

EXPANDED DOCTRINAL STATEMENT

---

# CONDELL PARK BIBLE CHURCH

# CONTENTS

|                                       |    |
|---------------------------------------|----|
| 1. The Bible                          | 1  |
| 2. The Trinity                        | 2  |
| 3. The Father                         | 2  |
| 4. Jesus Christ                       | 3  |
| 5. The Holy Spirit                    | 4  |
| 6. Creation and Man's Fall            | 6  |
| 7. Satan                              | 7  |
| 8. Heaven and Hell                    | 7  |
| 9. Salvation - by Grace through Faith | 8  |
| 10. Sanctification                    | 8  |
| 11. Eternal Security                  | 9  |
| 12. The Church                        | 10 |
| 13. Good Works                        | 12 |
| 14. Separation                        | 12 |
| 15. Marriage                          | 13 |
| 16. Last Things                       | 14 |

# EXPANDED DOCTRINAL STATEMENT OF CONDELL PARK BIBLE CHURCH

## 1. THE BIBLE

We teach that the Holy Scriptures, composed of the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament, are the verbally inspired, God-breathed, Word and Revelation of God (1 Corinthians 2:7-14; 2 Peter 1:20-21; 2 Timothy 3:16).

The Bible is inerrant, infallible, sufficient, and eternal, and therefore the supreme and final authority in all matters of faith and practice (Psalm 19:7-11; 119:89; 2 Timothy 3:16-17; 2 Peter 1:16-21; Luke 24:13-28; John 16:12-16; Matthew 5:18; 24:35; John 10:35; 17:17; 1 Corinthians 2:13; Hebrews 4:12).

God has revealed His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in whole or in part (Matthew 5:18; 2 Timothy 3:16).

God has promised to preserve His Word forever. Though the miracle of divine inspiration is limited to the original autographs, the promise of God guarantees the providential preservation of a pure text to this day (Psalm 12:6-7, 119:152, 138:2; Isaiah 40:8; Matthew 5:17-18, 24:35).

The Word of God has been providentially preserved in the Hebrew "Masoretic Text" and the Greek "Textus Receptus." We use the King James Bible (Authorized Version) because it is a true, faithful and accurate translation of these providentially preserved Texts.

The Scriptures are to be interpreted literally, grammatically, historically, culturally and contextually. Such interpretation leads to a dispensational understanding of the Bible based on the progressive unfolding of the divine mysteries from God which result in distinguishable stewardships of God's truth (Hebrews 1:1-3; Ephesians 1:10; 1 Corinthians 10:32).

## 2. THE TRINITY

We teach that there is one God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an eternal Spirit existing in three distinct uncreated Persons - God the Father, God the Son, and God the Holy Spirit - yet One in essence and equal in every divine perfection and attribute (Matthew 3:13-17; 28:19; 2 Corinthians 13:14).

Each Person of the Trinity has His individual identity and separate responsibilities for the purposes of redemption, yet is perfectly united as three Persons in One, each equally deserving worship and obedience (1 John 5:1-8; John 16:7-18; Matthew 28:19; Genesis 1:26).

## 3. THE FATHER

We teach that God the Father, the first Person of the Trinity, is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36).

God's Fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all men (Malachi 2:10; 1 Corinthians 8:6; Acts 17:29), but as Saviour, He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). In His sovereignty, He continually upholds and governs all creation (1 Chronicles 29:11); yet, He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), holding man accountable as a moral, intelligent individual (1 Peter 1:17).

God graciously saves from sin all who come to Him through Jesus Christ. He adopts as His own all those who come to Him, and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

## 4. JESUS CHRIST

### **a) His Deity and Virgin Birth**

We teach the absolute deity and humanity of the Lord Jesus Christ, the second person of the Trinity. He is God's eternal Son Who was begotten of the Holy Spirit, born of the virgin Mary (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35), and is truly God and truly Man, one Person with two natures, divine and human, in indivisible oneness. He possesses the attributes of God including holiness (Luke 1:35), truth (John 14:6) and immutability (Hebrew 13:8). He performs work that only God can do including creating the world (John 1:3, Colossians 1:16), forgiving sins (Luke 5:21, 7:48) and judging the world (John 5:22-27). He receives worship that only God deserves (John 20:28; Revelation 5:12-14, 19:10). He demonstrates His equality with the Father (Matthew 16:16, John 8:58, 10:30). He was a perfect human being who never sinned, nor could He sin (Titus 1:2). When He became a man, humanity was added to His deity. He did not lose His attributes of deity, but instead voluntarily did not exercise them independently. He did not lose His glory, but simply laid aside the external manifestation of it while retaining an inner glory. In the incarnation of Christ, perfect humanity is united forever with undiminished deity (Matthew 1:18-25; John 1:1-14; 18; 1 Timothy 3:16; Isaiah 7:14; John 10:36-38; 14:9; Philippians 2:5-11).

The purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

### **b) His Blood Atonement**

We teach that the Lord Jesus Christ died as a substitutionary atonement for the sins of all men according to the Scriptures, and all who receive Him are justified on the grounds of faith in His shed blood (2 Corinthians 15:3; 5:21; Romans 3:21-26; Hebrews 2:9; 1 John 2:2).

Forgiveness of sin is only possible through the sinless blood of Christ (Romans 3:25; Ephesians 1:7; Colossians 1:14; Hebrews 9:22).

Jesus' death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

On the basis of the efficacy of the death and shed blood of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power and, in the future, the very presence of sin. Also on that basis he is regenerated, declared righteous, given eternal life, and adopted into the family of God (John 3:3, 7; 1 Peter 1:23; Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

The atoning work of Christ upon the cross is not limited in extent, but freely offered to all. His shed blood is sufficient for all sin and, therefore, “whosoever will” may believe and be saved “to the uttermost” (1 John 2:2; Hebrews 7:22-25; Revelation 22:17).

### **c) His Resurrection and Ascension**

We teach the physical, bodily resurrection of our Lord Jesus Christ from among the dead on “the third day” (Matthew 16:21; Luke 24:46; Acts 10:40; 1 Corinthians 15:4).

In the resurrection of Jesus Christ, God the Father confirmed the deity of His Son, and gave proof that God has accepted the atoning work of Christ on the cross. Jesus’ bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

Our justification is made sure by Jesus’ literal, physical resurrection from the dead. He is now ascended to the right hand of the Father where He mediates as our Advocate, High Priest and Intercessor (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

## **5. THE HOLY SPIRIT**

We teach that the Holy Spirit, the third person of the Trinity, is a divine Person, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13) and truthfulness (John 16:13). In all the divine attributes He is coequal with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17). He can do things that only God can do including creating the world (Genesis 1:1-2, Job 26:13, 33:4; Psalm 104:30), causing the virgin birth (Luke 1:35), sanctifying the Christian (1 Thessalonians 2:13) and raising the dead (Romans 8:11).

The Holy Spirit is the divine Teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21).

It is the work of the Holy Spirit to execute the divine will with relation to all mankind and the following are among His ministries: the restraining of evil in the world to the measure of the divine will (2 Thessalonians 2:7); the conviction of the world regarding sin, righteousness and judgment (John 16:7-11); the regeneration of all believers (John 3:6); the indwelling of those who are saved (Romans 8:9) and the continued filling for power, teaching and service of all among the saved who are truly yielded to Him (Ephesians 4:30; 5:18).

The Holy Spirit produces His fruit in the lives of all believers (Galatians 5:22-23; Colossians 1:10,12).

All regenerated people are baptized with the Holy Spirit into the body of Christ the moment they receive Christ as their Saviour (1 Corinthians 12:13; 10:32; Ephesians 2:13-18).

The Holy Spirit administers spiritual gifts to the church (1 Corinthians 12:4-11). The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

Some gifts of the Holy Spirit were temporary in duration (1 Corinthians 13:8). These gifts, being miraculous in nature, were prevalent in the church in the first century (Mark 16:17-18; Acts 2:1-4). They were foundational and transitional (1 Corinthians 13:8-11; Hebrews 2:3-4; Ephesians 2:20-22). These miraculous gifts have ceased, being no longer needed because the Canon of Scriptures is completed and the church has been divinely certified (1 Corinthians 13:10).

Speaking in tongues was never the common or necessary sign of the filling with, or baptism of the Spirit for believers (1 Corinthians 12:11,30, 13:8-12). The miraculous gift of healing has ceased. However, God, in accord with His own will, does hear and answer prayer for the sick and afflicted (James 5:14-16; 1 John 5:14-15).

## 6. CREATION AND MAN'S FALL

We teach that the Triune God created the entire universe in a time frame of six literal, twenty-four hour days (Gen 1:5; 8; 13; 19; 23; 31; Exodus 20:11).

