

Written Doctrines

Radiant Church Fairbanks

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Doctrines of Radiant Church Fairbanks

Radiant Church Fairbanks embraces the following statements concerning the truth. The Bible is our all-sufficient rule for faith and practice. These Written Doctrines are intended simply as a basis of fellowship among us (i.e., that we all speak the same thing; I Corinthians 1:10; Acts 2:42). No claim is made that it contains all biblical truth, only that it covers our need as to these fundamental doctrines. We do not presume to say the phraseology employed in this Statement of Fundamental Truths is inspired or that it is the final work on Bible truth. However, we are persuaded it is proper and consistent with the Holy Scriptures to “set forth in order a declaration of those things which are most surely believed among us” (Luke 1:1).

Article I: Teaching Positions

SECTION A: Doctrine

Angels

We believe God created angels as spirit-beings possessing power and intellect, to worship and serve Him and to minister to believers (Nehemiah 9:6; Psalm 148:2; Hebrews 1:14). Satan is a fallen angel who masquerades as an angel of light. The scope of Satan's power is subject to God's will. By subjecting Adam and Eve to temptation and sin, Satan has extended his rebellion against God, which he continues by deceit, seduction, and destruction. (Isaiah 14:12-17; Ezekiel 28:12-15) While Satan and his demons are powerful, they are subject to Christ's authority and judgment. Satan and his demons have been defeated for eternity by Jesus Christ through His death on the cross and victorious resurrection, sealing their everlasting damnation. At the time of final judgment, they will be consigned to eternal separation from God in the Lake of Fire. (Matthew 25:41; Revelation 20:10)

Assurance of Salvation

Assurance means that you, a believer in Jesus Christ, have confidence that you are in the family of God and therefore have eternal life. Assurance looks at our eternal salvation from man's viewpoint. The central passage is 1 John 5:13. Each clear verse about eternal salvation, such as John 3:16, stresses the basis for assurance because God keeps His Word.

Baptism

We believe the New Testament teaches at least three baptisms. First, there is the baptism whereby the repentant sinner, upon trusting Jesus Christ as his Savior, is baptized by the Holy Spirit into the Body of Christ (I Corinthians 12:13). Secondly, there is water baptism by immersion for believers only. This we believe to be an ordinance of the church, whereby the believer experiences the reality of co-crucifixion and co-resurrection with the Lord Jesus Christ (Matthew 28:19-20; Romans 6:3-6).

Carnality

Carnality comes from the word for flesh, *sarkikos*, and by extension often refers to man living apart from God's power and Word, whether a believer or unbeliever. When one lives by his own power, he is living by his human fallen nature, which works through the flesh or body. The believer who lives by his human nature instead of by the Holy Spirit is said to be carnal. The central passage is 1 Corinthians 3:1-3 where believers are living like unbelievers and are called carnal. Galatians 5:16-21 states the conflict between the flesh and the Holy Spirit, and gives some works of the flesh that are sins. Carnality is opposite to spirituality. Confession of sin to God restores the believer to walking in the light, to fellowship (1 John 1), and to walking by the Holy Spirit (Galatians 5).

Creation

1. Of the World: God spoke into existence the world and all things that it contains, for His own pleasure, and the enjoyment of His creatures (Revelation 4:11; I Timothy 6:17).
2. Of Man: God created man in His image according to Genesis 1:26 as a triune being consisting of spirit, soul (which is made of the mind, will, and emotions), and a body.

The Church

We believe that all who are united by the new birth to Jesus Christ are covenant partners of the Church, the Body of Christ. We also believe that the local congregation is an expression of the Church and is divinely instituted and is the chosen instrument of God for the furtherance of God's work here on Earth. While working with and appreciating the work of para-church groups, we believe that the local church is God's chosen vehicle for world evangelization and the nurture of Christians. We further believe in the spiritual unity of all believers and in working together with others who believe in salvation through the shed blood of Jesus Christ for the causes of evangelism, missions, and benevolence (Matthew 16:16-18; John 17:21; Ephesians 1:20-23; 4:3-10; Colossians 3:14-15). The church is the Body of Christ. As such, the Bible reveals that we are covenant partners one of another and the basis of our fellowship is in Christ in the power of the Spirit (Ephesians 1:22; 2:19-22; Hebrews 12:23).

