

AS FOUND IN OUR CONSTITUTION:**ARTICLE IV: DOCTRINE**

Since the Word of God is foundational and absolutely essential to true spirituality, fellowship, spiritual sustenance, effectiveness in service and ministry, faith and doctrinal accuracy, we believe that the most important function of this local church, and its central thrust, is consistent teaching and study of the Word of God (1 Tim. 4:6-7; II Tim. 4:2).

The study of the Word of God is not an end in itself, but it is a high priority and a necessary channel for fellowship with God and thereby also of effective ministry to one another and to the world. It will not therefore, be bypassed or made secondary in the interest of social concerns, actions, or activities, but must be so promoted that the Word, and the teaching of the Word, in conjunction with prayer, become the very heartbeat for all church and non-church related activities or concerns (Ps. 119; 138:2; Rom. 15:4; 16:25-26; I Thess. 2:13; I Tim. 1:5; 4:1-16; II Tim. 3:15-17; 4:1-3).

This local church shall thus function as an independent, fundamental Bible church, committed to the fundamental, historic truths recorded in God's inerrant revelation—the Holy Scriptures. To hold positions within Lighthouse Bible Church, all pastors/elders, ministerial staff, deacons, trustees, and teachers must wholeheartedly agree with the Doctrinal Statement, Article V, of this church.

ARTICLE V: DOCTRINAL STATEMENT

A. *The Holy Scriptures:* We fully accept the writing of the Old/New Testaments, all 66 Books of the Bible, as the inerrant Word of God, verbally inspired in every word and in all parts (plenary) and altogether sufficient as our only infallible and authoritative rule of faith and practice. The Word of God is necessary for salvation and spiritual growth (John 17:17; I Peter 1:22-23; 2:2). We believe in the literal, grammatical, historical, and dispensational interpretation of Scripture, which, for example, affirms that Genesis presents Creation in six literal 24-hour days and that the Lord will return to reign on the earth a literal thousand years. (Gen. 1:31; Ex. 31:17; Ps. 119:160; Prov. 30:5a; II Tim. 3:16-17; II Peter 1:19-21; Rev. 20:1-10.)

B. *The One True God:* Who is sovereign, perfect, infinite, and eternal in His being, holiness and love, wisdom and power; absolutely separate from and above the world as Creator, yet everywhere present in the world as the Upholder of all things. He is revealed to us as Father, Son, and Holy Spirit, three distinct Persons but without division of nature, essence, or being, and each having a distinct ministry in God's relation to His creation and people. (Gen. 1:1; Ex. 15:11; Pss. 83:18, 139:7-9; Matt. 28:19; John 10:30, 15:26.)

C. *The Father:* Who is the first Person of the Triune Godhead. As Creator He is sovereign over all, but He is the spiritual Father only to believers. He is sovereign in all realms, including saving believers, who have been elected "according to the foreknowledge of God the Father" (I Peter 1:2a). The Father's election, however, does not abridge the accountability or responsibility of humanity for their sin. The Father

saves all who come to Him by His grace through faith in Jesus Christ. He adopts as His own all those who come to Him, and He becomes, upon adoption, Father to His own (Rom. 8:14-15; II Cor. 6:18; Gal. 4:5; Eph. 1:4-6, 11; 4:6; Heb. 12:5-9).

D. *The Lord Jesus Christ*: Who is the Second Person of the Triune God, the eternal Word, and Only Begotten Son, that without any change in His Divine Person, He became Man by the miracle of the Virgin Birth, one Person with two natures; that as Man, He was tempted as we are, yet without sin; that as the perfect Lamb of God He gave Himself in death upon the cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead; that He arose from the grave in a glorified body; that as our great High Priest He ascended into Heaven, there to appear before the face of God as our Advocate and Intercessor. (Matt. 1:18-25; John 1:1, 14, 3:16; I Cor. 15:3-7; Gal. 4:4-5; Phil. 2:6-10; Heb. 4:4-16; I John 2:1-2.)

E. *The Holy Spirit*: Who is the Third Person of the Trinity, and the divine Agent in revelation and redemption; that He convicts the world of sin, righteousness, and judgment; that at the moment of salvation He regenerates, indwells, baptizes, seals, and anoints all who become children of God through Christ; that He empowers, guides, teaches, sanctifies, and fills believers who daily surrender to Him; that in accordance with His sovereign will, He gives gifts to believers for the perfecting of the saints; that some of the gifts are permanent and for the entire Church Age. Other gifts were given only in the Apostolic Age for the purpose of founding the church; the gifts that were only for the Apostolic Age include prophecy, apostleship, miracles, healing, tongues, and the interpretation of tongues (Mark 16:20; John 3:5; 14:16-17, 26; 16:7-14; 20:30-31; Acts 14:3; Romans 8:9; 12:3-8; I Cor. 12:4-14; II Cor. 3:18, 12:12; Eph. 1:13; 5:18; Heb. 2:3-4.)

