
*The Confessions of Faith
of
The Faith Baptist Church
Altoona, Pennsylvania*



THE CONFESSION OF FAITH OF THE FAITH BAPTIST CHURCH

Altoona, Pennsylvania

I. - Of The Scriptures

We believe the Bible, consisting of the 66 books of the Old and New Testaments, is verbally and plenary inspired, inerrant in the original writings, and the supreme and final standard by which all human conduct, creeds, and opinions shall be tried (Deuteronomy 18:20; Ezekiel 1:3; Exodus 24:4, 2 Samuel 23:1-2; 2 Timothy 3:16-17; 2 Peter 1:19-21; 3:15-18; I Corinthians 2:10-13; Matthew 24:35; John 10:35; Matthew 5:18).

II. - OF THE TRIUNE GOD

We believe there is one triune God, eternally existing in three persons: Father, Son and Holy Spirit, identical in essence, equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; Genesis 1:1-2; I Kings 8:27; Psalm 147:5; Matthew 28:18-19; John 1:1-4; Hebrews 1:8; Micah 5:2; Acts 5:3-4).

God The Father: We believe God the Father is a person separate from the Son and the Spirit, invisible to man in this life. From Him the Son has had an eternal relation to the Father as Son; and, from Him and the Son eternally proceeds the Holy Spirit. He has a personal relationship with each believer as Father (John 3:16; 10:30; 17:21; Romans 1:3-4; Ephesians 1:3; John 15:26; Romans 8:14-16; I Peter 1:17)

The Son: We believe the eternal Son of God became incarnate, uniting God and man in one person, Jesus Christ; He was conceived of the Holy Spirit; was born of the virgin Mary; revealed the Father in His person, words and works; provided bodily salvation by His resurrection; ascended bodily into heaven where He ministers as our high priest in intercession and advocacy, and saves all who call upon Him in repentance and faith. He is to return imminently for His body, the church, prior to the seven year tribulation yet to come, and will return for a thousand year reign over Israel and the nations, His reign to begin shortly after the tribulation period (Acts 3:19-21; Colossians 1:15; John 1:13-14; 17:5; Luke 2:11; I Corinthians 15:3-4, 42-47; Acts 1:11; Hebrews 1:2-3; 2 Samuel 7:12-16; Zechariah 14:4-11; Luke 1:30-35; Acts 1:9-11; 15:14-18; I Thessalonians 5:13-18; I Corinthians 15:51-52; Revelation 19:11-16; 20:6; I Timothy 2:5; 3:16; Hebrews 4:14-16; 10:12; I John 2:1-2; John 8:18-19; 14:6-11; Romans 5:8; I Peter 1:18-19).

The Holy Spirit: We believe the Holy Spirit reveals the Father and the Son, convicts the world of sin, righteousness and judgment, regenerates sinners at the moment of faith, baptizes them into Christ and the church, indwells and seals them permanently, bestows spiritual gifts upon each one, and fills those yielded to Him (John 15:26-27; 16:7-15; 3:8; Acts 1:4-8; 2:1-4; 10:44; 11:16; Romans 3:9; I Corinthians 12:13; John 14:16; Ephesians 4:30; I Corinthians 12:4-11; Ephesians 5:18).

We believe certain gifts of the Spirit, such as apostleship, prophecy, and tongues were temporary, were needed only in the infancy of the church, and are not to be expected today (I Corinthians 13:8-11; Ephesians 2:20).

III. - OF THE DEVIL, OR SATAN

We believe Satan is a person and 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 the false religions, the chief

power behind the present apostasy; the lord of the Anti-Christ, and the chief 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 the lake of fire, a place prepared for him and his angles (Revelation 12:9; Ezekiel 28:14-17; Isaiah 14:12-15; Luke 22:3-4; 2 Corinthians 11:13-15; Mark 13:21-22; I John 4:3; 3 John 7; I John 2:22; Revelation 13:13-14; 2 Thessalonians 2:3-11; Revelation 19:11, 16, 20; 12:7-9; 20:1-3, 10; Matthew 25:41; Jude 6; 2 Peter 2:4; Ephesians 2:2).

