

Antioch Theology & Statement of Faith

Within this document the elders of Antioch have written out Antioch's basic orthodoxy contained within the sections (1) Biblical Theology, (2) Gospel Theology, (3) & Statement of Faith. Any points of disagreement, interpretation, or suggested changes are at the discretion of the Elders.

Biblical Theology

The Rebellion of Humanity

Humanity turned away from God which resulted in separation for God, spiritual death, and physical death.

God had always existed outside of the time-space universe as a self-sustaining and triune being. God the Father, God the Son, and God the Spirit have always been in a perfect and loving relationship with one another. God decided to create angels in order to carry out His will and increase His renown. One of the angels God created became conceited and wanted to be like God. Intolerant of evil and in step with His character, God cast Satan and other rebellious angels out of God's dwelling (Isa. 14:12; Ezek. 28:13-19). God created mankind to be His image-bearers, caretakers, and stewards of the earth (Gen. 1:26-31). This was the first commission. Adam and Eve were told to have children, rule over the created order, and care for their places of their dwelling. Satan eventually convinced Adam and Eve to eat of the forbidden fruit and as a consequence the knowledge of good and evil, enmity between God and humanity, spiritual death, and physical death entered into the created order (Gen 3; Rom. 5:12-14).

God's Redemptive Plan

In order to save humanity and restore all things, God chose Israel to rescue the world on God's behalf.

From that point until the present day, God has been actively setting the cosmos to right again—to its pre-fallen state. The first person that was called to this mission was Abraham. He was promised by God that he would make a great nation, would have a great name, and would be directly blessed by God so that all the nations of the world could experience that blessing (Gen 12:2-3). This is the advent of world-missions. God made Abraham into a great nation of twelve tribes in order that the world might know the one true God and experience his blessing, as Adam and Eve did in the garden. The Law was given through the prophet Moses to show the standard of fidelity one must have toward the Lord God. The law was also given to offer a temporary appeasement of human sin through animal sacrifice, in order that Israel might commune and remain blessed by God (Lev. 17:11). Ultimately, God's people did not remain faithful to their Lord and as a result, God's cursing was upon them (Deut 28).

God's Ultimate Solution

Israel failed and God sent his only Son into the world to live, die, and resurrect to restore all things.

Throughout the entire Old Testament narrative various prophets spoke of someone in the future that would be a great man of the Lord. Isaiah wrote of a child that would be called wonderful counselor, mighty God, everlasting father, and prince of peace (Isa. 9:6) This child would be greater than Moses (Deut. 18:15-19) and establish an everlasting kingdom (2 Sam. 7:12-16) from the throne of David (Isa. 9:7; Amos 9:13-15). From this throne all the nations of the world would be under his rule and would serve him (Dan. 7:13-14). Isaiah also wrote about a man that would carry the sorrows of mankind, bear the transgressions of humanity, and be led to the slaughter (Isa. 53:4-7). This coming man was to be a tremendous blessing to the entire world.

Jesus was the culmination of all these prophecies. He came as the Father's messenger in order to live and die on behalf of humanity. He also came in order to establish His rule and kingdom on earth as it is in heaven (Matt. 6:10). Jesus' kingship was displayed by healing people (Matt 11:5-6), casting out evil spirits (Mk. 5:1-20), forgiving people of their sin (Mk. 2:1-7), reaching out to the marginalized (Lk. 14:12-14), and by teaching his followers the fullest meaning of the Mosaic Law (Matt 5:17-48). Jesus gathered together a group of young Jewish men and displayed how they ought to be missionaries. After Jesus resurrected, he received "all authority under heaven" (Matt. 28:18) to spread his message to "the end of the earth" (Acts 1:8) by the power of the Holy Spirit (Jn. 16:5-14). Jesus came in order to make possible God's promise to Abraham that through his family, all the nations of the world would be blessed. This is the narrative that serves as a foundation for Christian world-missions.

