/stewart_don/faq/bible-basics/question2-what-is-christian-doctrine.cfm

What are our key Doctrines?

- First think about our creeds: God, Trinity, Resurrection...
 - Apostles' Creed
 - Nicene Creed

If you Google a list of Christian Doctrines - you will see multiple answers with lists of: 5, 8, 12, 14, etc. up to 99! Think about this:

- When Christians agree on a Doctrine; truth is established and they become "non-negotiable"
 - As time goes on, some "enlightenment" occurs – UNITY is Challenged
 - Being able to identify the distinction between negotiable and non-negotiable truth can be very helpful in establishing unity between Christians.
- If something is negotiable it means that there is room for discussion in order to reach an agreement
- Unity does not mean the same thing as uniformity...
- There are many ways to worship God – the key is to join a community of believers who will help you grow in your faith

In the course of history, however, differences concerning accepted teaching sometimes became so serious that communities divided over them (schism).

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Following is from:

<https://www.linkedin.com/pulse/why-christian-unity-so-hard-rob-buckingham>

“So what causes us to so easily divide? In my opinion there are two main reasons for the lack of unity in the church today, namely, differences in doctrine and style.” Style of worship is negotiable.

Ephesians is a great book for church organization and doctrine. For example, chapter 4 talks about unity and maturity in Christ where the gentile futility of their thinking had lost all sensitivity to a godly life – given over to sensuality as to indulge in every kind of impurity....(Eph 4:17-19 paraphrased). Paul goes on to talk about putting off your old self and to be made new...to be like God in righteousness and holiness. The book of Ephesians was to impress on the people the importance of unity with God, transforming to be more like Christ with the help of the armour of God for truth, righteousness, readiness, faith, salvation and the sword of the spirit – the word of God.

The “non-negotiable” items are different across many churches. So, how do we choose the items that are NOT NEGOTIABLE?

Levels of Doctrine

Instead of thinking about just Negotiable vs Non-Negotiable Doctrines...Consider the relative importance of theological issues using these questions:

- Is this an Absolute Truth?
 - Is the Bible clear on this truth?
- How long has this been recognized as truth?
- Are there strong convictions among Christians on this truth?
- Is it easy to separate opinions from facts?
- What Questions have not been clearly answered from a biblical perspective?

1 I believe in God

Get to Know the Basic Beliefs of Christianity from Christian Creeds.

The three major Christian creeds, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, together constitute a fairly comprehensive summary of traditional Christian doctrine, expressing the fundamental beliefs of a wide range of Christian churches.

While many theological differences exist among Christians, most hold a set of beliefs in common. C.S. Lewis explores this common core of Christian beliefs in his book Mere Christianity.

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God the Father

- There is only one God (Isaiah 43:10; 44:6, 8; John 17:3; 1 Corinthians 8:5-6; Galatians 4:8-9).
- God is omniscient, meaning he "knows all things" (Acts 15:18; 1 John 3:20).
- God is omnipotent, meaning he is "all-powerful" (Psalm 115:3; Revelation 19:6).
- God is omnipresent, meaning he is "present everywhere" (Jeremiah 23:23, 24; Psalm 139).
- God is sovereign (Zechariah 9:14; 1 Timothy 6:15-16).
- God is holy (1 Peter 1:15).
- God is just or "righteous" (Psalm 19:9, 116:5, 145:17; Jeremiah 12:1).
- God is love (1 John 4:8).
- God is true (Romans 3:4; John 14:6).
- God is the creator of everything that exists (Genesis 1:1; Isaiah 44:24).
- God is infinite and eternal. He has always been and will ever be God (Psalm 90:2; Genesis 21:33; Acts 17:24).
- God is immutable. He does not change (James 1:17; Malachi 3:6; Isaiah 46:9-10).

ABOVE FROM:

<https://www.learnreligions.com/basic-christian-beliefs-700357>

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH:

Article I - God (pg 72)

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

FROM THE GOSPEL PROJECT: GOD'S REVELATION:

"The grass withers, the flowers fade, but the word of our God remains forever."
—Isaiah 40:8

1. General Revelation

General revelation refers to God revealing Himself through His creation (Ps. 19) and through the human conscience (Rom. 2). Knowledge about God through general revelation is limited because it only communicates general knowledge about God and His

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character. We can look at the vastness and fine-tuning of the universe and recognize that God is all powerful and wise, or look inward to our innate sense of right and wrong and know there is a moral lawgiver in the universe. General revelation is not sufficient for understanding how to know God or be saved, but it provides enough knowledge about God for us to be held accountable for suppressing God's truth in unrighteousness (Rom. 1-2).

2. Special Revelation

Special revelation refers to God revealing Himself to humanity through historical events, His Word, and through Jesus Christ. Through special revelation, human beings learn about God's character, His will, His purpose for creation, and His plan of redemption. Special revelation shows us the nature and character of God, and because God has revealed Himself in this way, we can know Him—through a saving relationship with Him in the person and work of Jesus Christ.

3. Inspiration of Scripture

The inspiration of Scripture refers to God's direction of the human authors of the Bible so that they composed and recorded His message to humankind in their original writings (2 Tim. 3:16; 2 Pet. 1:19-21). Occasionally this inspiration was achieved through dictation, where God spoke directly to the original authors. Most of the time, however, this inspiration was achieved through the supernatural influence of the Holy Spirit through the personalities of the authors so that their writings can be considered the very words of God.

4. Inerrancy of Scripture

Inerrancy refers to the belief that the Scripture is completely truthful, without any mixture of error, in all its teachings, no matter what subject it addresses. Believing the Scriptures to be inerrant does not preclude the biblical authors' inclusion of observations from a human observer, the use of round numbers, unusual grammatical constructions, or varying perspectives on a particular event. It does mean, however, that Scripture is an infallible guide to salvation and that it is truthful in all that it affirms (Matt. 5:18; John 10:35; Titus 1:2; Heb. 6:18).

5. Authority of Scripture

Since the Bible is the inspired Word from God, God's special revelation to humanity, the

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Bible is the ultimate standard of authority for the Christian. Because it is truthful in everything that it teaches, Scripture is humanity's source for wisdom, instructing us on how to live life well to the glory of God. Submitting to the authority of Scripture means that we are to believe and obey God by believing and obeying His Word.

6. Clarity of Scripture

Because God gave us His Word as authoritative in all matters related to life and faith, we believe His Word was written in a way that can be understood with the help of the Holy Spirit. Believing the Scriptures are clear does not mean that every part is equally easy to interpret, neither does it mean we will never make mistakes in our interpretation. It does mean that with God's help, people are capable of understanding the biblical text for themselves as they employ correct methods of interpretation.

7. Illumination of Scripture

Because of the vast difference between God's wisdom and ours and because of humanity's sinful state, human beings are incapable, on our own, of fully grasping spiritual truth without being aided by the Holy Spirit through the process of illumination. When it comes to understanding the meaning of God's Word, Christians do not rely ultimately upon human reason in the process of interpretation, nor do we rely solely upon an institution or body of scholars. Instead, a Christian's ultimate reliance is upon the work of the Spirit of God, who illuminates the Scriptures in the heart and mind (John 14:15-18; 16:7-15).

8. Preservation of Scripture

God has chosen to reveal Himself to humanity through the text of Scripture, having inspired it and directed it to be free from error. God has also acted providentially throughout the course of history to ensure the biblical text is faithfully preserved for future generations. Our belief

in the preservation of Scripture is supported by investigation into how the canon of Scripture was formed and how manuscripts were faithfully transmitted throughout the centuries.

On GOD

"But the Lord is the true God; he is the living God and eternal King."

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—Jeremiah 10:10a

Also, several statements on: God IS:

- One
- One in Three Persons
- Unchanging
- Holy
- Love
- Gracious
- Merciful
- Faithful
- Just
- Truthful
- Infinite
- Omniscient
- Omnipotent
- Omnipresent
- Transcendent
- Immanent

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1.1 **I Am**

Ex 3:13-
14

1.1.1 **Creator**

1.2 **Mans wisdom is foolishness to God**

1 Cor 1:25

For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

THE HOLY BIBLE: NEW INTERNATIONAL VERSION (ANGLICISED EDITION, 2011) (REVISED AND UPDATED EDITION, 1 Co 1:25). (2011). HODDER & STOUGHTON.

