

Lane Family Doctrinal Statement

1. Of The Scriptures:

We believe the Holy Scriptures, the 66 books from Genesis to Revelation, are the very words of Almighty God. We believe every word is true, inspired, and profitable (II Tim. 3:16). The Scriptures were written by chosen servants of God under the guiding power of the Holy Spirit (II Pet. 1:21). We have the very Word of God preserved in the Hebrew Masoretic Text (Old Testament) and the Greek Textus Receptus (New Testament) (Isaiah 40:8; Psalm 12:6-7; Matt. 5:18). The King James Version is translated from the aforementioned texts and we believe it is God's preserved Word for the English speaking people of the world today. We believe this as a matter of conviction and conscience. Other versions and translations are derived from a mixture of manuscripts and are inferior in doctrine and language. We believe that the Bible needs nothing added, subtracted, improved, or changed (Deut. 4:2; Proverbs 30:5-6; Rev. 22:18-19); that the Bible is to be interpreted in a plain, literal way, and that the normal grammatical-historical sense is to be understood, unless the context indicates otherwise. Concerning Spanish translations, we have been presented with two versions of the Reina Valera, and are in the process of studying the scriptures and investigating possible fallacies.

2. Of Limited Atonement: (also known as Calvinism)

We believe that limited atonement is HERESY. Christ's sacrifice is for all people. See salvation section.

3. Of Salvation:

Before the foundation of the World, God the Father foreordained His Son Jesus Christ to be our propitiation. God did **not** foreordain certain sinners to salvation. We believe this to be inconsistent with Scripture and the holy character of God (I Pet. 1:18-21). Jesus Christ is the chosen One and the elect Cornerstone (Isa. 28:16; Romans 9:33; I Pet. 2:4-6). When one places their trust in Jesus Christ as Savior, they become part of the elect, the body of Christ. They become the elect according to the foreknowledge of God (I Pet. 2:1). This foreknowledge does not mean that God chose who would be saved, but rather He knew who would be saved. Salvation occurs the moment the hearer accepts the Word of God as truth by faith and repents of sin (Rom. 10:17; Acts 2:37-38; Ephesians 2:8-9). This is also known as conversion. At the same moment the hearer is accepting the call to salvation, several things are happening simultaneously. The believer is being regenerated or being reborn (John 3:3-8). This is a work of the Holy Spirit (Titus 3:5). The believer is also justified. This means that he is judicially declared righteous by God, because of Jesus Christ (Rom. 8:30; I Cor. 6:11). At this point the believer is also adopted (John 1:12; Gal. 4:4-7). The believer receives the gift of the Holy Spirit (Acts 2:38) who indwells (Rom. 8:9; I John 4:13) as well as seals the new believer until the day of redemption (Eph. 1:13-14). This is known as the Preservation of the Saints.

The believer is also being sanctified. Sanctification consists of three parts, the first of which takes place at the moment of salvation. At this moment the believer is placed in Christ, and remains preserved there (Heb. 10:10; Jude 1:1). This first part is known as positional sanctification. The second part, known as progressive sanctification, is the responsibility of the

believer, under the guiding power of the Holy Spirit, to live a holy life by being conformed to the image of Jesus Christ (John 17:19; I Cor. 2:12-16; I Peter 1:16). The third part of sanctification known as glorification will occur when Jesus calls His saints home to heaven. At that moment, the Bride of Christ will be presented in perfection (Eph. 5:26-27).