Gospel Theology

In pursuit of His glory and in step with his loving nature (Jn. 4:8,16); the pre-existent, all-knowing, all-powerful, and triune God created humans in His image (Gen. 1:26-27). God's image bearers began to live outside of their original design thereby separating themselves from a perfectly holy God (Gen 3). For His glory (Jn. 17:1-5) and out of compassion for his beloved creation (Rom. 5:8), God sent His Son to live the life that no human could live (Rom. 8:4) and die the death that every human deserved to die. In accordance with His Father's desire (Jn 3:16), Jesus was tortured to death (Lk. 23:26-49) in order to be a substitutionary sacrifice (Heb. 10:1-18) for the remittance of human sin (Col. 1:14). The spilling of Jesus' blood (Col. 1:20), His death (Matt. 27:50), and eventual bodily resurrection (Matt. 28:1-10) abolished the enmity that was between humanity and God the Father (Heb. 10:19). In response to Jesus' humility (Phil. 2:6-7) and obedience to God (Eph. 5:2), the Father crowned His Son king of kings and lord over all creation (Phil. 2:9-11; 1 Tim. 6:15). Anyone that places their trust/faith in King Jesus for the forgiveness of sins will be born-again (1 Pet. 1:3), receive God's Spirit (Acts 1:8; Eph. 1:13), become a member of King Jesus' Church (Col. 1:18), be saved from their sins (Rom. 10:9), forever experience God's love and acceptance (Rom 8:37-39), and will live forever under Jesus' perfect reign in the new heavens and new earth (2 Pet. 3:13; Rev. 21:1). These are the core theological truths that King Jesus has commissioned (Matt. 28:19-20) his followers to spread to "the end of the earth" (Acts 1:8). This is the core biblical message that missionaries are called to take into the entire world.

Statement of Faith

God

1. We believe in one God (Dt. 6:4; Mk. 12:29), Creator of all things (Gen. 1:1; Ps. 33:6; Jn. 1:3; Col. 1:15-17; Heb. 11:3), holy (Ex. 15:11; Isa. 6:3; 57:15), infinitely perfect (Dt. 32:4; Job 1:7-10; Ps. 18:30; 50:2; 90:2; 145:3; Matt. 5:48), and eternally existing (Ps. 33:11; 102:25-27; 115:3; Dan. 4:34-35; Jn. 5:26; Acts 17:24-25) in a loving unity (Jn. 3:35; 17:24; 1 Jn. 4:8,16) of three equally divine Persons (Jn. 17:11; Matt. 3:16-17; 28:19; 2 Cor. 13:14; 1 Pet. 1:2): the Father (Dt. 32:6; Mt. 6:6; Rom. 8:15; 1 Cor. 8:6), the Son (Matt.3:17; Jn. 1:14; 3:16; Gal. 4:4; Heb. 1:5), and the Holy Spirit (Jn. 14:16, 17, 26; 15:26; 16:7-15; Rom. 8:9, 26; Gal. 4:6). Having limitless knowledge (Ps. 139:1-16; 147:5; Isa. 46:10; Jn. 21:17) and sovereign power (Jer. 32:17; Eph. 1:11; Rm. 8:28; 2 Cor. 6:18; Eph. 3:20; Rev. 1:8), God has graciously purposed from eternity to redeem a people for Himself (1 Cor. 2:7; Eph. 1:11; 3:10,11; 2 Tim. 1:9; Tit. 1:2; 1 Pet. 1:20; Rev. 13:8) and to make all things new (Matt. 19:28; Acts 3:21; Rom. 8:19-21; Rev. 21,22) for His own glory (Ps. 19:1-2; Isa. 43:7; Jer. 13:11; Col. 1:15-23; Rev. 4:11; 5:9- 14).

The Bible

2. We believe that God has spoken in the Scriptures (Matt. 1:22; 4:4; 19:4,5; Heb. 1:1- 2), both Old and New Testaments (2 Pet. 3:15,16), through the words of human authors (Lk. 1:1-4). As the verbally inspired Word of God (2 Tim. 3:16; 2 Pet. 1:20,21), the Bible is without error in the original writings (Num. 23:19; 2 Sam. 7:28; Prov. 30:5; Ps. 119:96, 160; Matt. 5:18; Jn. 10:35; 17:17; Tit. 1:1,2), the complete revelation of His will for salvation (Lk. 16:29-31; Gal. 1:8,9; 2 Tim. 3:15), and the ultimate authority by which every realm of human knowledge and endeavor should be judged (Jn. 17:17; 1 Tim. 3:15-17; 1 Pet. 1:23; Ps. 119:44,45,165). Therefore, it is to be believed in all that it teaches (Matt. 22:29; Rom. 15:4; 2 Tim. 3:16), obeyed in all that it requires (Matt. 28:20; 2 Thess. 3:14; 1 Jn. 2:5), and trusted in all that it promises (Rom. 1:2; 4:21; Heb. 10:23; 2 Pet. 1:4; 3:13).

