



Mission of Abide Bible Church

"We Aim to Know Jesus, Walk with Jesus and Go with Jesus."

In essential beliefs, we have unity:

"There is one body and one Spirit...one Lord, one faith, one baptism, one God and Father of all..." – Ephesians 4:4-6

In non-essential beliefs, we have liberty:

"Welcome anyone who is weak in faith, but don't argue about disputed matters...Who are you to judge another's household servant? Before his own Lord he stands or falls...So then, each of us will give an account of himself to God...Whatever you believe about these things, keep between yourself and God." – Romans 14:1,4,12,22

In all beliefs, we have charity:

"...If I have the gift of prophecy and understand all mysteries and all knowledge, and if I have all faith so that I can move mountains but do not have love, I am nothing." – 1 Corinthians 13:2

(Note: Church Membership must agree with all bold print.)

A. Concerning The Scriptures

We believe the Bible, both Old and New Testaments, to be the verbally inspired Word of God, without error in the original writings, and the supreme and final authority in doctrine and practice. Men of God were moved by the Holy Spirit to record precisely the words, which God intended. The Bible is complete written record of God's revelation of Himself to humanity. The Bible is to be interpreted in a normal and literal way. This means that history, grammar and context are the guidelines for proper interpretation. Ultimately, the standard by which the Bible is to be interpreted is Jesus Christ. (Psalm 19:7-9, Matthew 5:18, Mark 13:31; John 5:39, 8:31-32, 17:17 20:31; 2 Timothy 3:16-17; 2 Peter 1:20-21)

B. Concerning the Trinity

We believe in only one living and true God, eternally existing in three equal persons – God the Father, Son and Holy Spirit. These three are identical in essence, equal in power and glory, and possess precisely the same attributes. However, they are distinct in office and activity. God is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. To Him we owe the highest love, reverence, and obedience. (Genesis 1:26; Deuteronomy 6:4; Matthew 3:16-17, 28:19; 2 Corinthians 13:14; 1 Peter 1:2)

C. Concerning The Person and Work of God the Father

We believe God the Father reigns with providential care over His universe, His creatures, and the flow of human history according to His purpose and grace. In His nature He is, among other things, completely holy, all-powerful, all-knowing, omnipresent, eternal, transcendent, immutable, self-sufficient, self-existent, wrathful, just, gracious, good, merciful and loving. He is totally sovereign in all that has or shall come to pass. This in no way causes Him to be the author and approver of sin, or to abridge the accountability of moral, intelligent creatures. He is the begetter and sender of His only Son, Jesus Christ. As a good Father, He cares for, provides for, nourishes, disciplines, and sustains His Church. (Psalm 139:1-18, 145:8-9, Isaiah 40:18-31; Jeremiah 32:17; Matthew 3:17, 6:30-32; John 3:16; Acts 17:2; Romans 1:18, 3:26, 11:33-36; Galatians 3:26; Ephesians 1:3-6; Hebrews 12:5, 13; 1 John 1:5)

D. Concerning The Person and Work of Christ

We believe that the Lord Jesus Christ is the eternal, pre-existent Son of God. He became man without ceasing to be God. He was conceived of the Holy Spirit and born of the Virgin Mary in order that He might reveal God to humanity and redeem sinful humanity. While He was fully human, He had a sinless human nature and lived a perfect life. We believe that He accomplished our redemption through His death on the cross as a substitutionary sacrifice. Our redemption and salvation is guaranteed by His literal, bodily resurrection from the dead. The Lord Jesus Christ is now in heaven, exalted at the right hand of God the Father, where, as High Priest, He fulfills the ministry of intercession and advocacy for His people. He will return in power and glory to judge the world and to consummate His redemptive mission. (Matthew 1:23-25; John 1:1, 14, 3:17, 8:58; Romans 1:3, 3:23-25, 4:25, 15:8; 1 Corinthians 15:3-4; Hebrews 1:3, 3:1, 7:23-25; 1 Timothy 2:5; 1 John 2:1-2)

E. Concerning The Person and Work of the Holy Spirit

We believe that God, the Holy Spirit, is the person of the Trinity who restrains evil in the world, and convicts humanity of sin, righteousness, and judgment. He also regenerates those who receive Christ as Savior, baptizing them at the moment of salvation into the Church, the Body of Christ. He indwells them permanently, seals them unto the day of redemption, and bestows on them spiritual gifts. As they are yielded to Him, He overcomes the power of the sin nature, beautifies their character with the fruit of the Spirit, and empowers them for service. He helps believers to pray, interceding for them in time of need. It is the Spirit's ministry to lead, instruct, and fill (or control) believers, as they are yielded to Him and

steadfast in the study of Scripture and in prayer. He transforms yielded believers into Christ-likeness. (John 3:8, 7:37-39, 14:12, 16-17, 16:7-11; Romans 8:1-13, 26-27; 1 Corinthians 12:4-13; Galatians 5:22-23; Ephesians 1:13-14, 5:18)

