



**Doctrinal Statement
of
Foothills Bible Church**

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I. Essentials Concerning the Scriptures – How We Know:

The Inspiration of 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 (John 10:35; 1 Cor 2:13; 2 Tim 3:16-17; 2 Pet 1:21; 3:16).

The Interpretation of the Scriptures

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. The consistent use of this method results in a premillennial dispensational understanding of Scripture. 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. Essentials Concerning Our Salvation – How We are Saved:

The Glory of God

We believe that the unifying principle of the Bible is the glory of God – the revelation of all that He is. His grace manifested in the salvation of the lost is a central aspect of His glory. But God's glory is also to be manifested in other ways, as in all creation, Israel in its past obedience, judgment and future restoration, His judgment of unbelievers, and His church and its members as they live in obedience to Christ (John 15:8; Rom 11:36; 1 Cor 10:31; Eph 3:21; Rev 4:11).

The Gospel Preached to Evangelize Non-Christians

God¹ is the loving Creator and Ruler of the World, creating man to rule over the world on His behalf;

(Gen 1:1, 26-28)

Man³, deceived by Satan², rebelled against God, resulting in death and judgment;

(Gen 3:1-24)

God sent His Son Jesus Christ¹ to take mankind's punishment upon Himself by dying on the cross;

(1 Pet 3:18)

God raised Jesus from the dead and He will one day return to judge the world and reign forever;

(Acts 17:31)

Mankind has two choices as to how he will respond:

Believe in Jesus Christ⁴, or Continue in rebellion against God, facing death and judgment.

(John 3:36)

¹The 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; Ps 90:1-2; Is 45:5-6; Matt 3:16-17; 16:16; 28:18-19; John 1:1-14; Luke 22:70; John 10:30; 14:10-11. 16-17; Acts 5:3-4; 2 Cor 13:14; Heb 1:1-3; Rev 1:4-6; Rev 19:6).

God The Father: We believe God the Father is 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 Jesus Christ (Gen 1:1; Matt 6:9-13; Rom 6:1-13; 1 Cor 15:2-4; 1 John 1:5, 2:1-2).

Jesus Christ: We believe in the deity of Jesus Christ; that He is the Creator of heaven and earth, 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 (Luke 1:30-35; John 1:1,14, 29; 8:58; 20:28; Rom 3:25-26; 1 Cor 15:3-8; Col 1:15-20; 1 Thess 4:13-18; 5:9-10; 1 Tim 2:6; Heb 1:3; 4:14-16; 10:5-14; 1 Pet 2:24; 3:18; 1 John 2:1, 2; Rev 19:1-6).

The Holy Spirit: We believe in the deity and the personality of the Holy Spirit. 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. (John 14:16-17; 15:26; 16:7-14; Acts 5:3-4; Rom 5:5; 1 Cor 2:10-13; 6:19-20; 12:1-31; 2 Cor 1:22; Eph 4:30; 5:18; Titus 3:5; 2 Pet 1:21).

²Angels 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 (Ps 91:11 Matt 18:10, 26:53; Heb 1:4, 14, 13:2, 1 Pet 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 (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. 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 (Gen 3:1-7; Job 1:12; 2:6; Ez 28:13-15; Zech 3:1-2; John 8:44; 2 Cor 2:10-11; 4:3-4; 11:13-15; Eph 2:2; 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).

³Man

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; Isa 43:7; Col 1:16; Rev 4:11).

His Subsequent Sin: Man subsequently sinned 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; 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 (Ps 14:1-3; Jer 17:9; Rom 3:23; 5:12-19; James 2:10).

4^{Salvation}

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

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

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 Cor 15:51-58; Phil 3:20-21; 1 Thess 4:13-18; 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 meritorless 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 3: 3, 8; 5:24; 10:28; 13:1; 14:16-17; 17:11, 15; Rom 8:29-39; 1 Cor 6:19; 2 Tim 1:12; Heb 7:25; 1 John 2:1-2; 5:13; Jude 1:24).

