

**GRACE LIFE BAPTIST CHURCH
HILLSBORO, OREGON**

**THE STATEMENT OF FAITH,
STRUCTURAL COMPOSITION, AND PRINCIPLES AND PRACTICES
OF
GRACE LIFE BAPTIST CHURCH
HILLSBORO, OREGON**

PREAMBLE

Being a called out assembly of regenerated, baptized believers, we repose our faith wholly in the Lord Jesus Christ, the heavenly Father, and the Holy Spirit for our salvation. The Word of God is the only rule for our faith and practice. Having bound ourselves together in fellowship and believing it necessary to govern ourselves in an orderly and effective manner, we hereby adopt the provisions of the Church Constitution and By-Laws, which include the Statement of Faith.

ARTICLE I NAME

The name of this church shall be Grace Life Baptist Church of Hillsboro, Oregon.

ARTICLE II PURPOSE

The objective of this church is to provide and promote the worship of the Triune God and the preaching of the Word of God, to seek the spiritual growth of Christians, to provoke one another to love and good works, to minister spiritual gifts for the edification of the Body of Christ, to administer the New Testament ordinances, to endeavor to guard the unity from the Spirit, and to preach the Gospel of Jesus Christ in order to bring lost people to personal saving faith in the finished work of Christ for their salvation. This church also may choose to fellowship with Christian groups functioning in harmony with God's holy word, the Bible.

ARTICLE III FORM AND CHARACTER

INDEPENDENT – This church is free from organized domination and pressure, believing that not any one denomination, or church, solely possesses all God's truth. Therefore, it is self-governing, self-supporting, and self-propagating under the Headship of the Lord Jesus Christ.

FUNDAMENTAL – This church derives its Statement of Faith exclusively from the Bible, being God's revelation for the man of God.

FELLOWSHIP – This church recognizes God and His Word to be the only foundation for fellowship on a voluntary basis with other groups of like faith.

ARTICLE IV STATEMENT OF FAITH

SECTION I THE HOLY SCRIPTURES

The Scriptures teach and we are convinced that the Holy Scriptures, consisting of the sixty-six books of the Old and New Testament, are the verbal, plenary, and inspired Word of God. Being such, the Scriptures are the final authority for our faith, life, and practice, being wholly without error in the original writings, infallible and God-breathed.

Matthew 5:18; John 16:12-13

II Timothy 3:16-17; II Peter 1:20-21

SECTION II THE TRUE GOD

The Scriptures teach and we are convinced from the Scriptures that there is one, and only one, living and true God in essence. God is in essence one, self-existing, immense, and simple spirit. God possesses wholly the attributes of righteousness, holiness, truth, love, goodness, omniscience, and omnipotence. God in nature is immutable, mobile, free, and eternal.

The Scriptures teach and we are convinced from the Scriptures that God is the Creator, Preserver, and Supreme Ruler of the Universe, being separate and above the World, yet everywhere present in the World.

The Scriptures teach and we are convinced from the Scriptures that God is self-revealing in three distinct persons: the Father, the Son, and the Holy Spirit. Thus, God is one in essence, three in persons. In the unity of the Godhead, the three Divine Persons are co-eternal in essence, co-identical in nature, and co-equal in attributes. Each Divine Person has a distinct ministry in God's revelation to His creation and people.

Exodus 20:2-3; Deut. 6:4

Matt. 28:19; John 10:30

1 Cor. 8:6; 2 Cor. 13:14; 1 John 5:5-8

SECTION III THE HEAVENLY FATHER

The Scriptures teach and we are convinced from the Scriptures that God the Father always existed within the Trinity, being the Father. He is infinite in wisdom. He is the originator, or planner of the activities of the Godhead. Thus, He is the ultimate source of all things. There is no subordination within the Godhead with respect to essential being, but in the execution of the decree there is an economic subordination of the Son to the Father, and the Holy Spirit to both the Father and the Son. Thus, the Father is the unique person of the Godhead, who sends, but is not sent.

The Father has a Fatherhood relationship to spirit beings, showing His ultimate authority over them. He also has a Fatherhood relationship to Christians. The Father forgives their sins, hears and/or answers their communications to Him, and takes part in their spiritual birth. He indwells Christians, imparting His seed. Thus, Christians are partakers of the Divine nature and are called the Father's born ones.

The Father mercifully concerns Himself in the affairs of men and saves, from sin and spiritual death, all those who come to Him through saving faith in Christ Jesus.

