

Theological Doctrines and Supporting Scriptures

1. Doctrine of the Trinity

Scriptures supporting the concept of God as one in essence and three in persons—Father, Son, and Holy Spirit.

- Deuteronomy 6:4: One divine essence; there is one God.
- Isaiah 43:10-11: Only beings with the one divine essence are God.
- 1 Timothy 2:5: One divine essence (cross-referenced with Justification by Faith and God's Mercy, Universal Atonement).
- Galatians 3:20: One divine essence (cross-referenced with Justification by Faith and God's Mercy).
- 1 Corinthians 8:6: The Father has the one divine essence.
- Ephesians 1:3: The Father has the one divine essence (cross-referenced with Predestination).
- John 1:1: The Son has the one divine essence.
- John 10:30: The Son has the one divine essence.
- Colossians 2:9: The Son has the one divine essence (cross-referenced with Divine Representations).
- John 20:28: The Son has the one divine essence.
- Acts 5:3-4: The Holy Spirit has the one divine essence.
- 1 Corinthians 2:10-11: The Holy Spirit has the one divine essence (cross-referenced with Man's Inability to Come to God).
- Matthew 3:16-17: The Father, Son, and Holy Spirit are mutually distinct persons.
- John 14:16-17: The Father, Son, and Holy Spirit are mutually distinct persons.
- John 15:26: The Father, Son, and Holy Spirit are mutually distinct persons.
- Matthew 28:19: God is one in essence and three in persons—Father, Son, and Holy Spirit.
- 2 Corinthians 13:14: God is one in essence and three in persons—Father, Son, and Holy Spirit.

Conclusion: All and only beings that have the one divine essence are God. There is exactly one divine essence. The Father, the Son, and the Holy Spirit each have the one divine essence and are mutually distinct persons. Therefore, God is one in essence and three in persons—Father, Son, and Holy Spirit.

2. Universal Atonement

Scriptures emphasizing that Christ's atonement extends to all people, the whole world, and the ungodly, supporting the Lutheran doctrine of universal atonement over limited atonement.

- Isaiah 53:6: The Lord laid on Christ the iniquity of us all.
- Isaiah 53:8, 11: Christ was stricken for the transgressions of God's people, bearing their iniquities.
- Matthew 1:20-21: Jesus will save His people from their sins.
- Matthew 20:27-28: Christ gave His life as a ransom for many.
- Matthew 26:28: Christ's blood of the new covenant is shed for many for the remission of sins (cf.

Mark 14:24, Luke 22:17-20; cross-referenced with The Lord's Supper).

- John 1:29: Christ, the Lamb of God, takes away the sin of the world.
- John 3:14-17: God so loved the world that He gave His Son, that whoever believes may have eternal life, sent to save the world.
- John 10:1-16, 24-30: Christ, the good shepherd, lays down His life for the sheep, including other sheep not of this fold.
- John 12:30-33: Christ, lifted up, will draw all peoples to Himself through His death on the cross.
- John 17:6-24: Christ prays for those given to Him and those who will believe, that the world may believe (John 17:12 references the son of perdition; cross-referenced with Forfeiture of Salvation/Perseverance).
- Acts 20:28-29: Christ purchased the church with His blood.
- Romans 5:6-8: Christ died for the ungodly, demonstrating God's love for sinners.
- Romans 5:15-19: Through one man's offense, death came to all; through Christ's righteous act, the free gift of justification came to all men.
- Romans 8:31-34: God delivered His Son for us all; Christ makes intercession for us.
- 1 Corinthians 15:20-22: As in Adam all die, in Christ all shall be made alive.
- 2 Corinthians 5:14-15: One died for all, so all died, that those who live should live for Him.
- 2 Corinthians 5:17-19: God in Christ reconciled the world to Himself, not imputing their trespasses (cross-referenced with Confession and Absolution).
- Galatians 1:3-4: Christ gave Himself for our sins to deliver us.
- Galatians 2:20: Christ loved me and gave Himself for me.
- Ephesians 5:25-27: Christ loved the church and gave Himself for her, to sanctify and cleanse her (cross-referenced with Baptismal Regeneration).
- Colossians 1:19-20: Christ reconciles all things to Himself through the blood of His cross.
- 1 Timothy 2:3-6: Christ gave Himself a ransom for all, as God desires all men to be saved (cross-referenced with God's Desire for All to Be Saved).
- 1 Timothy 4:9-11: God is the Savior of all men, especially of those who believe.
- Titus 2:11-14: The grace of God that brings salvation has appeared to all men.
- Hebrews 2:8-9: Christ tasted death for everyone by the grace of God.
- Hebrews 9:28: Christ was offered to bear the sins of many.
- 2 Peter 2:1-3: False teachers, whom the Lord bought, bring destruction upon themselves (cross-referenced with Forfeiture of Salvation/Perseverance).
- 1 John 2:1-2: Christ is the propitiation for our sins and for the whole world.
- 1 John 4:12-16: The Father sent the Son as Savior of the world.

Conclusion: These passages affirm that Christ's atonement is universal, extending to all people, the world, and the ungodly, not limited to the elect. While some passages emphasize atonement for the church or "many," they do not preclude a universal scope, especially given explicit statements of Christ's death for all (cross-referenced with God's Desire for All to Be Saved, Resistible Grace, Man Causes His Own Reprobation, The Lord's Supper).

3. God's Desire for All to Be Saved

Scriptures emphasizing God's universal desire for all to be saved and come to repentance, supporting the Lutheran view of universal atonement.

- Ezekiel 33:11: God takes no pleasure in the death of the wicked, urging them to turn and live.
- Luke 19:41: Christ weeps over Jerusalem, indicating His grief over their rejection (cross-referenced with Resistible Grace).
- 1 Timothy 2:3-4: God desires all men to be saved and come to the knowledge of the truth (cross-referenced with Universal Atonement).
- 2 Peter 3:9: God is not willing that any should perish but that all should come to repentance (cross-referenced with Universal Atonement).
- Romans 11:32: God has committed all to disobedience to have mercy on all (cross-referenced with Election, Universal Atonement).

Conclusion: God's universal desire for salvation underscores His mercy and intent to save all, though human resistance can thwart this will (cross-referenced with Resistible Grace, Forfeiture of Salvation/Perseverance, Universal Atonement).

4. Justification by Faith and God's Mercy

Scriptures emphasizing justification by faith, God's mercy, and the imperfection of human works.