Evolution, including so-called “theistic evolution” and the “gap theory”, is contradictory to the clear teaching of Scripture.

Man was created directly by God on day six of the creation week (Genesis 1:26-31) in God's image and likeness, free of sin and with a rational nature, intelligence, volition, self-determination and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this, accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

Originally, man freely chose to transgress the will of God, and thereby incurred sin, condemnation, physical and spiritual death (Genesis 3:1-7; Romans 5:12-19; Ephesians 2:1-3; James 1:15).

Sin is both universal and exceedingly sinful (Romans 3:23; 7:13). In Adam all have sinned and, therefore, are guilty before God by nature as well as by choice. Man is depraved in every part of his being and destitute of any moral good that merits God's favour or contributes to his salvation (Romans 6:23; Psalm 51:5; Ezekiel 18:4; Jeremiah 17:9; Ephesians 2:9; Titus 3:5; Romans 4:5-6; Isaiah 64:6-7).

There is no remission of sins apart from the shedding of the blood of the Son of God and man's repentance and faith (Luke 24:46-47; Romans 3:24-26; 6:23; Hebrews 9:22).



## 7. SATAN

We teach the personality of Satan, “that old serpent, called the Devil, .... which deceiveth the whole world.” He is actively opposing the cause of Christ on every hand, and is the arch enemy of every true believer (Isaiah 14:13-14; Matthew 4:1-11; Ephesians 6:11; Revelation 12:9-10).

In God’s own appointed time he will suffer ultimate defeat at the hands of the Lord Jesus, and will be tormented throughout eternity in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 12:9-10; 20:1-2, 7-10).

Satan’s warfare incorporates that which is flagrantly vile and evil as well as the deception of mixing error and truth (2 Corinthians 11:1-15; 1 Peter 5:8-9; John 8:44). He marshals a host of fallen angels that can also serve to deceive the unsuspecting by “transforming themselves into...apostles of Christ [and] ministers of righteousness...” (2 Corinthians 11:3-15). Therefore, every experience and teaching must be examined in light of the Word of God to determine its true source (Isaiah 8:20; 1 John 4:1).

## 8. HEAVEN AND HELL

We teach that Heaven is a real place of eternal blessedness prepared by God for those whose garments have been “made.... white” through faith in the shed “blood of the Lamb” (Revelation 7:14).

Hell is a real place of eternal suffering for those whose names are not written in the “Book of Life.” There is no intermediate state or Purgatory in which the unsaved can atone for his own sins (John 14:1-6; Revelation 7:13-17; 20:11-15; 21:22-27; 2 Corinthians 5:1-10; Luke 16:19-31).

## 9. SALVATION - BY GRACE THROUGH FAITH

We teach the salvation of sinners through Jesus Christ, the Son of God, Who is the only Saviour of men by virtue of His sinless blood which He shed when He died on the cross as a substitute for guilty sinners (John 3:16; 14:6; 1 Timothy 2:15, Romans 3:24-25).

Salvation is completely dependent on the grace of God, is a free gift of God that man cannot earn or merit in any way, and is appropriated by repentance towards God and faith in the person and cross work of our Lord and Saviour, Jesus Christ (Isaiah 53:4-6; Ephesians 2:8-10; Acts 20:21; John 1:12-13).

In salvation the believer is regenerated, baptized with the Spirit into union with Christ, justified (including the forgiveness of sin and restoration to favour with God through the merit or righteousness of Christ), adopted, sanctified and ultimately glorified (Romans 6:3-5; 8:15, 30; Hebrews 10:10,14; John 6:39).

God secures and guarantees the final salvation of every true believer. All believers, once saved, are kept by God's power and are secure in Christ forever (Ephesians 4:30; 2 Corinthians 5:17; 1 John 2:19; 1 Corinthians 15:2; Romans 8:31-39).

The adding of works, baptism, sacraments or any other condition placed upon man in order to obtain God's gift of salvation is "another gospel" that is under God's curse (Galatians 1:6-10; Romans 1:16; 1 Corinthians 15:1-4; Ephesians 2:8-9; Titus 3:5; John 5:24).

## 10. SANCTIFICATION

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and identified as a saint (1 Peter 2:9; Hebrews 3:1; 1 Thessalonians 5:27; Colossians 3:12; 1 Corinthians 1:2; 14:33; Ephesians 2:19).

