

Statement of Beliefs and Tenets of Faith:

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e. that we all speak the same thing,

1 Corinthians 1:10, Acts 2:42).

The phraseology employed in this statement is not inspired or contended for, but the truth set forth is held to be essential to a full-gospel ministry. No claim is made that it contains all biblical truth, only that it covers our need as to these fundamental doctrines. Bethel Christian Center adopts the following beliefs and tenets of faith as its core doctrinal beliefs:

Section 1 The Adorable Godhead

1.The Holy Trinity: We believe in one living and true God, eternal and of infinite power, wisdom, goodness and righteousness. He is a loving and faithful God who is the Creator and preserver of all things (Genesis 1:1; Jeremiah 10:10; 1 Timothy 1:17).

The one true God has revealed himself as the eternally self-existent "I AM", the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10-11; Matthew 28:19; Luke 3:22).

In the unity of this Godhead is revealed in three coequal, distinct persons of one substance with identical qualities and attributes: the Father (God), the Son (Jesus Christ), and the Holy Spirit (Matthew 3:16-17; 28:19-20; Ephesians 2:18; John 1:1-2, 4:24, 5:18, 10:30).

2.Terms Defined: the terms trinity and persons, as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many". We, therefore, may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of

three persons, and still be absolutely scriptural (examples: Matthew 28:19; 2 Corinthians 13:14; John 14:16-17).

3. Distinction and Relationship in the Godhead: Christ taught a distinction of persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27, 28:19; 2 Corinthians 13:14; 1 John 1:3-4).

4. The Unity of the One Being of Father, Son, and Holy Spirit: Accordingly, therefore, there is **that** in the Father which constitutes him **the Father** and not the Son; there is **that** in the Son which constitutes Him **the Son** and not the Father; and there is **that** in the Holy Spirit which constitutes Him **the Holy Spirit** and not either the Father or the Son. Wherefore the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18, 15:26, 17:11,21; Zechariah 14:9).

5. Identity and Cooperation in the Godhead: The Father, The Son, and the Holy Spirit are never **identical** as to **person**; nor **confused** as to **relation**; nor **divided** in respect to the Godhead; nor **opposed** as to **cooperation**. The Son is **in** the Father and the Father is **in** the Son as to relationship. The Son is **with** the Father and the Father is **with** the Son as to fellowship. The father is not **from** the Son, but the Son is **from** the Father as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence no person in the Godhead either exists or works separately or independently of the others (John 5:17-30, 32, 37; 8:17-18).

6. The Title, Lord Jesus Christ: The appellation Lord Jesus Christ is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It, therefore, belongs exclusively to the Son of God (Romans 1:1-3, 7; 2 John 3).

7.The Lord Jesus Christ, God with us: The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who, because He is God and man, is “Immanuel”, God with us (Matthew 1:23; 1John 4:2,10,14; Revelation 1:13,17).

8.The Title, Son of God: Since the name Immanuel embraced both God and man, in the one person our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title Son of God belongs to the order of eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 1:1-13, 7:3).

9.Transgression of the Doctrine of Christ: Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title Son of God solely from the fact of the Incarnation or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son is a denial of the distinction and relationship in the Being of God; a denial of the Father and Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1-2, 14, 18, 29, 49; 1 John 2:22-23, 4:1-5; Hebrews 12:2).

10.Exaltation of Jesus Christ as Lord: The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high, angels, principalities and powers having been made subject unto Him. Having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28).

11.Equal Honor to the Father and to the Son: Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express **duty** of all in heaven and on earth to bow the knee, but it is an **unspeakable** joy in the Holy Spirit to ascribe unto the Son all the attributes of deity, and to give Him all the honor and the glory contained

in all the names and titles of the Godhead except those which express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22-23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8-9; Revelation 7:9-10, 4:8-11).

Section 2 The Son of God

Jesus Christ of Nazareth is the only Begotten Son of God Almighty (John 3:16)

1.The Humanity of Christ: We believe that Jesus is the Messiah. He is God come in the flesh and is both fully divine and fully human. He lived a sinless life and became a sacrifice for the sins of the world. (Ephesians 1:3-5; Romans 5:1-11; Acts 4:12; 1 Peter 1:18-19).