Job 1:6; Ps. 2:7-10; Ps. 90:2

John 3:16; John 14:26

1 Cor. 8:6; Eph. 4:6; Heb. 12:9; II Peter 1:4; I John 3:9

SECTION IV THE PERSON AND WORK OF CHRIST

The Scriptures teach and we are convinced from the Scriptures that the Lord Jesus Christ is the unique kind of Son of God, the eternal Word, and the second Person of the Trinity. He became man without any change in His Person through a supernatural conception by the Holy Spirit, the overshadowing of Mary by the heavenly Father and the joining of His divine Person to that human nature. He had a virgin birth and continues forever being both true God and true Man. He is one divine Person possessing two natures, one human and the other divine.

Being a man; He was tempted in all points as men are, yet without sin. Being the perfect Lamb of God, He willingly gave Himself and died substitutionary deaths upon the cross, becoming the sin of the World and suffering the full penalty of divine judgment in man's stead. He arose bodily from the grave, is glorified, and is the Church's great High Priest, ascended into heaven, where He appears before the face of God as the Christian's Advocate and Intercessor. His indwelling presence within the Christian results in the Christian participating in eternal life.

Thus, the Scriptures teach and we are convinced from the Scriptures in the eternal Sonship, incarnation, absolute deity, and perfect humanity, sinless life, vicarious death, bodily resurrection, ascension, glorification, and present intercessory ministry of the Lord Jesus Christ. We also believe in His coming for His Church before the tribulation period, and his personal, visible, bodily, post-tribulation return in glory, with His Church, to establish His millennial Kingdom.

Luke 1:30-35; John 1:1-3; John 1:14,29; John 20:20

Acts 1:11; Rom. 3:25-26; 1 Cor. 15:51-52; 2 Cor. 5:21; Phil. 2:5-8; 1 Thess. 4:13-18; Heb. 4:15
Heb. 7:25; 1 Peter 1:18-19; I Peter 2:24; I Peter 3:18; Rev. 19:11-16

SECTION V THE PERSON AND WORK OF THE HOLY SPIRIT

The Scriptures teach and we are convinced from the Scriptures that God the Holy Spirit is the third Person of the Trinity, who eternally exists, being the “Holy One,” who separates, arranges, and applies what the Father plans and the Son coordinates.

God the Holy Spirit was the co-agent in creation, the divine author of the revelation of God, and the divine agent in the supernatural conception of the humanity of the Son. The Holy Spirit became resident in the world on the Day of Pentecost as a result of being sent by the Father and the Son. Thus, He is presently the restrainer of “the man of sin”, and the co-witness through the Christian concerning Christ. He takes the things of Christ and glorifies Him. The Holy Spirit convicts the unsaved of sin, righteousness and judgment. He then regenerates, baptizes, indwells, seals, and is the earnest of those who become children of God through faith in Christ for salvation.

The Holy Spirit is the anointer, or divine teacher of the Christian, whom He seeks to bring into spiritual maturity, through the knowledge of Christ. He guides, leads, teaches, sanctifies, fills, and empowers believers who, moment-by-moment, surrender to Him.

The work of the Holy Spirit will differ after the rapture of the Church, as it differed in the Old Testament. Following the Son’s millennial kingdom, in the Kingdom of the Father, all three Persons of the Trinity will return to their original relationship, having no subordination.

Job 26:13; Ps. 90:2; Prov.8: 22; Jer. 31:33-34

Mt. 1:18; Luke 1:35; John 3:5; John 14:17, 26; John 15:26; John 16:8-11, 13-14

Acts 2:1-4; Rom. 8:9; 1 Cor. 2:10-12; I Cor. 12:13; I Cor. 15:28; Eph. 4:30; Eph. 5:18
1 Thess. 1:6-7; 2 Peter 1:21; 1 John 2:20, 27

SECTION VI CREATION

The Scriptures teach and we are convinced of the Biblical record of the creation of the universe, spirit beings, and man, animals, *i.e.* all things. This account is neither allegory, nor myth; but it is the literal, historical account of the direct and immediate creative acts of God, apart from any evolutionary process. God created all things that exist; thus Adam and Eve, the first man and woman, were created by a direct work of the Triune God, and not from previously existing forms of life.

Gen. 1; Gen 2; Ex. 20:11; Neh. 9:6; Ps. 33:6; Isa. 40:28

John 1:3

Acts 17:24, 25; 1 Cor. 8:6; Eph. 3:9; Col. 1:16; Heb. 1:1-2

SECTION VII

THE TOTAL DEPRAVITY OF MAN

The Scriptures teach and we are convinced from the Scriptures that God created Adam in the image and likeness of God, immediately and apart from any process of evolution. Adam was made and created a trichotomy, having a body, soul, and spirit. All humans derive their material and immaterial parts from him.

