

Grace Doctrine Church

# **The 40 Proclamations**

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In order that those interested might be made aware of the basic doctrinal position of Grace Doctrine Church, these lessons will briefly and all too superficially outline a few of the things we believe. Again, proper detail in the presentation of these principles and doctrines must be reserved for the regular Bible classes.

## **1) Teaching Method:**

The presentation of the Scriptures by a pastor must be in as precise and understandable a manner as is possible. However, one must appreciate that the attempt by finite minds to comprehend the thinking of the infinite God is quite an ambitious undertaking. In order to accomplish this objective, Grace Doctrine Church utilizes a system of lesson preparation known by the acrostic ICE. An acrostic is a word formed by using the first letter of a series of words. The three words which compose the ICE system are Isagogics, Categories and Exegesis. Isagogics is concerned with the historical framework of the Bible. This recognizes the fact that the Bible must be interpreted in the time in which it was written. A category is the result of the amalgamation of all the facts of Scripture on a given subject and classifying them into a doctrinal statement. Exegesis is a word which speaks of the grammatical analysis of a passage on a word-by-word basis thus uncovering the nuances of the original languages. The original languages of Scripture are Hebrew in the Old Testament and Greek in the New Testament. Such a procedure was used in the development of the doctrinal claims we are about to present. (Isa 28:10)

## **2) Orthodoxy:**

Grace Doctrine Church asserts that its theology is Conservative Orthodox Protestant. We are Conservative in that we do not subscribe to any humanistic systems of philosophy or metaphysics (Colossians 2:8). We are Orthodox in that our only criterion for life and practice is the Bible (Revelation 22:18). We are Protestant in that we reject any hierarchical system of church authority beyond the pastor and Board of Deacons of the local church (Hebrews 13:17). We therefore submit to no creeds, we honor no traditions nor do we recognize extra-Biblical experiences. Since the Bible is the only source for determining divine policy, we see no need for membership in any denomination or Christian organization.

## **3) The Trinity:**

We believe in the coequal, coeternal, and coinfinite existence of a triune Godhead which is One in essence and Three in personality. The One essence is God while the three Personalities are God the Father, God the Son, and God the Holy Spirit. (2 Corinthians 13:14; 89 Basics, L-6, 02/16/89)

#### **4) Creation:**

We believe that the entire universe, its matter, energy, and space, were all created in a microsecond of time in eternity past by divine fiat. In Genesis 1:1, the Hebrew word for creation is BARAH and means “to create something from nothing.” Thus where nothing existed, by the command of God, all came into existence. The Latin equivalent of BARAH is ex nihilo. The Person of the Trinity Who was the Agent of Creation was Jesus Christ. (John 1:3; Colossians 1:16-17; Hebrews 1:3)

#### **5) The Bible:**

We believe that the Bible contains God’s complete and coherent message to man and that, in the original manuscripts, its contents are inerrant and infallible. Beyond the Bible, there is no communication vehicle between God the human race. We believe God used the human writers of Scripture in such a manner that without waiving their human intelligence, their vocabulary, their personal feelings, or their literary style, His message to man was permanently recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine Authorship. (2 Timothy 3:16-17; 2 Peter 1:21; 89 Basics, L-23-34; 06/22-09/14/89)

#### **6) Man’s Condition:**

We believe that humanity’s original parents were created in the Garden of Eden. They were perfect people in a perfect environment but due to personal sin both they and their offspring fell into total depravity. Because the man was aware of his sin, his sinful nature was passed down genetically through him to his entire human family. As a result, the human condition is one of complete separation from God. Man, left to his own devices, is completely incapable of reestablishing a relationship with God and is thus lost in his sins. (Romans 3:23; 5:12; 6:12-14)

#### **7) The Person of Christ:**

We believe that Jesus Christ is co-equal and co-eternal with the Father and the Holy Spirit. Nevertheless, in order to provide a substitute for sinful man, He agreed to lower Himself to the form of a man, to live life facing the same pressures and trials yet to do so without sin. Consequently, Jesus Christ is both undiminished deity and true humanity in one Person forever. This union of God and Man is defined by theology as the Hypostatic Union. This is the claim that Christ is at once both eternal God and impeccable Man. (Philippians 2:5-11; 89 Basics L-5, 02/09/89)