IV. - OF 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 be 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 effected by special creation, and God's established law was that they should bring forth only "after their kind". We believe that the days of Genesis 1 were literal twenty-four hour days. We believe that God sustains all creation but exists in no necessary relationship to it (Genesis 1:1; Exodus 20:11; Acts 4:24; Colossians 1:16-17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Acts 17:23-26; Jeremiah 10:12; Nehemiah 9:6; Genesis 1:26-27; I Corinthians 11:7; Genesis 2:7; 1:11, 24; 2 Peter 3:5-13).

V. - OF THE FALL OF MAN

We believe man was created in pristine holiness 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 sinful, and are sinners not by constraint but of choice; and therefore under just condemnation without defense or excuse; and that man in his natural state is in a condition of total depravity, by which we mean that sin touches every aspect of his being and he is utterly incapable to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit (Genesis 3:1-6, 24; Romans 5:12; 5:19, 3:10-19, 23; Ephesians 2:1-3; Romans 1:18; Ezekiel 18:19-20; Romans 1:32, 20, 28; Colossians 3:22).

VI. - OF THE ATONEMENT FOR SIN

We believe 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 a voluntary substitution of Himself in our place, the just dying for the unjust; Christ, the Lord, bearing our sin in His own body on the tree. We believe 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 (Ephesians 2:8; Acts 15:11; Romans 3:24; John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; Romans 3:25; I John 4:10; I Corinthians 16:3; 2 Corinthians 5:21).

VII. - OF GRACE IN THE NEW CREATION

We believe 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 sins is made a partaker of the divine nature and receives eternal life, the free gift of God. We believe that the new creation is brought about in a manner above our comprehension, 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 (John 3:3; 2

Corinthians 5:17; I John 5:1; John 3:6-7; Acts 16:30-33; 2 Peter 1:4; Romans 6:23; Ephesians 2:1; 2 Corinthians 5:19; Colossians 2:13; John 3:8).

VIII. - OF THE FREENESS OF SALVATION

We believe in God's electing grace; that the blessing 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 (I Thessalonians 1:4; Colossians 3:12; Titus 1:1; Matthew 11:28; Isaiah 55:1; Revelation 22:17; Romans 10:13; John 6:37; Isaiah 55:6; Acts 2:38; Isaiah 55:7; John 3:15-16; I Timothy 1:15; I Corinthians 15:10; Ephesians 2:4-5; John 5:40; 3:36).

IX. - OF JUSTIFICATION

We believe 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 shed blood of Christ which speaks of His finished work, His righteousness is imputed to us (Acts 13:39; Isaiah 53:11; Romans 3:23-28; 8:1; 5:1,9).

X. - OF REPENTANCE AND FAITH

We believe that repentance and faith are solemn obligations, and also inseparable graces, wrought in our soul by the quickening Spirit of God thereby, being deeply convinced of our guilt, danger and helplessness, and 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 (Acts 20:20; Mark 1:15; Acts 2:27-38; Luke 18:13; Romans 10:13; Psalm 51:1-4,7; Isaiah 55:6-7; Luke 12:8; Romans 10:9-11).

XI. - OF SANCTIFICATION

We believe preparatory sanctification is that work of the Holy Spirit wherein He moves in a special, sovereign way in the life of an unbeliever, preparing that person to believe the gospel and trust Christ unto salvation (I Peter 1:1-2; John 6:44)

We believe positional sanctification is that act of God whereby believers are, at the time of regeneration, eternally set apart as belonging to Him, thereby being placed in the family of God as children (I John 3:1; Romans 8:14-17; I Cor. 1:2; Hebrews 10:10-24).

