



This Statement of Faith for Grace Bible Church Rugby was taken from GBCR'S Constitution that was Updated & Submitted to the Charity Commission on **29 January 2020**

GRACE BIBLE CHURCH RUGBY
Statement of Faith

Table of Contents

I. THE HOLY SCRIPTURES	3
II. GOD	3
A. Summary:	3
B. God the Father.	3
C. God the Son	4
D. God the Holy Spirit	5
III. MAN	6
IV. SALVATION	7
A. Summary	7
B. Regeneration.	7
C. Election	8
D. Justification.	8
E. Sanctification	8
F. Security	9
G. Separation.	9
V. THE CHURCH	10
A. Christ and His Church	10
B. The Elders of Christ's Church	10
C. The Deacons of Christ's Church	11
D. The Congregation of Christ's Church	11
E. The Purpose of Christ's Church	11
F. The Autonomy of Christ's Church	12
G. Spiritual Gifts and Christ's Church	12
H. The Two Ordinances of Christ's Church	13
VI. ANGELS	13
A. Holy Angels	13
B. Fallen Angels	13
VII. LAST THINGS	14
A. Death	14
1. Believers After Death	14
2. Unbelievers After Death	14
B. Resurrection	14
C. The Rapture of the Church	14
D. The Tribulation Period	15
E. The Second Coming and the Millennial Reign	15
F. The Judgment of the Lost	15
G. Eternity	16
VIII. WHAT IT MEANS TO BE A CHRISTIAN	17

I. THE HOLY SCRIPTURES

- A. **We teach** that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary Word of God, inspired equally in all parts, (2 Tim. 3:16-17; 1 Cor. 2:7-14; 2 Pet. 1:20-21).
- B. **We teach** that the Word of God is an objective, propositional revelation (1 Thess. 2:13; 1 Cor. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the normal, literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Ex. 31:17).
- C. **We teach** that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pet. 1:20-21).
- D. **We teach** that God spoke in His written Word by a process of dual authorship; meaning that The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Pet. 1:20-21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).
- E. **We teach** that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation (2 Pet. 1:20). The meaning of Scripture is to be found as one diligently applies the normal, literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Cor. 2:7-15; 1 John 2:20).
- F. **We teach** it is the responsibility of believers to carefully ascertain the true intent and meaning of Scripture, recognizing that proper application is binding on all generations (2 Tim. 3:14-17).
- G. **We teach** that Scripture stands in judgment over men; never do men stand in judgment over Scripture (John 12:48).

II. GOD

- A. **SUMMARY:** We teach that there is but one living and true God (Deut. 6:4; Isa. 45:5-7; 1 Cor. 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14) — each equally deserving worship and obedience.
- B. **God the Father**
 - 1. **We teach** that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8-9; 1 Cor. 8:6).
 - 2. He is the Creator of all things (Gen. 1:1-31; Eph. 3:9).
 - 3. As the only absolute and omnipotent Ruler in the universe He is sovereign in creation (Gen. 1:1, 1:31; Ps. 103:19; Job 37:1-13), providence (Matt. 10:29; Ps 22:28; Rom. 8:28; Gen. 50:20) and Redemption (John 6:44; John 6:65; Acts 13:48; 16:14; Rom.11:34-36; 1 Cor. 1:30-31).

4. **We teach** God's fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18).
5. He has decreed for His own glory all things that come to pass (Eph. 1:11).
6. He continually upholds, directs, and governs all creatures and events (1 Chron. 29:11).
7. In His sovereignty He is neither the author nor approver of sin (Habak. 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Pet. 1:17).
8. He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5-9).