III. Essentials Concerning the Plan of God – How We are to Serve God:

The Church

Its Nature:

We believe that in accordance with the eternal purpose of God He has revealed the mystery not known prior to Christ's first coming of His Church. Those who have placed their faith in Christ are united together immediately by the Holy Spirit in this one spiritual body, the church, of which Christ is the Head. This body began on the day of Pentecost, is distinct from Israel and God's plan for this nation, 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 to serve His purpose (see the FBC Mission and Vision) (Matt 16:18; Acts 2:46,47; Rom 12:5; 1 Cor 12:13; Eph 1:22-23; 2:19-22; 3:4-61-11; 5:25-27; Col 1:18; Heb 10:25).

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, it should not be used 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 12:1-31; 14:1-33).

Its Organization and Relationships: Ordinances

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. (Acts 2:38, 41; 8:36-38; 9:18; 10:47-48; Rom 6:3-7; Col 2:12).

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 personally. 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 proclaims the Lord's death until He comes. (Luke 22:19-20; 1 Cor 10:16; 11:23-30).

Our 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" (John 17:17, 19; Rom 6:1-3; 1 Cor 1:2; 2 Cor 3:18; 7:1; Gal 5:22-25; Eph 4:24; 5:25-27; Heb 10:10, 14; 12:10).

The Teaching Taught to Establish Christians

Who We Are: Individually

-A saint, slave of righteousness, citizen of heaven, and child of God (John 1:12; Rom 1:7; 6:18; 1 Cor 1:2; Gal 4:5-7; Phil 3:20).

Who We Are: Corporately

-The household of God, flock of God, temple of God, and body of Christ (Acts 20:28; Eph 1:22-23; 2:21-22; 1 Tim 3:15).

How we are to live:

-Be publicly baptized, identifying with Christ's death and resurrection and His Church (Matt 28:19; Rom 6:3-5).

-Walk worthy of our calling by laying aside the old self, renewing our minds, and putting on the new self (Rom 12:2; 13:12-14; Eph 4:1, 22-24; Col 3:5-17).

Resulting in godly character in general:

-Individually: The Fruit of the Spirit and beyond (Gal 5:22-23; Eph 4:2-3).

-Corporately: Faith, hope and love (1 Cor 13:13; 1 Thess. 1:3).

Resulting in a proper relationship to:

God:

-Know, fear/love, glorify, worship, obey, serve, and trust Him (Prov 1:7; Mark 12:30; John 14:15; Rom 12:1; 1 Cor 10:31; Phil 3:8; Heb 11:6; 12:28).

Our individual family members:

- Wives are to submit to and respect their husbands (Eph 5:22-24, 33; Col 3:18; 1 Pet 3:1-6).
- Husbands are to love, nourish and cherish their wives (Eph 5:25-33; Col 3:19; 1 Pet 3:7).
- Children are to honor and obey their parents (Eph 6:1-3; Col 3:20).
- Fathers are to carefully bring up their children in the Lord (Eph 6:4; Col 3:21).

Marriage and family:

God created a literal Adam and Eve, one man and one woman, in a marriage relationship. In the context of this marriage relationship, the family was ordained as the foundational institution of human society.¹ God instituted marriage as a covenant between man and woman before the witness of God; it is holy to the Lord.² This promise is made not just to one another, but is an unbreakable covenant promise to the Lord. The relationship is so important that it is constantly referred to in Scripture in reference to some of the most important doctrines in the Church. God codified marriage in the Levitical law, the Old Testament prophets compared it to a relationship between God and his people, used it as an example in the historical narratives, and the wisdom literature discusses the unique unity of this relationship. Jesus explained the original intention and core elements of marriage, and several New Testament Epistles give explicit instructions on this union. Marriage is an illustration of Christ and the Church. As such, Foothills Bible Church views marriage as a profound spiritual institution established by God. We therefore define "marriage" as the exclusive union of one man and one woman and is intended as a lifetime commitment. It provides the only framework for husband and wife to have intimate companionship and sexual expression according to biblical standards. The husband and wife are of equal worth before God, since both are created in God's image. A civil government's sanction of a union will be recognized as a legitimate marriage by the church only to the extent that it is consistent with the definition of "marriage" in this paragraph.³

