



Statement of Faith

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Statement of Faith

In order to become and to remain a member of (or teacher at) Faith Bible Church, one must subscribe to the following Articles of Faith. When major conflicts in belief occur, membership and teaching will be denied; where minor conflicts in belief occur, one must agree to support the Church's doctrinal position in a spirit of submission and not in a spirit of contention.

Article 1: The Holy Scriptures

We believe the Scriptures of the Old and New Testaments were verbally inspired of God and inerrant in their original autographs, and that they afford the basis for our doctrine, practice and conduct, both in public and in private, and that they are of supreme and final authority. [2 Timothy 3:16-17; 2 Peter 1:10-21]

Article 2: The Triune Godhead

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, having the same attributes and perfections. [Deuteronomy 6:4; 2 Corinthians 13:14]

a. Father

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power, and life. We believe He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death, all who come to Him through Jesus Christ. [Matthew 28:19; John 1:12-13, 20:17; 2 Corinthians 11:31]

b. Son – Jesus Christ

We believe eternal God the Son became the sinless Son of God and Man, the Lord Jesus Christ, fully human without ceasing to be fully God. He was conceived by the Holy Spirit and born of the virgin Mary, so that He might reveal God and redeem sinful man. [Luke 1:35; John 1:1-2]

We believe the Lord Jesus Christ accomplished our redemption by shedding His blood on the cross as the sinless and substituting sacrifice for sinful man and that our justification is made sure by His literal physical resurrection from the dead. [Romans 3:24-25; Ephesians 1:7; 1 Peter 1:3-5; 2:24]

We believe the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God, where, as our Great High Priest, He fulfills the ministry of representative, intercessor, and advocate until His second coming. [Acts 1:9-10; Romans 8:24; Hebrews 7:25, 9:24; 1 John 2:1-2]

c. Holy Spirit

We believe the Holy Spirit convicts sinners of sin, righteousness, and judgment, making believers of repentant sinners, baptizing them into the Body of Christ at the moment of new birth, assuring them of Heaven and enabling them, by His permanent indwelling, to live a godly life. It is the privilege and duty of every

believer to be constantly filled (controlled) by the Holy Spirit. The Holy Spirit gifts each and every believer for ministry and seals and indwells all believers until their final glorification in Heaven. [John 16:8; Romans 8:9, 12; 1 Corinthians 3:16, 1 Corinthians 12; Ephesians 1:13-14, 5:18]

Article 3: Satan

We believe Satan is an angelic being, the prideful author of sin and the one who enticed a third of God's angels and Adam and Eve to disobey God's commands. He is the open and declared enemy of God and man, though often disguised as an Angel of Light. For his rebellion, he will be eternally punished in the lake of fire along with his demons. [Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11, 25:41; 2 Corinthians 4:3-4, 11:14; 1 Peter 5:8; Revelation 20:10]

Article 4: Man

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders (as reflected in most of nature's flora and fauna) also reflects the very image and nature of God Himself. (Gn.1:26-27) Due to the effects of sin upon nature itself (Rm.8:20-21), some people are born biologically compromised and/or become psychologically confused as to their gender. Nonetheless, they are still human beings in need of the Savior and can find in Him their real identity.

We believe that, since God offers redemption and restoration to everyone through Jesus Christ (Rm.10:9-10; 1 Cor.6:9-11), compassion, love, kindness, respect and dignity should be afforded to everyone as well. (Mk.12:28-31; Lk.6:31). We repudiate all hateful and harassing behavior and attitudes directed toward any human being since these are not in accord with Scripture and harm our witness for Christ.

We believe when Adam and Eve sinned, all mankind sinned and became alienated from God. Thus all humans inherit a sinful, fallen nature at conception, and because they are spiritually dead in their tres-passes and sins, they are utterly unable in themselves to remedy their lost condition, even by works of righteousness. [Gn.1:26-27, 3:1-24; Rm 3:22-23; Eph.2:1-3, 12; Titus 3:5]

Article 5: Salvation

We believe salvation is the gift of God offered to all sinners and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins. Through this salvation we have acceptance and a right standing with God. All who receive by faith the Lord Jesus Christ as their personal savior are born again by the Spirit of God, and they become children of God through this new birth. [John 1:12, 3:3-7; Romans 5:12, 8:14-17; Galatians 3:26; Ephesians 1:7, 2:8-9; 1 Peter 1:18-19]