## **8) His Birth:**

We believe that Jesus Christ entered human history in the fullness of time by means of the Virgin Birth. We believe His biological life to have been the product of a Virgin Pregnancy, initiated by a miracle of the Holy Spirit and delivered by Mary in Bethlehem. Further, we believe that His soul life and human spirit were imputed to Him by the sovereignty of God at the Virgin Birth. The Virgin Birth is also the point at which His undiminished deity was united with His true humanity forming the Hypostatic Union. (Galatians 4:4; Isaiah 7:14; Matthew 1:20-24; Psalm 22:10; Hebrews 10:5)

## **9) His Life:**

We believe that throughout His earthly life, Jesus Christ was never guilty of any form of personal sin. He experienced all the trials and pressures typical to the human experience yet without sin. When He arrived at the Cross, He did so in a state of complete perfection and impeccability. Because of the perfection of His deity, He was not able to sin; non posse Peccare in the Latin. Because of the perfection of His humanity, He was able not to sin; posse non peccare in the Latin. (Hebrews 4:15; 1 Peter 1:19)

## **10) His Work:**

When on the Cross, Jesus Christ received the divine imputation to Himself of all the sins of all of human history, past, present and future. The justice of God judged those sins in Him. God is said to have been satisfied with His sacrifice, man is redeemed from his slavery to sin, and is reconciled to God through faith in Christ. (2 Corinthians 5:21; Romans 5:20-6:14; D/BHS, 06/11/89)

## **11) His Status:**

Jesus Christ is presently seated at the right hand of the throne of God in heaven. His true humanity now exists in a resurrection body inseparably united to His undiminished deity in Hypostatic Union forever. He presently serves as Head of the Church wherein, as our Advocate in heaven, He offers intercessory prayers to the Father on our behalf. (Luke 24:44-51; Hebrews 12:2; Ephesians 5:23; 1 John 2:1; Hebrews 7:25)

## 12) His Return:

We believe that Jesus Christ will physically return to planet earth, geographically to the Mount of Olives. He will thereby establish His Millennial Kingdom, headquartered in Jerusalem. He will then commence His reign on David's throne for 1,000 years. (Acts 1:9-12; Revelation 19:11-16; Zechariah 14:4; 2 Samuel 7:16; Revelation 20:6)

## 13) The Gospel:

Jesus Christ died on the Cross for the sins of the entire world and three days later He arose from the dead in resurrection body. (1 Corinthians 15:1-4; 89 Basics, I-7, 02/23/89)

## 14) Salvation:

Salvation of the soul is appropriated by grace through faith alone in Christ alone. Stand advised that salvation is not from yourselves, it is the gift of God --- not of works lest any man should boast. (John 3:15-16, 18,36; 6:47; 11:25; 20:31; Acts 16:31; Ephesians 2:8-9)

## 15) Security:

We believe that once a person expresses personal faith in the Gospel of Jesus Christ, he becomes a son of God, receives the imputation of His perfect righteousness, and is adopted into God's royal family. Once a son, always a son. Further, the grammar of Ephesians 2:8 reveals through exegesis that our salvation is secure. An expanded translation of that verse reads this way: "For by grace you have been saved in the past with the result that you stand saved forever through faith, and this (salvation) is not from yourselves; it is a gift from God, not by works, lest any man should boast." (Galatians 3:26; Romans 3:22; Acts 16:31; Romans 8:16-17, Galatians 4:7; and the grammar of Ephesians 2:8-9)

## 16) The Holy Spirit:

We believe that the Holy Spirit is a coequal and coeternal Member of the Trinity, that He indwells those who believe in Jesus Christ and He fills those who confess their sins to God. Through His filling ministry, the Holy Spirit is able to teach us all things.

(John 7:37-39; 14:16-17; Romans 5:5; 1 Corinthians 2:12; 6:19; 2 Corinthians 5:5; Ephesians 5:18; John 14:26; 89 Basics, L-6, 02/16/89)

## **17) Spirituality:**

We believe that spirituality and carnality are absolutes. Neither is a condition of degree but one of status. The believer is either filled with the Holy Spirit and thus spiritual, or under the control of his sinful nature and thus carnal. Spirituality is therefore the status of the filling of the Holy Spirit. Carnality is the status of the person who has unconfessed sin in his life. (1 Corinthians 3:1-3; Galatians 5:16-26; 1 John 1:9)