Death

As a result of original sin, all mankind is subject to the death of the body. The soul does not die with the body, but immediately after death enters into a conscious state of either relational separation from the fullness of God in hell or relational togetherness with the fullness of God in heaven (1 Thessalonians 5:13-18; Luke 16:19-31).

Eternal Security

Eternal security means that when a person believes in Jesus Christ as Savior, he can never lose his eternal life. The Bible clearly teaches that once we believe in Jesus Christ as Savior, our eternal destiny is fixed and secure. Security looks at our eternal salvation from God's viewpoint (Ephesians 1:13-14; John 10:27-30).

Evangelism

Evangelism, the communication of the gospel message, includes a warning, an explanation, and a call. Evangelism includes warning people about sin and the consequences of sin (John 16:8; Acts 24:25; Revelation 20:11-15). It includes an explanation of God's remedy for sin—the gospel (Acts 8:29-35; Romans 3:21-26; 2 Corinthians 5:21), and it includes the clear call to repent (to turn from sin and to turn toward God) and believe the gospel, by faith (Mark 1:15; Luke 13:1-5; Acts 17:29-31; Romans 1:17; Romans 10:9-13).

Fellowship with God

Fellowship with God emphasizes our relationship with God the Father and the Son. Sin breaks fellowship; confession of sin restores the fellowship. When in fellowship with God, believers' partner with God in

service and enjoy a close relationship. The central passages are 1 John 1 and John 13. Since one is no longer walking in darkness (sin), the Holy Spirit also leads and controls the believer as Galatians 5 teaches. John 15:1-9 uses the term “abide” which also refers to fellowship with Jesus Christ.

Responsibility of the Believer

We believe that it is essential that each believer lay a foundation of Biblical truth and experience upon which he/she builds his/her life. We believe each Christian is called and chosen in God to be a priest unto God to offer up the sacrifice of praise (the fruit of the lips), to give of their time, strength, and material possessions to the service of the Lord. All believers have been purchased with the blood of Jesus Christ and are no longer their own, but belong to the Father to be used for His glory; and as possessions of the Lord, must give themselves to serving Him, finding their place in the church, His body, and making themselves available by being present when the church comes together, that they might be able to minister their gifts and talents for the building up of the Body of Christ (John 15:16; Ephesians 1:4-5; I Corinthians 6:20; 12:18; Hebrews 13:15; I Peter 2:5,9). We believe that the whole purpose of man is to glorify God and to enjoy Him forever. Therefore, we believe in the act of praising and worshipping God with one’s total being as set forth in the Holy Scriptures. We also believe that praising God is a form of spiritual warfare (Psalms 149; 150; Mark 12:29-31; Ephesians 5:18-21).

Resurrection for the Believer

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and the blessed hope of the church (I Thessalonians 4:16-17; Romans 8:23; Titus 2:13; I Corinthians 15:51).

Salvation of Man

Man’s only hope of redemption is through the shed blood of Jesus Christ, the only Son of God. Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life. The inward evidence of salvation is direct witness of the Spirit and the outward evidence to all men of a life of righteousness and true holiness (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7; Romans 8:16; Ephesians 4:24; Titus 2:12). Salvation is an inclusive word, which gathers into itself all the redemptive acts and processes, i.e., justification, redemption, deliverance, imputation, sanctification, glorification, etc. The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing, and soundness. Salvation is by grace through faith, is a free gift, and wholly without human works (Romans 3:27-28, 4:1-8, 6:23, Ephesians 2:8). Salvation is in these three tenses:

1. Condition of Salvation - The grace of God, which brings salvation, has appeared to all men, through the preaching of repentance toward God and faith toward the Lord Jesus Christ; man is saved by the washing of regeneration and renewing of the Holy Spirit, and, being justified by grace through faith, he becomes an heir of God according to the hope of eternal life (Romans 10:13-15; Luke 24:47; Titus 2:11; 3:5-7; Ephesians 2:8-9).
2. Evidences of Salvation - The inward evidence to the believer, of his salvation, is the direct witness of the Spirit (Romans 8:16, Ephesians 1:13). The outward evidence to all men is a life of unconditional love, righteousness, and true holiness, demonstrated by the fruit of the Spirit (John 13:35; Galatians 5:22-23; Ephesians 4:24).
3. Final Result of Salvation - The spirit of the believer who dies in Christ immediately goes to be with the Lord (Ecclesiastes 12:7; Luke 23:42-43; II Corinthians 5:8).

Sanctification

Sanctification is the process by which, according to the will of God, we become partakers of His holiness; that it is begun at regeneration; and that it is carried on in the hearts of believers by the presence and

power of the Holy Spirit in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer (I Thessalonians 4:3; I John 2:29; Romans 8:5; Philippians 2:12-13). Sanctification is an act of separation from that which is evil, and a dedication unto God (Romans 12:1-2; I Thessalonians 5:23; Hebrews 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord" (Hebrews 12:14). By the power of the Holy Ghost we are able to obey the command: "Be Holy, for I am Holy" (I Peter 1:15, 16). Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6: 1-11, 13; 8: 1-2, 13; Galatians 2:20; Philippians 12:12-13; I Peter 15).

SECTION B: Christian Living

Abortion

We believe that human life begins at conception and that the unborn child in a mother's womb is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject teachings that the abortions of pregnancies is an acceptable and godly practice. (Deuteronomy 18:9; Ecclesiastes 5:18; Psalms 139:13; Jeremiah 1:5; Exodus 21:22; Hebrews 13:8)

Alcohol

The Scriptures speak often of the destructive power of alcohol. Noah's drunkenness brought shame to his family (Gen. 9:20-27). Lot's drunkenness resulted in an incestuous relationship with his two daughters (Gen. 19:30-38). An inebriated Xerxes sought to humiliate Queen Vashti publicly (Est. 1:9-22). The consumption of alcohol in excess impairs judgment, inflames passions, and invites violence (Lev. 10:8-11; Prov. 20:1, 23:29-35, 31:4,5).

Anointing Oil is Administered for Healing

The anointing oil may be administered for both physical and spiritual restoration with the laying on of hands when required (Mark 16:18; James 5:14). If sins have been committed against Christ or His Body, they are to be confessed.

Baptism - Ordinance

Baptism by immersion shall be observed as commanded in the Scriptures by all who have repented of their sins and have believed on the Lord Jesus Christ to the saving of their souls. (Matthew 28:19; Acts 2:38; Romans 6:3-5; Colossians 2:12). Those who have become partakers of Christ by faith in His shed blood are commanded to be water baptized (by immersion) into Christ. In this act of faith, we participate in Christ's burial and resurrection (I Peter 3:18-22; I John 5:8).

Christian Service

Christian service is serving God and believers through the power of the Holy Spirit, mainly in the area of one's spiritual gift(s), through godly love, when abiding in Christ, and to God's glory. This is the application and expression of the Christian life (John 15:1-5; 1 Peter 4:10-11; 1 Corinthians 12:4-7; 1 Corinthians 10:31).

Communion

Communion, consisting of the elements, bread and the fruit of the vine, is the symbol expressing our sharing the divine nature of our Lord Jesus Christ, a memorial of His suffering and death, and a prophecy of His second coming. It is enjoined on all believers 'until He comes' (John 6:48, 51, 53-57; Luke 22:19-20; I Corinthians 2:11-12).

Dedication of Children

The dedication of children is the presentation of a child to God, and therefore establishes a covenant between God and parents and the church members.