- Psalm 130:3: Imperfection of human works.
- Psalm 143:2: Imperfection of human works.
- Isaiah 64:6: Imperfection of human works.
- Luke 17:20: God's law does not merit salvation.
- Romans 3:24: Justification by God's mercy and Christ's merit.
- Romans 3:28: Justification by faith.
- Romans 4:5: Justification by faith.
- Romans 5:9-10, 19: Justification by Christ's merit.
- Romans 7:18-19, 21, 25: Imperfection of human works.
- 1 Corinthians 4:4: God's law does not merit salvation.
- Galatians 2:16: Justification by faith.
- Galatians 3:11: God's law does not merit salvation.
- Ephesians 2:4, 8: Justification by God's mercy and faith (cross-referenced with Man's Inability to Come to God, Baptismal Regeneration).
- Philippians 3:9, 12: Imperfection of human works (cross-referenced with Forfeiture of Salvation/Perseverance).
- Titus 3:4: Justification by God's mercy.
- 1 John 1:9-10: Imperfection of human works (cross-referenced with Confession and Absolution).

Conclusion: Justification is by faith through God's mercy, not human works, which are imperfect. This aligns with the Lutheran emphasis on grace received through faith, as seen in the sacraments (cross-referenced with Baptismal Regeneration, Confession and Absolution, The Lord's Supper).

5. Sola Fide

Lutheran doctrine emphasizes sola fide—justification by faith alone, apart from works. This principle asserts that salvation is a gift of God's grace, received through faith in Christ, not earned through human effort, whether in righteousness or in faith. Key biblical texts support this view:

- Titus 3:4-7: Salvation comes not by works but through God's mercy, emphasizing regeneration by the Holy Spirit.
- Galatians 2:16, 21; 3:9-11: No one is justified by works of the law but through faith in Christ; reliance on works nullifies grace.
- Romans 3:20-30; 4:4-5; 9:30-32; 10:5-13; 11:4-6: Justification is by faith, a gift of grace through Christ's redemptive work, for all who believe.
- Romans 11:17-21; John 15:6-9: Works are fruits of faith, not its cause; believers bear fruit as evidence of salvation.

Counterarguments and Responses:

- James 2:24: "Justified by works" refers to justification before men, as faith is demonstrated through actions.
- "Works of the law" as Jewish ceremonial law: Romans 7:7 includes moral law, showing works encompass more than ceremonial requirements.
- "Faith = Faithfulness": Romans 4:5 distinguishes faith from works, refuting this equation.

Patristic Support:

- Clement of Rome: Salvation by faith, not works (1 Clement 32:3-4).
- Basil: Faith justifies, preventing pride (Homily on Humility).
- Chrysostom: Faith alone justifies (Homily 3 on Titus).
- Irenaeus: Faith conserves salvation (On the Apostolic Preaching 3).
- Ambrose: Faith delivers through Christ's blood (Letter 73.10-11).
- Jerome: Righteousness depends on God's mercy (Against the Pelagians 1.13).
- Ambrose: Faith merits forgiveness (On Jacob and the Happy Life 2.9).
- Irenaeus: Faith in Christ saves (Against Heresies 4.2.8).
- Chrysostom: Faith blesses; law curses (On Galatians 3.8).

6. Sola Scriptura

Sola scriptura posits Scripture as the ultimate authority for doctrine, above human traditions or ecclesiastical pronouncements. Traditions are authoritative only when aligned with Scripture.

- 1 Corinthians 4:6: Do not go beyond what is written.
- Malachi 2:6-8: Priests' fallibility underscores Scripture's reliability.
- 2 Timothy 3:14-17: Scripture is sufficient for salvation and good works.
- 2 Peter 1:19-21: Scripture's divine origin ensures its authority.
- Psalm 138:2: God's Word exalted above all.
- Acts 17:11: Bereans test teaching against Scripture.
- Galatians 1:8-9: Any gospel contrary to Scripture is cursed.
- Mark 7:9-13; Matthew 15:1-9: Jesus subordinates traditions to Scripture.
- John 4:22-23: Jews' knowledge from Scripture, not tradition.
- John 10:22-23: Traditions valid when aligned with Scripture.
- 2 Thessalonians 2:15; 1 Corinthians 11:2: Apostolic traditions upheld but not above Scripture.
- Psalm 19:7-8; 119:105; Proverbs 6:23; 2 Corinthians 4:2-4: Scripture's clarity guides believers.
- 2 Peter 3:15-17: Difficult passages do not negate Scripture's clarity.
- Acts 10:26; 14:14-18: Apostles reject worship, prioritizing Scripture.

Patristic Support:

- Gregory of Nyssa: Scripture is the rule of doctrine (*On the Soul and the Resurrection*; *On the Trinity*).
- Cyril of Jerusalem: Creed requires scriptural proof (*Catechesis* 4.17; 16.24).
- Basil: Traditions valid only with Scripture (*On the Holy Spirit* 7.16.3; *Letter* 189.3).
- Augustine: Scripture alone is inerrant (*On the Good of Widowhood* 2; *Contra Faustum* 11.5; *Letter* 148.15; *On Baptism* 2.3.4; *Letter* 82.1.3).
- Athanasius: Scripture is the fountain of salvation's doctrine (*Epistle* 39.5-6; *Letters to Serapion* 1.19.1).
- Irenaeus: Gospel grounded in Scripture (*Against Heresies* 3.1.1; *Fragments* 3.12.9).
- Ambrose: Clergy adhere to scriptural practices (*On the Duties of the Clergy* 1.23.102).
- Epiphanius: Answers from Scripture, not reason (*Panarion* 2.5.5.3).
- Chrysostom: Scripture resolves disputes (*Homily* 33 on Acts; *Homily* 13.2-3 on Genesis).
- Jerome: Unscriptural doctrines rejected (*Commentary on Matthew* 23.35-36; *On the Perpetual Virginity of Mary* 21).
- Tertullian: Unscriptural claims face judgment (*Against Hermogenes* 24).

Counterarguments and Responses:

- "Scripture doesn't negate tradition": Patristic quotes prioritize Scripture (e.g., Gregory, Augustine).
- "Scripture only anathematizes heresies": Gregory and Augustine use Scripture for all doctrine.
- "Arianism used Scripture": Gregory uses Scripture to adjudicate disputes (*On the Trinity*).
- Basil's *Letter* 140: Elevates Nicene Creed but not above Scripture (*On the Holy Spirit*; *Letter* 189.3).
- Cyril's *Catechesis* 5.12: Creed's authority from Scripture.
- Irenaeus' *Against Heresies* 3.4.1: Consult churches when Scripture is ambiguous, not above it.
- Vincent of Lerins: His emphasis on tradition is undermined by semi-Pelagianism.