## **18) Maturity:**

Spiritual maturity is that status obtained by the believer who, through maximum knowledge of Bible doctrine, advances to the point where he understands his place and purpose in God's Plan and functions in it. A believer's spiritual status however, is always advancing or retrogressing, dependent upon his attitude toward the teachings of the Bible. The Romans had a saying for it: qui non proficit deficit: He who does not advance, falls behind. (Ephesians 4:11-15; Colossians 3:1-5)

## **19) Rewards:**

The believer who makes a continuous and faithful advance in his knowledge of God's Word will eventually attain spiritual maturity. All proper function in life is based on proper thinking. All proper thinking is based on Bible doctrine in the soul. God has decreed that each believer who acquires maximum knowledge of His Plan will be rewarded in both time and eternity (Ephesians 1:3). New Testament writers used various metaphors to describe our rewards. Paul utilized both military and athletic awards to illustrate this. (Military: Ephesians 6:10-17 and Hebrews 12:1; Athletic: Acts 20:24; 1 Corinthians 9:24-27; Philippians 3:12-14; 1 Thessalonians 2:19; 1 Timothy 6:12; 2 Timothy 2:5; 4:7-8; also note James 1:12 and 2 John 9.) In Revelation 2 and 3, John describes the recipient of rewards in eternity with the phrase, "To him who overcomes." The word "overcome" in the Greek of the New Testament is nike which means victory. One who is victorious is a winner. Winners, according to John, receive rewards which he describes in Revelation 2:7,17,26,28; 3:5,12,21.

## **20) Dispensations:**

A dispensation is a divine category of human history. Taken collectively, dispensations present the divine outline and the divine interpretation of human history. In human history, there is only one way of salvation and that is, faith alone in Christ alone. However, in every dispensation, God has a different plan for believers, and in grace He provides the means for executing that plan. For example, Jews were expected to keep the Law of Moses. Today, Christians are expected to follow the prototype example of Christ. Therefore, failure to distinguish between Israel and the Church creates apparent contradictions between certain passages of Scripture. However, Israel and the Church are two separate dispensations and different rules apply for a believers' daily conduct in each. (Ephesians 2:11-3:7) Therefore, a believer's precise orientation to his place in time and human history is absolutely necessary if he is to acquire an accurate understanding of God's plan and purpose for his life.

We note from Scripture that God has organized human history into six dispensations:

**Gentiles:** Began with the creation of mankind and continued to the Exodus. (Genesis 2:7 - Exodus 14)

**Israel:** Began following the Exodus and continued to the birth of Christ. (Exodus 14 - Matthew 1)

**Incarnation:** Began with the Virgin Birth of Christ and continued to His resurrection and ascension. (Matthew 1 - Acts 1)

**The Church:** Began on the day of Pentecost in 30 A.D. and will continue until the rapture of the Church, at a time yet future and unknown to all but God. (Acts 2 - Revelation 4)

**The Tribulation:** The time of Satan's desperation. It begins with the rapture of the Church and continues for seven years until the Second Advent of Christ. (2 Thessalonians 2:7-12; Revelation 6-19)

**Millennium:** Begins with the Second Advent of Christ and continues to the end of human history, lasting 1,000 years. It will be a time of perfect environment and world peace under the benevolent dictatorship of Jesus Christ. (Revelation 19-20; Isaiah 11:1-9; 65:18-25; Zechariah 14:9; 89 Basics, D/Disp: L:26-32, 07/13-8/31/89)

## **21) The Royal Priesthood:**

A priest is a member of the human race who represents man before God. Where in the Dispensation of Israel there was a specialized priesthood within the Tribe of Levi, in the Church Age, all believers are members of a universal priesthood. Because we are taken by the Holy Spirit at salvation and placed into union with Christ, we are considered members of the Royal Family of God. Since Christ is our High Priest, we are members of His Royal Priesthood. The unique prerogative of

this priesthood is the option of personal acknowledgment of sins to God in a confessional prayer. Since we are our own private priest we have the obligation to learn the contents of the Scriptures through Bible study. If circumstances dictate, we may observe and conduct our own private Eucharist. (Heb 4:14-15; 1 Pet 2:5,9; Rev 1:6)

## **22) The Church:**

We believe that the church may be defined in two ways: As an organism and as an organization. As an organism, the universal church is made up of all who have believed on Jesus Christ for their salvation. This group of believers, in any generation of the Church Age, is called "the body of Christ," or, "The Royal Family of God." The organization is any physical facility established by a local group of believers as a place for them to assemble and worship God. (UC/Eph 5:25-27; LC/Heb 10:25)

