

Statement of Faith

The following is the Statement of Faith published by the First Baptist Church of Milford, Ohio. As an educational arm of this church, FirstBible School of Translation holds to the same set of beliefs.

The Holy Scriptures

We believe the Holy Scriptures of the Old and New Testament to be the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed, and therefore are the final authority for faith and life. The sixty-six books of the Old and New Testament are the complete and divine revelation of God to man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning, and all issues of interpretation and meaning shall be determined by the Pastor. Further, we believe that God inspired the original autographs verbally; that He preserved these writings down through the ages; therefore, we believe that the King James Version is the preserved, inerrant, infallible Word of God for the English-speaking people. The King James Version of the Bible shall be the official and only translation used by the church (II Timothy 3:16-17; II Peter 1:19-21; Psalm 119:89,105, 130, 160; Luke 24:25-27, 44-45; John 17:17; Proverbs 30:5-6; Romans 3:4; I Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Psalm 19:7-11; John 5:39, 45-47; Matthew 4:4; Matthew 24:35; Psalm 12:6-7).

The Godhead

We believe in one Triune God, the Maker and Supreme Ruler of heaven and earth, eternally existing in three persons—Father, Son, and Holy Spirit. Each of which are co-eternal in being, co-identical in nature, co-equal in power and glory and having the same attributes and perfections, and executing distinct but harmonious offices in the great work of redemption. We believe the Triune God is infinite and inexpressibly glorious in holiness and worthy of all possible honor, worship, confidence and love by His creatures (Exodus 20:2-3; Genesis 17:1; I Corinthians 8:6; Ephesians 4:6; John 4:24; Psalm 147:5; Psalm 83:18; Psalm 90:2; Jeremiah 10:10; Exodus 15:11; Revelation 4:11; I Timothy 1:17; Romans 11:33; Mark 12:30; Matthew 28:19; John 15:26; I Corinthians 12:4-6; I John 5:7; John 10:30; John 17:5; I Corinthians 2:10-11; Philippians 2:5-6; Ephesians 2:18; Deuteronomy 6:4; II Corinthians 13:14; John 14:5-11; John 14:26).

The Person and Work of Christ

We believe that the Lord Jesus Christ is the only begotten Son of God. He is eternal and became man, without ceasing to be God having taken on the likeness of man, yet without sin. The Lord Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful men (Genesis 3:15; Isaiah 7:14; Isaiah 9:6; Matthew 1:18-25; Luke 1:35; Mark 1:1; John 1:1-2, 14; Psalm 2:7; I John 5:20; I Corinthians 15:47; II Corinthians 5:19-21; Galatians 4:4-5; Philippians 2:5-8).

We believe that the Lord Jesus Christ accomplished our redemption through His voluntary death on the cross as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead on the third day according to the Scriptures (John 10:17-18; Romans 4:25-5:1; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5; Isaiah 53:4-11).

We believe that the Lord Jesus Christ ascended to Heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfils the ministry of Representative, Intercessor, and Advocate (Acts 1:9-10; Hebrews 9:24; Hebrews 7:25; Romans 8:34; I John 2:1-2).

The Person and Work of the Holy Spirit

We believe that the Holy Spirit is a divine Person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled (John 14:16-17, 26; Matthew 28:19; Hebrews 9:14; Luke 1:35; Genesis 1:1-3; II Thessalonians 2:7; John 15:26-27; Acts 5:30-32; John 3:5-6; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Luke 24:49; John 16:13; John 14:26; Romans 8:14, 16, 26-27; II Thessalonians 2:13; I Peter 1:2).

We believe that the Holy Spirit is a Person Who convicts the world of sin, of righteousness, and of judgment; and, that He is the Supernatural Agent in regeneration (New Birth), baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; Romans 8:9; I Corinthians 12:12-14; II Corinthians 3:6; Ephesians 1:13-14).

We believe that He is the Divine Teacher Who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled (i.e. controlled) with the Spirit (Ephesians 1:17-18; Ephesians 5:18; I John 2:20, 27).

We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors and teachers to equip believers in the church in order that they can do the work of the ministry (Romans 12:3-8; I Corinthians 12:4-11, 28; Ephesians 4:7-12).