F. *The Total Depravity of All Men, Who Are Lost to the Uttermost and Are by Nature and Choice Completely Sinful*: That man was the direct creation of God, made in His image and likeness; that by personal disobedience to the revealed Will of God, man became a sinful creature, the father of a fallen race, which is universally sinful in both nature and practice, thus alienated from the life and family of God, under the righteous judgment and wrath of God, and has within himself no possible means of salvation. (Gen. 1:27, 3:6; Ps. 51:5; Rom. 3:11, 23, 5:12,19)

G. *Salvation by Grace through Faith*: That salvation is the free gift of God, neither merited nor secured in part or in whole by any virtue or work of man, but received only by personal faith in the Lord Jesus Christ, in whom all true believers have the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish; that this salvation affects the whole man; that apart from Christ there is no possible salvation. That God is absolutely sovereign in salvation, and man is absolutely responsible for his response to the gospel message. (John 1:12-13; 3:14, 18; 10:28-29; Rom. 6:23; 8:1, 28-30; Eph. 2:8-9; Phil. 1:6; Titus 3:5; I Peter 1:2; Rev. 22:17)

H. *The Security of the Believer*: That all the redeemed once saved are kept by God's power and are thus secure in Christ forever; that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (John 5:24; 6:37-40; 10:27-30; Rom. 5:9-10; 6:15-22; 8:1, 31-39; I Cor. 1:4-8; Gal. 5:13, 25-26; Eph. 4:30; Titus 2:11-14; Heb. 7:25; 13:5; I Peter 1:5; Jude 24)

I. *The Sanctification of the Believer*: Not as to salvation in any sense, but as it's proper evidence and fruits; and therefore as Christians we should obey the Word of our Lord, seek the things that are above, walk as He walked, separate ourselves from worldliness and to godliness, accept solemnly the responsibility, duty and privilege of bearing the gospel to a lost world; remembering that a victorious and fruitful Christian life is possible only for those who, in gratitude for the infinite and undeserved mercy of God, have presented themselves wholly to Christ. (Rom. 12:1-2; Eph. 2:10; I Cor. 1:2; Phil. 2:13; I Peter 1:15; 2:9)

J. *The Existence of Angels, Both Holy and Fallen*: That angels are created beings and are therefore not to be worshiped; that holy angels serve and worship God, and minister to believers. Regarding fallen angels, Satan is the leader, who originally was created a holy and perfect being; but through pride and wicked ambition rebelled against God, thus becoming utterly depraved in character, the great adversary of God and His people, leader of all other evil angels and wicked spirits, the deceiver and god of this present world; that his powers are vast, but strictly limited by the permissive will of God, who overrules all his wicked devices for good; that the devil was defeated and judged at the cross, and therefore his final doom is certain; that we are able to resist and overcome him only in the armor of God, by the blood of the Lamb, by the word of our testimony, and through the power of the Spirit. (Isa. 14:12-17; Ezek. 28:11-19; Eph. 6:12-18; Heb. 1:6-7, 14; I Peter 5:8; James 4:7; Rev. 12:8-11; 20:10)

K. *The Second Coming of Christ*: His coming in the air to rapture His Church, our blessed hope, is always imminent; that when He has first by resurrection of the dead and translation of the living removed from the earth His waiting Church, He will then pour out the righteous judgements of God upon the unbelieving world and afterward descend with His Church and establish His glorious and literal kingdom over all nations for 1,000 years. (I Thes. 4:13-18; Heb. 10:37; James 5:8; Jude 14-15; Rev. 19:11-16; 20:4-7)

L. *The Future Life, Bodily Resurrection, and Eternal Judgment*: that the spirits of the saved at death go immediately to be with Christ in Heaven, that their works shall be brought before the Judgment Seat of Christ for the determination of reward, which will take place when Christ comes for His own; that the spirits of the unsaved at death go immediately into Hades where they are kept under punishment until the final day of judgment, at which time their bodies shall be raised from the grave, that they shall be judged and cast into Hell—the lake of fire—which is the place of final and everlasting punishment. (Luke 16:19-23; I Cor. 15; II Cor. 5:8-10; Rev. 20:11-15)

M. *The Priesthood of All Believers*: that Christ is our Great High Priest and through Him every born-again person has direct access to God without the need of a human priest; that the believer has the right and responsibility to study and interpret the Scriptures, guided by the Holy Spirit. (John 14:6; II Tim. 2:15; Heb. 4:15-16; I Peter 2:5, 9; I John 2:27)

N. *The Lordship of Jesus Christ*: He alone is Head of the body of Christ, into which all true believers are immediately baptized by the Holy Spirit at the moment of salvation; that all members of this one spiritual body should assemble and identify themselves in local churches in obedience to the Lord; that He is the Head of all principality and power, before whom all creation will bow and confess that He is Lord to the glory of His Father; that true believers acknowledge His lordship and claims on their lives (Rom. 10:9; I Cor. 12:13; Gal. 1:22; Eph. 1:22-23; 4:11-15; Phil. 2:5-11; Col. 2:6, 10)

O. *The Importance of The Local Church*: that a New Testament church is a local assembly of born-again believers united in organization to practice New Testament ordinances, to meet together for worship, prayer, fellowship, teaching, and a united testimony; and to engage actively in carrying out the Great Commission. (Matt. 28:19-20; Acts 2:41-42; I Cor. 11:2; Hebrews 10:25)

P. *The Independence and Autonomy of The Local Church*: that each New Testament Church is free to govern itself without ecclesiastical interference and should cooperate with other New Testament churches as the Holy Spirit leads; that it is responsible to follow the pattern of the New Testament church and is directly accountable to God. (Matt. 18:17; Acts 2:42; 6:1-5; 15:22-23)

Q. *The Two Ordinances Given to the Local Church, which are Baptism and the Lord's Supper*: that baptism is by immersion of believers in water, thus portraying the death, burial, and resurrection of Jesus Christ; that the Lord's Supper is the partaking of the bread and cup by the believer as a continuing memorial of the broken body and shed blood of Christ. (Matt. 26:26-30; 28:19-20; Acts 2:38, 41; 8:38-39; Rom. 6:4-5; I Cor. 11:23-34)