

Fellowship Baptist Church Articles of Faith

I. THE SCRIPTURES

A. STATEMENT

We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

B. DEFINITION

1. By "The Holy Bible," we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written, does not only contain and convey the Word of God, but IS the very Word of God.
2. By "inspiration," we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and are free from error, as no other writings have ever been or ever will be inspired. (Psalm 19:7-11; Psalm 119:89,105,130,160; Proverbs 30:5,6; Isaiah 8:20; Luke 16:31; Luke 24:25-27,44,45; John 5:39,45-47; John 12:48; John 17:17; Acts 1:16; Acts 28:25; Romans 3:4; Romans 15:4; Ephesians 6:17; II Timothy 3:16,17; I Peter 1:23; II Peter 1:19-21; Revelation 22:19)

II. THE TRUE GOD

We believe that there is one, and only one, living and true God; an infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons: the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. (Genesis 17:1; Exodus 15:1; Exodus 20:2,3; Psalm 83:18; Psalm 90:2; Psalm 147:5; Jeremiah 10:10; Matthew 28:19; Mark 12:30; John 4:24; John 15:26; Romans 11:33-36; I Corinthians 8:6; I Corinthians 12:4-6; Ephesians 4:6; I Timothy 1:17; Revelation 4:11)

III. THE LORD JESUS CHRIST

The Second Person of the Triune God is the Son Whose name is the Lord Jesus Christ. He existed eternally with the Father, and at the time of his incarnation, without change in His deity, became a man through the miracle of His divine conception and virgin birth. He lived a sinless, impeccable life, died a substitutionary death for all men; was buried and arose from the grave physically the third day. He ascended into Heaven; is presently fulfilling His intercessory and mediatorial ministry; and has promised to return to rapture the church prior to the Tribulation, at the conclusion of which He will institute His Davidic reign over Israel and the nations. (Matthew 1:20-25; Matthew 17:5; Luke 1:26-35; John 8:28; John 14:3; I Corinthians 15:4; I Thessalonians 4:13-18; Hebrews 4:15; Hebrews 9:24; Hebrews 10:12; I John 2:2)

IV. THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world, He restrains the Evil One until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals,

baptizes, endues, guides, teaches, witnesses, sanctifies, and helps the believer. (Genesis 1:1-3; Matthew 3:11; Matthew 28:19; Mark 1:8; Luke 1:35; Luke 3:16; Luke 24:49; John 1:33; John 3:5,6; John 14:16,17,26; John 15:26,27; John 16:8-11,13; Acts 5:30-32; Acts 11:16; Romans 8:14,16,26,27; Ephesians 1:13,14; II Thessalonians 2:7,13; Hebrews 9:14; I Peter 1:2)

Regarding the ministry of spiritual gifts, we believe that God is sovereign in the bestowment of all His gifts; that the gifts of evangelists, Pastors, and teachers are sufficient for the perfecting of the saints today; that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established. (I Corinthians 12:4-11; II Corinthians 12:12; Ephesians 4:7-12)

We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted. (John 15:7; James 5:14,15; I John 5:14,15)

V. THE DEVIL OR SATAN

We believe that Satan was once holy and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power of the present apostasy, the lord of the anti-Christ, and the author of all the powers of darkness - destined however to final defeat at the hand of God's Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels. (Isaiah 14:12-15; Ezekiel 28:14-17; Matthew 4:1-3; Matthew 13:25,37,39; Matthew 25:41; Mark 13:21,22; Luke 22:3,4; John 14:30; II Corinthians 11:13-15; Ephesians 2:2; I Thessalonians 3:5; II Thessalonians 2:8-11; I Peter 5:8; II Peter 2:4; I John 2:22; I John 3:8; I John 4:3; II John 7; Jude 6; Revelation 12:7-10; Revelation 13:13,14; Revelation 19:11,16,20; Revelation 20:1-3,10)

VI. THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind." (Genesis 1:1,11,24,26,27; Genesis 2:21-23; Exodus 20:11; Nehemiah 9:6; Jeremiah 10:12; John 1:3; Acts 4:24; Acts 17:23-26; Romans 1:20; Colossians 1:16,17; Hebrews 11:3; Revelation 10:6)

A. FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression, fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint, but of choice; and therefore under just condemnation without defense or excuse. (Genesis 3:1-6,24; Ezekiel 18:19,20; Romans 1:18,20,28,32; Romans 3:10-19; Romans 5:12,19; Galatians 3:22; Ephesians 2:1,3)

B. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only are justified through faith in the name of the Lord Jesus and sanctified by the Spirit of our God are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse. This distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost. (Genesis 18:23; Proverbs 11:31; Proverbs 14:32; Malachi 3:18; Matthew 7:13,14; Matthew 25:34,41~ Luke 9:26;

Luke 16:25; John 8:21; John 12:25; Acts 10:34,35; Romans 1:17; Romans 6:16-18,23; Romans 7:6; I Corinthians 15:22; Galatians 3:10; I Peter 4:1 8; I John 2:29; I John 3:7; I John 5:19)

VII. SALVATION

A. THE ATONEMENT

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who by the appointment of the Father freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. (Isaiah 53:4-7,11,12; Matthew 18:11; John 3:16; John 10:18; Acts 15:11; Romans 3:24,25; I Corinthians 15:3,20; II Corinthians 5:21; Galatians 1:4; Ephesians 2:8; Philippians 2:7,8; Hebrews 2:14; Hebrews 7:25; Hebrews 9:12-15; Hebrews 12:2; I Peter 2:24; I Peter 3:18; I John 2:2; I John 4:10)

