

Statement of Faith
Middletown Area Bible Church

I. The Holy Scriptures, The Bible:

We believe the Holy Scriptures of the Old Testament and the New Testament to be the verbally inspired Word of God, inerrant in the original writings and preserved for us today in the Masoretic Text of the Hebrew Old Testament and the Textus Receptus of the Greek New Testament. We believe the Holy Bible to be the eternal Word of God, the final authority for faith and life.

Psalm 119:89, Psalm 119:152, Psalm 119:160, Proverbs 30:5, Matt. 5:18, John 16:12-13, 1 Peter 1:25, 2 Peter 1:20-21:2, 2 Timothy 3:16-17

A. We use only the 1611 King James Bible because it is the only Bible in the English language that is faithful to the Masoretic Text of the Hebrew Old Testament and the Textus Receptus of the Greek New Testament.

B. We stand opposed to all other Bible versions because they are based on two inferior and corrupt texts which were used to make the Westcott and Hort Text. All modern versions are based on this corrupt and false text. For this reason, we stand faithful to the King James Bible of 1611 as our final authority for faith and practice.

II. The Godhead:

We believe in one true and triune God, eternal, existing in three distinct persons: God the Father, God the Son, and God the Holy Ghost. These three are co-eternal, co-identical, co-equal in power and glory and have the same attributes, perfections, and authority. There is nothing in one Person of the Godhead that is lacking in the Others, nothing in the Others that is lacking in the One.

Deut. 6:4-5, Matt. 3:16-17, Luke 3:22, 1 Cor. 8:6, 2 Cor. 13:14, 1 John 5:7

III. The Person and Work of the Lord Jesus Christ:

A. The Person of the Lord Jesus Christ:

We believe that the Lord Jesus Christ is the eternal Son of God, that He became man without ceasing to be God in any way. Having been conceived by the Holy Spirit and born of a virgin, Jesus came into this world apart from sin and without a sin nature to redeem sinful man and reveal a Holy God.

Isa. 7:14, Matt. 1:18-25, Luke 1:35, John 1:1-2, John 1:14, Gal. 4:4, 1 John 5:7

1. While Jesus was born into this world as a child, He is the Son that was given. Jesus Christ is eternal and had no earthly father. Jesus was not conceived in sin, but was given of God the Father apart from sin.

Isa. 9:6, John 3:16, 2 Cor. 5:21, 1 John 1:5

2. Because Jesus Christ is man while being God, He experienced all that we do in this world and is therefore able to help us in every area of life.

Hebrews 2:18, Hebrews 4:15-16, 1 Timothy 2:5

3. The union of these two distinct natures, God and man, is possible only in the Lord Jesus Christ. Jesus Christ is God, always has been and always will be, but is also man.

1 Timothy 2:5, Phil 2:5-11

B. The work of the Lord Jesus Christ in the past:

1. On the cross:

We believe that the Lord Jesus Christ descended to this world from heaven in great humiliation, that He took upon Himself human flesh and as a perfect man laid down His life a sacrifice for sin, shedding His blood on the cross. In doing so, Jesus Christ accomplished the work of redeeming man from sin, becoming the substitute for all who would place their faith and trust in Him for eternal salvation and forgiveness of sin. The sacrifice of Jesus Christ was a vicarious one; He died for us and in our place. Our justification before a Holy God is in Jesus Christ alone. John 1:12-13, John 3:16, John 14:1-6, Rom. 3:23-24, Rom. 10:9-13, 2 Cor. 5:21, Eph. 1:7, 1 Peter 1:3-5, 1 Peter 1:24, 1 John 2:1-2

2. From the Grave:

We believe in the literal, bodily resurrection of the Lord Jesus Christ from the grave on the third day according to the Scriptures. We DO NOT hold to a spiritual resurrection. Jesus Christ is alive today and is in heaven with a glorified body because He arose from the grave conquering sin and death and ascended back to heaven. Matt. 28:1-7, Luke 24:1-6, Luke 24:35-40, John 20:19-29, Acts 1:1-9, Acts 2:24-36, 1 Cor. 15:4-5, 1 Cor. 15:51-58, Rev. 1:5

