

**Doctrinal Statement
Liberty Bible Church
Of Eureka, Illinois**

THE HOLY SCRIPTURES

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, inerrant in the original writings, infallible and God-breathed, the final authority for faith and life. We believe in the normal, literal and consistent interpretation of the Scripture and a dispensational understanding of God's progressive revelation. (Matt.5:18;John16:12-13; 2 Tim.3:16; 2 Peter 1:20-21; Rev.22:18-19)

THE GODHEAD

We believe there is but one living and true God who is infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. He is absolutely separate from and above the world as its Creator, yet everywhere present in the world as the upholder of all things. We further believe that God is one essence, but eternally existent in three persons; the Father, Son, and Holy Spirit, each having precisely the same nature, attributes, and perfections, and each worthy of the same confidence and obedience. (Gen.1:26; Deut.6:4; Ps.139:8; Is.45:5-7; Mt.28:19; Mk.10:18; Jn.4:24; Acts 17:24-29; 2 Cor.13:14; Eph.4:6) Matt.26:70,72,74; Luke 22:32,61-62; Rom.7:21-23; Eph.4:30; 1 John 1:9)

1. THE PERSON AND WORK OF GOD THE FATHER

We believe that God the Father orders and disposes all things according to His own purpose and grace. As the absolute and highest ruler in the universe He is sovereign in creation, providence, and redemption. He created, through the agency of Jesus Christ, the universe apart from preexisting materials and without means. He continually upholds, directs, and governs all creatures and events. This He does so as in no way to be the author or approver of sin nor to remove the accountability of morally intelligent creatures. He saves from sin all who come to Him through Jesus Christ: and He relates Himself to His own as their Father. (John 1:3; Col.1:16; 1 Chron. 29:11; Ps.103:19; 145:8-9; John 1:18; Rom.11:33; 1 Cor. 8:6; Eph.1:3-6; Heb. 4:13; 1 Pet.1:17)

2. THE PERSON AND WORK OF GOD THE SON

A. We believe that the Lord Jesus Christ is the eternal Son of God, the

second person of the Trinity, and is of one substance and equal with the Father. He 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 people. (Luke 1:35; John 1:1-2,14)

B. 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. (Rom. 3:24-25; Eph.1:7; 1 Pet.1:3-5; 1 Pet. 2:24)

C. 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 1:9-11; Rom. 8:34; Heb. 7:24; 9:24; 1 John 2:1-2)

3. THE PERSON AND WORK OF GOD THE HOLY SPIRIT

A. We believe that the Holy Spirit is an eternal, divine Person, and proceeds from the Father and the Son, being of the same essence, majesty and glory with the Father and the Son. We believe, therefore, that the Holy Spirit is truly God.

B. We believe the Holy Spirit is the Person of the Godhead who in this present age bears witness of Christ, convicts the world of sin, righteousness, and judgment; who regenerates and baptizes into the body of Christ those who believe; and who indwells and seals them until the day of redemption. (John 15:26-27; 16:8-11; Ro. 8:9; 1 Cor. 3:16; 6:19; 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)

C. We believe the Holy Spirit 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; 1 John 2:20,27; Eph. 5:18)

THE TOTAL DEPRAVITY OF MANKIND

We believe that mankind 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 mankind is totally depraved, and, of itself, utterly unable to remedy its lost condition. (Gen.1:26-27; Rom. 3:22-23; 5:12; Eph. 2:1-3,12)

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 our sins. (Eph. 2:8-10; John 1:12; 3:16; Eph. 1:7; 1 Pet. 1:18-19)

We believe that when an unsaved person exercises faith in Christ in the manner described in the New Testament, that person passes from spiritual death into spiritual life, and from the old creation into the new. Immediately upon being saved, that one is justified from all sin and is accepted, loved as Christ is loved, having his or her portion and place as linked to Him and one with Him forever. As soon as that person is saved, even though spiritual growth continues to take place, they are in possession of every spiritual blessing and absolutely complete in Christ. (John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21; Col. 2:10; 1 John 4:17; 5:11-12)

