

DOCTRINAL STATEMENT

The Holy Scriptures:

We believe that the Holy Bible, the Old and New Testaments, with its sixty-six canonical books in the original manuscripts is the God-breathed, verbal (every word), plenary (complete) inspired Word of God and that it is; therefore, inerrant and infallible. We additionally believe that God has providentially preserved His Holy Scriptures for each generation and that they are sufficient, the final authority for faith and life, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

(2 Tim. 3:15-17; 2 Pet. 1:19-21; Ps. 119:160; Mt. 5:18, 24:35; 1 Pet. 1:24-25; Jn. 17:17; Heb. 4:12; Rev. 22:18-19)

The Godhead:

We believe in one triune God, eternally existing in three persons (Father, Son, and Holy Spirit); that they are co-eternal in being, co-identical in essence, co-equal in power and glory, yet distinct in office and activity. (Deut. 6:4; Isa. 45:5; Mt. 28:19; 2 Cor. 13:14; Col. 1:16-18)

We believe in the deity of our Lord and Savior Jesus Christ; that He is the eternal Son of God manifested in human flesh, conceived by the Holy Spirit, and born of the virgin Mary; that He lived a sinless life; that He died on Calvary's cross, shedding His blood as the only satisfactory sacrifice for sinners and payment for sin; that His body was buried in and arose from the tomb the third day, and was seen of many; that He ascended to Heaven and is now seated at the Father's right hand making intercession for us; and that He is coming again to establish His kingdom on earth.

(Jn. 1:1, 14; Mt. 1:16-25; Isa. 7:14; Acts 1:9-11; Phil. 2:6-8; 1 Cor. 15:1-4; 2 Cor. 5:21; Heb. 7:25)

We believe in the deity of the Holy Spirit; that He is a person and not a force, that He convicts, regenerates, baptizes, seals, indwells, and assures one's heart of salvation; and that He intercedes, teaches, guides, comforts, gifts, empowers, and sanctifies the believer.

(Jn. 4:24, 3:5-7, 14:16-18, 26; Titus 3:5; Eph. 1:13-14; 1 Cor. 12:13; Rom. 8:9, 16; Eph. 5:18)

We believe the sign or miraculous gifts of the Holy Spirit in 1 Cor. 12:8-10 were sovereignly bestowed for a limited time for the early church of the 1st century. These gifts were foundational in nature and authenticated the revelation of God. These are no longer needed and not for the church today because the church has the completed, authoritative Word of God.

(Eph. 2:20; Heb. 2:3-4; 2 Cor. 12:12)

Creation:

We believe the Genesis account of creation as being neither story or myth, but a literal, historical account of the direct, immediate, creative acts of God; that these creative acts took place in six, consecutive, twenty-four hour days, without any evolutionary process; that man was created on the sixth day by God from the dust of the ground and not from previously existing forms of life. We believe that life is sacred because man bears the image of his creator; and therefore, the intentional termination of life by abortion or euthanasia is condemned by God.

(Gen. 1-2; Jn. 1:3; Isa. 45:18; Heb. 11:3; Col. 1:16-17; Ps. 139:13-16)

Man:

We believe that God created man in His own image, breathing into him the breath of life; and that God gave man dominion over all of creation. We believe that God formed Eve to be Adam's helper, to complement his character, and to be his companion for life. God joined together one man and one woman together in marriage, establishing a monogamous pattern of spiritual, emotional, and physical union for all time. As an institution ordained by God, marriage pictures the union of Christ and His church.

(Gen. 1:27-28; 2:18, 22-24; Eph. 5:22-32)

We further believe that man was created in innocence and holiness, but by voluntary transgression man was ruined by the fall in Genesis 3; that all men sinned in Adam, consequently all men are totally depraved, partakers of Adam's fallen nature, and are sinners by nature and by choice; and, therefore, all men everywhere are under just condemnation and without defense or excuse.