C. The work of the Lord Jesus Christ in the present:

We believe that the Lord Jesus Christ, at this very moment, stands at the right hand of God the Father in heaven making intercession for those who have placed their faith and trust in Him for salvation. He is our advocate in heaven. Acts 1:9-10, Rom. 8:34, Hebrews 9:24, Hebrews 7:25, 1 John 1:1-2

IV. The Person and Work of the Holy Spirit:

We believe the Holy Spirit is a person, the third Person of the Godhead. The Holy Spirit is co-equal, co-eternal with the Father and the Son. The Holy Spirit has all the attributes of the Father and the Son, and that He is co-equal in power and authority.

Psalm 139:7-10, Luke 1:35, Acts 5:3-4, 1 Cor. 2:10, Hebrews 9:14, 1 John 5:7

A. The work of the Holy Spirit in relation to the world:

We believe that the Holy Spirit is that One Who is sent by God into the world to be the acting, Divine Agent in the regeneration of a lost sinner in bringing him or her to Jesus Christ.

1. The Holy Spirit brings conviction
2. The Holy Spirit draws men to Jesus Christ
3. We believe a person CANNOT be saved apart from the Holy Spirit.
John 12:23, John 16:7-11, Acts 2:41-47, 2 Cor. 3:6

B. The work of the Holy Spirit in relation to the Christian:

The Holy Spirit indwells the believer in Christ, sealing him or her into the body of Christ. He then guides the Christian into the truth of the Word of God. The Holy Spirit is the Divine Teacher of the child of God.

John 14:16-17, 1 Cor. 6:19-20, 1 Cor. 2:9-14, Romans 8:9, Eph. 1:13-14, 1 John 2:27

C. The Holy Spirit in relation to the service of the child of God:

We believe that the Holy Spirit imparts to the child of God not only power, but gifts with which to serve the Lord Jesus Christ in this world. These gifts are seen and used through the local church.

Acts 13:1-4, Romans 12:1-8, 1 Cor. 12:11-13, Eph. 4:11-13

1. We believe it is the responsibility of every child of God to be filled with the Holy Spirit, to seek spiritual gifts, and to serve the Lord.

Romans 12:1-2, Eph. 5:18, 1 Timothy 4:14-16

2. We believe to be filled with the Holy Spirit is to be yielded to the Holy Spirit.

D. We stand opposed to the Charismatic Movement with its over emphasis on the supernatural gifts of the Holy Spirit as seen in the early church. We believe that the “sign gifts” such as speaking in tongues, laying on of hands for healing, new revelations from God and the like ceased with the completion of the Holy Scriptures and that they have passed from the scene today. There is no longer a need for them.

1 Cor. 13:8-13, 1 Cor. 14:22

V. The Total Depravity of Man:

We believe that man was created in the image of God, but that when Adam sinned, the human race fell. All men and women have an inherited sin nature and are born into sin, alienated from God. Man then is totally depraved and in and of himself is utterly unable to remedy his lost condition.

Gen. 1:26-27, Gen. 3:6-7, Rom. 3:23, Rom. 5:12, Eph. 2:1-3, Eph. 2:12

VI. Salvation:

We believe that eternal salvation is a gift from God brought to all men by the Lord Jesus Christ. We believe that salvation comes only through the Person of the Lord Jesus Christ, by the mercy and grace of God, and through the shed blood of Jesus Christ on the cross. The sacrifice of Christ is the only one that God can and will accept for sin. We believe that those who appropriate by faith the finished work of Jesus Christ on the cross are then saved or “born again.” Salvation is all of Christ and completely apart from the works of man or the church. A person must call out to Christ for forgiveness of sin and salvation.

John 1:12, John 3:1-16, John 14:6, Rom. 5:9-11, Rom. 10:9-13, Eph. 2:8-9, Titus 3:5, 1 Peter 1:18-19, 1 John 5:11-13

VII. The Security of the Believer in Christ:

We believe that all people, once saved are ALWAYS saved and that they are kept by the power of God. The redeemed are thus secure in Jesus Christ forever. Our salvation is firmly settled on the power of God, the Person and work of Jesus Christ and the sealing of the Holy Spirit.

