

DOCTRINAL STATEMENT


foothills BIBLE CHURCH

I. CONCERNING THE SCRIPTURES:

We believe in the verbal plenary inspiration of the Scriptures (Old and New Testaments). By verbal, we mean that the original writers were guided by the Holy Spirit in the exact choice of words yet respecting and using the personality characteristics, style and vocabulary of each writer. By the word plenary, we believe that this divine verbal inspiration extends equally and fully to all parts of the original manuscripts - historical, poetical, doctrinal, and prophetic - so that every word is both infallible as to truth and final as to divine authority (2 Tim. 3:16-17; 2 Pet. 1:21; John 10:35; 2 Pet. 3:16).

We believe in the literal method of interpretation; which gives to each word the same exact meaning it would have in normal, ordinary, customary usage, whether employed in writing, speaking or thinking. We believe that the greater part of the Bible makes sense when interpreted literally; that it is the only sane and safe check on the imaginations of man; that it grounds interpretation in fact; that it delivers us from both reason and mysticism; and that this approach does not blindly rule out figures of speech, symbols, allegories and types. We must take every word at its primary, ordinary, literal, usual meaning unless the context indicates clearly otherwise.

However, we believe that the following principles are prerequisites to a proper interpretation of the Scriptures, these are:

- 1) One must be born again and have an utter dependence upon the Holy Spirit to guide and direct (John 16:7-14; 1 Cor. 2:7-16).
- 2) One must interpret according to the immediate context, according to the larger context, such as the scope or the design of the book itself, and by comparing Scripture with Scripture.

II. *CONCERNING THE GODHEAD:*

We believe in one God, who is a personal and eternal Spirit, perfect and unchangeable in all His attributes. This one God eternally exists in three persons, impossible of division, but capable of distinction as Father, Son, and Holy Spirit. All have precisely the same nature, attributes and perfections, and are worthy of precisely the same honor, confidence and obedience (Deut. 6:4; 1 Kings 8:60; Psalm 90:1-2; Isaiah 45:5-6; Matt. 3:16-17; 16:16; 28:18-19; Mark 12:29; John 1:1-14; Luke 22:70; 11:13; John 10:30; 14:10-11. 16-17; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6).

God The Father: We believe in God the Father as Creator of heaven and earth, perfect in holiness, infinite in wisdom, and measureless in power. We marvel and rejoice that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer: and that He saves from sin, its power over our life, and from spiritual death. He also takes the fear out of physical death for all who come to Him through faith in the substitutionary death of Jesus Christ upon the cross (Gen. 1:1; Psalm 34:6; 147:5; John 1:3, 3:36; 6:27; Rom. 6:1-13; 1 Cor. 15:2-4; Col. 1:16-17; Heb. 2:14-15; 1 John 1:5, 2:1-2; Rev. 3:20, 19:6).

Jesus Christ: We believe in the deity of Jesus Christ; that He was conceived by the Holy Spirit and was born of the Virgin Mary; and is very God and very man. We believe that His death on the cross was substitutionary and representative and a sufficient atonement for the guilt of all men. We believe that He was bodily raised from the dead, and He ascended to the right hand of

the Father where He now carries on a ministry as Advocate and Intercessor for believers. We believe in the personal, bodily, and pre-tribulational return of our Lord Jesus Christ for His Church (the Rapture); and that after the Tribulation He will return with His saints to the earth to establish His Kingdom of righteousness, thus bringing to fruition all the unconditional promises made to the nation Israel (John 1:1,14; Luke 1:30-35; John 1:29; 1 Tim. 2:6; Rom. 3:25-26; 2 Cor. 5:14; Heb. 10:5-14; 1 Pet. 2:24; 3:18; 1 John 2:2; 1 Cor. 15; Heb. 4:14-16; 1 John 2:1; 1 Thess. 4:13-18; 5:9-10; Rev. 19-20).

The Holy Spirit: We believe in the deity and the personality of the Holy Spirit and that He is said to be eternally “*proceeding*” from the Father and the Son. We believe that the Holy Spirit was God's agent in the revelation and the inspiration of His Word. We believe that it is the Holy Spirit who performs the work of salvation in the heart of the individual believer and, that He then indwells believers and bestows spiritual gifts upon them. (1 Cor. 2:11; Eph. 4:30; John 16:13-14; 15:26; 16:7-8; 1 Cor. 6:14; Gen. 1:2; 2 Pet. 1:21; Acts 5:3-4; Titus 3:5; 1 Cor. 6:19-20; Rom. 5:5; 2 Cor. 1:22; 1 Cor. 12; Eph 5:18; John 7:37-39).

III. CONCERNING ANGELS AND SATAN:

Their Origin: The angels were all created by God as a great host of sinless spirit-beings, most of whom kept their first estate of holiness and presently worship God and serve His purposes (Psalm 91:11, 148:2-5; Matt. 18:10, 26:53; Luke 20:36, Col. 1:16; Heb. 1:4, 14, 13:2, 1 Peter 1:12).

