

“Spreading a passion for God’s supremacy by
being passionate disciples of Jesus Christ!”



Faith Bible Church - Who We Are

Our Affirmations, Mission, Priorities, and Values

The following document outlines the position of Faith Bible Church on biblical doctrines. It is recognized that there will be those who choose to fellowship with us who do not agree in all points with our doctrinal teaching position. We welcome you to participate freely with us, yet at the same time cannot permit doctrines to be taught within our body that are contrary to what we believe the Bible communicates. The reason for this is because we believe that the cause of unity in the church is best served by elevating the truth, and then demonstrating how Christians can love each other across boundaries, rather than removing the boundaries.

Doctrinal Statement:

At Faith Bible Church we encourage a level of doctrinal tolerance. However, there are some fundamental truths which a person must affirm if they desire to fellowship and minister within our Body.

1. We believe that there is one God, an infinite, all-knowing Spirit, perfect in all His attributes, eternally existent in three persons: Father, Son and Holy Spirit.
2. We believe in the deity of our Lord Jesus Christ, His virgin birth, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory.
3. We believe in the present ministry of the Holy Spirit by whose indwelling every Christian is enabled to live a godly life.
4. We believe the Bible is the inspired, inerrant and authoritative Word of God.
5. We believe that all men are lost sinners and must turn to Christ in saving faith and repentance through regeneration by the Holy Spirit.
6. We believe in the resurrection of both the saved and the lost – the saved to eternal life with Christ and the lost to eternal punishment in hell.

I. God

A. Existence of God

1. There is one living and true God (Deut 6:4; Isa 45:5-7; 1 Cor 8:4; Isa 43:10).
2. Scripture assumes the existence of God (Gen 1:1; John 1:1; Acts 17:24–25, 28).
3. God is personal, infinite, and perfect spirit (Psa 145:3; John 4:24; 1 Tim 1:17).

B. Attributes of God

1. Creator (Gen 1:1; Col 1:16; Rev 4:11).
2. Self Existent & Self Sufficient (John 5:26; Rom 11:36; Acts 17:24-25; Exod 3:14).
3. Sovereign (Psa 115:3; Dan 4:35; Job 42:2; Isa 46:8-10).
4. Unchanging (Mal 3:6; Jam 1:17; Heb 13:8).
5. Perfect (Matt 5:48; Psa 18:30; Deut 32:4).
6. Eternal (Psa 90:2; Isa 46:10; 2 Pet 3:8).
7. Unlimited by Space (1 Kgs 8:27; Psa 139:7-10; Jer 23:24).
8. All-Knowing (Psa 139:1-6; Rom 11:33-36; ; 1 John 3:20; Isa 46:9–10).
9. Holy (Job 34:10; Isa 6:1-3; Deut 32:4; Rev 4:8; 1 Pet 1:15–16).
10. Truthful (Psa 119:160; John 17:17; Rom 3:4; Heb 6:18).
11. Gracious (Exod 34:6–7; Matt 5:45; Rom 3:24; Eph 2:8-9).
12. Loving (John 3:16; Rom 5:8; 1 John 4:8–10).
13. Merciful (Exod 34:6–7; Rom. 11:32; Titus 3:5; Eph 2:4).
14. Righteous (Psa 119:137; 145:17; Deut 32:4).
16. Wrathful (John 3:36; Rom 1:18; Psa 5:5; 7:11).

C. Trinity

1. Unity

- * God is one in essence, eternally existing in three Persons – Father, Son, and Holy Spirit - each Person having the whole divine essence (Isa 48:16; Gen 1:1-2; Deut 6:4; Matt 28:19; 2 Cor 13:14; Col 2:9).

2. Diversity

a. God the Father is:

- 1) The 1st Person of the Trinity, neither begotten nor proceeding.
- 2) The Father over all creation (Acts 17:29; 1 Cor 8:6; Heb 12:9; Mal 2:10).
- 3) The Head of Christ (John 6:38; 20:17; 1 Cor 11:3; 15:28).
- 4) The Father of believers (Matt 6:8-9; Rom 8:15; Gal 4:6).
- 5) The One who plans and directs creation and redemption (Gen 1:3; Eph 1:9-11; Rom 8:28–30; 11:32–36).

b. God the Son is:

- 1) The 2nd Person of the Trinity - eternally begotten of the Father.
- 2) Deity – i.e. fully God (John 1:1, 14, 18; 10:30, Heb 1:3, 1:8; Col 2:9; Isa 9:6).

- 3) God incarnate yet fully man (Phil 2:5-11, Col 2:9; 1 Tim 2:5).
 - 4) Virgin Born (Isa 7:14; Matt 1:25; Luke 1:26-35).
 - 5) Righteous - (Luke 1:35; 2 Cor 5:21; Heb 4:15).
 - 6) The one who voluntarily gave up His life as a substitute to redeem mankind (Gal 2:20; Heb 10:5-10; Rom 3:25; 5:8, 1 Pet 2:24).
 - 7) The resurrection, ascension, and intercession – He was physically resurrected, ascended to the right hand of the Father, the believer's Advocate & High Priest (Matt 28:6; Luke 24:38-39; Heb 1:3; 7:25; 9:24).
 - 8) The Head of the Church (Eph 1:22; 5:23; Col 1:18).
- c. God the Spirit is:
- 1) The 3rd Person of the Trinity - eternally proceeding from the Father and the Son.
 - 2) A Person, not a force (John 14:26; 16:13; Acts 5:3-4).
 - 3) Deity – The Holy Spirit is fully God (Acts 5:3-4; Heb 9:14; Psa 139:7-10; 2 Cor 3:18).
 - 4) Involved in Salvation – At salvation, the Holy Spirit regenerates, baptizes, indwells, sanctifies, instructs, empowers, and seals (1 Cor 12:13; John 16:8-11; Rom 8:9; Eph 1:13; 1 Cor 3:16; Ezek 36:26-27; Rom 15:13).
 - 5) The Agent of Inspiration – The Holy Spirit guided the biblical writers as they wrote God-breathed Scripture (2 Tim 3:16; 2 Pet 1:20-21).
 - 6) The Illuminator of Scripture – The Holy Spirit causes believers to understand God's Word (1 John 2:20, 27; 1 Cor 2:10-16).

II. Christ

A. Old Testament Appearances of Christ

1. The Angel ("Messenger") of the Lord
 - a. When the Angel of the Lord in the Old Testament refers to Himself as God and does the works of God (Gen 22:1-12; Jdg 13:18-22), He is Christ.
 - b. The Father and the Spirit never take bodily form (John 1:18).
 - c. The Angel of the Lord no longer appears after the incarnation.
2. As a Man
 - a. There are several instances in the Old Testament where Christ takes on the physical form of a man (Gen 18:1-2; 32:24, 28; Josh 5:13-15).

B. Old Testament Prophecies of Christ

- * There are numerous Old Testament prophecies that were specifically fulfilled in Christ's first coming (Gen 3:15; Psa 22; 118:22; Isa 7:14; 52:13-53:12; Mic 5:2; Zech 9:9).

C. The Incarnation

1. The condescension and humiliation of Christ, whereby He voluntarily veiled ('Kenosis') the manifestation of the glory and privileges of His deity by taking on the form of humanity (Phil 2:5-9; John 1:14; 6:51; 17:5; 2 Cor 8:9).
2. This also involved the unique union, without mixture, of the divine nature and full human nature in the Person of Christ (Hypostatic Union).

D. Deity

1. Christ explicitly claimed to be God (John 8:58; 10:30-33).
2. Christ was called by divine names (Matt 1:23; Joel 2:32 & Rom 10:13; Heb 1:5-13)
3. Christ is described as being fully divine (John 1:1, 14; Col 2:9; Titus 2:13; Heb 1:3)
3. Christ has divine attributes
 - a. Eternal (Mic 5:2; John 8:58; Heb 1:10-12; Rev 22:13)
 - b. All-powerful (Matt 28:18; Col 1:17; Heb 1:3)
 - c. All-knowing (John 16:30; Col 2:3)
 - d. Unchanging (Heb 13:8)
4. Christ did divine works
 - a. Creation (Matt 14:22-27; John 1:3; Col 1:16; Heb 1:3)
 - b. Forgave sins (Matt. 9:2ff)
 - c. Raised the dead (Luke 7:11-15; John 11:25)
5. Christ willingly received worship (John 5:23; John 20:28)
6. Christ is worshipped as deity throughout the NT (Heb 1:1-13; Phil 2:9-11)

E. Humanity (Sinless)

1. Christ had to be man to fully represent fallen humanity and to die for the sins of the elect (1 Cor 15:21-22; 1 Tim 2:5; Heb 2:14-17)
2. He had a human birth [virgin] (Isa 7:14; Matt 1:23; Matt 1:2-15; Gal 4:4).
3. He had human growth (Luke 2:52; Phil 2:5-8)
4. He had human functions and emotions (Luke 24:39; John 11:35; 19:28)
5. He had perfect humanity (Luke 1:35; 2 Cor 5:21; Heb 4:15)
6. He remains human from His incarnation onward (Luke 24:39; Acts 17:31; Col 2:9; 1 Tim. 2:5)

F. The Temptation of Christ

- * Christ was, is, and will ever be incapable of sinning because He is in one Person both God and the perfect Man.
1. The Reality of Christ's Inability to Sin

- a. Christ is eternally the Son of God, the second member of the Trinity, and as such, He has no original sin and no sin nature (1 John 3:5).
 - b. b. Since Jesus Christ is the same yesterday, today, and forever (Heb 13:8), He is unchanging in His holiness (Isa 6:1-3). If Christ were able to sin, His holiness would be open to change, and thus, His obedience would be open to failure.
2. The Reality of Christ's Temptations
- a. Jesus Christ was truly tempted in His earthly life (Matt 4:1-11; Heb 2:17-18; 4:15).
 - b. His experience of suffering temptations establishes His humanity as genuine and qualifies Him to be our merciful and sympathetic high priest (Heb 2:17-18; 4:15).
 - c. But without a sin nature, Christ never felt the urge or compulsion toward giving in to any temptation. His temptations were all external; whereas our temptations are both external and internal (arising from our sinful desires - Jam 1:13). Christ never experienced His flesh setting its desire against the Spirit and the Spirit setting His desire against His flesh (Gal 5:17).
 - d. In every temptation He faced, Christ perfectly trusted in His Father and perfectly obeyed His will (Luke 22:39-46; John 4:34), as He was empowered by the Holy Spirit and relied on Scripture (Matt 4:4, 7, 8; 12:28; Luke 4:1).
 - e. But Christ's inability to sin and His perfect trust and obedience in His Father do not diminish the genuineness of His temptations. Though sin could not conquer Christ, it could still attack Him.
 - f. Instead, His temptations were more intense than ours because He never once yielded to them. With each ensuing temptation Christ faced, the pressure of that temptation only mounted to degrees that we cannot comprehend because we so often succumb to temptation (Luke 22:44; Heb 5:7-8).
 - g. Therefore, only Christ knows the full power of temptation because He resisted each one to the very end, even to the point of shedding blood on the cross in obedience to the Father (Phil 2:8; Heb 12:2-4).