John 3:16, John 6:37-40, John 10:27-30, Rom. 8:35-39, Eph. 1:13-14, 1 Peter 1:5, Jude 24

A. We believe that all Christians should rejoice in the security of their salvation.

1 John 1:1-4, Psalm 40:16, 1 Thes. 5:16

B. We believe that this security is not to be used as liberty or an occasion to sin.

Rom. 13:13-14, 1 Cor. 6:12, Gal. 5:13, Titus 2:11-15

VIII. The Two Natures of the Believer:

We believe that after a person is saved, they possess two natures: The new nature provided by Jesus Christ and the Holy Spirit and the old sin nature. We believe that provision is made by God for victory of the new nature over the old through the power of the indwelling Holy Spirit. We believe that all claims of eradication of the old nature while still in this world are not according to the Bible.

Rom. 6:13, Rom. 7:14-25, Rom. 8:12-13, Gal. 5:16-25, Eph. 4:22-24, Col. 3:10, 1 Pet. 1:14-16, 1 John 3:5-9

IX. Separation:

We believe that a standard of Biblical separation from worldliness, sin, modernism, neo-orthodoxy, new evangelicalism, and all such compromise is commanded in the Word of God. We stand opposed to the World Council of Churches, the National Council of Churches, the National Association of Evangelicals, and all other organizations and individuals who are in agreement with their purpose. We believe that it is the clear duty of all Bible believing churches and individuals to separate from the present day apostate trends of ecumenism.

Rom. 12:1-2, Rom. 16:17, 2 Cor. 6:14-17, 2 Thes. 3:14, 1 John 2:15-17, 2 John 9-11

A. We stand separated and opposed to the following:

1. APOSTASY: To stand away or take a new position different from that previously held. A departure from the basic fundamentals of the Christian faith.

2. COMPROMISE: An adjustment of one or both opposing doctrines or principles whereby a part of one or both is given.

3. ECUMENICAL: The efforts to bring about a unity of the world's religion.

4. LIBERALISM: The elevation of human reason above the Scriptures. It denies the inspiration of the Word of God and leads to unrestricted criticism of any theological viewpoint or position.

5. NEO-ORTHODOXY: A "new orthodox" position, started by Dr. Karl Barth who was trained under German Liberal Theologians. One of his main beliefs is that the Bible is NOT the Word of God, but a message from man with God's Word in it. The Word of God is made subject to the ideas of man.

6. NEW-EVANGELICALISM: A movement among evangelical Christians and churches to bridge the gap between fundamentalism, liberalism, and new-orthodoxy by working with those groups to bring them out of error and back to truth. It places an over emphasis on a superficial love and higher education.

B. We also believe it is the privilege and duty of ALL saved individuals to live after the standard of the holiness given to us in the Word of God and to maintain a good testimony for the Lord Jesus Christ before the world. This involves personal separation from sin and the world.

Rom. 12:1-2, Rom. 13:14, Rom. 14:13, 2 Cor. 6:14-17, 1 Thes. 4:3-4, 1 Thes. 5:22, 2 Tim. 2:20-22, 1 Pet. 1:15-16

X. Missions:

We believe that it is the obligation of the redeemed in Christ to witness to the lost by life, word, personal testimony, and the Holy Scriptures. We also believe it is the obligation of the local church to endeavor to spread the gospel message throughout the world by prayer and financial support of Missionaries who stand in agreement with the doctrine of the Word of God and the church.

A. Individually, we are to be a witness for Christ to the lost.

Matt. 5:13-16, Luke 14:23, 2 Cor. 5:19-20, Eph. 6:18-20

B. As a church, we are to be missionary minded. (The following verses also apply to the individual)

Matt. 28:19-20, Mark 16:15, Acts 1:8

XI. The Ministry of Service and Spiritual Gifts:

As stated earlier, we DO NOT support the Charismatic Movement and their over emphasis on the “sign” or supernatural gifts. Those “sign” gifts passed from the scene as the Word of God was completed and are no longer needed today. (see statement on the Holy Spirit-Sec. IV)

A. We do believe that there are gifts bestowed by God through the ministry of the Holy Spirit for the church today. We believe that these signs are given by the sovereignty of God and are for the perfecting of the saints today and are to be used through the ministry of the local church.