The Scriptures teach and we are convinced from the Scriptures that Adam was created innocent, being untested. God then allowed Adam to be tested in order to establish if he would act right and continue to find his sufficiency in God. Adam, by personal disobedience to the will of God, became a sinner, depraved in nature, spiritually dead and physically dying, and subject to the authority of Satan. Adam is the father of a fallen race. His sin nature and depravity has been, and is being, transmitted to the entire human race; thus, man is a sinner by nature, choice, and practice, and is guilty before God. Man possesses within himself absolutely no means of recovery or salvation. Thus, the fallen race of man is alienated from the life and family of God, can do nothing to please God, is under the righteous judgment and wrath from God, and has within itself no possible means of salvation.

Gen. 1:26-27; Gen. 2:7, 15-17, 23; Gen. 3:3-7, 20

Eph. 2:2-3; Rom. 3:10-12; Rom. 5:19; 1 Th. 5:23

SECTION VIII

SIN

The Scriptures teach and we are convinced from the Scriptures that sin is lawlessness, and that sin is any unrighteous act that God has determined for that particular dispensation to be sin. Sin is always, ultimately against God. Unrighteousness is anything that is deemed by God to be not right.

Unrighteousness and sin originated with the willful rebellion of the Cherub, Lucifer. Sin then entered the world through Adam's rebellion against God. Man participates in unrighteousness in three areas: ***Sin Guilt***, whereby God immediately imputed to all the seed of Adam, the penalty of physical death; ***Sin Nature***, whereby Adam passed on by propagation to all his offspring, the sin nature, which he acquired at his fall, thus man is spiritually dead; and ***Individual Unrighteousness and Sin***, which are the product of man's fallen condition. Thus, the whole human race, propagated from Adam, deserves punishment and everlasting separation from the presence of God in the Lake of Fire.

Gen. 2:15-17; Lev. 4:1-2; 2 Kg 17:21; Ps. 51:5; Is. 14:12-14; Ezek. 28:15-19

Rom. 3:10; Rom. 5:12, 17; Rom. 6:1ff; Rom. 14:23; 1 Cor. 15:3; 1 John 1:9; 1 John 3:4
Rev. 20:11-15

SECTION IX SALVATION

The Scriptures teach and we are convinced from the Scriptures that salvation is by the grace of God, through faith alone. Salvation is not merited, earned, nor secured in part or whole by any virtue or work of man. It is God's free, unmerited grace gift.

Eph. 2:8-9; Phil 1:29

The Basis for Salvation

The Scriptures teach and we are convinced from the Scriptures that there is only one basis for salvation, which is the cross work of the Lord Jesus Christ. Jesus died two deaths on the cross, a spiritual death and then a physical death.

Jesus died spiritually while on the cross, when the Father constituted Him an offering for sin. Thus, He was spiritually separated from the Father and the Holy Spirit, while God's holiness was satisfied (propitiated) with respect to the sin nature of man.

Jesus' physical death, through the offering of His shed blood, is the sufficient ransom for the redemption of all mankind, and resulted in the positional reconciliation of the World, whereby God is no longer at enmity with sinful creatures.

Is. 53:10

Rom. 3:24; Rom. 6:10; 2 Cor. 5:18-19; 1 Pet. 2:23; 1 Pet. 3:18; 1 John 2:2

The Offer and Reception of Salvation

The Scriptures teach and we are convinced from the Scriptures that since the finished and offered cross work of Christ is sufficient for the salvation of all mankind, God offers salvation to all mankind. The reception of salvation (whereby the value of redemption, reconciliation, and propitiation is applied to an individual) is only through personal faith. During the present Dispensation of Grace, a man must place faith in the death for his sins, burial, and resurrection of the Lord Jesus Christ, which is the Gospel of Salvation.

Faith is "the substance of things hoped for, the evidence of things not seen", and is a grace gift from God.

Acts 16:31; 1 Cor. 3:5; 1 Cor. 15:1-4; 2 Cor. 5:20; Eph. 2:8-9; Phil. 1:29; Heb. 11:1-2

The Election of God to Salvation

The Scriptures teach and we are convinced from the Scriptures that, in eternity past, God the Father sovereignly chose (elected) certain individuals out of condemnation to salvation. The ones not chosen (the non-elect) were not chosen to condemnation, but were left in that state.

The elect of God, belonging to the Dispensation of Grace, were chosen in Christ before the foundation of the World. In time, God causes the elect in Christ to believe the Gospel of Salvation; *i.e.* that Christ died for their sins, was buried, and rose again. This faith in the Gospel is accomplished through the work of the Holy Spirit, whereby He convicts the elect individual

concerning sin, righteousness, and judgment, so that this one is illuminated to the Gospel. Thus, the Holy Spirit gives the elect in Christ the faith necessary to believe the Gospel and be saved.