2.The Deity of the Lord Jesus Christ: We believe in the divine nature of Jesus Christ, God's only Son, who was conceived by the power of the Holy Spirit and born of the virgin Mary. Christ was both fully man and fully God. He walked our earth, suffered at the hands of men, was crucified, died and buried as a sacrifice for the sins of all men and women everywhere. The purpose was to restore our relationship to God which is broken by sin (disobedience) (Luke 1:27, 31, 35; John 3:16; Romans 5:10; Ephesians 5:2).

We believe in the bodily resurrection of Jesus Christ. (Luke 24:38-43; John 20:24-29). Christ rose from the dead and ascended into heaven in full victory over Satan and sin. He now intercedes for the body of believers to God the Father. (Matthew 28:5-9; Luke 24:4-7).

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth (Matthew 1:23; Luke 1:31,35)
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).
- c. His miracles (Acts 2:22, 10:38)
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).

- f. His exaltation to the right hand of God (Acts 1:9,1, 2:33; Philippians 2:9-11; Hebrews 1:3).

Section 3 The Holy Spirit

We believe the Holy Spirit to be the third person of the Godhead who is active in the world . The Spirit indwells and seals the believer at new birth. The Holy Spirit lives within us, giving us the power to live a holy life and guiding us to truth. (Romans 8:9; Galatians 4:6). Every Christian receives the Holy Spirit of sonship when converted (Romans 8:9, 14-16). The work of the Holy Spirit is to glorify Christ, empower believers for service, impart spiritual gifts, and enable believers to live a fruitful, holy, and spirit-filled life. We believe that Baptism in the Holy Spirit can be a subsequent experience of refreshing and renewal and is available to all Christians to empower us to be witnesses.

1.The Baptism of the Holy Spirit: We believe that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it (Luke 11:9-13). The baptism of the Holy Spirit often is an experience subsequent to (and sometimes concurrent with) salvation (Acts 19:1-6) and received by an act of faith (1 Corinthians 14:15). The scriptural manifestation is normally tongues (Acts 2:4, 10:45-46; 19:6). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17, 10:44-46, 11:14-16, 15:7-9). With the baptism in the Holy Spirit comes such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28, an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

2.Desire for, pursuit of, and effect of the Baptism: All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the

ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). We believe in and encourage the use of the gifts of the Spirit and Prophecy, confirmed by their being wielded with the fruit of the Spirit (John 14:16-17, 20:22; Acts 2:1-4; Galatians 5:22-23).

Section 4 The Scripture

We believe that the sixty-six books of the Old and New Testaments combined constitute the Holy Bible, no books may be added or deleted. The Holy Bible is inspired and inerrant (without error or failure of basic contents and meaning in the original manuscripts). The Holy Bible contains all the necessary truths to lead men and women into salvation (Psalm 19:7, John 17:17; Romans 15:4; 1 Thessalonians 2:13; 2 Timothy 3:15-17). The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Bethel Christian Center's faith, doctrine, practice, policy, and discipline, our Lead Pastor acts as Bethel Christian Center's final interpretive authority on the Bible's meaning and application.

1.Authority: We believe in the verbal inspiration of the Bible, both the Old and New Testaments by the Holy Spirit as originally given; they are the final authority for our faith and life (Hebrews 4:12).

2.Inspired: The scriptures, both the Old and New Testaments, are verbally inspired by God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

Section 5 Humanity

We believe that Man and Woman are created by God and are uniquely made in His image (Genesis 1:27). We believe that man in his natural state is a sinner, lost, undone, without hope and without God (Ephesians 2:1-2; Romans 3:23).

1.The Sanctity of Life: We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are, therefore, called to defend, protect, and value all human life (Psalms 13:9).

Because man is created in God's own image, we have a "God-likeness" which includes knowledge between right and wrong, the ability to choose which course we will take, and the responsibility for our actions, or for our choices (Joshua 24:15; 1 Kings 20:40; John 7:17).

