

**MOUNTAIN
BIBLE CHURCH**

STATEMENT OF FAITH

2018 REVISION

The purpose of this document is to provide a basic summary of shared Biblical beliefs for those who are practicing members of Mountain Bible Church. This document is “basic” in that it focuses on core doctrines found in Scripture. It is a “summary” in how it attempts to state essentials of the faith in a condensed fashion. It is a “shared” document in that all who commit to membership of Mountain Bible Church should agree on the general tenants of this statement of faith.

**Notes: Through time, amendments to this document might be made in an effort to clarify our commitment to truth. This revision is a combination of our former statement of faith, some revisions by Pastor Nathan, excerpts from Bible Doctrine (Grudem), and the 2000 Baptist Faith and Message.*

As a church, we agree to adopt the following motto as it relates to this (or any other) statement of faith: “In essentials unity, in non-essentials liberty, in all things charity” (Rupertus Meldenus).

Section 1 - The Holy Scriptures

We believe that the whole of Scripture is both written by man and inspired by God. It is God’s revelation of Himself to man – all 66 books. The Bible is 100% accurate, believable and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. God’s Word is the ultimate and final authority for matters of faith and conduct at Mountain Bible Church.

Exodus 24:4; Deuteronomy 4:1-2; Psalm 19:7-10; 119:89,105,140; Isaiah 34:16; 40:8; Matthew 5:17-18; Luke 21:33; 24:44-46; John 5:39; 17:17; Acts 17:11; Romans 15:4; 16:25-26; 2Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1Peter 1:23-25; 2Peter 1:19-21

Section 2 – The Godhead

There is only one living and true God who is incomparable in His attributes and unchanging in His righteous character. He is distinct from all of His creation including prophets and nature. When we speak of God, we recognize Him as a Triune being – existing in three distinct yet co-equal persons - the Father, Son and Holy Spirit.

A) God the Father – God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace.

Psalm 19:1-3; Romans 8:14-15; Galatians 4:4-7; 1John 4:7-12

B) God the Son – Christ is the eternal Son of God. In His incarnation, Jesus Christ was conceived of the Holy Spirit and born of the virgin Mary. Jesus lived a life of perfect obedience to the Father’s will while on earth in spite of being 100% human. His substitutionary death on the cross made provision for the redemption of men from sin. He was raised from the dead with a glorified body appearing to His disciples and many others. His bodily resurrection guarantees a future resurrection and eternal home for all who believe in Him. Jesus also ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man. He will return in power and glory to judge the world and to consummate His redemptive mission.

Isaiah 7:14; 53:1-12; Matthew 1:18-23; John chapters 1-3; Romans 1:3,4; 2Corinthians 5:19-21; Galatians 4:4-5; Ephesians 4:7-10; Philippians 2:5-11; Titus 2:13-14; Hebrews 4:14-16

C) God the Holy Spirit – God as Holy Spirit is the Spirit of God, fully divine. His activity, as laid out in Scripture, is that of convicting men of sin, righteousness and judgment. He helps men to understand truth, calls them to the Savior, and permanently indwells each believer. The Holy Spirit also secures and keeps the believer until the Day of the Lord.

Other activities of the Holy Spirit include the giving of gifts to those who make up the church for the purpose of mutual edification, the inspiration of holy men in the writing of Scriptures, the cultivating of Christian character, and the comfort of believers.

God can do the miraculous at any time and place. Our church does believe in a distinction of giftings within the early church - the apostolic gifts (or miracles) and ministering gifts. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message. We believe that the only gifts in operation today are those non-revelatory equipping gifts given for edification within the body.

We believe all believers should pray for one another to be healed of spiritual, emotional, and physical infirmities. We also believe that Scriptures do not teach sign gifts as essential for salvation or the Christian life. While we believe that the Lord may give individual believers guidance in various ways, we reject any teaching that implies that individuals can receive revelation from God that has the same authority as Scripture.

Psalm 51:11; Isaiah 61:1-3; Joel 2:28-32; Mark 16; John 14:16-17; Acts 2:1-4, 5:3-4, 19:1-6; Romans 8:9-11, 14-16, 26-27; 1Corinthians 2:10-14, 3:16, 12:3-11, 13:8-12; 2Corinthians 12:6-12; Hebrews 2:1-4; 1 Peter 4:7-11

Section 3 – Man

Man was directly and supernaturally created in the image of God, by the hand of God, and for the pleasure of God. Mankind was originally innocent of sin and endowed by His creator with freedom of choice. In this freedom, and through temptation by Satan, man disobeyed God and sinned for the first time. Adam and Eve's sin resulted in their falling from original innocence and affected the entire human race – so that everyone is born with an inclination to live in rebellion to God - and therefore under condemnation because of their transgression.

Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1-3; Psalm 8; 32:1-5; Acts 17:26-31; Romans 1:19-32; 3:10-23; 1Corinthians 1:21-31; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11

Section 4 – Salvation

Salvation is a gift of God freely offered to all who receive it through faith in Jesus Christ. No salvation is possible apart from that which is offered through Jesus Christ. In its broadest sense, salvation includes regeneration, justification, sanctification, and glorification.

A) Regeneration – Regeneration (the new birth) is the gracious act of God whereby the Holy Spirit imparts eternal life to a believer. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Regeneration is instantaneous rather than a process.

1Peter 1:3; John 3:1-15; 1John 5:11-12; 2Peter 1:3-4; 2Corinthians 5:17; Titus 3:3-6; Romans 1:16-17; Galatians 2:20, 3:13, 5:22-24; 1Thessalonians 5:23-24; Hebrews 5:8-9

B) Justification – Justification is a legal act of God whereby He graciously thinks of our sins as forgiven, Christ's righteousness as belonging to us, and He declares us to be righteous in His sight.

Romans 3:19-30; Galatians 2:11-21; Romans 8:1,33-34; Philippians 3:7-9

C) Sanctification – Sanctification is the progressive work of God, beginning at regeneration, whereby a believer moves toward moral and spiritual maturity through the power of the Holy Spirit dwelling in him. This process is continuous throughout a believer's lifetime and is accomplished as we cooperate in submission to this inward work.

1Corinthians 6:9-11; Acts 20:25-32; Romans 6; Ephesians 2:10; Romans 8:12-14; Galatians 5:16-25

D) Glorification - Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time. He will reunite the saved with their souls, and change the bodies of all believers who remain alive, gifting them perfect resurrected bodies like his own.

Romans 8:18-30; 1Corinthians 15:12-58; 1Thessalonians 4:13-18; Philippians 3:17-21

Section 5 – Eternal Security of the believer

Since it is God's power that enables a person to experience the new birth, no true Christian can "lose" their salvation. Instead, a true believer is kept by the power of God, just as they were saved by it. This doctrine is not meant to provide "false assurance" for the unrepentant and unconverted, but rather assurance to the truly repentant that God keeps His word and the believer will surely live with Christ in heaven forever.

John 6:37-40, 10:27-30; Romans 8:14-17, 29-39; 1John 2:22-25; 1John 5:1-13

Section 6 – The Church

The New Testament uses the term church in two ways:

A) Invisible or universal church – made up of all true believers for all time. The church in this sense consists of all the redeemed of all ages, believers of all ages, from every tribe, tongue, people, and nation.

Ephesians 5:22-33; Revelation 7:9-12; Matthew 16:13-19; 1Peter 2:1-10

B) Visible or local church – Although we cannot see the true spiritual condition of a person's heart, and therefore are limited in our understanding of who makes up the church in the truest, full sense, God's church certainly has a visible aspect. Whereas the invisible church is the church as God sees it, the visible church is the church as Christians on earth see it. Some helpful reminders about the local church are as follows:

- A visible or local church will likely consist of both believers and unbelievers.
- Members of its congregation possess a believable profession of faith in Christ, and have followed the Lord in believer's baptism.
- The Scriptural offices of a local church are elders/pastor & deacons.
- The purposes of a church can be understood in terms of ministry to God: worship, ministry to other believers: edification, and ministry to the world around us: evangelism.

Matthew 16:15-19, 18:15-20, 28:19-20; Acts 2:41-47; 1Timothy 3:1-13; Ephesians 1:12, 5:16-19; Colossians 3:16; 2Timothy 2:17-19

Section 7 – The Ordinances

As the head of the church, Jesus Christ has commanded us to practice two ordinances:

A) Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior – the believer's death to sin, the burial of his/her old life, and the resurrection to walk in newness of life in Christ Jesus.

B) The Lord's Supper or Communion is a symbolic act of obedience whereby believers, through partaking of the bread and juice, memorialize the death of the Redeemer and anticipate His second coming. When Christians participate in the Lord's Supper together, they give a clear sign of their unity with one another.

Matthew 3:13-17, 28:18-20; Romans 6:3-5; 1Corinthians 11:17-34

Section 8 – Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge men in righteousness. The unrighteous will be assigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and dwell forever in Heaven with the Lord.

1Thessalonians 1:9-10; Matthew 16:27; John 14:1-7; 1Corinthians 15; Hebrews 9:27-28

Section 9 - The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal union between Christ and His church. Marital union provides for the man and woman the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God since both are created in God's image. The marriage relationship models the way God relates to His people.

A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God (as is her husband) and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

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.

Genesis 1:26-31, 2:15-25, 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Psalm 51:5, 78:1-8, 127, 128; Proverbs 1:8, 5:15-20; Matthew 5:31-32; Mark 10:6-12; Romans 1:18-32; 1Corinthians 7:1-16; Ephesians 5:21-6:4; Colossians 3:18-21; 1Timothy 5:8; 1Peter 3:1-7