G. The Resurrection

1. Significance

- a. Our salvation is dependent on the resurrection of Christ (Rom 4:25; 10:9; 1 Cor 15:17; 1 Pet 1:3).

2. Evidence

- c. The missing body (Matt 28:6; John 20:6-8)
- d. The testimony of the guards (Matt 28:11-12)

- e. The eyewitnesses (Luke 24:39; Acts 3:15; 1 Cor 15:6-9)
 - f. The transformation of the disciples from cowards to courageous preachers (John 19; Acts 2:14-40; 4:18-20; 5:17-32, 41-42)
3. The Work of the Trinity
- a. All three Persons of the Trinity were involved in the resurrection (John 10:18; Rom 6:4, 8:11; Gal 1:1).

H. Christ's Glorification

1. Christ was restored to His unveiled, heavenly glory at the right hand of His Father, receiving worship, and thereby conclusively proven to be 'the Son of God with power.' (John 17:5; Acts 2:33; Rom 1:4; 8:34; Phil 2:9; Heb 1:3; 1 Pet 3:22).

I. The Present Ministry of Christ

1. Christ intercedes for believers (Heb 7:25; 9:24).
2. Christ helps the believer when tempted (Heb 2:18; 4:15; 1 Pet 2:20-24).
3. Christ is the believer's mediator (1 Tim 2:5; Heb 10:19; 1 Pet 3:18).
4. Christ is waiting to return to the earth and redeem His people (Rom 8:23; Titus 2:13; Heb 9:28; Rev 11:15-18).

III. The Bible

1. The inspired Scriptures contain the 66 books of the Old and New Testament and were finished with the completion of the New Testament (2 Tim. 3:16-17; Jude 3, Heb. 1:1-2; 2 Pet. 3:15-16; Rev. 22:18-19).

A. Revelation

* Revelation is God's disclosure of Himself to mankind.

1. General Revelation

* God's non-verbal disclosure of His existence and perfections to all people at all times in all places through the creation and the conscience (Psa. 19:1-6, Rom. 1:18-21; 2:14-15; Matt 5:45; Acts 17:24-27).

a. It is general in that it is truth about God Himself set before all humanity in all cultures at all periods in history (Rom. 1:18-21; 2:14-15).

b. General revelation does not include all truth. In order to qualify as "revelation," it must reveal God's existence and attributes.

c. General revelation is so clear and irrefutable that it is known intuitively by all human beings (Psa. 19:1-6; Rom. 1:19). So, it is misleading to assign the category of "revelation" to humanly deduced facts or theories (e.g., psychology).

- d. General revelation does not reveal every theological truth (e.g., the Trinity, the atonement, the inspiration of Scripture, etc.).
- e. Because of man's fallenness, he always takes this revelation and suppresses it in his unrighteousness (Rom 1:18; cf. Psa 14:1).
- f. General revelation is non-salvific because neither creation nor the conscience reveals the gospel of Jesus Christ. Special revelation is required for salvation (Rom 10:17). So, general revelation only renders man guilty before God and in a perpetual state of abiding in His wrath as man responds in rebellion to that revelation (Rom 1:18, 32; 2:16).

2. Special Revelation

- a. God's disclosure of His nature and perfections through the Scriptures and ultimately, in Jesus Christ (John 1:1, 14-18; Heb. 1:1-2; 2 Tim 3:15-17; 3:15-16).
- b. God also revealed Himself to specific people through various supernatural means like direct speech, visions and dreams, and divine appearances (Gen 12:1; Exod 33:11; 1 Sam 3:21; 1 Chron 22:8; Isa 13:1; Amos 3:7; Matt 1:20; Acts 10:9-16; 16:9-10; 2 Cor 12:1-4).
- c. Unlike general revelation, special revelation is not accessible to all people at all times in all places.
- d. Special revelation is broader than general revelation in its scope of theological truth (e.g., the atonement, the church). It is also deeper than general revelation in its treatment of theological truth (e.g., God as Trinity).
- e. In fact, without special revelation, we would not be able to properly interpret and fully understand the significance of general revelation because general revelation has a more limited intent and does not come to mankind through language.
- f. Whereas general revelation leaves man guilty, special revelation is intended to lead people into a redemptive relationship with God through Jesus Christ (Rom 4:23-24; 2 Tim 3:15; 1 Pet 1:10-11).

3. Progressive Revelation

- a. Throughout human history, God revealed more of His nature, character, and will, particularly in the Scriptures. Later revelation never contradicts previous revelation, but only supports and develops it (Gen 12:3 and Gal 3:8; Jer 25:11-12; 29:10 and Dan 9:2; Gal 3:17; Heb. 1:1-2; 1 Pet 1:10-12).

B. Inspiration

1. The Holy Spirit superintended the process whereby human authors, with their individual personalities and writing styles accurately composed and

recorded God's word to man in written form (2 Tim 3:16; 2 Pet 1:19-21; cf. Acts 4:16, 25-26; 1 Cor 2:6-13).

2. Inspiration extends to the very letters and words of Scripture (2 Tim 3:16; cf. Matt 5:18; Gal 3:16). Properly speaking, only the words of Scripture are "inspired," not the authors.

C. Inerrancy

1. The Scriptures are absolutely without error in any part in the original autographs (manuscripts) (Isa. 30:8; Matt. 5:18, John 10:35, 2 Tim 3:16).
2. A closely related doctrine is "infallibility," which speaks to the perfect effectiveness of God's word to accomplish all of God's intended purposes (Isa 55:10-11; 1 Thess 2:13).

D. Interpretation

1. Each passage of Scripture has one intended, authorial meaning which is found by applying the grammatical-historical-literal method of interpretation. Our goal is to find that meaning and derive contextually faithful applications to life.
2. The Holy Spirit helps the believer to understand the Scriptures (1 Cor. 2:7-16; 1 Pet 1:20; 1 Jn. 2:20, 27).

E. Authority

1. Scripture is the only and all-sufficient standard of faith and practice for individual believers and for the church, based on its divine origin, power, and purpose (Rom 1:16-17; 1 Cor 14:37; Col 3:16; 1 Tim 3:14; 2 Tim. 3:16-17; Heb. 4:12; 2 Pet 1:3).

F. The Canon of Scripture

1. The canon refers to the 66 inspired books of the Old and New Testaments.
2. The canon was not approved and selected by church councils. Men did not make these books canonical. Rather, these 66 books were recognized by believers as clearly inspired by God.
3. The primary issue for canonical recognition was authorship. During the two primary times when God gave written revelation (OT and NT), the main issue was whether or not the author was a spokesman for God (2 Pet. 1:20-21; Heb. 2:3-4; Eph. 2:20).
4. The writers of Scripture recognized the divine inspiration of their own writings and the writings of their associates (Jer. 1:4; Eze. 3:10-11; Amos 7:15-17; 1 Cor. 14:37; 1 Thes. 2:13; 2 Pet. 3:15-16).

5. The New Testament writers also recognized the Old Testament as Scripture (Luke 24:44; John 10:35; Rom. 15:4; 1 Cor. 15:3; Gal. 3:8; 2 Tim. 3:16-17).
6. Ultimately, canonicity is an issue of the internal testimony of the Holy Spirit whereby the believer reads Scripture and knows that it is the Word of God (John 10:27).
7. The closure of the canon accords with the foundational role of the NT prophets and apostles, the finality of God's revelation in Christ, and the final warning against tampering with the final prophecy of Scripture (Eph 2:20; Heb 1:1-3; Rev 22:18-19)
8. There are serious consequences for those who add to or subtract from God's Word including death and eternal damnation (Deut 4:2; 12:32; Prov 30:6; Rev. 22:18-19; Prov. 30:6).

IV. Man

A. Created

1. Man was created in the image of God to represent Him on and over the earth (Gen. 1:26-28; Psa. 8:4-8).
2. God created man with an intellect, emotion and will (Gen. 1:26-27).
2. Accordingly, Man was created totally free of sin and in continuous/unimpeded/uninterrupted/sustained fellowship with God (Gen 2).
3. Mankind's primary reason for existing is to glorify God and enjoy Him forever (Isa. 43:7; Col. 1:16; Eph. 2:7, 10; John 15:11; Psa. 37:4; Rom. 9:22-23).

B. Fallen

1. When tempted by Satan, Adam rebelled against God and disobeyed His commandments (Gen. 3:13, 2 Cor. 11:3; Psa. 14:1-3).
2. Adam's sin resulted in spiritual and physical death (Gen. 2:16-17; 3:1-19; Rom. 5:12; 6:23; Eph. 2:1-3).
3. Adam's sin also resulted in man becoming inherently corrupt, incapable of pleasing God, and condemned under His judgment (Gen. 6:5-6; Isa. 64:6; Psa. 14:1-3; Rom. 3:23; 5:18-19; 8:8; 1 Cor. 2:14).

C. Total Depravity

1. Unregenerate man is fundamentally evil to the core of his being. There is no part of us that is left untouched by sin. Both the material (physical bodies) and immaterial (mind, heart, will, etc.) aspects of our beings are pervasively affected by sin (Eccl. 7:20; Jer. 17:9; Eph. 2:1-3; 4:17-19; Rom. 7:14; 23).

