

Constitution
(February 1, 2018)
FREEDOM CHURCH
3083 Trails End
Aubrey, TX 76227

Having submitted ourselves to Jesus Christ as our Lord and Savior, we bind ourselves together as a community of faith under one Lord, one faith, and one baptism (Eph. 4:3-5). Together we affirm the following statements of doctrine:

Article 1 – Name and Purpose

Section 1. Name.

The name of this corporation shall be Freedom Church of Denton, Texas.

Section 2. Purpose.

The purpose of this church is to glorify God (1 Cor. 10:31) through the edification and equipping of the saints (Eph. 4:12) and the propagation of the gospel of Jesus Christ to the unsaved (Acts 1:8).

Article 2 – The Foundations of Faith and Doctrine

Section 1. The Unknowability of God.

God, by definition, is unknowable to His creation, *apart from His aid*. What can be known about God must be revealed. Nothing can be known about God that He has not revealed. God has revealed Himself (Deut. 29:29; 1 Cor. 2:10).

Section 2. General Revelation.

God has revealed Himself “generally” through the created order to all peoples, in all places, in all times. His divine nature has been clearly understood through what has been made, so that men are universally accountable for their own actions, thoughts, and attitudes, with the law of God written on their hearts and their consciences bearing witness (Ps. 19:1-6; Rom. 1:18-23, 2:15).

Section 3. Special Revelation.

Section 3.1. In Many Times and In Many Ways.

God has revealed Himself “specially” (i.e., as it relates to His plan of redemption and His promises and program for mankind, the church, and Israel) in times prior to the

New Covenant, through the prophets, in manifold times and ways (Heb. 1:1).

Section 3.2. In His Son.

In the New Covenant He has spoken to us primarily through His Son (the Logos), Jesus Christ, that has “explained” the heart, character, and mission of the Father through His own life, death, burial, and resurrection from the dead (Heb. 1:1-3). This doesn’t preclude the reality of God using other means to “speak,” i.e. through officers of the church, circumstances, spiritual gifts, or other natural and supernatural means (Matt. 10:19-20; 1 Cor. 2:13; Acts 13:2; 1 Cor. 12:7-11; John 16:13).

Section 3.3. Through His Scriptures.

The Scriptures compose the 66 books of the Old and New Testaments and are inspired (God-breathed) by God (2 Tim. 3:16-17), forming the rule of faith and practice of Freedom Church. God inspired the human authors (2 Pet. 1:21) in their original autographs through their own languages, personalities, and writing styles. Inspiration extends to every word (Matt. 5:18) of the original autographs according to the intended meaning of the ultimate author, the Holy Spirit. They are to be interpreted spiritually (with the aid of the Holy Spirit) with the understanding that they derive their life, meaning, and purpose from their source and object Jesus Christ (1 Cor. 2:10-16; Luke 24:44-48).

Section 3.4. Through His Holy Spirit

The Holy Spirit speaks to His children in the sense that He illumines the Word of God to the understanding as well as through the special endowments and graces given to the church for the edification of the saints (John 16:13; Eph. 1:17-18; 1 John 2:27).

Article 3 – Foundational Doctrine

Section 1. God Proper.

God exists eternally in three persons: the Father, the Son, and the Holy Spirit. They are distinct in person, yet of the same substance, one God. This is a divine mystery. The Son proceeds (not in chronology, but in the communication of essence) from the Father and the Holy Spirit proceeds from the Son. They are coequal and coeternal, living in perfect submission and in perfect love. They typify the ultimate expression of diversity amidst unity and mutual subordination (Gen. 1:1; John 10:30; John 4:24, Deut. 6:4; Matt. 28:19; 2 Cor. 13:14).

Section 2. Man.

Section 2.1. Original.

Man was originally created in the image and likeness of God. He retains that image, although it has been marred by the fall (Gen. 1:27).

Section 2.2. Fallen.

In Adam, all mankind fell into sin with the result that all men are sinners. They have become depraved, which means that corruption has touched every aspect of their nature (Rom. 2:2-5, 3:23, 5:12; Eph. 2:1).

Section 2.3. Male and Female.

God created them male and female, in that order. Woman was created to be his help meet, from his side, his equal, yet subordinate. Equal in worth and value, yet distinct in form and function. His counterpart. Together they were given the command to be fruitful and to multiply and to subdue the earth (Gen. 1-2).

Section 2.4. Marriage and Human Sexuality.