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.⁴

While we affirm the permanence of the marriage bond, we also affirm the worth and value of every person, all of whom have fallen short of the divine ideal through human frailty, ignorance or sin.⁵ It is our intent to stay true to the biblical teaching regarding marriage, divorce and remarriage, uphold the value of the permanence of marriage, and demonstrate love and concern to the broken, in keeping God's best redeeming interests at heart. We will minister to people in the midst of their struggles with any issue that impacts on marriage and family, to include human sexuality issues,⁶ marriage of only believers to one another,⁷ and God's design for marriage.⁸ They will be confronted with their sin, but comforted with the gospel of grace, which offers forgiveness, healing, and support without judgment. The marriage policy for FBC serves to supplement this section of the statement of faith.

¹ Gen 1:27-31; 2:4-24

² Mal 2:14-15

³ Josh 24:15; Jer 23:14; Rom 1:32 – 2:5

Ps 127:3; Deut 4:10; 6:7; 11:19; 12:28; 30:2;

⁴ Ps 34:11; 78:5; Eph 6:1; Col 3:20

⁵ Rom 3:9, 23; Gal 3:22; John 8:34; Ps 14:2-3

⁶ Gen 18:16-19:26, Jude 7; Lev 18:20-22; 20:10-13; Exod 20:14, 17; Deut 5:18, 21; 6:4-9; 1 Sam 1:26-28; Ps 51:5; 78:1-8; 127; 128; 139:13-16; Prov 1:8; 5:15-20; 6:20-22, 32; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecc 4:9-12; 9:9;

Mal 2:13-16; Matt 5:31-32; 18:2-5;19:3-9; Mark 7:20-23; 10:6-12; Acts 15:20;

Rom 1:18-32, 26-28; 1 Cor 5:1; 6:9-13, 16-20; 7:1-16; 10:8; 2 Cor 12:21; Gal 5:19-21;

Eph 5:3; Col 3:5; 1 Thess 4:3-5; 1 Tim 1:9-10; 5:8,14; Heb 13:4.

⁷ 2 Cor 6:14-18

⁸ Matt 5:31-32; 19:3-9, 9; Mark 10:2-12; Luke 16:18; Rom 7:2; 1 Cor 7:39 Eph 5:21-33; 6:1-4; Col 3:18-21; Titus 2:3-5; Heb 13:4; 1 Pet 3:1-7.

Our church family members:

- Be devoted to one another in brotherly love (Rom 12:10; Heb 10:25).
- Build up others with our gifts, talents and abilities (Eph 4:12-16; 1 Pet. 4:10).
- Follow the leaders as they follow Christ (1 Cor 11:1; Heb 13:7; 1 Pet 5:3).

The world:

- Employees are to submit to employers (Eph 6:5-9; Col 3:22-25; 1 Pet 2:18).
- Employers are to treat employees justly and fairly (Eph 6:10; Col 4:1).
- Submit to, pray for and honor governing authorities (Rom 13:1-7; 1 Tim 2:1-8; 1 Pet 2:13-17).
- Conduct ourselves with wisdom, pray for and reach out to non-Christians (Col 4:5-6; 1 Pet 3:13-15)
- Turn away from false teachers and those who cause dissensions (Rom 16:17; Titus 3:10; 2 Pet 3:17).
- Be alert, strong, resist and flee from the devil (Eph 6:10-18; James 4:7; 1 Pet 5:8-9).

Be a faithful steward of our time, talents and treasures while watching for Christ's return (Matt 6:19-21; Eph 5:15-17; Titus 2:13; 1 Pet 4:10).

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 (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 6:1-19:21).

The Millennium:

After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints may 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 conscious eternal punishment in the lake of fire. 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 1:8-9; 2 Pet 3:10-13; Rev 20:11-15; 21:1-4, 8; 22:5).