

ARTICLE 2

DOCTRINAL STATEMENT

OF

MOUNTAIN VIEW BIBLE CHURCH

OF

POST FALLS, IDAHO

THE ESSENTIALS

“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 FAITH, ONE BAPTISM, ONE GOD AND FATHER of all, who is above all, and through all, and in you all. But unto every one of us is given Grace according to the measure of the gift of Christ.” Ephesians 4:1-7

The seven-fold unity expressed in this passage is the Holy Spirit’s DOCTRINAL STATEMENT for the Church, which is the Body of Christ. We believe that the doctrinal position and requirement for this Dispensation of the Grace of God must be in full accord with the Holy Spirit’s outline. We recognize other doctrinal unities for other dispensations, but we affirm that Ephesians 4:4-6 stands alone as the doctrinal unity for this dispensation. Ephesians 3:2 “We further believe . . .”

THE BIBLE

We believe the Holy Scriptures of the Old and New Testaments to be the verbally and plenary inspired Word of God, and His complete revelation to man. The Scriptures are inerrant in their original writings, infallible and God-breathed, and therefore, the finally authority for faith and life. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. John 5:39; I Corinthians 2:13; II Timothy 3:16; II Peter 1:20-21

DISPENSATIONALISM

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man’s responsibilities in successive ages. These dispensations are not differing ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purposes. We believe that the ministry of the Apostle Paul revealed the Mystery of the Church, the body of Christ, and therefore his

epistles are of priority in this present dispensation. Ephesians 3:1-12; Colossians 1:25-27 (See “Distinctives”)

THE GODHEAD

There is ONE God, eternally existing in three persons: Father, Son and Holy Spirit—each being co-eternal in being, co-identical in nature, coequal in power and glory, each having personhood and each having the same attributes and perfections. (Matthew 28:19; John 1:1, 14; II Corinthians 13:14; Ephesians 4:6; I Timothy 2:5)

THE PERSON AND WORK OF JESUS CHRIST

- 1.) We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful man. (Isaiah 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Corinthians 5:19-21; Galatians 4:4-5; Philippians 2:5-8)
- 2.) We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical, resurrection from the dead. (John 20:1-29; 1 Corinthians 15: 1-4, 12-19)
- 3.) We believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1-2)

THE PERSON AND WORK OF THE HOLY SPIRIT

- 1.) We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and, that He is the supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Romans 8:9; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Ephesians 1:13-14; 4:30)
- 2.) We believe that the Holy Spirit in the divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (Ephesians 1:17-18; 3:16; 5:18; 1 John 2:20, 27)
- 3.) We believe that God is sovereign in the giving of gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers

in the assembly in order that they can do the work of the ministry. (Romans 12:3-8; 1 Corinthians 12:4-11; Ephesians 4:7-12)

- 4.) We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing were temporary, and were related to God's reaching out to the nation of Israel. God does sovereignly heal whom He chooses today, but healing is not a part of the atonement. (1 Corinthians 1:22; 13:8; 14:21-22; 2 Corinthians 12:7-10; 1 Timothy 5:23; 2 Timothy 4:20)

THE TOTAL DEPRAVITY OF MAN

We believe that man was created in the image of God; but that in Adam's sin the whole human race fell, inherited a sinful nature, and became alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Genesis 1:26-27; Romans 3:22-23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19)

SALVATION

We believe that salvation is the gift of God brought to man on the ground of Christ's blood shed on the cross of Calvary, and received by personal faith in the Lord Jesus Christ. We believe that man is saved by grace, through faith, apart from works or any act of merit. (John 1:12; Ephesians 1:7; 2:8-10; Titus 3:5; 1 Peter 1:18-19)

THE ETERNAL SECURITY OF THE BELIEVER

We believe that all the redeemed, once saved, are kept by God's power and cannot lose their salvation, being secure in Christ forever. (John 6:37, 40; 10:27-30; Romans 8:1, 38-39; Ephesians 1:13-14)

THE CHURCH

- 1.) We believe that the Church is the mystical Body of Christ, in which all true believers in the dispensation of grace are members, regardless of denomination, ethnic background, sex, or economic status. (Ephesians 1:22-23; 1 Corinthians 12:13)
- 2.) We believe that the establishment and continuance of local churches, governed by the shared leadership of elders, is clearly taught and defined in the New Testament, especially in the Pauline epistles. (Acts 13:1-4; 14:23; 1 Timothy 3:1-13; Titus 1:5-11)

- 3.) We recognize the observance of the Lord's Supper to be an act of remembrance to be celebrated by the Church until the Lord's return for the Church. (1 Corinthians 11:23-26)

SANCTIFICATION

Sanctification is a setting apart unto God of every born-again person. God sees him complete in Christ, positionally seated with Him. Ephesians 2:6 While the position of the saved is perfect in Christ, the old nature is present while we tabernacle in the flesh.

We are to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, allowing daily direction of the Holy Spirit. The sinless state will be attained only when we see Him face to face. John 17:17; I Thessalonians 5:23; II Corinthians 7:1; 3:18; Philippians 3:21; I John 3:2; Hebrews 10:10, 14

THINGS TO COME

We believe that prophecies related to the nation of Israel will be literally fulfilled including the Tribulation which will end with the Lord's Second Coming, and followed by a literal 1000 year reign of Christ on the earth.

