



## DOCTRINAL STATEMENT

- I. We believe the Scriptures of the Old and New Testaments are verbally inspired by God, inerrant in the original writings, and of supreme and final authority in faith and life.
- A. As verified by Christ: Matthew 5:17-18, 22:43; Mark 12:35-36; Luke 24:25-27
- Examples:
- (1) Concerning creation: Matthew 19:4
  - (2) Concerning the flood: Luke 17:26-27
  - (3) Concerning Jonah: Matthew 12:39-40
- B. As verified by the Psalms and Prophetical books: Psalm 1:1-2, 119:105; Luke 4:17-21, 24:44-48
- C. As verified by the testimony of the human authors of Scripture:
- (1) Moses: Exodus 24:3-12
  - (2) David: 2 Samuel 23:1-3
  - (3) Jeremiah: Jeremiah 30:2, 36:1-2
  - (4) Paul: 1 Corinthians 2:12-13, 14:37; 2 Timothy 3:16-17
  - (5) Peter: 2 Peter 1:20-21, 3:15-16

Furthermore, we believe that the authority of Scripture is best upheld by interpreting Scripture with a literal, grammatical, and historical method of interpretation (Joshua 1:8, Nehemiah 8:8, Luke 24:25-27, 2 Timothy 2:15; 3:16; Biblical examples of this taking place: John 19:23-24 [Psalm 22:18] and John 19:36-37 [Psalm 34:20, Zechariah 12:10]). When this method is consistently applied across Scripture, it most naturally leads to the theological system known as dispensationalism, which we affirm. Dispensations are rules of life which define mankind's responsibilities in successive ages in the outworking of God's sovereign rule. These dispensations are not different ways of salvation, but stewardships or economies by which God directs mankind according to His purpose. By employing this method of interpretation, dispensationalism maintains a clear distinction between Israel and the Church (Matthew 16:18, 23:37-39; John 7:37-39; Acts 3:19-21; Romans 11; 1 Corinthians 10:32), as well as between dispensations (For example: Law to Grace – John 1:17; Romans 7:4-6; 2 Corinthians 3:9-18; Galatians 3:13-25, and Grace to Kingdom – Isaiah 9:6-7; Matthew 19:28; Acts 1:6-7).

Finally, the various dispensations demonstrate the ultimate purpose of history, which is the glorification of God through the sovereign outworking of his purposes in Christ (Eph. 1:9-10; Phil. 2:9-11, Col. 1:16-20, Rev. 20:4-6, 21:1-6).

- II. We believe in one God, eternally existing in three persons: Father, Son and Holy Spirit.
  - A. One God: Eph. 4:6; 1 Tim. 2:5
  - B. The Father as God: John 6:27; 1 Pet. 1:2
  - C. Jesus Christ as God: John 1:1, 18; Titus 2:13
  - D. The Holy Spirit as God: Acts 5:3-4
  - E. God's eternal existence: Gen. 1:1; 1 John 1:2; Deut. 33:27; Isa. 9:6
  
- III. We believe that Jesus Christ was begotten by the Holy Spirit and was born of the Virgin Mary and is true God and true man.
  - A. Holy Spirit conception: Matt. 1:18, 20; Luke 1:26-35
  - B. His deity: John 1:1, 14; 14:9; Col. 2:9; Tit. 2:13; 1 John 5:20
  - C. His humanity:
    - (1) Human birth: Matt. 1:16, 25; Luke 2:6, 11; 1 Tim. 2:5
    - (2) He wept: Luke 19:41; John 11:35
    - (3) He hungered: Matt. 4:2; 21:18
    - (4) He thirsted: John 4:7, 19:28
    - (5) He became weary: John 4:6
  
- IV. We believe that man was created in the image of God; that the man (Adam) sinned and thereby incurred not only physical death, but also spiritual death which is separation from God; and that all human beings are born with a sinful nature and become sinners in thought, word and deed.
  - A. In the image of God: Gen. 1:26-27
  - B. Sin, the cause of physical death: Gen. 3:19; 1 Cor. 11:30; 15:21-22
  - C. Sin, the cause of spiritual death: Rom. 5:12; 6:23; John 5:24; Eph. 2:1-3; 1 John 3:14
  - D. All have sinned: Gen. 6:12; Rom. 3:10, 23
  - E. In thought and deed: Matt. 15:19
  - F. In word: Matt. 12:34-37
  
- V. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood; and that all the justified and redeemed, once saved, are kept by God's power and are eternally secure in Christ.
  - A. Christ's death: 1 Cor. 15:3-4; Rom 4:25; 5:8-9, 16, 18; Eph. 1:7; 1 Tim. 2:5-6
  - B. Salvation by faith: John 3:16; Rom. 3:22, 28; 4:5; 5:1; Gal. 3:11; Eph. 2:8-9
  - C. Eternal security: John 3:16, 36, 6:38-40, 10:27-30; Rom. 8:1, 35-39; Heb. 6:4-6; 7:25; 10:10, 14; 1 Pet. 1:3-5; 1 John 5:9-13
  
- VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us as High Priest and Advocate.
  - A. Resurrection: John 20:1-9, 27; Acts 2:32-33; 1 Cor. 15:1-8; Col. 1:18
  - B. Christ foretells His own Resurrection: John 2:19-22; 10:17-18
  - C. His ascension: Acts 1:9-11
  - D. As High Priest and Advocate: Heb. 4:14-16; Rom. 8:33-34; 1 John 2:1-2
  
- VII. We believe in "that blessed hope," the personal, pre-tribulational, pre-millennial, and imminent return of our Lord and Savior Jesus Christ.