Deliverance

The need for deliverance is manifested by an inability to be free from bondage: e.g. mental (emotional), physical, or spiritual normally associated with demon activity. It is God's desire to bring deliverance to His people (Job 5:19; Psalms 91:3; II Timothy 4:18; Hebrews 2:15; II Peter 2:9). We have been granted the authority in the name of Jesus to bring deliverance to others (Mark 16:17; John 14:12; I Corinthians 12:8-11). We must understand that our warfare is with the forces of evil (Ephesians 6:12), our weapon is the Word of God, our authority and power are from Jesus Himself (Mark 16:17; Acts 1:8) and that the battlefield is in the spiritual realms (Ephesians 6: 10-18; II Corinthians 10:3-5; Romans 8:9; Galatians 5:22-23).

Fasting

Believers are encouraged to fast as long as our motive and attitude is right before God: humility, recognition and expression of our dependence and need for God in our lives, intercessory prayer for others and ourselves, and focusing ourselves on God's will and our ministry for Him.

- To show genuine humility, repentance, confession of sin, and need of the Lord (1 Samuel 7:6; Jeremiah 36:9; Ezra 10:6; Nehemiah 9:1-2; Joel 2:12; Daniel 9:2-20; 10:2-3).
- To pray for others, especially those ill (Psalm 35:13; 2 Samuel 12:15-23).
- To pray for guidance and safety (Esther 4:3, 16; Ezra 8:21-31).
- To express sorrow (Judges 20:26; 1 Samuel 31:13; 2 Samuel 1:12; 3:35).
- To concentrate on service for the Lord (Acts 13:1-4; 14:23).

Marriage

We believe that Christian marriage is a sacred institution ordained of God for the benefit of mankind and the propagation of the race. It is the spiritual and physical union of one biological man and one biological woman; this is the only legitimate sexual relationship and, according to the scriptural ideal, is to be broken only by death. Accordingly, this Church, its Pastors, staff and members, will not recognize any other union as a legitimate marriage; our Church and staff shall not perform or participate in any same sex marriage or unions or ceremonies of any kind; and Church facilities and property shall not be used for such purposes. (Gen 1:26-27, Gen 2:18-25, 1 Cor 6:18; 7:2-5; Heb 13:4)

Scientific Accuracies and the Bible

Science is a branch of discovery that categorizes, discovers, and utilizes the knowledge woven into the fabric of the universe by a Sovereign, All Powerful, and Omniscient, Creator. Science is not the end of all things, but merely one of the means by which man may glorify God. This is because God is the creator of all that is. He has hidden the treasures of his glorious glory in the very universe in which we exist. The power in the atom, momentum, energy, mass, time, etc. are all creations of God and, therefore, under his authority. The more the Christian learns of these things, the more he can glorify God. Science must be subservient to Him, not the other way around. Science is not God's replacement. This is not to say that the Bible is vindicated by science; rather, it is science that is vindicated by the Bible (Genesis 7:11, 15:5, 8:22, 28; Isaiah 40:22; Job 26:7-8; 2 Samuel 22:16; Psalm 8:1,3,6,8, 102:25-26; Ecclesiastes 1:6-7).

Outward Appearance:

The obedience of a child of God is not measured by what clothing we wear but by our walk in the Spirit. A believer is to dress modestly with the Christian simplicity that becomes holiness, not to indulge of pride in

dress or behavior (Proverbs 29:23; 1 Timothy 2:8-10; James 4:6; 1 Peter 3:3-4; 1 John 2:15-17; Galatians 5:16).

Tithing and Offerings

Both the Old and New Testament Scriptures teach tithing as God's financial plan for the support of His work. These are to be practiced continually by all believers and are outward expressions of the unity of the church, the Body of Christ, as it joins together in support of the work of the Lord (Malachi 3:8-10; I Corinthians 16:2; Genesis 28:22; Matthew 23:23; Deuteronomy 26; 14:28-29; 15:7-11; Numbers 18:8-11; Ezekiel 44; Proverbs 14:21; 29:7; Luke 11:41; 12:33; 2 Corinthians 8-9).