7. Imputed Righteousness/Forensic Justification

Lutheran theology teaches that Christ's righteousness is imputed to believers, satisfying God's justice through His substitutionary atonement, a forensic act where Christ bears the penalty for human sin.

- Isaiah 53:4-6, 10-12: Christ bears our sins, making many accounted righteous.
- 1 Peter 2:24; 3:18: Christ, righteous, suffered for the unrighteous to reconcile us.
- 2 Corinthians 5:14, 21: Christ, sinless, made sin so we become God's righteousness.
- Colossians 2:13-14: Christ canceled our debt on the cross.
- Matthew 18:23-27: Forgiveness of unpayable debt reflects God's mercy.
- Galatians 3:13-14; Romans 8:3-4; 5:7-11; 3:23-26: Christ's curse-bearing and propitiation satisfy God's justice.
- Genesis 3:15; Isaiah 51:17; Jeremiah 25:15; Matthew 20:22; 26:39: Christ drinks the cup of God's wrath.
- John 11:50-52; Matthew 27:46; 1 Peter 1:18-19; Acts 17:3; Psalm 32:1; Hebrews 9:27-28; 5:8-9; Ephesians 5:2: Christ's substitutionary death reconciles humanity.
- Typology:
 - Barabbas (Matthew 27:15-26; Luke 23:18-25): Christ's death in place of a sinner.
 - Jubilee (Deuteronomy 15:1-2): Debt forgiveness at creditor's expense.
 - Scapegoat (Leviticus 16:21-22): Goat bearing Israel's sins prefigures Christ.
 - Levites (Numbers 18:21-23): Christ's priestly role bears iniquity.
 - Jacob and Esau (Genesis 27:1-29): Believers clothed in Christ's righteousness.
 - Covenant Cutting (Genesis 15:9-11; Jeremiah 34:18-20): Christ fulfills covenant penalty.
 - Garments of Skins (Genesis 3:7, 10, 21; Leviticus 7:8): God's provision signifies Christ's covering.

Patristic Support:

- Epistle to Diognetus: Christ's righteousness justifies the ungodly (9).
- Barnabas: Christ's wounds bring life (5.1-2; 7.2).
- 1 Clement: Christ's blood reconciles us (7.4; 49.2).
- Irenaeus: Christ's remission destroys debt (Against Heresies 5.17.3; On the Apostolic Preaching 7).
- Tertullian: Christ bore the curse (Against Marcion 1.11; 5.3.2; Against Praxeas 30; Answer to the Jews 13.5).
- Gregory Thaumaturgus: Christ's death removes the curse (Homily on the Theotokos 24).
- Athanasius: Christ's death satisfies legal demand (On the Incarnation 6.2-3; 7:1-3; 8.4; 9:1-2; Against the Arians 1.60).
- Cyril of Jerusalem: Christ's blood cancels death sentence (Catechetical Lectures 13.33).
- Gregory Nazianzus: Christ bears our forsakenness (Fourth Theological Oration 5, 10).
- Chrysostom: Christ grants righteousness by grace (Homily 11 on 2 Corinthians 5:21; Homily 2 on Romans 1:17).
- Ambrose: Christ bears our sins (Against Faustinus 14.6; The Sacrament of the Incarnation 6.60; On

the Death of Satyrus 2.98).

- Theodoret: Christ assumes our curse (Commentary on Psalm 22, 3).
- Augustine: Christ's death justifies (Enchiridion 41; To Consentius, Against Lying 24).
- Jerome/Hippolytus: Jacob's clothing signifies Christ's sin-bearing (Ep. 36).

Counterarguments and Responses:

- Matthew 18's context: Condemnation for not forgiving reflects faith's fruits, not works for salvation.
- "Skins as mortality": Some fathers see skins as mortality, but Christ's death fulfills the type (Epistle to Diognetus; Barnabas).
- "Sacrifices as communion": Scapegoat and substitutionary examples support forensic atonement.

8. Confession and Absolution

Scriptures highlighting the practice of confessing sins, receiving absolution, and exercising church discipline, rooted in both Old and New Testaments, with authority given to the church through the Office of the Keys.

Confession in the Old Testament:

- Leviticus 5:1-6: Confess sins to a priest, who makes atonement for uncleanness.
- Numbers 5:6-7: Confess sins with restitution.
- 1 Samuel 15:24-26: Saul confesses, but his sin is bound due to false repentance.
- 2 Samuel 12:13: David confesses to Nathan, who absolves him.
- Nehemiah 9:1-3: Corporate confession of Israel's sins, paired with worship.
- Baruch 1:13-14, 15-3:8, 4:21-24, 5:9: Israel confesses to the high priest, receiving God's Word.

Absolution in the Old Testament:

- Leviticus 14:2, 6-7: Priest pronounces leper clean after cleansing.
- Numbers 6:22-27: Priests bless Israel with God's grace and peace.

Church Discipline in the Old Testament:

- Genesis 17:14: Uncircumcised cut off from Israel.
- Exodus 12:15, 19: Eating leavened bread during Passover results in being cut off.
- Exodus 30:33, 38: Making chrism oil or incense for non-temple use results in being cut off.
- Exodus 31:14: Breaking the Sabbath results in being cut off.
- Leviticus 7:20-21: Eating peace offerings while unclean results in being cut off.
- Leviticus 7:25, 27: Eating animal fat or blood results in being cut off.
- Leviticus 17:4, 9: Not offering slaughtered animals to God results in being cut off.
- Leviticus 18:29, 20:17-18: Sexual immorality results in being cut off.
- Leviticus 19:8: Eating meat two days after sacrifice results in being cut off.
- Leviticus 22:3: Approaching holy things while unclean results in being cut off.
- Leviticus 23:29: Lack of conviction during Feast of Atonement results in being cut off.

- Numbers 9:13: Failing to keep Passover results in being cut off.
- Numbers 12:14-15: Miriam shut out for speaking against Moses.
- Numbers 15:30-31: Presumptuous acts result in being cut off.
- Numbers 19:13: Approaching holy things while unclean results in being cut off.
- Ezra 10:7-8: Failure to gather in Jerusalem results in separation.