John 16:7-11

Acts 13:48; Rom. 3:9-12; 1 Cor. 15:1-4; 2 Cor. 4:3-4; Eph. 1:4; Eph. 2:1-5; Phil. 1:29; 2 Thess. 2:13
1 Pet. 1:1-2

The Content of Salvation

The Scriptures teach and we are convinced from the Scriptures that, during the Dispensation of Grace, all believers equally share all the benefits of New Testament salvation. Thus, each New Testament believer is called, regenerated, forgiven all sin, justified, sanctified, made eternally secure, and endowed with every spiritual blessing *in Christ*.

Positioned in Christ by Spirit baptism, this one is seated and glorified in the heavenlies, and being graced in Him has a perfect righteousness, sanctification, deliverance and security from any condemnation, the possession all spiritual resources for life and godliness, and the Divine guarantee that they will never perish. In Christ, believers are sons of God.

The Scriptures also teach that, during the Dispensation of Grace, the Holy Spirit regenerates the ones believing the Gospel of Salvation in the realm of their spirit. Being such, they are born again, they are the children of God; and their spirit is saved. These born ones of God participate in the Divine Nature through the indwelling of God the Father; participate in eternal life through the indwelling of God the Son and have Christ written in their hearts by God the Holy Spirit. The indwelling Holy Spirit is the earnest, who guarantees the believer's inheritance in Christ.

Rom. 3:24; Rom. 5:1; Rom. 8:29-30; 1 Cor. 1:30; I Cor. 6:17; II Cor. 3:16; Eph. 1:3, 13-14
Eph. 2:6-7; 2 Tim. 1:9; Tit. 3:5; I Pet. 1:3; II Pet. 1:4; 1 John 2:12; I John 5:11-13

The Three Tenses of Salvation

The Scriptures teach and we are convinced from the Scriptures that salvation is in three tenses: past tense, present tense, and future tense. Past tense salvation is the deliverance of the believer by God from the penalty of sin. Present tense salvation is the deliverance by God from the believer's practice of sin. Future tense salvation is the deliverance by God to the believer from the presence of sin.

Acts 16:31; 1 Cor. 15:1-4; Eph. 2:8-9; Heb. 7:25; 1 Pet. 1:9; 2 Pet. 3:10-13

The Christian's Justification

The Scriptures teach and we are convinced from the Scriptures that Christians are justified in Christ. Justification is the imputation of God, whereby those believing the Gospel of Salvation are declared to have a quality of the righteousness of God in Christ Jesus.

Rom. 5:1; 1 Cor. 1:30; 2 Cor. 5:21

The Christian's Standing In Christ

The Scriptures teach and we are convinced from the Scriptures that the believer's imputed standing before God in his position in Christ is perfect and complete. It cannot be changed, enhanced nor depreciated by any Christian or other creature actions. It is unchanging, for God is immutable.

Rom. 5:1; 1 Cor. 1:30; Eph. 1:3, 11,13-14; Col. 2:10

The Christian's State In His Walk

The Scriptures teach and we are convinced from the Scriptures that the believer's present walk of life upon the earth is imperfect, reflecting his practical experience. Hence, the believer must: grow by grace, be transformed by the renewedness of mind (the mind of Christ), and be changed from glory to glory into the image of Christ, while submitting to the unhindered ministries of the Holy Spirit.

The Christian's standing and state will be identical at the rapture of the Church, when the believer meets the Lord in the air, sees Him face to face, and receives the redemption of his body and the salvation of his soul.

Rom. 12:1-2; 2 Cor. 3:18, 2 Cor. 5:20, 2 Cor. 7:1; 1 John 1:8-10, 1 John 3:1-6; 2 Pet. 3:18

The Christian's Natures

The Scriptures teach and we are convinced from the Scriptures that, during the Dispensation of Grace, all saved persons possess two natures. They continue to possess a sin nature, and through participation in the Divine nature, have a new nature.

God gives gracious provision to the New Testament believer for victory over the sin nature. The Christian must determine to walk by means of the Spirit when tempted by the flesh. The indwelling Holy Spirit will then totally suppress the fulfillment of the lusts from the flesh, and allow the manifestation of the new nature.

The Scriptures teach and we are convinced from the Scriptures that all claims for eradication of the sin nature before the return of Christ for the Church are false.

Rom. 6:10-14; Rom. 7:7-25; Rom. 8:1-8; Gal. 5:17; I John 1:8-10; 2 Pet. 1:4

The Christian's Security

The Scriptures teach and we are convinced from the Scriptures that because of: the quality of Christ's work on the cross, His resurrection, His present dedication to the Church and intercessory ministry, the divine keeping power and unchangeable promise of the Father; and the sealing and earnest ministries of the Holy Spirit, all true born ones of God are eternally secure, being kept by the Triune God for Christ Jesus.