## **23) Eucharist:**

This is also called the Lord's Supper or Communion. It is the lone ritual to be performed in the Church Age. Our Lord commanded us to formally observe this ceremony until His return. The instructions for performing the Eucharist are found in 1 Corinthians 11:23-26. The bread is representative of the Person of our Lord, His perfection and impeccability. The cup is representative of His work on the Cross wherein He was the recipient of the divine imputation of our personal sins on Himself and their subsequent judgment by the Justice of God. The Bible does not indicate how often the Eucharist should be observed, only that it be done consistently and habitually. Grace Doctrine Church generally observes the Eucharist every second Sunday.

## **24) Tithing:**

Tithing was a system of income tax in the Old Testament. Thus, tithing was not a spiritual function but a civic obligation. In fact, being a part of the Mosaic Law, it was directed only to the nation Israel. The people of Israel were to make two annual tithes; 10% for the maintenance of the Levitical Priesthood (Numb 18:21,24) and another 10% for the Levitical sacrifices (Deut 14:22-24). Since the priesthood and sacrifices are no longer valid, these tithes are not pertinent today. Every third year, Israel was required to collect a charity tithe of 10% for those who legitimately needed help (Deut 14:28-29; Mal 3:8-10). This is the only tithe pertinent today. As far as giving to the church is concerned, this should be based solely on your personal motivation and as God has prospered you. You may give whatever percentage you wish before the Lord. However, you should not give at all if doing so would deprive your family of necessities. Local churches are authorized by Scripture to permit a public offering of gifts on Sundays. Fifteen principles on giving can be studied in 2 Corinthians 8 and 9. (Also note 1 Cor 16:2 and 1 Tim 5:8.)

## **25) Baptism of the Holy Spirit:**

The omnipotence of the Holy Spirit takes every believer at salvation and immerses him into union with Jesus Christ. This is a real and literal baptism. It is a reality that we are placed into union with Christ and are eternally identified with Him. This action by the Holy Spirit is called in the Greek baptizw (baptizo) and means to immerse one thing permanently into another thing thus changing the first thing. This immersion has two classifications:

**Retroactive Positional Truth:** The believer, at the moment of salvation, is supernaturally taken by the Holy Spirit and immersed into the Spiritual Death of our Lord on the Cross. Spiritual Death is a technical term which speaks of three hour period on the Cross when God judged our sins in Christ. Retroactive Positional Truth breaks the power of the old sin nature.

**Current Positional Truth:** The believer is supernaturally taken by the Holy Spirit and immersed into the Resurrection of our Lord. This unites us with Christ and thus allows us to share His eternal life and guarantees us eternal security and a resurrection body.

Romans 6:1-13 when studied from the original Greek clearly defines this doctrine. Also note Jn 14:20; Acts 1:5; 1 Cor 12:13. (Doc:BHS, 06/11-10/17/89)

## **26) Water Baptism:**

This was a visual aid practiced by the Apostles in the first century before the canon of Scripture was completed. The ritual was designed to visually demonstrate to new believers the reality of the Baptism of the Holy Spirit. Being immersed into the water was a picture of Retroactive Positional Truth where we are identified with Christ in His spiritual death and dramatizes that the power of sin is broken. Being emersed out from the water is a picture of Current Positional Truth and illustrates our future resurrection. Now that the Bible is completed believers can learn these doctrines without dependence upon the ritual. Although water baptism is not an evil and may be practiced, it should be remembered that ritual without reality is meaningless. If you understand the doctrine of the Baptism of the Holy Spirit, the ritual can be meaningful.

Whether a believer chooses to be baptized or not is a personal decision. But, since it is not only unnecessary, a clear understanding of Romans 6 makes it superfluous. Consequently, Grace Doctrine Church does not practice the visual-aid ritual of water baptism. (Doc:BHS; 06/11-10/17/89, 47 lessons.)

