

KILLEEN BIBLE CHURCH DOCTRINAL STATEMENT

December 14, 2008

THE SCRIPTURES

We believe that the Bible, consisting of the sixty-six books of both Old and New Testaments, is all verbally inspired by God, its human authors being preserved from error by the Holy Spirit as they composed and recorded God's self-revelation in the original writings (Mt. 4:4; 5:18; 2 Ti. 3:15-16; 2 Pe. 1:20-21). Thus the Holy Scriptures alone constitute the sole authority for faith and practice (Jn. 10:35).

THE GODHEAD

We believe there is but one true and living God, who is Spirit, without bodily parts or passions, whose existence is in Himself, infinite in being and perfection, the Creator and Preserver of all things both visible and invisible (Dt. 6:4; Jn. 4:24; Ex. 3:14; Job 11:7-9; Col. 1:15-17). The one eternal God exists in the unity of three personal self-distinctions: God the Father, God the Son and God the Holy Spirit (Jn. 1:1,14,18; 6:27; Heb. 1:1-3, 8-9; Ac. 5:3-4). These three Persons are one in being, essence and eternity (Jn. 10:31; Heb. 1:8-9). Each Person of the blessed Trinity possesses the whole of the Divine essence eternally and simultaneously, so that the essence is never divided nor are the personalities merged (Jn. 8:58; 15:26; Mt. 28:19; 2 Co. 13:14).

JESUS CHRIST

We believe that Jesus Christ is the eternally begotten Son of God, the Second Person of the Holy Trinity, of one and the same essence, co-equal and co-eternal with the Father and Spirit, thus is fully and completely God (Jn. 1:14,18; 10:30; Col. 2:9; Heb. 1:3, 8-9). In the fullness of time, God sent forth His Son, to be conceived by the Holy Spirit in the womb of the virgin Mary, and to take to Himself a human nature for the redemption of His people (Gal. 4:4; Lk. 1:27,31,35; Heb. 2:14-17; 10:5-7). Whereupon, since His incarnation, He continues to be fully God and fully man in two distinct natures, without mixing or merging any of the properties of those two natures, joined inseparably together in His one person forever (Jn. 2:23-25; Mk.13:32; Mt. 28:19; Phil. 2:6-10; 1 Jn. 4:2-3). We believe that Jesus was tempted in all ways common to man, yet He lived a perfect sinless life (Heb. 4:15). He suffered voluntarily according to His Father's plan, was crucified under Pontius Pilate, died and was buried, on the third day He rose from the dead in the same body in which He was crucified, thereby vindicating the teachings of His life and atoning death (Jn. 10:17-18; 19:16; Lk 24:5-6, 37-42; 1 Ti. 3:16). After showing Himself alive by many infallible proofs over a period of 40 days, He ascended back to heaven and sat down at the right hand of the Father as Advocate and High Priest for His people (Ac. 1:3, 9-11; Heb. 1:3; 4:14-16; 1 Jn. 2:1). Thus Christ and Christ alone is the only mediator between God and man, serving as the Prophet, Priest and King of His people (1 Ti. 2:5; Ac. 3:22; Heb. 5:5-6; Lk. 1:33; 1 Co. 15:24).

