



Introduction: The following doctrinal statement sets forth the theological position of Faith Bible Church. This statement provides a basis for doctrinal agreement and unity.

We recognize that any doctrinal statement, short of the entire Scriptures, is in itself inadequate. Thus, we acknowledge that every doctrine of Scripture is not listed or is every Scripture reference applying to each doctrinal point listed. This statement of doctrine is merely to serve as a skeleton to define our general interpretation of Scripture. It is a framework which we conclude is consistent with the whole of Scripture.

Section 1: The Holy Scriptures.

We believe that all "Scripture is given by inspiration of God," by which we understand the 66 books of the Old and New Testaments to be the verbally and plenary inspired Word of God (Matt. 5:18; 2 Tim. 3:16-17). The whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture, in the original manuscripts (2 Peter 1:20-21). We hold the Bible to be inerrant in the original writings, infallible, trustworthy, God-breathed, and the complete and final authority for faith and practice.

Section 2. The Trinity or Triunity of God.

We believe in one Triune God, Creator of all (Deut. 6:4; Col. 1:16). We believe that the Godhead eternally exists in three distinct persons, God the Father, God the Son and God the Holy Spirit (2 Cor. 13:14). We believe in the unity of the Godhead, the three eternal and coequal persons are the same in substance but distinct in subsistence, yet one in being, essence, power and worthy of precisely the same homage, confidence and obedience. Clear biblical evidence for the doctrine of the Triunity (Trinity) is found the upper room discourse (John 14:1-16:33) especially 14:16. Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; Heb. 1:1-3; Rev. 1:4-6.

Section 3. God the Father.

We believe the Father is God (Jn 6:27; 1 Cor. 8:5-6; Eph. 4:6). God the Father possesses all the essential elements of personality. The works of God the Father include: the Author of the decree (Ps. 2:7-9). The Author of Election (Eph. 1:3-6). The Begetter and Sender of Christ (Jn. 3:16). The Disciplinarian of His children (Heb. 12:9). The Relationships of the Father include: The Father over all creation (Acts 17:29). The Father of the nation Israel (Exodus 4:22). The Father of the Lord Jesus Christ (Matt. 3:17). He is also the Father of His children (Heb. 12:9).

Section 4. God the Son

A. We believe in the deity of the Lord Jesus Christ. He is very God, the express image of the Father, who, without ceasing to be God, became man in order that He might reveal God and redeem sinful man (Matt. 1:20-21; Jn. 1:18; Col. 1:15).

B. We believe that God the Son became incarnate in the person of Jesus Christ; that He was conceived of the Holy Spirit and was born of the virgin Mary; that He is truly God and truly man; that He lived a perfect, sinless life; that all His teachings and utterances are true (Isa. 7:14; Matt. 1:20-23, Luke 1:35). We believe that the Lord Jesus Christ died on the cross for all mankind (1 Jn. 2:2) as a representative, vicarious, substitutionary sacrifice (Isa. 53:5-6). We hold that His death is efficacious for all who believe (Jn. 1:12; Acts 16:31); that our justification is grounded in the shedding of His blood (Rom. 5:9; Eph. 1:7); and that it is attested by His literal, physical resurrection from the dead (Matt. 28:6; 1 Peter 1:3).

C. We believe that the Lord Jesus Christ ascended to Heaven in His glorified body (Acts 1:9-10) and is now seated at the right hand of God as our High Priest and Advocate (Rom. 8:34; Heb. 7:25).

Section 5. God the Holy Spirit

A. We believe in the deity (Acts 5:3-4) and the personality of the Holy Spirit.

B. We believe that the Holy Spirit convicts the world of sin, righteousness, and judgment (Jn. 16:8-11). He regenerates sinners (Titus 3:5) and indwells all believers (1 Cor. 2:12; 2 Cor. 5:5). He is the agent by whom Christ baptizes all believers into His body (1 Cor. 12:12-14). He is the seal by whom the Father seals believers unto the day of redemption (Eph. 1:13-14). He is the Divine Teacher who illumines believers' hearts and minds as they study the Holy Scriptures (Rom. 12:2; 1 Cor. 2:9-12).