Sanctification is presented in three senses in Scriptures. Every saved person:

- (1) has been positionally sanctified through the death of Christ (1 Corinthians 1:2, 30; 6:11; Acts 20:32);
- (2) is being progressively sanctified by the Word and the Holy Spirit (Romans 6:13; 8:12-13; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:10; 1 Peter 1:14-16; 1 John 3:5-9), God & man working together (2 Corinthians 7:1; John 17:17; Ephesians 5:26); and,
- (3) will be completely sanctified and glorified at the Rapture of the Church (Romans 8: 17, 30; 1 John 3:1-3; 1 Corinthians 15:52-53; Philippians 3:21).

Every saved person possesses two natures, with provisions made for victory of the spiritual nature over the carnal, fleshly, soulish nature through the power of the indwelling Holy Spirit. All claims to the total eradication of the old nature in this life are unscriptural (Galatians 5:17; Romans 7:22-8:2).

## 11. ETERNAL SECURITY

We teach the eternal security of all believers in our Lord Jesus Christ. Once a lost sinner has become a “new creature” in Christ, he can never lose that new relationship in the family of God which is based upon Christ’s imputed righteousness and not his own. The life that God imparts to the believing sinner is not “eternal life” if it can be terminated (2 Corinthians 5:14-21; John 10:25-29). Sin in the life of the believer affects his fellowship with the Father and not his sonship. All who are truly born of the Spirit and who continue in sin will be dealt with by the chastening hand of God (1 John 1:5-10; Hebrews 12:6-13; 1 Corinthians 3:11-15). All who are in Christ are “sealed unto the day of redemption” and will be ultimately glorified in heaven at the rapture of the church (Ephesians 4:30; 1 Thessalonians 4:15-17; 1 Corinthians 15:52-53).

It is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Scripture verses used supposedly to teach one can lose his salvation are speaking of loss of reward, not the loss of salvation or the right to be called a child of God (1 Corinthians 3:8-15; 2 John 8; Revelation 3:11; Romans 8:29-30; 1 Timothy 1:12; Ephesians 1:13-14; 4:30; Hebrews 4:1). We believe Hebrews 6:4-6 refers to unbelieving people who, when faithfully and repeatedly presented with the Gospel, turn away in rejection.

## 12. THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13; Galatians 3:28), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

The formation of the church, the body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the Rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

The church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32) and is a mystery not revealed until this age (Ephesians 3:1-6; 5:32).

The establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

The one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and church leadership, gifts, order, discipline and worship are all appointed under His guidance as found in the Scriptures. The Biblically designated officers serving under Christ and over the assembly are pastors-teachers (also called elders, bishops and overseers, Ephesians 4:11; Acts 20:28; 1 Timothy 3:1-2; Titus 1:5-7) and deacons, all of whom must meet Biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

### **a) Its Ordinances**

We teach that there are two ordinances of the church and that they are symbolical, not sacramental: Baptism and the Lord's Supper.

Baptism is the immersion of a believer in water and is properly called "believer's baptism" (Acts 2:41; 8:12; 36-38). It sets forth, in a beautiful way, our identification with Christ in His death, burial, and resurrection, and the resultant responsibility to "walk in the newness of life" (Romans 6:4). Baptism is a prerequisite to church membership (Acts 2:41).

The Lord's Supper is the commemoration of the Lord's death, observed on the Lord's day, until He comes. It is a reminder of our continual fellowship with Him, should be celebrated often and must be preceded by careful self-examination (Matthew 28:19-20; Acts 8:36-39; Romans 6:3-5; 1 Corinthians 11:23-32).

### **b) Its Purpose and Mission**

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction in the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the Gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

The church is to be missionary and evangelistic in spreading the Gospel. It is not the mission of the church to "bring in the Kingdom," to work for political or economic justice, to major on social improvement or to "Christianise" society. It is to represent Jesus in the world, preach the Gospel, practise good works, proclaim and maintain purity of doctrine and practice, and worship and serve the Lord in "spirit and truth" (Acts 2:41-47; 20:17-32; Matthew 28:16-20; Titus 2:14; Ephesians 4:11-16; 1 Corinthians 11:23-34; John 4:24).