THE HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Trinity proceeding eternally from both the Father and the Son. In His being, He is of one and the same essence, majesty and glory, co-equal and co-eternal with God the Father and God the Son, thus is rightly called God in the Scriptures (Mt. 28:19; Jn. 15:26; Ac. 5:3-4; 1 Co. 2:10-11). In the Old Testament, the Spirit shared in the work of creation, awakened faith in God's people, empowered chosen individuals for designated tasks, inspired the human authors of Holy Scripture and effected the incarnation of God the Son in the womb of the virgin Mary (Ge.1: 2; Mt. 22:43; Ex. 35:30-33; 2 Pt. 1:20-21; Lk.1: 35). In the New Testament epoch, the Holy Spirit has been sent forth by Jesus Christ to apply His sacrifice to God's elect and to bring unprecedented glory to Jesus Christ (Jn. 3:5-8; 7:38-39; 16:13-14). He thereby convicts men of their sin, enlightens the mind and regenerates the will, thus enabling sinners to repent and believe the gospel (Jn. 16:7-8, Eph. 1:17-19; Ti. 3:5; Phil. 1:29). At the moment of conversion, the Holy Spirit baptizes all believers into the Universal Body of Christ, indwells and seals them unto the future day of redemption, and gives to each believer one or more spiritual gifts for mutual edification (1 Co. 12:7,13; Eph. 1:13-14). The spiritual gifts are either gifts of utterance or gifts of service, and must be exercised in an intelligible and orderly manner in order to build up the church (1Pe. 4:10-11; 1 Co. 14:6-11, 26, 40).

CREATION AND FALL OF MAN

We believe that the triune God, out of His own pleasure and unto His own glory, created the universe and all therein by the power of His spoken word (Ge. 1:1--2:4; Jn. 1:1-3; Heb.1: 2; 11:3). He created man, male and female, in His own image, giving them dominion over all the earth (Ge.1: 26-27; Ps. 8:3-8). Our first father, Adam, was made upright and sinless, appointed as the head and representative of the human race, but he did forfeit original righteousness for himself and all his posterity by his willful transgression of God's command (Ecc. 7:29; Ge. 3:6-7; Ro. 5:12; 1 Ti.2: 14). As a result of his fall, Adam brought upon himself and all his descendants the guilt and pollution of sin, as well as sin's penalty, death (Ro. 5:12-21; Eph. 2:1-3; 1 Co. 15:21-22).

TOTAL DEPRAVITY

We believe that the sinful condition into which mankind fell; commonly called original sin, consists of the guilt of Adam's first sin and the pollution of his nature. This involves the imputation of Adam's guilt to all his posterity, the deprivation of original righteousness, and the corruption of all human faculties by sin – body, mind and will (Ro. 5:12-19; Ps. 51:5; 58:3; Eph. 2:1-3). Since Adam was both the representative as well as biological head of the human race, then the guilt of his sin was immediately imputed to the whole race with the pollution of his nature being transmitted through procreation (Ro. 5:12; 1 Co. 15:22; Eph. 2:3; Ps. 51:5). As a result of this original sin, all mankind is utterly indisposed, disabled, made opposite to all good, and wholly inclined to all evil, from whence all actual personal sins do proceed. Wherefore, although completely responsible to do so, man is totally unable to repent and believe the Gospel (Jer. 13:23; 17:9; Jn. 6: 44, 65; Ro. 3:10-18; 6:17, 20; 1 Co. 2:14).

UNCONDITIONAL ELECTION

We believe that God from all eternity, by His wise and unchangeable counsel, in order to display the full measure of His glory, did freely ordain and foreknow whatsoever in time should come to pass (Eph 1:4,11; Is. 46:10; Pr. 16:4; Ac. 2:23; 4:27-28; Ro. 11:33). God upholds, governs and directs all things to their appointed end in such a way that does no violence to the will of the creature, neither eliminates secondary causes, nor exposes God to the charge of sin (Is. 40:26; Mt. 10:29-30; Col. 1:16-17; Dt. 32:4; Jas. 1:13; 1 Jn. 1:5). By the same eternal and wise counsel, God, before the foundation of the world, chose certain ones out of the would be fallen human race, not on the basis of their foreseen faith or good works, but according to His own sovereign good pleasure alone, to be redeemed through Jesus Christ (Eph 1:4-5; Ro. 8:28-30; 9:10-21; Ac. 13:48; 2 Th. 2:13; 2 Ti. 1:9). From the rest of the future fallen race, God was pleased to withhold grace, to pass them by leaving them to follow their own evil desires, which they freely choose, unto their justly ordained condemnation (Ro. 9:22-23; 1 Pe. 2:8; Jude 4).