Article 6: Assurance and Security

We believe all the redeemed, once saved, are kept by God's power and are thus secure

in Christ forever. This eternally secure salvation does not depend upon one's feelings, but upon the authority of God's Word. [John 5:24, 6:37-40, 10:2-30; Romans 8:1, 38-39; 1 Corinthians 1:4-8; 1 Peter 1:5; 1 John 5:13]

We believe it is a privilege for believers to rejoice in this assurance of their salvation through the testimony of Scripture. However, it is also their responsibility to live lives that adorn the doctrine of God. Misuse of this doctrine to support a sinful lifestyle raises the question whether the "professor" was truly saved in the first place. If in God's eyes this person is truly saved, Scripture also warns that God will discipline His own erring children. [Romans 13:13-14; 1 Corinthians 3:5-16; Galatians 5:13; Titus 2:11-15, warning passages in Hebrews]

Article 7: Believer's New Reality

We believe that every born-again believer should live in the reality that their old sin-led flesh has been "crucified with Christ" (Gal.2:20) so that they can now live in resurrection victory over sin, putting "off the old man" and putting "on the new man" (Eph.4:23-24; Col.3:10; Rm.6:11) as "new creations in Christ" (2 Cor.5:17) through the continual filling of the indwelling Holy Spirit (Eph.5:18). We also affirm that all claims to having achieved sinless perfection in this life are unscriptural. [Rm.6:13, 8:12-13; Gal.5:16-25; Eph.4:22; 1 Pe.1:14-16; 1 Jn.1:6,8,10; 2:1; 3:4-10]

Article 8: Godly Conduct

We believe all Christians have been separated to live for God, which involves being in the world but not of the world. We are called to be transformed by God's Word and not conformed to the patterns of this world, be they in areas of conduct or belief. [Romans, 12:1-2, 16:17; 2 Thessalonians 3:13-15]

True believers will seek not to offend the holy nature of God. They are free to practice whatever the absolutes of God's Word and character do not or would not forbid. However, they must not offend either their own conscience or the conscience of a true weaker brother. Godly conduct applies to such areas as marriage, business, ministry, and personal habits. [Matthew 6:33; John 17:14; Romans 15:17; 1 Corinthians 6:11; 2 Corinthians 6:14-18; Colossians 3:1-2; 1 Timothy 6:10-11; 1 John 2:15-16; 2 John 9-11; Jude 3-4]

Article 9: The Church

The Universal Church

We believe the universal church, which is the Body of Christ, His Bride, to be a spiritual organism made up exclusively of born-again persons of this present age. [2 Corinthians 11:2; Ephesians 1:22-23, 5:22-23]

We believe the Church began on the day of Pentecost and will be concluded at the rapture of the Church, when the spiritual building will be complete. [Matthew 3:11, 16:18; Acts 1:5, 2:1, 11:15-17; Romans 11:25; 1 Corinthians 12:13; Ephesians 2:20-22; 1 Thessalonians 4:13-18; 1 Peter 2:4-7]

We believe Spirit baptism is the work of God whereby a person is placed into this Body of Christ the moment he believes on the Lord Jesus Christ, and not at any point subsequent to that moment of new birth. [1 Corinthians 12:13]

The Local Church

We believe the New Testament clearly teaches the establishment and continuance of local churches as the visible expression of the invisible universal church. However, not all local organizations that label themselves as “churches” are part of the true church organism, since many of these organizations are not made up of truly born-again Christians. We recognize true Christians may in fact be part of those apostate organizations, but they should heed scriptural warnings to separate themselves from such groups. [Matthew 7:21-22; Acts 14:21-23, 20:17-32; 2 Corinthians 6:14-18; 1 Timothy 3:1-16; Titus 1:5-11]

We believe the local church is a congregation of believers, the house of God, the assembly of the living God, and the pillar and ground of the Truth. Its purpose is to glorify God as it edifies Christians through the teaching of God’s Word and through God-centered worship. It must stand firm in defense of the faith, once for all delivered to the saints, and in the worldwide proclamation of God’s saving grace through the person and work of our Lord Jesus Christ. [Matthew 28:18-20; Acts 2:41, 20:26-32; 1 Corinthians 3:16; Ephesians 2:20-22, 4:11-16; Colossians 3:5-17; 1 Timothy 3:15; Jude 3]