THE ETERNAL STATE

- 1.) We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matthew 25:46; John 5:28-29; 11:25-26; Revelation 20:5-6, 12-13)
- 2.) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 3:21; 1 Thessalonians 4:16-17)
- 3.) We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited they will appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, to suffer everlasting conscious suffering and torment. (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15)

CREATION

We believe that God created the universe in six literal, 24-hour periods. We reject evolution as being unscriptural and scientifically unsupportable. (Genesis 1-2; Exodus 20:11)

AUTHORITY

We believe that God has ordained and created all authority consisting of three basic institutions: 1.) The home, 2.) The church, and 3.) The state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. (Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:17; 1 Peter 2:13-14)

HUMAN SEXUALITY

- 1.) We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 7:2; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4)
- 2.) We believe that the only Scriptural marriage is the joining of one *naturally-born* man and one *Naturally-born* woman. (Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23)
- 3.) We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complimentary genders together reflect the image and nature of God and the rejection of one's biological gender is a rejection of the image of God within that person. (Genesis 1:26-27)

FAMILY RELATIONSHIPS

- 1.) We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and in the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and elders) of the church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12)
- 2.) We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loved the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of

Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction. (Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalm 127:3-5; Proverbs 19:18; 22:15; 23:13-14; Mark 10:6-12; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; Hebrews 13:4; 1 Peter 3:1-7)

DIVORCE AND REMARRIAGE

We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication and abandonment. We believe that if an unbelieving spouse leaves a believing spouse, the believing spouse is free to remarry. We believe that if one is divorced prior to conversion they are free to remarry. (Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; 1 Corinthians 7:10-16; 1 Timothy 3:2; 12; Titus 1:6)

ABORTION

We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, inexcusable taking of unborn human life. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are acceptable. (Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; 49:1,5; Jeremiah 1:5; 20:15-18; Luke 1:44)

EUTHANASIA

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act of omission which, of itself or by intention, causes death in order to eliminate suffering is contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of overzealous treatment. (Exodus 20:13; 23:7; Matthew 5:21; Acts 17:28)

LOVE

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in

such sinful actions. (Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10; 17-21; 13:8-10; Philippians 2:2-4; 2 Timothy 2:24-26; Titus 3:2; 1 John 3:17-18)

LAWSUITS AMONG BELIEVERS

We believe that Christians are prohibited from bringing civil lawsuits against other believers or the church to resolve personal disputes. We believe that the church possesses all the resources necessary to resolve personal disputes between believers. (1 Corinthians 6:1-8; Ephesians 4:31-32)

MISSION AND COMMISSION

We believe that the mission of the church is to proclaim the word of reconciliation (the Gospel) to all men everywhere without distinction. We believe that we have been entrusted with the ministry of reconciliation. We seek to follow the methods and zeal of the Apostle Paul as we proclaim the “gospel of the grace of God.” Paul urges us as believers in the Dispensation of Grace to follow him in discharging the debt of witnessing to the lost. We believe in a strong missionary effort—at home and abroad. (2 Corinthians 5:14-21; Ephesians 3:7-9; Romans 15:20; 2 Corinthians 10:16; Galatians 1:11-12; Romans 1:14; 1 Corinthians 4:16; 11:1; Philippians 3:17; 1 Timothy 1:11-16; Romans 11:13; 15:16; 2:16; 16:25; Acts 20:24 (See: “Distinctives”))

GIVING

We believe that every Christian is a steward of that portion of God’s wealth entrusted to him, and is called to financially support his local church. We believe that giving is to be proportional—based on one’s means. We believe that each Christian must control the resources God has given him, living within one’s income and planning in such a way that giving is the priority financial item in his budget.

We believe that we are called upon to give sacrificially, cheerfully, and generously to support the local church, help those in need, and to spread the gospel. We believe that a Christian relinquishes all rights to the direct use of his offering once it is given. (Proverbs 3:9-10; 1 Corinthians 16:2; 2 Corinthians 9:6-8; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; 1 John 3:17)

MAN

We believe that all men by nature are dead in trespasses and sin and are therefore totally unable of themselves to do anything pleasing to God. Romans 3:9-12; Ephesians 2:1-9; 1 Peter 1:18-19

THE SPIRITUAL GIFTS

We believe the gifts enumerated in Ephesians 4:7-16 and Romans 12:6-8 and these alone are for the building up of the Body of Christ in the dispensation of grace. Of these, only the gifts of evangelists, pastors and teachers are in operation today. All of the sign gifts of the Acts period such as tongues, prophecy, healing (I Corinthians 12:31), being temporary in character, have ceased. I Corinthians 13:8-11; Colossians 1:25-26 Christ is the believer's sufficiency by means of the indwelling Spirit, for every Christian service. He is the believer's strength and peace in every trial as we commit all to him in prayer. Philippians 4:4-7

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". It is simply a memorial ("Do this in remembrance of Me..."), not an ordinance or a sacrament.