The Fall of Some: One of the angels, Lucifer, fell through the sin of pride, thereby becoming Satan, and influenced a large company of angels to follow him, who thereby became demons (Isaiah 14:12-17; 1 Tim. 3:6; James 2:19; 2 Pet. 2:4).

Satan's Work: The work of Satan and the demons is the attempted subversion and supplanting of the work of God.

By a subtle suggestion, Satan accomplished the moral fall of Adam and Eve, subjecting them and their posterity to his own power (Gen. 3:1-7; Job 1:12; 2:6; Ez. 28:13-15; Zech. 3:1-2; John 8:44; 2 Cor. 4:3-4; Eph. 2:2). Satan continues as the enemy of God and the accuser of God's people and persistently seeks to counterfeit the works and truth of God (2 Cor. 2:10-11; 11:13-15; Eph. 6:12,16; 1 Pet. 5:8; Rev. 12:10).

We believe that Satan was judged at the cross, and that at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years, he will be loosed for a little season and then the judgment will be executed by his being "cast into the lake of fire and brimstone," where he shall be tormented day and night for ever and ever (John 12:31; Col. 2:15; Heb. 2:14; Rev. 20:1-3,10).

IV. CONCERNING MAN:

His Original Nature: Man was directly and immediately created in the image of God, free from sin. He was created with a rational nature, great intelligence and moral responsibility to God (Gen. 1:26-28; 2:15-25).

His Original Purpose: He was originally created with the divine intention that he should glorify God, enjoy His fellowship, and fulfill His will and purposes in the earth (Gen. 1:26-30; Is. 43:7; Col. 1:16; Rev. 4:11).

His Subsequent Sin: Man subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God (Gen. 2:16-17; 3:1-19; 1 Tim. 2:13-14).

His Present Condition: As a consequence, man became subject to the wrath of God, inherently corrupt, and incapable of choosing or doing that which is acceptable to God apart from divine grace. Thus, he is hopelessly lost apart from the salvation that is in the Lord Jesus Christ (John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 John 1:8).

The fall of man was an historical and non-repeatable act, the effects of which are transmitted to all mankind, Jesus Christ excepted.

Consequently, all men are sinners by divine pronouncement, nature, and deed, and thus face God's wrath and judgment (Psalm 14:1-3; Jer. 17:9; Rom. 3:23; 5:12-19; James 2:10).

V. CONCERNING SALVATION:

We believe that Salvation is only by grace through faith based upon the redemptive work of our Lord Jesus Christ. All who receive the Lord Jesus Christ through faith are born again of the Holy Spirit and thereby become the children of God (Rom. 3:24; Eph. 2:8-9; John 3:5; John 1:12-13)..

As a result of salvation, the believer is to glorify God in his body through a life of fellowship and service for the Lord (1 Cor. 6:19-20; Rom. 6:13; 12:1-2; Col. 3:17; Rev. 4:11).

The consummation of salvation will occur at the rapture when the believer shall be delivered from the presence of sin, at which time he will also be glorified, being conformed to the image of Christ (1 Thess. 4:13-18; 1 Cor. 15:51-58; Phil. 3:20-21; 1 John 3:1-3).

Once salvation has transpired, it is eternal and unchangeable. We believe this because of: **1)** The eternal purpose of God toward the objects of His love; **2)** His freedom to exercise grace toward the meritless on the ground of the atoning blood of Christ; **3)** The very nature of the divine gift of eternal life; **4)** The present and unending intercession and advocacy of Christ in heaven; **5)** The immutability of the unchangeable covenants of God; **6)** The regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29-39; John 3:3,8; 1 Cor. 6:19; Heb. 7:25; John 17:15; 1 John 2:1-2; 5:13; Jude 1:24; 2 Tim. 1:12).

VI. CONCERNING SANCTIFICATION:

We believe that sanctification, or setting apart, is a process of becoming holy unto God and is threefold

- 1)** Sanctification is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is called to be holy unto God in the same way in which Christ is set apart unto God.

- 2) We believe, however, that the believer retains his sin nature, which cannot be eradicated in this life. However, provision has been made for victory over the old nature. Therefore, while the standing of the Christian in Christ is perfect, his present state is not more perfect than his experience in daily life. There is, consequently, a progressive sanctification wherein the Christian is to "grow in grace," and to be changed by the unhindered power of the Spirit.
- 3) We believe, also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "*like Him*" (1 Cor. 1:2; Heb. 10:10,14; Rom. 6:1-3; John 17:17,19; 2 Cor. 7:1; Gal. 5:22-25; Eph. 4:24; 5:25-27; Heb.12:10; 2 Cor. 3:18).

VII. CONCERNING THE CHURCH:

Its Nature: Those who have placed their faith in Christ are united together immediately by the Holy Spirit in one spiritual body, the church, of which Christ is the Head. This body began on the day of Pentecost, and will be completed at the coming of Christ. In addition to the spiritual union and communion that extend to the entirety of the body of Christ, the members of this one spiritual body are directed to associate themselves together in local assemblies (Matt. 16:18; Acts 1:4,5; 11:15; 2:46,47; 1 Cor. 12:13; Rom. 12:5; Eph. 1:22-23; 2:19-22; 3:4-6; 5:25-27; Col. 1:18; Heb. 10:25).

