



<http://www.BGMBC.org>

What We Believe

PURPOSE

The purpose of this Church shall be to propagate the Christian faith and spread the Gospel of Jesus Christ as revealed through the Holy Scriptures. As a spirit-filled family church, a multifaceted, multi-racial, trans-denominational ministry, training and resource center in pursuit of God's predetermined purpose for ourselves, our region, our nation, and our world. Networking God given relationships in ministry, churches, and families. By precept and lifestyle, we desire to be a people who communicate biblical truths concerning apostolic church planting, prophetic insights into the Church's destiny, proven and unique avenues of evangelistic outreach, models of pastoral feeding and care, and the necessity for teaching within the local church for equipping all the saints for the work of the ministry locally and extra-locally.

DOCTRINAL STATEMENT

We believe that the Bible is the inspired Word of God equally in all parts and without error in its original manuscript, absolutely infallible, and our source of supreme revelation from God, superior to conscience and reason, though not contrary to reason; and it is therefore our infallible rule of faith and practice. (II Timothy 3:16-17; I Peter 1:23-25; Hebrews 4:12)

We believe in one God who has revealed Himself in three persons, the Father, the Son and the Holy Spirit. The Father, the Son and the Holy Spirit are all co-eternal, all stand equally superior to time, free from the temporal distinctions of past and future.

The Eternal FATHER - Genesis 1:26, 12:3; Deuteronomy 6:4, 33:27; Psalms 90:2; Psalms 102:27; Mt 28:19, I Timothy 1:17.

The Eternal SON - John 1:1-2; John 8:58; Hebrews 1:8; I John 1:2; Micah 5:2; Revelation 1:8

The Eternal SPIRIT - Hebrews 9:14

The Eternal GODHEAD - Romans 1:20

We believe in the pre-existence, incarnation and virgin birth of Jesus Christ who came into the world to reveal the Father, and was the brightness of His glory and the express image of His person; that Jesus Christ was the Creator of all things, for by Him the worlds were made. We further believe that in Christ dwelt all the fullness of the Godhead bodily and that He was very God and very Man. (John 1:1-2 & 14; I Timothy 3:16; Acts 7:37-38). We believe that all authority centers in Jesus Christ and that He has delegated His jurisdiction into the home (domestically), the Local Church, (ecclesiastically), and civil government. We believe in theocratic (God-ruled) Local Church Government and order (Ministers, Deacons, and Saints). Divine order in the New Testament maintains a plurality of eldership and leadership. (Mat 28:18-20; Acts 13:1-2, Rom 13:1-7, Eph 1:20-23, Phil 1:1, 2:5-11; 1Tim 3:1-13).

We believe in Jesus Christ's sinless life, miracles, substitutionary death, bodily resurrection and His ascension into Heaven, and acknowledge His Lordship --- that Jesus Christ is Lord over all things in heaven and in earth, and under the earth. (Philippians 2:9-10)

We believe that man was created by a direct and immediate act of God. (Genesis 1:26-27; 2:4)

We believe that man by transgression fell from a state of righteousness and holiness in which he was first created, into total spiritual depravity, a state of death in trespasses and sins in which he is held as a slave of sin and an enemy of God, being unable to attain divine righteousness by his own efforts, but must be redeemed and delivered by the power of the gospel. (Romans 5:12-21; I Corinthians 15:1-4).

We believe that "by grace are ye saved through faith and that not of yourselves; it is the gift of God, not by works lest any man should boast." (Ephesians 2:8-9) We further believe that the emphasis for a continuous walk in grace should be the emphasis of heart righteousness and purity, believing in the keeping power of God, walking after the Spirit and not after the flesh in a lifestyle that demonstrates the character, standards and convictions of Jesus Christ, not being conformed to the world (Jude 24; Romans 8:25; Galatians 5:16-25; Romans 4:1-5; 12:1-2).