2. The Scriptures reject the false idea that all people struggle with sin yet are inherently good. From the point of conception all mankind is sinful in every aspect of his being (Gen. 8:21; Psa. 51:5; Rom. 3:23).
3. Total depravity is not the same thing as utter depravity, because we are not as wicked as we could possibly be (Isa. 64:6; Matt. 7:11).
- 4 Only by the regenerating power of the Holy Spirit may we be brought out of this state of spiritual death. It is God who makes us alive as we become His workmanship (Jer. 13:23; Rom. 8:11; Eph. 2:1-10; Titus 3:5; Ezek. 36:25-26; 37:1-14).

D. Free Will

1. Man has a free will in that God has given him the capacity to choose that which he desires (Deut. 30:19-20; John 7:37; Rom. 10:21).
2. All human beings have free will, but no unregenerate human being desires God. Instead, unregenerate man's will is enslaved and in bondage to sin, which he desires over God. Because we can only choose according to our desires, we always choose to sin (Gen. 6:5; Jer. 2:13; Mark 7:21-23; John 8:34; Rom 3:10-18; 6:16-18; 8:5-8; James 1:13-18).
3. Fallen human beings have free will but lack true liberty. The royal liberty of which the Bible speaks is the freedom or power to choose Christ as our own. Until our heart is changed by the Holy Spirit and given the ability to see the glory of Christ, we will have no desire for Him (2 Cor 4:4-6; John 6:44, 65; Rom. 3:10-18).
4. For us to choose Christ, God must change our heart. He gives us a desire for Himself that we otherwise would not have. The unregenerate are never forced against their will so as to choose Christ reluctantly. Rather, a person's will is changed without his or her permission when God graciously changes the disposition of the heart and plants a desire for Himself within (John 6:44, 65; 15:16; Rom. 6:20; Eph. 2:4-10; 2 Tim 2:25-26; Jam. 1:18; 1 Pet. 1:3; 2 Thess 2:10; 2 Cor 4:4-6).

E. Redeemable

1. By God's design, mankind (unlike angels) is redeemable from his sin through the death and resurrection of Christ (Rom. 5:8-10, 18; Eph. 2:8-9; Titus 3:5; 2 Pet 2:4).

V. Salvation

- * Salvation is that gracious act of God, whereby, through the atoning blood (death) of Christ for sins, He justifies, redeems, and reconciles certain

individuals to Himself by faith. Salvation is not on the basis of human merit or works, but solely based on the finished work of Christ (John 1:12; 3:3; Rom. 3:24; 9:15, 23; 10:9-10; Gal. 4:4-7; Eph. 1:7; 2:8-10; Col. 1:14; 1 Pet. 1:18-19).

A. Election

1. That eternal act of God whereby on the basis of His sovereign will, He chose certain persons, who had no inherent merit, to be the recipients of His special grace unto eternal salvation (Mark 13:27; Rom. 8:28-34; 9:14-18; Eph. 1:4-11; 2 Thes. 2:13).
2. God's sovereign election does not mitigate or eliminate mankind's accountability to respond (Deut. 30:19; Matt. 11:28; John 6:37, 44; Acts 13:48; Rom. 10:13, 21).

B. Regeneration

1. Regeneration is that instantaneous work of the Holy Spirit through the truth of the Gospel, which enables persons to believe the Gospel and imparts new life to them (John 1:13; 3:3-8; Rom. 10:17; 1 Cor. 1:21; 2 Cor. 5:17; Titus 3:5; Jam. 1:18; 1 Pet. 1:23; 1 Jn. 2:29). Regeneration occurs as a response to the 'effectual call' of God in the proclamation of the Gospel.
2. Regeneration is the giving of new spiritual life ('a new heart' - Ezek 36:26) which opens the eyes of the heart to behold the glory of God in the truth of the Gospel (2 Cor. 4:6). The new heart then believes the Gospel, repents of sins, and receives justification (Rom 10:9-10).
3. Regeneration will result in good works and a transformed life (1 Cor. 6:19-20; Eph. 2:10).

C. Saving Faith

1. Saving faith is that gift of God which brings a person into intimate relationship with Christ (Rom. 10:9-10, Rom 12:3, Eph 2:8-9). It is based on God's grace (through regeneration) rather than a person's works (Rom 4:5) and when genuine, has several aspects (Acts 3:16; Eph. 2:8-9, Phil. 1:29, 2 Pet. 1:1). These are not "steps" a person must work through, but are elements that will be present as a comprehensive whole where there is true saving faith.
 - a. Knowledge of the Facts – Faith must be based on the facts of the Gospel found in the Word of God (Rom. 10:17; 1 Cor. 15:3-5; 2 Tim. 3:15).
 - b. Assent to this Knowledge – A person must agree that the facts of the Scriptures are true (John 12:48; Heb. 11:6).
 - c. Trust in Christ – True saving faith is the personal acknowledgment and trust in the finished work of Christ on the cross for forgiveness of sins and the

salvation of the soul. It implicitly involves a subjection to the person and will of Christ with a desire and willingness to know, love and obey Him (Rom. 10:9; Luke 6:46; John 3:36; 17:3; 20:28; Acts 2:36; Phil. 2:9-11; Rev. 19:16; Jam. 2:14-26).

(See Doctrinal Issues: "Understanding Salvation")

D. Justification

1. The forensic act of God whereby He declares righteous those who believe in Christ (Rom. 3:20, 24; 5:1; 8:33; Phil. 3:9).
2. It is apart from any virtue or work (Rom 4:5; Col. 2:14; 1 Pet. 3:18).
3. The believer's sin is imputed to Christ and Christ's righteousness is imputed to the believer (Col. 2:14; 1 Pet. 3:18; Rom. 4:6; 2 Cor. 5:21).

E. Sanctification

1. Position – The act of God, whereby the believer is made positionally holy and perfect through the death of the Lord Jesus Christ (Acts 20:32; 1 Cor. 1:2, 30; 6:11; Heb 2:11; 10:14).
2. Process – The Holy Spirit's ministry of progressively bringing the believer into conformity with the character of Christ (John 17:17, 19; 2 Cor. 3:18; Eph. 5:26; Rom. 8:29).
3. Perfection – That act of God which occurs when a believer gets to heaven whereby their practice is conformed to their position: perfect and blameless without spot or blemish (Rom. 8:23; 1 Cor. 15:5; Phil 3:21; 1 Jn. 3:2).

F. Security

1. All of the redeemed are kept eternally secure in Christ by the power of God (John 5:24; 10:27-30; Rom. 5:9-10; 8:1, 31-39; Eph 4:30).
2. Those who are genuinely born again will persevere to the end under the power of God (Matt. 24:13; 10:22, Phil 1:6) and do not fall away from the faith (Heb. 6:4-6; 10:29; 1 Jn. 2:19, 5:16).

G. Assurance of Salvation

1. The subjective realization by a person that he/she is a child of God is a ministry of the Spirit to every believer through faith in the promises of the Gospel (Rom. 6:15-22; 8:16; 1 Jn. 1:6, 8; 2:3, 9-10, 15-23; 3:9, 17, 24; 4:7, 13, 20; 5:1, 10). Obedience plays a critical role in maintaining faith in the Gospel, and therefore assurance. A true believer with unrepentant sin will find it hard to rest in the love of God in the Gospel (John 15:9-10).

VI. The Church

A. Defined

1. The church is the body of Christ (1 Cor 12:27; Eph 4:14-16).
2. It consists of born again believers of the Church age (Eph. 2:11 – 3:10).
3. It is distinct from Israel (1 Cor. 10:32; Gal 6:16).
 - a. The Church and Israel have different promises – heavenly vs. earthly (Eze. 36:24; Eph. 1:3).
 - b. The Church and Israel have different births – Pentecost vs. Sinai (Exo. 19-20; Acts 2).
 - c. The Church and Israel have different nationalities – spiritual vs. ethnic (Jer. 31:31; Phil. 3:20).

B. Organization

1. Christ is the Head/ultimate authority in the Church (1 Cor. 11:3; Eph 1:22; Col 1:18).
2. Local assemblies are the New Testament pattern (Acts 14:23, 27; 20:17, 28; 1 Cor 7:17; Gal 1:2; Phil. 1:1; 1 Thes 1:1-2; 2 Thes 1:1).
3. Leadership
 - a. Elders – These are a team of biblically qualified men who shepherd, oversee and lead a local body of believers (Acts 20:28; 1 Tim 3:1-7; Titus 1:5-9).
 - 1) An elder is the same as a pastor, shepherd and overseer (Acts 20:28; 1 Pet. 5:1-2; 1 Tim. 5:17; Titus 1:5-9). The terms are used interchangeably.
 - 2) Some elders are financially supported by the church while others are self-supporting (1 Tim. 5:17-18; 1 Cor. 9:9-14). These elders are gifted teachers who devote themselves to equipping the body (Eph. 4:11-16).
 - 3) Elders are to be the primary examples of leading through serving (Matt. 20:26; John 13:14-15; 1 Pet. 5:3).
 - b. Deacons – These are men who minister in the church in special areas of service (1 Tim. 3:8-10; Rom. 16:1; i.e. Acts 6:1-6).
 - 1) Deacons must meet the biblical qualifications and be tested before they are entrusted with deacon responsibilities (1 Tim. 3:10).
 - 2) Although deacon work is under the oversight of the elders, deacons are given appropriate authority and responsibility so that they can free up the elders to focus on specific ministry areas (Acts 6).
4. The Congregation – All believers are commanded to be part of a local assembly of Christians (Heb. 10:24-25).

- a. Serve – All believers are called to serve one another in the local body through encouragement, exhortation and exercise of their spiritual gifts (John 15:13; Rom 12:3-8; Gal. 5:13; 1 Cor. 12:7; Eph 4:7; 1 Pet 4:10-11).
- b. Submit – Believers are commanded by God to submit to the oversight of the elders of their local church (Acts 20:28; 1 Cor. 16:15-16; Heb. 13:7, 17; 1 Pet. 5:1-3).