C. God the Son

1. **We teach** that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is co-equal, consubstantial, and co-eternal with God the Father (John 10:30; 14:9).
2. **We teach** that all things were created by, through and for Jesus Christ (John 1:3; Col. 1:16).
3. **We teach** that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philip. 2:5-8; Col. 2:9).
4. **We teach** that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Col. 2:9).
5. **We teach** that our Lord Jesus Christ was virgin born (Isa. 7:14; Matt. 1:23, 25; Luke 1:26-35); that He is God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps. 2:7-9; Isa. 9:6; John 1:29; Philip. 2:9-11; Heb. 7:25-26; 1 Pet. 1:18-19).
6. **We teach** that, in the incarnation, the second Person of the Trinity voluntarily laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philip. 2:5-8).
7. **We teach** that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Rom. 3:24-25; 5:8; 1 Pet. 2:24).

8. **We teach** that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Rom. 3:25; 5:8-9; 2 Cor. 5:14-15; 1 Pet. 2:24; 3:18).
9. **We teach** that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matt. 28:6; Luke 24:38-39; Acts 2:30-31; Rom. 4:25; 8:34; Heb. 7:25; 9:24; 1 John 2:1).
10. **We teach** that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross (John 5:26-29; 14:19; Rom. 1:4; 4:25). Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (Rom. 6:5-10; 1 Cor. 15:20, 23).
11. **We teach** that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and that He will return with His church in glory, and that will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thess. 4:13-18; Rev. 20:1-6; Zech. 14).
12. **We teach** that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):
 - a. He will judge Believers (1 Cor. 3:10-15; 2 Cor. 5:10).
 - b. He will judge Living inhabitants of the earth at His glorious return (Matt. 25:31-46).
 - c. He will judge the Unbelieving dead at the Great White Throne (Rev. 20:11-15).
13. As the Mediator between God and man (1 Tim. 2:5), the Head of His Body, the church, (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King, who will reign on the throne of David (Isa. 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Saviour (Matt. 25:14-46; Acts 17:30-31).

D. God the Holy Spirit

1. **We teach** that the Holy Spirit is a divine Person, eternal, uncreated, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternality (Heb. 9:14), omnipresence (Ps. 139:7-10), omniscience (Isa. 40:13-14), omnipotence (Job 33:4; Ps. 104:30; Matt. 12:28; Rom. 15:18-19) and truthfulness (John 16:13). In all the divine attributes He is co-equal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13:14; Jer. 31:31-34 with Heb. 10:15-17).
2. **We recognize** His sovereign activity in creation (Ps. 104:30; Job 33:4), the incarnation (Matt. 1:18), the Scriptures (2 Pet. 1:20-21), and the work of salvation (John 3:5-7).
3. **We teach** that the Holy Spirit empowered the church at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Cor. 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

4. **We teach** that the Holy Spirit is the supernatural and sovereign Agent in regeneration (Titus 3:5; 2 Cor. 3:6), baptizing all believers into the Body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9; Eph. 1:13).
5. **We teach** that the Holy Spirit is the divine Teacher (John 16:13; 1 John 2:20, 27), who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Pet. 1:19-21). We teach that the illuminating work of the Holy Spirit enables Believers to understand the spiritual truths taught in Scripture (1 Cor. 2:12-14). We teach that every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation (Gal. 3:1-5; 1 Cor. 6:19-20), and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Rom. 8:9; Eph. 5:18).
6. **We teach** that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers (John 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18; Gal. 5:22-23; Rom. 15:16; 2 Thess. 2:13; Eph. 2:22). In addition to The Holy Spirit's work in the world, the life of Christ and the plan of salvation, we teach that the Holy Spirit has an extensive ministry to Believers, including: Teaching (John 14:26), Guiding (Rom. 8:14), Praying (Rom. 8:26), Sealing (2 Cor. 1:22; 5:5; Eph. 1:13, 14), Gifting (1 Cor. 12:11), Indwelling (John 14:17), Filling/Strengthening (Acts 4:8, 31), Loving (Rom. 15:30; 1 John 4:8, 16), Assuring (Rom. 5:5; 8:14-16; Gal. 4:6), Restraining (Acts 16:6-7; 20:22), Convicting (John 16:8), Sanctifying (Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2), Comforting (Acts 9:31), Helping (John 14:16, 26; 15:26).
7. **We teach** that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today (1 Cor. 12:4-11), and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth (2 Cor. 12:12), and were never intended to be characteristic of the lives of believers (1 Cor. 13:8-10; 2 Tim. 4:20).

