

Bethesda Baptist Church

DOCTRINAL STATEMENT

1. The Bible in its original documents is the inspired, infallible, and inerrant Word of God: it is the written record of His supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content, and without errors in its statements. The King James Version (The Authorized Version) is the English version used by this Church, believing it to be the preserved Word of God for the English speaking world, and so, for us. The Greek text that we use is the Textus Receptus (the Received Text) believing it to be the preserved Word of God in the Koine Greek language. II Tim. 3:16; John 10:35; Psalm 89:34; Heb. 6:18; II Pet.3:16.
2. There is one God, eternally existent, Creator of the heavens and the earth. He is manifested in three persons -- Father, Son, and Holy Spirit. Gen. 1:1-2; Deut. 6:4; Isaiah 9:6; I Tim. 3:16; I John 5:7.
3. The Lord Jesus Christ is fully God (Col. 2:9) Who took on flesh and dwelt on earth. He was (and is) sinlessly perfect, and gave Himself as a substitutionary sacrifice for sins by shedding His blood and dying on the tree (the cross). He came back from the dead (the resurrection), paying in full once and for all, for all sins (past, present, and future) for all who believe on Him. II Cor. 5:21; Heb. 2:9; Titus 2:14; Heb. 10:10-13; Heb. 9:12-28; Acts 13:38-41; I Pet. 2:24; I John 3:5.
4. God is absolutely Sovereign, and in His sovereignty gave man a free will to accept or reject the salvation that He provided through the Lord Jesus Christ. It is God's will that all would be saved, and that none should perish. God foreknows, but does not predetermine any man to be condemned (all men outside of Christ are already condemned, that's why they must be saved from that condemnation, John 3:18, 36). God permits man's destiny to depend upon man's choice. I Tim. 2:4; II Thess. 2:13; I Pet. 1:2; II Pet. 3:9; John 6:64-65; Romans 8:29-30; Acts 10:34.
5. Each member of the human race is fallen, sinful, lost, and regeneration by the Holy Spirit is absolutely necessary and essential for salvation. The moment a person receives Christ as his/her Saviour, immediately the Holy Spirit indwells the believer who is sealed until the day of redemption. Rom.3:23; John 3:7; Rom. 8:9; I Cor.6:19; Eph. 1:13-14 & Eph. 4:30; Titus 3:5.
6. Man is saved by grace through faith, and nothing of man enters into his salvation; it is a free gift. Man's efforts, regardless of how good or well intended, before or after salvation, have nothing to do with it. Salvation is by the finished work of Christ and nothing can be added to it. Eph. 2:8-9; Gal. 2:16; Rom. 11:6; Col. 2:13; Titus 3:5; Rom. 3:22.
7. Every true child of God possesses eternal life, being justified by faith, sanctified by God, sealed with the Holy Spirit, is safe and secure for all eternity, and cannot lose his salvation. However, a Christian can, through sin, lose his fellowship, joy, power, testimony, and reward, and incur the Father's chastisement.

Relationship is eternal, being established by the new birth; fellowship, however, is dependent upon obedience. I Cor. 3:11-17; Heb. 12:5-11; I Cor. 11:30-32.

8. A true child of God has two births; one of the flesh, one of the spirit, giving man a flesh nature and a Spirit nature. The flesh nature is neither good nor righteous. The spiritual man (the new nature) does not commit any sin. This results in warfare between the Spirit and the flesh, which continues until physical death, or the return of the Lord Jesus Christ to rapture the Church up into the air. The flesh nature of the man does not change in any way with the new birth, but can be controlled and kept subdued by the new man (by the new nature). John 3:3-7; Rom. 7:15-25; Rom. 8:8; Gal. 5:17; 1John 3:9; I Pet. 1:23; I John 5:18; I John 1:8.
9. A Christian should live righteously and maintain Godly works, not as a means of salvation in any sense, but as the proper evidence and fruit of salvation. Eph. 2:10; Titus 3:8.
10. There will be a resurrection of the saved and of the lost; of the saved unto eternal life, and of the lost unto eternal, conscious punishment. These two resurrections are separated by at least 1,000 years. Dan. 12:2; Thess. 4:13 - 18; Rev. 20:5-15; Matt. 25:41.
11. We believe in the personal, pre-tribulation, and pre-millennial return of our Lord and Saviour, Jesus Christ; His pre-tribulation return in the air for the Church, and His pre-millennial return to the earth to set up His kingdom. I Thess. 5:9-11; I Thess. 1:10; II Thess. 2:1-8; Rev. 3:10; Titus 2:13; Isaiah 26:19-21; Rev 4:1.
12. Satan is a person, the author of sin, and he and his angels will be eternally punished. Ezek. 28:13-17; Isaiah 14:12-15; Rev.20:10; Matt. 25:41.
13. God can heal, but physical healing is not guaranteed because we are saved. God heals miraculously today when it is His will to do so. Healing cannot be claimed through salvation. At times, it is God's will for sickness not to be removed. Physical healing will be culminated in the redemption of our bodies. Rom.8: 23; II Cor. 12:5-19; James 5:14-16; I John 3:2; I Cor. 11:30-32; Matt. 8:17 (before He was crucified); Phil. 2:26-27; II Tim. 4:20; I Tim. 5:23; II Cor. 11:30; Acts 28.
14. The gift of tongues (natural languages) was a manifestation of the Spirit's power for demonstration of God's wisdom, purpose, and power in the establishment of the early Church; to confirm the message of the gospel when the New Testament had not at that time been compiled; and was always spoken in a language (natural, ethnic, national language) that was in use; the "sign gifts" in the Book of Acts listed below show the Apostles demonstrating the "Signs of an Apostle".