C. We believe it is the duty and privilege of all the saved to be continually filled with the Holy Spirit (Acts 4:31). This filling is commanded (Eph. 5:18). Conditions for being filled are yieldedness to the Spirit's control (Rom. 8:14), and a dependent life (Gal. 5:16). The results of filling are victory over sin, Christ like character, worship, submissiveness, and service (Gal. 5:22-23).

D. We believe that the Holy Spirit gives gifts to each member of the body of Christ (1 Cor. 12:11). The Son of God sovereignly assigns the place of the ministry of the gifts in the body, and the Father provides the energy in the outworking of the gifts (1 Cor. 12:4-6). Each believer is to exercise his spiritual gifts(s) for the common good to the building up of the body of Christ (1 Cor. 12:7; Eph. 4:12-13).

E. We believe that the gift of speaking in tongues, which was a sign to the nation of Israel, and the other sign gifts gradually ceased as the New Testament was completed and its authority was established (1 Cor. 13:8; 14:21-22; 2 Cor. 12:12; Heb. 2:4).

Section 6. Elect Angels

We believe in the reality and personality of holy angels. We believe that God created an innumerable company of these sinless, spiritual beings who were to be His messengers. These elect angels are before the throne of God from where they are sent to minister to them who shall be heirs of salvation (Heb. 9:6; Ps. 148:2; Luke 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:11-12).

Section 7. Satan and Evil Angels

A. We believe that God created an innumerable, company of sinless, spiritual beings known as angels; that one, "Lucifer, son of the morning," the highest in rank, sinned through pride thereby becoming Satan; that a great company of the angels followed him in his moral fall, some are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day" (Isa. 14:12-17; Ezek. 28:11-19; 1 Tim. 3:6; 2 Pet. 2:4; Jude 6; Rev. 12:3-4).

B. We believe in the reality and personality of Satan, a subtle being who ultimately will be cast into the lake of fire. We believe that Satan is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped. In his warfare Satan appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the effectiveness of the blood of Christ and salvation by grace alone. (Gen. 3:1-19; 2 Cor. 11:13-15; Eph. 6:10-17; 2 Thes. 2:4; Rev. 20:10).

C. We believe that Satan was judged at the cross, that he, a usurper, now rules as the "god of this world," that at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone" where he "shall be tormented day and night forever and ever" (Col. 2:15; Rev. 20:1-3, 10).

Section 8. Man

We believe man came into being by direct creation of God and that man is made in the image and likeness of God (Gen. 1:26-27).

Section 9. Sin

We believe that the human race sinned in Adam (Rom. 5:12), that sin is universal in man (Rom. 3:23), and that it is exceedingly heinous to God. We believe that man inherited a sinful nature, that he became alienated from God, that he became totally depraved, and that of himself, he is utterly unable to remedy his lost state (Eph. 2:1-5, 12). We believe that all men are guilty and in a lost condition apart from Christ (Rom. 2:1). As a consequence of his sin, man lost his spiritual life becoming dead in trespasses and sins, and that he became subject to the power of the devil (Eph. 2:1-3; 1 Jn. 3:4, 8).

Section 10. Salvation

A. We believe we are saved before God when we recognize ourselves as sinners who have fallen short of the glory of God and put our trust in Christ and His finished work of redemption on the cross of Calvary. Salvation from eternal damnation is based on the atoning death and physical resurrection of Jesus Christ, apart from any human merit, religious ritual, or good works. We believe salvation is a free gift to be received with the empty hands of faith.

B. We believe that salvation is a gift of God's grace through faith in the finished work of Jesus Christ on the cross (Eph. 2:8-9). Christ shed His blood to accomplish justification through faith,

propitiation to God, redemption from sin, and reconciliation of man. "Christ died for us" (Rom. 5:8-9) and "bore our sins in His own body on the tree" (1 Peter 2:24).

C. We believe because of the eternal purposed of God toward the objects of His love, because of His freedom to exercise grace toward the merittless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the regenerating , abiding presence of the Holy Spirit in all who are saved, all the redeemed, once saved, are kept by God's power and are secure in Christ forever (John 5:24; 6:37-40; 10:27-30; 13:1; 14:16-17; 17:11; Rom. 8:1, 28-29, 32-39; 1 Cor. 4:8; 6:19; Heb. 7:25; 1 Peter 1:5; 1 Jn. 2:1-2; 5:13; Jude 24).