Confession in the New Testament:

- Matthew 3:1, 5-6 (cf. Mark 1, Luke 3): People confessed to John the Baptist before baptism (cross-referenced with Baptismal Regeneration).
- Luke 15:20-24: Prodigal son confesses, and the father forgives.
- Acts 19:17-18: Believers in Ephesus confessed and recanted evil practices.
- James 5:16: Confess trespasses to one another for healing (cross-referenced with Fasting and Prayer Examples).

Absolution in the New Testament:

- Matthew 16:17-19: Christ gives Peter the keys to bind and loose sins.
- Matthew 18:15-20: Church authority to bind and loose sins, with Christ present.
- John 20:21-23: Christ gives apostles authority to forgive or retain sins.
- 2 Corinthians 2:10: Paul forgives in Christ's person, exercising the Office of the Keys.
- 2 Corinthians 5:18-19: Ministry of reconciliation given to apostles (cross-referenced with Universal Atonement).

Church Discipline in the New Testament:

- 1 Corinthians 5:4-5: Deliver the sexually immoral to Satan to save their spirit.
- 1 Corinthians 11:27-29: Unworthy communion risks judgment, requiring examination (cross-referenced with The Lord's Supper).
- 2 Corinthians 1:23-24: Paul spares Corinth, exercising discipline for order.
- 1 Timothy 1:18-20: Hymenaeus and Alexander delivered to Satan to learn not to blaspheme.
- 2 Timothy 3:2-8: Turn away from unrepentant sinners (cross-referenced with Resistible Grace).
- Titus 3:9-11: Reject divisive person after admonitions.

Conclusion: Confession and absolution, rooted in Old Testament practices, are formalized in the New Testament through the Office of the Keys, where the church forgives or retains sins. Church discipline drives sinners to repentance for restoration (cross-referenced with Forfeiture of Salvation/ Perseverance, Universal Atonement, The Lord's Supper).

9. Baptismal Regeneration

Scriptures emphasizing that baptism, as a monergistic work of God through water and the Word, regenerates, forgives sins, bestows the Holy Spirit, and incorporates believers into Christ's body, assuring salvation.

- Ezekiel 36:25-27: God sprinkles clean water to cleanse and gives His Spirit, foreshadowing baptism.
- Mark 16:15-16: Believe and be baptized to be saved; unbelief condemns.
- Luke 3:2-3: John's baptism of repentance for remission of sins (cross-referenced with Confession and Absolution).
- John 3:2-8: Born of water and Spirit to enter God's kingdom.
- Acts 2:36-39: Repent and be baptized for remission of sins and the Holy Spirit.
- Acts 8:12-13: Samaritans believed and were baptized.
- Acts 8:34-39: Ethiopian eunuch believed and was baptized.
- Acts 9:17-18: Saul baptized after receiving sight.
- Acts 10:14, 44-48: Cornelius and family baptized after receiving the Holy Spirit.
- Acts 16:13-15: Lydia and family baptized after her heart was opened.
- Acts 16:30-34: Philippian jailer and family baptized after believing.
- Acts 18:7-8: Crispus and family believed and were baptized.
- Acts 19:1-5: Ephesian disciples baptized in Jesus' name.
- Acts 22:12-16: Paul baptized to wash away sins, calling on the Lord.
- Romans 6:1-4: Baptized into Christ's death, raised to newness of life.
- 1 Corinthians 6:9-11: Believers washed, sanctified, justified in Christ's name.
- 1 Corinthians 12:12-13: Baptized into one body by one Spirit.
- Galatians 3:26-27: Baptized into Christ, putting on Christ as sons of God.
- Ephesians 5:25-27: Christ cleanses the church with washing of water by the Word (cross-referenced with Universal Atonement).
- Colossians 2:11-14: Buried and raised in baptism, forgiven all trespasses.
- Titus 3:3-7: Saved through washing of regeneration and renewing of the Holy Spirit (cross-referenced with Justification by Faith and God's Mercy).
- Hebrews 10:19-23: Hearts sprinkled, bodies washed with pure water.
- 1 Peter 1:1-3: Elect sanctified by the Spirit for sprinkling of Christ's blood.
- 1 Peter 3:18-21: Baptism saves through Christ's resurrection, as an appeal for a good conscience.

Conclusion: Baptism is a divine work of grace, regenerating believers, forgiving sins, bestowing the Holy Spirit, and uniting them with Christ's death and resurrection. It is God's promise, not a human work (cross-referenced with Man's Inability to Come to God, Justification by Faith and God's Mercy, Universal Atonement).

10. The Lord's Supper

Scriptures and arguments supporting the Lutheran understanding of the Holy Eucharist as the true body and blood of Christ, present in a sacramental union with the bread and wine, instituted for Christians to eat and drink, delivering forgiveness and strengthening faith.

- Exodus 12:1-14, 46: Passover lamb's flesh eaten, its bones not broken, prefiguring Christ (cross-referenced with Passover Lamb and Christ's Body).

- Exodus 16:4, 14-15: Manna, bread from heaven, sustains Israel, prefiguring Christ.
- Numbers 9:12: Passover lamb's bones not broken, fulfilled in Christ (cross-referenced with Passover Lamb and Christ's Body).
- Matthew 26:26-28: Jesus says, "Take, eat; this is My body" and "Drink; this is My blood of the new covenant, shed for many for the remission of sins" (cross-referenced with Universal Atonement).
- Mark 14:22-24: Jesus says, "Take, eat; this is My body" and "This is My blood of the new covenant, shed for many" (cross-referenced with Universal Atonement).
- Luke 22:17-20: Jesus says, "Take this and divide it among yourselves... This is My body... This cup is the new covenant in My blood" (cross-referenced with Universal Atonement).
- John 1:29: Christ, the Lamb of God, whose flesh is eaten in the Eucharist (cross-referenced with Universal Atonement).
- John 6:32-35, 48-58: Christ is the bread of life; His flesh is true food, His blood true drink, given for eternal life.
- John 19:36: Christ's bones not broken, fulfilling the Passover type (cross-referenced with Passover Lamb and Christ's Body).
- 1 Corinthians 10:16-17: The cup is the communion of Christ's blood, the bread the communion of His body.
- 1 Corinthians 11:23-29: Jesus' words of institution: "This is My body... This cup is the new covenant in My blood"; unworthy eating brings judgment, requiring examination (cross-referenced with Confession and Absolution).