THE ETERNAL SECURITY OF BELIEVERS

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (John 6:37-40; 10:27-30; Rom. 8:1; 38-39; 1 Cor. 1:4-8; 1 Pet. 1:5)

THE ASSURANCE OF BELIEVERS

We believe 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 to the flesh. (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15; 1 John 5:11-13)

THE TWO NATURES OF THE BELIEVER

We believe that every saved person possesses two natures. In various ways, the temptations of Satan and of the world, the striving of indwelling sin to get the upper hand, the neglect of the means appointed for their preservation, all cause saints to fall into fearful sins and may even continue in them for a time. In this way, they incur God's displeasure, grieve His Holy Spirit, do injury to their graces, diminish their comforts, experience hardness of heart and accusations of conscience, hurt and scandalize others, and bring God's chastisements on themselves. However, if they confess their sins, provision is made by God for forgiveness. (2 Sam. 12:14; Ps. 32:3-4; 51:10, 12; Is. 64:5, 9; Matt. 26:70, 72, 74; Luke 22:32, 61-62; Rom. 7:21-23; Eph. 4:30; 1 John 1:9)

We believe God has made provision for victory on a daily basis of the new nature over the old nature through the power of the indwelling Holy Spirit, as we focus on the truths of our position in Christ and daily reckon ourselves to have been crucified, buried, and resurrected with Him; and, that all claims to the eradication of the old nature in this life are unscriptural. (Rom. 6:13; 8:12-13; Gal. 5:16-25; Eph. 4:22-24; Col. 3:10; 1 Pet. 1:14-16; 1 Jn 3:5-9)

THE MINISTRY AND SPIRITUAL GIFTS

1. We believe that God is sovereign in the bestowment of the spiritual gifts among members of the Body of Christ; and, that the purpose of the spiritual gifts is to enable each member of the Body of Christ to perform a unique ministry in the edification of the total Body; and, that every Christian has at least one gift he may exercise within the Body. (1 Corinthians 12:4-31; Ephesians 4:7, 11-13)
2. We believe that the ministry of O.T. prophets and the N.T. apostles was, in part, to lay the foundation for the church, with Jesus Christ Himself being the Chief cornerstone of that foundation. (Acts 2:42; Eph. 2:20; 1 Pet. 2:4-8) The ministry of present day pastors, evangelists, and teachers is to equip the saints to minister to one another in the body of Christ. (Eph. 4:12)
3. We believe that certain spiritual gifts, particularly the so-called “sign gifts” (healing, miracles, tongues), have been emphasized and spectacularized by charismatic and neo-Pentecostal groups in a manner which is actually contrary to the teaching of the New Testament. (1 Cor. 12:27-31; 13:1-13; 14:1-25)
4. We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted; (Matt.8:2-3; John 15:7; James 5:13-16; 1 John 5:14-15) and that whether it comes by supernatural or therapeutic means, all healing is from God.

THE CHURCH

1. We believe that the Church, which is the Body and espoused Bride of Christ, is a spiritual organism made up of all born-again persons from the time of Pentecost until the Rapture. (1 Cor. 12:12-14; 2 Cor. 11:2; Eph.1:22-23; 5:25-27)
2. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (Acts 14:27; 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11)
3. We believe that a true New Testament church must be autonomous and self-governing, free from any external earthly authority or control. (Acts 13:1-

4; 15:19-31; 20:28; Romans 16:1,3; 1 Cor. 3:9,16; 5:4-7, 13; 1 Peter 5:1-4)

We believe that leadership in the local church is given to the elders (overseers, pastors, shepherds) under the authority of Christ. The duties of the elders are to guide, instruct, protect and equip the Church. Deacons (servants) are to assist the elders in the ministry of the church. The deacons' position is to serve in such a capacity as to enable the elders to devote their attention to the ministry of the Word, prayer and guidance to the body. (Acts 6:1-7; Eph 4:11-16; 1 Timothy 3:1-13; Titus 1:5-9; Hebrews 13:17; 1 Pet 5:1-5)

