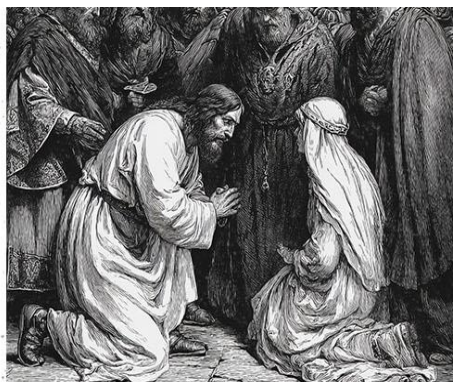
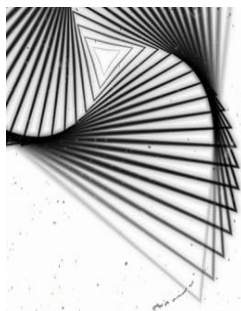
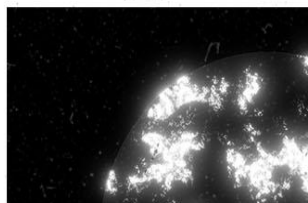
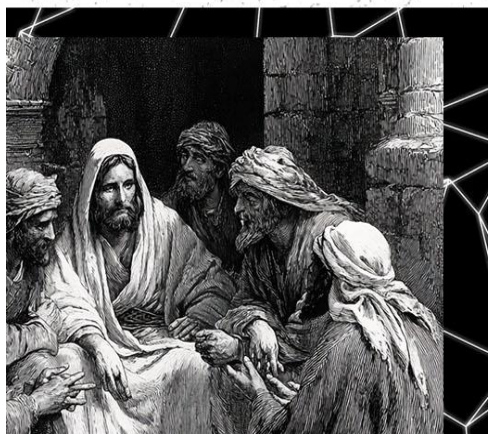




12

GOSPEL-CENTERED FOUNDATIONS

Wk 1



INTRODUCTION

...so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

Eph 4:14 ESV

The study of doctrine is often met with mixed feelings within any particular home group. Some members are excited to systematically study the topic and others can literally not think of anything they would less like to do. Often this latter response is due to past experiences that have left them feeling that the study of doctrine is boring and less relevant to their life than other topics.

This is unfortunate and likely stems from our cultural tendency to think of the study of doctrine (defined simply as “what we believe about a topic”) as mostly an intellectual pursuit detached from practical application. That is not the biblical view. The Bible very much links correct thinking about God to proper actions and behavior in life.

Doctrine informs any and every practical application.

This study is intended as only a very brief overview of certain aspects of a few important doctrines. It is in no way to be considered even a full basic overview of our beliefs here at Temple Bible Church (TBC for short). But it is a good starting place for discussions regarding the doctrines that we do address here and some key places where these doctrines come in conflict with the prevailing beliefs of the surrounding culture.

Since this is such a short study, there is much surrounding each doctrinal area that we will not be able to devote time to. The student is encouraged to seek out one of the many quality systematic treatments of the foundational doctrines that are available. A few

basic recommendations of resources of various lengths can be found below. This is not a complete list, but rather just a sampling of some of the most popular options from recent years to provide some direction. Any of these would serve as a great resource to accompany this series. Each of them cover a wide spectrum of doctrinal topics. At the end of each week's material there is a listing of resources more narrowly focused on just that week's topic.

We have also included TBC's official doctrinal statement in the appendix. This is provided as a reference for TBC's formal position both with regards to the doctrines addressed in this study as well as those that are beyond its scope. If you have any questions or concerns regarding any of the items in the doctrinal statement, please feel free to discuss with your home group leader or any staff or elder.

Recommended Full Length Systematic Theologies

- Erickson, Millard. *Christian Theology*, 3rd ed. (Baker, 2013).
- Frame, John. *Systematic Theology: An Introduction to Christian Belief* (P&R, 2013).
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*, 2nd ed. (Zondervan, 2020).

Recommended Intermediate Systematic Theologies

- Frame, John. *Concise Systematic Theology*, Rev. (P&R, 2023).
- Grudem, Wayne. *Bible Doctrine*, 2nd ed. (Zondervan, 2022).

Recommended Abbreviated Christian Doctrine Works

- Grudem, Wayne. *Christian Beliefs*, Rev. (Zondervan, 2022).
- Little, Paul. *Know What Your Believe*, 5th ed. (IVP, 2003).

The WORD of GOD

1

Your word is a lamp to walk by, and a light to illumine my path.

Psalm 119:105 (NET)

Intro Video

Check out the introduction video from Pastor Tim at:

www.templebiblechurch.org/studyfall25/

Overview

In this session, we will look at the doctrine of the Bible and particularly the idea of God's revelation of himself, the inspiration of the biblical text, and the authority of Scripture in our lives.