Eph. 4:7-13

1. Each born again individual is imparted certain spiritual gifts by the Holy Spirit to be used in service for the Lord Jesus Christ through the local church.

1 Cor. 12:12-18

2. It is the responsibility of the Christian to seek out those spiritual gifts and put them to use.

Rom. 12:4-8, 1 Cor. 14:1, 1 Tim. 4:14

B. Only as one is yielded to and filled with the Holy Spirit can these gifts be put to proper use.

XII. The Church:

We believe that the church is the body of Christ; the espoused bride of Christ purchased with His blood and made up of all born again believers of this present age. The church is a spiritual organism alive through Christ and the Holy Spirit. We believe that the church is responsible only to God and His Word and that the Lord Jesus Christ is the Head of the church.

Matt. 16:18, 1 Cor. 12:12-14, 2 Cor. 11:2, Eph. 1:22-23, Eph. 5:25-27

A. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament. That God still and will continue to work through the local church today and that the church is not to be ignored or neglected.

Acts 14:27, Acts 20:17, Acts 20:28-32, 1 Tim. 3:1-13, Heb. 10:25

B. We believe that Jesus Christ stands in the midst of His churches and exercises authority over them.

Rev. 1:12-16, Rev. 1:20, Rev. Chapters 2-3

XIII. The Purpose of the Church:

We believe that the people of God are to be nourished, edified, and built up by faith and the constant and consistent preaching of the Word of God. The church gives opportunity for fellowship with those of like precious faith and service for the Lord. The church is also to be a life changing station, doing all that it can to win lost souls for Jesus Christ.

Eph. 3:9, Eph. 4:11-16, Phil. 1:5, Acts 13:2, 1 John 1:3

XIV. Dispensations:

We believe in the dispensational view of Bible interpretation. That while God and His Word have NEVER changed and NEVER will, God has spoken to man in different ways at different times.

Gen. 3:8-9, 1 Cor. 1:21, Titus 1:3, Hebrews 1:1-2

A. We believe in SEVEN easily identifiable dispensations. These are periods of time in which God deals with man in a specific manner in relation to man's responsibility to God and with sin.

These dispensations are as follows:

1. Innocence: Lasted from creation to the fall
2. Conscious: Lasted from the fall to the flood
3. Human Government: Lasted from the flood to the Tower of Babel
4. Promise: Lasted from the call of Abraham to the Exodus
5. Law: Lasted from the giving of the Law to the cross
6. Grace: Began with the resurrection of Jesus Christ and will continue until the Rapture
7. The Millennial Kingdom: Will be set up after the Tribulation Period

B. We believe five of these dispensations to be past, we are living in one, and one is yet to come.

XV. The Person of Satan:

We believe that Satan is a person, and that he had his beginning as a created angel; that he was created by God in beauty and holiness as Lucifer, but that he rebelled against God, became Satan and is the author of sin.

Isa. 14:12-15, Ezek. 28:13-15

A. Satan is the god of this world, the prince and power of the air; that he is the enemy of God and the people of God, a liar from his fall, a murderer and that one day he will be cast for all eternity in the Lake of Fire.

John 8:44, Eph. 2:1-2, Rev. 20:10

B. Satan works to keep lost men and women in sin, blinding their eyes to the truth of the gospel message and the person and work of the Lord Jesus Christ.

2 Cor. 4:3-4

C. Satan also works against the child of God, slanders them, tempts them, accuses them before God, and he will do all of that he can to hinder the child of God in this world.

Job 1:7-11, Zech. 3:1, Matt. 4:1-4, 1 Thes. 2:18, 1 Peter 5:8

D. When Satan fell, he took one third of all the angelic beings with him. They then assist him in his evil work in this world. They also, will be judged with Satan and cast FOREVER into the Lake of Fire.

2 Peter 2:4, Jude 6, Rev. 12:3-4, Matt. 25:41

XVI. The Second Coming of the Lord Jesus Christ:

We believe in the literal, personal, and visible Second Coming of the Lord Jesus Christ. We believe that Jesus Christ will come before the Tribulation and before the Millennial Age. The church will NOT go through any part of the Tribulation Period, and the Kingdom of Christ will NOT be set up until after the Tribulation. The Second Coming of Christ will be in TWO PHASES separated by a period of seven years.