We believe the local church has the absolute right of self-government, with Jesus Christ alone as its one and only Head. [Ephesians 1:22-23; Colossians 1:18]

We believe the church should maintain her pure character as the Bride of Christ and thus her members should live in a manner that will not bring reproach upon the Lord who bought them. Thus, church discipline must sometimes be exercised on those who claim to be Christians but who are living lives that contradict God’s character and Word. [Matthew 18:15-17; Romans 12:1-2; 1 Corinthians 5; 2 Corinthians 6:14-7:1; 1 Timothy 3:15; 1 John 2:15-17; 2 John 9-11]

We believe every believer should identify with a local assembly that is faithful to the ministry of the Word of God and should be accountable to its spiritual leadership and responsible for its ministry, whether they are official members of that local assembly. [Hebrews 10:25; 13:17]

Church Ordinances

We believe the Christian ordinances are outward rites appointed by Christ.

Baptism and the Lord’s Supper

Baptism and the Lord’s Supper are not a means to be saved, but as visible signs of the fact of having been saved, and thus are required of every believer in Christ

Baptism

We believe baptism with water is a public confession of Christ as Savior and Lord, and that immersion is the preferred scriptural mode. Baptism is the outward symbol of one’s union by

faith with Christ in death, burial and resurrection; and therefore is to be administered to those who have given evidence of faith in Christ as their personal Savior and Lord. Water baptism is not required to be saved and can only be administered to those who are already saved (which automatically excludes infants as candidates for baptism). [Mt.18:19; Rm.6:3-5; 1 Cor. 12:13; Col.1:12]

The Lord's Supper (Communion)

We believe the Lord's Supper should be and can be observed by all believers in obedience to the command, "Do this in remembrance of Me." It consists of partaking of the bread and the cup as emblems of His broken body and His shed blood, as one recognizes one's unworthiness and rejoices in one's union with Jesus, the True Vine (Jn. 15). As such, it should not be taken lightly by believers nor partaken of by unbelievers (1 Cor.11:17-34). It does not impart salvation or sanctification, but it does express both the joy of being saved and the desire to live as vessels fit for the Master's use (2 Tim.2:21; Rm.6:13b).

Marriage

Marriage is not a creation of human government but a sacred ordinance created and ordained by God [though it is not required of a believer who remains celibate either by personal choice or by God's "gifting" in order to honor God with their body and service. (1 Cor.7)]

Marriage

Per our doctrinal belief about gender under Article 4, we believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive covenant union as delineated by Christ the Creator Himself (Gn.2:18-25; Mt.19:4-6) in order to nurture any children born from and/or adopted into this unique union (Mal.2:15). We also believe that believers should not marry unbelievers. (2 Cor.5:14-18)

Sexuality

We believe that God intends sexual intimacy to occur only between a man and a woman who are publicly married to each other in a covenant marriage. (1 Cor.6:16; 7:2-5; Hb.13:4) Thus, no intimate sexual activity is to be engaged in outside of marriage as defined above. This includes any kind of pre-, extra-, or post-marital sex, regardless of one's self-perceived sexual orientation (be it towards the opposite sex, the same sex, both sexes, family relatives, children, or animals.) (1 Cor.6:9-10,18; cf. Ex.20:14; Lev.20:10; Dt.22:22)

We also believe the use of sexual joking (Eph.5:3-7) and pornography (Mt.15:18-20) coarsens God's high design for sex and thus is both offensive to God and corrosive to the marriage bond.

We believe that, since God offers redemption and restoration to everyone through Jesus Christ (Rm.10:9-10; 1 Cor.6:9-11), compassion, love, kindness, respect and dignity should be afforded to everyone as well. (Mk.12:28-31; Lk.6:31). We repudiate all hateful and harassing behavior and attitudes directed toward any human being since these are not in accord with Scripture and harm our witness for Christ.

Divorce and Remarriage

We believe that God hates divorce (Mal.2:16a) because it reflects the hardness of man's heart (Dt.24:1-4) and mars the image of Christ's relationship with His Bride, the Church. (Eph.5:29-32) He does not just hate the official decree on paper but also all the sad causes and consequences leading up to and flowing from a divorce, all of which usually have some kind of negative affect on the children of divorced parents.