We believe that gifts, such as speaking in tongues and of healing, were given as temporary signs by the Holy Spirit during the early church. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing (I Corinthians 1:22; I Corinthians 13:8; I Corinthians 14:21-22).

Satan or the Devil

We believe that Satan is a real, created being, that was once holy and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, he fell and drew after him a host of angels and is now the malignant prince of the power of the air and unholy god of this world. We hold him to be man's great tempter, the enemy of God and Jesus Christ, the accuser of the brethren, the author of all false religions, the chief source of the present apostasy, the lord of the anti-christ, and author of all of the powers of darkness; destined, however, to final defeat at the hands of God's Son and the judgment of an eternal justice in the lake of fire, a place prepared for him and for his angels (Isaiah 14:12-25; Ezekiel 28:12-17; Jude 6; II Peter 2:4; Ephesians 2:2; John 14:30; I Thessalonians 3:5; Matthew 4:1-11; I Peter 5:8-9; I John 3:8; Matthew 13:25, 37-39; Luke 22:3-4; II Corinthians 11:13-15; Mark 13:21-22; I John 4:3; II John 7; I John 2:22; Revelation 13:13-14; II Thessalonians 2:8-11; Revelation 19:11, 16, 20; Revelation 12:7-10; Revelation 20:1-3, 10-15; Matthew 25:41; II Corinthians 4:4; Job 1-2; Ephesians 6:12).

The Total Depravity of Man

We believe that man was created in innocence and in the image and likeness of God, but that by Adam's voluntary sin the human race fell, inherited a sinful nature, and became alienated from God. Man is

totally depraved and, of himself, utterly unable to remedy his lost condition. We believe that all mankind are now sinners, not by constraint, but of choice; and therefore under just condemnation without defense or excuse (Genesis 3:1-6, 24; Genesis 1:26-27; Romans 5:12,19; Romans 3:10-23; Ephesians 2:1-3; Ephesians 4:17-19; Romans 1:18, 20, 28, 32; Ezekiel 18:19-20; Romans 6:23; Galatians 3:22; Isaiah 64:6).

Salvation

We believe that salvation is the free gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ as our only and all-sufficient Savior, Whose precious blood was shed on Calvary for the forgiveness of our sins. We believe that salvation is instantaneous, yields a new creation, and cannot be earned by man's works. This free gift is received when man believes by faith in what Christ did on the cross and when man confesses and repents of his sin. Evidence of salvation appears in the holy fruits of repentance and faith and newness of life. We believe that all sins, except blasphemy of the Holy Spirit (ultimately rejecting the moving of the Holy Spirit toward salvation), are forgivable. Those who receive Jesus Christ as their Savior are referred to as believers, saved, redeemed and born again (Romans 10:9-10,13; John 3:16; II Corinthians 5:17; John 1:12; Ephesians 1:7; Ephesians 2:8-10; I Peter 1:18-19; Matthew 12:31-32; I John 1:9; I John 2:2).

The Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved are always saved, because we are kept by God's power and secured in Christ forever (John 10:27-30; John 6:37-40; Romans 8:1, 38-39; I Corinthians 1:4-8; I Peter 1:4-5).

We believe that it is the privilege of believers to rejoice in the assurance of our salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (I John 5:10-15; Romans 13:13-14; Galatians 5:13; Titus 2:11-15).

The Church

We believe that a New Testament church is a local, visible congregation of born again, baptized members, assembling to worship God, to edify its members and to carry out the "Great Commission." We believe that Christ is the Head of the church (the body of Christ) and carries out His authority over the work of the local church by the Holy Spirit through the ordained offices of Pastor and Deacon (I Corinthians 12:12-14; II Corinthians 11:2; Ephesians 1:22-23; Ephesians 5:25-27; I Timothy 3:1-13; Titus 1:5-11).

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. We believe the true mission of the church is found in the "Great Commission" which instructs us first, to make individual disciples of all people in all nations; second, to baptize the converts; and third, to teach and instruct as He commanded. We do not believe in the reversal of this order. We believe that the Scriptures also instruct us that the local church should not be involved with any movement or activity which does not have the same focus and purpose of fulfilling the "Great Commission" (Acts 14:27; Acts 20:17, 28-32; Matthew 28:19, 20; II Timothy 2:2).