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1.3 Gods glory is seen everyday

Fundamentally changes our perspective on the world, our place in it and our own lives

1.4 Choice

1.4.1 Believe

Based on God, Fact -NOT- Opinion:
Morality - there is Right and Wrong

1.4.2 Not to Believe

Not to believe:
Everything is Relative, and it depends on Culture

World views: If it's OK with me...

The advent of modernity brought the notion of self-determination, which challenges mutual responsibility for human sin. Moreover, the rise of historical criticism, along with developments in modern evolutionary science, cast doubt on a historical fall event and on the notion of a common pair of ancestors, Adam and Eve, from whom humanity inherits a corrupted nature.

Contemporary theologians continue to defend the concept of humanity's hereditary slavery to sin, particularly in the perpetuation of sin through inherited social structures of injustice and inequality (e.g., Jones, Feminist Theory, ch. 5). Others suggest placing less emphasis on the biblical narrative of the fall and viewing sin and evil as built into the very substance of creation itself (for examples, see Blocher, Original Sin, 37–38).

HAY, A. (2016). ORIGINAL SIN. IN J. D. BARRY, D. BOMAR, D. R. BROWN, R. KLIPPENSTEIN, D. MANGUM, C. SINCLAIR WOLCOTT, ... W. WIDDER (EDS.), THE LEXHAM BIBLE DICTIONARY. BELLINGHAM, WA: LEXHAM PRESS.

What one god wants...another hates intentional or unintentional
Morality - Code of Ethics Violations
Departure of...cosmic order divine will

... defined by metaphors Weight / Burden
[Lev 4, 10:17, 16:20-22]

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2 Believe in Jesus Christ

FROM THE UMC BOOK OF DISCIPLINE

We hold in common with all Christians a faith in the mystery of salvation in and through Jesus Christ. At the heart of the gospel of salvation is God's incarnation in Jesus of Nazareth. (pg 49)

Article II & III (pg 66)

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only: for original guilt, but also for actual sins of men.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

*FROM THE UMC BOOK OF DISCIPLINE,
THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH*

Article II - Jesus Christ (pg 73)

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

*LEARN RELIGIONS CORE BELIEFS
GET TO KNOW THE BASIC BELIEFS OF CHRISTIANITY*

FROM:

<https://www.learnreligions.com/basic-christian-beliefs-700357>

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Why Doctrine?

Jesus Christ the Son

- Jesus Christ is God (John 1:1, 14, 10:30-33, 20:28; Colossians 2:9; Philippians 2:5-8; Hebrews 1:8).
- Jesus was born of a virgin (Matthew 1:18; Luke 1:26-35).
- Jesus Christ became a man (Philippians 2:1-11).
- Jesus is fully God and fully man (Colossians 2:9; 1 Timothy 2:5; Hebrews 4:15; 2 Corinthians 5:21).
- Jesus Christ is perfect and sinless (1 Peter 2:22; Hebrews 4:15).
- Jesus is the only way to God the Father (John 14:6; Matthew 11:27; Luke 10:22).

2.1 God's only Son

Our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

Words cannot fully contain the thing they are meant to represent, but can only approximate a deeper reality

The entrance into history of a force of immeasurable range.

2.2 Emanuel – God is with us

2.3 Lord

2.3.1 The most used title for Jesus

2.4 Born of the virgin Mary

Mat 1:23

2.5 Descended to the dead

2.5.1 Paradise vs Hell

From the UMC Book of Discipline Article XIV - Purgatory (pg 68-69)

- **Christ triumphantly defeating death**
Rev 1:18

I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.

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THE HOLY BIBLE: NEW INTERNATIONAL VERSION (ANGLICISED EDITION, 2011) (REVISED AND UPDATED EDITION, RE 1:18). (2011). HODDER & STOUGHTON.

2.6 Death, Resurrection & Ascension

FROM THE UMC BOOK OF DISCIPLINE

Article XX - One Oblation of Christ, Finished upon the Cross (pg 70)

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone.

The resurrection of the body: eternal glory for believers in the new heaven and new earth (Isaiah 65:17, 66:22; 2 Peter 3:13; Revelation 21:1) and everlasting punishment for unbelievers in hell.

3 I believe in the Holy Spirit

FROM THE UMC BOOK OF DISCIPLINE

Article I - Faith in the Holy Trinity (pg 65)

Article IV -The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God. (pg 66)

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article III - The Holy Spirit (pg 73)

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

FROM: LEARN RELIGIONS CORE BELIEFS

Get to Know the Basic Beliefs of Christianity

<https://www.learnreligions.com/basic-christian-beliefs-700357>

The Trinity:

God is three in one or a Trinity; God the Father, Jesus Christ the Son, and the Holy

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Spirit (Matthew 3:16-17, 28:19; John 14:16-17; 2 Corinthians 13:14; Acts 2:32-33, John 10:30,17:11, 21; 1 Peter 1:2).

3.1 Spirit

3.1.1 Ruach – Old Testament

3.1.2 Pneuma – New Testament

3.1.3 Paraclete (close by / very near; Advocate; Comforter; Helper)

3.2 Trinity

Father, Son and Spirit share one essential divine nature that is distinct from everything else in all creation: omnipresence

FROM THE UMC BOOK OF DISCIPLINE (PG 65)

Article I - Faith in the Holy Trinity

4 Holy Bible

FROM THE UMC BOOK OF DISCIPLINE (PG 48-49) (NOTE: THIS IS STATED IN THE "HERITAGE SECTION")

... the basic measure of authenticity in doctrinal standards, whether formally: established or received by tradition, has been their fidelity. to the apostolic faith grounded in Scripture and evidenced in the life of the church through the centuries. (pg 48-49)

(note: following are stated in the "History section")

As with Wesley, their primary: source and norm for Christian teaching was Scripture.(pg 62)

This task calls for the repossession of our traditions as well as the promotion of theological inquiry both within the denomination and in our ecumenical efforts. All are invited to share in this endeavor to stimulate an active interest in doctrinal understanding in order to claim our legacy and to shape that legacy for the Church we aspire to be. (pg 65)

Article V - Sufficiency of the Holy Scriptures for Salvation (pg 66)

Article VI - Old Testament (pg 67)

... no Christian whatsoever is free from the obedience of the commandments which are called moral.

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- *FROM THE UMC BOOK OF DISCIPLINE,*

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article IV - The Holy Bible (pg 73)

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

Section 4 - Our Theological Task (a few key excerpts)

The theological task, though related to the Church's doctrinal expressions, serves a different function. Our doctrinal affirmations assist us in the discernment of Christian truth in ever-changing contexts. Our theological task includes the testing, renewal, elaboration, and application of our doctrinal perspective in carrying out our calling "to spread scriptural holiness over these lands." (Pg 80)

Our theological task is both critical and constructive.

It is critical in that we test various expressions of faith by asking: Are they true? Appropriate? Clear? Cogent? Credible? Are they based on love? Do they provide the Church and its members with a witness that is faithful to the gospel as reflected in our living heritage and that is authentic and convincing in the light of human experience and the present state of human knowledge?

Our theological task is constructive in that every generation must appropriate creatively the wisdom of the past and seek God in their midst in order to think afresh about God, revelation, sin, redemption, worship, the church, freedom, justice, moral responsibility, and other significant theological concerns. Our summons is to understand and receive the gospel promises in our troubled and uncertain times. (pg 81)

Theological inquiry is by no means a casual undertaking. It requires sustained disciplines of study, reflection, and prayer. (pg 81)

Two considerations are central to this endeavor: the sources from which we derive our theological affirmations and the criteria by which we assess the adequacy of our understanding and witness.