We believe that each believer must lay a foundation of Biblical truth and experience upon which he builds his life. These "foundation stones" are: repentance from dead works, faith toward God, doctrine of baptisms, laying on of hands, resurrection of the dead, eternal judgment and perfection. (Hebrews 6:1-3)

We believe that repentance and faith toward our Lord Jesus Christ produces the work of justification in the believer. Through faith in the shed blood of Christ, he is justified and made a partaker in the death of Christ. This is the initial step of salvation. (Romans 5:1,9; Luke 22:20)

We believe that water baptism is an essential and necessary part of the "doctrine of baptisms", (Hebrews 6:2), performed only upon repentant believers in the name of the Father, and of the Son, and of the Holy Ghost for the remission of sins in accordance with Matthew 28:19. We believe that the title "Lord Jesus Christ," consummates the name of the Father, Son, and of the Holy Ghost (see also Acts 2:38). This act is to be done by immersion,; and we further believe that it is the means whereby we receive the new covenant sign of "circumcision of heart" (Romans 2:28-29; Colossians 2:9-13).

We believe in the baptism of the Holy Spirit according to Acts 2:4; 10:46; 19:6; that it is the seal of the New Covenant relationship, (Ephesians 1:13; 4:30; II Corinthians 1:22) and that speaking in other tongues is the accompanying sign of receiving the baptism of the Holy Spirit. (Mark 16:17) We also hold that the real evidence of the baptism of the Holy Spirit is one's response to the Word of God (John 16:13), a Christ-like life, showing forth Christ's character, nature and experiencing and manifesting the fruit of the Holy Spirit. (John 15:26; 16:14; Galatians 5:22-23).

We believe in the doctrine of the laying on of hands for:

- (a) The confirming of believers in the faith. (Acts 14:22)
- (b) The confirmation of one's call by the laying on of hands with prophecy (Acts 13:1,3).
- (c) The impartation of the spiritual gifts when accompanied by prophecy and the laying on of hands (I Timothy 4:14; II Timothy 1:6).
- (d) The ordination and official recognition and setting apart of ministry.
- (e) The impartation of the gift of the Holy Spirit (Acts 8:17-18).
- (f) The ministry of healing the sick (Mark 16:16-18).
- (g) The blessing and dedication (setting apart) of children (Mark 10:16).

We believe in the observance of the ordinance of the Lord's Supper. (Mat 26:26-28; Mk 14:22-24; 1Cor 10:16-17, 11:23-30). We believe and teach the rite of foot washing for all New Covenant believer-priests as the means of removing the defilement of this world from one another. We further believe that all are instructed to do so by the Lord Jesus Christ (John 13:14-15).

We believe in the New Testament order for the local church in its government, structure and worship. Five fold ministries: Apostles, Prophets, Evangelists, Pastors and Teachers. (Ephesians 4:11) Elders (Titus 1:5-9; I Timothy 3:1-7) Deacons (Acts 6:1-7; Philippians 1:1; I Timothy 3:8-13) Helpers, Administrators (I

Corinthians 12:28 - Amplified). And those able and appointed to lead in Music and Worship (I Chronicles 23:1-5). Senior Pastoral accountability and authority (Hebrews 13:17). Ordination and commissioning in this church is a separation and recognition of a specific gifting of God. We believe that God calls men and women into specific ministries as Apostles, Prophets, Evangelists, Pastors and Teachers. God calls. Man can only recognize the call and acknowledge it. Ordination is on the basis of that recognition of God's gifting. Those called to a specific office by God and ordained or commissioned by this church will have the right to participate in the traditional sacramental and ordinal functions of the church such as marriage, funerals, baptisms, and the like. They shall also be expected to function in the spiritual giftedness of their office and to demonstrate the reality of their calling. We reject the efficacy of ritual and the concept of a separate priestly class. We recognize the priesthood of believers and the serving ministry of the Apostle, Prophet, Evangelist, Pastor and Teacher with government by these Elders, assisted by other Elders raised up and trained to serve in this local church. As such we recognize that those called to those offices will function in a manner to lead by example in prayer, worship, teaching, laying on of hands, and prophesying and that such actions on the part of those ordained and commissioned by this church would be compared to the sacramental function of the priesthood in traditional sacramental churches.

We believe in spirit-filled prayer and intercession, and that fasting (abstaining from food/water) intensifies prayer. (Job 1:7, 22:28; Mat 4:2, 12:25-29; Mk 16:17; Lk 4:2, 10:17-20, 19:13; Acts 8:18-24, 13:6-12, 19:13-20; Rom 4:17; II Cor2:11, 11:14, 27; Eph 6:10-18, Heb 2:14).