We believe that all matters of faith and conduct must be evaluated on the basis of Holy Scripture, which is our infallible guide (2 Tim. 3:16-17). Since the Holy Bible does speak to the nature of human beings and their sexuality it is imperative that we correctly understand and articulate what the Bible teaches on these matters.

We are committed to the home and family as set forth in the Scriptures. We believe God has ordained and created marriage to exist between one man and one woman, with absolute marital fidelity. The Bible sets forth specific home and family values, which include the distinct roles of husbands and wives, fathers and mothers, and children. It is our conviction that we uphold the dignity of each individual as we embrace the unchanging and longstanding principles of Scriptural truth.

Based on Scripture we believe:

Section 2.4.1. Marriage.

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and the wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loves the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the leadership of Christ. She, being in the image of God, as is her husband and thus equal to him, has the God-given responsibility to respect her husband and serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents. Gen. 1:26-28; 2:15-25; 3:1-20, Exo. 20:12, Deut. 6:4-9, Jos. 24:15, 1 Sam. 1:26-28, Ps. 13-16; 51:5; 78:1-8; 127; 128, 139, Prov. 1:8; 15-20; 6; 20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15,17; 31:10-31, Eccles. 4:9-12; 9:9, Mal. 2:14-16, Matt. 5:31-32; 18:2-5; 19:3-9, Mark 10:6-12, Rom. 1:18-32, 1 Cor. 7:1-16, Eph. 5:21-33; 6:1-4, Col. 3:18-21, 1 Tim. 5:8, 14, 2 Tim. 1:3-5, Tit 2:3-5, Heb. 13:4, 1 Pet. 3:1-7

Resolution on Biblical Sexuality

"WHEREAS, From the beginning, the Bible establishes the basis for sexuality by declaring that human beings are created in God's image as "male and female" and that "a man leaves his father and mother and bonds with his wife, and they become one flesh"; and

WHEREAS, Jesus answered questions about marriage by reaffirming this male/female and "one flesh" creation pattern for sexuality; and

RESOLVED, That Freedom Church supports the biblical definition of marriage as the exclusive union of a man and a woman.

Section 2.4.2. Sexual Immorality

In the Spirit of Christ, Christians should oppose all forms of sexual immorality, including adultery, homosexuality, and pornography. Marriage is the uniting of one man and one woman in covenant for a lifetime the channel of expression according to biblical standards. Exo. 20:3-17, Lev. 6:2-5, Deut. 10:12; 27:17, Ps. 101:5, Mic. 6:8, Zech. 8:16, Matt. 5:13-16; 43-48; 22:36-40; 25:35, Mark. 1:29 - 34; 2:3; 10:21, Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; 1

Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philem.; Jas. 1:27; 2:8

Resolution on Biblical Sexuality

WHEREAS, Any sexual behavior outside of this husband/wife marriage relationship is sinful, including premarital sex, adultery, bestiality, and pornography (Heb. 13:4, Gal. 5:19, 1 Cor. 6:9-11, Lev. 18:23).

WHEREAS, Homosexual behavior is specifically prohibited and condemned in both the Old and New Testaments (Gen. 19:1-27, Lev. 18:22, Rom. 1:18-25, 1 Cor. 6:9-11).

RESOLVED, That we encourage all Christians to be “salt and light” on these issues by exemplifying sexual purity in our lifestyle, speaking prophetically to the culture, and acting redemptively towards individuals”

RESOLVED, We affirm God’s plan for marriage and sexual intimacy – one man, and one woman, for life. Homosexuality is not a “valid alternative lifestyle.” The Bible condemns it as a sin. It is not, however, an unforgiveable sin. The same redemption available to all sinners is available to homosexuals. They too, may become new creations in Christ.” Lev. 18:7-23; Lev. 20:10-21; Deut. 5:18; Matt. 15:19; Matt. 5:27-28; Rom. 1:26-27; 1 Cor. 6:9-13; 1 Thess. 4:3; Heb. 13:4; Gal. 5:19; Eph. 4:17-19; Col. 3:5

Section 2.4.3. Sexual Identity

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God’s creation.