C. Priorities of the Church

1. Exalting God – To love and worship the Lord with all of our heart, soul, mind and strength, both individually and corporately (Matt. 22:37; Phil 3:2; Rom 12:1).
2. Edifying the Saints – To build up God's people to be more like Jesus Christ through loving encouragement and equipping in godly character, biblical understanding, and ministry skills (Matt. 22:38; 1 Thes. 5:11; Eph. 4:12; Rom 14:22).
3. Evangelizing the Lost – To passionately share the gospel of Jesus Christ in order to establish worshipers in His church locally and globally (Acts 1:8).

D. Gifts

1. Permanent, edifying gifts – Each believer has been given spiritual gifts in order to edify and build up the body (Eph. 4:11-13; 1 Cor. 12:7; 1 Pet. 4:10-11; Rom 12:3-8).
2. Temporary, confirming/sign gifts (Tongues, miracles) – Gradually ceased as the New Testament was completed (1 Cor. 12; 13:8-10, 14).

(See Doctrinal Issues: "Sign Gifts")

E. Ordinances

1. Baptism – By immersion for anyone who confesses faith in Christ (Matt 28:19; Acts 2:41; 8:36-39; Rom. 6:1-11).
2. Lord's Supper – A remembrance and proclamation of Christ's death until He comes again (Matt. 26:26-40; Luke 22:17-20; Acts 2:46; 1 Cor. 10:16-17; 11:17-34).

F. Church Discipline

1. The Plan – God the Father disciplines His children and expects churches and individuals to participate with Him (Heb. 12:5-11; Prov. 3:11-12; Rev. 3:19).
2. The Purpose – The ultimate goal of church discipline is restoration of the sinning individual. It also purifies the church and prevents others from sinning (Gal. 6:1; Matt. 18:15; 1 Cor. 5:7; 2 Cor 2:4-8; 1 Tim. 5:20).

3. The Procedure – Church discipline is the process of confronting sin to achieve repentance and restoration. It can be carried out privately between two Christians (Matt. 18:15), with two to three witnesses, by the Elders, or before the congregation, depending on the severity, kind, and length of sin (Matt 18:15-17).

(See Doctrinal Issues: "Church Discipline")

G. Giving

1. Christians are stewards of all their possessions and should contribute financially to the work of the local church (1 Cor. 4:1-2; Luke 16:11).
2. Giving Principles
 - a. Give to God (Matt. 6:1).
 - b. Give sacrificially (Luke 21:1-4; 2 Cor 8:1-3).
 - c. Give thoughtfully (1 Cor. 16:1-2).
 - d. Give cheerfully (2 Cor. 9:7).
 - e. Give proportionally (1 Cor. 16:1-2).
 - f. Give regularly (1 Cor. 16:1-2).

VII. Angels

A. Holy Angels

1. Angels were created by God to serve and worship Him (Heb. 1:6-7, 14; Isa. 6:3, Psa. 103:20-21; 104:4; 148:2-5; Matt. 4:11; Luke 22:43).
2. Angels are spirit beings (Heb. 1:14; Luke 24:39; Matt. 22:30).
3. Angels are rational, moral, and immortal beings (Matt. 24:36; 28:5; 1 Pet. 1:12; 2 Pet. 2:4; Luke 20:34-36).
4. Angels were created to an estate higher than mankind, yet, humans will judge angels (1 Cor. 6:3; 2 Pet. 2:10-11; Heb. 2:6-7).
5. Angels serve mankind (Heb. 1:14).
6. Angels have a role in the Second Coming (Matt 13:38, 41; Mark 8:38; 13:27; 2 Thes. 1:7b).
7. Angels will be present in the New Heavens and Earth (Rev. 21:12).

B. Fallen Angels (Demons) (SATAN OR DEMONS?)

1. Satan rebelled against his Creator, and led numerous angels in his fall (Job. 1:6-7; Eze. 28:11-19; Rev. 12:3-4).
2. Angels were created holy, but some sinned (2 Pet. 2:4; Jude 6).

3. Satan was defeated by Christ at the cross, yet continues as the “god of this world” until his final judgment and condemnation (Rom. 16:20; Col. 2:15; Heb 2:14; 1 John 3:8; Rev. 20:1-10).
4. Satan will be eternally punished in the lake of fire (Rev. 20:10).
5. Satan and Demons are active in the world (Matt. 8:16; Eph. 6:12; 1 Pet 5:8).
(See Doctrinal Issues: “Demon Possession”)

VIII. The Future

A. Death

1. Believers
 - a. Physical – There is a separation of the physical and immaterial so that the spirit of the believer immediately passes into the presence of the Lord (Luke 23:43; Phil.1:21-24).
 - b. Resurrection – At the first bodily resurrection, the believer's spirit is reunited with a glorified body forever (Phil 3:21; 1 Thes. 4:16-17).
2. Unbelievers
 - a. Physical – At death, the spirits of the unsaved descend immediately into Hades, which is the abode of the dead, to suffer conscious torment (Luke 16:19-26; Rev. 20:13).
 - b. Spiritual – At the second resurrection, the spirits of unbelievers will be reunited with their bodies, they will be judged, and then they will be cast into the lake of fire to suffer God's wrath forever (John 5:28-29; Rev. 20:11-15; Dan. 12:2).

B. The Rapture

1. Without warning, Christ will descend to the clouds and gather up all the dead and living Christians from the earth and take them to be with Him forever (1 Thess. 4:16-17; 1 Cor. 15:50-51).

C. Tribulation

1. This is a seven-year period in which God will pour out His final judgments upon the earth. For the first three and a half years, Israel will enjoy relative peace, and then for the second three and a half years, it will suffer persecution at the hands of the antichrist. All Gentile believers will also suffer intense persecution. The antichrist will eventually rule the earth through military power and demonic deception for the latter half of this period. It also known as Daniel's seventieth week (Dan. 7:19-27; 9:27; Zech 12:1-9; Matt 24:4-24; Rev. 6:1-18:24).

D. The Second Coming

1. At the end of the Tribulation, Christ will physically return to the earth with cosmic signs (Matt. 25:29-31), at which time Old Testament and Tribulation martyrs will be raised. The elect from all over the earth will see Him and repent for their sins. He will then proceed to destroy all His enemies (Dan. 12:2-3; Zech 12:10-14; Matt 25:1-46; 2 Thes. 2:7-12; Rev. 19:11-16).

E. The Judgment Seat of Christ

1. Prior to entering the Millennial Kingdom, believers will be rewarded according to their works done in the body (1 Cor. 3:10-15; cf. Matt 6:19-21; 1 Tim 6:19; Rev 22:12).

F. Millennium

1. At the start of this period, an angel will bind Satan in the abyss for a thousand years so that he will no longer be able to deceive the nations (Dan. 7:17-27; Rev. 20:1-7).
2. This is a literal, thousand-year period on earth, wherein Christ rules over the earth with all His saints. All the unconditional covenants with Israel will be fulfilled. Life on earth will resemble life in the garden of Eden (Isa. 2:2-4; 42:6; 65:20-25; Jer. 31:31; 33:15; Eze. 36:21-38; 37:11-28; Rev. 19:11-16; 20:1-7).

G. Final Judgment

1. After being released for a short time following the Millennium, Satan will lead a global rebellion against God and His people. This rebellion will put down in an instant, and Satan will then be thrown into the lake of fire to suffer God's wrath forever (Rev. 20:7-10).
2. Then, at the Great White Throne judgment, the unsaved dead will all be resurrected and committed to eternal, conscious punishment in hell (Matt. 25:41; Rev. 20:11-15).

H. Eternity

1. God will incinerate the current heavens and earth and fashion a new heavens and new earth where righteousness dwells (2 Pet 3:10; Rev 21:1-22:5)
2. Believers will dwell with the Lord forever, serving Him and reigning with Him forever and ever (1 Thess 4:17; Rev 21:1-27; 22:1-5).

IX. Biblical Implications

1. Within any society and era, there are a number of critical issues which must be biblically addressed by the church. The following information outlines what Faith Bible Church believes is a biblical approach to some of the key

societal/moral issues of our day. Our goal is to help our people apply the Scriptures to contemporary issues.

X. Abortion

1. The Scriptures indicate that God initiates human life (i.e. personhood) at conception (Ps 51 - Job 3:3).
 - * **Psa. 139:13-16** ~ For You formed my inward parts; You wove me in my mother's womb... My frame was not hidden from You, when I was made in secret, and skillfully wrought in the depths of the earth. Thine eyes have seen my unformed substance; and in the book they were all written, the days that were ordained for me, when as yet there was not one of them.
 - * **Jer. 1:5** ~ Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.
2. The Scriptures attribute personal characteristics and titles to children in the womb:
 - * **Genesis 25:21-22, 24** ~ Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. But the children struggled together within her... there were twins in her womb.
 - * **Luke 1:44** ~ For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.
 - * **Job 3:3** ~ Let the day perish on which I was born, and the night which said "a boy [lit. man] is conceived."
3. The Scriptures indicate that all children are a gift from the Lord (not just those that are "wanted" or without physical deficiency).
 - * **Psa.127:3** ~ Behold, children are a gift of the Lord; the fruit of the womb is a reward.
4. In light of the above statements a biblical conclusion is that abortion is murder and unjust killing.
 - * **Exo. 21:22-25** ~ And if men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, he shall surely be fined... But if there is any further injury, then you shall appoint as a penalty, life for life.
5. The Hebrew word translated "miscarriage" in this verse usually refers in the Old Testament to a live birth. Thus, there was a fine for a premature live birth, but the death penalty was invoked for "further injury" or death of the baby.

XI. Church Discipline

1. "Church Discipline" is a term that has been used to describe the corporate body's loving involvement in the personal lives of believers who are struggling

with sin. This always should be done with an attitude of deep humility and gentleness with a goal that the person would repent and be restored to fellowship. Though church discipline is often on a private level between two believers, the elders in a local church have the responsibility and authority to ensure that the biblical guidelines are followed. Prayer and the person and work of the Holy Spirit are crucial in the church discipline process. It is only through His working that anyone will turn from their sin, which is always the goal of church discipline.

a. Offenses worthy of church discipline

1) Matters of personal conduct & lifestyle

- i. Lying to and testing the Holy Spirit, hypocrisy (Acts 5:1-11).
- ii. Sexual immorality, greed, idolatry, slander, drunkenness, swindling (1 Cor. 5:1-13).
- iii. Idleness, busybodies (1 Thes. 5:14; 2 Thes. 3:6, 11-13).