We believe in the practice of worship with one's total being as set forth in the Word of God. (Acts 24:14; Ephesians 5:18-19; Psalms 150). We believe the order of worship given by revelation in the Tabernacle of David and restored to the Church today. This includes the voice (singing, shouting), the hands (clapping, raising, playing instruments), and the whole body (standing, bowing, kneeling, dancing). (II Sam 6; I Chron 13-16; Psa 150; Acts 15:13-17, Eph 5:19; Col 3:16).

We believe that the ministry of the Holy Spirit is being manifested in the Church through the fruit, (Galatians 5:22-23 --- graces, ministries and gifts) and we hold that the nine gifts of the Spirit, (I Corinthians 12:8-11) should be and must be operative in the Church today in order for the Church to enjoy the fullness of God. Also, we hold that these gifts are imparted by the sovereignty of the Holy Spirit and only work or operate by this one and self-same Spirit. (I Corinthians 12:11)

We believe in divine healing for the whole man. Healing was obtained through the atonement in Christ's sacrificial death (I Peter 2:24-25; Isaiah 53:4-5). -We believe in healing as practiced by the early church (Acts 4:30; 19:11; Romans 8:11; I Corinthians 12:9; James 5:14).

We believe that we are one body, being members of one another and that the basis of our fellowship is in Christ in the power of the Spirit. (Ephesians 2:13-22; 4:3-6; I John 1:6-7).

We believe as members of the same body of Christ, baptized by one Spirit into one body that we must endeavor to keep the unity of the Spirit in the bond of peace and as such that we are discouraged from bringing a lawsuit in a civil court against another person who professes to be a Christian or against a Christian ministry. We believe that all such disputes should be resolved within the Body of Christ without taking them before unbelievers for judgment. (I Corinthians 6:1-8; Ephesians 4:3-6)

We believe that the Church is the Body of Christ expressed as the church individual, the church local, and the church universal and invisible (all saints of all places and all times united together under one Lord). As such, we believe the church to be more than just a building or a gathering of people. It is a body living in relationship and harmony under the direction of the head, Jesus Christ (I Corinthians 6:15; II Corinthians 1:1; Romans 16:5; I Peter 2:4-5; Ephesians 2:19-22; I Corinthians 12:12-31; Romans 12:4-5; Ephesians 4:11-16).

We believe that the anointing and power of God will not rest upon a single individual or ministry, but rather the anointing and power of God will rest and flow out of a people. We believe in the corporate anointing, or if you will, a corporate Man. We believe that just as it was in Moses' day, so it is in our day. Numbers 11:16-17 declares this; And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee and will put it upon them; and they shall bear the burden of the

people with thee, that thou bear it not thyself alone. **The anointing on all of us is far greater than the anointing on any one of us.**

The local church is an expression of the community and fellowship of God. As the Body of Christ in the earth it is an intimate community of people that is devoted to apostolic teaching, to fellowship, breaking of bread and prayer. The local body will meet together regularly as a whole and in smaller groups in the homes of the members of the congregation. We consider the fellowship of the saints together in the private homes of the members to be an essential expression of the life of faith of the church. Indeed to this end, the Word of God frequently refers to the church as a "household." (Matthew 16:13-20, 18:15-20; Acts 2:41-47; I Peter 4:17; I Timothy 3:15; Ephesians 2:19; I Peter 2:5; Acts 18:8; Romans 16:5, 10, 11; I Corinthians 1:11, 16; 16:15, 19; Philippians 4:22; Colossians 4:15; II Timothy 1:16; 4:19.)

