



GRACE ATLANTA BIBLE CHURCH

**MEMBERSHIP APPLICATION**

Please read the GABC doctrinal statement (attached) in its entirety, then complete this application, sign, and return to the Membership Chairman or a deacon. After you have been accepted as a member, you will receive a membership letter and a copy of the church constitution in the mail. (Please print legibly.)

Mr/Mrs/Miss/ \_\_\_\_\_  
Military Rank/Dr. (First) (Middle) (Last)

Is spouse applying for membership? Yes \_\_\_\_\_ No \_\_\_\_\_

Spouse \_\_\_\_\_ Is spouse currently a member? Yes \_\_\_ No \_\_\_

If yes, how is name listed? \_\_\_\_\_

**DIRECTORY INFORMATION – PLACE A CHECK IN THE BOX NEXT TO ITEMS YOU WANT OMITTED.**

Address:(Street/City/State/Zip) \_\_\_\_\_

Phone: Residence: (\_\_\_\_) \_\_\_\_\_ Business: (\_\_\_\_) \_\_\_\_\_

Cell: (\_\_\_\_) \_\_\_\_\_ Cell: (\_\_\_\_) \_\_\_\_\_

E-mail: \_\_\_\_\_

Child's Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Child's Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Child's Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Do you wish to have your previous church notified? Yes \_\_\_\_\_ No \_\_\_\_\_

Church Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

2249 DULUTH HWY 120, DULUTH GA 30097

PHONE: 770-359-0040 • WEB: [www.graceatlantabiblechurch.org](http://www.graceatlantabiblechurch.org)

MEMBERSHIP APPLICATION (cont'd)

Each person applying for membership must answer the following questions, and sign his/her name.

1. Do you believe that you are saved and going to heaven based on faith alone in Christ alone? **YES**\_\_\_**NO**\_\_\_
  
2. Do you recognize the office of pastor as God's appointed authority for the local church? **YES**\_\_\_**NO**\_\_\_
  
3. How long have you been associated with this ministry? \_\_\_**YRS** \_\_\_**MONTHS**
  
4. Have you read and do you agree with the church doctrinal statement?  
**YES**\_\_\_**NO**\_\_\_
  
5. I affirm that I am not actively involved in the habitual behaviors as listed in I Cor. 6:9-10, and that I am actively pursuing my relationship with God in fellowship with the Lord Jesus Christ. **YES**\_\_\_**NO**\_\_\_

I am applying for: (Please check one)

- Active Membership
- Associate Membership\*

\*Associate members fall into one or more of the following three categories: (1) under twenty-one (21) years of age, (2) reside outside the state of Georgia, (3) are unable or choose not to attend in a face-to-face capacity. Associate members are ineligible to vote or hold office.

Signature:\_\_\_\_\_ Date:\_\_\_\_\_

Signature:\_\_\_\_\_ Date:\_\_\_\_\_

*For office use only:*

*Date Received:* \_\_\_\_\_

Membership Chairman: _____	Date: _____
Action of Deacons: Approved _____ Disapproved _____	Date: _____
Notification: Membership List: _____	Public Announcement: _____

## Statement of Doctrine

The following basic doctrines contained in the Holy Scriptures are adopted.

### 1. The Scriptures

We believe that the Bible in its entirety is inspired and “God-breathed”, i.e. verbal-plenary inspiration. We believe that the Bible is the authoritative Word of God “profitable for doctrine, reproof, correction, and instruction in righteousness” and is the final authority concerning morality and the conduct of mankind. We believe that the Bible in the original manuscripts is inerrant (2 Tim. 3:16; 2 Pet. 1:20, 21).

### 2. The Godhead

We believe that God exists in three Persons: Father, Son, and Holy Spirit (2 Cor. 13:14). We believe that the Father, Son, and Holy Spirit are one God, coequal and coeternal, sharing the exact same attributes, power, glory, and are of the same essence (Deut. 6:4; Jn. 1:1,14; Acts 5:3,4). We believe that God exercises sovereign rule over all creation as part of and consistent with the characteristics of Deity (1 Chron 29:11, 12; Ps 24:1; Dan 4:35).