B. THE GRACE OF GOD IN THE NEW CREATION

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (Luke 5:27; John 1:12,13; John 3:3,6-8; Acts 2:41; Acts 16:30-33; Romans 6:23; II Corinthians 5:17,19; Galatians 5:22; Ephesians 2:1; Ephesians 5:9; Colossians 2:13; II Peter 1:4; I John 5:1)

C. THE FREENESS OF SALVATION

We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. (Isaiah 55:1,6,7; Matthew 11:28; John 3:15,16,18,36; John 5:40; John 6:37; Acts 2:38; Romans 8:29,30; Romans 10:13; I Corinthians 15:10; Ephesians 2:4,5; Colossians 3:12; I Thessalonians 1:4; I Timothy 1:15; Titus 1:1; I Peter 1:2; Revelation 22:17)

D. JUSTIFICATION

We believe that the great gospel blessing, which Christ secures to such as believe in Him, is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood is His righteousness imputed unto us. (Isaiah 53:11; Habakkuk 2:4; Zechariah 13:1; Acts 13:39; Romans 1:1 7; Romans 4:1-8; Romans 5:1, 9; Romans 8:1; Galatians 3:11; Titus 3:5-7; Hebrews 10:38)

E. REPENTANCE AND FAITH

We believe that repentance and faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of

our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior. (Psalm 51:1-4,7; Isaiah 55:6,7; Mark 1:15; Luke 12:8; Luke 18:13; Acts 2:37,38; Romans 10:9-11,13)

F. PERSEVERANCE OF THE SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professions; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto eternal salvation. (Psalm 121:3; Matthew 6:30; Matthew 13:19-21; John 8:31,32; John 10:28,29; John 16:8; Romans 8:28, 35-39; Philippians 1:6; Colossians 1:21-23; Hebrews 1:14; I Peter 1:15; I John 2:19)

VIII. THE CHURCH

We believe that a church of Christ is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights, and privileges invested in them by His Word; that its officers are Pastors or elders and Deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures. We believe the true mission of the church is found in the Great Commission; first, to make individual disciples; second, to build up the church; third, to teach and instruct, as He has commanded. We do not believe in the reversal of this order. We hold that the local church has the absolute right of self-government, free from interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its co-operation; on all matters of discipline, of benevolence, the will of the local church is final. (Leviticus 27:32; Malachi 3:10; Matthew 28:19,20; Acts 2:41,42; Acts 6:5,6; Acts 14:23; Acts 15:22,23; Acts 20:17-28; I Corinthians 5:11-13; I Corinthians 6:1-3; I Corinthians 8:11; I Corinthians 11:2; I Corinthians 12:4; I Corinthians 14:1, 2; II Corinthians 8:23,24; Ephesians 1:22,23; Ephesians 4:11; Ephesians 5:23,24; Colossians 1:18; I Timothy 3:1-13; I Peter 5:1-4; Jude 3,4)

A. BAPTISM

We believe that Christian baptism is the immersion in water of a born-again believer, in the name of the Father, the Son, and the Holy Ghost, to show forth in solemn and beautiful emblem their faith in the crucified, buried, risen, and coming Savior, with its effect in their death to sin and resurrection to a new life and that it is a prerequisite for proper church relationship and a God-blessed life. We, hereby, declare that the Church will receive into its membership those who have been truly born again, and then baptized (immersed) in obedience to the command of Christ. (Matthew 3:6,16; Matthew 28:19,20; John 3:23; Acts 2:41,42; Acts 8:36-39; Romans 6:3-5; Colossians 2:12)

B. LORD'S SUPPER

We believe the Lord's Supper to be an ordinance of the church in which born-again believers, by the sacred use of bread and juice, are to commemorate together the dying love of Christ; preceded always by solemn self-examination. We, hereby, declare that the Church invites other scripturally baptized Christians, to participate in our communion service. (Matthew 26:26-28; Mark 14:22-24; Luke 22:19,20; Acts 2:42; I Corinthians 10:16; I Corinthians 11:23-28)

IX. CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order

of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of the Lord Jesus Christ, who is the only Lord of the conscience, and the coming Prince of the kings of the earth. (Exodus 18:21,22; II Samuel 23:3; Psalm 72:11; Daniel 3:17,18; Matthew 10:28; Matthew 22:21; Matthew 23:10; Acts 4:19,20; Acts 5:29; Acts 23:5; Romans 13:1-7; Philippians 2:10,11; Titus 3:1; I Peter 2:13,14,17)

X. FUTURE EVENTS

We believe that at death the spirits and souls of believers pass instantly into the presence of Christ and remain in conscious joy until the resurrection of the body when Christ comes for His own. (I Corinthians 15:50-58; II Corinthians 5:6-8; I Thessalonians 4:13-18)

The blessed hope of the believer is the imminent, personal pre-tribulational, pre-millennial appearance of Christ to rapture the church. His righteous judgments will then be poured out on an unbelieving world during the Tribulation, the last half of which is the Great Tribulation. The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to introduce the Davidic kingdom. Israel will be saved and restored to national superiority. Satan will be bound and the curse will be lifted from the physical creation. Following the Millennium, the Great White Throne judgment will occur, at which time the bodies and souls of the wicked dead shall be re-united and cast into the Lake of Fire. Jesus Christ shall reign forever and forever as Lord of Lords and King of Kings. (Isaiah 11:1, 2; Matthew 24:29,30; I Thessalonians 4:13-18; II Thessalonians 2:1-12; I John 4:3; Revelation 3:10; Revelation 20:2,3,11-15)