4. We believe that water baptism by immersion is a Scriptural ordinance of the Church during this age. Baptism, while not a requirement for salvation, is a public testimony of the recipient that he or she has personally trusted Jesus Christ as Savior, and we therefore reject infant baptism. Baptism is the outward symbol of the baptism of the Holy Spirit, which is the inward work whereby each believer is inseparably joined to the body of Christ, which is His Church. We believe that immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit, is the only method which adequately typifies the relationship between baptism by the Spirit and by water. (Matthew 28:19; Acts 2:41, 8:36-39,9:18 and 18:8; Ephesians 4:5; 1 Peter 3:21; 1 Corinthians 12:3; Romans 6:3,4)
5. We believe the Lord's Supper is a memorial testimony of the Church, instituted by our Lord just before His betrayal, and to be observed by His children as a sacred, symbolic, and Scriptural means of remembering His death for our sins until His return. (1 Corinthians 11:23-26)

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. (Matt.28:19-20; Mark 16:15; Acts 1:8; 2 Corinthians 5:19-20)

THE PERSONALITY, PURPOSE, AND DESTINY OF SATAN

We believe that Satan is a created being, the author of sin and cause of the Fall of mankind in Eden; that he is the open and declared enemy of God and man; and, that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10)

Satan is assisted in his attempts to disrupt the will of God, by demons (fallen angels). Demonic power is present in our world today and thus the believer will need to stand firm against the spiritual forces of wickedness. God's children are

called to resist evil and to put on the full armor of God, as their means of protection against the devil and his demons. (Eph. 6:10-18; James 4:7; 1 Pet. 5:8-9; 1 John 4:4; 5:18)

THE SECOND ADVENT OF CHRIST

We believe that, just as surely as He came the first time, He will come the second time; that the “Blessed Hope” of the believer is the personal, imminent, pre-millennial, pre-tribulational return of the Lord Jesus Christ for the purpose of immortalizing His redeemed ones and, ultimately, setting up His Kingdom upon the earth for a thousand years. (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58; 1 Thessalonians 1:10; 5:9; Revelation 3:10; Zechariah 14:4-11; Revelation 19:11-16; 20:1-6)

THE ETERNAL STATE

1. We believe in the bodily resurrection of all men, the saved to eternal life and unsaved to judgment and everlasting punishment. (Matthew 25:46; John 5:28-29; 1:25-26; Revelation 20:5-6, 12-13)
2. 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 body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 3:21; 1 Thessalonians 4:16-17; 5:23; Revelation 20:4-6)
3. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection, when spirit, soul, and body are reunited and appear at the Great White Throne Judgment; and, that after this they will suffer everlasting conscious punishment with the devil and his fallen angels. (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15)

DISPENSATIONALISM

We believe the Scriptures interpreted in their natural literal sense reveal divinely determined dispensations which define man’s responsibility in successive ages. A dispensation is not a way of salvation, but a divinely ordered stewardship by which God directs man according to His purpose. These periods are marked off in Scripture by some change in God’s method of dealing with mankind, or a portion of mankind, in respect of the two questions of sin and of man’s responsibility. Each dispensation may be regarded as a new test of the natural man, and each ends in judgment — marking mankind’s utter failure.

(John 1:17; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24-25; Hebrews 7:18-19; Revelation 20:2-6)

We believe salvation is always by grace through faith regardless of the dispensation in which the believer may have lived. God's purpose of salvation by grace through faith alone has always been based upon the substitutionary atonement of our Lord Jesus Christ upon the Cross. (Ephesians 2:8-10; Hebrews 11:6; 1 Peter 1:10-12)

SEPARATION

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices, and associations is commanded of God. (Romans 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Timothy 3:1-5; 1 John 2:15-17; 2 John 9-11)