### 3. The Person and Work of Christ

We believe that the eternal Son of God became fully man when He was born of the virgin Mary yet never ceased to be fully God; that He became man to fulfill prophecy, reveal God, and redeem the human race; that He was born in, remained in, and arrived at the Cross in a state of impeccability having never sinned (Lk. 1:30-35; Jn. 1:18, 29; Heb. 4:15). We believe that His spiritual death on the Cross was substitutionary and accomplished redemption for man; that He rose from the dead in the same body and that He is now at the right Hand of God the Father; that His resurrection and acceptance in the presence of the Father is the assurance of His redeeming work (Jn. 1:29; 20:24-29; Rom. 3:24, 25; 4:24, 25; 1 Pt. 1:18-22; Heb. 1:3). We believe that He is currently the Head of the church which is His body and that He intercedes for those who are saved functioning as their High Priest and Advocate (Eph. 1:22-23; Heb. 7:25; 9:24-26; 1 Jn. 2:1).

### 4. The Holy Spirit

We believe that the Holy Spirit is the third Person of the Godhead who began an unprecedented ministry during this age upon His advent on the day of Pentecost; that this special ministry encompasses convicting the world of sin, righteousness, and judgment; restraining evil to some degree; baptizing all believers into the Body of Christ; permanently indwelling and sealing believers unto the day of redemption; empowering believers to execute the spiritual life through His filling ministry (Acts 2:1-4; 2 Thess. 2:7; 1 Cor. 3:16; 12:12, 13; 6:19; 2 Cor. 1:22; Eph 5:18). When the Christian is filled, the Holy Spirit is manifesting a controlling influence in the life of the believer and has the liberty to guide, illuminate, teach, bring to remembrance, bear witness, and lead the believer in accomplishing God’s will for his life (Jn. 16:13; 1 Cor 2:10; John 14:26; Rom 8:16; Gal 5:18; Rom 8:14, 26-27). The filling of the Spirit is maintained through walking dependently upon God the Holy Spirit to live one’s life as opposed to depending upon self (Gal. 3:3; 5:16, 18). When the believer resists the ministries of God the Holy Spirit, he is quenching the Spirit’s work in his life (1 Thess. 5:19). We believe that the filling of the Spirit ceases when the believer grieves the Spirit by committing personal sin (Eph. 4:30) and that this ministry is recovered when the believer is purified from the defilement of sin through personal confession and resuming his walk of faith in fellowship (1 Jn. 1:9; Gal 5:16; 2 Cor. 5:7). We believe that the Holy Spirit’s unique ministry during this age will terminate at the resurrection of the Church (1 Cor. 15:51, 52; Phil. 3:11, 21; 1 Thess. 4:13-18; 2 Thess. 2:7).

5. Satan & his fallen Angels

We believe that the first beings God created were supernatural beings called angels; that Lucifer was the highest ranking of these beings, and through his pride committed the first sin; that one third of the angelic beings chose to follow him (Job 38:4-6; Ezek. 28:11-19; Is. 14:12-14; Rev. 12:4). We believe that God rendered a judgment of eternal condemnation in the Lake of Fire on these beings in eternity past; that upon this judgment, although suspended, Lucifer inherited the name of Satan and his followers became classified as demons (Matt. 25:41; Zech. 3:1,2; Matt. 7:22). We believe that Satan is the author of sin, enemy of God, and enemy of man; that he has access to God for accusing His saints, and is currently ruler of the world (1 Pt. 5:8; Job 1:6,7; Jn. 12:31). We believe that Satan will be barred from God's throne room and cast down to earth during the Tribulation; that he will be bound in the Abyss for 1000 years during the Millennial reign of Christ, subsequently released for a short period of time, then thrown forever into the Lake of Fire (Rev. 12:7-9; Is. 14:12b; Rev. 20:1-3,10).