We believe in the autonomy of the local church free of any external authority or control. We believe 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 every church is the sole and only judge of the measure and method of its

cooperation on all matters of membership, of policy, of government, of discipline, of benevolence, and that the will of the local church is final (Acts 13:1-4; Acts 15:19-31; Acts 20:28; Romans 16:1, 4; I Corinthians 3:9, 16; I Corinthians 5:4-7, 13, I Peter 5:1-4; Ephesians 1:19-23; Acts 14:26-15:36; Jude 3; Matthew 18:15-20; Acts 5:29; I Corinthians 6:1-8).

We recognize water baptism and the Lord's Supper as the scriptural ordinances of obedience for the church in this age. We believe that New Testament baptism is the immersion in water of a born-again believer and that it is prerequisite to the privileges of church membership and to the observing of the Lord's Supper. A believer must have a close walk with the Lord in order to participate in the Lord's Supper (Matthew 28:19-20; Acts 2:41-42; I Corinthians 11:23-26).

Separation

We believe that all the saved should live in such a manner as to identify with Christ and to not bring reproach upon our Savior and Lord. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances (Romans 12:1-2; Romans 14:13; II Corinthians 6:14-7:1; II Timothy 3:1-5; I John 2:15-17; II John 9-11; Leviticus 19:28; I Corinthians 6:19-20; I Corinthians 3:16-17).

The Second Coming of Christ

We believe in that "blessed hope," the personal, imminent return of Christ Who will rapture His church prior to the seven-year tribulation period during which the unbelievers are left to suffer. At the end of the Tribulation, Christ will personally and visibly return with His saints to establish and reign over His earthly Messianic Kingdom, which will last 1000 years as was promised to the nation of Israel (I Thessalonians 1:10; Psalm 89:3-4; Daniel 2:31-45; Zechariah 14:4-11; I Thessalonians 4:13-18; Titus 2:13; Revelation 3:10; Revelation 19:11-16; Revelation 20:1-6; II Thessalonians 2:6-12).

The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life with the Lord in heaven, and the unsaved to judgment and everlasting torment with Satan in a literal hell (Matthew 25:46; John 5:28-29; John 11:25-26; Revelation 20:5-6, 12-13).

We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious comfort and joy they await the first resurrection, when spirit, soul and body are reunited, they shall appear at the judgment seat of Christ to be judged, rewarded, and glorified forever with the Lord (Luke 23:43; II Corinthians 5:8-10; Philippians 1:23; Philippians 3:21; I Thessalonians 4:16-17; Revelation 20:4-6).

We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be destroyed, but to suffer everlasting conscious punishment and torment (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; II Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).

Creation

We believe in the Genesis account of creation, and that it is to be accepted literally and not allegorically or figuratively. We believe that man was created by the direct act of God, making him in God's own image and likeness. We believe that all animal and vegetable life were made directly by God. We believe

God's established law is that all of His original creation should bring forth only "after their kind." We believe that God created the universe in six literal, 24-hour periods. We reject unscriptural theories of origin (Genesis 1-2; 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).

Institutions of Authority

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific biblical responsibilities and balances those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective biblically assigned spheres of responsibility under God. 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 only in things opposed to the will of our Lord Jesus Christ. When contradictions arise between authorities, Biblical Authority must exceed all others (Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:17; I Peter 2:13-14).

Human Sexuality

We believe that God made woman as a help meet for the man and established the institution of marriage in which they become one flesh. We believe that God has commanded that no sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance (Hebrews 13:4; I Thessalonians 4:1-8; Genesis 2:18-24; Genesis 19:5,13; Genesis 26:8-9; Leviticus 18:1-30; Romans 1:26-29; I Corinthians 5:1; I Corinthians 6:9).

We believe that the only legitimate marriage is the joining of one man (born and remaining male) and one woman (born and remaining female) (Genesis 2:24; Romans 7:2; I Corinthians 7:10; Ephesians 5:22-23).