(Gen. 3:1-6; Rom. 1:18, 32; 3:10, 23; 5:12, 19; Eph. 2:1-3)

Salvation:

We believe that the only way to be saved is by grace alone, through faith alone, in Christ alone; that all who believe on Christ are justified [declared righteous] on the basis of His shed blood; that the goal of man's salvation is being restored to the likeness of Jesus Christ for the glory of God.

(Eph. 2:8-9; Jn. 3:16-18; Acts 16:31; Rom. 10:9, 10; 1 Cor. 15:3-4)

We believe that all the redeemed of God are kept by God's power and are thus eternally secure in Christ, forever, and that once a person is truly saved, he will always be saved.

(Jn. 10:28-30; Eph. 1:13-14; Phil. 1:6; 2 Tim. 1:12; 1 Jn. 5:13)

Sanctification:

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner: First, at the moment of salvation the believer is established in a position of holiness in the sight of God. Second, as the Holy Spirit applies the Word of God to the life and as the believer yields to God in obedience, the believer continually becomes like Christ. Third, when the Lord returns for the redeemed, the process of conformity to Christ will be complete.

(Jn. 17:17; 2 Cor. 3:18; 1 Thess. 4:3-4; 5:23-24; Heb. 10:10-14; 1 Pet. 2:2)

The Church:

We believe the church, which is the body of Christ, began with the coming of the Holy Spirit on the day of Pentecost, and that those who receive the Lord Jesus Christ as their personal Savior are members of the body of Christ and indwelt by the Holy Spirit; that the local New Testament church is to be composed of born-again, immersed believers, voluntarily uniting together for God's glory through worship, edification, service, fellowship, and observing of the ordinances of believer's baptism by immersion and the Lord's Supper as a memorial. We further believe that the mission of the church is the fulfilling of the Great Commission: making disciples and maturing disciples; that the offices of the local church are that of pastors and deacons whose qualifications and duties are given in Scripture. We believe that the local church has the right to self-government; and that Christ is the head of the church.

(Mt. 28:19-20; Acts 1:8; Acts 2; Acts 8:35-38; Acts 20:28-31; 1 Cor. 11:23-29; 1 Cor. 12:13; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-5)

Satan:

We believe that Satan is a person, a fallen angel, the author of the fall, and he is the ungodly "god of this world" who is the enemy of God and man; that he is the great tempter, the accuser of the saints, the father of lies, and the author of all powers of evil and darkness; that Satan has been defeated by Christ's death on the cross and will be eternally and justly punished in hell, a place prepared for him and his angels.

(Job. 1:6-9; Ezek. 28:14-17; Isa. 14:12-15; Gen. 3:1-6; 1 Pet. 5:8; Mt. 4:1-11; Eph. 2:2; 2 Cor. 4:4; Heb. 2:14; Rev. 20:10)

Hell:

We believe in a literal place called Hell, a place of unending, conscious torment; that the lake of fire and brimstone will be the final destiny for eternal punishment of Satan, fallen angels, demons, and unbelieving mankind.

(Luke 16:22-26; Rev. 20:10-15)

Heaven:

We believe in a literal place called Heaven where God's immediate presence is manifested and where the redeemed and angels dwell; that the Lord Jesus Christ descended from Heaven in submission to the Father's will and upon completion of His earthly ministry He ascended bodily and there makes intercession for the saints. We believe Heaven is indescribable in its beauty, the precious home for the child of God, and a place of joy, not suffering or sorrow, of delight not shame, and of rest not fatigue.

(Jn. 14:1-3; 2 Cor. 5:8; Rev. 21)

The Coming of Christ:

We believe in the imminent, bodily, and pretribulational coming of the Lord Jesus Christ in the air to catch away all believers unto Himself; and in the personal, visible, and glorious premillennial return of Christ to the earth, with believers, to judge the nations and to set up His millennial Kingdom on earth.