4. Of The Doctrine of the Church:

We believe that a Biblical Church is a self-governing congregation of baptized believers who, in one accord, hold God's Holy Scriptures as absolute truth (Phil. 1:27). Christ's Great Commission gives the Church its mission to love the lost to Christ, baptize the saved, and teach God's Word (Matt. 28:19; Acts 2:41-42). According to Scripture, the Church is to keep Christ's ordinances of Baptizing new believers into membership, and The Lord's Supper. Each member is to tithe to support the upkeep and ministries of God's Church as well as the staff (Lev. 27:30-31, Mal. 3:10). The Church is also given the ministry of caring for their widows in need (1 Tim. 3). The roles and qualifications of the leadership of the church, namely the pastor and deacons, are clearly outlined in I Timothy 3. We believe that Christ is the head of the Church, His bride, and that He is present where two or three gather in His name (Eph. 1:22-23, 5:23; Matthew 18:19-20). We believe that actually assembling together as a Church body is commanded by Christ and is profitable for the individual, and profitable for the furtherance of the Gospel. This fellowship should not be replaced with individual home worship, and likewise the gathering of the Church should not replace time spent with the Lord outside of the Church. Rather we are commanded to study the scriptures on our own, and to gather as a body of believers (Acts 17:11, Heb. 10:25, II Tim. 2:15). We also believe that it is scriptural for true churches of like faith to cooperate with each other for the furtherance of the Gospel (Phil. 1:1-5). The Church, under the authority of God's Word and governed by The Holy Spirit, has the authority to make decisions independent of outside churches on all matters (Acts 6:5-6, 1 Cor. 6:1-3).

a. Baptism:

We believe that Christian baptism is the first ordinance given to the church by Jesus Christ (John 1:32-34; Matt. 3:13-17; 28:18-20). This ordinance consists of the immersion in water of a believer, in the name of the Father, of the Son, and of the Holy Ghost. Baptism does not save, but is instead a public testimony of what Christ has already done in the believer's life. Baptism is the next step of obedience in the believer's life, and must take place for church membership.

b. The Lord's Supper:

We believe that the Lord's Supper is the second ordinance given to the church by Jesus Christ (Matt. 26:19-30; Luke 22:13-20). We believe this ordinance should be done by the Body of Christ only after a spiritual self-examination in symbolic remembrance of Christ's sacrifice (I Cor. 11:20-34). The bread does not become the actual flesh of Christ, nor does the juice become the blood of Christ.

5. Of Eschatology:

a. The Rapture:

At any imminent moment, Jesus will descend from heaven with a shout and the sound of a trumpet. The saved deceased will rise first, then living believers will likewise be

caught up in the clouds to meet Jesus Christ in the air. Just as Christ's resurrection was a bodily resurrection, so will this resurrection be. From this moment the Church will forever be with The Lord (1 Thes. 4:14-18; John 14:3; 1 Cor. 15: 51-52). We hold the Pre-Tribulation rapture view. The saved will be raptured, or caught up, before the seven year tribulation begins (1 Thes. 1:10; 5:9, Rev. 3:10). Unlike Israel and the lost, nowhere in Scripture is the Church connected to the events on Earth during the Tribulation. Instead, the Church is seen in Heaven by John in Revelation 4:10-11; 5:8-10, and is only mentioned on Earth again in Revelation 19 at the end of the Tribulation, at the second coming of Christ.

b. Tribulation:

The Tribulation is a 7 year period of judgment that begins, when the antichrist signs a peace treaty with Israel, in which God's just wrath is poured out on unbelievers alive on Earth. The purpose of the tribulation is to "try them that dwell upon the earth" (Rev. 3:10), not to purify the saved. The saved are purified by the blood of Christ and are raptured before the Tribulation period. Some unbelievers alive on Earth will be saved during the Tribulation including 144,000 Jews (Revelation 7:1-8). The Tribulation is referred to as "the time of Jacob's Trouble" (Jer. 30:7) and centers around Israel, though God also judges the lost of all nations.

c. The Second Coming of Christ:

At the end of the Great Tribulation, Jesus Christ returns to Earth accompanied by His Saints (Zech. 14:5). This second coming is distinct from the Rapture during which Christ came to meet His saints in the clouds. At Christ's second coming, He will set His feet on the Mount of Olives and split it in half (Zech. 14:3-4). Christ will then destroy the enemies of Jerusalem at Armageddon, and reign as Prophet, Priest, and King on Earth for a thousand years (Zech. 14:9, Revelation 20:4).