Theological Defense:

- Importance of the Lord's Supper: Instituted by Christ on the night He was betrayed (Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Corinthians 11:23-25), the Lord's Supper is His last will and testament, bequeathing His body and blood. Its significance is underscored by its repetition in four accounts and the warning in 1 Corinthians 11:27-29 that unworthy reception incurs guilt against Christ's body and blood (cross-referenced with Universal Atonement).
- Lutheran Understanding: Per the Small Catechism, the Lord's Supper is "the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink." This is a sacramental union, where the elements remain true bread and wine while Christ's body and blood are corporeally present, not metaphysically transformed (contra transubstantiation) nor a mixture (contra consubstantiation). This parallels the hypostatic union of Christ's two natures (cross-referenced with Doctrine of the Trinity).
- Against Memorialism: Memorialists reduce the Supper to remembrance, denying real presence or affirming only a "spiritual presence." This is refuted by:
 - Scriptural Clarity: Christ's words, "This is My body" and "This is My blood" (Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25), are not metaphorical. Unlike "I am the good shepherd" (John 10:11), where "shepherd" is metaphorical, both bread and body are literally present. The verb "is" links two literal realities (cross-referenced with Universal Atonement).
 - Typological Argument: The Passover lamb's flesh was eaten (Exodus 12:1-14), and Christ, the Lamb of God (John 1:29), is eaten in the Eucharist. Manna sustained Israel (Exodus 16:4, 14-15), and Christ, the true bread (John 6:32-35), sustains believers (cross-referenced with Passover Lamb and Christ's

Body).

- 1 Corinthians 10:16: The bread and cup are a communion (koinonia) of Christ's body and blood, implying real participation.
- Against Spiritual Presence: A spiritual presence equates to no real presence, as God's Spirit is omnipresent (Psalm 139:7-10). The Lutheran view insists on corporeal presence, per the Apology of the Augsburg Confession (Article X).
- Benefits: The Supper delivers forgiveness of sins (Matthew 26:28), strengthens faith, and unites believers with Christ's death and resurrection (1 Corinthians 10:16-17; John 6:56), akin to baptism's regenerative work (cross-referenced with Baptismal Regeneration, Justification by Faith and God's Mercy).

Conclusion: The Lord's Supper is Christ's true body and blood, present in a sacramental union with bread and wine, instituted to forgive sins and sustain believers. Its biblical and typological basis refutes memorialism, affirming its centrality to Christian faith (cross-referenced with Universal Atonement, Baptismal Regeneration, Confession and Absolution, Justification by Faith and God's Mercy).

11. Resistible Grace

Scriptures demonstrating that God's grace can be resisted, as individuals reject His call, will, or work, contrary to Calvinistic irresistible grace.

- Numbers 14:10-11: Israel rejected God despite His signs.
- Isaiah 5:1-5: God's vineyard produced wild grapes, resisting His care.
- Luke 7:29-30: Pharisees rejected God's will by refusing John's baptism (cross-referenced with Baptismal Regeneration).
- Luke 13:34-35: Jerusalem resisted Christ's desire to gather them (cross-referenced with God's Desire for All to Be Saved).
- Acts 7:51-53: Jewish authorities resisted the Holy Spirit, persecuting prophets (cross-referenced with Man's Inability to Come to God).
- Acts 13:44-46: Jews rejected Paul's preaching, judging themselves unworthy (cross-referenced with Man Causes His Own Reprobation).
- 1 Thessalonians 4:3-8: Rejecting God's call to holiness rejects God Himself.
- 2 Timothy 3:6-9: Men resist truth, as Jannes and Jambres resisted Moses (cross-referenced with Confession and Absolution).

Conclusion: God's grace, extended through His Word and signs, can be resisted by human free will, refuting irresistible grace (cross-referenced with Universal Atonement, God's Desire for All to Be Saved, Man Causes His Own Reprobation).

12. Forfeiture of Salvation/Perseverance

Scriptures warning against falling away from faith, emphasizing perseverance to secure salvation.

- Exodus 32:30-33: God will blot out sinners from His book.
- Psalm 69:27-28: Sinners may be blotted from the book of the living.
- Matthew 5:13: Salt losing flavor is cast out.
- Matthew 7:21-23: Only those doing God's will enter the kingdom.
- Matthew 10:22: Endurance ensures salvation.
- Matthew 10:32-33: Christ will deny those who deny Him.
- Matthew 13:18-23: Parable of the sower warns of falling away.
- Matthew 19:27-30: Apostles promised thrones, contingent on perseverance.
- Matthew 24:4-13: Endurance through persecution ensures salvation.
- Matthew 25:1-13: Parable of virgins warns of unpreparedness.
- Mark 4:13-20: Some receive the word but fall away.
- Mark 8:38: Those ashamed of Christ will be denied.
- Mark 9:43-50: Avoiding sin is critical to avoid destruction.
- Luke 3:9: Unfruitful trees cut down.
- Luke 8:11-15: Only those who persevere bear fruit.
- Luke 9:26: Those ashamed of Christ denied.
- Luke 12:46-48: Unfaithful servant faces punishment.
- Luke 13:6-9: Barren fig tree faces judgment.
- Luke 14:34-35: Salt losing flavor thrown out.
- Luke 21:34-36: Warns against worldly cares, urging vigilance.
- John 8:31-32: True disciples abide in Christ's word.
- John 15:1-4: Branches must abide or be cut off.
- John 17:12: None lost except the son of perdition (cross-referenced with Universal Atonement).
- Acts 11:23: Exhorts steadfast faithfulness.
- Acts 14:22: Continue in faith through tribulations.
- Romans 8:12-17: Heirs must suffer with Christ.
- Romans 11:18-23: Unfaithful branches broken off (cross-referenced with Election).
- 1 Corinthians 9:24-27: Paul urges self-discipline to avoid disqualification.
- Galatians 4:9-11: Concern over returning to weak elements.
- Galatians 5:4-7: Seeking justification by law falls from grace (cross-referenced with Justification by Faith and God's Mercy).
- Galatians 6:7-9: Persevere in doing good to reap eternal life.
- Colossians 1:21-23: Reconciliation depends on continuing in faith.
- 1 Thessalonians 3:4-5: Warns of temptations causing faltering.
- 1 Timothy 1:18-19: Some shipwreck their faith.
- 1 Timothy 4:1: Some depart from faith.
- 2 Timothy 2:12: Denying Christ results in being denied.
- Hebrews 2:1-3: Warns against neglecting salvation.
- Hebrews 3:12-19: Warns against unbelief, using Israel's rebellion.