We believe progressive sanctification is the process by which we are made partakers of His holiness; it progresses if the believer is yielded to the Spirit's control; it is carried on in the soul of believers by the presence and power of the Holy Spirit through the Word of God, self-examination, watchfulness and prayer (I Thessalonians 4:3; 5:23; Proverbs 4:18; I John 2:29; Philippians 2:12-13; Ephesians 5:8; 6:18; Galatians 5:16-24; John 17:17).

We believe perfect sanctification will be realized when every believer is in the presence of the Lord, with renewed soul and resurrection body united, free from every trace of sin and rebellion (I Corinthians 15:52-53; Ephesians 4:30; 5:27; I John 3:2; Philippians 4:20-21).

XII. - OF THE SECURITY OF THE BELIEVER

We believe the salvation of every believer is secure for all eternity from the moment of regeneration; that it is guaranteed by the fact that the life received is eternal life, by the sealing ministry of the Holy Spirit, and by the intercession of Christ (Romans 8:1, 29-30, 38-39; John 10:27-30; Ephesians 1:13-14; 4:30; Hebrews 7:25).

XIII. - OF THE CHURCH

We believe in the church universal; that Christ has reconciled both Jews and Gentiles to God in one body and made them God's household, a holy temple; that this church is the body of Christ -- a unity brought about by the Holy Spirit, having Christ as its head; that it is an invisible, spiritual organism, not an organization, and consists of all who are saved from Pentecost until The Rapture (Ephesians 2:16, 19-22; 1:22-23; I Corinthians 12:12-13).

We believe in the local church; that local churches are related to the church universal, and are manifestation of it; that a local church is distinguished from other Christian organizations by the fact that it is a congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is to bring glory to God through worship, fellowship and discipleship in the world-wide proclamation of the gospel of Jesus Christ. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; on all matters of membership, polity, government, discipline, and benevolence, the will of the church is final (Acts 2:41-42; I Corinthians 11:2; Ephesians 1:22-23; 4:11; Acts 20:17-28; I Timothy 3:1-13; Colossians 1:18; Ephesians 1:3-6, 12; 5:23-24; Acts 15:13-18).

XIV. - OF THE ORDINANCES

We believe the Lord Jesus Christ established two ordinances to be observed until His return; Baptism and the Lord's Supper. There is no efficacy for forgiveness of sins in either of the ordinances.

Baptism: We believe that Christian baptism is the single immersion of the believer in water in the name of the Father, Son and Holy Spirit symbolizing the believer's identification with Christ in His death, burial and resurrection; that it is pre-requisite to the privileges of church relation and to the Lord's Supper (Matthew 28:19; Acts 2:41; 8:26-39; Romans 6:3-5; Acts 2:41-42).

The Lord's Supper: We believe the Lord's Supper is a partaking of bread and the fruit of the vine as symbols of Christ's body and blood, commemorating His suffering and death for us and our continual benefit therefrom. We believe that this ordinance is to be observed by believers only in anticipation of His coming and preceded always by solemn self-examination; that members or visitors known to be under disciplinary action of this church or another church should be excluded from participation (Matthew 26:26-30; Mark 14:22-26; I Corinthians 11:23-32, 5:9-13; Matthew 18:15-17).

XV. - OF EVANGELISM

We believe obedience to Christ includes the world-wide proclamation of the gospel; that evangelism is totally consistent with God's sovereignty in salvation, and the use of appropriate means in the reaching of

the lost is proper. WE believe biblical evangelism must include the nurture of converts and the concern that such be baptized and added to local churches of sound doctrine and practice (Matthew 28:19-20; Acts 1:8, I Corinthians 3:5-9).

XVI. - OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus Christ, 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; and this distinction holds among man both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost (Malachi 3:18; Genesis 18:23; Romans 6:17-18; I John 5:19; Romans 7:6; 6:23; Proverbs 14:32; Luke 6:25; 16:15-26; John 8:21).