John 14:1-3; Tit. 2:13; 1 Thess. 1:10; 4:13-18; 5:9-11; Rev. 3:10; 19:11-21; 20:4-6

- VIII. We believe that all who believe, at the moment of saving faith in the Lord Jesus Christ, are born again and indwelt by the Holy Spirit, baptized into the body of Christ by the Holy Spirit, and become sons of God.
- A. Born again: John 3:3-6; 1 Pet. 1:23
  - B. As sons of God: John 1:12-13; Gal. 4:6-7; 1 John 3:1-3
  - C. Justified by faith: Rom. 3:28; Eph. 2:8-9
  - D. Indwelt by the Holy Spirit: 1 Cor. 6:19-20; 2 Cor. 5:5; Tit. 3:5-7
  - E. Baptism by the Holy Spirit: 1 Cor. 12:12-13; Gal. 3:26-27; Rom. 6:2-5
- IX. We believe that God is sovereign in the bestowal of spiritual gifts upon every member of the Body of Christ, the Church. In the earliest years of the Church, God the Holy Spirit bestowed foundational gifts (apostles and prophets) as well as sign gifts such as miracles performed by human representatives, speaking in tongues and interpretation of tongues to authenticate the message of the Gospel. We believe that the foundational gifts ceased with the death of the last of the apostles and the completion of the New Testament Scriptures. We also believe that both Scripture and history attest that the sign gifts are no longer a normative part of the Christian life. However, we do believe, for example, that God continues to heal in answer to prayer, sometimes quite miraculously. Finally, we affirm that many other spiritual gifts (such as pastor/teachers, administration, mercy, helps, etc.) continue to be bestowed for the purpose of the edification and instruction of the church. Rom. 12:3-8; 1 Cor. 12:4-11, 28-31, 14:22, 15:8; 2 Cor. 12:12; Eph. 2:19-21; 4:7-12; Heb 2:3-4; 1 Pet. 4:10-11.
- X. We believe in the bodily resurrection of the just and unjust, the everlasting blessedness of the saved, and the everlasting conscious punishment of the lost.
- A. Resurrection: 1 Cor. 15 (entire chapter)
  - B. Resurrection of the just: Luke 14:14; John 5:28-29; 1 Thess. 4:13-18
  - C. Resurrection of the unjust: John 5:28-29; Rev. 20:11-15
  - D. Conscious punishment of the lost: Rev. 20:10; 21:8; Luke 16:19-25
  - E. Everlasting blessedness of the saved: Rev. 21:9-27
- XI. We believe that Christians should conduct their lives, homes, activities, and business in a righteous, godly and sober manner in order that they do not bring reproach on their Savior and Lord; and should have no allegiances with any secret or Christ dishonoring organization; nor should they marry unbelievers.
- Rom. 12:1-2; 2 Cor. 6:14-7:1; Eph. 4:1-3; Col. 3:12-17; Tit. 2:11-14; 1 John 2:15-17; 1 Cor. 7:1-6, 39
- XII. We believe that born again believers should be baptized in water and that all born again believers should partake in communion services to remember Christ's death till He comes again.
- Acts 8:12; 10:48; Matt. 26:26-29; Mark 14:22-25; Luke 22:19, 20; 1 Cor. 11:23-34
- XIII. We believe members are members one with another and should so discipline their lives for the glory of God and the edification of one another. Rom. 12:4-5; 1 Cor. 6:1-8; 10:31; 12:12-

- XIV. We believe that God wonderfully and immutably creates each person as male or female. Together these two distinct, complementary genders reflect the image and nature of God (Gen. 1:26-27). Therefore, we believe that one's biological sex is to be respected and not altered. Furthermore, we believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a lifelong, exclusive union (Gen. 2:18-25). We believe that the union of marriage is intended to be severed only by death and that divorce is only permissible in certain exceptions (Matt. 19:1-9). Accordingly, we believe that God permits sexual intimacy to occur only between a man and a woman who are married to each other (Matt. 15:18-20; 1 Cor. 6:9-10, 18; 7:2-5; Heb. 13:4). We acknowledge that we exist in a fallen world with contrary ideas about marriage, sexuality and conduct and we respect the fact that all struggle with desires contrary to God's will. However, God calls all to holiness and self-control and provides believers the empowerment to do so (1 Thess. 4:1-8; 1 Cor. 10:13). Conversely, any sexual activity outside of marriage is sinful and offensive to God.

We also believe that God offers forgiveness through Jesus Christ to all who confess and forsake their sin, while seeking forgiveness through Jesus Christ (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11; 1 John 1:9). Furthermore, we believe that every person should be shown compassion, love, respect, and dignity (Mark 12:28-31; Luke 6:31). Therefore, we repudiate hateful and harassing behavior or attitudes directed toward any individual, which are not in accord with the Scriptures.

- XV. This Statement of Faith does not exhaust the extent of our beliefs. The Bible as the inspired and infallible Word of God speaks with final authority concerning truth, morality, and the proper conduct of mankind. The Bible is the sole and final source of all that we believe, 2 Timothy 3:16. For purposes of the Christian Fellowship Church's faith, doctrine, practice, policy, and discipline, the Board of Elders is the final interpretive authority on the Bible's meaning and application.