## 27) Spiritual Gifts:

By the power of the Holy Spirit, every believer in the Church Age, at the moment of salvation, is distributed at least one spiritual gift. The purpose of these gifts is to officially coordinate the activities of believers in the carrying out of God's plan. (Eph 4:11-15) Some 18 or more spiritual gifts were originally assigned to believers. Many functioned in a spectacular way. These spectacular gifts were temporary and had three objectives: (1) To identify the Apostles as the founding fathers of the New Testament church; (2) To serve as teaching aids until the Scriptures could be completed; and (3) To alert Israel that its Dispensation was over. Of the 18 spiritual gifts mentioned in Scripture, 11 were temporary: Apostle, Prophet, Miracles, Healing, Knowledge, Wisdom, Faith, Discerning of Spirits, Exhortation, Languages and Interpretation of Languages. Grace Doctrine Church does not recognize as valid any claim or assertion that any of these spiritual gifts are currently active. The seven permanent gifts which are still functional today are: Pastor-Teacher, Evangelist, Administrative Leadership, Service, Helps, Showing Mercy and Giving. (1 Cor 12:1-28; Eph 4:11; Rom 12:6-8; Doc: Sp Gifts; 04/02/87 - 05/26/87)

## 28) Rapture:

This is the resurrection of all Church Age believers. It terminates the Church Age and signals the beginning of the Tribulation. The Rapture is an instantaneous event which occurs in two stages. First of all, the omnipotence of God the Father raises the dead in Christ by replacing their former bodies of corruption with resurrection bodies of incorruption. The omnipotence of the Holy Spirit provides a resurrection body for believers who are alive at the Rapture, replacing their bodies of mortality with resurrection bodies of immortality. Since there is no prophecy which must be fulfilled before the Rapture may occur, it stands imminent, and thus may occur at any moment. However, no man knows the day or the hour. (1 Cor 15:53-54; 1 Thes 4:13-18; 1 Jn 3:2-3; 1 Cor 1:7-8)

## 29) Heaven:

This is the command center for the Eternal State and is defined in Scripture as being the dwelling place of God. Acts 1:11 tells us that Christ ascended into Heaven while 1 Peter 3:22 says that He is now seated at the right hand of the throne of God. When a person believes in Christ his citizenship changes from the Devil's world to Heaven according to Phil 3:20. Believers are issued resurrection bodies in eternity and their origin is said to be Heaven in 2 Cor 5:1-5. Our rewards and blessings are reserved in Heaven (1 Pet 1:4). At the Second Advent, Jesus Christ will return from Heaven (1 Thes 1:10; 4:16; 2 Thes 1:7). When the believer dies his soul and spirit go to Heaven (2 Cor 5:8; 12:2-4; Phil 1:23). Prior to the resurrection of Christ, the souls and spirits of departed believers resided in the Paradise division of Hades, known to the Jews as Abraham's Bosom (Lk 16:22). Following the resurrection,

Jesus Christ escorted these saints into Heaven (Eph 4:8-10). He has assured all believers that He has prepared a place for them in Heaven (Jn 14:2-3).

### **30) Hades:**

Hades is a complex made up of four divisions. Each division serves as a place of detention for specific groups of men and angels. As each group is processed, they are transferred to a permanent location for all eternity.

**Paradise, or Abraham's Bosom:** A part of Hades where all the Old Testament believers went immediately after physical death. Once departed from the body, their soul and spirit went to Paradise. (Lk 16:22; 23:43) No believer resided in heaven until Jesus Christ was judged for man's sins and was resurrected. The resurrection of Jesus Christ resulted in the permanent transfer of all believers in Paradise to Heaven. (Eph 4:8-10).

**Torments:** The residence of all unbelievers since the beginning of time. The reason a person goes to Torments, later to be condemned to the Lake of Fire, is because he has rejected Jesus Christ as Savior. (Lk 16:23)

**Tartarus:** The residence of certain fallen angels who became involved in an assault on the genetic line of Christ in Genesis 6. This special category of fallen angels are called BENI HA ELOHIM in the Hebrew, translated "sons of God." They are demons who are not operational at the present time. Tartarus is mentioned in 2 Pet 2:4 as the place where these fallen angels reside.

**The Abyss:** The present place of incarceration for the demon assault army under the command of a demon general named Abaddon. This demon army will invade the earth during the Tribulation, Rev 9:1-12. They are released from their prison to become part of the administration of punishment to unbelievers. These events indicate a tremendous and radical change in God's plan after the Rapture of the Church occurs.

### **31) Lake of Fire:**

The final destination for both fallen angels and unbelieving mankind. It is both literal and eternal. It was prepared originally for Satan and his angels. (Matt 25:41). Revelation 20:11-15 is the key passage on the Great White Throne judgment. This is the judgment of all unbelievers. They are pulled out of the Torments division of Hades, judged for their works and cast into the Lake of Fire for all eternity.