2) Unwillingness to resolve interpersonal issues (Matt. 18:17).

- i. Refusal to forgive an offender.
- ii. Refusal to seek forgiveness where a wrong has been committed. (Matt. 5:22-23)

3) Matters of church conduct

- i. Divisiveness, upsetting the faith of some (Rom. 16:17-18; Titus 3:9-11).
- ii. Hypocrisy, leading others astray (Gal. 2:11-14).
- iii. False teaching (Titus 1:10-16; Rev. 2:14-16; 2 Jn. 9-11).
- iv. Insubordination (Titus 1:10-11, 16).
- v. Blasphemy (1 Tim. 1:20).

4) Matters of belief and doctrine regarding the Gospel (Jam. 5:19-20; Rev. 2:2, 20).

5) Heresy in a false teaching surrounding the person and work of Christ. (Gal 1:8)

6) Sin in general: continued unrepentant disobedience to Scripture (Gal. 6:1-2; 2 Thes. 3:6, 11-15; Jam. 5:19-20).

2. The primary goal in any church discipline is to “turn him back” (Jam. 5:19-20) and bring the person to repentance so that he/she can be restored to Christ and His body.

a. Principle: The kind, length and severity of the discipline depend on the nature and circumstances of the sin.

▶ **Level 1**

- **Sin:** A momentary, uncharacteristic lapse into sin where there is genuine grief and repentance.
- **Response:** Gentle restoration at the point of repentance.

* **Gal. 6:1** ~ Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you to be tempted.

▶ **Level 2**

- **Sin:** More blatant sin (willful disobedience) or over a longer duration, or unclear repentance.
- **Response:** Warning, rebuke, correction.
 - 1) Reprove in private... if there is no repentance, proceed with step two (Matt.18:15).
 - 2) Bring along a witness... if there is no repentance, proceed with step three (Matt. 18:16).
 - 3) Tell it to the church... if there is no repentance, proceed with step four (Matt. 18:17).
 - 4) Identify the person as an unbeliever. (Matt. 18:17).

▶ **Level 3**

- **Sin:** Severe sin on a long-term basis, and no repentance.
- **Response:**
 - 1) Judgment (1 Cor. 5:3).
 - 2) Corporate grief (1 Cor. 5:1-2).
 - 3) Personal separation from, and corporate awareness of continued sin (Matt. 18:17; Rom. 16:17; 1 Cor. 5:2, 11-13; 2 Thes. 3:6, 11-15; Titus 3:10-11; 2 Jn. 9-11).
 - 4) Forgiveness, comfort, love when repentance is demonstrated (2 Cor. 2:6-8).
 - 5) Restoration to appropriate ministry after a significant pattern of obedience has been established (Luke 16:10).

3. Discipline of an Elder

a. The whole church must be made aware of an elder's blatant sin because he has been disqualified from being an overseer. This requires a public level of correction.

* **1 Tim. 5:19-20** ~ Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all.

XII. Creation

1. God the Creator

a. The universe came into existence because God created it.

* **Gen. 1:1** ~ In the beginning God created the heavens and the earth.

- * **Col. 1:17** ~ And He is before all things, and in Him all things hold together.
- b. It continues to exist by the Word of His power.
 - * **Heb. 1:3** ~ And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;
- c. The Genesis Account
- 2. The early chapters of Genesis are the factual, complete and accurate description of creation.
- 3. The word "day" (Heb. Yom) as used in the Genesis account means a literal twenty-four hour period of time.
 - * **Gen. 1:5** ~ And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

XIII. Demons

1. Demon Possession
 - a. Definition – Demon possession occurs when one or more evil spirits completely control a person. The demon speaks, acts and dominates the person's body.
 - b. Of Non-Christians
 - 1) The Scriptures clearly indicate that God sovereignly allows non-believers to be dominated and controlled by demons.
 - * **2 Chr. 18:22** ~ Now therefore, the Lord has put a deceiving spirit in the mouth of these your prophets; for the Lord has proclaimed disaster against you.
 - * **Matt. 8:28** ~ Two men who were demon-possessed met Him as they were coming out of the tombs; they were so exceedingly violent that no one could pass by
 - c. Of Christians
 - 1) It is impossible for a true Christian to be possessed by a demon. The Christian's new master is Christ through His indwelling Spirit. There is no instance in the entire Bible of anyone casting demons out of a believer.
 - * **Matt. 6:24** ~ No one can serve two masters...
 - * **Eph. 2:1** ~ In which you formerly walked according to the course of this world, according to the prince of the power of the air...
 - * **1 Cor. 3:16** ~ Do you not know that you are a temple of God, and that the Spirit of God dwells in you?

2. Demon Oppression

- a. Definition – Influence in a wide variety of ways by evil spirits which is short of actual possession and total control.
- b. Of Christians
 - 1) Satan is the enemy of believers, and to a limited degree, God sovereignly allows him and his demons to oppress believers.
 - * **Luke 22:31** ~ Simon, Simon, behold, Satan has demanded permission to sift you like wheat.
 - * **2 Cor. 12:7** ~ There was given me a thorn in the flesh, a messenger of Satan to buffet me-to keep me from exalting myself.
 - * **1 Pet. 5:8** ~ Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

3. Protection

- a. Believers are called to resist Satan, which is done primarily through faith in Christ and the gospel and submission to God. Nowhere in the Scriptures are believers instructed to talk to, confront or “exorcise” demons.
 - * **Eph. 4:27** ~ And do not give the devil an opportunity.
 - * **Eph. 6:11-20** ~ Put on the full armor of God that you may stand firm against the schemes of the devil.
 - * **Jam. 4:7** ~ Submit therefore to God. Resist the devil and he will flee from you.
 - * **2 Pet. 2:10** ~ And especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties.
 - * **Jude 8** ~ Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.
- b. When Christ and the apostles cast out demons, they were authenticating Messianic and apostolic credentials, not establishing a normative pattern for us to follow.

(see Doctrinal Issues: “Sign Gifts”)

XIV. Gender Roles

A. The Man’s Role

1. In the Home
 - a. He is to provide headship and leadership for the family.
 - * **Eph. 5:23** ~ For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

- b. He must love his wife by giving of himself to protect and promote her purity, sensitively communicating with her and encouraging her spiritual growth by the word.
 - * **Eph. 5:25-29** ~ Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church.
 - * **1 Pet. 3:7** ~ You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered.
 - c. He is to provide for the tangible needs of his household.
 - * **1 Tim. 5:8** ~ But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.
 - d. He is to train his children to be faithful followers of Christ.
 - * **Deut. 6:5-6** ~ And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.
 - * **Eph. 6:4** ~ And fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.
2. In the Church
- a. Men are to be the leaders and teachers in the local church.
 - * **1 Tim. 3:1** ~ It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife...
 - b. Men are to be noted for prayer in the church.
 - * **1 Tim. 2:8** ~ Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.
 - c. Older men are to be wise and dignified examples to the younger men and the rest of the congregation.
 - * **Titus 2:2** ~ Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

- d. Younger men are to be wise examples of humility and good deeds, marked by purity in doctrine and speech.
 - * **Titus 2:6-8** ~ Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.
 - * **1 Peter 5:5** ~ You younger men, likewise, be subject to your elders; and all of you, clothe yourselves in humility toward one another, for God is opposed to the proud, but gives grace to the humble...

B. The Woman's Role

1. Identity: Equality

- a. The Scriptures teach that women are equally created in God's image alongside men.
 - * **Gen. 1:27** ~ ... in the image of God He created them; male and female He created them.
- b. In relation to salvation and standing in Christ, women are equal with men.
 - * **Gal. 3:28** ~ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female, for you are all one in Christ Jesus.

2. Role: Submission

- a. Although equal with men as far as identity and person, women have a distinct and different role.
 - 1) In the Home
 - i. Scripture indicates that the primary responsibility for women is within the family (It is recognized that God has sovereignly allowed singles and women without children to have a unique freedom for other ministry; cf. 1 Cor. 7:33-34).
 - * **1 Tim. 5:14** ~ Therefore I want younger widows to get married, bear children, keep house...
 - ii. The fundamental reason that the woman was created was to be a helper for her husband.
 - * **Gen. 2:20-23** ~ ... a helper suitable for him...
 - iii. Within marriage the woman is called to submit lovingly to her husband. This is not "doormat devotion" but rather loving service and mutual submission out of reverence for the Lord.
 - * **Eph. 5:22** ~ Wives, be subject to your own husbands, as to the Lord.

- iv. Raising children is the primary means by which women can have an influence for the kingdom of God and honor Him.
 - * **1 Tim. 2:14-15** ~ And it was not Adam who was deceived, but the woman, being deceived, fell into transgression. But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.
 - * **Titus 2:4-5** ~ That they may encourage the younger women... to love their children... to be workers at home... so that the word of God will not be dishonored.

2) In the Church

- i. Christian women have spiritual gifts and are expected to utilize them in ministering to the Body.
 - * **1 Cor. 12:7** ~ But to each one is given the manifestation of the Spirit for the common good.
- ii. One of the primary avenues of ministry is for older women in the church to teach younger women.
 - * **Titus 2:3-5** ~ Older women... teaching what is good, that they may encourage the younger women...
- iii. The Scriptures teach that women are not to teach or exercise authority over men in the church.
 - * **1 Tim. 2:11-12** ~ A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
 - * **1 Cor. 14:34** ~ Let the women keep silent in the churches...

XV. Government

A. Source of Government

1. God is the author of government and sovereignly controls those who are in power.
 - * **Rom. 13:1** ~ For there is no authority except from God, and those which exist are established by God.
2. Responsibilities of Government
3. Governments are called by God to curb evil and to punish the guilty.
 - * **Rom. 13:4** ~ It is a minister of God, an avenger who brings wrath upon the one who practices evil.
4. Governments are also to reward those who do good.
 - * **Rom. 13:3** ~ Do what is good and you will have praise for the same.