We seek to cooperate wherever possible with other missions, organizations and churches whose doctrine and policies are homogeneous with ours. It is the believer's responsibility to endeavor to maintain the unity of the faith while separating from apostasy and those who have deviated from Biblical doctrine and behavior. Every proposed alliance must be considered in the light of our commitment to Biblical separation. We will not cooperate with or endorse any movement, organization or program which is contrary to the faith whether in doctrine or practice. (Matthew 18:15-17; Romans 16:17; 1 Cor. 5:7-11; 2 Cor. 6:14-18; Eph.4:1-6; 2 Thess. 3:11-14; 2 Tim. 3:1-5; Titus 3:10; 2 John 9-11)

The following are examples of organizations or movements with which we would **not** cooperate:

THEOLOGICAL LIBERALISM is the movement that denies or questions doctrines of the faith (e.g. inerrancy of Scripture, the virgin birth, the deity of Christ, creation of man by God, sinfulness of the human race, the judgment of God upon unredeemed humanity, the substitutionary death of Christ) affirms that man's highest responsibility is the social welfare of his fellowman, spawning such movements as liberation theology, syncretism, universalism, etc.

ECUMENISM is the movement which seeks the organizational unity of all Christianity and ultimately all religions.

ECUMENICAL EVANGELISM is an endeavor which seeks to promote the gospel but, in so doing, violates Biblical principles through the creation of unequal yokes with theological liberals and or Roman Catholics and other divergent groups.

NEO-ORTHODOXY is the movement which, while affirming the transcendence of God, the finiteness and sinfulness of man, and necessity of supernatural divine revelation of truth; seriously departs from orthodoxy, redefines Biblical terminology, accepts the views of destructive higher criticism, denies the inerrancy of the Scriptures as historic revelation, accepts religious experience as the criterion of truth, and abandons other important truths of the Christian faith.

NEO-EVANGELISM is the philosophical movement which subjects cooperation in ministry to social and spiritual need rather than Biblical authority. It endeavors to infiltrate society with a respectable gospel through emphasizing toleration and theological pragmatism. It seeks to present a united voice in evangelicalism by bringing together theological liberals and conservative evangelicals in cooperative efforts and movements.

THE CHARISMATIC MOVEMENT is an interfaith movement emphasizing religious experiences such as the “baptism in the Holy Spirit”, accompanied by speaking in tongues and miraculous sign gifts at the expense of Biblical authority and sound Biblical interpretation. The movement encourages ecumenism. (Movements are representative and not to be considered exhaustive.)

CREATION

We believe the triune God, by a free act and for His own glory, without the use of existing materials or secondary causes, brought into being immediately and instantaneously in six literal days by the word of His mouth—the whole visible and invisible universe. (Genesis 1:1-31; Exodus 20:8-11; Nehemiah 9:6; Psalms 104:24-26; Isaiah 40:21-31; John 1:1-5; Colossians 1:16, 17)

***THE INSTITUTION OF MARRIAGE**

We believe that Matrimony is a divine institution to be entered into reverently; that believers are to marry only believers; that the two, male and female, shall become one flesh; that God expects us to be faithful until separated by death; and that what God has joined together man should not separate. (Genesis 2:18, 23, 24; Matthew 19:5-9; Ephesians 5:31-33)

****Amended June 11, 2011****

We believe that God has commanded that no intimate sexual activity should be engaged in outside of marriage. Therefore, this church will not hire nor

retain personnel who live in, support, or condone such lifestyles. (See Article VII) Hebrews 13:4

Accordingly, this church, its pastors, nor its facilities will be used to host or officiate a civil union or marriage that violates the Biblical principles for marriage. Furthermore, it will not take any action in support of a civil union or unbiblical marriage, such as granting church membership to one or both parties to such a relationship. Church members who engage in any unbiblical union or marriage will be subject to church discipline. (See Article VII) Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9-11

THE SANCTITY OF HUMAN LIFE

We believe that God is the Creator and Sustainer of life, thus making human life sacred from conception to His chosen time to take it. (Genesis 1:26,27; Psalm 139:13-16; Acts 17:24-28)