- Hebrews 6:4-8: Enlightened who fall away face difficulty renewing.
- Hebrews 6:11-12: Urges diligence for hope of salvation.
- Hebrews 10:26-31: Judgment for willful sin after receiving truth.
- Hebrews 10:35-39: Encourages endurance, warning against shrinking back.
- Hebrews 12:14-17: Urges holiness, using Esau's loss as example.
- 1 Peter 1:6-9: Perseverance through trials leads to salvation.
- 2 Peter 1:3: God's provision implies responsibility to persevere.
- 2 Peter 1:10-11: Make calling and election sure (cross-referenced with Election).
- 2 Peter 2:1-3: False teachers lead to destruction (cross-referenced with Universal Atonement).
- 2 Peter 2:19-22: Returning to sin after knowing Christ risks forfeiture.
- 2 Peter 3:14-17: Warns against being led astray.
- 1 John 2:24: Abiding in truth ensures remaining in Christ.
- Revelation 2:4-5: Ephesus warned to repent or lose lampstand.
- Revelation 2:13: Commends holding fast but warns against false teachings.
- Revelation 2:16-17: Calls for repentance, promising rewards to overcomers.
- Revelation 2:25-29: Hold fast, promising rewards to overcomers.
- Revelation 3:5: Christ will not blot out names of overcomers.
- Revelation 3:10-11: Urges holding fast to keep the crown.
- Revelation 3:12-13: Promises to overcomers to be pillars in God's temple.
- Revelation 3:21-22: Promises to overcomers to sit with Christ.

Conclusion: Perseverance in faith is necessary to secure salvation. Falling away through unbelief or neglect can lead to forfeiture (cross-referenced with Resistible Grace, Universal Atonement, Confession and Absolution).

13. Foreknowledge

Scriptures emphasizing God's foreknowledge of those He will save, as part of the "ordo salutis."

- Romans 8:29-30: God foreknew and predestined those to be conformed to His Son.
- Romans 11:1-2: God has not cast away His people whom He foreknew (cross-referenced with Election).
- 1 Peter 1:1-2: Elect according to God's foreknowledge (cross-referenced with Election).

Conclusion: God's foreknowledge is the foundation of salvation, identifying those He predestines, calls, justifies, and glorifies.

14. Predestination

Scriptures addressing God's predestination of the elect to salvation.

- Romans 8:29-30: God predestined those He foreknew (cross-referenced with Foreknowledge).

- Ephesians 1:3-6: God chose and predestined us in Christ before creation.
- Ephesians 1:11-12: Predestined according to God's purpose.

Conclusion: Predestination reflects God's sovereign choice to elect believers before creation (cross-referenced with Election, Foreknowledge).

15. Called

Scriptures highlighting God's calling of the elect to salvation, a monergistic act.

- Matthew 20:16 / 22:14: Many called, few chosen (cross-referenced with Election).
- Romans 1:1, 5-7: Paul and believers called as apostles and saints.
- Romans 8:28: All things work for good for those called (cross-referenced with Foreknowledge).
- 1 Corinthians 1:1-3: Paul and Corinthian church called to be saints.
- 1 Corinthians 1:23-24: The called see Christ as God's power and wisdom.
- Jude 1:1: Called, sanctified, and preserved in Christ.
- Revelation 17:14: Called, chosen, and faithful with the Lamb (cross-referenced with Election).

Conclusion: God's call appoints believers to salvation, though not all persevere (cross-referenced with Forfeiture of Salvation/Perseverance, Resistible Grace).

16. Election

Scriptures describing God's sovereign choice of the elect, using terms like eklektos, eklegomai, eklogē, bachar, and bachiyr.

- Matthew 20:16 / 22:14: Few chosen (cross-referenced with Called).
- Matthew 24:21-22, 24, 31 (Mark 13:19-20, 22, 27): Elect preserved and gathered.
- Luke 18:6-8: God avenges His elect.
- Romans 8:31-33: No one can charge God's elect (cross-referenced with Foreknowledge).
- Romans 9:10-12: Election of Jacob over Esau, based on God's purpose.
- Romans 11:3-7: Remnant chosen by grace (cross-referenced with Man Causes His Own Reprobation).
- Romans 11:28: Israel beloved for election's sake (cross-referenced with Foreknowledge).
- Romans 16:13: Rufus, chosen in the Lord.
- Colossians 3:12-13: Elect called to virtues.
- 1 Thessalonians 1:2-4: Thessalonians' election known.
- 1 Peter 1:2: Elect according to foreknowledge (cross-referenced with Foreknowledge).
- 1 Peter 2:4-6, 9: Chosen generation, linked to Old Testament election.
- 1 Peter 5:13: Church in Babylon, elect.
- 2 Timothy 2:9-10: Paul endures for elect's salvation.
- 2 John 1:1-3: Elect lady and children.
- 2 John 1:12-13: Greetings from elect sister's children.

- Titus 1:1-4: Paul serves faith of God's elect.
- Revelation 17:14: Called, chosen, and faithful (cross-referenced with Called).
- Mark 13:19-20: Elect preserved in tribulation.
- Ephesians 1:3-4: Chosen before creation (cross-referenced with Predestination).
- Deuteronomy 4:36-38: God chose Israel.
- Deuteronomy 7:7-8: God chose Israel for love, not number.
- Deuteronomy 10:15: God chose Israel above all peoples.
- Deuteronomy 14:1-2: Israel, a holy people chosen by God.
- 1 Kings 3:7-8: Solomon among God's chosen.
- Psalm 33:12: Blessed is the nation God chose.
- Isaiah 14:1: God will choose Israel again.
- Isaiah 44:1: Israel, God's chosen servant.
- Ezekiel 20:5: God chose Israel in Egypt.
- 1 Chronicles 16:13: Israel, God's chosen ones.
- Psalm 89:3: Covenant with chosen David.
- Psalm 105:6, 43: Abraham's seed, chosen ones.
- Psalm 106:4-5: Favor to God's chosen.
- Isaiah 43:20-21: Chosen people to praise God.
- Isaiah 45:4: Israel, God's elect.
- Isaiah 65:9, 15, 22: Elect inherit God's mountains.
- Old Greek Esther 7:19-21: Chosen race spared.
- Wisdom 3:9 / 4:15: Grace upon God's chosen.
- Sirach 46:1: Joshua, salvation for God's elect.
- Sirach 47:22: God will not blot out chosen descendants.