D. We believe that it is the privilege of all who are born again to rejoice in the assurance of their salvation through the testimony of God's Word (Rom. 8:16; 1 Tim. 1:12-17; 1 Jn. 5:13). We also believe that Christian liberty should never serve as an occasion to the flesh (Gal. 5:13).

E. We believe that the Scriptures disclose several aspects of sanctification. In addition to God's work of bringing a sinner to Christ (2 Tim. 2:13), he is set apart to God. This is positional sanctification and refers to his standing. He then undergoes a process whereby the Holy Spirit quickens his affections, desires, and attitudes, enabling him to respond in faith to live a life of victory over sin. This is progressive sanctification and refers to his state (2 Cor. 3:18; 7:1; Gal. 5:16-25; Eph. 4:22-29; 5:2f5-27; Col. 3:10). Some day his standing and his state will be brought into perfect accord. This is prospective, or ultimate, sanctification (1 Thess. 5:23; 1 Jn 3:2).

F. We believe the redeemed are in possession of every spiritual blessing and absolutely complete in Christ, and are therefore in no way required by God to seek a so-called "second blessing" or a "second work of grace" (Jn 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21-23; Eph. 1:3; Col. 2:10; 1 Jn. 4:17; 5:11-12).

Section 11. The Church

A. We believe that the church, which is the body and espoused bride of Christ, began at Pentecost and is a spiritual organism made up of all born-again persons of this present age (1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27).

B. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17; 1 Tim. 3:1-13; Titus 1:5-11).

C. We believe in the autonomy of the local church, free of any external authority or control (Acts 13:1-4; 15:19-31; 28:28; Rom. 16:1,4; 1 Cor. 3:9, 16; 5:4-7; 1 Peter 5:1-4).

D. We believe in the ordinances of believer's water baptism by immersion as a testimony and the Lord's Supper as a remembrance in this age of Christ's death for the Church (Matt. 28:19-20; Acts 2:41-42; 18:8; 1 Cor. 11:23-26).

E. We believe that the saved should live in such a manner as not to bring reproach upon their Savior and Lord, and that separation from religious apostasy, sinful pleasures, practices, and associations is commanded by God (Rom. 12:1-2; 2 Cor. 6:14-&:1; 2 Tim. 3:1-5; 1 Jn. 2:15-17; 2 Jn. 9-11).

F. We believe in the Great Commission as the primary mission of the church. It is the obligation of the saved to witness, by word and life, to the truths of Holy Scripture. The Gospel of the grace of God is to be preached to all the world (Matt. 28:19-20; Acts 1:8; 2 Cor. 5:19-20). Believers are to be taught to obey the Lord and to testify concerning their faith in Christ as Savior in water baptism and to honor Christ by holy living, growing to maturity in Christ and observance of the Lord's supper (Matt. 28:19; 1 Cor. 11:23-29).

Section 12: Eschatology

A. We believe in that "blessed hope" (Titus 2:13), the personal, imminent, pretribulational, and premillennial coming of our Lord Jesus Christ to rapture His saints and receive His church unto Himself (1 Thess. 4:13-18).

B. We believe in that subsequent, visible return of Christ to the earth with His saints to establish His promised millennial kingdom (Zech. 14:4-11; 1 Thess. 1:10; Rev. 3:10; 19:11-16; 20:1-6).

C. We believe in the physical resurrection of all, the saints to everlasting joy and bliss and the wicked to conscious and eternal torment (Matt. 25:46; Jn. 5:28-29; 11:25-26; Rev. 20:5-6, 12-13).

D. We believe that 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 forever with the Lord (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; 1 Thess. 4:16-17; Rev. 20:4-6).

E. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection then, with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15).

Section 13: Dispensationalism

We believe that the Scriptures, in light of a hermeneutical commitment to literal, normal interpretation and progressive revelation reveal divinely distinguishable economies in the outworking of God's purposes. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purposes. We believe that three of these dispensations are the subject of extended revelation in the Scriptures, the dispensation of the Mosaic Law, the present dispensation of the church, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive. (Gen. 12:1-3; Jn. 1:17; 2 Cor. 2:9-18; Gal. 3:13-25; Eph. 1:10; Col. 1:24-25; Heb. 7:19; Rev. 20:2-6).