The Human Condition

We believe that God created Adam and Eve in His image (Gen. 1:26-27; 5:1; 9:6; 1 Cor. 11:7; Col. 3:10; Jms. 3:9), but they sinned when tempted by Satan (Gen. 3:1-6; Jn. 8:44; Rom. 5:12-14; 16:20; 2 Cor. 11:3; 1 Tim. 2:13-14). In union with Adam (Job 14:4; Ps. 51:5; Jn. 3:6; Rom. 3:12; 5:12-14; 1 Cor. 15:22a; 1 Jn. 1:8), human beings are sinners by nature and by choice (Gen. 6:5; Jer. 17:9; Isa. 6:5; Rom. 5:15; 8:5-8; Eph. 2:1-2; 4:17-19), alienated from God (Rom. 5:10), and under His wrath (Rom. 1:18; 2:5; 3:9-19; 3:23; Eph. 2:3). Only through God's saving work in Jesus Christ (Act 4:12; 1 Tim. 2:5) can we be rescued (1 Thess. 1:10), reconciled (Rom. 5:1,2,10; Col. 1:20) and renewed (Rom. 8:29; 2 Cor. 3:18; Eph. 4:24; Phil. 3:21; 1 Jn. 3:2).

Jesus Christ

We believe that Jesus Christ (Matt. 1:21; 16:18) is God incarnate (Jn. 1:14, 18; 1 Jn. 4:2), fully God (Isa. 9:6; Jer. 23:6; Jn. 1:1; 20:28; Rom. 9:5; Col. 2:9) and fully man (Matt. 4:2; Lk. 2:40, 52; Jn. 11:35; Heb. 5:7-8; 1 Jn. 1:1-3), one Person in two natures (Jn. 3:13; 10:30; 17:5). Jesus—Israel's promised Messiah (Gen. 3:14-20; 12:1-3; 49:8-12; 2 Sam. 7:11b-16; Matt. 1:1, 17; Lk. 4:16-22; 24:25-27; Jn. 1:41; 4:25-26; Acts 2:36; 13:23,32; Rom. 1:2-3; 2 Tim. 2:8,9)—was conceived through the Holy Spirit (Matt. 1:18; Lk. 1:34,35) and born of the virgin Mary (Isa. 7:14; Matt. 1:20; Lk. 1:34,35). He lived a sinless life (Rom. 5:19; Gal. 4:4,5; Matt. 3:15; Phil. 2:7,8; Heb. 4:15), was crucified under Pontius Pilate (Dt. 21:23; Ps. 16:10; Matt. 27:26; Mk. 15:15; Lk. 23:16; Jn. 19:16; Acts 2:27, 37), arose bodily from the dead (Matt. 28:1-10; Mk. 16:1-8; Lk. 24:39; Rom. 4:25; 1 Cor. 15:20, 44-45; Col. 1:18; Rev. 1:5), ascended into heaven (Lk. 24:51; Acts 1:6-11; Eph. 1:20; 4:8-10; 1 Tim. 3:16) and sits at the right hand of God the Father (Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 1 Pet. 3:22) as our High Priest (Heb. 2:17; 3:1; 4:14; 6:20; 8:1) and Advocate (Rom. 8: 34; Heb. 7:25; 9:24; 1 Jn. 2:1).

The Work of Christ

5. We believe that Jesus Christ, as our representative (Gen. 2:15-17; Matt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13; Rom. 5:18-19; 1 Cor. 1:30; 15:45, 47; Phil. 3:9) and substitute (Mk. 10:45; Heb. 2:16-17; 1 Pet. 2:24; 3:18), shed His blood on the cross (Lev. 17:11; Mt. 26:28; Heb. 9:14, 22; 10:19; 1 Pet. 1:18-19; Rev. 12:10-11) as the perfect, all-sufficient sacrifice (1 Cor. 5:7; Heb. 9:23-24, 26, 28; 10:1; 13:11, 12) for our sins (Isa. 53:5-7, 12; Jn. 1:29; Rom. 3:21-26; 2 Cor. 5:21; Gal. 3:13; 1 Jn. 3:5). His atoning death (Rom. 3:25; Heb. 2:17; 1 Jn. 2:2; 4:10) and victorious resurrection (Col. 1:13; 2:13-15; Heb. 2:14-15) constitute the only ground for salvation (Rom. 4:25; 6:4, 11, 14; 1 Cor. 6:14; 15:20; 2 Cor. 4:14; Eph. 1:19-20; 2:5-6; 1 Pet. 1:3).