Conclusion: God's election spans Old and New Testaments, choosing Israel and Christians by grace. Falling away is possible (cross-referenced with Forfeiture of Salvation/Perseverance, Resistible Grace).

17. Man's Inability to Come to God and God's Sovereign Work in Salvation

Scriptures emphasizing human inability to come to God apart from His initiative.

- Deuteronomy 29:4: God has not given a heart to perceive.
- Deuteronomy 30:6: God circumcises the heart to love Him.
- Proverbs 8:35 (LXX): Life prepared by the Lord.
- Ezekiel 11:19, 36:26: God gives a new heart and spirit (cross-referenced with Baptismal Regeneration).
- Matthew 11:27: No one knows the Father except those revealed by the Son.
- Matthew 13:11-13: Mysteries given to some by God's choice.
- John 1:4-5: Darkness does not comprehend the light.
- John 1:12-13: Becoming God's children not by human will.
- John 6:29: Believing is God's work.

- John 6:44: No one comes unless drawn by the Father.
- John 6:65: No one comes unless granted by the Father.
- Acts 5:29-32: God gives repentance and the Holy Spirit.
- Acts 7:51: Natural man resists the Holy Spirit (cross-referenced with Resistible Grace).
- Acts 11:18: God grants repentance to life.
- Acts 13:48: Those appointed to eternal life believed (cross-referenced with Election).
- Acts 16:14: Lord opened Lydia's heart (cross-referenced with Baptismal Regeneration).
- Romans 10:20 (Isaiah 65:1): God found by those not seeking Him.
- 1 Corinthians 2:13-16: Natural man cannot receive God's things (cross-referenced with Doctrine of the Trinity).
- Ephesians 2:8-9: Salvation by grace through faith, God's gift (cross-referenced with Justification by Faith and God's Mercy, Baptismal Regeneration).
- Philippians 1:29: Faith and suffering granted by God.
- Philippians 2:12-13: God works in believers to will and do.
- 2 Timothy 2:24-26: God may grant repentance (cross-referenced with Forfeiture of Salvation/Perseverance).
- 1 John 5:20: Son gives understanding to know God.

Conclusion: Humans cannot achieve salvation by their own will; salvation is God's work. Humans can resist this grace, leading to reprobation (cross-referenced with Resistible Grace, Forfeiture of Salvation/Perseverance, Baptismal Regeneration).

18. Man Causes His Own Reprobation

Scriptures demonstrating that humans cause their own reprobation through rejection of God's grace, supporting single predestination.

- Matthew 25:31-41: Fire prepared for the devil, not originally for men; reprobation results from rejection.
- Acts 13:46-48: Jews reject the word, judging themselves unworthy (cross-referenced with Resistible Grace, Election).
- Romans 9:14-23: God has mercy, but vessels of wrath cause their own destruction.
- Romans 11:9: Israel's blinding as recompense for rejection (cross-referenced with Election).

Conclusion: Reprobation results from human rejection of grace, not God's decree (cross-referenced with Resistible Grace, Forfeiture of Salvation/Perseverance, Universal Atonement).

19. Private Worship Locations

Scriptures related to private or individual worship locations.

- Genesis 12:8: Abraham's private worship location.

- Genesis 24:62: Isaac's private worship location.
- Genesis 49:18: Jacob's private worship location.
- Exodus 15:25: Moses' private worship location.
- Daniel 2:20-23: Daniel's private worship location.
- Daniel 3:25: Azariah and companions' private worship location.
- Daniel 6:10-11: Daniel's private worship location.
- Jonah 2:1: Jonah's private worship location.
- Matthew 8:9, 25: Disciples' private worship in a boat.
- Matthew 14:23: Christ's private worship on a mountain.
- Matthew 26:39: Christ's private worship in a garden.
- Mark 15:35: Christ's private worship on the cross.
- Luke 23:34: Christ's private worship on the cross.
- Acts 1:13: Apostles' private worship in an upper room.
- Acts 10:9: Peter's private worship on a housetop.
- Acts 8:28-31: Ethiopian eunuch's private worship.
- Acts 10:34-48: Peter's private worship in Cornelius's house.
- Acts 12:12: Faithful's private worship in John's mother's house.
- Acts 16:25: Paul and Silas' private worship in prison.

20. Fasting and Prayer Examples

Scriptures illustrating fasting and prayer under various figures.

- 1 Samuel 7: Fasting and prayer under Samuel.
- 2 Chronicles 15: Asa's fasting and prayer.
- 2 Chronicles 20: Jehoshaphat's fasting and prayer.
- 2 Chronicles 29-30: Hezekiah's fasting and prayer.
- Ezra 8: Jehu and Zerubbabel's fasting and prayer.
- Esther 4:5-9: Esther and Mordecai's fasting and prayer.
- James 5:16: Implied context of prayer (cross-referenced with Confession and Absolution).

21. Complete Abstinence in Fasting

Scriptures emphasizing complete abstinence during fasting.

- 1 Samuel 14:24: Complete abstinence in fasting.
- 2 Samuel 3:35: Complete abstinence in fasting.
- 2 Samuel 12:17: Complete abstinence in fasting.
- 1 Kings 21: Complete abstinence in fasting.
- Esther 4:16: Complete abstinence in fasting.
- Daniel 10:2: Complete abstinence in fasting.
- Joel 2:15: Complete abstinence in fasting.

- Jonah 3:7: Complete abstinence in fasting.
- Judith 4:9: Complete abstinence in fasting.
- Judith 8:6: Complete abstinence in fasting.
- Matthew 4:2: Christ's forty-day fast.
- Luke 4:2: Christ's forty-day fast.

22. God's Critique of Hypocritical Fasting

Scriptures addressing God's disapproval of insincere fasting.

- Isaiah 58:2-3, 5: God's critique of hypocritical fasting.

23. Images in Worship

Scriptures related to the use of images in worship.

- Exodus 25:18-20: Command to make cherubim.
- Exodus 25:40: Prefiguration of Tabernacle image.
- Exodus 28:33: Pomegranates on Aaron's robe.
- Exodus 35:30, 35: God grants Spirit for making images.
- Numbers 21:8-9: Command to make bronze serpent.
- 1 Kings 6-7: Solomon's Temple filled with images.
- 1 Kings 8:10: God's presence approves Temple images.
- Acts 10:9: Apostles institute images.
- Acts 16:9: Apostles institute images.
- Revelation: Images inferred from Daniel and Zechariah context.