III. MAN

- A. **We teach** that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:7, 15-25; James 3:9).
- B. **We teach** that God's intention in the creation of man was that man should glorify God (Isa 43:6-7, Ps 86:9, Is 60:21, Rom 11:36 Rev 4:11), enjoy God's fellowship (Col 1:16, Matt 26:29), live his life in the will of God (Ex. 20:6, Deut. 5:10, John 14:21), and by this, accomplish God's purpose for man in the world (Rev 4:11).

- C. **We teach** that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14; 1 John 1:8).
- D. **We teach** that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Ps. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23; 5:10-12).
- E. **We teach** that marriage is an institution given by God to mankind and is only to be between one man and one woman as in the initial design (Genesis 2:24), and as later affirmed by Jesus Christ (Matthew 19:8; Mark 10:6-12). Any engagement in sexual activity outside of a marriage as the Bible defines it, is considered as sexual immorality in the Bible, and is a legitimate ground for divorce (Matthew 19:9) and church discipline (1 Corinthians 5:2, 13).

IV. SALVATION

- A. **Summary:** We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ through the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:7; 2:8-9; Titus 3:5-6; 1 Pet. 1:18-19).
- B. **Regeneration**
 - 1. **We teach** that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5; 2 Pet. 1:3-4). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24). We teach that Regeneration is solely the work of the Holy Spirit which precedes conversion (John 3:3, 5-8; John 6:29, 63-65). While Regeneration and conversion are closely related biblical truths, they are distinct biblical truths that should not be confused or used interchangeably. Conversion (which includes the sinners Spirit enabled Repentance of sin and Confession of Jesus Christ as Lord) follows after a person has been brought to life spiritually (Regenerated) by the Holy Spirit. Since every unbelieving person is spiritually dead before Regeneration (Eph. 2:1ff), no unbelieving person can repent or confess Jesus Christ as Lord in a saving way without first being regenerated by the Holy Spirit.
 - 2. Genuine regeneration is manifested by fruits in keeping with repentance (Matt. 3:8) as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Cor. 6:19-20; Eph. 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph. 5:17-21; Philip. 2:12b; Col. 3:16; 2 Pet. 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:17; 1 John 3:2-3).

C. Election

1. **We teach** that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Acts 13:48; Rom. 8:28-30; Eph. 1:4-11; 2 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:1-2).
2. **We teach** that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Saviour and Lord (Ezek. 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Rom. 9:22-23; 2 Thess. 2:10-12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself. God's sovereign election will not fail. All that the Father gives to Jesus Christ will come to Jesus Christ in faith, and all who come in faith, Jesus Christ will receive (John 6:37-40, 44).
3. **We teach** that God's saving grace granted to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Eph. 1:4-7; 2:8-9; Titus 3:4-7; 1 Pet. 1:2).
4. **We teach** that election is based upon God's Sovereignty, which He exercises in harmony with His other attributes, including: His omniscience, justice, holiness, wisdom, grace, and love (Eph. 1:4-5; Rom. 9:11-16). This sovereign election will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matt. 11:25-28; 2 Tim. 1:9).

D. Justification

1. **We teach** that justification before God is an act of God (Rom. 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10; Isa. 55:6-7) and confess Him as sovereign Lord (Rom. 10:9-10; 1 Cor. 12:3; 2 Cor. 4:5; Philip. 2:11).
2. This righteousness is apart from any virtue or work of man (Rom. 3:20; 4:6) and involves the imputation of our sins to Christ (Col. 2:14; 1 Pet. 2:24) and the imputation of Christ's righteousness to us (1 Cor. 1:30; 2 Cor. 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

E. Sanctification

1. **Summary:** We teach that there are two parts to sanctification. Positional and Progressive Sanctification. Positional Sanctification refers to the believer's position or standing before God, based on the death of Christ. Progressive Sanctification refers to the process of being progressively set apart from sin and being progressively conformed to the image of Christ.
2. **We teach** that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

