

Doctrinal Statement for Goodland Bible Church

We, the members of this organization, do acknowledge the Holy Scriptures of the Old and New Testaments as being the Word of God and the only infallible guide of Faith and Practice. The Scriptural doctrines to which we require all Pastors, Officers, Members, and Applicants for Membership to subscribe are contained in the following:

Section 1. Inspiration of Scriptures

We believe that all Scripture is given by inspiration of God (II Timothy 3:16,17; II Peter 1:21). by which we understand the whole Bible; nor do we take the statement in the sense in which it is sometimes erroneously said that the works of human genius are inspired, but in the sense that the Holy Spirit gave the very words of the sacred writings to holy men of old (I Cor. 2:13), and that His divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings, historical (I Cor. 10:11), poetical (Mark 12:36; Psalm 110:1), doctrinal (II Tim. 3:16,17), and prophetic (Acts 1:16; 2:16; 17:2,3; 18:28; 26:22,23), and to the smallest word and inflection of a word (Matt. 5:18; Luke 16:17) provided such a word is found in the original manuscripts.

Section 2. The Trinity

We believe in one Triune God, eternally existing in three persons--Father, Son and Holy Spirit--co-eternal in being, co-identical in nature, co-equal in power, glory, and having the same attributes and perfection's (Deut. 6:4; II Cor. 13:14; Genesis 1:26; John 1:1).

Section 3. The Person and Work of Christ

We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1; Eph. 1:7; I Peter 1:3,5).

We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24,25; I Peter 2:24; Eph. 1:7; I Peter 1:3-5).

We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9,10; Heb. 9:24; 7:25 Romans 8:34; I John 2:1,2).

Section 4. The Person and Work of the Holy Spirit

We believe that the Holy Spirit is a Person Who convicts the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8,11; II Cor. 3:6; I Cor. 12:12-14; Romans 8:9; Eph. 1:13,14).

We believe that He is the Divine Teacher Who guides believers into all truth; and that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; I John 2:20,27; Eph. 5:18).

Section 5. The Total Depravity of Man

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and, that man is totally depraved, and, of himself, utterly unable to remedy his lost condition (Gen. 1:26,27; Romans 3:22,23; 5:12; Eph. 2:1-3,12).

Section 6. Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins (Eph. 2:8-10; I Pet. 1:8,19; II Cor. 5:21).

Section 7. Regeneration

We believe that owing to this universal depravity and death in sin, no one can enter the Kingdom of God unless born again (John 3:5-7) and that no degree of reformation, however great, no attainment in morality, however high, no culture, however attractive, no humanitarian and philanthropic schemes and societies, however useful, no baptism or other ordinances, however administered, can help the sinner to take even one

step toward heaven Eph. 2:8-9; Phil. 3:4-9); but a new nature imparted from above, a new life implanted by the Holy Spirit, (Titus 3:5) through the Word, (James 1:18; I Peter 1:23;) is absolutely essential to salvation. (1 Cor. 15:22.)

Section 8. Atonement Through the Blood of Christ

We believe that our redemption has been accomplished solely by the blood (Lev. 17:11) of our Lord Jesus Christ (Matt. 26:28; I Pet. 1:18,19), Who was made to be sin (II Cor. 5:21), and made a curse for us (Gal. 3:31), dying in our room and stead (Rom. 5:6), and no repentance, no feeling, no faith, no good resolution, no sincere efforts, no submission to the rules and regulations of this church, or of any or all of the churches that have existed since the days of the apostles can add in the least degree to the value of that precious blood, or to the merit of the finished work wrought in us (Eph. 1:7) by Him Who united in His Person true and proper Deity with perfect and sinless humanity.

Section 9. Justification by Faith

We believe that Christ, in the fullness of the blessing He has secured by His obedience unto death, is received by faith alone (Rom. 5:1), and that the moment we trust in Him as our Savior, we pass out of death into everlasting life (John 5:24) being justified from all things (Acts 13:39), accepted before the Father according to the measure of His acceptance (Eph. 2:4-6,13), loved as He is loved (John. 17:23), and having His place and portion as linked to Him, and one with Him forever (I John. 4:17; 5:11,12).

Section 10. Assurance

We believe that it is the privilege not only of some, but of all who are born again by the Spirit, through faith in Christ as revealed in the scriptures, to be assured of their salvation (Luke 10:20; 12:32; II Cor. 5:1,6,8; II Tim. 1:12; I John 5:13) from the very day they took Him to be their Savior (John 6:47); and that this assurance is not grounded upon any fancied discovery of their own worthiness, or fitness, but wholly upon the testimony of God in His written Word (Rom. 8:33-39; I John 5:13), exciting within His children filial love, gratitude and obedience.

Section 11. Standing and State

We believe that the believers standing in Christ is perfect and eternally changeless. His state during his earthly life is subject to fluctuation (Rom.5:6-12; Col 3:1-10).

Section 12. Salvation and Rewards

We believe that salvation is for all the world but reward is designed for the saved; that salvation is the believer's present possession while reward is set forth as a future attainment (John 3:1-18; 1:12; I Cor. 3:8-16; Rev. 22:12).