2.Sexuality: The two sexes are made unique and are evidenced throughout many aspects of creation. From the earliest of epochs or written history the created order has been compromised by the sin curse between creation and Creator, invoked by man's disobedience as God's pinnacle or rather in functionality God's fulcrum of all creation. Marriage in its created order is holy matrimony between one man and one woman. Marriage between one man and one woman is redeemed holy matrimony when the man and woman within have accepted Christ's redemptive sacrifice as the substitutionary atonement. More specifically, we believe that God wonderfully and immutably creates each person a male or female. These two distinct, complementary sexes together reflect the image and nature of God (Genesis 1:26-27).

Rejection of one's biological sex is a rejection of the image of God within that person.

3.Marriage: We believe that the term "Marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Genesis 2:18-25).

We believe that marriage between one man and one woman, for life, uniquely reflects Christ's relationship with His Church (Ephesians 5:21-33).

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Corinthians 6:18, 7:2-5; Hebrews 13:4).

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (Matthew 15:18-20; 1 Corinthians 6:9-10).

We believe that in order to preserve the function and integrity of Bethel Christian Center as the local Body of Christ, and to provide a biblical role model to the Bethel Christian Center members and the community, it is imperative that all persons employed by Bethel Christian Center in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage and Sexuality (Matthew 5:16; Phil 2:14-16; 1 Thessalonians 5:22).

We believe that God offers redemption and restoration to all who confess and forsake their sins seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Bethel Christian Center.

4.The Fall of Man: Man was created good and upright; for God said, "Let us make man in our image, after our likeness". However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death which is separation from God (Genesis 1:26-27, 2:17, 3:6; Romans 5:12-19).

5:Sin: Because of Adam's sin (disobedience), each person is born inheriting a corrupt nature that inclines him to do wrong (Genesis 3:6, 6:5; Romans 5:12). Man is not capable of achieving a life without sin on his own (Proverbs 20:9; Romans 3:20; Galatians 2:16).

Section 6 Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God. We believe that the terms of salvation are repentance toward God for sin and a personal heart-felt faith in the Lord Jesus Christ, which results in regeneration. This salvation is entirely by grace and not by works (Ephesians 2:6-10; Romans 5:1; Acts 3:19-20).

We believe that Jesus Christ, the living Son of God, was given by God as a sacrifice for the sins of all men. Christ died on the cross to mend the broken relationships, which were caused by man's sin of disobedience. This severed relationship between God and man may be restored into perfect harmony through belief in Jesus Christ by faith, and not on the basis of our works (Galatians 5:4-5; Ephesians 2:8-9).

This belief and faith in Jesus Christ, recognizing Him as Lord and Savior, gives men and women the free gift of eternal life (John 1:29, 3:16; 1 Corinthians 5:7; Ephesians 5:2; 1 Peter 1:19). After receiving salvation by faith through belief in Jesus Christ, the "born-again" (John 3:3) believer may live free from the judgment of God by living a life according to the teaching of the scriptures and trusting the Holy Spirit for the power to live a holy life according to God's Word. We believe that after we have experienced regeneration it is possible to fall into sin, for in this life there is no such height or strength or holiness from which it is impossible to fall, but by the grace of God one who has fallen into sin may, by confession and true repentance, find forgiveness and restored fellowship with God (Matthew 18:21-22; 1 John 1:9, 2:1, 24-25).

1.Conditions of Salvation: Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11, 3:5-7).

2.The Evidence of Salvation: The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

Section 7 Good Works and Sanctification

We believe that even though men and women cannot receive salvation by good works, their good works are still pleasing to God and show evidence of a true faith in God and Jesus as Lord of the believer's life (Matthew 5:16, 7:16-20; Romans 3:20; Galatians 2:16; James 2:18-22).