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Wesley believed that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. Scripture is primary, revealing the Word of God... (pg 82)

United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine. (pg 83)

Through this faithful reading of Scripture, we may come to know the truth of the biblical message in its bearing on our own lives and the life of the world. Thus, the Bible serves both as a source of our faith and as the basic criterion by which the truth and fidelity of any interpretation of faith is measured. (pg 84)

These traditions are found in many cultures around the globe. But the history of Christianity includes a mixture of ignorance, misguided zeal and sin. Scripture remains the norm by which all traditions are judged. (pg 85)

FROM: LEARN RELIGIONS CORE BELIEFS

Get to Know the Basic Beliefs of Christianity

The New Testament reframed the Old Covenant

Ex - Think of these metaphors:

Burden	=> Born by Christ
Debt	=> Paid by Christ
Offense	=> Removed by Christ
Illness	=> Healed by Christ
Defiling	=> Purified by Christ

Belief in God

We live in an age where this is changing for many reasons. Some are trying to remove the Bible as the authoritative source of Christianity. Many are struggling with the "political correctness" that is challenging morality itself. (Romans 12:2)

The result is a church that struggles to draw the line on right vs wrong.

The Bible is the authoritative source for our lives and many churches are selective in

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their teachings from this source, especially when it involves very controversial subjects. If we cannot calmly discuss these in our churches – then where will the people learn what the Bible has or does not have to say?!

<https://www.learnreligions.com/basic-christian-beliefs-700357>

Christian Creeds

The three major Christian creeds, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, together constitute a fairly comprehensive summary of traditional Christian doctrine, expressing the fundamental beliefs of a wide range of Christian churches.

While many theological differences exist among Christians, most hold a set of beliefs in common. C.S. Lewis explores this common core of Christian beliefs in his book Mere Christianity.

The Bible: The Word of God

- The Bible is the "inspired" or "God-breathed," Word of God (2 Timothy 3:16-17; 2 Peter 1:20-21)
- The Bible in its original manuscripts is without error (John 10:35; John 17:17; Hebrews 4:12)

4.1 Inspiration

2 Tim 3:16 (Inspired by God)

2 Pet 1:20-21 (by means of His Spirit)

John 17:17-19 God's Word is Truth

Mat 5:18 & John 10:35 affirmed truthfulness to the smallest details

4.2 Instruction

4.2.1 Illumination

4.2.2 Affirmation

4.3 Utilization

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4.4 Infallible Revelation

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5 The Church - the communion of saints

The one true Church, the body of Christ, consisting of all believers.

Every person must be afforded compassion, love, kindness, respect, and dignity

FROM THE UMC BOOK OF DISCIPLINE

Article XIII - The Church

...church of Christ is a congregation of faithful... (pg 68)

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article V - The Church (pg 73)

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

5.1 Holy

1 Thes 4:3-8 (Holy and Pure)

For this is the will of God, your sanctification: that you abstain from fornication; 4 that each one of you know how to control your own body in holiness and honor, 5 not with lustful passion, like the Gentiles who do not know God; 6 that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. 7 For God did not call us to impurity but in holiness. 8 Therefore whoever rejects this does not reject human authority but God, who also gives his Holy Spirit to you.

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (1 TH 4:3-8). (1989). THOMAS NELSON PUBLISHERS.

5.1.1 set apart

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Make a commitment to:

Minimize the opportunity for temptation

Monitor you input

Manage your thoughts

Requirements:

1 Tim 3:2 - Blameless and of good behavior

1 Tim 3:7 - Good testimony

Titus 1:6-8 you can not combine immorality with godliness to produce spiritual fruit.

Some have a greater responsibility for honesty and integrity than others.

5.1.2 **belonging to God**

Reconciled by Christ (2 Cor 5:11-20)

11 Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. 12 We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. 13 For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. 14 For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. 15 And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. 16 From now on, therefore, we regard no one from a human point of view;(b) even though we once knew Christ from a human point of view,(c) we know him no longer in that way. 17 So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! 18 All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself,(d) not counting their trespasses against them, and entrusting the message of reconciliation to us. 20 So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him

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we might become the righteousness of God.

b Gk according to the flesh

c Gk according to the flesh

d Or God was in Christ reconciling the world to himself

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (2 Co 5:11–21). (1989). THOMAS NELSON PUBLISHERS.

5.1.3 sacred

Our Leaders, along with being holy and set apart - should have Integrity:

This is first and foremost for a good leader. Especially a spiritual leader! The quality of being honest and having strong moral principles is necessary for a spiritual leader. This does not mean they are perfect – but they do have a greater responsibility for honesty and integrity than others do.

As for requirements, look to the following references:

Good behavior (1 Tim 3:2),

Good Testimony (1 Tim 3:7) and

Titus 1:6-8 contains a great list of biblical characteristics.

You cannot combine immorality with godliness to produce spiritual fruit.

5.2 catholic

5.2.1 universal / everywhere

5.2.2 unity

The New Testament is full of stories that show us Unity is NOT EASY. Let's look at a few examples from the letters to the churches: Corinthians, Galatians, Philippians, Colossians, Ephesians...

Unity is hard because the love of God is costly: 1 John 3:16 ...he laid down His life for us, we ought to lay down our lives for our brothers and sisters.

Gen 13:7-8 Abraham and Lot separate families to keep peace.

Ps 133:1 Unity among believers pleases God

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John 6:40(-51) believe in Jesus' sacrifice and resurrection and devoting ourselves to him.

Acts 1:5 (footnotes)

Romans 12:9-10 Unity includes bearing one another's joys and burdens

1 Cor 1:10-11 petty differences some follow Paul...others Apolos; Brothers...all are now part of God's family

1 Cor 12:4-13 many gifts from the Holy Spirit...one body

Galatians 5:13-15...love; vices and virtues

Php 2:2 ...then make my joy complete by being like-minded, having the same love, being one in spirit and purpose

Eph 4: Body, Spirit, Hope, Lord, Faith, Baptism, God

- 1-6 must work hard for unity...one lord; one faith; one baptism...

Col 3

- Holy Living 12-17
- Word of Christ dwell: teach and admonish 16
- Peace of Christ 15
- All bound in love

1 John 1: 7-10 walking in the light

1 John 2:5-8 walk as Jesus did...love

John 17

- 11 Christians are not supposed to live in isolation
- 17-26
- 20-23 ...not for them alone, also for those who will believe in me through their message

5.3 Church

FROM UMC BOOK OF RESOLUTIONS

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Article XXII - Rites and Ceremonies of Churches (pg 70)

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

FROM THE GOSPEL PROJECT: THE CHURCH:

"But you are a chosen race, a royal priesthood, a holy nation, a people for his possession, so that you may proclaim the praises of the one who called you out of darkness into his marvelous light."

—1 Peter 2:9

77. Church and Kingdom

The church and the kingdom of God are closely related, though not identical. When the Bible speaks of the kingdom of God, it is referring to the reign of God in the world. The church is the people of God who live under His loving rule now, anticipating the full manifestation of God's kingdom in the future. The church's mission is to witness to God's kingdom, proclaiming God's message of salvation through Christ and demonstrating the power of the gospel through good works so that others may be brought to live under God's reign.

78 Bride of Christ

The church is described as the bride of Christ, faithfully waiting for the day when Christ will return and heaven and earth will be one. Made up of all believers from all tongues and nations, the church is the bride that Christ redeemed. The picture of a bride also speaks to the permanence of Christ's relationship with the church, for marriage was intended by God to be a lasting covenant between a man and a woman (Gen. 2:24; Matt. 19:5).

79 Body of Christ

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The New Testament describes the church as the body of Christ. The church lives and operates as Christ's representative here on earth, with Christ as its head (Col. 1:18). This means that the church is an extension of Christ's ministry, carrying out His work by fulfilling the Great Commission (Matt. 28:18-20). In addition, the picture of the church as the body of Christ shows us the interconnectedness of individual Christians, with each member dependent upon one another for growth and sanctification (1 Cor. 12).

80 People of God

Scripture describes the church as "the people of God" (2 Cor. 6:16). Comprised of both Jew and Gentile, the church is created by God through the atoning death of Christ. The term "church" is used in two senses—of individual local churches composed of people who have covenanted together under the lordship of Christ and of the universal church composed of all believers in Christ in all times. As the people of God, the church seeks to live under God's ruling care while we are protected and cared for by Him.

81 Temple of the Holy Spirit

The Holy Spirit indwells the church, both individually and corporately (1 Cor. 3:16-17, 12:13). As the temple of the Holy Spirit, we live our lives differently than before, bearing the virtuous fruit that comes only by the indwelling work of the Spirit (Gal. 5:22-23). This indwelling work of the Spirit also equips individual members of the church with gifts for the work of the ministry (1 Cor. 12:11).