John 5:24; John 10:28; John 14:1-6, 16; John 17:11

Rom. 8:1, 29-34; 1 Cor. 11:32; Eph. 1:13-14; Heb. 7:25

The Christian's Assurance

The Scriptures teach and we are convinced from the Scriptures that eternal security and assurance of salvation are not identical. Eternal security in Christ, whereby one is secure from any condemnation from God, or loss of salvation, is a work of God that is independent of the believer's spiritual state (i.e. spiritual or carnal) and walk. Assurance of salvation is a convincing of the mind, which is dependent upon the believer's spiritual state and walk. Thus, a Christian is always eternally secure, but at any given moment may or may not be assured of their salvation. Their lack of assurance in no way affects their security in Christ, but only hinders their Christian growth.

The Scriptures teach and we are convinced from the Scriptures that Christian liberty is not Christian license. It is the privilege of believers to rejoice in the assurance of their salvation through faith in the declaration and testimony of God's Word. However, the Scriptures warn the believer not to use Christian liberty as an occasion to the flesh.

Rom. 13:13-14; 1 Cor. 6:12, 1 Cor. 7:22, 1 Cor. 10:23; Gal. 5:13; Tit. 2:11-15; Heb. 10:10-14
1 Pet. 3:15

SECTION X THE CHRISTIAN'S POSITION IN CHRIST

The Scriptures teach and we are convinced from the Scriptures that all who believe the Gospel of Christ for salvation are immediately baptized by the Holy Spirit into The Christ. The Christ is the New Man, consisting of Christ Jesus, the head, and the church, His body. Being in The Christ, the believer is imputed by God complete in Him. Believers in Christ are co-crucified, co-raised and co-heirs with Christ, sons of God, eternally secure, priests of God, and endowed with all spiritual blessings. This imputed position in Christ will become the believer's actual state of existence at the Rapture of the Church.

Rom. 6:1-13; 1 Cor. 12:13; Eph. 1:2-3; Col.3: 1-4; 1 Thess 4:13-18; 1 Peter 2:9; 1 John 3:1-2

SECTION XI THE CHURCH

The Body of Christ Church

The Scriptures teach and we are convinced from the Scriptures that the Church is the Body of Christ, Christ Jesus being its head. The Body of Christ Church consists of all true believers belonging to the Dispensation of Grace. Entrance into this Body is accomplished through the baptizing work of the Holy Spirit, when a person believes the Gospel of Jesus Christ to be saved. The Body of Christ Church began on the Day of Pentecost in Acts 2, and since that time all who believe in the Gospel of Jesus Christ have been, and are being, added to the Church. At the pre-tribulation rapture, the Church will be complete and will be caught up to and united with Christ. Being His bride, the glorified Church will never be separated from the Lord.

Acts 1:4-5; Acts 2:1-4; Acts 11:15-17; 1 Cor. 12:12-13; 1 Cor. 15:1-4; Eph. 5:23; Col. 1:18, 24
1 Thess. 4:13-18

The Local Church

The Scriptures teach and we are convinced from the Scriptures that the local church is the visible expression of the imputed Body of Christ on the earth. The local church is an organized assembly of professing, regenerated, baptized believers who assemble together to do God's will by united worship of God, observing the ordinances, edifying the saints, exercising spiritual gifts, fellowship, electing its officers, governing itself under the headship of Christ, promoting the work of Christ throughout the world, disciplining its members, and exhorting and provoking one another to love and good works.

Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 4:11-12; Heb. 10:24-25

Offices of The Local Church

The Scriptures teach and we are convinced from the Scriptures that there are two offices of the local church, Bishop (held by a man who is both an elder and pastor-teacher) and Deacon. The number of men required to fill these offices is according to the determination of the local church, but the men chosen must meet the requirements set forth in God's Word.

Acts 20:28; 1 Tim. 3:1-13; Titus 1:6-9

Ordinances of The Local Church

The Scriptures teach and we are convinced from the Scriptures that Christ gave the Church two ordinances: water baptism and the Lordian Table. These ordinances are to be carried out by the local church in obedience to Him.

The Scriptures teach and we are convinced from the Scriptures that Christian water baptism is the single immersion of the New Testament believer in water, in the name of the Triune God, i.e. the Father, Son, and Holy Spirit. It is the obligation of each believer to be baptized in an act of obedience to the Lord Jesus Christ. Water baptism is the visible, public expression of the believer's Spirit baptism into Christ. Thus, water baptism is the believer's outward identification with Christ's death, burial, and resurrection. Water baptism is a prerequisite for local church membership.

