



STATEMENT OF FAITH

1. The Bible is the Word of God, a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason (II Timothy 3:16, 17).
2. The one true God has revealed Himself as the eternally self-existent, self-revealed "I am," and has further revealed Himself as embodying the principles of a relationship and association, i.e., as Father, Son and Holy Spirit (Deuteronomy 6:4; Mark 12:29; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22). We believe that Jesus Christ came into the world to reveal the Father and was the brightness of His glory and the express image of His person, that Jesus Christ was the Creator of all things, for by Him the worlds were made. We further affirm that in Christ dwells the fullness of the Godhead bodily and that it is impossible to know the Father without knowing the Son (John 14; Hebrews 1; Colossians 2).
3. Man was created good and upright, for God said, "Let us make man in our image, after our likeness." But man, by voluntary transgression, fell, and his only hope of redemption is in Jesus Christ, the Son of God (Genesis 1:26, 31; 3:1-7; Romans 5:12-21).
4. The grace of God, which brings salvation, has appeared to all men through the preaching of repentance toward God and faith toward the Lord Jesus Christ. Man is saved by the washing of regeneration and the renewing of the Holy Spirit, and being justified by grace through faith he becomes an heir of God according to the hope of eternal life (Titus 2:11; Romans 10:13-15; Luke 24:47; Titus 3:5-7). The inward evidence to the believer of his salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness.
5. The ordinance of baptism by a burial with Christ should be observed as commanded in the Scriptures by all who have really repented and in their hearts have truly believed on Christ as Saviour and Lord. In so doing, they have the body washed in pure water as an outward symbol of cleansing, while their heart has already been sprinkled with the blood of Christ as an inner cleansing. Thus they declare to the world that they have died with Jesus and that they have also been raised with Him to walk in newness of life (Matthew 28:19; Acts 10:47, 48; Romans 6:4; Acts 20:21; Hebrews 10:22).
6. The Lord's Supper, consisting of the elements of bread and the fruit of the vine, is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (II Peter 1:4); a memorial of His suffering and death (I Corinthians 11:26); and a prophecy of His second coming (I Corinthians 11:26); and is enjoined on all believers "until He comes."
7. All believers are entitled to, and should ardently expect, and earnestly seek, the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of the Lord Jesus

- Christ. This was the normal experience of all in the early Christian church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4, 8; I Corinthians 12:1-31). This wonderful experience is distinct from and subsequent to the experience of the new birth (Acts 10:44-47; 11:14-16; 15:7-9).
8. The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of speaking in other tongues mentioned in I Corinthians 12:4-10, 28, but different in purpose and use.
 9. The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Spirit we are able to obey the command, "Be ye holy, for I am holy." Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word (I Peter 1:15-17; I Thessalonians 5:23, 24; I John 2:6).
 10. The church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of its great commission. Each believer, born of the Spirit, is an integral part of the church and the "firstborn," whose names are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).
 11. A divinely called and scripturally ordained ministry has been provided by our Lord for a twofold purpose: (1) The evangelization of the world, and (2) The edifying of the body of Christ (Mark 16:15-20; Ephesians 4:11-13).
 12. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matthew 8:16, 17).
 13. The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (I Thessalonians 4:16, 17; Romans 8:23; Titus 2:13; I Corinthians 15:51, 52).
 14. The revelation of the Lord Jesus Christ from heaven, the salvation of the nation of Israel, and the millennial reign of Christ on earth are scriptural promises and the world's hope (II Thessalonians 1:7; Revelation 19:11-14; Romans 11:26, 27; Revelation 20:1-6).
 15. The devil and his angels, the beast and the false prophet, and whosoever is not found written in the Book of Life, shall be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Revelation 19:20; 20:10-15).
 16. We, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13; Revelation 21:22).
 17. We believe that God's design for the gift of sexuality is that it is to be exercised and enjoyed only within the covenant relationship of marriage between one man and one woman. It is God's intention that those who enter marriage shall seek, in mutual love and respect, to live, one man and one woman, in Christian fidelity as long as both shall live. We believe God has expressly condemned sexual intercourse outside of the marriage covenant. This prohibition applies to married persons committing adultery, to sexual relationships between unmarried men and women, and, because God's order intends the sexual relationship to be between male and female, to homosexual practice (1 Corinthians 6:9). It is God's expectation that the unmarried shall live pure and celibate lives, refraining from sexual intimacy.

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