

We Stand Upon the Truth

Haddonfield Bible Church Doctrinal Statement

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We Stand Upon the Truth Haddonfield Bible Church Doctrinal Statement Assertion Statement Regarding Marriage,

Preface

We do not believe that God has left His Church without guidance or instructions. As Christians and members of a particular local body or assembly of believers, we must have a proper understanding of "what" we believe and teach and "why" we believe and teach it. It would be folly to gain new disciples for Christ and that the local churches not know how to instruct these new believers. Worse still is that the more mature believers could not or would not be able to refute error. This would not be God-honoring, nor useful, nor prudent. As a church and ministry, we desire to be sound in doctrine in order to "build up the saints" (Ephesians 4:13) and to be able to soundly refute error and falsities (Titus 1:9). We come to the point where we want to posit two presuppositions: 1. That the Bible is true and it is our only absolute standard for truth. 2. That the God who is revealed within the Bible pages exists, and He is who the Bible says He is; The Creator, and Sustainer of all things in heaven and earth (Colossians 1:16-17; John 1:3). It is from these presuppositions and because of these Biblical truths that we have chosen to name this document as "We Stand Upon the Truth." It is God's Holy Word upon which our past, present, and future is "anchored." The God of the Bible is "unchanging", "steadfast," and "eternal." His Word endures forever (Isaiah 40:8); thus you must trust Him. "I will never forget your precepts, for by them you have given me life"- Psalms (119:93).

Acknowledgements

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CONCERNING THE HOLY SCRIPTURES

We believe and teach that the Bible is God's self-disclosure or simply put, His written

revelation to man, and that the 66 books of the Bible given to us by the Holy Spirit comprises the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We believe and teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We believe and teach the literal, grammatical-historical interpretation of Scripture that affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17). We believe and teach that the Bible is the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21). We believe and teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16). We believe and teach that, whereas there may be several applications of any given text of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical historical method of interpretation under the illumination of God the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of every Christian to ascertain (to be precise) carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. In addition, let us not forget that the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We believe and teach that there is but One Living and True GOD (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an eternal, omniscient (all knowing) Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in Three Persons- Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)-each equally deserving worship and obedience.

GOD THE FATHER

We believe and teach that God the Father, the first Person of the blessed Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and all-powerful Ruler in the universe, He has dominion in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with humanity. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to those who have believed and received Christ Jesus (John 1:12; Romans 8:14; 2 Corinthians 6:18). He has directed for His own glory all things that come to pass (Ephesians 1:11). He constantly upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He diminish the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15, Galatians 4:5; Hebrews 12:5-9).

GOD THE SON

We believe and teach that Jesus Christ, the second Person of the Trinity, possesses all the divine perfections, and in these He is coequal, consubstantial and coeternal with the Father (John 10:30; 14:9). We believe and teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3, Colossians 1:15-17; Hebrews 1:2). We believe and teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine nature, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philippians 2:5-8; Colossians 2:9). We believe and teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9). We believe and teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19). We believe and teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine characteristics (Philippians 2:5-8). We believe and teach that our Lord Jesus Christ accomplishes our redemption through the shedding of His blood and sacrificial death on the cross and that His death was propitiatory, redemptive, substitutionary, vicarious and voluntary (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24). We believe and teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18). We believe and teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 1 John 2:1). We believe and teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the surety of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23). We believe and teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20). We believe and teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23, Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

GOD THE HOLY SPIRIT

We believe and teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the characteristics of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4, 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34; Hebrews 10:15-17). We believe and teach that the Holy Spirit empowered the church of Christ for service at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22). We believe and teach that in addition to effecting regeneration and sanctification, the Holy Spirit also empowers believers for Christian witness and service. While all genuine believers are indwelt by the Holy Spirit at conversion, the New Testament indicates the importance of an ongoing, empowering work of the Spirit subsequent to conversion as well. Being indwelt by the Spirit and being filled with the Spirit are theologically distinct experiences. The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts His spiritual gifts for the edification of the Body and for various works of ministry in the world. All the gifts of the Holy Spirit at work in the church of the first-century are available today, are vital for the mission of the church, and are to be earnestly desired and pursued in consistency with Holy Scriptures (1 Corinthians 12-14). We believe and teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

MAN

We believe and teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, mentality, will, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9). We believe and teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world. We believe and teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the Wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8). We believe and teach that, because all men were in Adam, a nature corrupted by Adam's sin has been passed on to ALL MEN and WOMEN OF ALL AGES, Jesus Christ being the

only exception. All men are thus sinners by nature, by choice and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9- 18, 23; 5:10-12).