A. The Rapture of the church, when Christ comes in the air for the church is the first phase. This will take place before any part of the Tribulation Period.

John 14:1-6, 1 Thes. 4:13-18, Titus 2:13

B. Christ will then come to earth with His Bride, the church, at the end of the Tribulation Period.

Zech. 14:4-11, Rev. 1:7, Rev. 19:11-16, Rev. 20:4

XVII. The Eternal State:

We believe in the bodily resurrection of all men of every age, the redeemed unto eternal glory and life in heaven with the Lord, the lost to eternal judgment and everlasting punishment in the Lake of Fire.

Matt. 25:46, John 5:28-29, John 11:25-26, Rev. 20:5-13

A. We believe that the redeemed in Christ are at death separated from their body and that their soul and spirit are then present with the Lord. In the conscious bliss, they await the first resurrection when the spirit and soul will be reunited with a glorified body to live FOREVER with the Lord.

Luke 23:43, 2 Cor. 5:8, Phil. 1:23, Phil 3:21, 1 Thes. 4:13-18, Rev. 20:6

B. We believe that the souls of those who die in sin apart from Jesus Christ remain after death in conscious misery in hell until the second resurrection. At that time, their soul will be reunited with their body to stand before God in judgment at the Great White Throne Judgment of Jesus Christ. They will then be cast alive to burn FOREVER in the Lake of Fire suffering in a conscious state.

Matt. 25:41-46, Mark 9:43-48, Luke 16:19-26, 2 Thes. 1:7-9, Jude 6-7, Rev. 20:11-15

XVIII. The Ordinances:

We believe in keeping and practicing the TWO ordinances left to the church by the Lord Jesus Christ. These being the Baptism of Believers and the Lord's Table.

A. Baptism: We believe that all who come to a saving knowledge of the Lord Jesus Christ should follow His example and pass through the waters of baptism. This being said, baptism is to be by IMMERSION and does not make a Christian, however it marks him or her.

Matt. 3:3, 13-16, Matt. 28:19-20, Acts 8:37-39

B. The Lord's Table: We believe in keeping the Lord's Table, the Communion Table, until His return. The Table is for the redeemed in Christ, those who are walking with the Lord, and those who desire to serve Him. That being said, the Table is NOT to be entered into lightly. The Lord's Table is a reminder of what Christ did for us.

1 Cor. 11:23-32

XIX. Tithing and Giving:

We believe that it is the responsibility and privilege of each born again believer to support the work of the Lord, the ministry of the local church, and proclamation of the gospel message through giving and returning a portion of what God has blessed us with according to His grace.

Exo. 25:2, Psalm 96:8, Mal. 3:8, 1 Cor. 16:2, 2 Cor. 9:6-7

A. We believe in tithing. We are to return to the Lord one tenth of what God has given. Our giving is then above and beyond this as God prospers.

Gen. 14:19-20, Heb. 7:2, Mal. 3:8, Luke 18:12, 2 Cor. 9:5-7, 2 Cor. 8:2-5

B. We believe in storehouse tithing. Our offerings are brought to the local church and then the church distributes the offerings in the areas and the needs as God directs.

Mal. 3:10, 1 Cor. 9:14, 2 Cor. 8:4-5

XX. Divorce:

We believe in the sanctity and permanence of marriage. When two people are united in Holy Matrimony, the only thing that is to sever that relationship is death. In the case of a person who is divorced, they should do all they can to reconcile with their spouse. In the case that does not occur, they are NOT free to marry again until that union which they first entered into is dissolved by DEATH. A divorced person may be a part of the Assembly of God, fellowship with the saints of God, win the lost for Christ, and serve in the church within the Scriptural boundaries and guidelines set forth in the Word of God.

Matt. 19:4-6, Mark 10:1-12, Romans 7:1-3, 1 Cor. 7:10-15, 1 Cor. 7:39, Eph. 5:31, 1 Tim. 3:2, 1 Tim. 3:12