Its Mission: We believe the church as the Body of Christ has a four-fold mission:

- 1) **Worship:** The highest privilege and responsibility of the church, both gathered and scattered, is worship, is worship and adoration of our great God, the Father, and our savior, Jesus Christ the Lord, through the eternal Spirit. (John 16:13-14; 4:23-24; Acts 2:42; Rev. 4:11; 5:12-13).
- 2) **Instruction:** The central lifeline of the church is the Word of God. Therefore, one of the prime responsibilities is the nurture of the believer through the instruction and admonition of our Father's Word (Col. 1:28; Acts 20:28, 32; 2Tim. 3:16; 2:2).
- 3) **Fellowship:** Since the believer is a part of a body and not simply an isolated individual, one of the primary responsibilities of the church is to provide opportunities for genuine fellowship among believers (Acts 2:42; Heb. 10:24-25; Phil. 2:1-4; 1 John 1:3).
- 4) **Evangelism:** The last command of the risen Christ was for all disciples, to permeate the entire world in a continuous effort to make disciples of all men. (Matt. 28:19 -20; Acts 1:8; 1 Pet. 3:15; Col. 1:28)

Its Organization and Relationships: Authority

These local assemblies have been given the needed authority for administering that order, discipline, and worship which Christ the sovereign Head has appointed. The biblically designated officers, serving under Christ and over the assembly, are elders and deacons (Matt. 18:15-18; Acts 6:1-6; 1 Cor. 14:40; Eph. 4:11-12; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-5).

Its Organization and Relationships: Spiritual Gifts

We believe that every member of the Body of Christ has been given at least one spiritual gift at his conversion according to the sovereign will of the Holy Spirit. These gifts are to be developed and used in the local assembly to the end that every believer will become completely mature in Christ. Their specific purpose is the mutual edification of the saints. We believe that certain gifts, which were evident in the early church, were temporary. The use of any gift or supposed gift must meet the test of edification. If it does not edify the Body, its use must be dispensed within the local assembly. We are totally opposed to any charismatic teaching that is divisive, or challenging to the teaching of the believer's security or to the teaching of the universal baptism of the Spirit at the moment of salvation of every believer. (1 Cor. 12; John 7:37-39).

Its Organization and Relationships: Ordinances

1) Baptism: We believe that baptism by immersion is an ordinance of definite institution in the New Testament. It is the outward sign and confession of our identification with the Lord Jesus Christ in His death, burial and resurrection. (Rom. 6:3-7; Col. 2:12; Acts 2:38; 10:48).

2) The Lord's Supper: We believe the Lord's Supper is a commemoration of the Lord's body which was broken for us and of His blood that was shed for our sins. There are two requirements that must be met before a person can partake of the Supper. First, a person must be born again, for one who is not saved cannot show forth the Lord's death when he has been unwilling to accept the Savior and His atoning work for him. Secondly, a Christian must examine himself to determine if he is in right fellowship with the Lord. We are warned of the consequences of partaking unworthily. When these two requirements are met, the believer is free to participate. We believe it is the Lord's table and as such is open to all believers who are in right relationship with God, regardless of denomination. Not only is the Lord's Supper a memorial of what Christ has done on the Cross, but it shows our faith in that past work and faith in His anticipated return. (Luke 22:19-20; 1 Cor. 10:16; 11:23-30).

VIII. CONCERNING LAST THINGS:

The Intermediate State: At death, the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is their bodily resurrection unto life. The souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection, that is their bodily resurrection unto damnation (Matt. 24:30-31; Luke 16:22-23; 23:43; 2 Cor. 5:8; Phil. 1:23; Rev. 20:4-5).

The Rapture of the Church: The next great event in the fulfillment of prophecy will be the personal, bodily coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus. At that exact moment, every believer will be conformed unto His image. This event is the blessed hope set before us in Scripture and we are encouraged to be constantly looking for it (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20-21; 1 Thess. 4:13-18; Titus 2:11-14; 1 John 3:2).

The Tribulation Period: After this removal of believers from the earth, the righteous judgments of God will be poured out upon the unbelieving world. These judgments will be climaxed by the return of Christ in glory to the earth, at which time the Old Testament and tribulation saints will also be raised and the living will be judged (Dan. 12:1; Jer. 30:7; Matt. 24:15-31; 2 Thess. 2:7-12; Rev. 3:20, 6:1-9,21).

The Millennium: After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints will reign with Him over Israel and all the nations of the earth for one thousand years (Is. 11:1-16; 65:15-17; Ezek. 37:21-28; Rev. 20:1-6).

The Eternal State: At the close of the millennial reign, the unsaved dead will be raised and judged and committed to eternal punishment and the saved will enter the eternal state of glory with God. Having fulfilled His redemptive and kingdom missions as the Son of Abraham and the Son of David, Christ will deliver up the kingdom to God the Father that the Triune God may reign forever in all spheres (; 1 Cor. 15:24-28; 2 Thess. 1:9-10; 2 Pet. 3:10-13; Rev. 20:11-15; 21:1-4; 22:5).

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