82 Priesthood of the Believer

God's intention for humanity is that we be a kingdom of priests, not just a kingdom with priests. Although God set up the priestly system in the Old Testament due to the sinfulness of humanity and people's need for a mediator, His ultimate purpose is that we come to God directly, through the mediating work of Jesus Christ, thus eliminating the need of another priest. Because of the work of Christ on the cross, exemplified in the tearing of the curtain that prevented access into the holy of holies, Christians are free to approach God with boldness (Rom. 5:1-5; Heb. 4:14-16).

83 New Identity of the Believer

When a person places faith in Christ, that person undergoes a fundamental change of identity. He or she goes from being an enemy under God's wrath (Eph. 2:1-3) to being welcomed into God's family as a beloved child (Eph. 2:19). The believer in Christ is declared righteous on account of Christ's perfect life and substitutionary death and

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resurrection. No longer is the person a slave to sin, defined by past failures or present struggles. The person has been delivered from the realm of darkness and now belongs to the kingdom of light (Col. 1:13).

Anyone who is in Christ is a “new creation” in whom the old, sinful self is passed away and the new, redeemed self is alive and progressing, becoming more and more like Christ (2 Cor. 5:17).

84 Unity of the Church

Christ’s desire for the church is that we be united as one in Him by the gospel (Phil. 2:1-2), reflecting the oneness of our trinitarian God (John 17:20-23). As such, we are to allow for no divisions to separate us (1 Cor. 1:10), such as ethnicity, socio-economics, nationality, language, politics, or secondary doctrinal beliefs. Our objective is not simply to work around or look past these differences within the body of Christ but to celebrate the diversity of God’s people made one in Christ (1 Cor. 12:12-13; Eph. 4:4-6,11-13), demonstrating humility (Rom. 12:3,16; Phil. 2:5-11) and freely loving and forgiving one another (Col. 3:13-14) to reflect the power of Christ who reconciles all things to Himself (Ps. 133:1; Eph. 1:10; 2:14).

85 Mission of the Church

The church is a sign and instrument of the kingdom of God, a people united by faith in the gospel announcement of the crucified and risen King Jesus. The mission of the church is to go into the world in the power of the Spirit and make disciples by proclaiming this gospel, calling people to respond in ongoing repentance and faith, and demonstrating the truth and power of the gospel by living under the lordship of Christ for the glory of God and the good of the world.

86 Discipleship

Discipleship is a process that takes place both formally and informally to effect spiritual maturity as people follow Jesus. Informal discipleship, as passages like Deuteronomy 6:4-9 suggest, happens everywhere, in every arena of life. Growing in our faith and deepening our walk with Christ is something that requires our whole life, not just the mind. Formal discipleship refers to periods of instruction. We make disciples through our words and actions, providing verbal instruction from God’s Word and non-verbal examples through our lives (Acts 20:17-24).

87 Evangelism

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It is the duty and privilege of every Christian and of every church of the Lord Jesus Christ to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all thus rests upon a spiritual necessity of the regenerate life and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle.

88 Stewardship

God's intention for mankind is that we serve Him as faithful stewards of His creation (Gen. 1:28; 1 Cor. 4:1-2). We are to invest the time, talents, and material possessions God has given us for His kingdom work (Matt. 25:14-29), knowing that God is the true owner of all we have, and that our true treasure is found not on earth but in heaven (Matt. 6:19,21; Luke 12:16-21). Motivated by God's generosity to us made most clear in the gospel, we are to give God the best of what we have (Prov. 3:9), regularly (1 Cor. 16:2), sacrificially (Matt. 12:41-44), humbly (Matt. 6:1-4), and cheerfully (2 Cor. 9:6-7), praying that God may be glorified in our stewardship of His provisions.

89 Edification

Edification refers to the progressive growth and maturity of the church, both individually and collectively. The Bible talks about different ways maturity, or edification, may happen, such as through the fellowship Christians share with one another (1 Cor. 12:26; Gal. 6:2). In addition, edification takes place through the church's preaching and teaching of Scripture (Eph. 4:11-12), helping people understand and internalize the whole counsel of God. In the end, edification is building up the body of Christ, equipping people to live on mission for the kingdom of God.

90 Worship

While many reduce worship to an event or the singing of worship songs, worship is first and foremost something of the heart and extends to all areas of life. The aim and focus of worship is God, giving Him the exact due of praise and adoration that He deserves. Worship should be carried out not only at a personal level within a Christian's life but also in joining with other Christians in the corporate act of worship and stewarding our gifts for the glory of God. Corporate worship serves to edify and strengthen other Christians, but it also serves as a witness to non-believers of the greatness of God.

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91 Baptism

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to the believer's faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

92 Lord's Supper

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming (1 Cor. 11:26).

93 Family Relationships

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards (Heb. 13:4), and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation (Eph. 5:22-33; 1 Pet. 3:1-7). Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth (Deut. 6:4-9). Children are to honor and obey their parents (Eph. 6:1-3).

94 Social Concern

All Christians are under obligation to seek to make the will of Christ supreme in our own

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lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the Spirit of Christ, Christians should oppose racism, every form of greed, selfishness, vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends, Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth (Mic. 6:8; Eph. 6:5-9; 1 Thess. 3:12).

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5.3.1 for broken

Luke 24:44-49 (Repent and Forgive)

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." 45 Then he opened their minds to understand the scriptures, 46 and he said to them, "Thus it is written, that the Messiah(n) is to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses(o) of these things. 49 And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

n Or the Christ

o Or nations. Beginning from Jerusalem 48 you are witnesses

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (Lk 24:44–49). (1989). THOMAS NELSON PUBLISHERS.

5.3.2 sinful people

DO NOT GIVE UP Gal 6:9

So let us not grow weary in doing what is right, for we will reap at harvest time, if we

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do not give up. 10 So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

The Holy Bible: New Revised Standard Version (Ga 6:9–10). (1989). Thomas Nelson Publishers.

5.3.3 Accountability

With love and sincere faith

Col 3:12-17

12 As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. 13 Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord(f) has forgiven you, so you also must forgive. 14 Above all, clothe yourselves with love, which binds everything together in perfect harmony. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. 16 Let the word of Christ(g) dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.(h) 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

f Other ancient authorities read just as Christ
g Other ancient authorities read of God, or of the Lord
h Other ancient authorities read to the Lord

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (COL 3:12–17). (1989). THOMAS NELSON PUBLISHERS.

2 Tim 4:1-5 Reprove with great patience and instruction

Titus 1:15 Deal with it truthfully and constructively

1 Cor 5:3-12 Expel the wicked from among you...

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FROM [HTTP://WWW.ANSWERS.ORG/ISSUES/EXPOSING_SIN.HTML](http://www.answers.org/issues/exposing_sin.html) :

Following on with Titus 1: 10-16 we find out about rebuking those who fail to do good. In the age of "political correctness", we, as Christians, must set ourselves apart from this world. We have a lot to deal with truthfully and constructively – and we must do it gently and with love. We are all accountable for our actions and we expect our spiritual leaders to follow a higher example; however, we must remember they are like us – we are all on a spiritual journey. Sports teams have requirements, our employers have workplace requirements – if we do not measure up, then we will not be part of these groups.

5.3.4 People (ekklesia)

Each person having been created in the image of God, has intrinsic worth and dignity. (Genesis 1:26) As image-bearers of God, all human life, from conception to death, has value and is deserving of defense and protection.

26 Humans

Then God said, "Let us make humankind(c) in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth,(d) and over every creeping thing that creeps upon the earth." 27 So God created humankind(e) in his image, in the image of God he created them;(f) male and female he created them.

c Heb adam

d Syr: Heb and over all the earth

e Heb adam

f Heb him

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (GE 1:26–27). (1989). THOMAS NELSON PUBLISHERS.

- **Gathering**
 - Assembly
 - My Church

From the UMC Book of Discipline,
THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

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Article XV-Christian and Property (pg 76)

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

- Family
 - Marriage

Marriage Covenant: Christ and His Church

Eph 5:18-33 (Love each other as Christ Loves)

Christian Marriage is between a man and a woman

Gen 2:18-24 (Man and Woman become one)

Gen 3:16 (Childbirth)

1 Peter 3:7 (Honor your Wife)

From UMC Book of Discipline

Article XXI - Marriage of Ministers (pg 70)

The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons. (pg 86)

- Community
- Fellowship
- Service

Deut 10:12-13

12 So now, O Israel, what does the LORD your God require of you? Only to fear the

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LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, 13 and to keep the commandments of the LORD your God and his decrees that I am commanding you today, for your own well-being

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (Dt 10:12–13). (1989). THOMAS NELSON PUBLISHERS.