3. **We teach** that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Rom. 6:1-22; 2 Cor. 3:18; 1 Thess. 4:3-4; 5:23).
4. In this respect, **we teach** that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

F. Security

1. **We teach** that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).
2. **We teach** that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

G. Separation

1. **We teach** that separation from sin is clearly called for throughout the Old and New Testaments (2 Corinthians 6:14-7:1), and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Timothy 3:1-5).
2. **We teach** that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Saviour (2 Corinthians 6:14-7:1).
3. **We also teach** that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Rom. 12:1-2; 1 Cor. 5:9-13; 1 John 2:15-17; 2 John 9-11).
4. **We teach** that believers should be separated unto our Lord Jesus Christ (Lev 11:44; 1 Pet 1:16; 2 Cor. 6:17) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

V. THE CHURCH

A. Christ and His Church

1. **We teach** that the church is a unique spiritual body designed by Christ, made up of all born-again believers in this present age (Eph. 2:11-3:6).
2. **We teach** that the church is distinct from Israel (1 Cor. 10:32; 3:11; Eph. 2:19-20) and a mystery not revealed until this age (Eph. 3:1-6; 5:32).
3. **We teach** that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 11:15).
4. **We teach** that Jesus Christ is the Lord and Head of the church (Phil. 2:11; Eph. 1:22; 4:15-16; 5:23; Col. 1:18; 2:19).
5. **We teach** that the Lord provided two church offices for the earthly administration of His church, namely: **Elders** (1 Timothy 3:1-7) and **Deacons** (1 Timothy 3:8-13).

B. The Elders of Christ's Church

1. **We teach** that Christ appointed and gave His authority to lead the church to biblically qualified men called "Elders" (cf. 1 Tim. 3:1-7; Titus 1:6-9; 1 Pet. 5:1-5; 1 Tim. 5:17-22).
2. **We teach** that the Lord has entrusted His flock (the church) into the care and protection of the Elders (Acts 20:28), and that Jesus Christ will strictly judge the Elders for their teaching, preaching (James 3:1) and for their leadership over the church (1 Peter 5:4; Heb. 13:17b).
3. **We teach** that Jesus Christ requires the Elders to lead the church in the following areas and ways. Elders are to:
 - a. **Shepherd** Christ's church (1 Peter 5:2a; John 21:15-17; Acts 20:28)
 - b. **Rule well** over Christ's Church (1 Tim 5:17a)
 - c. **Exercise oversight** over Christ's church (1 Peter 5:2b; Acts 20:28)
 - d. **Manage** the spiritual, physical & financial needs of Christ's church (1 Tim. 3:5; Acts 11:30)
 - e. **Be Examples** for Christ's church to follow (1 Peter 5:3b; 1 Tim. 4:12; Heb. 13:7)
 - f. **Read, Teach & Preach** the Scriptures to Christ's church (1 Tim. 3:2; 3:16-4:2, 6, 11, 13, 16; 1 Cor. 4:6)
 - g. **Guard** the Gospel of Christ's church (1 Tim 6:20; 2 Tim 1:14; Jude 3)
 - h. **Admonish (Warn/Correct)** Christ's church (1 Thess. 5:12b; James 5:19)
 - i. **Protect** Christ's church from wolves arising within congregation (Acts 20:29-31) and those who would divide the congregation (Titus 3:10-11; Rom. 16:17; 1 Cor. 1:10; Jude 19).
 - j. **Restore and/or Cleanse** the church through church discipline as outlined in Matt. 18:15-20; Gal. 6:1; 1 Cor. 5:1-13; 2 Thess. 3:6; Titus 3:10-11; 3 John 9-11.
 - k. **Care** for Christ's church (1 Tim. 3:5; Acts 20:28)
 - l. **Equip** Christ's church for work in the Lord's Service (Eph. 4:12)

C. The Deacons of Christ's Church

1. **We teach** that the office of deacon, by virtue of the meaning of the word (“διάκονος”) is an office that is designed for “serving” the church, not “leading” the church (1 Tim. 3:8, 10, 13; cf. Acts 6:1-7 for an early example of how deacons might serve the church).
2. **We teach** that deacons are recognized servants of the church (1 Tim. 3:13) who assist the elders in caring for the congregation’s physical and spiritual needs by implementing actions and practices specifically outlined by the elders (cf. Acts 6:1-5).
3. **We teach** that in order for a man to be recognized as a deacon, he must first meet the biblical qualifications of 1 Tim. 3:8-13 including a period of testing (1 Tim. 3:11).