### **32) Satan:**

We believe that Satan is a fallen angel who revolted against the rulership of God in eternity past. His given name is Lucifer and he presently has command authority over those angels who joined him in his revolt. He is also called the Devil and those fallen angels who followed him are called demons. His domain includes planet earth and encompasses within its jurisdiction all humans who have not accepted Christ as Savior. Consequently, those who are not believers in Christ are emissaries for Satan. (Isa 14:12-15; Ezk 28:12-17; 1 Tim 4:1; Mt 4:1-11; Lk 4:1-13; Jn 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2; 1 Jn 5:19; Rev 13:2; 2 Cor 11:13-15)

### **33) Anti-Semitism:**

Intolerance, hatred, prejudice, opposition, and persecution of the Jewish people. Anti-Semitism is a Satanic plot to eliminate Jews from history. God has promised the Jews a reigning Messiah Who will rule them in their own land called Israel. In order for Christ to fulfill these divine promises to Israel, Jews must survive until the Second Advent. Thus, anti-Semitism becomes a part of Satan's desperation to circumvent Messiah's return. Every member of the human race is warned by God Himself to avoid any form of anti-Semitism. In Gen 12:2 He says, "I will bless those who bless you and I will curse those who curse you." Consequently, Grace Doctrine Church stands in righteous opposition to any vestige of anti-Semitic thought, comment or action. Further, anyone associated with this church who engages in anti-Semitic actions will be asked to withdraw from the fellowship. (Also note Zech 2:8-9; Rev 12.)

### **34) Human Good and Evil:**

The insidious plan and policy of Satan as ruler of this world by which he aspires, according to Isaiah 14:14, to "be like the Most High." He attempts to accomplish this prodigious undertaking by promoting human works as a catalyst for social, political and economic reform apart from the integrity of God. Such efforts only serve to intensify problems and result in evil which is characterized by its total denunciation of grace. The only way to solve problems in life is through the application of Bible doctrine within the framework of God's plan. All other efforts are destined for failure. Christ Himself constantly attacked Human Good and Evil. For examples, note Matthew 7:21-23; and, Matthew 23:1-36.

### **35) The Old Sin Nature:**

The source of all personal sin and the production of Human Good and Evil. The sin nature is genetically formed and resides in the cell structure of the human body (Rom 6:6; 7:14-23). The sin nature originated in the body of Adam at his Fall in the Garden of Eden. He genetically passed it down to his progeny. The infection of the sin nature has thus spread to all mankind. Therefore, at birth, man is physically alive but spiritually dead. (Rom 3:23; 5:12) Personal sin is a manifestation and a result of having an old sin nature according to 1 Jn 1:8-10. There are two kinds of personal sin, known and unknown.

### **36) Confession:**

As Royal Priests, we possess the unique prerogative of naming our personal sins to God in prayer. 1 Jn 1:9 tells us that by simply naming our sins to God, He is righteous and just to forgive us our sins and cleanse us of all unrighteousness. The word for confess in this verse is HOMOLOGEO and is a legal term which means, "to state a fact in a court of law." Recovery from sin therefore simply requires that we name the sin to God in prayer. We are not required to name our sins to any religious official, fellow believers or the congregation at large. Only to God. We are not required to pay penance, seek restitution, make a conciliatory offering, feel guilt, shame or sorrow, or any other thought or action which is designed to placate or appease God. Confession alone to God alone cleanses us of our sins, reestablishes our fellowship with God and reinstates the filling of the Holy Spirit.

### **37) Filling of the Holy Spirit:**

The status of the believer who is free of any unconfessed sin in his life. Under the filling ministry, the Holy Spirit controls the soul of the believer. In this status we are able to understand the teaching of the Bible and under His enabling power, perform acts of divine good. Consequently, the filling of the Holy Spirit becomes the link between salvation and maturity and the execution of the Christian way of life. (Eph 5:18; 1 Cor 2:9-16)

### **38) Grace:**

This is the title of God's plan, will and purpose for the believer. It describes all that God is free to do for us based on the substitutionary sacrifice of Jesus Christ on the Cross. Grace, to be grace, must never depend upon anything we think, say or do. Grace is the motivation of divine love, it is the policy of divine righteousness and it is the function of divine justice. The source of grace must always be from God, never

man. We are saved through grace (Eph 2:8-9), we are provided all our necessities through grace (Mt 6:33) and our spiritual growth is by means of grace (2 Pet 3:18).