- Go and make disciples

Mat 28:16-20 (make disciples and teach)

- Gifts

Many gifts are mentioned in the Bible, some are:

- Salvation
- Grace
- Mercy
- Holy Spirit
- Prophesying
- Serving
- Teaching
- Encouraging
- Generosity
- Leadership

Galatians has a great list of ways to see you are using gifts by the fruit you help to produce: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self-Control.

FOLLOWING IS FROM THE UMC BOOK OF DISCIPLINE:

Article XV - Speaking in Tongues (pg 69)

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

Article XXIV - Christian Men's Goods (pg 71)

...give alms to the poor, according to his ability.

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- Obedience

The importance of obedience to our Lord's command to lead people of all nations to faith in Christ and to grow in Christ- likeness.

FROM UMC BOOK OF DISCIPLINE

Article XXIII - Rulers of USA (pg 71) - ... sovereign and independent nation...not subject to any foreign jurisdiction.

From the UMC Book of Discipline,
THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article XVI-Civil Government (pg 76-77)

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article XIII-Public Worship (pg 76)

...the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth....

Article XIV-The Lord's Day (pg 76)

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

5.4 communion with the saints

5.5 Sacraments

FROM THE UMC BOOK OF DISCIPLINE:

Article XVI - Sacraments (pg 69)

Sacraments ordained of Christ are ... certain signs of grace, and God's good will toward us...work in us...strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism

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and the Supper of the Lord.

Article XVII - Baptism (pg 69)

Article XVIII - Lord's Supper (pg 70)

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH:

Article VI - The Church (pg 73-74)

We believe the Sacraments, ordained by Christ, are symbols and ledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism.

We believe the Lord's Supper is a representation of our redemption) a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

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6 Sin

FROM THE UMC BOOK OF DISCIPLINE:

Article VII - Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually. (pg 67)

From the UMC Book of Discipline,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH:

Article VII - Sin and Free Will (pg 74)

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

Other Thoughts:

We miss the mark - Human activity that is contrary to God's will!

We live in an age where this is changing for many reasons. Some are trying to remove the Bible as the authoritative source of Christianity. Many are struggling with the "political correctness" that is challenging morality itself. (Romans 12:2)

The result is a church that struggles to draw the line on right vs wrong.

The Bible is the authoritative source for our lives and many churches are failing to teach from this source, especially when it involves a very controversial subject. If we cannot calmly discuss these in our churches – then where will the people learn what the Bible has or does not have to say?!

Rom 3:22-24 [ALL]

Adultery [Sanctity of Marriage]

Mal 2:14-16 [Divorce]

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Mat 5:32 [except for adultery]

1 Cor 7:12-15 [Desertion of unbelieving spouse]

Immorality Lev 18:1-30 [any form of sexual immorality is offensive]

Mat 5:28 [including lust]

Rom 1:26-29 [unnatural passions]

1 Cor 6:9[unrighteous will not inherit the kingdom unless they transform]

James 1:21[Moral Filth]

6.1 Original Sin

All Sin - Ps 143:2 - "...for no one living is righteous before you"

Original Sin

ORIGINAL SIN A term referring to the universal defect in human nature caused by the fall, entailing the loss of original righteousness and the distortion of the image of God (imago Dei).

HAY, A. (2016). ORIGINAL SIN. IN J. D. BARRY, D. BOMAR, D. R. BROWN, R. KLIPPENSTEIN, D. MANGUM, C. SINCLAIR WOLCOTT, ... W. WIDDER (EDS.), THE LEXHAM BIBLE DICTIONARY. BELLINGHAM, WA: LEXHAM PRESS.

ROMANS 5:1-19 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

The New International Version. (2011). (Ro 5:18–19). Grand Rapids, MI: Zondervan.

Departure from justice Greeks - Sin - Hamartia - missing the mark

Socrates (at least as he is presented by Plato) recognized ignorance as the root of sin and guilt and thus taught that knowledge leads to happiness (see Protagoras; Meno). This stems from the philosophical belief in the universe, as opposed to a polyverse: There must be a unifying principle governing the world. As Stenzel notes, this belief entails "a comprehensible, unified world-order, in which we may expect wickedness and

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presumption to meet with their deserts, and so regulate our behavior according to the obvious relation between guilt and punishment, gaining insight through the great examples of suffering in mythology or through our own experience” (Metaphysik d. Altertums [Handbuch der Philosophie, 17]; cited in Quell et al., 58)

Henderson, J. J. (2016). Sin. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

FROM THE GOSPEL PROJECT: FALL:

“...just as sin entered the world through one man, and death through sin, in this way death spread to all people, because all sinned.”

—Romans 5:12

36. Sin as Missing the Mark

One aspect of sin is missing the mark of God’s standards set for humanity. This missing of the mark is not a simple mistake but a falling short of God’s glory through conscious choosing of sin. We may refer to sin as a failure on the part of humans to live according to God’s standards, but we must recognize this failure is intentional. We miss the mark when we deliberately choose to cast aside God’s intention for us.

37. Sin as Transgression

The word transgression means “to cross over” or “to pass by” and is often used in reference to transgressing God’s explicit commands. When God gives a specific command, as He did with Adam and Eve in the garden of Eden, and when that command is disobeyed, transgression has taken place (Rom. 5:14; 1 Tim. 2:14). In this sense, sin is law-breaking.

38. Sin as Rebellion

Because the Bible portrays people as responsible beings, called to respond in faith and obedience to God’s revelation, the Bible often portrays sin in terms of defiance and rebellion toward God the King. Isaiah 1:2 is one of many passages that describes sin in terms of rebellion against God: “I have raised children and brought them up, but they have rebelled against Me.” Seen in this light, sin is personal and willful disobedience, the raising of a clenched fist toward the One who made us.

39. Sin as Selfishness

When we sin, we are acting out of a selfish attitude and mind-set that assumes our action will lead us to more happiness than if we were to obey God. Because sin is manifested in

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our tendency to be “curved inward” toward self, it is the opposite of love. Love looks outwardly to place others before oneself, operating from the mind-set that others are more important (Phil. 2:3). Where sin selfishly seeks personal gratification and happiness, love works for the joy of others in the hopes of making others happy in God.

40. Sin as Idolatry

Sin is not only a physical act of rebellion against God, such as lying or stealing, but it is also a matter of the heart. The physical displays of sin are the fruit of what has been birthed in the heart of a person (Matt. 15:10-20). In Scripture, idolatry usually refers to bowing down to a statue made of wood or gold, worshiping created things instead of the Creator. But idolatry can take on more subtle forms: a seeking of approval, security, power, pleasure, etc. We can diagnose the idolatry of our heart by examining the areas where the desires of our heart have turned into idolatrous demands (Jas. 4:1-2).

41. Sin and Death

The ultimate consequence for sin is death—physical death, spiritual death, and eternal death (Rom. 6:23). God was clear to Adam and Eve in the garden of Eden that if they ate from the tree of the knowledge of good and evil, they would surely die (Gen. 2:17). The type of death that would result from the fall in the garden of Eden wasn't only physical death but spiritual death as well, the separation of a person from God. Spiritual death continues in a permanent state when someone dies apart from the reconciling work of Christ, who defeated death through His own death on the cross and subsequent resurrection.

42. Sin's Effects in the World

Sin does not only impact our relationship with God; it is also the root of our broken relationships with the people around us. Human sinfulness is the reason the creation groans in anticipation for redemption and deliverance from its bondage to evil powers (Rom. 8:20-22). Sin has infected and redirected the social structures of society, leading to injustice and oppression. The distorting effects of sin are visible all around us, but the good news of the gospel is that the battle against these powers will be won through the work of Christ.

