

Wednesdays In the Word



True Theology

Essential Vs Peripheral Doctrine



ESSENTIAL

ABSOLUTES = DEFINE THE CORE BELIEFS OF THE CHRISTIAN FAITH (SEE RLFC NEW MEMBER'S

CONVICTIONS = WHILE NOT CORE BELIEFS, CONVICTIONS MAY HAVE SIGNIFICANT IMPACT ON THE HEALTH AND EFFECTIVENESS OF THE CHURCH

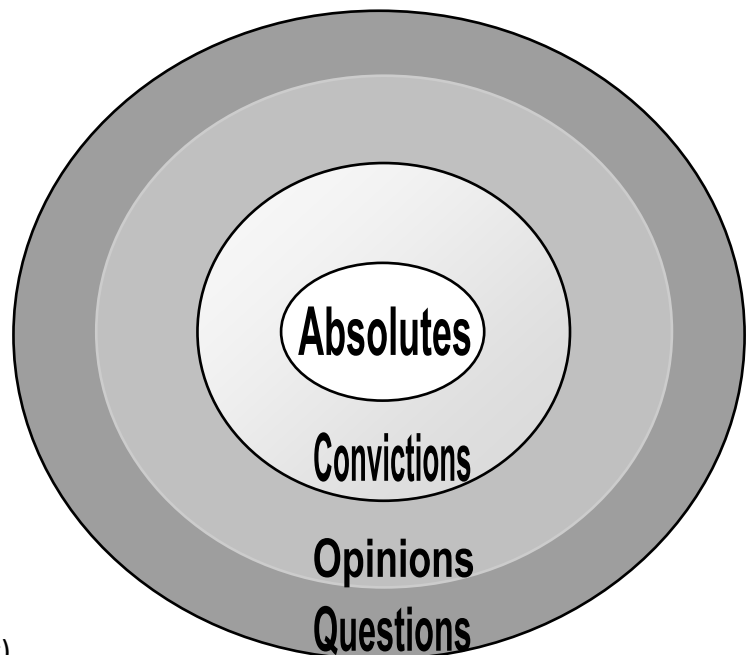
PERIPHERAL

OPINIONS = ARE LESS –CLEAR ISSUES THAT GENERALLY ARE NOT WORTH OF DIVIDING OVER

QUESTIONS = ARE CURRENTLY UNSETTLED ISSUES

Note: Where an issue falls within the categories should be determined by weighing the cumulative force of at least 7 considerations:

1. BIBLICAL CLARITY
2. RELEVANCE TO THE CHARACTER OF GOD
3. RELEVANCE TO THE ESSENCE OF THE GOSPEL
4. BIBLICAL FREQUENCY AND SIGNIFICANCE
(How often in the scripture it is taught, and what weight Scripture places upon it.)
5. EFFECT ON OTHER DOCTRINES
6. CONSENSUS AMONG CHRISTIANS (Past & Present)
7. EFFECT ON PERSONAL AND CHURCH LIFE.



ESV STUDY BIBLE, Pgs. 2506-2507

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What We Believe and Preach

This is a caption of our Statement (Tenants) of Faith. Please study the scripture references for the statements listed below. The letter references correlate to the respective Statement of Faith

WE BELIEVE:

- A** The Old Testament and New Testament are God's divinely inspired words.
- B** In the Triune God - The Father, the Son and the Holy Spirit.
- C** Jesus Christ is the true God and true man; that all have sinned and come short of the glory of God and are in need of salvation.
- D&G** The church consist of all those who have received Jesus Christ as their personal Savior.
- E & K** In water baptism and observance of the Lord's Supper.
- F** It is the will of God that every believer be filled with the Holy Spirit.
- H** Healing is provided in the redemptive work of Christ and is available to every believer.
- I** In the personal, visible, imminent return of Jesus Christ.
- I & J** There shall be a bodily resurrection of the just and the unjust.

Statement (Tenants) of Faith

A. THE SCRIPTURES. The Bible is the inspired word of God. It is the product of holy men of old who spoke and wrote as they were moved by the Holy Spirit. We accept the New Covenant, as recorded in the New Testament, as our infallible guide in matters pertaining to conduct and doctrine (II Timothy 3:16, I Thessalonians 2:13; II Peter 1:21).

B. THE GODHEAD. Our God is one, but manifested in three persons – God the Father, the Son and the Holy Spirit (Philippians 2:6; Matthew 3:16-17).