6. Man

We believe that Adam was created in the image and likeness of God, spiritually alive, and that through one act of personal sin, he died spiritually and acquired a sin nature (Gen. 1:26; 2:17). Since Adam's sin, every member of the human race, excluding Jesus Christ, is born physically alive yet spiritually dead, in a state of total depravity with a seminally transmitted sin nature (Rom. 3:10-17; Is. 64:6; Jer. 17:9; Rom. 5:12; 6:23). This state of depravity leaves man totally helpless to produce an eternal relationship with God apart from the saving work of Christ on the Cross and God's policy of grace (Is. 64:6; Jn. 3:16,18,36; Eph. 2:8,9).

7. Marriage and Sexuality

We believe that the term marriage has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture (Matt. 19:4-6). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no sexual activity be engaged in outside of a marriage between a man and a woman (1 Cor. 7:2-5). We believe that any form of sexual immorality, such as fornication, adultery, homosexuality, lesbianism, bisexual conduct, bestiality, incest, or any attempt to change one's gender, or disagreement with one's biological gender is sinful and offensive to God (Gal. 5:19-21; 1 Cor. 6:9-10, 18).

8. Dispensations

We believe that the Bible is accurately interpreted only through the recognition that God accomplishes His purpose with man through distinct economies or stewardships; that dispensationalism is the only system that recognizes the required biblical distinctions between the Church and Israel. We believe that, although man's responsibilities are changed or modified under each successive dispensation salvation has and will always be the same: by grace alone through faith alone in Christ alone as He is revealed. The basis for this salvation is the substitutionary spiritual death of Christ on the Cross (Gen. 15:6; Acts 4:12; 16:31; Eph. 2:8, 9).

9. Salvation

We believe that salvation comes to the sinner only by grace, through faith alone in Christ alone; that there is no other means of salvation afforded to the human race to include baptism, church membership, emotional guilt over personal sin, good deeds, philanthropic activity, etc., etc. *ad infinitum*. Salvation is based solely on the substitutionary spiritual death of Christ on the Cross and can be received only through personal faith in Jesus Christ (Is. 64:6; Jn. 3:16, 18, 36; Acts 4:12; 16:31; Rom. 3:10-17; Eph. 2:8, 9).

10. Eternal Security

We believe that there is no sin that a believer can commit or creature powerful enough to cancel the salvation that God has accomplished. We believe that believers are eternally secure in their salvation (Jn 10:28,29; Rom. 8:1; 1 Jn. 5:13).

11. Fellowship

We believe that fellowship is an absolute status quo for the believer, when there is no unconfessed sin in the life. We believe that the believer breaks fellowship with God through committing acts of personal sin; that the believer recovers fellowship through grace by confessing known personal sin directly to God the Father (1 Jn. 1:1-10).

12. Spiritual Gifts

We believe that spiritual gifts are posited to believers in order for the Church to properly function. God the Holy Spirit distributes these gifts to the Church Age believer at the moment of salvation. The spiritual gifts include, but are not limited to: administration, giving, helps, pastor-teacher, evangelism, mercy, and prayer. That the gifts of pastor-teacher, evangelism, and administration are distributed to male believers only (1 Cor 14:34-36; Titus 2:3-5; 1 Tim 2:11-14; Eph 4:11-13).

We believe that certain spiritual gifts terminated at the completion of the Canon and others ceased to function over time or coterminously with the death of the last apostle. We believe that the gifts of healing, working of miracles, tongues, interpretation of tongues, prophecy, and apostleship are no longer legitimately functioning today. Any member attempting to practice such gifts shall be subject to immediate dismissal (1 Cor. 12; 13:10; Eph. 4:11-13).

