

These articles of faith form the basis of belief and practice for Grace Bible Church.

A. The Holy Scriptures

We believe "all Scripture is given by the inspiration of God". We understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe this divine inspiration extends equally and fully to all parts of the writings - historical, poetical, doctrinal, and prophetic - as appeared in the original manuscripts. We believe all Scripture centers around the Lord Jesus Christ; His person, His work, His first and Second Coming. Hence, no portion of Scripture, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe all Scriptures were designed for our practical instruction. ([Mark 12:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13;10:11;2 Tim. 3:16; 2 Peter 1:21](#))

B. The Godhead

We believe the Godhead eternally exists in three persons: The Father, the Son and the Holy Spirit. These three are one God having precisely the same nature, attributes and perfections. Each is worthy of precisely the same homage, confidence and obedience. ([Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6](#))

C. The Total Depravity of Man

We believe man was originally created in the image and after the likeness of God. We believe man fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins and subject to the power of the devil. We also believe this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ alone being excepted. Hence, every child of Adam is born into the world with a nature, which not only possesses no spark of divine life, but also is essentially and unchangeably bad apart from divine grace. ([Gen. 1:26; 2:17; 6:5; Ps. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; 1 Tim. 5:6; 1 John 3:8](#))

D. Jesus Christ

We believe that Jesus Christ, being truly God and co-equal with the Father, was begotten of the Holy Spirit and born of the virgin Mary, becoming truly man. The Lord Jesus lived sinlessly on this earth and gave to fallen man a visible representation of the invisible God. He was crucified for our sins as a substitutionary sacrifice, and all who believe in Him are declared to be righteous on the basis of His shed blood. ([John 1:1-3, 14, 10:30; Luke 1:26-28; Heb. 4:15; Col. 1:15; 1 Cor 15:3; Rom. 3:21-26, 5:9](#))

We believe, according to the Scriptures, Christ arose from the dead in the same body, though glorified, in which He had lived and died. His resurrection body is the pattern of that body which ultimately will be given to all believers. ([John 20:20; Phil 3:20](#))

We believe Christ is the Head of the Church, which is His Body and espoused Bride. ([Eph. 1:22-23; Heb. 7:25; 1 John 2:1](#))

E. Salvation

We believe the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary Savior and that men are justified on the ground of the shed blood of the Son of God. All such are "born again" by the Spirit of God and thereby become children of God and joint-heirs with Christ. (Lev. 17:11; John 1:29,5:24; Rom. 5:6-9; 1 Cor. 15:3-4; Eph. 1:7; Titus 3:5-7; 1 Peter 3:18; Heb. 9:22)

We believe the new birth of the believer comes only through faith in Christ. We believe repentance is a vital part of believing, but is in no way itself, a separate and independent condition of salvation. Nor do we believe any other acts, such as confession, baptism, prayer, or faithful service, can be added to believing as a condition of salvation. (John 1:12; 3:16,18,36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22,26; 4:5; 10:4; Gal. 3:22)

F. Sanctification

We believe sanctification, which is a setting-apart unto God, is threefold. It 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 set apart unto God in the measure in which Christ is set apart unto God. We believe he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace", and to "be changed" by the unhindered power of the Spirit. We believe, also, the child of God will be fully sanctified in his state as he is sanctified in his standing in Christ when he shall see his Lord and shall be "like Him". (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25-27; 1 Thess. 5:23; Heb. 10:10, 14:12:10)

G. Eternal Security

We believe, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine grace of eternal life, because of the present and unending intercession and advocacy of Christ in Heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, God is a holy and righteous Father and since He cannot overlook the sin of His children, He will, when they persistently sin, chasten and correct them in infinite love; but having undertaken to save and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1-2; 5:13; Jude 2:4)

H. The Holy Spirit

We believe that the Holy Spirit is the agent of God's salvation, bringing conviction to men and illuminating them to an understanding of the Gospel. He regenerates those who believe in Christ, imparting to them a new divine nature, making them children in the family of God. Simultaneous to this new birth, the Holy Spirit permanently indwells every believer, sealing him until the day of his final redemption. He also baptizes every believer into the Body of Christ, equipping them with spiritual gifts for mutual edification. The abiding presence of the indwelling Holy Spirit is

the basis for His continuing work in the believer's life, as He desires to control, guide, and teach the believer, producing the fruit of the Spirit and good works. (John 14:16-17,16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7; John 3:6; 16:7-11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27)

I. The Church - a Unity of Believers

We believe all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership in the organized churches of earth. We believe by the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14-15)

J. The Ordinances of the Church

We believe water baptism and the Lord's Supper are the only sacraments and ordinances of the church. They are a scriptural means of testimony for the church in this age. The sacrament of baptism is only symbolic in nature, and not considered a sacrament of grace. (Matt. 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Cor. 11:26)