24. Idolatry with Images

Scriptures addressing misuse of images leading to idolatry.

- Numbers 21:8-9: Israelite idolatry with bronze serpent.
- 2 Kings 18:4: Israelite idolatry with bronze serpent.

25. Prohibition of Idolatrous Images

Scriptures prohibiting idolatrous images.

- Deuteronomy 4:12, 15: Prohibition of idolatrous images.

26. Divine Representations

Scriptures describing divine appearances in specific forms.

- Daniel 7:9: Father as a grave and aged man.
- Matthew 3:16: Holy Spirit as a dove.
- 1 Timothy 3:16: Son in assumed flesh.

Biblical Defense: Images of Christ proclaim the Incarnation (John 1:14; Colossians 2:9; cross-referenced with Doctrine of the Trinity, The Lord's Supper). Exodus 20:4 and Deuteronomy 5:8 ban idols, not non-worshiped images (Exodus 25:19, 37; 1 Kings 7; Numbers 21; John 3:14; Ezekiel 4). Christ, the image of God (Colossians 1:15; 2 Corinthians 4:4; Hebrews 1:3), fulfills temunah (Deuteronomy 4:12, 15-16). Nicaea II decrees veneration of icons, honor passing to prototypes. Calvin's iconoclasm (Institutes, I.11.1, 14) misreads Exodus 20:4, ignoring Christ's humanity. Idolatry is misuse, not images, per Luther: "Abuses [aren't] eliminated by destroying the object" (Luther's Works, Vol. 40, p. 84, paraphrased).

Conclusion: Images confess the Incarnation, supported by Scripture and Nicaea II (cross-referenced with Doctrine of the Trinity).

27. House of Prayer and Worship Places

Scriptures identifying worship locations.

- Matthew 21:13: House of prayer; Christ in polluted temple .
- Mark 11:17: House of prayer.
- Luke 8:10: Houses as worship places.
- Luke 19:45: Houses as worship places.
- 1 Timothy 2:8: Lifting pure hands anywhere (cross-referenced with Doctrine of the Trinity).

28. Worship in Any Place

Scriptures supporting worship in any location.

- Job 4:21: Worship in any place.
- John 4:21-24: All places granted for worship .
- 1 Timothy 2:8: All places sanctified .
- 1 Timothy 4:5: Places sanctified by prayers and Word.

29. Set Prayer Times

Scriptures emphasizing regular prayer times.

- Psalm 55:18: David's set prayer times.
- Daniel 6:10-11: Daniel's set prayer times.
- Acts 3:1: Peter's set prayer times.
- Acts 10:9: Peter's set prayer times.
- Luke 18:1: Pray always.
- 1 Thessalonians 5:17: Pray without ceasing.

30. Vows and Oaths to God Alone

Scriptures indicating vows and oaths are due to God alone.

- Numbers 30:3: Vows to God alone.
- Deuteronomy 10:20: Oaths to God alone.
- Deuteronomy 23:21: Vows to God alone.
- Sirach 35:1-2: Vows to God alone.
- Jeremiah 7:9: Oaths to God alone.

31. Passover Lamb and Christ's Body

Scriptures related to the Passover lamb prefiguring Christ.

- Exodus 12:46: Passover lamb's bone not broken.
- Numbers 9:12: Passover lamb's bone not broken.
- John 19:36: Christ's body not broken (cross-referenced with The Lord's Supper).

32. Christian Liberty and Remedies for Vices

Scriptures addressing Christian liberty, marriage, and remedies for vices.

- Matthew 4: Fasting, contempt of world, prayer as aids.
- 1 Corinthians 7:2, 7-9, 23, 36: Paul counsels marriage and liberty.
- 2 Corinthians 8:10-14: Paul's teaching on liberality .
- Galatians 5:1: Christian liberty (cross-referenced with Forfeiture of Salvation/Perseverance).
- Romans 3: Paul's remedies for vices .
- Colossians 4: Paul's remedies for vices
- Galatians 5: Paul's remedies for vices (cross-referenced with Forfeiture of Salvation/Perseverance).
- Ephesians 6: Paul's remedies for vices (cross-referenced with Forfeiture of Salvation/Perseverance).
- 1 Thessalonians 5: Paul's remedies for vices (cross-referenced with Forfeiture of Salvation/

Perseverance).

- 1 Timothy 5:6: Paul counsels marriage .

33. Lord's Supper and Bread

Scriptures concerning the nature of the Lord's Supper and bread.

- Matthew 26:26: Bread remains true bread (; Institution of Supper (; cross-referenced with The Lord's Supper).

- Mark 14:22: Bread remains true bread (; cross-referenced with The Lord's Supper).

- Luke 22:19: Bread remains true bread (cross-referenced with The Lord's Supper).

- 1 Corinthians 10:16: Communion of the body (; cross-referenced with The Lord's Supper).

- 1 Corinthians 11:23, 26-28: Bread remains true bread (cross-referenced with The Lord's Supper).

- 1 Corinthians 11:29: Prescription for Sacrament adoration (cross-referenced with The Lord's Supper, Confession and Absolution).

34. Patristic Support for Supper Adoration

Scriptures cited with patristic support for adoration in the Lord's Supper.

- Psalm 98: Patristic support for Supper adoration (Augustine).

- Psalm 99: Patristic support for Supper adoration (Ambrose).

- Psalm 118, Chapter 3: Patristic support for Supper adoration (Augustine).

35. Worship According to God's Word

Scriptures emphasizing worship based on divine instruction.

- Matthew 15:6: Worship according to God's Word, not human inventions.

36. Synagogue Role in Instruction

Scriptures highlighting the synagogue's role in teaching.

- Acts 15:21: Synagogue role in instruction.

37. No Judgment on Food or Drink

Scriptures indicating freedom from judgment on food or drink.

- Colossians 2:16: No judgment on food or drink.

38. Use of Polluted Spaces for Worship

Scriptures showing worship in impure spaces.

- Matthew 21:13: Christ teaching in polluted temple.

- Acts 28:11: Paul using polluted space.

39. Singular Sacrifice

Scriptures implying Christ's singular sacrifice.

- Hebrews 10:10: Implied context of singular sacrifice (cross-referenced with Universal Atonement).