We believe that sanctification is the work of God and the power of the Holy Spirit, making the believer pure in heart and totally committed and dedicated to God. This work is both instantaneous and gradual (or progressive). It begins when a person is saved and continues throughout life. Sanctification is the point in life when a believer renounces the desire to live for self and desire to live totally for the glory of God. Christ indeed becomes Lord of your life. The believer is then empowered by the Holy Spirit, making him able to live a life of holiness. This does not mean perfection of the believer, but purity of heart, soul, and mind (Deuteronomy 30:6; Luke 1:74-75; Acts 15:8-9; 1 Corinthians 6:11; Ephesians 4:13,24; 1 Thessalonians 4:3,7; James 4:8). Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1-2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of "holiness without which no man shall see the Lord" (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: "Be ye holy, for I am Holy" (1 Peter 1:15-16). Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11, 13, 8:1-2, 13; Galatians 2:20, Philippians 2:12-13; 1 Peter 1:5).

Section 8 Church

We believe that the church is Christ's spiritual body on earth today. It consists of born-again believers and has both universal and local expressions (Matthew 16:18; Acts

20:28). The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in heaven (Ephesians 1:22-23, 2:22; Hebrews 12:23).

Since God's purpose concerning man is to seek and to save that which is lost, to be worshiped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, the priority reason for being a part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthews 28:19-20; Mark 16:15-16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28, 14:12).
- d. To be a people who demonstrate God's love and compassion for all the world (Psalms 112:9; Galatians 2:10, 6:10; James 1:27).

We exist expressly to give continuing emphasis to this reason for being in the New Testament apostolic pattern by reaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3-4).
- b. Adds a necessary dimension to a worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12-14)
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ and care of the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11-12; 1 Corinthians 12:28; Colossians 1:29).

1.The Ministry: A divinely called and scripturally ordained ministry has been provided by our Lord for the fourfold purpose of leading the Church in: 1. evangelization of the world (Mark 16:15-20), 2. worship of God (John 4:23-24, 3. building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16) and 4. meeting human need with ministries of love and compassion (Psalm 112:9; Galatians 2:10, 6:10; James 1:27).

2.Divine Healing: Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement and is the privilege of all believers (Isaiah 53:4-5; Matthew 8:16-17; James 5:14-16).

Section 9 Ordinances

We believe that believers' water baptism and the Lord's Supper are ordinances of the church and should be practiced regularly (Acts 2:38; Romans 6:3-10; 1 Corinthians 10:16-21).

1.Baptism in Water: The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe in Christ as Savior and Lord are to be baptized. Thus, they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47-48; Romans 6:4).

2.Holy Communion: The Lord's Supper, consisting of the elements - bread and the fruit of the vine - is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "till He come".

Section 10 The Return

We believe that this life is but a brief glimpse of the overall picture and the eternity that awaits is "soon coming." This will become realized for the world in the "Eschaton," or the End of Days. (James 4:17; Revelation 22:12). We believe in the visible, bodily

return of Christ to this earth to judge the world and to claim His Bride (1 Thessalonians. 4:13-18; Revelation 1:7). We believe that those who have not accepted Christ as their personal Savior and are unrepentant will be judged by God in His perfect justice and doomed to eternal punishment (Ecclesiastes 12:14; Matthew 25:31-46; 2 Corinthians 5:10; Romans 2:16. We believe in the personal return of Jesus Christ to receive His believers into heaven and eternal life. The time of His return is unknown but may be at any moment. This is the glorious hope of all God's children (John 14:1-3; James 5:7-8; Revelation 22:12, 20).

1.Heaven and Hell: We believe in the doctrines of eternal punishment for the lost and eternal bliss and service for the saved, hell for the unsaved and heaven for the saved (John 14:1-3; Revelation 20:11-15).

2.The Blessed Hope:

The Resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (1 Thessalonians 4:16-17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51-52).

3.The Millennial Reign of Christ:

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with his saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7, 19:11-14, 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21-22; Zephaniah 3:19-20; Romans 11:26-27) and the establishment of universal peace (Isaiah 11:6-9; Psalms 72:3-8; Micah 4:3-4).

4. The Final Judgment:

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the book of life, together with

the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake, which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

5. The New Heavens and the New Earth:

“We, according to His promise, look for new heavens and a new earth, wherein dwelleth Righteousness” (2 Peter 3:13; Revelation 21 & 22).