Resolution on Biblical Sexuality

WHEREAS, God’s design as the creation of two distinct and complementary sexes, male and female (Gen. 1:27; Matt. 19:4; Mark 10:6) which designate the fundamental distinction that God has embedded in the very biology of the human race; and

WHEREAS, The separation of one’s gender identity from the physical reality of biological birth sex poses the harmful effect of endangering an understanding of sexuality and parenthood that is fluid; and

RESOLVED, We affirm God’s good design that gender identity is determined by biological sex and not by one’s self-perception – a perception which is often

influenced by fallen human nature in ways contrary to God's design (Eph. 4:17-18); and be it further;

RESOLVED, That we oppose efforts to alter one's bodily identity (e.g., cross-sex hormone therapy, gender reassignment surgery) to refashion it to conform with one's perceived gender identity" Gen. 2:24; Matt. 19: 4-6; Mark 10:5-9; Rom. 1:26-27; 1 Cor. 6:9-11; Eph. 5:25-27; Rev. 19:7-9; Rev. 21:2

Section 2.4.4. Sexual Redemption

Freedom Church believes that all have sinned and fall short of the glory of God and should seek redemption through confession, repentance, baptism, and faith in Jesus Christ. We also believe we must welcome and treat with respect, compassion and sensitivity all who experience same-sex attractions or confess sexually immoral acts but are committed to resisting sexual temptations, refraining from sexual immorality, and conforming their behavior to biblical standards of faith. Matt. 11:28-30; Rom. 3:23; Eph. 2:1-10; 1 Cor. 10:13; Heb. 2:17-18; Heb. 4:14-16; 1 Tim. 5:1-2

Section 3. God the Son.

The eternal Son of God became incarnate in the Lord Jesus Christ, being born of the virgin Mary, and is true God and true man. He died physically on the cross, was bodily resurrected three days later, and thereafter bodily ascended to heaven. (John 1:1, 14, 18; 5:18; Heb. 1:1-9; 5:8, 1 John 5:20; 1 Tim. 2:5; 1 Cor. 15:1-5)

Section 4. God the Holy Spirit.

The Holy Spirit is the third person of the Godhead. He is the Spirit of God, the Spirit of Christ, the Spirit of Truth, and the Spirit of Holiness. He regenerates, indwells, baptizes, seals, and empowers believers that are in Christ Jesus. He illumines the Word of God, encourages and comforts the saints, and convinces and convicts of sin and righteousness. In these last days, He has been poured out on all flesh, empowering His sons and His daughters to bear witness of Jesus Christ and the gospel. He is the source of true spirituality, true spiritual fruit, and all the spiritual gifts that have been appointed for the church (Matt. 28:19, 3:16; Rom. 8:9; John 16:13; Rom. 1:4; Tit. 3:5-6; 1 Cor. 3:16, 12:13; Eph. 1:13; John 14:16-17; John 16:8; Acts 2:17; Gal. 5:22; Rom. 12:4).

Section 5. Salvation.

Salvation is received by grace through faith alone in Christ. The only means to salvation is belief

in Christ's substitutionary death and resurrection, which satisfied the wrath of God against the sin of the individual. There is an eternal state of punishment for the unsaved and an eternal state of blessing for the saved. (Acts 4:12; 13:38-39; 16:31; 1 Cor. 15:1-4; Rom. 4:4-5; 8:28-29; 5:1; John 3:16; Eph. 2:8-9)

Article 4 – Structural Doctrine

Section 1. The Scope of Salvation.

Section 1.1. Condemnation.

All have sinned and fall short of the glory of God. No one is righteous, not even one (Rom. 3:23).

Section 1.2. The Universal Call.

God isn't willing that any should perish. He so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish but have eternal life (2 Pet. 3:9; John 3:16-17).

Section 1.3. Election.

Many are called, but few are chosen. While the call extends generally to all, even less will respond according to an honest, spiritual, and salvific inward principle (Matt. 22:14).

Section 1.4. Justification.

Man is declared righteous when he exercises faith in the substitutionary work of Jesus Christ. He is transferred from the kingdom of darkness into the kingdom of God's dear Son, through no virtue of his own, but only through the virtue of Christ's shed blood (Rom. 3:21-5:21).

Section 1.5. Sanctification.

Every believer is promised positional, progressive, and ultimate sanctification. Sanctification is the work of the Holy Spirit that makes one holy (Heb. 10:10, 14; John 6:44; Rom. 5:6-9, 9:10-29; Eph. 1:4-8; Phil. 3:4-9; Col. 1:13-14; Tit. 3:5; James 1:18; 1 Pet. 1:18-21).

Section 1.6. Glorification.