SALVATION

We believe and teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration. We believe and teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It

is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine

regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10), causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Roman 8:17; 2 Peter 1:4; 1 John 3:2-3).

Election. We believe and teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2). We believe and teach that sovereign election does not contradict or

negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8). We believe and teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2). We believe and teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace and love (Romans 9:11-16). This

sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9). Justification. We believe and teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation (to charge to one's account) of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is

enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26). Sanctification. We believe and teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2). We believe and teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23). In this respect, we believe and teach that every saved person is involved in a daily conflict--the new creation in Christ doing battle against the flesh (sinful nature)--but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit empowers the believer for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9). Perseverance of the Saints. We believe and teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1; 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). We believe and teach 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 for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14). Separation. We believe and teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy (abandoning the faith) and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5). We believe and teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate, with singular passion our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also believe and teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11). We believe and teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

THE CHURCH

We believe and teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18). We believe

and teach that the formation of the Church, the Body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18). We believe and teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32). The mystery revealed in God's eternal plan of joining both Jews and Gentiles in one body. We believe and teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25). We believe and teach that the one supreme authority of the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). We believe and teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7,17). We believe and teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; Col 6:1-4 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16). We believe and teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We believe and teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership; this includes policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4). We believe and teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42). We believe and teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12). We believe and teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11). We believe and teach that two ordinances have been committed to the local church: Baptism and the Lord's Supper (Acts 2:38-42). Christian baptism be by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his

faith in the crucified, buried, risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42). We believe and teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self examination (1 Corinthians 11:28-32). We also believe and teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels. We believe and teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 2:6-7; Revelation 5:11-14; 19:10; 22:9). **Fallen Angels.** We believe and teach that Satan is a created angel and the author of sin, He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15). We believe and teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20); and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10). **END-TIMES Death and the Intermediate State.** We believe and teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24, and that for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8). We believe and teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:28-29; Revelation 20:13-15). We believe and teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9). **The Rapture of the Church.** We believe and teach in the literal bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10). **The Tribulation Period.** We believe and teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7, Daniel 9:27; 12:1; 2

Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judge (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46). The Second Coming and the Millennial Reign. We believe and teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Anti-Christ and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7). We believe and teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zachariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awoken through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29). We believe and teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7). The Final Judgment. We believe and teach that following the release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment. We believe and teach the resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15). Eternity. We believe and teach that after the closing of the millennium, the temporary release of Satan and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the Triune God will reign forever and ever (1 Corinthians 15:28).

TO BE A CHRISTIAN MEANS

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God and thus to be lived out. Consider the following truths found in Scriptures. (John 14:15, 21, 23): God's Sovereign Creator. Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to

love, serve and enjoy endless fellowship with Him. The New Testament reveals that it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship. God Is Holy. God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. First Peter 1:16 says, "You shall be holy, for I Am Holy." Mankind Is Sinful. According to Scripture, everyone is guilty of sin: "There is no man who does not sin" (1 Kings 8:46). That does not mean we're incapable of performing acts of human kindness (Matthew 7:11; Luke 6:33). But we're utterly incapable of understanding, loving, or pleasing God on our own. (Romans 3:10-12). Sin Demands a Penalty. God's holiness and justice demand that all sin be punished by death: (Ezekiel 18:4). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.

Jesus Is Lord and Savior. The New Testament reveals it was Jesus Himself who created everything (Colossians 1:16). Therefore He owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience and worship. In Romans 10:9 it says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved." Even though God's justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners (1 Peter 3:18). Christ's death satisfied the demands of God's justice and Christ's perfect life satisfied the demands of God's holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26, John 3:16). The Character of Saving Faith. True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3,5; 1 Thessalonians 1:9) and pursue Christ (Matthew 11:28-30; John 17:3) and obedience to Him (1 John 2:3). It isn't enough to believe certain facts about Christ. Even Satan and his demons believe in the true God (James 2:19), but they don't love and obey Him. True saving faith always responds in obedience (Ephesians 2:10).