XVII. - OF 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 in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience and the coming Prince of the kings of the earth (Romans 13:1-7;

I Timothy 2:1-6; Acts 23:5; Matthew 22:21; Acts 5:20; 4:19-20; Daniel 3:17-18).

XVIII. - OF LAST THINGS

We believe the Lord Jesus Christ will physically return to the earth's atmosphere to catch away His church prior to Daniel's seventieth week. Following the week, He will return with His saints, raise the remaining righteous dead, judge Israel and the nations, and establish His kingdom for a thousand years. At the end of the Millennium, the unsaved dead will be raised, and all who have not trusted Christ will be cast with the Devil and his angels into the lake of fire. The righteous will live forever in the new heaven and the new earth.

Physical Death: We believe the believer and unbeliever alike may experience physical death; but for neither believer nor unbeliever is death the cessation of being. We believe when the unbeliever experiences physical death, his soul is sent to a place of conscious torment and suffering awaiting banishment from God and final misery of the reunited body and soul of the wicked in the lake of fire. WE believe when the believer experiences physical death his soul enters the presence of Christ where he is said to be truly alive and conscious awaiting the resurrection of the body (Hebrews 9:27; Luke 16:23; Revelation 20:14; 21:8, 2 Corinthians 5:1-8; Luke 16:22; I Thessalonians 5:10; I Corinthians 15:35-50; I Thessalonians 4:13-16).

The Rapture: We believe the church will be taken out of the world into the presence of Christ at a time prior to the seventieth week of Daniel; that at the end of the church age, the Lord Jesus Christ will descend from heaven to the clouds of the air, at which moment those who sleep in Jesus will be raised and all church saints, raised or still living, will receive glorified bodies; they will all then be caught up to meet the Lord in the air (Revelation 3:10-14; I Corinthians 15:51-58; I Thessalonians 4:13-18).

The Tribulation: We believe The Tribulation is the predicted period of time between The Rapture and The Second Coming of Christ, when the wrath of God will be poured out on the whole earth. We believe it will be a time in which the nation of Israel will be prepared to meet her Messiah. We believe this special function is revealed in the fact that it is called the time of "Jacob's trouble". We believe its duration and events correspond to the seventieth week of Daniel, which describes the chronology of

events in the latter days of the nation Israel (Isaiah 34:2; 24:1-21; Revelation 3:10; Deuteronomy 4:30; 30:1-6; Jeremiah 30:7-10; Daniel 12:1; Matthew 24:9-26; Jeremiah 30:7; Daniel 12:1; 9:24-27).

The Millennium: We believe following His return, the Lord Jesus will establish a righteous reign of one-thousand years; that He will sit on David's throne in Jerusalem fulfilling both Abrahamic and Davidic Covenants; that during this time, Satan will be bound in the abyss, and the world will know peace, justice, prosperity and glory; that at the end of the thousand years, Satan will be released, deceive many and lead a final revolt; that the rebellion will be defeated supernaturally, the Devil condemned to the lake of fire, the unrighteous dead raised, and all unbelievers finally consigned to the lake of fire for eternity (Revelation 20:4-6; Luke 1:30-33; Isaiah 2:3; Matthew 5:35; Genesis 12:1-3; 15:18; 17:4-8; 2 Samuel 7:12-16; Matthew 1:1; Revelation 20:1-3; Isaiah 11:1-9; Revelation 20:7-15).

The Eternal State: We believe the eternal state will mark the end of time as man has known it. It will follow the Great White Throne Judgment, and begin when Christ offers up the kingdom to the Father, so that God may be all in all; we believe the unbeliever will spend eternity in everlasting fire reserved for Satan and his angels; and that the believer will spend eternity in the presence of the throne of God and of the Lamb in the new heaven and the new earth (I Corinthians 15:24-28; Matthew 25:41; Revelation 20:14-15; 21:1-22:5).



The Faith Baptist Church of Altoona

315 40th Street, Altoona, PA 16602

Phone: 814/944-2894 Fax: 814/944-9385

Email: fbc@fbcaltoona.org