Every believer is promised glorification. Glorification is the work of the Holy Spirit that perfects the believer and is primarily a future event that is to be revealed and hoped for

and that finds its consummation in the return of Christ and the eschatological judgment and resurrection. It extends not only to the believer's moral perfection but also to the redemption of the physical aspect of his nature in the reception of a glorified body (Rom. 8:17, 30; Col. 1:27; 1 Pet. 5:1; Rom. 9:23; Rom. 8:23; 1 Cor. 15:33-34).

Section 1.7. Assurance.

All who are born of the Spirit through faith in Christ can have assurance of salvation and are eternally secure in Christ (Rom. 5:1; 1 John 5:13; John 10:27-29; 2 Tim. 1:12; Eph. 4:30; John 6:37).

Section 2. The Church.

The church is the corporate body of Christ that is composed of all truly regenerate believers. It is universal as well as particular and local. It can find its simplest expression in the company of two or three gathered in the name of Jesus Christ. It also finds its more normative and ecclesiastical expression in the local assembly that is the primary vehicle that God has prescribed for His praise, worship and exaltation, the edification and equipping of the saints, and the propagation of the gospel of Jesus Christ to all nations. The local assembly is characterized by minimal organization, godly governance, ordinances and functions, offices, gifts, and marks of health. It is more of an organism than it is an organization, that receives its direction, power, purpose, and principle from its head, Jesus Christ (Eph. 1:22-23; 5:24-30; 1 Cor. 12:4-13, 27; Matt. 18:20; Eph. 4:12; Matt. 28:18-20; Acts 1:8; Matt. 16:18; Acts 6).

Section 3. The Spiritual Gifts.

The spiritual gifts or, *charisma*, are divinely conferred gifts or powers bestowed by the Holy Spirit. They are appointed for the church for the purpose of edifying and building up the body of Christ, and they serve as signs for believers and unbelievers alike. They will find their cessation when the perfect has come, which is none other than the Second Coming of Christ. The gifts are good, are to be desired earnestly, and stewarded humbly, to the praise, honor, and glory of Jesus Christ and for the edification of the saints. They are properly gifts of the Holy Spirit and not of men. They are not to be prohibited nor quenched. They are not to be abused or misused for one's own glory. They consist of "ordinary" and "extraordinary" manifestations. Gifts of the Holy Spirit will always serve to glorify the person and name of Jesus and not any individual because the Spirit exists to glorify the Son in the same way that the Son exists to glorify the Father (1 Cor. 12:4, 7, 8-12, 28; 14:1, 39; 1 Thess. 5:19; John 16:14; Eph. 4:12).

Section 4. The Christian Life.

Believers are called to live a holy life of service and consecration to God. They are accountable to the local church and to the propagation of the faith. They are called to live as sojourners in this world prepared for the imminent return of their Lord and Savior, Jesus Christ. They have

been entrusted with the sacred responsibility and privilege of making disciples of all nations (1 Pet. 1:15-16; Acts 1:8; Matt. 28:18-20; 1 Cor. 3:12-17; John 14:1-3).

Section 5. The Ordinances.

The Word of God sets forth two ordinances for the church. They are the Lord's Supper and Water Baptism. The Lord's Supper is to be celebrated routinely in remembrance of the finished work of Christ Jesus and in expectancy of His imminent return. Water Baptism is the initiatory rite into the Christian faith much in the same way that circumcision was in the Old Testament. It should be the first evidence and first act of obedience of a truly repentant heart that has expressed saving faith in Christ Jesus. The water itself is not what saves, but the appeal that is made to a clean conscience (Matt. 28:18-20; Mark 16:15-16; Acts 8:12, 36-38, 9:18, 10:47; 1 Cor. 11:23-26; 1 Pet. 3:21).

Section 6. The Angels.

Angels were originally created holy, but now, because of Satan's rebellion, there is also an unholy angelic kingdom (Col. 1:16; Job 38:6-7; Ps. 148:2-5; Jude 6; Matt. 25:41; Eph. 6:11-12; 1 Tim. 5:21; Rev. 12:9).

Section 7. The Last Things.

The blessed hope of the church is the imminent return of Jesus Christ. He will return as a thief in the night, not as a Lamb, but as a Lion. He will judge the living and the dead, separating the wheat from the chaff, the wicked and the righteous. The unbelieving will experience the second death being thrown into the lake of fire that was created for Satan and his angels. He will destroy this present world order and establish a new heaven and a new earth where the elect will reign with Him for eternity (Tit. 2:13; 1 Thess. 5:2; 2 Tim. 4:1; Matt. 3:12; Rev. 20:12-15; Rev. 21-22).