D. The Congregation of Christ's Church

1. **We teach** that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13) the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).
2. **We teach** that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).
3. **We teach** that membership into Christ’s church is limited to only those who have been saved by grace through faith in our Lord Jesus Christ and have been baptised by immersion after being saved (Matt. 28:19-20; Mk. 16:16; Acts 2:41; 10:47-48).
4. **We teach** that the congregation has responsibilities to Jesus Christ, every other member in the church and to the Elders of Christ’s church.
 - a. **We teach** that each member of the congregation is to obey and submit to everything that is taught in the Scriptures (Matt. 28:20).
 - b. **We teach** that each member of the congregation is to use their spiritual gifts and abilities to minister and serve other people in Christ’s church (1 Cor. 12:7).
 - c. **We teach** that each member is to respect, obey and submit to the Elders of Christ’s church in all matters concerning the church (1 Thess. 5:13; Heb. 13:17).

E. The Purpose of Christ's Church

1. **We teach** that the purpose of Christ’s church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Tim. 2:2, 15; 3:16-17; 4:1-5), by fellowship (Acts 2:47; Hebrews 10:24-25; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

2. **We teach** the importance of discipleship (Matt. 28:19-20; 2 Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15-22; Acts 5:1-11; 1 Cor. 5:1-13; 2 Thess. 3:6-15; 1 Tim. 1:19-20; Titus 1:10-16; 3:10-11).

F. The Autonomy of Christ's Church.

1. **We teach** the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5).
2. **We teach** it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith (Acts 11:22, 27). Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation (Titus 1:5; Acts 15:36). The elders should determine all other matters of church membership, church policy, church discipline, benevolence, and church government as well (Acts 15:19-31; 20:28; 1 Cor. 5:4-7, 13; 1 Pet. 5:1-4).

G. Spiritual Gifts and Christ's Church

1. **We teach** the calling of all saints to the work of service (1 Cor. 15:58; Eph. 2:10; 4:12; Rev. 22:12). We teach the need of the church to cooperate with God as He accomplishes His purpose in the world (John 15:5). To that end, He gives spiritual gifts to Believers in the church. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph. 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Rom. 12:5-8; 1 Cor. 12:4-31; 1 Pet. 4:10-11).
2. **We teach** that there were two kinds of gifts given to the early church: ***miraculous gifts and ministering gifts***.
 - a. **Miraculous Gifts** of divine revelation and healing were given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb. 2:3-4; 2 Cor. 12:12).
 - 1). **We teach** that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Cor. 12:6-10; James 5:13-16; 1 John 5:14-15).
 - 2). **We teach** that miraculous gifts can be counterfeited by Satan so as to deceive even believers (1 Cor. 13:13-14:12; Rev. 13:13-14).
 - 3). **We teach** that with the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor. 13:8-12).
 - b. **Ministering Gifts** were given to equip believers for edifying one another (Eph. 4:12). We teach that the only spiritual gifts in operation today are those non-revelatory, non-miraculous ministering gifts given for edification (Rom. 12:6-8).

H. The Two Ordinances of Christ's Church

1. **We teach** that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42).
2. **Believers Baptism. We teach** Christian baptism is the divinely ordained means by which an individual declares their faith in Christ (Acts 2:28, 31; Acts 16:13-15; Acts 16:16-34). Baptism by immersion is the "mode" of baptism or the way in which baptism was carried out in the New Testament. The person being baptized was immersed or put completely under the water and then brought back up again (Acts 8:36-39). Baptism by immersion is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Saviour, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42) and the first step of discipleship (Matthew 28:19-20).
3. **The Lord's Supper. We teach** that the Lord's Supper is the commemoration (a memorial) and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:28-32).