Section 13. Evangelism and Missions

We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Mark 16:15; Acts 1:8; II Cor. 5:19,20).

Section 14. Baptism

We believe that water baptism is the believer's testimony to the oneness with Christ in death and resurrection. We also believe that baptism is the immersion of the believer's body in water and an emersion from the water (Matt. 3:16; Mark 1:5-11; Acts 8:12,36-39).

Section 15. Lord's Supper

We believe that the Lord's Supper is the believer's testimony that his soul is living day by day upon the crucified Christ, and is a communion of the members of the body of Christ (Matt. 26:26-29; I Cor. 11:20-24).

Section 16. The Church a Unity of Believers

We believe that all who are united to the risen and ascended Son of God are members of the Church (Matt. 16:16-18; Acts 2:32-47) which is the Body of Christ (Eph. 1:22,23), regardless of membership or non-membership in the organized churches of earth; that by the same Spirit we are baptized into and thus become one body, that is Christ's (Rom. 12:5), whether we are Jews or Gentiles, and having become members one of another, we and all Christians are under solemn duty to keep the unity of the Spirit in the bond of peace (I Cor. 12: 12-27), rising above all sectarian differences, and loving one another with a pure heart, fervently (Eph. 4: 3-10; Col. 3:14,15).

Section 17. The Christian Walk

We believe that we are called with a holy calling to walk not after the flesh, but after the Spirit (Rom. 8:12, 13; 13:14; I Pet. 1:14-16); and so to live in the Spirit that we shall not fulfill the lusts of the flesh (Eph. 4:22-24), but the flesh, being still in us to the end of our earthly pilgrimage (I Jn. 1:8), needs to be kept constantly in subjection to Christ (Col. 3:1-10) through the operation of the Holy Spirit (Gal. 5:18; 5:22,23), or it will surely manifest its presence to the dishonor of His Name (Gal. 5:17-21).

Section 18. Satan and Fallen Angels

We believe that God created an innumerable company of holy spiritual beings known as angels; that one--"Lucifer, Son of the Morning"--the highest in rank, sinned through pride, thereby becoming Satan (Ezek. 28:11-19; Isa. 14:12-17); that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his un-holy purposes, while others who fell are reserved in chains under darkness unto the judgment of the great day (II Pet. 2:4; Jude 6).

We believe that Satan is the originator of sin, and that under the permission of God he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own powers (Gen. 3:1-19; Rom. 5:12-14); and that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God, or that is worshiped (II Thess. 2:4); and that he who said, "I will be like the Most High," in his warfare (Eph. 6:10-12) appears as an angel of light (II Cor. 11:13-15), even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone (I Tim. 4:1-3; II Cor. 4:3,4).

Section 19. Victory of Christ and Holy Angels

We believe that Satan was judged at the Cross (Jn. 16:11; Col. 2:15), though not then executed, and that he, an usurper, now rules as the "god of this world" (II Cor. 4:4) that at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years (Rev. 20:1-3), and after the thousand years, "he must be loosed a little season,; finally to be "cast into the lake of fire and brimstone" (Rev. 20:10) where he shall be "tormented day and night for ever, and ever."

We believe that man was made lower than the angels; and that in his incarnation Christ, was made a little lower than the angels for the suffering of death that He might lift the believer to His own sphere above the angels (Heb. 2:6-10).

Section 20. The Blessed Hope

We believe that according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of Christ into the air (Phil. 3:20), to receive to Himself (Jn. 14:1-3) both His own who are alive and remain unto His coming and also all who have fallen asleep in Jesus (I Cor. 15: 51-52; I Thess. 4:13-18); and that this event is the Blessed Hope (Titus 2:11-14) set before us in the gospel, and for this we should be constantly looking (Matt. 24:42-46). We believe next that the taking away of the saved ones will be followed by the Great Tribulation in the earth, which was predicted by our

Lord, and that finally He will bring to end that time of judgment for the whole earth by His own glorious appearing (Matt. 24:29-30)

Section 21. Premillennial Coming of Christ

We believe that the world will not be converted previous to the second coming of Christ; but is day by day ripening for judgment (Matt. 24:15-35; 2 Tim. 3:1-5), and that this dispensation will end with a fearful apostasy in the professing church (2 Tim. 4:1-3), and that following the period of the Great Tribulation in the earth the Lord Jesus Christ will return as He went--in person, on the clouds of heaven, and with power and great glory--to introduce the millennial age, to restore Israel to her own land, and to give her the realization of God's covenant promises (Acts 15:15-17; Ezek. 37:21-28; Rom. 11:25-27); to bind Satan and place him in the abyss (Rev. 20:1-3); to bring the whole world to the knowledge of God, and lift the curse which now rests upon the whole creation (Isa. 11:1-9).

Section 22 Heaven and Hell

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence (Luke 23:43; 2 Cor. 5:8; Phil. 1:23), and there remain in conscious bliss until the resurrection of the body, when Christ comes for His own, whereupon soul and body, reunited, shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain, after death, conscious of condemnation and in misery (Luke 16:19-26) until the final judgment of the Great White Throne at the close of the millennium, when soul and body, reunited, shall be cast into the lake of fire (Rev. 20:11-15), not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (2 Thess. 1:7-9).