### **39) Christian Way of Life:**

New Testament Scriptures command believers to execute the Christian way of life. It is phrased in different ways but all have the same objective. Romans 6:4 speaks of the privilege of “walking in newness of life.” Gal 5:16 commands us to “walk in the Holy Spirit.” Eph 5:2 is a mandate to “walk in love.” Eph 5:8 orders us to “walk as children of light.” Col 2:6 is a directive to “walk in Jesus Christ,” while 2 Jn 6 exhorts us to “walk in obedience to His commandments.” The believer belongs to a spiritual dynasty founded by Jesus Christ. Our standards of conduct for the Christian way of life find their precedence in those established by Him during the Incarnation. The Christian way of life thus requires of the believer 8 major areas of function:

The Filling of the Holy Spirit (Eph 5:18)

Utilization of the basic problem-solving devices of Scripture (1 Jn 1:9; Heb 4:1-3; 89 Basics, L:9-22, 03/09-06/15/89; L:34-43, 09/14-11/23/89)

Development of enforced and genuine humility so that the believer might be teachable, unhindered by arrogance and an overemphasis on self. (Rom 12:3)

The habitual study of the Scriptures so that the believer might cleanse his soul of human viewpoint and replace it with divine viewpoint. (Acts 17:11; Rom 12:2; 2 Tim 2:15)

Development of Personal Love for God and spiritual self-esteem. (2 Cor 3:4-5; 1 Jn 5:3)

From the motivation of Personal Love for God, the development of Unconditional Love for all mankind: the ability to accept all people as they are. (Jn 15:17; Gal 5:14; Lk 6:27)

Development of the mental attitude necessary to face the trials and problems of life with poise, grace and stability. (1 Pet 1:6-7)

Attainment of spiritual maturity and sharing the happiness of God. (Jn 15:9-11; Jms 1:12)

## 40) Infralapsarianism:

The word “lapse” is an English word taken from the Latin “lapsus” and means “to fall.” In theology, it is used in reference to the Fall of Adam. A Lapsarian then is one who believes that Adam is a fallen being. Among those who subscribe to this Lapsarian claim, there arose a debate as to the logical order of God’s elective decrees. In other words, how did God chose to solve the problem of a fallen creation? Biblical scholarship has determined that the correct logical order of the decrees should place election after the Fall. Election, simply put, is God’s choice of those who will have eternal life and those who will not. The prefix “infra-” means “under,” or, “below.” Literally, then, Infralapsarian means “under the lapse.” In other words, when the Infralapsarian lists the decrees of God, election is listed under, or after, the Fall of Adam. Thus, the Infralapsarian order of the elective decrees are as follows:

“The decree to create mankind.”

**PRINCIPLE:** You cannot elect what does not exist.

“The decree to permit the Fall.”

**PRINCIPLE:** Condemnation must precede salvation.

“The decree to provide salvation for all mankind.”

**PRINCIPLE:** The doctrine of unlimited atonement.

“The decree to elect those who believe in Christ and leave in just condemnation all who do not believe.”

**PRINCIPLE:** God provides all men free will to accept or reject His grace offer of salvation through faith alone in Christ alone.

“The decree to apply salvation to those who believe in Christ.”

**PRINCIPLE:** Each individual must first choose God’s plan of salvation after which God decrees to elect that person to eternal life in His Heaven.

**“Believe on the Lord Jesus Christ and you shall be saved.”**

It is hoped that this brief presentation of the theology of Grace Doctrine Church will serve as an inspiration for those who hear it to pursue a comprehensive understanding of Jesus Christ, in Whom, according to Colossians 2:3, are hidden all the treasures of wisdom and knowledge. It is hoped that these 40 statements of our beliefs will at least encourage recognition of the unlimited depth of Biblical revelation. May a few be challenged to place knowledge of the Word of God as top priority in their lives. There is no problem in life that doctrine cannot solve. There is a Latin proverb that is pertinent, Vincit Omnia Veritas: “Doctrine Conquers All. Finally, and most importantly, may these lessons serve to define, illuminate and magnify our Lord and Savior Jesus Christ, bringing both honor and glory to His name.