The Holy Spirit

6. We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ (Jn. 16:14). He convicts the world of its guilt (Jn. 16:8; 1 Cor. 2:14). He regenerates sinners (Ezek. 36:25-27; Jn. 3:3, 5; 1 Cor. 12:3; 2 Cor. 5:17; Eph. 2:5; Col. 2:13; 1 Thess. 1:4-5; 2 Thess. 2:13; Tit. 3:5; Jms. 1:18; 1 Pet. 1:3), and in Him they are baptized (Mk. 21:8; Acts 1:5; 1 Cor. 12:13) into union with Christ (Rom. 3:24; 5:15-21; 12:5; 1 Cor. 1:2; 5:19; 15:22b; 2 Cor. 5:17; Gal. 1:22; 2:17; 3:28; Eph. 1:4; 2:12; 3:6; 4:32; 2 Tim. 2:10; 1 Thess. 4:16) and adopted as heirs (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5; Tit. 3:7) in the family of God (Matt. 12:49-50; 2 Cor. 6:18; Eph. 3:14; 1 Jn. 3:14-18). He also indwells (Jn. 14:17; Rom. 8:11; 1 Cor. 3:16), illuminates (1 Cor. 2:2; 2 Cor. 4:4-15; Eph. 1:17-19; Phil. 1:9-11), guides (Jn. 16:13; Acts 15:28; Rom. 8:4, 14; Gal. 5:16, 18), equips (Rom. 12:4-8; 1 Cor. 12:4-10; Eph. 4:7-11; 1 Pet. 4:10-11), seals (Eph. 1:13; 2 Cor. 1:22), gives gifts (1 Cor. 12:4-11) and empowers (Acts 1:8; 10:38; Rom. 15:13; 1 Cor. 12:11; Eph. 3:16; 2 Tim. 1:7) believers for Christ-like living and service (Acts 6:8; Rom. 8:4-6, 12-16; 2 Cor. 13:14; Gal. 3:3, 5; 5:22-23, 25; Eph. 2:22; 4:3; Phil. 2:1-2).

The Church

7. We believe that the true church (Matt. 16:18; 1 Cor. 12:28; Eph. 4:4-6; 5:25; Heb. 12:28) comprises all who have been justified by God's grace through faith alone in Christ alone (Ps. 103:12; Isa. 44:22; Jn. 3:16; Acts 16:31; Rom. 3:20-28; 4:3; 5:1, 21; 8:1, 30, 33-34; 10:4, 9; 2 Cor. 5:21; Gal. 2:16; Eph. 2:8-9; Phil. 3:9; Tit. 3:7; Heb. 10:14). They are united by the Holy Spirit in the body of Christ (1 Cor. 12:12-27), of which He is the Head (Eph. 1:22-23; 4:15-16; Col. 1:18; 2:19). The true church is manifest in local churches (Acts 9:31; 20:28-30; Rom. 16:5; 1 Cor. 1:2; 16:19; 2 Cor. 1:1; 1 Thess. 1:1; Philem. 1-2), whose membership should be composed only of believers (Matt. 18:15-20; Acts 2:41, 47; 14:23; 20:7; 1 Cor. 1:2, 9; 11:20; 12:13; 14:40; 16:1-2; 1 Tim. 3:1-13; 5:9; Tit. 1:5-9; Heb. 10:25). The Lord Jesus mandated two ordinances, baptism (Matt. 28:18-20; Rom. 6:3-4; Col. 2:12) and the Lord's Supper (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:15-20; 1 Cor. 11:23-26), which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer (Jn. 6:55-56; Acts 2:38; 8:39; 16:34; 1 Cor. 10:16; 11:29-30; Col. 2:12).