The Lordian Table is a memorial expressing the oneness that all Christians share equally in the bread and the cup. Observance causes the believer to remember the risen, glorified person of Christ, for it proclaims His death and resurrection, and anticipates His imminent return. Our Savior instituted the Lordian Table on the night on which He was betrayed, being a symbolic memorial for the practice of the church. The bread is a symbol representing the Body of Christ and the cup is a symbol representing the New Covenant to the Church, purchased by Christ's literal blood. Time and frequency for observance of the Lordian Table is under the discretion of the local church. When observed, all believers in Christ are invited to partake, but only after solemn self-examination.

Matt. 28:19

Acts 8:35-39; Rom. 6:3-5; 1 Cor. 10:16-17; 1 Cor. 11:23-29

Local Church Government

The Scriptures teach and we are convinced from the Scriptures that each local church is independent and autonomous with respect to other local churches or governmental boards. The local church is to practice a congregational form of church government.

Acts 14:23; 15; 1 Cor. 5:4

SECTION XII SPIRITUAL GIFTS

The Scriptures teach and we are convinced from the Scriptures that God is sovereign in the bestowment of all His gifts; and that every believer from the Day of Pentecost until the Rapture of the Church receives a singular spiritual gift the moment they are baptized by the Holy Spirit into the Body of Christ. Thus, a believer's spiritual gift is directly related to his position in the Body of Christ. There are no spiritual gifts in the Old Testament, since Christ initiated the giving of spiritual gifts after His ascension on high. Spiritual gifts are a thing of grace and therefore are not earned or secured in any way by the recipient.

The Scriptures teach and we are convinced from the Scriptures that spiritual gifts are given by God for the benefit of the local church, not the individual recipient. They are to be used in love for the edification and good of Christians. The identity, nature, and function of spiritual gifts is contained in and limited to Scripture.

The Scriptures teach and we are convinced from the Scriptures that certain spiritual gifts were given at the start of the Church to provide oral revelation, while the New Testament was being written. These are the gifts of: apostle, prophecy, the discerning of spirits, tongues, interpretation of tongues, a word of knowledge, and a word of wisdom. Other gifts were given at that time as confirmatory sign gifts, vindicating the spokesman of God. These are the gifts of: tongues, healing, and miracles. Since the New Testament is now complete, these gifts are no longer being given. Thus, they are temporary in nature. All other spiritual gifts described in the New Testament are to be operative in the local church today. These are the gifts of: pastor-teacher, teacher, evangelist, helps, ministry, exhortation, mercy, giving, faith, administration, and organization.

Rom. 12:3-8; 1 Cor. 12; 1 Cor. 13:8-10; I Cor. 14:4-5, 22-26; Eph. 4:7-13; Heb. 2:2-3; 1 Peter 4:10
1 Peter 5:10

SECTION XIII CHRISTIAN LIVING

The Scriptures teach and we are convinced from the Scriptures that each Christian, being part of a local church, has an individual responsibility to be Spirit filled, resulting in a Christ-like life. God desires every individual believer to be borne along unto maturity, and has graciously supplied all that is necessary to accomplish this goal. It is the Christian's personal responsibility to apply, by faith, the things God graciously provides in his daily life. He is Spirit filled by submitting to the Holy Spirit, and reflectively thinking on things above, in Christ.

The Scriptures teach and we are convinced from the Scriptures that the Christian has three enemies: the World, the Flesh, and the Devil. The Scriptures also teach that the Christian has provisional victory over these enemies, in Christ, which must be appropriated. It is necessary, when the Christian fails to deny a lust and is tempted by one of the enemies, to count their positional standing in Christ both real and actual for victory. They then are to take, by faith, the appropriate Scriptural way of escape for that particular enemy. There are three ways of escape given in the New Testament; each one corresponds to a specific enemy. When Satan tempts a Christian through placing a lust in his mind, the Christian must put on the whole armor of God. When the World System tempts a Christian by attracting the believer's mind with its lusts, the Christian is to reckon himself crucified to the World and refuse to love it. When the Flesh tempts a Christian by appealing to the mind with the appetite of its lusts, the Christian must walk by means of the Spirit. He will reckon himself dead to the sin nature and alive unto God in Christ, and then mortify and yield his physical members to God as instruments of righteousness.