We believe that God hates any sexual sin (fornication) that violates the covenant bond between husband and wife (Mal.2:14-15) as Christ reiterated on several different occasions in the Gospels [in chronological order: Sermon on the Mount (Mt.5:31-32); to Pharisees and disciples (Lk.16:18, Mt.19:3-12); to disciples only (Mk.10:2-9; Mk.10:10-12)] But Mal.2:16b also suggests that God hates physical abuse as well and, given the Bible's teaching about the harm the spoken word can do (Mk.7:20-23; Ja.3:1-12), God undoubtedly hates verbal and emotional abuse as well.

Victims of such marital abuse or adultery may need to separate from their spouse until true repentance occurs, opening the door then to reconciliation and restoration which are always God's highest moral will for broken marriages (even for unequally yoked marriages, 1 Cor.7) While remarriage for widows/widowers is clearly allowed (Rom.7), remarriage after a divorce will be evaluated by Elders per the above and other applicable biblical criteria.

Gifts for Ministry

We believe God is sovereign in bestowing all His gifts for ministry. [1 Corinthians 12:4-11; Ephesians 2:20; Hebrews 2:4; 1 Peter 4:10] Though some gifts are given to equip the saints for ministry [Ephesians 4:7-16], all believers are to exercise their gifts for ministry in the Body.

We believe an emphasis on the spectacular sign gifts as proof of higher spirituality to be contrary to 1 Corinthians 12-14. Furthermore, we believe God's revelation through His Word is sufficient to equip us for every good work [1 Timothy 3:16-17] and thus it does not need added revelations, as claimed today. [John 16:13; 20:29; 2 Corinthians 5:7; 2 Peter 1:15-21; Revelation 22:18-19]

Furthermore, we believe the gift of tongues was the supernatural ability to speak in foreign human languages as a sign to unbelieving Jews of God's judgment upon their unbelief, and that it is not the modern practice of speaking in ecstatic utterances (in public or in private). [Acts 2; 1 Corinthians 14] Neither the original gift nor the ecstatic utterances of today prove the fullness of the Spirit, as seen in the extreme carnality of the Corinthian church [1 Corinthians 1-16] and the absence of any mention of such gifts in the spiritual qualifications for elder or deacon. [1 Timothy and Titus]

Officers

We believe the church should have elders (one of whom is the pastor/teacher) and deacons/deaconesses who are spiritually qualified for their ministries according to 1 Timothy and Titus 1, and not according to mere human wisdom and abilities. They must be servants of the Body and seek to draw those under their care and supervision into a closer walk and relationship with the Lord Jesus, and not to seek a following for

themselves. [1 Timothy 3; Titus 1:15-16; 1 Peter 5:1-9]

Its Mission

We believe it is the obligation of the Church to witness by life and word to the truths of Holy Scripture and to seek to proclaim the Gospel of Jesus Christ to all mankind before the return of Jesus Christ. [Mark 16:15; Acts 1:8; 2 Corinthians 5:19-20]

Article 10: Second Coming

We believe in the pre-millennial return of Jesus Christ for His Bride, the Church. We also believe this return will occur before the Tribulation and Anti-Christ's rule. [1 Corinthians 15:52; 1 Thessalonians 4:14-17; 2 Thessalonians 2; Revelation 3:10]

We believe the redeemed will be judged immediately after the rapture, at Christ's judgment seat. Rewards will be based on the worth of the believer's works in God's eyes, and some will lose rewards due to their previous lives and motives. [Romans 14:10; 1 Corinthians 3:11-15]

We believe that following this, Christ will return after the seven years of tribulation on earth, to set up His millennial kingdom on earth. [Zechariah 14:4; Matthew 24:27-30; Luke 1:33; Revelation 19:11-16]

Article 11: Eternity

We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and eternal punishment. [Matthew 25:46; John 5:28-29; 11:25-56; Revelation 20:5-6; 12-13]

We believe the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited, to be glorified with the Lord. [Luke 23:43; Romans 8:22-23; 2 Corinthians 5:8; Philippians 1:23; 3:31, 1 Thessalonians 4:16-17; Revelation 20:4-6]

We believe the souls of unbelievers remain after death in conscious misery until the second resurrection when they shall appear at the Great White Throne judgment, and will be cast into the Lake of Fire, not to be annihilated, but to suffer endless and conscious punishment apart from the Lord. [Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 5:12-13]

We believe this present earth will be destroyed and Christ will make a new heaven and a new earth, which He will rule with glory. [2 Peter 3:10-13; Revelation 21:1-2]