



THE DOCTRINAL STATEMENT OF GRACE FELLOWSHIP BIBLE CHURCH

OF THE HOLY BIBLE

We believe that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men, and therefore, is the truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions shall be tried. (2 Timothy 3:16,17; 2 Peter 1:19-21.)

OF THE TRUE GOD

We believe there is one and only one living and true God, an infinite Spirit, the Maker and supreme Ruler of heaven and earth: inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption. (Exodus 20: 2, 3; 1 Corinthians 8: 6; Revelation 4: 11; 1 John 5: 7.)

OF JESUS CHRIST

His Person: We believe that Jesus Christ was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman, and that He is both the Son of God, and God, the Son. (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:4)

His Work: We believe that Jesus Christ is the bridge between God and man. As the God-Man (fully divine and fully human), His life, substitutionary death and bodily resurrection completed the Divine Plan for reconciling the broken relationship between Holy God and man. Christ's work provided redemption (Colossians 1:14; 2 Peter 2:1) and thereby eliminated man's dilemma with sin. Christ's work ensured reconciliation between God and man making the believing man acceptable to and with God (2 Corinthians 5:19-21). Christ's work made possible propitiation as it satisfied the demands of a Holy God who is also the Just Judge of the universe (1 John 2:2). Man is able to appropriate the salvation provided by Jesus Christ and escape eternal judgment

only by believing in Jesus Christ (Acts 16:31). The work of Christ presently includes Lordship over His Church (Ephesians 1:20-23) acting as our Advocate with God the Father making intercession for His people (Hebrews 4:14-16, Romans 8:34, 1 John 2:1).

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the just dying for the unjust; Christ, The Lord, bearing our sin in His own body on the tree; that having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and the all-sufficient Savior. (Ephesians 2:8; Actus 15:11; Romans 3:24; John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; Romans 3:25; 1 John 4:10; 1 Corinthians 16:3)

OF THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the truth of the Gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer. (John 14: 16,17; Matthew 28: 19; Hebrews 9: 14; John 14: 26; Luke 1: 35; Genesis 1: 1-3; John 16: 8-11; Acts 5: 30-32; John 3: 5,6; Ephesians 1: 13,14; Mark 1: 8; John 1: 33; Acts 11: 16; Luke 24: 49; Romans 8: 14,16,26,27.)

OF THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not by evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was effected by special creation, and

God's established law was that they should bring forth only "after their kind". We believe that the days of Genesis 1 were literal twenty-four hour days. (Genesis 1: 1; Exodus 20: 11; Acts 4: 24; Colossians 1: 16,17; Hebrews 11: 3; John 1: 3; Revelation 10: 6; Romans 1: 20; Acts 17: 23-26; Jeremiah 10: 12; Nehemiah 9: 6; Genesis 1: 26,27; 1 Corinthians 11: 7; Genesis 2: 7; Genesis 1: 11; Genesis 1: 24.)

OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgressions fell from his sinless and happy state, in consequence of which all mankind are now sinful, and are sinners not by constraint but of choice; and therefore, under just condemnation without defense or excuse; and that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit. (Genesis 3: 1-6, 24; Romans 5: 12; Romans 5: 19; Romans 3: 10-19; Ephesians 2: 1-3; Romans 1: 18; Ezekiel 18: 19,20; Romans 1: 32,20,28; Colossians 3: 22.)

OF THE VIRGIN BIRTH

We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman, and that He is both the Son of God, and God, the Son. (Genesis 3: 15; Isaiah 7: 14; Matthew 1: 18-25; Luke 1: 35; John 1: 4.)

OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the just dying for the unjust; Christ, The Lord, bearing our sin in His own body on the tree; that having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and all-sufficient Savior. (Ephesians 2: 8; Acts 15: 11; Romans 3: 24; John

3: 16; Matthew 18: 11; Philippians 2: 7; Hebrews 2: 14; Isaiah 53: 4-7; Romans 3: 25; 1 John 4: 10; 1 Corinthians 16: 3.)

OF GRACE IN THE NEW CREATION

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (John 3: 3; 2 Corinthians 5: 17; 1 John 5: 1; John 3: 6,7; Acts 16: 30-33; 2 Peter 1: 4; Romans 6: 23; Ephesians 2: 1; 2 Corinthians 5: 19; Colossians 2: 13; John 3: 8.)