Rom. 6:11-13; Rom. 8:35-39; Gal. 5:16; Eph. 4:12-16, Eph. 5:2, 18; Eph. 6:12-17; Col. 2:10
Col. 3:1-5; 1 Pet. 5:8; 1 John 2:15-17

SECTION XIV DISPENSATIONALISM

The Scriptures, when interpreted and harmonized in their natural and literal sense, reveal seven divinely determined dispensations. These dispensations are separate rules of life that define some, or all, of mankind's responsibilities in successive dispensations. All of these dispensations have, or will, end in man's failure. Dispensations are not ways of salvation; but rather divinely ordered stewardships by which God directs man, according to His purpose. Three of these dispensations; the Dispensation of Law, the Dispensation of Grace, and the Dispensation of the Fullness of the Times (the Millennial Kingdom) are named and are the subjects of detailed revelation in Scripture. There are four other dispensations seen, but not named, in Scripture. They are commonly called the Dispensations of Innocence, Conscience, Human Government, and Promise.

The Church exists and functions in the Dispensation of Grace. It began in Acts 2 on the Day of Pentecost and will end at the Rapture of the Church.

The Scriptures do not support the extreme teachings of "Hyper" or "Ultra" dispensationalism, part of which opposes both the Lordian Table and water baptism to be scriptural means of testimony for the Church in this dispensation.

John 1:17; Acts 2; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10, Eph. 3:2-10; Col. 1:24-25; 1 Tim. 1:4; Heb. 7:19; Rev. 20:2-6

SECTION XV

SPIRIT BEINGS

Their Origin and Order

The Scriptures teach and we are convinced from the Scriptures that God created all spirit beings before the creation of the material universe. He created them in one act, in three orders, and varying in authority and responsibilities. The three orders are Cherubim, Seraphim, and Angels. The angels exist in ranks, being Thrones, Dominions, Principalities, and Powers; the highest angel is Michael the Archangel. All spirit beings dwell in the heavens.

Job 38:4-7; Ezek. 10:20; Is. 6:2

Mark 12:25

Eph. 1:19-21; Col. 1:16-17

Their Nature and State

The Scriptures teach and we are convinced from the Scriptures that Satan led one-third of the angels in a rebellion against God. These rebellious angels are called demons, for they are malignantly evil in nature. They continue to oppose God and the people of God. Demons will spend eternity tormented in the Lake of Fire, having been judged by Christ and the Church.

The elect angels were chosen by God not to yield to the temptation of Satan. They are called the holy angels, and continue to serve God, being messengers and ministers to the elect of mankind.

Seraphim serve God in the third heaven, primarily emphasizing the holiness of God. Cherubim are the highest order of spirit beings and serve God, primarily emphasizing the governmental rule of God.

Is. 6:2; Is. 14:12-14; Ezek. 10:20

Matt. 25:41

Eph. 6:12; 1 Tim. 5:21; Heb. 1:14; Rev. 12:4

Satan

The Scriptures teach and we are convinced from the Scriptures that Satan is a personal spirit being of the order of Cherubim. God created Lucifer a cherub, perfect in wisdom and beauty, and the highest of all spirit beings. Satan fell by tempting himself and then leading a rebellion of angels against God. He is the author of sin. After his fall, he acquired the names Satan and the Devil. He brought about the fall of Adam and Eve and is the enemy of God, actively opposing the work and people of God. Satan has been judged at the cross of Christ, and his ultimate destiny will be punishment in the Lake of Fire.

Gen. 3:4-5; Is. 14:12-14; Ezek. 28:15-17

Eph. 2:2; 2 Cor. 4:3; 2 Cor. 12:13-15; Rev. 12:10, Rev. 20:10

SECTION XVI

THINGS TO COME

The Scriptures teach and we are convinced from the Scriptures that in eternity past, before the creation of the universe, the three persons of the Godhead made a decree. In so doing, they determined the course of all events in the decree. Therefore, as all past events have come to be according to God's decree, so also will all future events.

The Scriptures foretell certain events, among which are the following:

The Rapture of the Church

The Scriptures teach and we are convinced from the Scriptures that Christ will return in the air to rapture His bride, the Church, from the earth. This blessed hope of the Christian is imminent, personal, pre-tribulational, and pre-millennial.

Upon death, the spirit and soul of every Christian passes instantly into the presence of the Lord, and remains there in conscious joy, awaiting the resurrection of his body. Christ will, at the Rapture of the Church, unite the soul and spirit of the departed saint to his resurrected, glorified body. The living Christians shall then also be glorified and join themselves to the company of the Christian resurrected dead. Together the glorified Church shall be caught away to meet the Lord in the air. After this event, the Church will appear before the Bema Seat Judgment of Christ. This judgment will be of the Christian's works, for reward. Each Christian will receive praise from Christ at this judgment and victor's crowns will be given to those rewarded. Following this event Christ will take His bride to the third heaven, and present His wife faultless and blameless before God the Father. While in heaven, Christians will give their crowns back to Christ, by casting them at His feet, for He is worthy to receive the glory and the honor.