13. The Christian's Responsibility

We believe the Christian's responsibility is to glorify the Lord Jesus Christ who redeemed him (2 Cor. 5:14-15). This includes but is not limited to cooperating with God as he grows in the grace and knowledge of his Savior, the Lord Jesus Christ (2 Pet 3:18), not forsaking the assembling together with fellow believers (Heb. 10:25), walking by the Spirit which is a walk of faith in which the believer relies upon the Holy Spirit to live his life (Gal. 5:16; 2 Cor. 5:7), being a willing soul to be used by God however He so chooses (Rom. 12:1), and making decisions conducive to his spiritual growth to the end that his life is consistent with the Lord's plan, thus bringing both blessing to the believer and glory to the Lord. Other areas of service will be fulfilled as a result of the believer's positive volition toward God's Word, malleability to God's will, and sensitivity to the Holy Spirit's ways with him.

14. The Church

We believe that the Church is the Body and Bride of Christ of whom He is the Head; that this universal Church is composed of only Church Age believers. Believers are united to the body through the baptism of the Holy Spirit regardless of gender, race, national origin, or denominational membership (1 Cor. 12:12, 13; Eph. 1:22, 23; Col. 1:18).

15. The Ordinances

We believe that the Lord Jesus Christ mandated the observance of the Lord's Supper for every believer throughout the Church Age (Lk. 22:17-20; 1 Cor. 11:23-34).

We believe that the Lord Jesus Christ authorized water baptism as an ordinance for the Church Age (Matt. 28:19-20).

That this baptism is the believer's public declaration of his faith in Christ and symbolizes the doctrine that he has been inwardly cleansed, regenerated, and identified with Christ in His death, burial, and resurrection through the baptism of God the Holy Spirit which occurred at the moment of one's salvation (Heb. 3:1;10:22-23; 1 Tm. 6:12; Titus 2:13; Ro. 6:3; 1 Cor. 12:13; Eph. 1:13-14; 4:5).

That although water baptism does not in any way improve upon what God accomplished at salvation and the believer is just as eternally secure without ever submitting to being

water baptized, it is a visible sign of the inward grace that God has already wrought in the believer's heart and the believer's submission to God's will for his life.

The Lord authorized it as a rite of initiation into the fellowship of the saints (Acts 8:36-38; 10:47-48; 19:4-5; 22:16; 1 Cor. 1:16).

16. The Blessed Hope

We believe that the next prophetic event to occur after Pentecost is the Resurrection of the Church, which is the believer's blessed hope; that this blessed hope is just as imminent now as it was during the Apostolic Era (1 Cor. 15:51, 52; 1 Thess. 4:13-18; Titus 2:13).

17. The Tribulation

We believe that the Tribulation is Daniel's seventieth week and the time of Jacob's trouble in which God deals primarily with the nation Israel for seven years (Dan. 9:24; Jer. 30:7); that this period of time will begin after the Resurrection of the Church upon the signing of a treaty between Israel and "the man of sin"; that this treaty will be broken in the middle of the week (3.5 years), which initiates the Great Tribulation, where unprecedented wrath will be poured out on mankind (Dan. 9:27; 12:11; Matt. 24:15-21); that this period will terminate at the Second Coming of the Lord (Matt. 24:29-30).

18. The Second Coming of Christ

We believe that the Lord Jesus Christ will return to earth in His resurrected body with His saints to establish the Millennial Kingdom for 1000 years in which the unconditional biblical covenants will be fulfilled as promised to Israel (Acts 15:16, 17; Rev. 20:4c, 6).

19. The Eternal State

We believe that those who are saved, upon physical death, go to be with the Lord, and there they shall forever remain (Rev. 21:4; 2 Cor. 5:8); that the saved receive a resurrection body respective to the completion of the dispensation in which they lived (1 Cor. 15:20-23, 51-57; Dan. 12:13; Rev. 20:4). We believe that unbelievers, upon physical death, reside in Hades until the end of human history, at which time they will be resurrected, judged on the basis of their deeds, and sentenced to an eternal lake of fire where they will forever be in pain (Lk. 16:19-31; Heb. 9:27; Rev. 20:11-15).