Christian Living

We believe that God's justifying grace must not be separated from His sanctifying power and purpose (Matt. 7:17-18; 12:33, 35; Heb. 11:6; Eph. 2:10; 1 Cor. 10:31; Col. 3:17, 23; 2 Thess. 2:13; 5:23; 2 Cor. 5:17; 1 Jn. 2:29; 3:9; 5:18; 2 Cor. 3:18; Tit. 3:5; 1 Cor. 6:11; Rom. 6:11, 14; 1 Pet. 1:15; Phil. 2:12-13; Heb. 12:1, 14; Rom. 6; 2 Tim. 1:9; Js. 2:17; 1 Pet. 2:24; 2 Pet. 1:3-11). God commands us to love Him supremely and others sacrificially (Dt. 6:5; Lev. 19:18; Matt. 22:37-39; Mk. 12:30; Lk. 10:27) and to live out our faith with care for one another (Rom. 12:10; 14:13; 15:7, 14; Gal. 5:26; Eph. 4:32; 1 Thess. 3:12; 5:11, 15; Heb. 10:24-25; 1 Pet. 4:9), compassion toward the poor (Dt. 15:11; Psa. 82:3,4; Psa. 140:12; Prov. 14:21,31; 19:17; 22:9,16,22,23; 28:8; 29:7; 31:8,9; Jer. 22:16; Gal. 2:10; Js. 1:27) and justice for the oppressed (Ex. 23:6; Lev. 19:15; Psa. 82:3,4; 140:12; Prov. 29:7; 31:9; Isa. 1:17; Jer. 9:24; Mic. 6:8; Zech. 7:9,10; Matt. 23:23; Luke 4:18). With God's Word, the Spirit's power, and fervent prayer in Christ's name (Eph. 6:10-18), we (Heb. 3:13; 10:25), are to combat the spiritual forces of evil (2 Cor. 10:3-5; Eph. 6:11, 12; 2 Tim.

4:7; 1 Jn. 5:3-4). In obedience to Christ's commission, we are to make disciples among all people (Matt. 28:19; Jn. 20:21; Rev. 7:9), always bearing witness to the gospel (Acts 1:8) in word and deed (Matt. 5:13-16).

Christ's Return

9. We believe in the personal, bodily, Premillennial (Matt. 24:30; 26:64; Acts 1:11; Rev. 1:7) return of our Lord Jesus Christ (Matt. 25:31; Tit. 2:13; 2 Thess. 1:6-8; Rev. 19:11-21). The coming of Christ, at a time known only to God (Matt. 24:36; Mk. 13:32), requires constant expectancy (Matt. 24:42-51; Rom. 13:11-14; 1 Thess. 5:1-11; Js. 5:8,9; 2 Pet. 3:10-14; Rev. 3:3) and, as our blessed hope (Tit. 2:13), motivates the believer to godly living, sacrificial service and energetic mission (2 Thess. 1:6-8; 2 Tim. 4:8; Tit. 2:14; Heb. 9:28; 1 Jn. 3:2-3; 2 Pet. 3:10-14).

Response and Eternal Destiny

10. We believe that God commands everyone everywhere (Acts 17:30; 20:20) to believe the gospel (Mk. 1:15; Jn. 6:29; 8:24; 11:26; 14:1; 20:31; Acts 16:31; Rom. 3:22; 10:14; Gal. 3:22; 1 Tim. 1:16; 1 Pet. 1:8; 1 Jn. 3:23) by turning to Him in repentance (Isa. 55:6-7; Lk. 24:47; Acts 2:37-38; 3:19; 14:15; 17:30; 20:21; 26:17,18; Rom. 2:4; 2 Cor. 7:9-10) and receiving the Lord Jesus Christ (Jn. 1:12). We believe that God will raise the dead bodily (Isa. 26:19; Dan. 12:2; 1 Cor. 15; 1 Thess. 4:13-18; Rev. 20:13) and judge the world (Ecc. 12:14; Matt. 12:36; 26:31-32; Acts 17:31; Rom. 14:10; 2 Cor. 5:10; 2 Tim. 4:1; Rev. 20:12), assigning the unbeliever to condemnation and eternal conscious punishment (Matt. 25:46; Lk. 16:26; 2 Thess. 1:9; Rev. 14:11; 21:6,8; 22:14,15), and the believer to eternal blessedness and joy with the Lord (Matt. 25:34, 46; Jn. 14:2; Rev. 21:1-3), in the new heaven and the new earth (Isa. 65:17; 66:22; Rom. 8:19-21; Heb. 12:26,27; 2 Pet. 3:13; Rev. 21:1; 22:3), to the praise of His glorious grace (Eph. 1:6, 12). Amen.