OF THE FREENESS OF SALVATION

We believe in God's electing grace; that the blessings of salvation are offered all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. (1 Thessalonians 1: 4; Colossians 3: 12; Romans 8: 29,30; Titus 1: 1; Matthew 11: 28; Isaiah 55: 1; Revelation 22: 17; Romans 10: 13; John 6: 37; Isaiah 55: 6; Acts 2: 38; Isaiah 55: 7; John 3: 15,16; 1 Timothy 1: 15; 1 Corinthians 15: 10; Ephesians 2: 4,5; John 5: 40; John 3: 36.)

OF THE DEVIL OR SATAN

We believe that Satan is a person and was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great temptor, the enemy of God and His Christ, the accuser of the saints; the author of the false religions, and the chief power back of the present apostasy; the Lord of the Anti-Christ, and the chief of all the powers of darkness – destined, however, to final defeat at the hand of God's Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels. (Revelation 12: 9; Ezekiel 28: 14-17; Isaiah 14: 12-15; Luke 22: 3,4; 2 Corinthians 11:

13-15; Mark 13: 21,22; 1 John 4: 3; 3 John 7; 1 John 2: 22; Revelation 13: 13-14; 2 Thessalonians 2: 3-11; Revelation 19: 11,16,20; Revelation 12: 7-9; Revelation 20: 1-3; Revelation 20: 10; Matthew 25: 41; Matthew 25: 41; Judge 6; 2 Peter 2: 4; Ephesians 2: 2.)

OF JUSTIFICATION

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; (1) That justification includes the pardon of sin, and the gift of eternal life, on principles of righteousness; (2) That it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, His righteousness is imputed to us. (Acts 13: 39; Isaiah 53: 11; Zechariah 13: 1; Romans 8: 1; Romans 5: 1,9.)

OF REPENTANCE AND FAITH

We believe that repentance and faith are solemn obligations, and also inseparable graces; wrought in our souls by the quickening Spirit of God thereby, being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time, heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior. (Acts 20: 20; Mark 1: 15; Acts 2: 27-38; Luke 18: 13; Romans 10: 13; Psalm 51: 1-4; Psalm 51: 7; Isaiah 55: 6,7; Luke 12: 8; Romans 10: 9-11.)

OF THE LOCAL CHURCH

We believe that a local church is a congregation of immersed believers, associated by covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations, and that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation on all matters of membership, of policy, of government, of discipline, of

benevolence, and the will of the local church is final. (Acts 2: 41,42; 1 Corinthians 11: 2; Ephesians 1: 22,23; Ephesians 4: 11; Acts 20: 17-28; 1 Timothy 3: 1-7; Colossians 1: 18; Ephesians 5: 23,24; Acts 15: 13-18.)

OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son and of the Holy Spirit, to show forth in a solemn and beautiful emblem our faith in the crucified buried and risen Savior, with its effect in our death to sin and resurrection to a new life, that it is prerequisite to the privileges of a church relation and to the Lord's Supper. We believe that the Lord's Supper is the commemoration of His death until He comes, and should be always preceded by solemn self-examination. (Acts 8: 26-39; John 3: 23; Romans 6: 3-5; Matthew 3: 16; Colossians 2: 12; 1 Corinthians 11: 23-28.)

OF THE SECURITY OF THE SAINTS

We believe that all who are truly born again are kept eternally by God the Father for Jesus Christ. (Philippians 1: 6; John 10: 28,29; Romans 8: 35-39; Jude 1 (R.V.))

OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus Christ, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among man both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost (commonly referenced as "hell"). (Malachi 3: 18; Genesis 18: 23; Romans 6: 17,18; 1 John 5: 19; Romans 7: 6; Romans 6: 23; Proverbs 14: 32; Luke 6: 25; Matthew 25: 34-41; John 8: 21.)

OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

(Romans 13: 1-7; 2 Samuel 23: 3; Exodus 18: 21,22; Acts 23: 5; Matthew 22: 21; Acts 5: 20; Acts 4: 19,20; Daniel 3: 17,18.)

OF THE RETURN OF CHRIST

Of The Resurrection, Personal, Visible, Pretribulational Premillennial Return of Christ and Related Events (1) We believe in the Bodily Resurrection. (Matthew 28: 6,7; Luke 24: 39; John 29: 27; 1 Corinthians 15: 4; Mark 16: 6; Luke 24: 2-6. (2) The Ascension. Acts 1: 9-11; Luke 24: 51; Mark 16: 19; Revelation 3: 21; Hebrews 12: 1. (3) The Second Coming. (John 14: 3; Acts 1: 11; 1 Thessalonians 4: 16; James 5: 8; Hebrews 9: 28.) (4) The Resurrection of the Righteous Dead. (1 Thessalonians 4: 13-18; 1 Corinthians 15: 42-44,52.) (5) The Change of The Living In Christ. (1 Corinthians 15: 51-53; 1 Thessalonians 4: 13-18; Philippians 3: 20,21.) (6) The Great Tribulation or Time of Jacob's Trouble. (Matthew 24: 21; Daniel 12: 1; Jeremiah 30: 7. (7) The Throne of David. (Luke 1: 32; Isaiah 9: 6,7; Acts 2: 29,30.) (8) The Millennial Reign. (1 Corinthians 15: 25; Isaiah 32: 1; Isaiah 11: 4,5; Psalm 72: 8.)