VI. ANGELS

A. Holy Angels

1. **We teach** that angels are created beings (Neh. 9:6) and are therefore not to be worshiped (Rev. 19:10).
2. **We teach** that though Angels are a higher order of creation than man (Heb. 2:6-7), they are created to serve God (Heb 1:14) and to worship Him (Heb 1:6; Rev 5:11-12).

B. Fallen Angels

1. **We teach** that Satan is a created angel and the originator of sin (John 8:44). He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).
2. **We teach** that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); that he is the prince of this world (Ephesians 2:2; 1 John 5:19), who has been defeated through the death and resurrection of Jesus Christ (Col. 2:15); and that he shall be eternally punished in the lake of fire (Matthew 25:41; Revelation 20:10).

VII. LAST THINGS

A. Death

1. *Believers After Death*

- a. **We teach** that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

2. *Unbelievers After Death*

- a. **We teach** that the souls of the unsaved, at death, are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15) when the soul and the resurrection body will be united (John 5:28-29).
- b. **We teach** that the Unbeliever will eventually appear at the Great White Throne Judgment and be condemned for their sins without any hope of forgiveness (Revelation 20:11-15), and afterward the unbeliever will be cast into hell, the lake of fire (Matthew 25:41-46), cut off forever from the life of God (Daniel 12:2; 2 Thessalonians 1:7-; Matthew 25:41-46). We reject annihilationism” (aka “Conditional Immortality) as being unbiblical (Mark 9:48; Jude 13; Rev. 14:11; 20:10).

B. Resurrection

1. **We teach** the bodily resurrection of all men: the saved will be resurrected to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved will be resurrected to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

C. The Rapture of the Church

1. **We teach** the personal, physical, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13; Rev. 3:10) to translate His church from this earth (John 14:3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11).
2. **We teach** that between the rapture of the church and Christ’s glorious return to the earth with His saints (1 Thess. 3:13; Rev. 19:8, 14, that Christ will reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10).

D. The Tribulation Period

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

E. The Second Coming and the Millennial Reign

1. **We teach** that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).
2. **We teach** that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).
3. **We teach** that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

F. The Judgment of the Lost

1. **We teach** that following the release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect all unbelievers and judge each one, both great and small, at the Great White Throne Judgment (Rev. 20:11-15).
2. **We teach** that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

G. Eternity

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

VIII. WHAT IT MEANS TO BE A CHRISTIAN

- A. Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God, mankind, and salvation. Consider the following truths found in Scripture.
- B. **God Is Sovereign Creator.** Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.
- C. **God Is Holy.** God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. First Peter 1:16 says, "You shall be holy, for I am holy."
- D. **Mankind Is Sinful.** According to Scripture, everyone is guilty of sin: "There is no man who does not sin" (1 Kings 8:46). That doesn't mean we're incapable of performing acts of human kindness. But we're utterly incapable of understanding, loving, or pleasing God on our own. (Romans 3:10-12).
- E. **Sin Demands a Penalty.** God's holiness and justice demand that all sin be punished by death: (Ezekiel 18:4). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.
- F. **Jesus Is Lord and Saviour.** The New Testament reveals it was Jesus Himself who created everything (Colossians 1:16). Therefore He owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship. Romans 10:9 says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved." Even though God's justice demands death for sin, His love has provided a Saviour who paid the penalty and died for sinners (1 Peter 3:18). Christ's death satisfied the demands of God's justice and Christ's perfect life satisfied the demands of God's holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26).
- G. **The Character of Saving Faith.** True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3,5; 1 Thessalonians 1:9) and pursue Christ (Matthew 11:28-30; John 17:3) and obedience to Him (1 John 2:3). It isn't enough to believe certain facts about Christ. Even Satan and his demons believe in the true God (James 2:19), but they don't love and obey Him. True saving faith always responds in obedience (Ephesians 2:10).