We believe in church discipline administered within the church in a spirit of meekness and confidentiality. The purpose of such discipline is the restoration of the one subject to the discipline and/or the purification of the church. The steps of discipline are one on one private confrontation, private confrontation and witnesses, and finally, exposure to the church, Board of Elders, Senior Pastors, and or the congregation for judgment leading to restoration or separation. (Matthew 18:15-20; Galatians 6:1; Romans 16:17; II John 9-11; I Corinthians 5; II Corinthians 2:6-8; I Timothy 5:20)

We believe that faith without works is dead. We do not believe, as a matter of the fundamental beliefs and doctrines of this church that any matter can be believed without there being an accompanying and corresponding action. Our faith is an active faith that requires the doing of acts in the world. Our faith is not a passive or complacent system of intellectual belief or assent to doctrine but is an active force in our lives that requires and results in actions being taken. A living, active faith will be manifested not only in belief and mental assent but in actions expressing and based upon that belief. If a belief is truly held it will be acted upon. The act is as much a fundamental aspect of our faith as the belief upon which the act is based. (James 2:14-26; Ephesians 2:8-10; Matthew 7:21; Matthew 7:24-27; Matthew 5:16; II Corinthians 5:10; Matthew 16:27; Revelations 2:23; Revelations 22:12)

We believe that in all matters concerning the Body of Christ, in its direction, discipline, ministry and functioning that specific guidance and instruction, revelation and discernment of truth from falsehood, is available by the leading of the Holy Spirit who enables us to know spiritual things by the spirit and we are confident in basing decisions and actions upon such faith and direction. (Acts 13:1-3; I Timothy 1:18; Romans 8:14; I Timothy 5:22; John 16:13-15; I Corinthians 5:3)

We believe in Christ's bodily ascension into heaven, in His exaltation and His personal return in power and great glory, and in His everlasting Kingdom and dominion. (Acts 1:11; 3:19-21; Daniel 7:14; Revelation 20:4)

We believe that the fearful, the unbelieving, the abominable, whoremongers, sorcerers, idolaters and liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. (Revelation 21:8)

We believe that there shall be a new heaven and a new earth wherein dwelleth righteousness. (II Peter 3:13; Revelation 21:1)

We believe in the reality and personality of Satan, (Job 1:7; Matthew 4:1-11) and that he was defeated by Christ through His death, burial and resurrection at Calvary (Ephesians 1:19-23; Colossians 2:15) and that Christ has delegated His authority over all the works of Satan to His body the Church. (Matthew 28:18-20)

We believe a divinely called and scripturally ordained ministry is provided by our Lord Jesus Christ, the Head of the Church, for the two-fold purpose of the evangelization of the world and of the edification and oversight of the body of Christ. (Mark 16:15-20; Ephesians 4:8-13; Acts 20:28)

We believe the Lord Jesus to be the only Savior of all men. He is the only way to the Father, the only valid door and entry into the realm of the Spirit. (Gen 3:15; Isa 7:14; Mat 1:18-25; John 10:1, 14:6).

We believe in personal regeneration; that one must be born again to see and enter the Kingdom of God. (John 1:29, 3:1-8, 17:4, 19:30; Acts 13:38-39; Rom 5:1-2; Eph 2:8-9; Rev 13:8).

We believe that sanctification is once and for all as well as progressive in nature. First, from the time of conversion, God Himself sets the believer apart by the blood of Jesus; then the believer separates himself/herself unto a holy God by washing himself/herself daily with the word. The spirit-directed life is one of detachment from this present world system, perfecting holiness in the fear of God. (Mat 5:48; I Cor1:30; II Cor 6:11-7:1; Eph 5:25-27; Col 3:8-13; Heb 9:12, 12:14; James 1:27; I Peter 1:15; I John 2:15-17).

We believe the Kingdom of God is a present reality and will expand until the knowledge of His Lordship covers the earth. (Gen 1:26-28; Dan 2:44-45, 7:27; Hab 2:14; Mk 1:14-15; Rom 14:17; Eph 3:21; Heb 12:25-29; Rev 1:6, 5:10, 11:15, 19:1-6).

We believe in the creation and God as the Creator. We believe that God created man and that He created them male and female. As such He created them different so as to complement and complete each other. God instituted monogamous marriage between male and female as the foundation of the family, the basic structure of human society. For this reason homosexuality is unnatural, sinful, and unacceptable to God.