OF FINANCIAL SUPPORT

It shall be the policy of this Church and all Departments to primarily raise funds for operating expenses, local or benevolent work, or for missionary enterprises at home or abroad through the freewill offering. We recognize that for select situations and functions (particularly times of social fellowship, ministries involving youth or others with minimal resources and for special needs) may arise from time to time, with the oversight of the Elders, certain fundraising events may be conducted. These are to be minimal and selective. The primary goal of this policy is to avoid commercialization of the church and to promote faith-based, proportional and sacrificial giving upon the first day of the week as an act of worship (1 Corinthians 16:1-2; 2 Corinthians 8:1-7).

OF DIVINE OR BODILY HEALING

1) We believe that sickness, together with every other disorder and evil in human life and the world, are the effect of Adam's Original Sin, during the Fall, resulting in sin entering the world. The New Testament clearly teaches that Christ "died for our sins" and that "He was made sin for us". Divine Healing is not in the atonement made by Christ in the sense that salvation and the forgiveness of sins are in His atonement. The suffering and death of Christ was substitutionary, penal and vicarious (Romans 4: 25; 1

Corinthians 15: 3; 2 Corinthians 5: 21; 1 Peter 2: 24; 3: 18). It is nowhere taught, in Scripture, that Christ died for the effects of sin but for sin. The effects of sin did not need a satisfactory penalty meted out, but sin did, because it is an infringement of His Law and Will and an offense against God's Holiness. Christ, therefore, bore the penalty of sin in His suffering and death. We further believe that when Matthew 8: 17 quotes Isaiah, "Himself took our infirmities, and bare our sicknesses," it was not that He took them in the sense that He died for them and put them away as He did the sins of the believer, but as the context clearly reveals by "bearing" them, in the sense of sympathetically bearing them, so that He took them away by healing the sick. The passage clearly refers to what took place during the Lord's public ministry and not what took place in His death. In His vicarious death Christ bore the penalty of sin and accomplished a redemption which covers every possible effect of sin and will therefore, when He brings in full and eternal redemption, put an end to all sin and sickness, as well as to every other disorder in the world because of sin.

2) We believe that when the Lord Jesus Christ returns, according to His own promise (John 14: 3), and the revelation of a great mystery through Paul (1 Corinthians 15: 51-53), as well as the special word from the Lord through Paul (1 Thessalonians 4: 13-14), the saints of the present dispensation will receive glorified bodies, and shall then possess and enjoy the full benefits of an accomplished redemption by the Lord Jesus Christ. Until then, they carry about with them a sinful nature and a mortal body, which is subject to pain, sickness and death. When the Lord Jesus Christ returns and triumphs over all His enemies, subduing them and putting an end to them all, He will bring in the eternal day of God, when heaven and earth and the existing nations shall know and enjoy the full and eternal benefits of the redemption He has accomplished by His death upon the cross (2 Peter 3: 10-13; 1 Corinthians 15: 24-28; Revelation 21, 22). The healings and deliverances of Christ in connection with His earthly ministry were but the evidences and manifestations of His power as the Son of God and Servant of Jehovah, as well as illustrations and forecasts of the power that shall be manifested in His earthly kingdom, when He shall reign over restored Israel and the nations of the earth (Isaiah 11: 1-9; 35: 15-18).

OF TONGUES AND OTHER SIGN-GIFTS

We believe that the Scriptures teach that in the opening days of the Church Age the Holy Spirit gave gifts to individual believers (1 Corinthians 12: 4-11, 28-31). Among these

was the gift of tongues (1 Corinthians 12: 11). The exercise of the gift was never to prove that the one speaking in tongues was saved, but that the Word of God might be preached with “other tongues” (Acts 2: 4-13). Tongues and some other gifts of the Holy Spirit were given to confirm the spoken word (Hebrews 2: 3,4). The Word of God, itself, is sufficient for all godliness and righteousness.