Warming Up

- Read Article II Section 1 from the TBC Constitution for our statement of belief regarding the Word of God.
- Have you seen a difference in how the Bible is viewed in the culture over the course of your lifetime? Explain.
- Was there anything in this week's sermon that you have questions about, or thought was particularly interesting?

Wk 1 Case Study

Your friend Tom grew up going to church but now attends very infrequently. One day when you mentioned you missed seeing him, Tom confides in you that he no longer believes that Christianity is the only way to God, if there even is a God. As he continues the conversation, you learn that one of the biggest factors is that he no longer thinks the Bible is trustworthy. He tells you that it is “obviously wrong about creation” and “its views on cultural issues like gender roles and homosexuality are hopelessly outdated”, so to him Christianity does not seem to be a good option in today’s world.

- How would you summarize the main issues you think Tom is grappling with?
- How do you respond to Tom? Are there questions that you would like to ask him?

Definitions:

Revelation – The act of revealing or unveiling that which is hidden or unknown. With regards to the Bible, it is the idea that Scripture is God’s self-revelation of himself, his will, and his plans because we could not know any of that without his revelation of it.

Inspiration – The word translated inspiration in the Bible is more appropriately “exhale” or “breathe out”. When applied to Scripture it is the idea that it is literally “breathed out” by God as its source.

Verbal, plenary inspiration – The idea that all of Scripture down to the very words used by the original authors, is inspired.

Inerrancy – This means literally “without error”. As a doctrine, it is the belief that because all of Scripture is inspired by God, the result is that everything the Bible teaches, asserts, or affirms is true.

Study & Discussion

- 1) The doctrine of the Word of God is important because the Bible is the foundation and source for all the other doctrines we will study as well. Two of the most important passages that give us insight into the nature of Scripture are below. Look each up and note what you learn in each.

John 17:17

2 Tim 3:16-17

2 Pet 1:19-21

- In what ways is the Bible like other books?
- In what ways is the Bible different from other books?
- What are some of the practical ramifications in our lives to the Bible being God's revelation of himself and his will?

2) As the revealed Word of God, the Bible has authority in the church and in the life of a believer.

- When you think of the word *authority*, what do you think of?
- What does it mean for the Bible to have authority in our life?
- What challenges do we face submitting to the Bible as the primary authority in our life?

3) What are some areas where the Christian view of the Word of God comes into conflict with the views of the world? How do you answer? Are there any points where you personally struggle with this doctrine?

For Deeper Reflection

- 1) How big of a priority do you think it would be for Satan to erode a believer's confidence in the Bible or keep him or her away from it? What strategies might he use? Do you see these strategies being effective in your life?
- 2) How does the time you spend on social media compare to the time you spend in the Word? Which one dominates more of you thinking over the course of a day?
- 3) In addition to the very helpful systematic theology resources mentioned in the introduction to this series, below are a few resources related to the topic in this section that are good resources for learning more.
 - Comfort, Philip et. al. *The Origin of the Bible*, Updated (Tyndale, 2012).
 - Lightfoot, Neil. *How We Got the Bible*, 3rd ed. (Baker, 2010).
 - Lutzer, Erwin. *Seven Reasons Why You Can Trust the Bible* (Moody, 2015).
 - Mounce, William. *Why I Trust the Bible* (Zondervan, 2021).

APPENDIX

TBC CONSTITUTION ARTICLE II: Doctrinal Statement

Section 1 — The Scriptures

We believe that all Scripture is given by inspiration of God, by which we understand that the whole Bible (the 66 books of the Old and New Testaments) is inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the Scripture in the original manuscripts. We believe that the whole Bible in the originals is without error. (2 Tim. 3:16; 2 Pet. 1:21)

Section 2 — The Godhead

We believe that there is only one God, but in the unity of the Godhead there are three eternal and coequal persons — the Father, the Son, and the Holy Spirit, known as the Trinity. These three are the same in essence having precisely the same nature, attributes and perfections, and are worthy of the same glory, confidence, and obedience. (Mat. 28:18-19; Mk. 12:29; Jn. 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)

Section 3 — God the Father

We believe that God the Father is the Creator of all things through Jesus Christ, and He continues to sustain and preserve all things. In His nature God the Father is completely holy, omnipotent, omniscient, omnipresent, eternal, just, loving, and good. He is totally sovereign in all things past, present, and future. As such, God, by His own choosing, elected a people for Himself. He sent His only Son as the atonement for our sin. He is the Father of His people and is their provider and disciplinarian. (Psa. 139:1-18; Mat. 3:1, 6:30-32; Acts 17:29; Gal. 3:26; Eph. 1:3-6; Col. 1:16; 1 Jn. 1:5)