43. Enslaved to Sin

Because of the fall of Adam and Eve in the garden of Eden, all of humanity has inherited a sin nature that inclines them toward sin and rebellion. Human beings are enslaved to sin (Rom. 6:17), continually living with the propensity to transgress God's commandments whenever possible. It isn't until one experiences salvation through the work of Christ that he or she is able to overcome sin's enslavement through the power of the Holy Spirit (Rom. 8:2).

44. Temptation and Sin

Temptation is not the equivalent of sin. Temptation can refer to natural and good desires

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that are twisted and directed toward pleasing of self rather than giving glory to God. Jesus was tempted like we are (Matt. 4), and yet He never sinned but faithfully resisted temptation and followed the will of His Father. Knowing our weakness, we are to be on guard against temptation that may lead us to sin (Matt. 26:41), and we pray for God to deliver us from evil (Matt. 6:13).

45. Guilt and Shame

Guilt refers to the objective status of someone being found guilty for a wrong committed as well as the incurring of punishment that comes with it (Matt. 5:21-22; Jas. 2:10). Shame is the emotional pain that comes from sinful actions. Scripture teaches that human beings are guilty in an objective sense and also feel the weight of shame in a subjective sense.

46. The World Opposed to God

There are times in Scripture where the term "world" refers to more than the physical planet Earth or the collective human population. In many instances, the term refers to an active and evil spiritual force that is in direct conflict with God and His kingdom. This evil world force operates under Satan's control (Eph. 2:2; John 14:30), displaying the same self-centeredness and deceit that is found within his character. Christians are called to overcome this world of spiritual evil by faith in the Son of God (1 John 5:4-5).

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6.2 Free Will

FROM THE UMC BOOK OF DISCIPLINE

Article VIII - Free Will

(paraphrased) we cannot thru good works prepare ourselves...only by the grace of God by Christ (pg 67)

6.3 Consequences

Choice Drives Behavior... that leads to Consequences

Hope for restored relationship with God

FROM UMC BOOK OF DISCIPLINE



DOCTRINE

Why Doctrine?

Article XXV - Christian Man's Oath (pg 71)

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

DOCTRINE

Why Doctrine?

7 Salvation

Salvation is our deliverance from sin - saving us from sin and its consequences (separation from God)

Following is from: Learn Religions Core Beliefs Get to Know the Basic Beliefs of Christianity

[HTTPS://WWW.LEARNRELIGIONS.COM/BASIC-CHRISTIAN-BELIEFS-700357](https://www.learnreligions.com/basic-christian-beliefs-700357)

While many theological differences exist among Christians, most hold a set of beliefs in common. C.S. Lewis explores this common core of Christian beliefs in his book Mere Christianity.

God's Plan of Salvation

- Humans were created by God and in the image of God (Genesis 1:26-27).
- All people have sinned (Romans 3:23, 5:12).
- Death came into the world through Adam's sin (Romans 5:12-15).
- Sin separates us from God (Isaiah 59:2).
- Jesus Christ died for the sins of each and every person in the world (1 John 2:2; 2 Corinthians 5:14; 1 Peter 2:24).
- The death of Jesus Christ was a substitutionary sacrifice. He died and paid the price for our sins so that we might live forever with him. (1 Peter 2:24; Matthew 20:28; Mark 10:45).
- Jesus Christ resurrected from the dead in physical form (John 2:19-21).
- Salvation is a free gift of God (Romans 4:5, 6:23; Ephesians 2:8-9; 1 John 1:8-10).
- Believers are saved by grace; Salvation cannot be earned by human efforts or good works (Ephesians 2:8-9).
- Those who reject Jesus Christ will go to hell forever after they die (Revelation 20:11-15, 21:8).
- Those who accept Jesus Christ will live for eternity with him after they die (John 11:25, 26; 2 Corinthians 5:6).

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article VIII - Reconciliation Through Christ (pg 74)

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

7.1 Redemption

By Grace alone, through Faith alone, in Jesus Christ alone...we are delivered from our sin.

DOCTRINE

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Ps 103:11-12 [His loving kindness]

Ps 130:3-4 [forgiveness]

Is 44:22 [Redeemed]

John 5:24 [death to life]

Col 2:13-14 [canceled sin]

2 Cor 5:21[Christ took on our sins]

1 Cor 6:9-11 [unrighteous will die to sin]

2 Cor 5:17 [in Christ we are new]

FROM THE GOSPEL PROJECT: REDEMPTION:

“For the grace of God has appeared, bringing salvation for all people...”
—Titus 2:11

47. The Gospel

The Bible teaches that the gospel is both an event and a story. First, it is an event that took place at a specific point in history, the life, death, and resurrection of Jesus Christ for the redemption of sinners (1 Cor. 15; 2 Cor. 5:21). Second, the gospel is also the story of redemption that God has planned since “before the foundations of the earth” (Eph. 1:4), which runs through Scripture, and which culminates in a restored and redeemed creation—a new heaven and new earth where sin, death, and suffering will never again plague humanity, and God’s people will live with Him forever (Isa. 25:8; 2 Pet. 3:13; Rev. 21). The event and story do not exist apart from or in conflict with one another, but together inspire us to a life of devotion and mission.

48. Jesus’ Deity

Within the person of Jesus Christ, there are two natures—the divine nature and the human nature. Scripture teaches He is fully divine and fully human. His divinity is on display in passages that describe Him as being equal with God (John 1:1-18; Phil. 2:5-11; Col. 1:15-20; Heb. 1:1-3). The New Testament also points to the deity of Christ by showing how He possesses attributes that God alone possesses (Mic. 5:2; John 1:4),

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how He performs works that only God performs (Mark 2:5-12; John 10:28; 17:2), and how He Himself claims to be the Son of God (Matt. 26:63-64; John 8:58; 10:30; 17:5).

49. Jesus' Humanity

In addition to being fully divine, the Bible also affirms that Jesus is fully human. Not only does the Old Testament affirm that the Promised One (Messiah) would be a man (Isa. 7:14; 9:6; Mic. 5:3), but the New Testament also affirms that Jesus' earthly life bore all the marks of being a human. He experienced the circumstances common to living as a human being, such as hunger (Matt. 4:2), thirst (John 19:28), weariness (Matt. 8:24), sorrow (John 11:35), and pain (the crucifixion).

50. Virgin Birth

The Bible affirms that Jesus was conceived by the Holy Spirit and born of a virgin (Matt. 1:18-25; Luke 1:26-38). The virgin birth affirms the historicity of the incarnation, where the eternal Son of God took on human flesh. The virgin birth is significant in that it serves as a reminder of Old Testament prophecies (Isa. 7) while also affirming both the deity and humanity of Christ.

51. Sinlessness of Jesus

While the Bible affirms the full humanity of Jesus, it also affirms that Jesus was completely sinless throughout His earthly life (2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:22). Nevertheless, because Jesus was fully human, He experienced real temptation of sin, as seen during His trials in the wilderness (Matt. 4). Yet even though His trials and temptations were real and similar to the rest of humanity's, Hebrews 4:15 confirms that Jesus did not sin.

52. Christ as Prophet

As one of His offices, Jesus fulfills the role of prophet: He alone is the ultimate teacher and has the words of eternal life (John 6:68). Jesus is also God's ultimate revelation of Himself, the very Word of God (John 1:1).

53. Christ as Priest

As our Great High Priest, Jesus accomplishes the work of reconciling us to God. He is the One whose perfect righteousness is presented to the Father for our justification. He is the One who intercedes for us before the Father (Heb. 7:25; 9:24) and prays for us to remain faithful (Luke 22:31-32; John 17).

54. Christ as King

God has always been King over His creation, whether in heaven or on earth. Yet some of His creatures in both realms have rebelled against Him, leaving destruction in their

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wake. To restore His broken world, God promised a King who would deliver His people and restore all of creation. The promise of a coming King finds its fulfillment in Jesus Christ and looks forward to its perfection when Jesus returns for His bride, the church.

55. Christ's Humiliation

Although God the Son was equal with God and worthy of all the glory God receives, He chose to humble Himself by taking on human flesh. He left His glorious state and came in the likeness of sinful flesh (Rom. 8:3), and He experienced a humiliating death on a cross (Phil. 2:6-8) by becoming sin for us so that in Him we might become the righteousness of God (2 Cor. 5:21).