(Mt. 24:42-44; Jn. 14:3; Acts 1:11; 1 Thess. 4:13-18; Rev. 19:11-16; 20:4f)

Eternal State:

We believe in the bodily resurrection of the dead, both of the just and the unjust; the saved to everlasting life, and the unsaved to judgment and everlasting punishment. We believe that the souls of unbelievers remain, after death, in conscious misery and torment until the second resurrection when, with spirit, soul, and body, they shall be cast into the lake of fire, not to be annihilated but to suffer everlasting punishment. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where, in conscious bliss, they await the first resurrection when spirit, soul, and a new body are united to be glorified forever with the Lord.

(1 Cor. 15; 2 Cor. 5:6-8; 1 Thess. 4:13-18; Rev. 20)

STATEMENTS ON KEY ISSUES**Section 1 – Biblical Marriage and Human Sexuality**

Due to the confused, twisted, and low view of what our society believes about human sexuality and marriage, it is necessary for Bible-believing Christians to affirm what is biblically meant by “marriage” and what is God’s view of human sexuality. We believe that what is right is based on the unchanging standard of God’s Word, not the norms of society or public opinion.

We believe that God created male and female in His own image as two distinct but equal sexes, and that He defined separate, interdependent roles for each (Gen. 1:26-27; Eph. 5:22-24). We believe that any form of transgenderism contradicts God’s created order.

We believe that the only scriptural marriage is the joining of one biological male (man) and one biological female (woman) (Gen. 2:24) in a single, exclusive union by a voluntary covenant (Malachi 2:14) until death parts them (Rom. 7:2; 1 Cor. 7:10-11).

We believe that God has commanded that no sexual intimacy be engaged in outside of a scriptural marriage between one man and one woman (Gen. 2:24).

We believe that any form of sexual immorality (such as adultery, fornication, homosexual behavior, rejection of one’s biological sex, use of pornography, etc.) is sinful and offensive to God (Mt. 15:18-20; 1 Cor. 6:9-10).

We believe that biblical marriage 1) requires Christians to marry only other Christians (1 Cor. 7:39; 2 Cor. 6:14); 2) is not something to be entered into lightly or quickly (Prov. 19:2; 20:25; 21:5); 3) and is to be a lifelong relationship, God specifically stating that He hates divorce (Malachi 2:16).

Therefore, as a religious organization, Truth Bible Church reserves the right under the authority of the Word of God (and legally recognized under federal and state law) neither to perform, nor accommodate unbiblical marriages by allowing its facilities to be used for unbiblical marriage ceremonies, including, but not limited to, those listed in the above statement. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the church.

Section 2 – The Sanctity of Life

We believe that all human life is sacred and created by God in His image. All human life, from conception to natural death—including pre-born babies, the aged, and the physically or mentally challenged—holds immeasurable value and dignity. We are therefore called to defend, protect, and value all human life. (Gen. 1:26-27, 9:6; Ps. 139; Mt. 9:36, 14:14, 18:1-6)

Section 3 – Music

We believe the church should hold to the highest standard of music for worship and ministry. We believe the traditional, God-honoring hymns and choruses of conservative Christianity best reflect those standards. We are glad to use the works of modern day writers who offer new and fresh music without giving in to the questionable sounds and compromising associations of the contemporary “Christian” music movement. We believe individual Christians have the liberty to select music of their own preference, which should honor the Lord, but may be different from that used in the church

(1 Cor. 10:31; Eph. 5:19).

Section 4 – The Ecumenical Movement

The Ecumenical Movement is an organized attempt to bring about the cooperation and unity of all religions, regardless of differing doctrines, creeds, or beliefs. We believe that Satan has orchestrated the Ecumenical Movement to undermine the truth by uniting it with error. This movement has the same character as the future, Satanic, one-world church of the Tribulation (Rev. 17:1-6). We stand in opposition to any attempt to attack Scripture by stressing unity at the cost of doctrinal purity, whether the motivation for such superficial unity is for religious, evangelistic, political or social purposes. Since we do not have the option to compromise God’s commands, we believe that unity should not be sought at the expense of biblical truth. We believe that biblical unity only comes through mutual agreement about the truth of God’s Word (Amos 3:3). Therefore, Truth Bible Church will not make any alliance with any unbiblical religious system, and, as necessary, we will expose such alliances as sin (Jude 3).