Every Christian is called by God to share in the work of Christian service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

The church must cooperate with God as He accomplishes His purpose in the world. To that end God gives the church spiritual gifts. He gives gifted men for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives special spiritual gifts and abilities to each member of the body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

## 13. GOOD WORKS

We teach that faith proves itself by works, hence, all followers of the Lord Jesus Christ should practise good works, a “good work” being that which is done in obedience to the will of God as revealed in the Word of God (Matt 5:16; 1 Peter 2:12). Works will determine the reward or loss of reward at the Judgment Seat of Christ, before which every Christian will stand (2 Corinthians 5:10; 1 Corinthians 3:11-15).

Every believer must realise his responsibility before God to “maintain good works.” The Bible is the believer’s absolute Standard of faith and practice, his perfect Counsel. The Bible provides him with “all things that pertain unto life and godliness” (2 Peter 1:3-4). Therefore, the Bible, not any form of humanistic counseling, is the answer to all the issues of godly living (Ephesians 2:8-10; Titus 2:11-14; 3:1-11; 1 Thessalonians 5:23; 1 Corinthians 1:18-29; 3:8-15; 2 Corinthians 5:9-11; James 2:17-18).

## 14. SEPARATION

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

Out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God, and so as not to bring reproach upon our Lord and Saviour (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

All Christians are first to be separated wholly unto the Lord (2 Thessalonians 1:11-12; Hebrews 12:1-2), and as a necessary result, they must be:

- (1) Separated from worldly and sinful practices. Christians are to be holy, even as He is holy, and this desired behaviour will be diametrically opposed to the course of this present age (1 Peter 1:13-16; 1 Corinthians 6:19-20; Romans 12:1-2; 1 John 2:15-17).

- (2) Separated from apostasy and unbelief. A believer must not be “unequally yoked together with unbelievers,” thereby being identified with unbelief by association, whether in ministry, worship, or by joint religious activities (2 Corinthians 6:14-18; 1 Timothy 6:3-5; 2 Timothy 2:19-22; 3:1-5; Amos 3:3).
- (3) Separated from disobedient brethren and doctrinal compromise with respect to all ministry and service. A believer is identified with the doctrinal positions and practices of those with whom he is in fellowship, both before God and man. Separation from those who are not walking according to truth deters the leavening effect of compromise, and gives a faithful warning to the erring brother (Romans 16:17; 2 Thessalonians 3:6,14-15; 2 John 10-11; Galatians 2:9-11; 1 Corinthians 15:33; Matthew 18:15-18).

## 15. MARRIAGE

We teach that the only Biblically sanctioned marriage is the joining of one man and one woman for life, and that any sexual relationship outside the covenant of marriage is sinful (1 Corinthians 6:18; 7:2; 10:8; 1 Thessalonians 4:3; Galatians 5:19; Matthew 5:7-8; Romans 1:24-32).

Marriage is an inseparable union until death parts (Romans 7:2-3). Our Lord Himself teaches that “from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh” (Genesis 2:24; Matthew 19:4-6; Mark 10:6-9; I Corinthians 7:10; Ephesians 5:22-23).

Jesus also said “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.” Believers should not marry unbelievers, because this creates an unequal yoke (Luke 16:18; Mark 10:2-12; Romans 7:2-3; I Corinthians 7:15, 39; 2 Corinthians 6:14-15).

## 16. LAST THINGS

### **a) The Rapture of the Church**

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10).

### **b) The Tribulation Period**

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period constitutes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

### **c) The Second Coming and the Millennial Reign**

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for a thousand years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over all the nations of the earth (Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).

The millennial kingdom itself will be the fulfillment of God's covenant with Abraham (Genesis 12:1-3; 13:41-17; 15:1-21; 17:1-21; 26:2-5) and promises to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

At this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).



#### **d) The Judgment of the Lost**

We teach that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and city of Jerusalem (Revelation 20:9), at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be cast into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment.

This resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

#### **e) Eternity**

We teach that after the closing of the Millennium, the temporary release and ultimate destruction of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).



## ACKNOWLEDGEMENT

“I have read the Condell Park Bible Church Expanded Doctrinal Statement and agree to uphold these doctrines in the ministries where I serve.”

*Signed:* \_\_\_\_\_

*Date:* \_\_\_\_\_



SIGN AND SUBMIT

## ACKNOWLEDGEMENT

“I have read the Condell Park Bible Church Expanded Doctrinal Statement and agree to uphold these doctrines in the ministries where I serve.”

*Signed:* \_\_\_\_\_

*Date:* \_\_\_\_\_