

DOCTRINAL STATEMENT

The following statement of faith is annually subscribed to, individually, in writing, by both the board of directors and staff of the Appalachian Bible Fellowship.

SECTION 1. We believe in one Triune God, eternally existing in three persons – Father, Son, and Holy Spirit – co-eternal in being; co-identical in nature; co-equal in power and glory, and having the same attributes and perfections (*Deuteronomy 6:4, II Corinthians 13:14*).

SECTION 2. We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, wholly inerrant in the original writing, infallible and God-breathed, the final authority for faith and life (*II Timothy 3:16, 17; Matthew 5:18; II Peter 1:20; John 16:12, 13*).

SECTION 3. 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 men (*John 1:1, 2, 14; Luke 1:35*). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, substitutionary sacrifice in providing an unlimited atonement for the sins of the whole world; and that our justification is made sure by His literal, physical resurrection from the dead (*Romans 3:24, 25; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5*). 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; Hebrews 9:24; Romans 8:34; I John 2:1-2*).

SECTION 4. We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God, and that man is totally depraved and, of himself, utterly unable to remedy his lost condition (*Genesis 1:26, 27; Ephesians 2:1-3; Romans 3:22, 23; 5:12*). We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the

forgiveness of our sins (*Ephesians 2:8-12; John 1:12; Ephesians 1:7; I Peter 1:18, 19*).

The Christian has two natures, one carnal and one spiritual, which become a source of spiritual conflict (*Rom. 8:1-13; I Cor. 2:15-3:4*). While his position is perfect in Christ, the believer's present condition is no more perfect than his daily experience. He is called upon to live a separated life and can have a spiritually mature experience in which he will evidence the fruits of righteousness through the new nature, the Holy Spirit's control and the assimilation of God's Word (*2 Cor. 7:1; John 17:14, 16; Gal. 5:16-25; Eph. 4:22-32; 5:17-21*).

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (*John 6:37-40; 10:27-30; Romans 8:1, 38, 39; I Corinthians 1:4-8; I Peter 1:5*). We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (*Romans 13:13, 14; Galatians 5:13; Titus 2:11-15*).

SECTION 5. We believe that the Church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age (*Ephesians 1:22, 23; 5:25-27; I Corinthians 12:12, 13; II Corinthians 11:2*). We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (*Acts 14:27; 20:17, 28-32; I Timothy 3:1-13; Titus 1:5-11*).

We believe that the Lord Jesus Christ has left two ordinances to be observed by the local church in commemoration of His person and work. The one is that of baptism (immersion) in the name of the Father, Son, and Holy Spirit. The other is the partaking of the Lord's Supper (*Matthew 28:19, 20; Acts 2:41, 46, 47; Acts 16:33; I Corinthians 11:23-32*).

No person is qualified to have part in either of these two ordinances unless he has been born from above.

SECTION 6. We believe that God gives spiritual enabling gifts for service to all believers (*Romans 12:6-8; I Corinthians 12:4-11; Ephesians 4:11-16*). We believe

that the apostolic age of signs and the gifts of healing and tongues ceased with the ministry of the apostles chosen personally by Christ and with the completion of the written Word of God. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit. The gifts which remain are sufficient for the ministry and the perfecting of the Church today. We believe that God does hear and answer the prayer of faith, according to His will, for the sick and afflicted (*James 5:14, 15*).

SECTION 7. We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (*Mark 16:15; Acts 1:8; II Corinthians 5:19, 20*).

SECTION 8. 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, 13*).

SECTION 9. We believe, according to Scripture, in the pre-millennial return of the Lord Jesus Christ; that this second coming will be a literal, bodily, personal appearance to the earth; that His coming for His Bride, the Church, precedes the Tribulation and constitutes the "Blessed Hope" set before us, for which we should be constantly looking (*Matthew 24:27, 30, 44; John 14:1-3; I Thessalonians 1:10; 4:13-17; Revelation 19:11-19*).

SOME OFFICIAL POSITIONS

CHURCHES

The chief end of Bible education at Appalachian Bible College shall be to assist in the development of flourishing fundamental churches. The ministry of Appalachian Bible College shall be a God-appointed means to the end of encouraging and strengthening local churches to develop in accordance with New Testament principles and Standards.

COOPERATION

Appalachian Bible College shall seek to fellowship and cooperate with Christians and Christian groups as widely as possible, without endangering, compromising, or forfeiting its independent, separated biblical position.

SEPARATION

Aware of growing antagonism to revealed, supernatural Christian truth, Appalachian Bible College stands uncompromisingly for the historic Christian faith, the chief tenets of which are set forth in the Doctrinal Statement. In view of the teaching of Scripture (e.g. *Romans 16:17, I Timothy 6:3-5, II John 9-11, II Corinthians 6:14-18*), the following statement of official positions for Appalachian Bible Fellowship and College Staff is set forth:

Individual Memberships

Members of the Board of Directors and Staff of the College must be associated with churches and religious organizations which are not members of apostate bodies (e.g. National Council of Churches). Membership may not be held in secret societies.

Individual Ministries

Members of the Board of Directors and the Staff of the College are free to accept invitations to minister the Word of God in any church as long as there are no restrictions placed on that ministry, and where there is reason to believe that the congregation may be helped by such a ministry to become more New Testament in character.

A prolonged ministry (e.g. interim pastor) should not be undertaken if there is evidence that the congregation intends to retain its compromised spiritual state or its relations with apostate organizations. Such a ministry by a staff member of the College must receive prior approval of the President, who will periodically review progress.

Organizational Affiliation

Appalachian Bible College, as an organization, does not affiliate with or participate in united community evangelistic efforts.

Individual Participation in Sponsored Ministries

Staff members of Appalachian Bible College shall participate only in such evangelistic efforts or other spiritual ministries as are sponsored entirely by individuals and/or groups holding to the fundamental doctrines of the Christian faith, with such participation preferably coming through their local churches.

Student Church Relationships

Students at Appalachian Bible College are at liberty to choose which fundamental local church they wish to attend. This selection is subject to approval by the Christian Service Director.

Neo-Evangelicalism (or Evangelicalism)

Appalachian Bible College rejects “neo-evangelicalism” (which term was coined by its proponents in 1947) because of its antagonism toward fundamentalism, its lack of clarity regarding inspiration and inerrancy of scripture, its compromise with modern secular scientific thought, and its theological flexibility by which it has expressed a friendly attitude toward Pentecostalism, the charismatic movement, theological liberalism, the cults, and some world religions. It has demonstrated an over-concern for social action and a disregard for both personal and ecclesiastical (e.g. cooperative evangelism) separation. Eschatologically, the movement is indecisive, permitting a wide range

of positions while disparaging dispensational pretribulation-ism. Current proponents of this movement usually identify themselves merely as “evangelicals”.



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AND SOME OFFICIAL POSITIONS

APPALACHIAN BIBLE COLLEGE



... because life is for service.

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