56. Christ's Exaltation

Whereas the death of Christ was the ultimate example of His humiliation, the resurrection of Christ from the dead is the first and glorious example of Christ's exaltation. Christ was exalted when God raised Him from the dead, and Christ was exalted when He ascended to the Father's right hand. He will be exalted by all creation when He returns. All of these aspects work together to magnify the glory and worth of Christ, resulting in the praise of the glory of His grace in rescuing sinners.

57. Aspects of The Atonement

Christ's substitutionary death on our behalf stands at the center of His atoning work. Without this work, there is no gospel (1 Cor. 15:3). While this substitutionary aspect is central to the atonement, His death also supremely demonstrates God's love for sinners (John 15:13; 1 John 4:10). It shows us how seriously God takes sin. It satisfies every requirement for God to be able to forgive the failures of humanity. And it puts Christ's cosmic victory over sin, Satan, and death on display through His resurrection (Col. 2:15). Every aspect of the atonement should inspire gratitude, praise, and a desire for obedience, because it is only through Christ that we are reconciled.

58. Christ as Sacrifice

There are several signs, symbols, and pointers in the Old Testament that foreshadowed Christ as being the sacrificial Lamb of God who would take away the sins of the world. However, unlike the sacrificial system of the Old Testament, whose sacrifices were unable to take away sin (Heb. 10:4), Christ's sacrifice on the cross was able to permanently, "once and for all," take away sins.

59. Christ as Propitiation

Because of God's righteousness and holiness, humanity's sins must be atoned for in order for people to be reconciled to God. As the propitiation for sins, Christ's death is the appeasement or satisfaction of God's wrath against sin. Christ's propitiation for our sins demonstrates both God's great love toward sinners (1 John 4:10) as well as the

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necessary payment that results from the penalty of sins (Rom. 3:26).

60. Christ as Substitute

At the heart of the atonement is Jesus Christ substituting Himself for sinners as He died on the cross. This truth is seen against the backdrop of the Old Testament sacrificial system, which provided a picture of humanity's need for sin to be covered and guilt to be removed by an innocent sacrifice. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with humankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross, He made provision for the redemption of humanity from sin.

61. Christ as Reconciliation

Ever since the fall of the first man and woman in the garden of Eden, God and human beings have been estranged. Sin resulted not only in an estranged relationship with God but also in enmity between God and humanity. Sin is an infinite offense against an infinite God. Thankfully, God loves His enemies and has sent Christ to be the reconciler between us and God. Through Christ's death, God provides the means whereby that broken relationship is restored and renewed (Rom. 6:23; 2 Cor. 5:18-19).

62. Deity of the Holy Spirit

The Holy Spirit is the Third Person of the Trinity, possessing the fullness of deity like the Father and Son. His deity can be seen in the fact that He is eternal (Heb. 9:14), omnipresent (Ps. 139:7-8), the creator and giver of life (Gen. 1:2; Ps. 104:30; John 3:5-7), and directly identified with the Triune God (Matt. 28:19; 2 Cor. 13:14).

63. Personality of the Holy Spirit

The Bible not only affirms the full divinity of the Holy Spirit but also His personhood. Many people have mistakenly believed that the Spirit is a force or power, not a person. However, Scripture affirms His personhood by acknowledging that He is treated as a person (Acts 5:3; 7:51; Heb. 10:29), acts like a person (John 14:26, 15:26; Rom. 8:14), has attributes of a person (1 Cor. 2:10-11; Eph. 4:30), and acts in personal ways (Isa. 63:10; Acts 13:2). In addition to these, the Bible also affirms that Christians relate to Him personally (Acts 5:3-4; 7:51).

64. Work of the Holy Spirit in Life of the Christian

The Spirit's work in the life of a Christian begins in the work of salvation in bringing a person to faith in Christ and is continued through the work of sanctification in helping the Christian to become progressively more like Christ throughout the course of his or her life. He also empowers and indwells believers, intercedes on their behalf, and equips

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them with special gifts for the service of God's kingdom. He is the Comforter to the believer and aids us in properly interpreting the Bible.

65. Election

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Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

66. Calling

The calling of God to salvation happens in two ways: externally through the proclamation of the gospel and internally through the Holy Spirit working in the heart of the person who hears. Both of these callings are essential, and both work together to bring someone to faith in Christ (2 Tim. 1:8-10).

67. Repentance

Repentance is a response to God's gracious call to salvation. It includes a genuine sorrow for one's sin (Luke 5:1-11), a turning away from one's sin toward Christ (Acts 26:15-20), and a life that reflects lasting change and transformation (Ps. 119:57-60). It is the human counterpart to God's work of regeneration; in other words, the human side of our conversion.

68. Faith

Biblical faith is the resting, or trusting, in Christ alone for salvation (John 3:16-21). More than being simply a mental agreement of historical facts, genuine faith begins with a recognition and confession of the truth of the gospel (1 John 4:13-16), followed by a receiving of Christ as Lord and Savior of one's life (John 1:10-13). Biblical faith is not blind faith, for it rests on the historical life, death, and resurrection of Christ.

69. Regeneration

Regeneration takes place at the beginning of the Christian life and is the miraculous transformation, or the new birth, that takes place within an individual through the supernatural work of the Holy Spirit (John 3:3-8; Titus 3:5). It is the divine side of conversion (a person turning to Christ in repentance and faith), being the work of God within a person's life that causes him or her to be born again, a work that human effort is unable to produce.

70. Union with Christ

At the heart of our salvation is our union with Christ. The Bible describes salvation as entering into a covenant relationship with God and also describes the church (which is made up of believers) as the bride of Christ (2 Cor. 11:2; Eph. 5:23-32). Christians

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believe that Christ dwells in our hearts through faith (Christ in us) and that we are simultaneously dwelling in Him (Eph. 3:17; Col. 1:27; 3:1-4). This union is indissoluble; it will last for all eternity.

71. Justification by Faith

Justification refers to the moment when a person is objectively declared righteous before God based on the righteousness of Christ's atoning death (Rom. 8:33-34). This act of declaration takes place through faith in Christ and not as a result of human works or effort (Eph. 2:8-9). Through justification, a person is made to be in right standing before God, changing what was once an estranged and hostile relationship to one of adoption into the family of God.

72. Justification and Works

Justification is not the result of human effort or good works but through faith in the righteousness of Christ. Although good works do not lead to justification, justification leads to good works in the life of a believer (Eph. 2:10). Faith without works is dead (Jas. 2:17). While good works do not establish justification, they do verify a genuine faith and make our justification evident to others.

73. Imputation

When God pardoned sinners at the cross, our sins were imputed or transferred to Christ, who became sin on our behalf. Our sin was imputed to Christ, and Christ's righteousness was imputed to us (Rom. 5:17; 1 Cor. 1:30). When God the Father looks at those who have trusted in Christ, He does not see their sins but the righteousness of Christ as belonging to them (Rom. 4:6).

74. Adoption

Adoption into God's family is one the positive benefits of justification. Not only are we pardoned from the judgment against us through justification, but we also experience a change of identity—we become children of God (John 1:12; Gal. 4:5). Through adoption our relationship with God, which was once lost through the fall, is now restored, resulting in the benefits of being an heir of God and a co-heir with Christ (Rom. 8:16-17).

75. Sanctification

After we are justified by faith, declared to be in right standing with God through the righteousness of Christ, we undergo a lifetime of sanctification where we are continually made more like Christ through the work of the Holy Spirit (Gal. 5:16-26; 2 Thess. 2:13). Scripture speaks of sanctification as a present position (we have already been sanctified)

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and as a continuing process. Sanctification affects the whole of a person, transforming one's heart, mind, and character to reflect that of Jesus.

76. Glorification

Glorification is the final stage in the process of salvation. It refers to the future time when a Christian reaches moral and spiritual perfection at the time of death or at Christ's return (Phil. 1:9-11; Col. 1:22). Glorification also involves the physical perfection that we will have once our bodies have been resurrected. When we are glorified, we will have a fuller knowledge and understanding of God and His Word (Phil. 3:20-21; 1 Cor. 13:12).

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7.2 Atonement

We need / require Atonement - a reconciliation to God through the sacrificial death of Jesus Christ who forgave our sins and restored our relationship to God.