Section 4 — God the Son

We believe that the Lord Jesus Christ, the Eternal Son of God, became wholly man without ceasing to be wholly God. He was conceived of the Holy Spirit and born of the virgin Mary in order that he might reveal God to man and redeem sinful man. We believe that He accomplished our redemption through His death on the cross as a substitutionary sacrifice. We believe that our salvation is guaranteed by His literal, physical resurrection from the dead. We believe that the Lord Jesus Christ is now in heaven, exalted at the right hand of God where, as High Priest, He is Intercessor and Advocate for all believers. (Lk. 1:35; Jn. 1:1, 14, 18; Rom. 3:24-26, 4:25; Heb. 1:3; 1 Jn. 2:1, 2)

Section 5 — God the Holy Spirit

We believe that God the Holy Spirit is that Person of the Trinity who restrains evil in the world and convicts men of sin, righteousness, and judgment. He also regenerates those who would receive Christ as Savior and baptizes them at the moment of salvation into the Body of Christ, which is the Church. He indwells them permanently and seals them unto the day of redemption. The Holy Spirit bestows upon the believer spiritual gifts and empowers those yielded to Him. The Holy spirit leads, instructs, and fills believers as they are yielded to Him and are steadfast in the study of the Scriptures and in prayer. In all these, it is the ministry of the Holy Spirit to give the glory to Jesus Christ. We believe that enabling gifts for service are bestowed according to God's own will upon all believers by the Holy Spirit to be exercised for the glory of God and the edification of the Church. These gifts are sovereignly bestowed by God in order to fulfill specific purposes in His program. We believe that, as a sign to unbelievers, the biblical gift of speaking in tongues was speaking in existing languages which the speaker had never learned and that it was never the common or necessary sign of the baptism or filling of the Spirit. We further believe that while God may choose to heal supernaturally, the healing of the temporal body is not assured by Christ's atoning work on the cross, and that the complete deliverance of the body from sickness awaits the consummation of our salvation in the resurrection. (Gen. 6:3; Jn. 3:8, 14:16-17, 16:7-11; Rom.

8:23; 1 Cor. 12:4-11, 27-21, 14:21-22; Eph. 4:7-13, 39, 5:18; 2 Thes. 2:7; Titus 3:5)

Section 6 — The Angels and Satan

We believe that angels are spiritual beings who were created in a sinless state. We believe that Satan, the Devil, is a fallen angel who, by his own choice, is an enemy of God, and introduced sin into the world. We believe that he tempted Adam and Eve to sin and rules as god of this world. Satan was judged guilty at the cross and will ultimately be cast into the lake of fire for eternity. (Gen. 3:1-19; Isa. 14:12-14; Heb. 2:13-14, 2:14; 2 Pet. 2:4; Rev. 7:12, 20:10)

Section 7 — The Creation and Fall of Man

We believe that man was originally created in the image and after the likeness of God, free from sin. He subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God, lost his spiritual life, and became dead in sins and corrupt in nature. These effects of sin have been transmitted to the entire human race, Jesus Christ accepted, and thus every person born into the world is alienated from the life of God and incapable of remedying his lost and depraved condition apart from divine grace. (Gen. 1:26, 2:17, 3:1-24, 6:5; Psalms 51:5; Rom. 3:10-19, 5:12-19; Eph. 2:1-3)

Section 8 — Salvation by Grace and Eternal Security

We believe that salvation, the gracious gift of God, is freely offered to all, but individually received by personal faith in the Lord Jesus Christ. His shed blood provides for the forgiveness of sin and satisfies all of God's righteous demands for our salvation. Salvation by grace through faith, of necessity, excludes all of man's attempts to procure salvation by good works of any kind, including baptism, partaking of the communion meal, or any other church ordinance. We believe that a Christian, also called a believer, is any person who has placed their faith solely and completely in the atoning work of the Lord Jesus Christ on the cross on their behalf, embracing the doctrine of salvation by grace. All the redeemed, having been born again, are retained in that state by the power of God and are, therefore, secure in

Christ forever, without interruption. The believer's assurance of salvation is based upon the declared Word of God and reassured by the Holy Spirit. (Jn. 3:16-18, 10:26-30; Rom. 3:24-26, 6:23, 8:1, 16, 38-39; Eph. 2:8-10; 1 Jn. 5:11-13)