C. MAN, HIS FALL & REDEMPTION. Man is a created being made in the likeness and image of God. Through Adam's transgression and fall, sin came into the world. *"All have sinned, and come short of the glory of God. As it is written, There is none righteous, no, not one."* Jesus Christ, the Son of God was manifested to undo the work of the devil. He gave His life and shed His blood to redeem and restore man back to God (Romans 5:12; Romans 3:23; Romans 3:9-10; I John 3:8; Galatians 3:13-14). Salvation is the gift of God to man. It is separate from works and the law, and is made operative by grace through faith in Jesus Christ and produces works acceptable to God (Ephesians 2:8).

D. ETERNAL LIFE AND NEW BIRTH. Man's first step toward salvation is godly sorrow that works repentance. The new birth is necessary to all men, and when it is fulfilled, it produces eternal life (II Corinthians 7:10; I John 5:12; John 3:3-5).

E. WATER BAPTISM. Baptism in water is by immersion and is a direct commandment of our Lord. It is for believers only. This ordinance is a symbol of the Christian's identification with Christ in His death, burial, and resurrection (Matthew 28:19; Romans 6:4; Colossians 2:12; Acts 8:36-39). The following recommendation regarding the Water Baptismal formula is adopted: "On the confession of your faith in the name of the Father, Son and Holy Ghost and in Jesus Name. Amen"

F. BAPTISM IN THE HOLY GHOST. The baptism in the Holy Ghost and with fire is a gift from God and promised by the Lord Jesus Christ to those who are believers in this dispensation, and is received subsequent to the new birth. This experience is accompanied by the initial evidence of speaking in other tongues as the Holy Spirit, Himself, gives utterance (Matthew 3:11; John 14:16-17; Acts 1:8; Acts 2:38-39; Acts 19:1-7; Acts 2:3-4).

G. SANCTIFICATION. The Bible teaches that without holiness, no man can see the Lord. We believe in the doctrine of sanctification as a definite progressive work of grace, which commences at the time of regeneration and continues until the consummation of salvation (Hebrews 12:14; I Thessalonians 5:23; II Peter 3:18; II Corinthians 3:18; Philippians 3:12-14; I Corinthians 1:30).

Statement (Tenants) of Faith

H. DIVINE HEALING. Healing is for the physical illness of the human body and is wrought by the power of God through the prayer of faith, and by laying on of hands. It is provided for by the atonement of Christ, and is the privilege of every member of the Church today (Mark 16:18; James 5:14-20; I Peter 2:24; Matthew 8:17; Isaiah 53: 4-5).

I. RESURRECTION OF THE JUST & THE RETURN OF OUR LORD. The angels said, *“this same Jesus... shall so come in like manner.”* His coming is imminent. When he comes, *“... and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.”* (Acts 1:11; I Thessalonians 4:16-17) Following the tribulation, He shall return to earth as King of kings and Lord of lords and together with His saints who shall be kings and priests. He shall then reign a thousand years (Revelation 20:6; Revelation 19:16, Jude 14).

J. HELL & ETERNAL RETRIBUTION. The one who physically dies in his sins, without Christ, is hopelessly and eternally lost in the lake of fire, and therefore, has no further opportunity of hearing the gospel or for repentance. The lake of fire is literal. The terms “eternal” and “everlasting” are used in describing the duration of the punishment of the damned in the lake of fire. These terms carry the same thought and meaning of endless existence as used in noting the duration of joy and ecstasy of the saints in the presence of God (Hebrews 9:27; Revelation 19:20; Hebrews 6:1-2)

K. COMMUNION – THE LORD’S SUPPER. We partake of the Lord’s Supper to show the Lord’s death till he comes (I Corinthians 11: 23-31). The bread symbolizes the Lord’s broken body (Isaiah 53:5; I Corinthians 11:24). The cup represents the new covenant in His blood, which provides us forgiveness and relationship with God (Hebrews 9; I Corinthians 11:25).

L. LAYING ON OF HANDS. This is the simple belief that the power and anointing, or any other necessary quality, can be transmitted by one person touching another. Laying on of hands was practiced by the Levitical priesthood. Jesus practiced it in Mark 10:13-16 as a blessing, and it is our procedure for baby dedication instead of baptism. We also practice laying on of hands for: healing (Mark 5:22-23; Acts 28:8); to receive the Holy Ghost (Acts 8:16-18); to believe words spoken, to receive anointing and to cultivate the anointing (I Timothy 4:14); for ordination to consecrate and receive the necessary ministry tools (I Timothy 4:14).

J. SANTITY OF LIFE. The Scriptures reveal that God knows us even before we are conceived. See Jeremiah 1:4 – 5 (“The word of the Lord came to me, saying, ‘Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations.’”). And God’s creative powers are effectively at work while we are yet in the womb. See Psalm 139:13 – 16 (“For you created my inmost being you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.”).]