Debt [Lev 5:1, 24:15]

Requiring payment

Guilt [Hos 13:12]

Requiring punishing and acquitting

Choice Drives Behavior... that leads to Consequences

hope for restored relationship with God

New Testament

Expands sin beyond what people do Include the activity of the mind and heart

Moreover, sin comes to be seen not merely as the act of doing something wrong, nor even the act of thinking something wrong, but as an internal, impersonal force within each person and within the church, closely connected with the very personal force of Satan, who seeks to turn people away from God. Thus, in addition to the traditional Jewish metaphors for sin, we see in the New Testament battle imagery applied to one's struggle against sin. Paul, for instance, calls the church in Rome "conquerors" (Rom 8:37) and calls truth, righteousness, and watchfulness the armor of God against the forces of evil (Eph 6:14-15). Similarly, those enslaved to sin find their redemption in

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Christ (Rom 8:15).

HENDERSON, J. J. (2016). SIN. IN J. D. BARRY, D. BOMAR, D. R. BROWN, R. KLIPPENSTEIN, D. MANGUM, C. SINCLAIR WOLCOTT, ... W. WIDDER (EDS.), THE LEXHAM BIBLE DICTIONARY. BELLINGHAM, WA: LEXHAM PRESS.

7.3 Regeneration

As the Holy Spirit works in us, God gives us the ability to exercise faith and experience new birth as we grow in our relationship with God.

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article IX - Justification and Regeneration (pg 74-75)

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

7.4 Baptism

Baptism does not save us, it is an outward and visible sign, a testimony, of a cleansing - a passage from the old life to the new.

Some see It is a sacrament, others see it as public profession of faith (an ordinance).

7.5 Justification

Justification is the forgiveness of your sins and being righteous because of your faith in Jesus Christ.

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Some may say "sealing"

FROM THE UMC BOOK OF DISCIPLINE

Article IX - Justification of Man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. (pg 67)

Article X - Good Works (pg 68)

Article XI - Works of Supererogation (voluntary works - pg 68)

Article XII - Sin After Justification (pg 68)

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8 Sanctification

Sanctification is more of a continual thing with the Holy Spirit continually working in you help you live in the image of Jesus Christ.

John 17:17-26

Verse 17 – holy in the truth? (CEB)

- Sanctify them in the truth (NIV)
 - Sanctify – God’s ongoing work to set His people apart, to make holy, consecrate
 - The followers of Christ are set apart from the rest of the world.

FROM UMC BOOK OF RESOLUTIONS

Article XXV - Sanctification (pg 72)

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article X - Good Works (pg 75)

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI-Sanctification and Christian Perfection (pg 75)

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which

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every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

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9 Transformation

Rom 12:1-2 (Be Transformed)

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual(a) act of worship. 2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

a Or reasonable

THE HOLY BIBLE: NEW INTERNATIONAL VERSION (Ro 12:1–2). (1984). ZONDERVAN.

From UMC Book of Discipline: (Pg 55)

Our struggles for human dignity and social reform have been a response to God's demand for love, mercy, and justice in the light of the Kingdom. We proclaim no personal gospel that fails to express itself in relevant social concerns; we proclaim no social gospel that does not include the personal transformation of sinners.

It is our conviction that the good news of the Kingdom must judge, redeem, and reform the sinful social structures of our time....

Support without accountability promotes moral weakness; accountability without support is a form of cruelty.

9.1 Reconciliation

2 Cor 5:11-20

From now on, therefore, we regard no one from a human point of view;(b) even though we once knew Christ from a human point of view,(c) we know him no longer in that way. 17 So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! 18 All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself,(d) not counting their trespasses against them, and entrusting the message of reconciliation to us. 20 So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him

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we might become the righteousness of God.

b Gk according to the flesh

c Gk according to the flesh

d Or God was in Christ reconciling the world to himself

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (2 Co 5:16–21). (1989). THOMAS NELSON PUBLISHERS.

9.2 Repent and Forgive

Luke 24:45-48

45 Then he opened their minds to understand the scriptures, 46 and he said to them, “Thus it is written, that the Messiah(n) is to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses(o) of these things. 49 And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

n Or the Christ

o Or nations. Beginning from Jerusalem 48 you are witnesses

THE HOLY BIBLE: NEW REVISED STANDARD VERSION (Lk 24:45–49). (1989). THOMAS NELSON PUBLISHERS.

10 Judgement and the Future

LEARN RELIGIONS CORE BELIEFS

Get to Know the Basic Beliefs of Christianity

FROM:

<https://www.learnreligions.com/basic-christian-beliefs-700357>

While many theological differences exist among Christians, most hold a set of beliefs in common. C.S. Lewis explores this common core of Christian beliefs in his book Mere Christianity.

Hell Is Real

- Hell is a real place of punishment (Matthew 25:41, 46; Revelation 19:20)
- Hell is eternal (Matthew 25:46)

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End Times

- There will be a rapture of the church (Matthew 24:30-36, 40-41; John 14:1-3; 1 Corinthians 15:51-52; 1 Thessalonians 4:16-17; 2 Thessalonians 2:1-12)
- Jesus Christ will return to the earth (Acts 1:11).
- Christians will be raised from the dead when the Lord returns (1 Thessalonians 4:14-17)
- There will be a final judgment (Hebrews 9:27; 2 Peter 3:7)
- Satan will be thrown into the lake of fire (Revelation 20:10)
- God will create a new heaven and a new earth (2 Peter 3:13; Revelation 21:1)

FROM THE UMC BOOK OF DISCIPLINE,

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article XII-The Judgment and the Future State (pg 76)

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

FROM THE GOSPEL PROJECT:

Restoration:

“Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.” —Revelation 21:1

95. Life After Death

The Bible teaches that when a Christian dies, he or she immediately is with the Lord (2 Cor. 5:8; Luke 23:43). This is what some people call an intermediate state, given that the final state for believers takes place at the future resurrection (Rev. 6:10-11). For those who are not in Christ, life after death results in being separated from Christ in a state of suffering, even though future judgment remains (Luke 16:19-31).

96. Second Coming of Christ

The Bible is clear that one day Christ will return in bodily form (Matt. 24-25) to rule and reign over all creation. Scripture gives no timeline as to when it will occur (Acts 1:7), only assuring that it will be unexpected (Matt. 25:8-10) and glorious (Matt. 24:30). Because of the mystery surrounding these events, several views have emerged in Christians' attempts to understand everything the Bible teaches about this return and His millennial reign. One view holds that upon His return, Jesus will begin a literal 1000- year reign on earth. Another holds that this millennium occurs in this church age, to be followed by His return. Another still holds that the millennium symbolically represents Christ's reign in heaven and

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in the hearts of God's people while we wait for His return. Despite these differences, all views agree that the imminent return of Christ is the hope of every Christian, knowing that when Christ returns, all things will be made new.

97. Resurrection

Both the Old and New Testaments teach that one day believers will experience a resurrection of the body from the dead (Isa. 26:19; Ezek. 37:12-14; John 11). The promise of the resurrection is found in the resurrection of Christ from the dead, and it will take place at the future return of Christ. Because Christ was the firstfruits of the resurrection, Christians can be assured that their resurrection will be similar in nature, meaning it will be both bodily and glorious (Phil. 3:20-21; Rom. 8:22-23). The hope of the future resurrection gives Christians confidence that death has been defeated in the death and resurrection of Christ.

98. Nature of Hell

For those who are not found in Christ at the time of their death, the Scriptures say that God's condemnation remains upon them (John 3:36) and that they will be judged according to their deeds done on earth (Heb. 9:27). The punishment that awaits unbelievers in hell is an eternal, never-ending suffering that comes from sins committed against an infinite God (Matt. 25:41,46). In hell, sinners are forever separated from God.

99. New Heaven and New Earth

When Christ returns and the children of God are revealed, the creation itself will be made new. Like the resurrected bodies that Christians will one day receive, the physical world itself will undergo a similar transformation, so much so that the Scriptures describe it as a new heaven and a new earth (2 Pet. 3:13). Scripture describes the new earth as a city (Rev. 21:10-11,21-26) and as a physical place that will include eating and drinking (Luke 22:18; Rev. 19:9). Best of all, Christ will be all and in all, and we shall see Him face to face.

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10.1 LIFE AFTER DEATH

10.2 NEW HEAVEN AND NEW EARTH