6. Of Ecumenicalism:

We are called to live a life conformed to the image of Jesus Christ and to be a Christ-like example to a watching world (Rom. 12:1-2). Ecclesiastically we are called to refrain from operation or alliances with groups which do not stand unashamedly for the truth revealed in the Word of God (Rom. 16:17-18; II Thes. 3:14-15; II John 9-11). Thus we cannot accept the Ecumenical movement. Since we believe in the authority of the local New Testament church, and the authority of God's Word over that church, we cannot and will not cooperate with any organization or movement that is apostate or places less than primary emphasis on the authority of God's Word (II Tim. 3:1-5).

7. Of The Sign Gifts:

We believe that the sign gifts; speaking in tongues, healing, casting out devils, prophesying, and snake handling, were given as "confirmations" of the Word which the Apostles were preaching (Mark 16:15-20, Acts 5:12; 14:3, I Cor. 2:4-5, II Cor. 12:12). These gifts were given to confirm to the Jews that Jesus was the Messiah. (Hebrews 2:1-4). These gifts are also seen being used when confirming the Word to further the propagation of the Gospel among the Gentiles and therefore the Church. We believe these gifts can clearly be seen beginning and ending in the New Testament once the church was firmly planted. They ended with the death of the Apostles, and

the closing of the canon. We believe that the gifts of Evangelist, Teacher/Preacher are sufficient for the perfecting of the Saints today (Ephesians 4:11-16).

8. Of Perseverance of the Saints and Eternal Security:

We believe that those who put their faith and trust in Jesus Christ receive eternal life (John 3:15-16; Romans 6:23). This eternal life will never be taken away, nor can a person remove himself from the eternal keeping of God (John 10:28-30). This gift of eternal life is kept through the power of God by His Holy Spirit (II Cor. 1:22; Eph. 1:13, 4:30; I Peter 1:3-5) thus making the believer secure for all of eternity.

We believe that it is correct to use the term Preservation of the Saints based on Scripture (Psalm 31:23, 97:10, 145:20; I Thess. 5:23; II Timothy 4:18; Jude 1).

While we are enabled by the Holy Spirit to endure in our faith, we do not use the term Perseverance for two reasons: 1) We believe that the word Perseverance in regards to eternal security is not a sufficient term. There is nothing we can do to keep ourselves saved and secure. This work is done by the Holy Spirit. 2) We do not wish to be associated in any way with those who hold to a reformed position of theology as we believe this position to be inconsistent with God's Word.

9. Of A Literal Heaven and a Literal Hell:

We believe that heaven and hell are real places, one of everlasting joy (John 14:2-3) and the other one of everlasting torment and suffering (Matthew 25:26). Any reference to heaven or hell is to be understood literally, and not allegorically or as a metaphor. We believe that the souls of the redeemed and the condemned are conscious and aware of their state, and as such feel the effects of their environment. We believe that hell was created for Satan and his demons (Matthew 25:41, Jude 6-7). We do not believe that God creates people with the intent of sending some to hell, but that their voluntary rejection of Jesus' sacrifice sends them there. Likewise, accepting Christ allows us entrance into the eternal glory of heaven. We do not hold to any form of annihilationism, but believe according to Scripture that the punishment of hell is for all eternity (Mark 9:43-48, Luke 16:19-26, Rev. 20:11-15).

10. Of The Great Commission:

We believe that before He ascended, Jesus Christ gave His Church a Great Commission (Matthew 28:19-20, Mark 16:15, Acts 1:8) to proclaim the Gospel to all men everywhere because He is not willing that any should perish (II Peter 3:9). We believe there will be a great multitude from every nation, tribe, and tongue who believe on the Lord Jesus Christ.

11. Of The Establishment of Indigenous Churches:

We believe in the establishment and authority of the local New Testament church, and that this church should be self-supporting and governing in accordance with the Word of God and through the power of the Holy Spirit. We believe that called out servants of God, whether they be a local or foreign missionary must baptize, teach, disciple, and organize an indigenous group of believers (Matthew 28:19-20, Mark 16:15, Acts 1:8; 13:2-5, Ephesians 4:11-16).