F. Concerning Creation and Humanity

We believe that all things in heaven and on earth were created by God and exist by His power and for His glory. We believe the Genesis account of creation is not a myth, but a historical account of the direct, immediate, creative acts of God. We believe that humanity was created innocent, and in the image and likeness of God. Because of this, all human life is precious and has worth. Every human being, born and unborn, possesses dignity and is worthy of respect and Christian love. We affirm that life begins at conception. (Genesis 1:1, Exodus 21:22-24; Psalm 139:13-16; Jeremiah 1:1-4; Colossians 1:16-17)

God created man and woman equally in the image of God, fully complementing each other in marriage and in the life of the Church. Therefore, marriage is understood as being one man united to one woman, and human sexual expression is understood as a gift reserved for marriage. In marriage, by God's good design, men and women are united as one – for the glory of God and the flourishing of creation – as they seek to fulfill the creation mandate. In the life of the Church, by God's good design, God calls men and women to work and worship together as they seek to fulfill the Great Commission and live according to the Great Commandment. (Genesis 1:27-28, 2:15, 18-25; Matthew 18:4-6; Ephesians 5:22-33)

G. Concerning the Fall

We believe that humanity was created innocent and in the image and likeness of God, but that the first man, Adam, sinned, bringing both physical and spiritual death to himself and to his posterity. We believe that humanity has inherited a sinful nature, and therefore is alienated from God and under His wrath. All of creation groans under the weight of sin, death, and brokenness. Humanity is incapable of redeeming themselves, and the supreme need of all humanity, and creation, is salvation – to be reconciled to the God under whose just and holy wrath we stand; the only hope of all humanity is the undeserved love of this same God, who alone can rescue and restore us and all of creation to himself. (Genesis 1:27, 2:17, 3:19; Romans 3:10-12, 23, 5:12, 17-19, 6:23, 8:22-23)

H. Concerning the Gospel

We believe that the gospel is the good news that the Triune God has poured out his grace in the life, death, resurrection, and ascension of the Lord Jesus Christ, so that through his work we might have peace with God. Every person is lost in sin apart from Christ and in need of a Savior. Christ died in the place of sinners, absorbing the wages of sin, so that those who entrust themselves to him also die with him to the power, penalty, and (eventually) practice of sin. Christ was raised the firstborn of a renewed and restored creation, so that those whom the Spirit unites to him in faith are raised up and created a new humanity in him. One with

Christ, and made alive in him who is the only ground of salvation, sinners are reconciled with God – justified, adopted, sanctified, preserved and eventually glorified. The Gospel is personal in its content and cosmic in its scope; together with renewed humanity, the Gospel is God's promise to one day renew all of creation. (John 1:12, 3:16; Acts 4:12, 13:38-39; Romans 1:16-17, 3:23-24, 5:1, 6:23, 8:22-24; 1 Corinthians 1:30, 15:1-5, 12-28, 54-56; 2 Corinthians 5:19, 21; Ephesians 1:3-14, 2:8-10, 15; Titus 3:5; 1 John 2:2; Revelation 21)

I. Concerning Personal Salvation

We believe that every person is lost in sin apart from Christ and in need of a Savior. Jesus Christ died as a full and sufficient payment for the sins of the world, and as our substitute. Christ's shed blood is the only provision by which an individual may be delivered from the wrath of God. We believe that salvation is a gift of God and is received by sinners only through personal faith in Jesus Christ. We believe that all true believers, are eternally secure in Christ. True faith is more than mental assent. It involves trust, and is evidenced by repentance, newness of life (regeneration), and the indwelling of the Holy Spirit. We believe that humans are justified by grace through faith alone, apart from human merit, works, or ceremonies. (John 1:12, 3:16, 36, 6:37, 10:27-30; Acts 4:12, 13:38-39; Romans 3:23-24, 6:23, 8:1, 29-30; Ephesians 1:3-14, 2:8-10; Titus 3:5; Philippians 1:6; 1 John 2:2, 5:13)

J. Concerning Sanctification

We believe that sanctification, which is a setting apart of an individual unto God, is positional, progressive, and ultimate. Positionally, it is already complete, since the believer is in Christ and is set apart unto God as Christ is set apart unto God. Since the believer retains his sinful nature, however, there is need for progressive sanctification (or spiritual growth) whereby the Christian matures in grace by the power of the Holy Spirit. Ultimately, the process of sanctification will be completed when the child of God is taken to be with Christ. (John 17:17, Romans 12:1-2, 2 Corinthians 3:18, 5:17, Ephesians 5:25-27, 1 Thessalonians 5:23, Hebrews 10:10, 14, 1 John 3:2-3)

K. Concerning The Church

We believe that the universal church, the Body and Bride of Christ, is made up of all true believers. We believe that the church began at Pentecost and that a believer is placed into the church by the baptizing work of the Holy Spirit. **We believe that the local, visible church is an assembly of baptized believers in Jesus Christ** who are voluntarily joined together in one locality for the purpose of worship, study of the Word of God, observance of the ordinances, Christian fellowship, and prayer, thereby to be equipped for Christian service and evangelism. Every believer is a priest, and there is no justification for a clergy-laity distinction. (Matthew 28:18-20; Acts 2:1-4, 42-47, 11:16-17; Romans 11; 1 Corinthians 10:32, 12:12-13; Ephesians 1:22-23, 4:11-16, 5:25-27; 1 Peter 2:5, 9)