B. Responsibilities of Believers

1. Believers are required to submit to and honor their governmental authorities.
 - * **1 Pet. 2:13-17** ~ Submit yourselves for the Lord's sake to every human institution... honor the King.
2. Christians are commanded to pray for their government and those who are in positions of leadership.
 - * **1 Tim. 2:1-2** ~ I urge that entreaties and prayers... for kings and all who are in authority...
3. As part of submitting to government, in obedience to God, believers are to pay taxes.
 - * **Rom. 13:6-7** ~ For because of this you also pay taxes.
4. The only time believers must disobey the government (civil disobedience) is when they are personally required to do something that violates a clear command of Scripture. At this point they must be prepared to suffer the consequences of that disobedience. Apart from specific violations of Scripture, believers ought to submit themselves and obey. While there are many times that believer may disagree with government decisions, they are nevertheless called to trust God and submit.
 - * **Acts 4:19-20** ~ But Peter and John answered and said to them "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard."

XVI. Homosexuality

A. God's Original Design

1. God's original design was a man to be married to a woman for life.
 - * **Gen. 1:27** ~ Male and female He created them.
 - * **Gen. 2:24** ~ For this cause a man shall leave his father and his mother, and shall cleave to his wife...
2. God's Condemnation
 - a. The Scriptures condemn homosexual behavior. This is not cultural, but expresses God's attitude towards behavior that mocks His original design.
 - * **Lev. 18:22** ~ You shall not lie with a male as one lies with a female; it is an abomination.
 - * **Rom. 1:26-27** ~ God gave them over to degrading passions... men with men committing indecent acts and receiving in their own persons the due penalty of their error.
 - * **1 Cor. 6:9** ~ Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, not idolaters,

nor adulterers, nor effeminate, nor homosexuals... shall not inherit the kingdom of God.

3. God's Care

a. Ultimately Christ and the spiritual resources He provides (the Holy Spirit, prayer, the Word, fellow believers) are the only answer for this sin. Just as with any other sinner saved by grace, Christ's cleansing is sufficient to enable a person to begin a new life.

* **1 Cor. 5:9-11** ~ Do not be deceived; neither fornicators... nor homosexuals... shall inherit the kingdom of God. And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of God.

* **1 Cor. 10:13** ~ No temptation has overtaken you but such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

XVII. Lawsuits

A. General Principles

1. Believers should be hesitant before suing.

* **Prov. 25:8-10** ~ Do not go out hastily to argue your case

* **Rom. 12:18** ~ If possible, so far as it depends on you, be at peace with all men.

2. If at all possible, believers should seek to settle out of court.

* **Matt. 5:25** ~ Make friends with your opponent at law while you are with him on the way...

3. Believers should pursue a selfless attitude as much as possible.

* **Matt. 5:40** ~ If anyone wants to sue you, and take your shirt, let him have your coat also.

B. "Christian" Lawsuits

1. Christians must not sue or go to court against a fellow believer.

2. Believers will judge the world and angels, and should judge affairs of this life.

3. Unbeliever's judging between Christians brings shame upon Christ and His church.

4. It is better to be wronged and defrauded than to sin by going to court against a believer.

* **1 Cor. 6:1, 7** ~ Does any one of you, when he has a case against his neighbor, dare go to law before the unrighteous, and not before the

saints? Actually then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

XVIII. The Lordship of Christ

1. The Scriptures indicate that Christ is Lord and true believers will acknowledge Him as such.
 - * **John 20:28** ~ Thomas answered and said to Him, "My Lord and my God!"
 - * **Acts 2:36** ~ God has made Him both Lord and Christ.
 - * **Rom. 10:9-10** ~ That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.
 - * **Phil. 2:9-11** ~ that every tongue should confess that Jesus Christ is Lord...
 - * **Rev. 19:16** ~ "King of Kings and Lord of Lords."
2. The term "Lord" (kurios) was a normal term in the Greek language used for "master" or someone that was to be obeyed and to whom one must submit.
 - * **Matt. 6:24** ~ No one can serve two masters (lord – kurios) for either he will hate the one and love the other, or he will hold to one and despise the other.
 - * **Matt. 24:45** ~ Blessed is that slave whom his master (lord – kurios) finds so doing when he comes.
 - * **Col. 3:22** ~ Slaves, in all things obey those who are your master (lord – kurios) on earth...
3. The Scriptures consistently link saving faith with a life of obedience and submission to Christ.
 - * **John 3:36** ~ He who believes in the Son has eternal life; but he who does not obey the Son shall not see life...
 - * **Acts 5:32** ~ And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.
 - * **Rom. 6:17** ~ But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed.
 - * **1 John 3:23-24a** ~ This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. The one who keeps His commandments abides in Him, and He in him.

4. The Scriptures indicate that there is a kind of faith that does not save.
 - * **Jam. 2:14, 19** ~ What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?... You believe that God is one. You do well; the demons believe, and shudder.
5. It is unscriptural for persons to say that they want to receive Christ's free offer of salvation yet at the same time deny that He has any ownership over their lives. It is impossible to separate the person and work of Christ.
6. Acknowledging Christ as Lord is not a work. Rather it is a desire of the heart that the Holy Spirit enables through His regenerating ministry.
7. Submitting to the Lordship of Christ is not something added to belief, but is part of true saving faith.

XIX. Marriage

A. Prerequisites of Marriage

1. The foundational requirement for Christian marriage is that both the man and woman are to be believers.
 - * **2 Cor. 6:14** ~ Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness?
2. A couple must have a pure relationship if they desire to know God's will about marriage.
 - * **1 Thes. 4:3** ~ For this is the will of God, your sanctification; that is, that you abstain from sexual immorality.
3. Those preparing for marriage should also be mature and responsible so that they can meet the appropriate biblical expectations of the partners in marriage.
 - * **Eph. 5:22-33** ~ Wives, be subject to your husbands... Husbands, love your wives...
 - * **1 Tim. 5:8** ~ But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.

B. Divorce

1. Although God hates divorce, He allowed for it to protect the "innocent party" (In the Old Testament the law called for adulterers to be stoned). The only two potential caveats in the Bible that allow for, but do not require divorce are adultery and abandonment by an unbelieving spouse.
 - * **Matt. 5:32** ~ Everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

- * **Matt. 19:9** ~ Whoever divorces his wife, except for immorality, and marries another commits adultery.
 - * **1 Cor. 7: 15** ~ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.
- a. Between Two Believers
- 1) The Scriptures do acknowledge a situation where two believers are divorced.
 - * **1 Cor. 7:10-11** ~ But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.
 - 2) When there is sin that results in the divorce between two believers, there is no freedom to remarry for either partner even if a legal divorce has occurred, because there are no biblical grounds for that divorce (adultery). Unless adultery has taken place (within reasonable limits of human knowledge), both parties ought to remain unmarried even after the divorce has occurred.
 - 3) In this situation, the biblically required action is for both persons to forgive and be reconciled to one other. There is no Christian marriage that is broken beyond repair.
- b. Between a Believer and an Unbeliever
- * **1 Cor. 7: 15** ~ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.
- 1) There is no freedom to remarry for the believer even if a legal divorce has occurred, because there are no biblical grounds for divorce (adultery). Unless adultery has taken place (within reasonable limits of human knowledge), the believer ought to remain unmarried.
 - 2) The believer is “not under bondage” to pursue the marriage (i.e. continue chasing the unbeliever who has left). He or she may agree to divorce, but should not remarry.
 - 3) If the unbeliever commits adultery (by an unbiblical remarriage or sexual relations outside of marriage), then there are biblical grounds for the believer to have freedom to remarry.
- c. Remarriage
- 1) The Scriptures indicate that death or infidelity frees a spouse to remarry.

- * **Matt 19:9** ~ “And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.
 - * **1 Cor. 7:39** ~ A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
- 2) The Scriptures also indicate that where a biblically permissible divorce has occurred (see above), the possibility of remarriage is assumed.

XX. Sign Gifts

A. Defining Sign Gifts

1. A unique subset of spiritual gifts are often called the “sign gifts,” a label referring to those gifts / ministries which constitute an extraordinary sign of God’s power to validate new revelation.

B. Temporary Nature of Some Gifts

1. Key to a right understanding of sign gifts is the observation that God has worked differently throughout different periods of history (Rom. 11:25-26; Eph. 2:11-16; Heb. 1:1).
2. There are only three time periods where miracles had a major emphasis in history – the time of Moses, the time of Elijah (and Elisha) and time of the Lord Jesus Christ (and His apostles). In each of these periods, God’s power was at work to give miraculous validation to the messages of His appointed spokesmen. God the Father even highlights both Moses and Elijah as He gives explicit approval to Christ as His Messenger for that present era (cf. Matt. 17:3–5; Heb 1:1; John 2:11; 20:30–31; Mark 2:9–12).
3. As Elisha the prophet received God’s power passed to Him through Elijah (2 Kings 2:9–14), so too did Christ’s apostles receive unique power and authority from God passed on to them through Christ as they went out with the gospel of grace.
 - * **Mark 2:9–12** ~ Which is easier, to say to the paralytic, “Your sins are forgiven”; or to say, “Get up, and pick up your pallet and walk”? But so that you may know that the Son of Man has authority on earth to forgive sins”—He [Jesus] said to the paralytic, “I say to you, get up, pick up your pallet and go home.” And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God...
 - * **Matt. 10:1** ~ And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness (cf. Matt. 9:35–38).

