

DOCTRINAL STATEMENT

of the

BEREAN BIBLE FELLOWSHIP, INC.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:1-6).

Desiring to be in full accord with the mind of the Spirit for this present dispensation, we hold and require the following doctrinal beliefs:

THE BIBLE

The entire Bible in its original writings is verbally inspired of God and is of plenary authority (II Tim. 3:16,17; II Peter 1:21).

THE GODHEAD

There is one God, eternally existing in three Persons: Father, Son, and Holy Spirit (Deut. 6:4; I Tim. 2:5; Eph. 4:4-6; Matt. 28:19; II Cor. 13:14).

THE PERSON OF CHRIST

Jesus Christ was begotten by the Holy Spirit and born of the virgin Mary, and is true God and true man (Luke 1:35; Phil. 2:6-9; Rom. 1:3,4).

TOTAL DEPRAVITY

All men by nature are dead in trespasses and sins and are, therefore, totally unable by their own wisdom or strength to do anything pleasing to God (Eph. 2:1-3; Rom. 3:9-12; I Cor. 1:18-31).

SALVATION

God justifies ungodly sinners by His grace upon the ground of the shed blood of Christ through the means of faith. This complete salvation is bestowed as a free gift of God apart from man's works. It is a personal matter, leaving no room for the so-called "social gospel" (Rom. 3:24-28; 5:1,9; Eph. 2:8,9).

ETERNAL SECURITY

All the saved are eternally secure in Christ (Col. 3:1-4; Phil. 1:6; Rom. 8:1; 8:29-34; 8:38,39; John 10:27-29; Eph. 1:13,14).

PERSONALITY AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person, Who convicts the world of sin and Who regenerates, baptizes, indwells, enlightens, and empowers believers (John 16:8; Titus 3:5; I Cor. 12:13; Eph. 1:13,17,18; 3:16).

THE CHURCH

In the present dispensation there is only one true Church, which is called the Body of Christ (I Cor. 12:13; Eph. 1:22,23; 3:1-6) separate and distinct from the prophesied, earthly kingdom of Christ. The historical manifestation of the Body of Christ began with the Apostle Paul before he wrote his first epistle (I Thes. 2:14-16 cf. Acts 13:45,46; Phil. 1:5,6 cf. Acts 16; I Cor. 12:13,27 cf. Acts 18).

GIFTS

The gifts necessary for the ministry of the Body of Christ are those enumerated in Eph. 4:7-16. Of these, only the gifts of evangelists and pastors-teachers are in operation today. All the sign gifts of the Acts period, such as tongues, prophesy and healing (I Cor. 12:1-31), being temporary in character, have ceased (I Cor. 13:8-11).

WALK

By reason of Christ's victory over sin and of His indwelling Spirit, all of the saved may and should experience deliverance from the power of sin by obedience to Romans 6:11; but we deny that man's nature of sin is ever eradicated during this life (Rom. 6:6-14; Gal. 5:16-25; Rom. 8:37; II Cor. 2:14; 10:2-5).

As saints (Lit., "set-apart ones") and members of the true Church (Lit., "called-out ones") we are to maintain a Christ-honoring testimony, separate from all forms of worldliness and apostasy, demonstrating obedience to the Lord Jesus Christ and love to all men (Rom. 12:1,2,9; II Cor. 6:14-18; Eph. 5:11; I Tim. 6:20,21; I John 4:19).

BAPTISM

All saved persons have been made members of the Body of Christ by one divine baptism (I Cor. 12:13). By this one baptism every member of the Body of Christ is identified with Christ in His death, burial, and resurrection. In the light of the statement concerning the one baptism in Ephesians 4:5, the statements concerning baptism in Colossians 2:12 and Romans 6:3,4, and Paul's statement in I Corinthians 1:17 that "Christ sent me not to baptize, but to preach the gospel," we affirm that water baptism has no place in God's spiritual program for the Body of Christ in this day of grace.

THE LORD'S SUPPER

The communion of the Lord's Supper as revealed through the Apostle Paul in I Corinthians 11:23-26 is for members of the Body of Christ to observe "until He comes."

There is no place in Scripture where the Lord's Supper and water baptism are linked together either as ordinances or as sacraments for the Church.

RESURRECTION

Jesus Christ was resurrected bodily from the dead (Luke 24:39-43). Therefore (I Cor. 15:21), all men will have a bodily resurrection (Acts 24:15): the saved to everlasting glory and the unsaved to everlasting punishment (John 5:29; Rev. 20:11-15).

THE SECOND COMING OF CHRIST

The rapture of the Church "which is His body," and the second coming of Christ will be pre-millennial. He will come first to receive the members of His body to Himself (I Thes. 4:13-18; Phil. 3:20,21), and later to receive His millennial kingdom, over which He will reign (Zech. 14:4,9; Acts 1:10,11; Rev. 19:11-16; 20:4-6). Because of the distinctive nature of the Body of Christ, the resurrection and rapture of the Church, which is His body, will take place before the great tribulation (Jer. 30:7; Matt. 24:15-31) at His appearing in the air (I Thes. 4:13-18; Phil. 3:20,21; Titus 2:13,14; I Cor. 15:51-53). The resurrection of the other saved dead will occur after the tribulation (Rev. 20:4-6).

STATE OF THE DEAD

Nowhere does Scripture extend the hope of salvation to the unsaved dead but instead reveals that they will ever continue to exist in a state of conscious suffering (Luke 16:23-28; Rev. 14:11; 20:14,15; Col. 3:6; Rom. 1:21-32; John 3:36; Phil. 3:19; II Thes. 1:9). The teachings of universalism, of probation after death, of annihilation of the unsaved dead, and of the unconscious state of the dead, saved or unsaved (Luke 16:23-28; Phil. 1:23; II Cor. 5:6-8), are opposed by us as being thoroughly unscriptural and dangerous doctrines.

MISSION

The mission and commission of the Church which is His Body is to proclaim the message of reconciliation (II Cor. 5:14-21) and to preach Jesus Christ according to the revelation of the mystery (Rom. 16:25; Eph. 3:8,9) with all boldness. In this we should follow the Apostle Paul (I Cor. 4:16; 11:1; Phil. 3:17; 4:9; I Tim. 1:11-16). That distinctive message which the Apostle of the Gentiles (Rom. 11:13; 15:16) calls "my gospel" (Rom. 2:16; 16:25) is also called "the gospel of the grace of God" (Acts 20:24). We, like Paul, must preach the entire Word of God in the light of *this* gospel (II Tim. 4:2; Gal. 1:8,9), and strive to reach those in the regions beyond where Christ is not yet named (Rom. 15:20; II Cor. 10:16).

WHAT IS THE BEREAN BIBLE FELLOWSHIP?

The Berean Bible Fellowship is a fellowship of believers in Christ, who hold to the above Doctrinal Statement and have banded together to promote "the gospel of the grace of God" and the Word of God, rightly divided.

The Berean Bible Fellowship was organized in November of the year 1968, and membership is open to all believers who are in agreement with the Doctrinal Statement, and indicate this agreement by signing the statement.

Annual membership fees are \$5.00 per person and \$7.50 per married couple.