Section 9 — Sanctification

We believe that having been justified once and for all through the death and resurrection of Christ, the believer is counted righteous before God, and in Christ is set apart unto God. However, since the believer remains in this world, influenced by the world, the flesh, and Satan, there is the need for progressive sanctification (spiritual growth) whereby the believer matures in grace by the power of the Holy Spirit. Ultimately, the child of God will be wholly sanctified when he is taken to be with Christ and becomes like Him. (Jn. 17:17; 2 Cor. 3:18; Eph. 5:25-26, 6:13-17; 1 Thes. 5:23; Heb. 10:10, 14; 2 Pet. 3:18; 1 Jn. 3:2-3)

Section 10 — The Church

We believe that the universal Church, the body and bride of Christ, is a spiritual organism comprised of all born again persons from Pentecost to the rapture and is distinct from Israel. Every individual believer is made a part of the Church at the moment of salvation. We believe that the local church is an assembly of born-again believers in Jesus Christ who are voluntarily joined together in submission to the spiritual leaders in one locality, and as such, Temple Bible Church is a local, visible manifestation of His global, invisible Body. We believe that God has established elders to oversee and govern the local church and charged them with guiding and protecting His flock. In addition, God has called all believers to be part of a local congregation and to submit to their local elders and be accountable to one another. (Mat. 16:16-18; Acts 2:42-47, 20:28; 1 Cor. 12:12-27; Eph. 4:3-10; 1 Thes. 5:12-13; 1 Tim. 3:1-13; Titus 1:5-11; Heb. 13:17; 1 Pet. 5:1-3)

Section 11 — The Ordinances

We believe that Christ instituted the ordinances of Baptism and the Lord's Supper to be observed by believers until He returns. We believe in baptism

by immersion for those who have professed faith in Jesus Christ. We believe that by water baptism a believer is publicly identified with our Savior in His death, burial, resurrection, and that it is not a condition of salvation. We believe that the Lord's Supper is a memorial of Christ's death by which He established the new covenant. The elements of the Lord's supper are symbols of His body and blood. After solemn self-examination, every believer has a right to celebrate the Lord's Supper. (Mat. 28:19,20; Lk. 22:7-20; Acts 2:41, 8:36-39; 1 Cor. 11:23-26; Jas. 3:23)

Section 12 — The Dispensations

We believe that the Scriptures recognize various dispensations as periods of time which demonstrate God's relationship with His people. Three of these dispensations are extensively revealed in the Scriptures: the past dispensation of Mosaic Law, the present dispensation of Grace (the Church Age), and the future dispensation of the Millennial Kingdom. In every age, salvation is the gift of God by grace which is received by faith and based upon the shed blood of Jesus Christ. (Gen. 12:1-5; 15:6; 1 Cor. 9:17; Eph. 1:10, 3:2-11; Col. 1:25; Heb. 11:6)

Section 13 — The Second Coming *(Revised 7/14/2004)*

We believe in the personal, imminent coming of the Lord Jesus Christ to receive to Himself all those, alive and dead, who belong to Him. This blessed hope is the rapture of the Church, for which all believers should be constantly looking. Scripture also teaches that a period of great tribulation is coming. This time will end with the Lord Jesus Christ and His saints establishing His millennial kingdom on the earth. (1 Thes. 4:13-18; 2 Thes. 1:7-9; Titus 2:11-14; Rev. 20: 11-15)

Section 14 — The Eternal State

We believe that at death the souls of believers pass immediately into the presence of Jesus Christ. When Christ returns for the Church they will be reunited with their glorified bodies and associated with Him forever in glory. At death, the souls of unbelievers pass immediately into conscious torment in Hades. At the close of the millennium they will be reunited with their bodies, judged before the great white throne, then cast into the lake of fire,

not to be destroyed but to be punished with everlasting separation from the presence of the Lord. (Lk. 16:19-26; 2 Cor. 5:8; Phil. 1:23; 2 Thes. 1:7-9; Rev. 20:11-15)

Section 15 — Personal Holiness

We believe that all the earth is the Lord's, that it is good, and that nothing is to be rejected if it is received with gratitude. All things are lawful but not all things are profitable. In this, the Christian is free yet bound to live a life pleasing to God, striving to conform to His will. We believe that it is not for believers to seek to dictate standards to others in those areas of life for which Scriptural precepts or principles are not clearly given. In all such matters of conduct and conscience, we believe the Christian is to be responsible to God. Consequently, as Christians, we are to maintain harmony with fellow believers and are to bear one another's burdens, doing so in love, responding not only in word, but in deed and in truth. In all these things we are to maintain a good reputation before the world for the sake of the Gospel. (Romans 14:3-22; 1 Cor. 8:10, 23-33, 9:19; 1 Tim. 4:4; 1 Pet. 2:5, 9; Heb. 2:17; 1 Jn. 3:11-24)

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