L. Concerning Baptism & The Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. They are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to Christ, and they anticipate his return and of the consummation of all things. Baptism and the Lord's Supper strengthen the faithful by visibly recalling and proclaiming the gracious promise of forgiveness of sins and communion with God and one another through the peace-making blood of Christ. (1 Corinthians 11:26; Colossians 1:20)

We believe that water baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience publicly announcing and symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. (Acts 8:36-38, Romans 6:3-5)

We believe that the Lord's Supper is a memorial of Christ's death by which He established the New Covenant, the elements being symbols of His body and blood. Every Christian has a right and an obligation to partake of the elements of the Lord's Supper, but participation should be preceded by solemn self-examination. (Matthew 26:26-29; 1 Corinthians 11:20-34)

M. Concerning Civil Government

We believe that civil government is of divine appointment for the interests and good order of human society; that civil leaders are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the coming King of Kings. (Exodus 22:28, Proverbs 21:1, Daniel 3:17-18, Matthew 22:15-22, Acts 4:19-20, 5:27-29, 23:5, Romans 13:1-17, 1 Timothy 2:1-3, Titus 3:1)

N. Concerning Angels and Satan

We believe that angels are powerful spiritual beings who were created in a sinless state to be God's servants and soldiers. They presently exist in both fallen (Satan and his demons) and unfallen (angels) states. We believe that God's angels aid His Church and do His work. Satan and his demons seek to rob God of glory and deceive and destroy God's Church. Satan and his demons' defeat began at Christ's resurrection and ascension, and will be brought to completion and fullness when Christ returns. (Genesis 3:1-19; Isaiah 14:12-14; Daniel 10:12-14; Matthew 4:1-11; Luke 1:26-28; 2 Corinthians 10:3-5; Ephesians 6:11-12; Hebrews 1:13-14, 2:14; 1 Peter 5:8; 2 Peter 2:4; 1 John 5:19; Revelation 7:11-12, 18:1; 20:10)

O. Concerning the Events of the End Times

There are 4 major views about the events of the end that Evangelical Christians hold to. They are Dispensational Pre-millennialism, Historic Pre-millennialism, Post-millennialism, Amillennialism. Abide Bible does not take a stand on any given position, there are five affirmations that all of them hold in common.

1) That Jesus will physically, certainly return to this earth – Acts 1:11

“...This same Jesus, who has been taken from you into heaven, will come in the same way that you have seen him going into heaven.”

2) We do not know when he will come

- *“Now concerning that day and hour no one knows – neither the angels of heaven nor the Son – except the Father alone.”* - Matthew 24:36
- *“For you yourselves know very well that the day of the Lord will come just like a thief in the night.”* - 1 Thessalonians 5:2

So there is a **suddenness** about the coming of the Lord, but there are also **signs** that ought to keep us awake.
- 1 Thessalonians 5:4 – *“But you, brothers and sisters, are not in the dark, for this day to surprise you like a thief...”* & 2 Thessalonians 2:1-12

3) When he comes, he will carry to completion God’s plan for the ages

- He’ll finish what he started!
- Through **judgment** on wickedness, sin and evildoers – Acts 17:31, 2 Thessalonians 1:5-10, Revelation 20:11-15
- Through **resurrection** – vindicating his people – 1 Corinthians 15, 1 Thessalonians 4:13-18, John 14:3
- Through **consummation** – Christ will make all things new, liberating creation from its bondage to decay – Romans 8:18-25

This is an affirmation that Jesus is the fulfillment of God’s plans, and that God will make him the fullness of all the universe!

4) There will be increasing evil until he comes

- 2 Timothy 3:1-5 – *“But know this: Hard times will come in the last days. For people will be lovers of self, lovers of money, boastful, proud, demeaning, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, slanderers, without self-control, brutal, without love for what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, holding to the form of godliness but denying its power. Avoid these people.”* 1 John 2:18 – *“Children, it is the last hour. And as you have heard that antichrist is coming, even now many antichrists have come. By this we know that it is the last hour.”*

Whether it’s a specific 7 years, or increasing cycles, or an era of worsening wickedness we will not be dogmatic. [Note – Post-millennial understanding sees the tribulation is followed by millennial glories (and Christ reigning on earth by his Spirit through the church) before Christ’s return]

5) His people, then, must be ready

- Ready to meet him face-to-face – faithful and holy – not ashamed at his coming:
 - Matthew 24:46 – *“Blessed is that servant whom the master finds doing his job when he comes.”*

- Mark 8:38 – *“For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”*
- Titus 2:13 – *“...wait for the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ.”*
- See also 1 Corinthians 15:58, 2 Timothy 4:7-8
- Ready to stand firm in the face of increasing evil
 - Revelation 2-3, “To the one who conquers...”
- Ready to preach the gospel every day, in every place, in every way – Matthew 24:14, Matthew 28:19-20, Acts 1:5-8, 2 Timothy 4:1-2)