- * **2 Cor. 12:12** ~ The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.
 - * **Heb. 2:4** ~ ...God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His will
 - * **Acts 19:11** ~ And God was performing extraordinary miracles by the hands of Paul (cf. Acts 19:8–10).
4. The apostles had a foundational role in the writing of the New Testament and the primary purpose of the sign gifts was to verify their authority (see above).
 5. Although others had these sign gifts, the apostles were the only ones who had the authority to pass on the capacity to do these signs and wonders to another.
 - * **Eph 2:19–20** ~ ... you are fellow citizens with the saints, and are God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.
 6. Since both apostles and prophets (and their gifts/ministries) constitute the foundation of the Church upon which it was historically "built," and since apostles and prophets have passed from the scene (1 Cor 15:8–10) the time of receiving new revelation has ceased for the Church age, as has the need for validating sign gifts.
 7. However, after the present church age is completed, another period of new revelation and Moses-like wonder-working will nevertheless reemerge as God carries out His final judgment upon the earth (cf. Joel 2:28–32; Rev 11:3–6).

C. Nature of Each Sign Gift

1. The Gift of Tongues (i.e. "languages")
 - a. The gift of tongues was the supernatural ability to speak a foreign language one had not learned before.
 - b. Tongues were for a sign to unbelieving Jews.
 - c. There is no record of the gift of tongues in later epistles.
 - * **Acts 2:8, 11** ~ And how is it that we each hear them in our own language to which we were born?...we hear them in our own tongues speaking of the mighty deeds of God.
 - * **1 Cor. 14:21-22** ~ "By men of strange tongues and by the lips of strangers I will speak to this people..." So then tongues are for a sign, not to those who believe, but to unbelievers.
 - * **1 Cor. 13:8** ~ ...if there are tongues they will cease...
2. The Gifts of Healings & Miracles:

- a. The gift of healing bodily ailments primarily verified the authority of the apostles (see above), and is distinct from God's grace of healing others in response to the collective prayers of His people (James 5:14–18).
- b. As numerous texts show, just because someone may appear to perform miracles does not indicate that it is from God.
- c. Satan himself appears as an angel of light and is able to perform miracles (Rev 13:13; cf. Exod 7:22).
 - * **John 10:41** ~ John performed no sign...
 - * **1 Tim. 5:23** ~ No longer drink water exclusively, but use a little wine for the sake of your stomach and frequent ailments.
 - * **2 Tim. 4:20** ~ Trophimus I left sick at Miletus.
 - * **Matt. 7:21-23** ~ Lord, Lord, did we not prophecy in your name, and in your name perform miracles?

XXI. Truth and Tolerance: The Issue of Unity

A. Issue

- * **John 17:21** ~ that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.
1. What does the Bible teach about unity among believers? What is the origin of this unity? What is the nature of this unity? Should Christians do whatever necessary to maintain unity with other professing believers?

B. The Priority of Unity

- * **1 Cor. 1:10** ~ Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.
- * **1 Cor. 12:25** ~ so that there may be no division in the body, but that the members may have the same care for one another.
- * **Eph. 4:3** ~ being diligent to preserve the unity of the Spirit in the bond of peace.
- * **Phil. 2:1-2** ~ Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.
- * **Col. 3:14** ~ Beyond all these things put on love, which is the perfect bond of unity.

1. The Scriptures clearly indicate that God would have Christians be unified with one another.
2. The first century Christians had a tremendous impact on the world around them because unbelievers saw the reality of their “love for one another” (John 13:35).
3. However, this unity is not something believers are to produce or achieve; it is a reality that believers are to preserve (Eph 4:3).

C. The Reality of Truth

- * **John 8:32** ~ and you will know the truth, and the truth will make you free.
- * **John 17:17** ~ Sanctify them in the truth; Your word is truth.
- * **Gal. 1:8-9** ~ But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

1. Contrary to what the world believes, the Scriptures clearly teach that God has revealed absolute truth that must be submitted to.
2. Therefore, it is illegitimate for anyone to pervert the biblical text to mean what he wants it to mean. The proper interpretation of any given passage of Scripture is directly connected to the original author’s intent. And that intent is the meaning of the biblical text, and that meaning is the truth.
3. God’s truth, as found in the Scriptures, is the absolute, final standard in all matters of life (cf. 2 Tim 3:15-16; 2 Pet 1:3).

D. The Unifying Power of Truth

- * **Eph. 4:11-16** ~ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

1. True spiritual unity is a Spirit-wrought state that all believers are brought into upon receiving the word of truth, the gospel.
2. In other words, there is no unity apart from truth, from doctrine (cf. Jude 3).
3. So, we cannot lay aside doctrinal differences for the sake of any so-called unity. Doctrine is what produces unity.
4. To evoke the organic, intricate, and inextricable nature of the unity that only the truth can create, the New Testament uses metaphors of the body and the family.
5. The ultimate goal is for every Christian to be more and more unified with Christ: "speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ..." And the more believers are unified with Christ, the more they will have true oneness with one another.
6. This unity will, at times, have limitations. Different tertiary doctrinal positions can be held with conviction without the violation of this unity. These positions ought not to affect the fellowship and communion we share in the body of Christ. However, the goal of the church is to move together toward complete unity through the mutual study of the Scriptures.

E. The Divisiveness of Heresy

- * **Rom. 16:17** ~ Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.
 - * **1 Cor. 11:18-19** ~ For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. For there must also be factions among you, so that those who are approved may become evident among you.
 - * **Titus 3:10-11** ~ Reject a factious man after a first and second warning, **11** knowing that such a man is perverted and is sinning, being self-condemned.
 - * **2 Jn 1:10** ~ If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting;
1. The Scriptures indicate that dissension and disunity come from those who compromise the truth.
 2. God commands His people to disassociate themselves from those who compromise the truth.
 3. Dissensions and divisions, however, can provide opportunity to make evident those who are rejecting the truth.

F. Practical Guidelines

1. God's people must never use the desire for unity as an excuse to compromise truth. Unity not built on the truth is not spiritual unity. But preserving that unity by the truth must be done in love, not in factiousness or pride (Eph 4:15).
2. The degree of doctrinal unity will have a direct bearing on the degree to which we can fellowship and minister with someone else (Phil 1:5, 7; cf. Amos 3:3).
3. Although we may experience degrees of separation from those who are not faithful to the truth, it is important that we maintain biblical attitudes of patience, gentleness, humility, and love towards them (cf. Phil 1:17-18; 2 Tim 2:24-26).
4. The external manifestation of spiritual unity is kept and nurtured by selflessness, kindness, tender-heartedness, and forgiveness (Gal 5:13-15, 25; Eph 4:32). These attitudes are produced in believers by considering the humility of Christ (Phil 2:1-8)

XXII. Mission, Priorities and Values

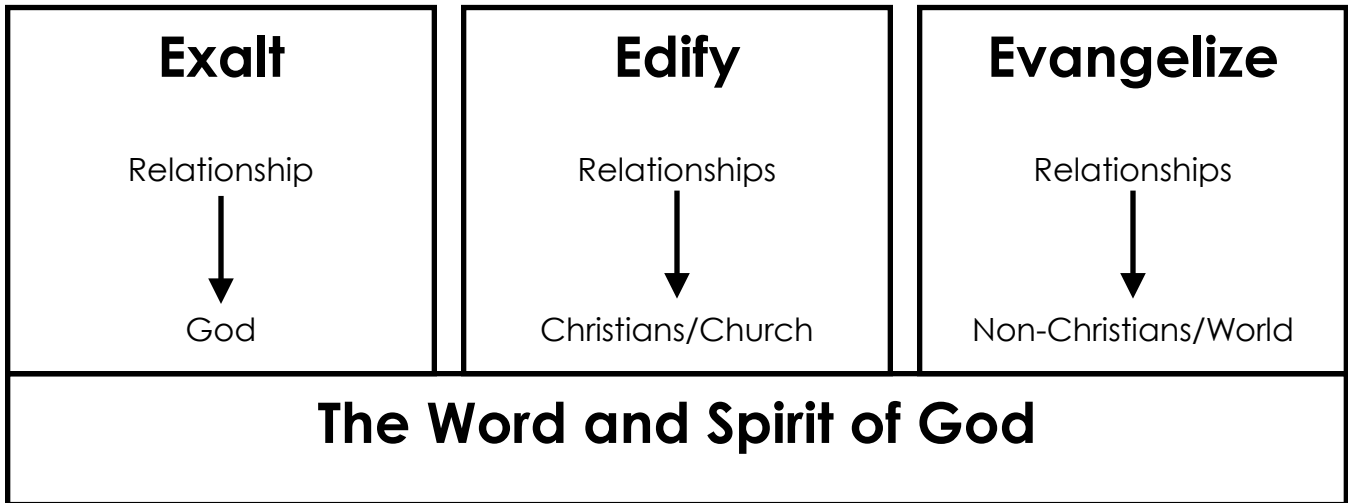
A. Our Mission Statement

1. Our mission is to spread a passion for God's supremacy by being passionate disciples of Jesus Christ (Matt. 28:19-20; Eph. 3:21; Phil. 3:8; 1 Cor. 10:31).

B. Our Priorities

1. Our mission is accomplished as we fulfill the God-given priorities for the church.
 - a. Exalt God ~ To love and worship the Lord with all of our heart, soul, mind and strength, both individually and corporately.
 - * **Matt. 22:37** ~ "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."
 - b. Edify the Saints ~ To build up God's people to be more like Jesus Christ through loving encouragement and equipping in godly character, biblical understanding, and ministry skills.
 - * **Matt. 22:38** ~ "You shall love your neighbor as yourself."
 - * **1 Thes. 5:11** ~ Therefore encourage one another and build up one another, just as you also are doing.
 - * **Eph. 4:12** ~ for the equipping of the saints for the work of service, to the building up of the body of Christ;
 - c. Evangelize the Lost ~ To passionately share the gospel of Jesus Christ in order to establish worshipers in His church locally and globally.

- * **Acts 1:8** ~ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.
- 2. Our mission and God-given priorities are accomplished through two essential means.
 - a. The Word of God
 - 1) The Bible alone is the sole source of authority for our beliefs and behavior, both in the believer's life and the life of the church. We believe the inerrant, inspired Word has authority for all matters of life and is fully sufficient for every need of man (Isa. 40:8; John 17:17; 2 Tim. 3:16-17).
 - b. The Spirit of God
 - 2) The Holy Spirit is the illuminator of Scripture, the empowerer of the means of grace, and the One who infuses the church with God's power. It is only by the Spirit's power that we can honor and glorify the Lord (1 Cor. 2:14-16; Zech. 4:6; Eph. 3:16; 1 Pet. 4:10-11).