We believe that repentance is a gift from God. It is simply not true that a person can repent at any time. Repentance is dependent upon the convicting action of the Holy Spirit in the lives of sinners and believers. The conviction of the Holy Spirit, which often accompanies the preaching of the Gospel of Jesus Christ, will result in the revelation of the sinfulness of self which should lead to Godly sorrow. Remorse, or worldly sorrow, is a feeling of deep regret, hopelessness or even despair. It does not lead to constructive change. On the other hand Godly sorrow, which may at times be mistaken for worldly sorrow, produces repentance which causes us to turn away from sin and selfishness and to receive faith for change. Worldly sorrow is destructive, but repentance is life giving. Repentance changes the way we feel and act about sin, self and God. Repentance is a total change of heart, mind, attitude, emotions, will, action and lifestyle flowing from the turmoil and sorrow of Holy Spirit conviction of sin. (II Corinthians 7:10; Psalms 51; Acts 11:18; II Timothy 2:25; Genesis 6:3; Romans 1:18-32; Matthew 9:12-13.)

We believe that the Scriptures are clear concerning helping those in need. We are commanded to do good to all people as we have opportunity, with a special emphasis upon caring for those who profess to be fellow Christians, especially those of our own fellowship of believers. We are commanded to be generous and willing to share, laying up treasure for ourselves in the coming age by our kindness and generosity in this life. This is true for the church as an organization as well as for the individual members of the church. Therefore, in accordance with the biblical commands, as a fundamental aspect of the practice of our faith, we will share of our material goods with those in need and will minister to them to the best of our abilities, whatever the need. (Proverbs 25:21; Isaiah 58:10; Galatians 6:10; I Timothy 6:18-19; Hebrews 13:16.)

The Church, by its very composition, is a membership organization. The local church is the manifestation within our society of The Church. Each local church exists for an express purpose in God's plan. Individual members of the Body of Christ will wish to associate with our congregation as members. All believers are members of The Church. The Lord will set some of those members of The Church into this local congregation as members as it pleases Him. As members of this local congregation they are given into the care and oversight of the Senior Pastors which must give an account to God for their souls. The Pastor of this church shall have the right to determine who may attend church meetings and functions. This church is owned by the Lord Jesus Christ who has entrusted the care of the flock to the Senior Pastors. He has raised up here. It is not a place of public accommodation, nor is it a public institution, and its property is not a public place, but is rather, private property belonging to this church. (Acts 20:28-31; II Peter 2:1-3; I Timothy 1:20; 6:5; I Corinthians 5:1-13; II Thessalonians 3:6-15; II John 9-11; II Timothy 3:1-5; Titus 3:10-11; Romans 16:17.)

We recognize and believe that the Church in these last days has been and is in a revival of restoration because much truth was lost from the Church during the medieval times (also known as the Dark Ages). We maintain that God, in this hour is moving to restore the Church to the complete and full New Testament pattern, power and practice, but shall not be limited to just this. We therefore shall examine all new doctrinal concepts in the light of the full revealed Word of God, and if they shall be found to be in harmony with the scriptures they shall be accepted, taught and practiced. We believe that a complete revelation and truth of God is already written and contained in the scripture and that its progressive unfolding will only add to and not take from what God has already restored to the Church. (Acts 3:21; 15:15; II Peter 1:20; Ephesians 3:1-6; Revelation 10:6-7)

We believe the **BLANCHARD'S GROVE MISSIONARY BAPTIST CHURCH** is to be one of the many local places of anointing which are called to be an expression of the Kingdom of God. This Christ centered calling is stated and revealed in the three-fold manner throughout the bible (Prov 22:20; Ex25:8, 40; Deut 16:16; John 14:6; I Cor 10:1-4, 11, 13:8-13; II Cor 1:10; Eph 4:8-16; Heb 6:19-20, 8:1-6, and I John 2:12-14). We must be able to minister in all three dimensions of salvation; Outer Court, Holy Place, and the Most Holy Place. Many good ministries function and administer in the first and second dimension of full salvation. They emphasize the New Birth and the Baptism with the Holy Spirit. The New Testament Church has been called to experience these two Feasts of Passover and Pentecost; then we are to grow up to know the Lord in a third experience, the feast of Tabernacles in the Most Holy Place. This third dimension swallows up and incorporates the first two; we are not doing away with our Baptism or Pentecostal heritage, but are building upon its foundation.