The modern "tongues movement" has only come into being in the last 90 years, or so, and is not the tongues of the Bible, but a self-induced, ecstatic experience, sometimes hysteria, sometimes trance, sometimes demonic manifestation. The tongues movement of today is not of God, but a delusion that is going to be the bridge to; the uniting of many churches into the one world church of the Antichrist, based upon experience at the expense (their rejection) of the doctrine that is the basis for salvation and Godly Christian living.

Acts 2:6-8; I Cor.14:21-22; Acts 2:22; 43 Apostolic signs; Acts 4:29-31,33, signs to confirm message (Apostolic); Acts 5:12-16, 29 done by the hands of the Apostles, Apostles imprisoned, vs. 18; Acts 8:13, 18-21 Apostolic signs, Simon had no part in it with the Apostles. Philip and Stephen (Acts 6:8) being deacons in Jerusalem may have been part of the 70 disciples sent out to preach the Gospel, heal the sick, and raise the dead. Acts 14:2-4, Apostolic signs to unbelievers: Apostolic signs confirmed by God the message the Apostles preached, Heb 2:2-4; Titus 1:3 God manifests His Word today not through signs, but by preaching; the preaching of the gospel is the means God uses to reveal Himself to mankind today. The power of God is in the gospel, which does not include tongues. Mark 16 is misused and misapplied by those who are ignorant of the preceding facts. Our evidence of salvation is that of being justified by faith, Heb. 11:1; Rom. 1:16; I Cor. 15:1-4; I Cor. 1:18-24; Rom. 8:24-25, vs16; Heb. 12:6-8. Tongues in Acts 10 & 19 were languages. Gifts in I Cor. 12, Rom 12, Eph. 4. From the time I Cor. 12, 13, 14 were written to Romans 12 and Ephesians 4, tongues ceased!

15. The true child of God is not under the law but under grace. Saved by grace, kept by grace, disciplined by grace. Rom. 6:14-15; Rom. 11:6; II Cor. 3:17; I Cor. 10:23-31.
16. It is every Christian's privilege and duty to make clear God's plan of salvation wherever and in whatever vocation he or she may be. Matt. 28:19-20; I Thess. 2:4.
17. We believe in the separation of the Church and the state, with each having definite and distinct spheres of responsibility. We believe that God has ordained and created all authority consisting of three basic institutions: (1) the home, (2) the Church and (3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the Church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. Matt. 22:17-21; Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; 1 Pet. 2:13-14.
18. We believe in the priesthood of all believers. Christ is our Great High Priest and Mediator; and through Him, every born-again believer has direct access into God's presence without the need of a human priest. The believer has the right and the responsibility to personally study and interpret the Scriptures in the light of the Scriptures, "line upon line, precept upon precept"; guided by the Holy Spirit. Rev. 1:6; Heb. 4:14-16; I Tim. 2:5; II Tim. 2:15; II Pet. 1:20-21.
19. We believe in the Lordship of Jesus Christ and that He alone is the Head of the Body of Christ, every believer should assemble and identify themselves with a local Church, which represents the Body of Christ on earth. Acts 2:36; Col. 1:18; I Cor. 12:13, 27; Heb. 10:25; I Tim. 3:15.
20. We believe in the importance of the local Church; and that, is an assembly of born-again, baptized believers, united in organization to practice New Testament ordinances, to meet together for worship, prayer, fellowship, teaching, a united testimony, and to actively engage in carrying out the Great Commission. Matt. 16:18; Acts 13:1-3; Acts 15:4; Acts 16:5; I Cor. 11:2; Heb. 10:25; I Cor. 4:2; Matt. 25:23; Luke 19:17; Luke 16:10.

21. We believe in the independence and autonomy of the local Church, and that no religious hierarchy has any Scriptural grounds to dictate and run the affairs of any local Church. Acts 13:1-3; Acts 15:22-23.
22. We believe the following ordinances were given to the local Church: baptism and the Lord's Supper. Baptism is by immersion of believers only, thus portraying the death, burial, and resurrection of Jesus Christ. The Lord's Supper is the partaking of the unleavened bread, and unfermented wine, (grape juice, pure blood of the grape) by the believer as a continuing memorial of the broken body and shed blood of Christ our Saviour, until He returns to claim His own. Rom. 6:3-4; I Cor. 11:2, 23-26.
23. Marriage is a life-long heterosexual union (until death do you part), believing that only the death of one spouse ends the one flesh relationship. Rom. 7:1-3; 1 Cor. 7:39. Same-sex relationships and marriages and de-facto relationships are unbiblical, and therefore are not condoned or recognized by this Church.