C. Our Core Values Statement

- 1. We value God's Word, the Bible, as solely authoritative and sufficient in all matters of belief and behavior for every believer's enjoyment of God and for the ministry of the church (Psa. 1:1-3; 2 Tim. 3:16-17; 1 Pet. 2:2; 2 Pet. 1:2-4).
 - a. God's Word provides the "blueprint" for all aspects of the Christian life and the ministries within Faith Bible Church. God's Word is the means to enjoying increasing communion with God and living a victorious life of joyful obedience in Christ. The understanding of God's Word occurs through public teaching by gifted Bible teachers, interactive teaching in small groups, individual discipleship, and personal Bible study.
 - 1) Personal Bible reading, meditation, and memorization among all our people as a daily delight.

- 2) The practical application of biblical truth by the power of the Holy Spirit.
 - 3) All services, ministries, small groups, relationships, and casual conversations permeated with the Word of God.
 - 4) The indispensable role of teachers and parents to impart biblical truth to the mind, and the indispensable role of the Holy Spirit to awaken love for truth in the heart.
 - 5) The study of sound biblical theology that results in sweet doxology and seeing both as inseparable.
 - 6) The necessity to keep up-to-date on current trends of theological thought and the implications of such thinking upon the Christian and the church.
2. We value prayer as the visible engine of all our efforts in ministry and worship (Acts 2:42; Eph. 6:18-20; Phil. 4:6; Col. 4:2; 1 Thes. 5:16-18).
- a. Prayer is the means God uses to infuse His power and love into the Christian's life and the church. Prayer is the Christian's joy and delight – to commune with God and to rely upon Him for all things. It is the “slender nerve” that moves the “muscles” of God's omnipotence.
 - 1) Growing frequency, depth, and power in corporate, family, and private prayer.
 - 2) Prayerful, proactive planning for how we see ministries growing and changing.
 - 3) “No Prayer – No Action” Policy: no ministry action will be taken without a foundation of prayer.
 - 4) Elders and leaders in all ministries must model prayer for the flock.
 - 5) Corporate prayer times to serve as the visible demonstration of God's faithfulness in answers to prayer.
 - 6) Wrestling mightily with God through prayer born from the desire for communion with Him.
3. We value husbands, wives, and children fulfilling their biblical roles in the family and in the church (Deut. 6:4-9; Psa. 78:1-9; Eph. 6:4; 2 Tim. 3:14-15).
- a. Faith Bible Church supports parents in the spiritual nurturing of their children. We are committed to providing training and resources to equip believers so that they may fulfill their biblical roles. We expect families to be involved in and contributing to the ministries of the church.
 - 1) A strong attention to bringing children up in the discipline and instruction of the Lord.
 - 2) Godly men who serve their families by lovingly discipling them through their Christlike example and instruction in the Word.
 - 3) A spiritually dynamic youth ministry that equips teenagers for courageous Christianity.
 - 4) Capturing the hearts and minds of college students with a biblical vision of God.
 - 5) The beautiful vision of how God designed men and women to complement each other.

- 6) Building strong marriages that model the relationship between Christ and the Church.
- 7) Providing encouragement and equipping for parents to fulfill their God-given task as spiritual stewards of their families.
4. We value personal and corporate worship of God which engages both the mind and the heart (John 4:23-24; Jam. 4:8; Psa. 16:11; 2 Tim. 4:1-4).
 - a. We desire to spread the supremacy of God in our worship so that God is glorified in our thoughts and affections. Our individual and corporate worship will encourage an expectancy and eagerness for God to draw near to us in reviving and renewing power.
 - 1) Going hard after God as an all-satisfying end in Himself.
 - 2) The importance of both head and heart in our worship experience.
 - 3) Bible-saturated, Spirit-empowered, God-exalting, personally-helpful preaching that challenges both the head and heart.
 - 4) A public worship form that communicates the supremacy of God in all of life.
 - 5) Growing in appreciation of both "fine" and "folk" elements in musical expressions of worship as a people who cherish all the richness and freshness that comes from God.
 - 6) Authenticity and transparency as we strive to be real and genuine before God in our worship.
5. We value Christ-centered relationships, especially through the regular gathering of small groups focused on God's Word, prayer, and mutual love (John 13:34; Eph. 5:1-2; 1 Thes. 5:11; Heb. 10:23-25; Jam. 5:16).
 - a. Small groups are an essential part of the spiritual life of the church. The fellowship within these small groups encourages Christlikeness through studying and applying God's Word, praying and caring for one another, and holding each other accountable for spiritual growth.
 - 1) Increasingly visible, authentic, practical ways of loving each other.
 - 2) Building lasting friendships that strengthen our faith.
 - 3) The freedom to relax and enjoy each other and God's world in casual ways.
 - 4) The importance of small groups for building caring, faith-sustaining relationships.
 - 5) Being a place where single people can flourish with each other and in families.
 - 6) Biblical counseling for persons, marriages and families in distress.
 - 7) Eager openness to new people and the avoidance of cliquishness.
 - 8) Authenticity and transparency in communicating in large and small group settings.
 - 9) Vulnerability with our imperfections that encourages candor, not concealment.
6. We value equipping the body in order to develop biblical knowledge, character, and actions that imitate Christ (Eph. 4:12; Col. 1:28).

- a. Training, in the context of ministry, is provided for children, youth, and adults. Systematic and unified Bible study, with the goal of teaching the whole Bible concurrently to all ages, is an essential part of this training process. As people demonstrate biblical maturity in Christ, we seek to further develop their ability to exercise leadership within the church.
 - 1) Personal holiness and godly character of elders and staff who equip people for ministry.
 - 2) Being people who are humble and teachable before the Word of God, always growing and being refined in our grasp of God's truth and grace.
 - 3) Radical obedience to Jesus in personal holiness and purity in public and in private.
 - 4) Being a people who are earnest, intense and passionate about the things of God.
 - 5) Fervent, biblical, Spirit-empowered, God-exalting, personally helpful, expository preaching of the Word.
7. We value every believer faithfully serving in the body of Christ (Rom. 12:9-13; 1 Pet. 4:11-12; 1 Cor. 12:7; Eph. 4:11-13).
 - a. Every believer is spiritually gifted and is called to exercise that giftedness for the building up of the body of Christ. The driving motivation behind all of our good works is the glory of God and His love for one another.
 - 1) Seeking to minister to one another with both the head and the heart and refraining from mere obligations of dutiful deeds.
 - 2) Finding greater joy in the greater abandonment of self for the sake of Christ.
 - 3) Looking expectantly to meet one another's needs through encouragement and exhortation as we gather formally and informally.
 - 4) Biblical self-denial as we take thought for the good of others.
 - 5) Being generous, regular and cheerful in giving to the mission and ministries of the church.
 - 6) The commitment of all members to live according to the Church Member Covenant.
8. We value personal involvement in the establishment of Christ's church throughout the world through outreach to those who do not know Him (Matt. 28:19-20; Acts 1:8; Rom. 10:1; Col. 4:2-4).
 - a. We are called to proclaim the gospel to those who do not have a personal relationship with Jesus Christ. We value lifestyle evangelism for every believer as a demonstration of our worship of God in their spheres of influence. We also support and shepherd those who have been sent out by our church body for the accomplishment of planting churches around the world.
 - 1) Recognizing the inevitability and spiritual value of suffering in this fallen age, especially as it relates to our personal evangelism.
 - 2) Continuous lifestyle evangelism through our natural web of relationships.

- 3) Encouraging and equipping lay people to be salt and light at all levels of society.
 - 4) Prayerfully seeking God's leading for new churches to be planted in our local areas.
 - 5) Aggressive participation in completing the global task of reaching unreached peoples.
 - 6) Relentless dreaming of ways to penetrate our local communities with the beautiful truth of Christ.
 - 7) Applying mission field strategies to reaching people groups nearby.
 - 8) Careful, clear, fair biblical thinking about contemporary culture.
 - 9) Wartime mentality relating to our worship, prayer, and evangelization of the lost.
 - 10) Bold, balanced, winsome confrontation of our culture's clearly unbiblical elements.
 - 11) Determination to welcome people different from ourselves for the sake of Christ.
9. We value the submission of Faith Bible Church to Christ's leadership which is carried out by a biblically qualified team of elders (Acts 20:28; 1 Tim. 3:1-7; Tit. 1:5-9; 1 Pet. 5:1-3; Heb. 13:17).
- a. Each elder is responsible to pastor a portion of the church. This pastoral care includes modeling all aspects of the Christian life, teaching God's Word, caring for the flock, protecting it from error, being stewards of what God has provided, and holding all believers accountable to fulfill their biblical roles.
 - 1) Being dependent on the leading of the Holy Spirit through prayer, in-depth study of the Bible, and wise counsel.
 - 2) The spiritual shepherding by elders for the entire church family.
 - 3) Being rigorously honest, financially accountable and above reproach in all our dealings with the church and those outside it.
 - 4) Diligently resolving differences with leaders by following biblical guidelines and avoiding gossip, slander, grumbling, and complaining.
 - 5) Sustaining effective pastoral staff in long, fruitful, joyful ministries in the church.
 - 6) Seeking to build and preserve the unity amongst the eldership by keeping short accounts and mutually deferring to one another through humility and love.
10. We value equipping men for full-time vocational ministry in the context of the local church (Eph. 4:11-12; 1 Tim. 5:17).
- a. We seek to identify and mentor "equippers" (those called to equip the church through the Word) in the context of church ministry so that they can be developed and sent out to proclaim the gospel to the lost and equip God's people.
 - 1) Carefully mentoring future vocational pastors and missionaries.
 - 2) Providing opportunities for future equippers in the context of local church ministry.

- 3) Seeking to train men with the training that best suits their future, specific calling.
- 4) Partnering with seminaries to assist in areas of training that the local church lacks in.
- 5) Providing prayerful guidance and loving wisdom to help determine where the Lord may be leading someone being sent out.
- 6) Sharing pastoral staff with the “broader” church through their writing and speaking.