Assertion Statement Regarding Marriage, Divorce, Remarriage and Sexuality

- We believe and teach that marriage was given by God as part of His common grace, and that it has no meaning other than as He provided (Genesis 2:18-24).
- We believe and teach that marriage is subject to the curse of the fall but that believers, living in obedience to the Scripture under the control of the Holy Spirit, can begin to experience peaceful, productive, and fulfilled marriage as intended by God (Genesis 3:16; 1 Peter 3:7).
- We believe and teach that the marriage of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loved the church and the wife responding to her husband's loving leadership as the church responds to Christ (Ephesians 5:18 - 33).
- We believe and teach that as believers' marriages are to illustrate Christ's relationship with His church, believers should choose to marry those who share their faith and regenerate life (2 Corinthians 6:14).
- We believe and teach that the term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusion union, as delineated in scripture (Gen. 2:23 - 24).

- We believe and teach that marriage is always a public, formal, and officially recognized covenant between a man and a woman. We believe and teach that without such a covenant, which may include a "common law marriage", where valid in specific cases under pertinent law, prolonged conjugal cohabitation does not establish, and is not equivalent to, marriage (John 4:18).
- We believe and teach that no such covenant exists, or can be discerned, between a cohabiting couple prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, solemnization encouraged.
- We believe and teach that where a valid marriage has been established prior to coming to faith in Christ, the couple should remain married (1 Corinthians 7:24).
- We believe and teach that God hates divorce, permitting it only where there has been unrepentant sexual sin (Malachi 2:14-16; Matthew 5:32, 19:9) or desertion by an unbeliever (1 Corinthians 7:12-15).
- We believe and teach that remarriage is permitted to a faithful partner, but only when the divorce was on biblical grounds.
- We believe and teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We affirm that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman (Hebrews 13:4).
- We believe and teach that any form of sexual immorality, such as, but not limited to, adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, pornography, any attempt to change one's sex or disagreement with one's biological sex, is sinful and offensive to God (Leviticus 18:1-30; Matthew 5:28; Romans 1:26-29; 1 Corinthians 5:1, 6:9; 1 Thessalonians 4:1-8).
- We believe and teach that homosexuality, in particular, is subject to God's wrath of abandonment, is a matter of choice and not an inherited status, and epitomizes man's ungrateful rebellion against God (Romans 1:18-28).
- We believe and teach that God offers redemption and forgiveness to all who confess and forsake their sin, including sexual sin, seeking His mercy and forgiveness through Jesus Christ.
- We believe and teach that His forgiveness is total and complete (Psalm 103:11-12, 130:3-4; Isaiah 43:25, 44:22; John 5:24; Colossians 2:13-14) and that God imputes the full righteousness of Christ (2 Corinthians 5:21) to the believing sinner.
- We believe and teach the Biblical teaching that the forgiven sinner has been cleansed from the guilt of sin, set apart unto God, or made holy, and justified before Him (1 Corinthians 6:9-11).
- We believe and teach the Biblical teaching that any man or woman who has received that forgiveness is "in Christ" and is a "new creation" (2 Corinthians 5:17).
- We believe and teach the Biblical definition of marriage as being one man united with one woman (Genesis 2:23-24). Based upon this definition, Haddonfield Bible Church shall not utilize any of its resources, facilities or personnel for the purpose of performing a marriage ceremony - civil, military, or otherwise - which purports to wed two individuals of the same sex. Haddonfield Bible Church shall not utilize any of its resources, facilities or personnel for the celebration or

acknowledgement of such a union by the means of a reception or any other gathering. Wedding ceremonies on church property is a spiritual act of worship to God who created the institution of marriage in Genesis 2:24. Finally, no marriage ceremony between two individuals of the same sex shall be performed by any member of the staff, elder, deacon, or representative of Haddonfield Bible Church.

- We believe and teach 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 or the doctrines of the Church.

- We believe and teach that faithful proclamation of the Scripture, including the call to repentance, does not constitute hate speech, or hateful and harassing behavior, but is instead a fundamental part of the church's loving mission to the world (Matthew 28:16-20; 2 Corinthians 5:11-20; 1 Timothy 1:5; 2 Timothy 4:1-2).