DEFINITE ATONEMENT

We believe that all human beings have offended God through sin and are liable to His holy judgment (Ro. 2:9; 3:23; 6:23). All human beings stand in need of forgiveness of sin and making amends to God, but lack the ability to do so (Job 15:14-16; Is. 64:6; Gal. 2:16; 3:21). We believe that Christ obtained the forgiveness of sin and made amends to God's holy character by His sacrificial death on the cross (Ro. 3:25; 8:3; Heb. 9:26-28). Christ's sacrifice was substitutionary in that He died in the sinner's place (Mk. 10:45; 14:24; Jn 10:15; 11:50-52; Ro. 5:6, 8 1 Co. 15:3; Gal. 1:4). His death was penal in that he absorbed the penalty due to the sinner for all his transgressions of God's law (Ro. 3:25-26; 2 Co. 5:21; Gal. 3:13; Col. 2:13-14). We believe that before the foundation of the world, the Father designed the death of Christ to be a perfect propitiation of His holiness, a genuine reconciliation of the broken relationship with man and true redemption from the enslavement to sin (Ro. 3:25; 1 Jn. 2:2; 4:10; Ro. 5:10; 2 Co. 5:18-20; Col. 1:20; Gal. 4:4; 1 Pe. 1:18; Heb. 9:12-15; Rev. 5:9). We believe that the extent of the atonement, for whom Christ died, is in harmony with the atonement's design, namely God's purpose to redeem a people for Himself (Mt. 1:21; Lk. 19:10; Jn. 10:14-15; 15:13; 17:6, 9, 19; Ro. 8:32; Eph. 5:25). We believe that definite atonement in no way hinders the fulfillment of the Great Commission, whereby a sincere universal offering of the gospel is to be made to all persons (Mt. 28:19; Jn. 3:16; Ac. 1:8).

IRRESISTIBLE GRACE

We believe that, because original sin has rendered all mankind dead in sin and unresponsive to God, no one can come to faith apart from the effectual workings of the Holy Spirit (Eph. 2:1-3; Ro. 8:7; 1 Co. 2:14; Jn. 6:44, 65).

Therefore, the Holy Spirit overcomes all resistance in the elect by imparting spiritual life, renewing the mind and will, so that the elect freely embrace Christ as He is offered in the gospel (Jn. 3:5-8; 6:37; Ro. 6:17; 2 Co. 4:4-6; Eph. 2:4-5, 8-10; Phil. 1:29; Tit. 3:5; 1 Jn. 5:1). We believe that the Holy Spirit's effectual calling, which is directed only to the elect, creating repentance and faith, comes by means of the ministry of the gospel in the Word of God (Mt. 22:14; Ro. 8:30; 10:17; 1 Co. 1:24; 1 Pe. 1:23).

JUSTIFICATION BY FAITH

We believe that justification is a free judicial act of God, whereby He forgives transgressors their sins and reckons them righteous in His presence by means of faith alone (Ro. 3:24-26; 4:5; 2 Co. 5:21; Gal. 2:16; Phil. 3:8-9). The ground of justification is the obedience of Christ in His life and death. Christ's life of perfect obedience to the law is imputed to the believer for righteousness while the believer's sin is imputed to Christ for forgiveness (Mt. 3:13-17; Ro. 5:18; Gal. 4:5; 2 Co. 5:21; Phil. 3:9). Therefore the cause of the believer's justification before God is not due to anything God works in the believer, either at baptism or over time, nor is it due to the believer's faith or any other evangelical obedience, but to Christ's work alone, accomplished for us in His life and death, imputed to us freely by God's grace and received by faith (Ro. 3:28; Gal. 2:16; Phil. 3:9; Tit. 3:7).