1 Cor. 3:12-15, 1 Cor. 15:51-57; 2 Cor. 5:8-10, 2 Cor. 11:2; 1 Thess. 3:13, 1 Thess. 4:14-17
1 Thess. 5:9; Tit. 2:13; Phil. 3:20-21; 1 John 3:2; Jude 24; Rev. 3:10

The Seven-Year Tribulation

The Scriptures teach and we are convinced from the Scriptures that the Rapture of the Church will be followed on earth by the manifestation of the Man of Sin. This man, along with the false prophet, will make a covenant with the nation Israel. The confirmation of this covenant will begin Daniel's seventieth week, which is a seven-year period, known as the Tribulation. God designated this time to pour out His wrath upon mankind, and judge the failure of the nation Israel in the Dispensation of Law. There will be no Christians on earth during the tribulation, but there will be on earth, tribulation saints. The last three and one half years of this period is the Great Tribulation, when the Man of Sin (the first beast of Revelation 13) will perform the abomination of desolation, and God will pour out wrathful judgments that have never been observed before. All nations of the World shall gather at the end of the Tribulation at Megiddo (Armageddon), to battle one another.

Dan. 9:27

Matt. 3:7; Matt. 24:4-22

Rom. 2:5; 2 Thess. 2:7-8; Rev. 6:17, Rev. 13:1-8; Rev. 16:14-16

The Second Coming of Christ

The Scriptures teach and we are convinced from the Scriptures that at the completion of the seven-year tribulation period, Christ will return to the earth with his glorified Church. He will return as he left, in a literal, physical, and visible return. Christ will return during the campaign of Armageddon, making righteous war with the men battling there. His return will conclude the Great Tribulation, thereby ending that rebellion. Christ will then judge the nations in the Sheep and Goat Judgment, and lost men at that time will be cast into the Lake of Fire.

Zech. 14:3

Matt. 25:31-46

Acts 1:11; Rev. 16:14, 16; Rev. 19:11-16

Christ's Millennial Kingdom

The Scriptures teach and we are convinced from the Scriptures that after the judgment of the nations, Christ will resurrect the pre-Old Testament saints (righteous men made perfect), Old Testament saints, and martyred tribulation saints. He will then establish a literal, physical governmental rule over the whole earth, which will continue for one thousand years. This realized form of the Kingdom of the Heavens will contain the saved nation Israel, under King David, restored and placed as the predominant nation over all the earth. During these thousand years, Christ the King, with the Church, will maintain peace and prosperity through ruling with a rod of iron, from the heavenly New Jerusalem. During this Kingdom, Satan will be bound in Hades for a thousand years. Also at that time, the curse will be lifted from the physical creation.

Isa. 65:25; Dan. 12:1-3

Rom 4; Rom. 8:19-22, Rom. 11:26-27; Rev. 20:2-4, 6

The Final Rebellion

The Scriptures teach and we are convinced from the Scriptures that following the thousand-year reign of Christ, Satan will be loosed for a short period of time. When released, Satan will deceive the unsaved and lead them in a final rebellion against Christ and His saints. Christ will destroy Satan's army by devouring them with fire and cast Satan into the Lake of Fire, for the ages from the ages.

Rev. 20:7-10

Events Of The Final Judgment

The Scriptures teach and we are convinced from the Scriptures that, after the final rebellion of Satan, Christ will resurrect all unbelievers from Hades, uniting their spirits and their souls to resurrected, but non-glorified bodies. He will then cast death and Hades into the Lake of Fire and subsequently destroy this present universe by fire. At the Great White Throne Judgment, He, with the Church, will judge the unsaved according to their works. Since their names were not written in the Book of Life, they shall be cast into the Lake of Fire. At this time, Christ and the Church shall judge demons and cast them into the Lake of Fire.

The Scriptures teach and we are convinced from the Scriptures that in the Lake of Fire will be outer darkness, weeping, gnashing of teeth, and the worm will never die, for the ages from the ages.

1 Cor. 6:2-3; 2 Pet. 3:12; Rev. 20:11-15, Rev. 21:1

The Eternal State

The Scriptures teach and we are convinced from the Scriptures that immediately following the Great White Throne Judgment, God will create new heavens and a new earth, in which righteousness shall settle down and feel at ease. Israel will inherit the new earth. Righteous men made perfect, tribulation saints, and millennial kingdom saints will inherit the New Jerusalem. The Church will ever remain with Christ, being co-heirs with Christ, the Temple of God and citizens of heavens.

Isa. 65:17

Eph. 2:21; Phil. 3:20; 2 Pet. 3:13; Rev. 21:1