THE FUTURE OF THE UNSAVED

The Scripture in no place extends the hope of salvation to the unsaved dead, but reveals that they will exist in a state of conscious suffering. Teachings of universalism, probation after death, annihilation of the unsaved dead, and the unconscious state of the dead are unscriptural doctrines. Luke 16:23-28; Colossians 3:6; Romans 1:21-32; John 3:36; Philippians 3:19; II Thessalonians 1:9; Revelation 14:11; 20:14-15

THE BELIEVER'S WALK

By reason of Christ's victory over sin and His indwelling Spirit, all of the saved may and should experience deliverance from the power of sin by obedience to Romans 6:11. Believers are to engage in daily devotion, Bible reading, prayer and to seek the salvation of kindred and acquaintances. They are to walk circumspectly in the world and be exemplary in deportment. To watch over one another in brotherly love, pray for and comfort one another in times of distress; cultivate Christian courtesy and understanding, slow to take offense, ready for reconciliation and mindful of the rules of our Savior to secure it without delay. Micah 6:8; John 15:12,17; I John 4:20-21; Acts 20:24

THE DISTINCTIVES

THE CHURCH

There is ONE Church in the present dispensation--distinct from Israel--which is called the Body of Christ, having a membership of all the saved and has its historical beginning with the raising up of the Apostle Paul. (Acts 13; 2; 1 Corinthians 12:13; Colossians 1:18; Ephesians 1:22-23; 3:1-11; 4:12; Romans 11:11; Galatians 3:26-29)

BAPTISM

There is ONE divine baptism, the operation of the Holy Spirit by which all true believers are made members of the Body of Christ, being identified with Him in His death, burial and resurrection. (Compare the Kingdom Program of Matthew 28:19 and Mark 16:15-18 with that of the Church which is His Body. I Corinthians 1:17; Romans 6:3-4; Ephesians 4:5; Colossians 2:12) The ONE baptism is cited by the Holy Spirit as one of the seven unities of the Spirit for this Church Age. This one baptism is for the Church, the Body of Christ, and is the baptizing work of the Holy Spirit at the moment of salvation (Ephesians 4:5; 1 Corinthians 12:13)

THINGS TO COME

- 1.) We believe that the next event on God's timetable is the Rapture of the Church—the “blessed hope”—when the Lord Jesus Christ will return “in the air” to take believers from the Body of Christ to be with Him. This will occur prior to the Tribulation period. (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58; 1 Thessalonians 5:9; Titus 2:11-13)
- 2.) While we acknowledge that there are a number of views regarding the Rapture of the Church, we believe in the pre-Tribulation Rapture of the Church, followed by the Tribulation, the Second Coming of the Lord Jesus, and His 1000 year reign on the earth.

THE MISSION AND COMMISSION OF THE CHURCH

This mission and commission of the present Church Age is to proclaim the message of reconciliation, II Corinthians 5:14-21, and to endeavor to make all men see what is the dispensation of the Mystery. Ephesians 3:7-9 We are to strive to reach those in the regions beyond with the good news of salvation where Christ is not yet named. Romans 15:20; II Corinthians 10:16 We are commanded to follow the pattern given by the risen Christ to the Apostle Paul through successive revelations, which is distinct from that given to the twelve for building of the Kingdom, Galatians 1:11-12 The Apostle Paul refers to this message as “The Gospel of the Grace of God” or “My Gospel” and instructs us to follow Him as he follows the Lord in discharging the debt of witnessing to the

lost. Romans 1:14; I Corinthians 4:16; 11:1; Philippians 3:17; I Timothy 1:11-16; Romans 11:13; 15:16; 2:16; 16:25;

There are three points which distinguish the positions of the Mountain View Bible Church from the generally accepted view.

1.) Beginning of the Church:

Since the events of Acts 2 are associated by Peter with God's prophesied program for Israel (Acts 2; 3:12), and since . . .

The experience of the Holy Spirit in Acts 2 (Matthew 3:11; Acts 1:8) is distinguishable from that experienced by the Body of Christ (I Corinthians 12:13) and since . . .

Paul is the Apostle to the Gentiles; we conclude that the Church began not in Acts 2, but sometime after the conversion of the Apostle Paul (generally Acts 13).

2.) Water Baptism:

The distinction between Israel and the Church further affects the practice of water baptism.

Paul refers to various baptisms: I Corinthians 10:2 – Israel into Moses; I Corinthians 15:29 – Baptism for the dead; and I Corinthians 1:13-17, cf. Matthew 28 – Water Baptism.

He refers most often to the baptism of the believer into the Body of Christ:

I Corinthians 12:13; Galatians 3:27; Romans 6:3-4; Colossians 2:12

He maintains there is one baptism in this Age of Grace. Ephesians 4:5
We conclude that water baptism is not commanded in the Age of Grace.

3.) The Commission of the Church, the Body of Christ:

We believe that the commission of the Church, the Body of Christ is found in 2 Corinthians 5:17-21, and is called by Paul "the ministry of reconciliation." (The so-called "Great Commission of Matthew 28:18-20; Mark 16:15-18; and Acts 1:8 is a Kingdom Commission related to God's dealing with the nation of Israel.)