SANCTIFICATION BY THE SPIRIT

We believe that both justification and sanctification are brought to pass by God in the life of the believer through faith (Ac. 26:18; Gal. 3:2; Col. 2:6). However, these blessings are not brought to pass in the same way. In justification, faith is the condition for which God forgives and imputes Christ's righteousness (Ro. 4:3-5; 2 Co. 5:21). Whereas in sanctification, faith is the channel through which God's power flows into the believer for character transformation (Ro. 6:19-22; Gal. 5:6; 1 Th. 5:23; Jas. 2:26; Heb. 12:14; 1 Jn. 3:14; 4:16; 5:1). Sanctification is both definitive, in that sin's dominion over the believer has been broken, and progressive, in that the Spirit enables the believer to die more and more to sin and live unto righteousness (Ro. 6:6,14,17; 8:13; Col. 3:1-4). Even though sin's dominion is broken, and the evil desires by which sin comes to pass are progressively weakened, nonetheless, the remnants of sin remain in the believer which in turn gives rise to an irreconcilable warfare between the flesh and the Spirit (Gal. 5:17; 1 Th. 5:23; 1 Pe. 2:11). Although the continual warfare with the flesh prevents sanctification from ever being perfected in this life, with the flesh gaining the upper hand on many occasions, yet the Spirit's presence indwelling the believer enables him to gain the victory so as to never again come under sin's dominion (Phil. 3:12; 1 Jn. 1:8-10; 1 Co. 3:1-3; Ro. 6:14; 1 Th. 5:23).

THE LAW OF GOD

We believe that the Law of God, as summarized by Jesus Christ, is both an eternal reflection of God's character binding men in every age to its obedience, and a covenant reflecting the differing administrations of God's law in the differing epochs of redemptive history (Mt. 22:37-40; Ro. 2:14-15; 7:7; Eph. 6:1; 2 Co. 3:6-18; Heb. 7:12; 8:6-13). Prominent among the covenants given by God is the Old Covenant given through Moses at Mount Sinai and renewed on the plains of Moab, and the New Covenant instituted by Jesus Christ on the night of his betrayal (Ex. 19:5—24:8; Dt. 5:1 – 30:20; Lk. 22:20; Heb. 7:22). The Old Covenant was given exclusively to national Israel, as a unified moral code, requiring perfect obedience, promising blessings in life for obedience and curses for all who transgress (Ex. 19:3-6; Dt. 5:3, 32-33; 11:26-28; Gal. 3:12; Ro. 10:5). The principle purpose of the law as expressed in the Old Covenant was three fold: (1) to reveal sin, (2) to demonstrate the need of a savior, and (3) to govern the life of the Israel until the coming of Christ (Ro. 3:19-20; 5:20; 7:7, 13; Gal. 3:17,19, 23-25). Therefore, the Old Covenant was a temporal covenant, which was never given to save or permanently govern God's people, not because of any defect in the law, but because of the sinful hearts of those who lived under the administration of the law in the Old Covenant era (Jer. 31:31-34; 2 Co. 3:6-11; Heb. 8:13; Gal. 3:17, 19, 21,23-24; Ro. 7:12-13). By contrast, the New Covenant, through Christ's perfect obedience to the law as well as His bearing of its curse, justifies everyone who puts their faith in Him (Ac. 13:39; Ro. 5:19; Gal. 3:11-13, 22; Heb. 10:15-18). The New Covenant enacted on better promises has brought to realization the good things which the law could only foreshadow (Col. 2:16-17; Heb. 7:18-19; 8:6; 10:1). The Old Covenant and the expression of God's law in that covenant has been brought to an end by the establishment of the New Covenant in Christ's blood (Ro. 6:14; 10:4; 2 Co. 3:11; Heb. 7:12; 8:13). The New Covenant is the permanent bond through which God expresses His eternal law and governs the life of His people in the new age (2 Co. 3:6,17-18; Gal. 4:4-7; Heb. 8:10; 13:20). With the establishment of the New Covenant, believers are no longer responsible for the law as it was expressed in the Old

Covenant, but now live under the law of Christ as set forth in the New Covenant Scriptures (Ro. 6:14; 10:4; Gal. 4:21-30; 6:2; Jn. 13:34; Eph.6: 1-2; Jas. 1:25; 2:8; Heb. 8:10). Though the Christian is not under the law (Old Covenant), he is not without the law (eternal) of God, but in law to Christ (1 Co. 9:21).

PRESERVATION AND PERSEVERANCE OF THE SAINTS

We believe that those whom God has chosen, whose sins have been forgiven through the redemption that is in Christ, who have been effectually called and sanctified by the Holy Spirit, can never totally nor finally fall away from the state of grace so as to lose their salvation; but they shall certainly persevere therein to the end, and be eternally saved (Jn. 5: 24; 6:37-39; 10:27-30; Ro. 5:9-10; 8:30, 31-39; 1 Co. 15:2; Phil. 1:6; Heb. 3:6). This perseverance does not depend upon the performance of the saints, but upon the immutable purposes of God, the efficacy of the intercession of Christ and the indwelling presence of the Holy Spirit (Jn. 6:37-39; 14:16; Heb. 7:25). Although hypocrites and other unregenerate people who simply profess faith may deceive themselves by presuming to be saved when they are not, nevertheless it is the privilege of true believers to be assured of their salvation (Mt. 7:22-23; 13:20-23; 1 Co. 6:9-11; Heb. 6:4-9; 2 Pe. 1:10; 1Jn. 5:13). The Holy Spirit enables believers to attain assurance of salvation through the promises of Scripture, the inner testimony of the Spirit and the good works of a transformed life (1 Co. 2:12; Jn. 3:36; Ro. 8:16; Jas. 2:14-17; 1 Jn. 3:10).

THE CHURCH AND HER ORDINANCES

We believe in one universal Church, composed of all the elect who are joined to Christ by faith in every age, of whom Christ is the head, and believers constitute His body (Eph. 1:22-23; 4:3-6; 5:23; Col. 1:18). In the history of redemption, although continuous with the seed of Abraham and the believing element of Old Testament Israel, the Church is distinctively new in time, being the maturation of Abraham's seed, coming into existence through the finished work of Christ and gift of the Holy Spirit at Pentecost (Ge. 3:15; 12:2; 15:5; Gal. 3:27-29; 4:1-7; Mt. 3:11; 16: 18; Jn. 1:33; 7:37-39; 14:16-17; Ac. 1:5; 2:1-5; 11:15-16; 1 Co. 12:13). The Church in its universal aspects is invisible, consisting of true believers irrespective of organizational or denominational affiliations (Gal. 4:26; Heb. 12:22-24). This universal Church finds visible expression in local churches in which believers professing saving faith in Christ, covenant together to meet for worship, to hear the proclamation of God's Word, to practice the ordinances, to build one another up in the faith through the exercise of Spiritual gifts, to engage in world evangelism, under the oversight and care of church officers (Ac. 8:1; Gal. 1:22; Rev. 1:4; Eph. 5:18-20; 2 Ti. 4:1-2; Mt. 28:19; 1 Co. 11:23-26; 12:7; Tit. 1:5). We believe that Christ has established two offices for the oversight of His Church, namely elder and deacon (Ac. 20:28; Phil 1:1; 1 Ti. 3:1-13; 1 Pe. 5:1-4). These men are chosen by Christ, raised up by the Holy Spirit, and recognized by the people to exercise the necessary spiritual oversight and discipline of the local church (Ac. 20:28; 13:2-3; 6:3; 1 Ti. 5:17). We believe that the Lord Jesus Christ instituted two practices as tokens of salvation to be observed by His Church until He returns (Mt 28:19-20; 1 Co. 11:26). Water baptism is a sign of one's entrance into the Church, the body of Christ, the seed of Abraham, the Israel of God (Mt. 28:19; Ro. 2:28-29; 4:16; Gal. 3:7,28-29; 6:15-16; 1 Co. 12:13). It is a seal of one's cleansing from sin through union with Christ in His death and resurrection; therefore, it is to be administered only to those who have actually repented of their sins and confessed faith in Christ (Ro. 6:3-4; Col. 2:11-12; Tit. 3:5; Mt. 28:19-20; Ac. 2:41; 8:12; 10:47; 18:8). We believe that the Lord's Supper is a sign of the New Covenant established by Christ through His substitutionary death upon the cross (Lk. 22:14-20; 1 Co. 11:23-26). The elements of unleavened bread and wine signify His body and blood given in sacrifice upon the cross, while partaking symbolizes a saving faith which trusts and feeds upon Christ for all spiritual life and growth (1 Co. 10:16-17; 11:23-32; Jn. 6:53-57, 63). We believe that the universal Church, every local Church, and every individual Christian has been sent into the world for the purpose of glorifying God by proclaiming the Gospel to all peoples, by building up the saints, and by doing good works of mercy and compassion (Eph. 3:21; Mt. 28:19-20; Jn. 20:21; Col. 1:28-29; Gal. 6:9; Tit. 3:14).

LAST THINGS

We believe in the blessed hope of a personal, bodily and visible return of Jesus Christ in power and glory at the end of the age both to resurrect and judge the living and the dead (Ti. 2:13; Ac. 1:9-11; Phil. 3:20-21; Lk. 21:27; 2 Th. 1:6-10; Jn 5:28-29; Mt. 25:31-33). We believe at death the Christian goes directly to Christ, is perfected in holiness and waits in conscious anticipation for the redemption of the body (Lk. 23:43; Phil. 1:23; 2 Co. 5:1-8; Heb. 12:22-23; Rev. 6:9-11). By contrast, at death the unbelievers are cast head long into Hades from whence they consciously suffer waiting the final judgment (Lk. 16:19-31; 1 Pe. 3:18-20; 2 Pe. 2:9; Rev. 1:18; 6:8; 20:13). We believe in the

general resurrection of both the saved and the lost. The bodies of the righteous will be raised in honor and conformed to Christ's glorious body; the bodies of the wicked will be raised in dishonor and fitted for eternal punishment (Da. 12:2; Jn. 5:28-29; 1 Co. 15:42-49; Phil 3:21; Rev. 20:11-15). We believe that God has appointed a day in which He will judge the world in righteousness through Jesus Christ to whom He has given all authority (Ac. 17:31; Jn. 5:22, 27; Mt. 13:40-43; 2 Pe. 3:7). At that day all fallen angels and all mankind will appear before Christ's throne to give an account of their thoughts, words and deeds in order to receive His reward for the things they have done in the body, whether good or evil (1 Co. 6:3; 2 Pe. 2:4; 2 Co. 5:10; Mt. 12:36-37; Ro. 2:16; 3:6; 14:10-12; Rev. 20:12-13). God's purpose in the Day of Judgment is to manifest the glory of His mercy in the salvation of His elect and the glory of His justice in the damnation of the unbeliever (Ro. 9:22-23; Mt. 25:21, 31-33; 2 Th. 1:7-8). We believe in the final states of heaven and hell. The righteous having been raised, judged and rewarded shall enter into the eternal joy of Christ's presence, but the wicked will be consigned to everlasting conscious misery (Mt 25:41, 46; 1 Co. 3:10-15; Mk. 9:43-48; 2 Th. 2:9; Rev. 14:11).

Killeen Bible Church claims no originality for the thoughts and expressions reflected in this doctrinal statement, instead acknowledges its liberal use of other confessions both historic and modern: The Belgic Confession A.D. 1561, The Thirty-Nine Articles of the Church of England A.D. 1563, The Irish Articles of Religion A.D. 1615, The Canons of the Synod of Dort A.D. 1619, The First London Baptist Confession of Faith A.D. 1646, The Westminster Confession of Faith A.D. 1647, and The Affirmation of Faith: The Bethlehem Institute A.D. 2001.