Marriage

We believe that the term "marriage" has one and only one meaning which is marriage sanctioned by God which joins one man (born and remaining male) and one woman (born and remaining female) in a single, monogamous, exclusive, and lifelong union as delineated in Scripture. This meaning of marriage is a deeply held religious conviction, central to the core value and exercise of our faith.

A civil government's sanction of a union will be recognized as legitimate marriage by the church only to the extent that it is consistent with the meaning of marriage found in this statement of faith.

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Consequently, members must affirm their biological sex and refrain from any and all attempts to physically change, alter, or disagree with their birth gender—including but not limited to elective sex-reassignment, transvestite, transgender, or non-binary acts or conduct. Rejection of one's biological sex is a rejection of God's design of that person.

We believe that in order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a Biblical role model to the Church members and the community, it is imperative that all persons employed by the Church in any capacity, or who serve as volunteers, or who are members of the Church should abide by and agree to this Statement on Marriage and conduct themselves accordingly.

The Church property shall not be used for a marriage ceremony that will violate this belief. The Pastor, or any minister ordained by this Church, shall not conduct a marriage ceremony that will violate this belief, nor will the church allow the marriage or remarriage of a member that will violate this belief (Genesis 2:24; Matthew 19:1-9; Mark 10:6-9; Romans 1:26-27; I Corinthians 6:9; Genesis 1:26-28; Genesis 19:5-10; Exodus 20:14; Leviticus 18:7-23; Leviticus 20:10-21; Deuteronomy 5:18; Judges 19:22-24; Matthew 5:27-28; Matthew 15:19; Mark 10:5-9; Romans 1:26-27; I Corinthians 6:9-13; I Corinthians 5:21; Galatians 5:19; Ephesians 4:17-19; Ephesians 5:25-27; Ephesians 5:31; Colossians 3:5; I Thessalonians 4:3; Hebrews 13:4; I Timothy 1:8-10; Jude 1:7).

Family Relationships

We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the scriptural leadership of her husband as the church submits to the headship of Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them through consistent lifestyle example and appropriate discipline, including scriptural corporal correction (Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalm 127:3-5; Proverbs 19:18; Proverbs 22:15; Proverbs 23:13-14; Mark 10:6-12; I Corinthians 7:1-16; Ephesians 5:21-33; Ephesians 6:1-4; Colossians 3:18-21; Hebrews 13:4; I Peter 3:1-7).

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home and men (Pastors and Deacons) are to be the leaders of the church. Accordingly, only men are eligible for licensure and ordination by the church (Galatians 3:28; Colossians 3:18; I Timothy 2:8-15; I Timothy 3:4-5, 12).

Divorce and Remarriage

We believe that God intends marriage to last until one of the spouses dies. Although divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of Pastor or Deacon (Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; I Timothy 3:2, 12; Titus 1:6).

Abortion

We believe that children are a blessing from God. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable (Psalm 127:3; Jeremiah 1:5; Luke 1:44; Job 3:16; Psalm 51:5; Psalm 139:14-16; Isaiah 44:24; Isaiah 49:1, 5; Jeremiah 20:15-18).

Love

We believe that God has an unconditional love for us and we should demonstrate that same love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions (I John 4:8-12; Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10, 17-21; Romans 13:8-10; Philippians 2:2-4; II Timothy 2:24-26; Titus 3:2; I John 3:17-18).

Euthanasia

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus, we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment (Exodus 20:13; Exodus 23:7; Matthew 5:21; Acts 17:28).

Lawsuits Between Believers

We believe the church possesses all the resources necessary to resolve personal disputes and promote restitution between members. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We do believe, however, that a Christian may seek compensation for injuries or damages from another Christian's insurance company as long as the claim is pursued without malice or slander (I Corinthians 6:1-8; Ephesians 4:31-32).

Missions

We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and not wait for them to come to us (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; II Corinthians 5:20).

Stewardship

We believe that every Christian has been blessed with individual gifts and abilities. We believe that every Christian, as a steward of these gifts, is obligated to use them in service to his local church (I Corinthians 12; Romans 12:3-8; Ephesians 4:4-16; Galatians 6:6).

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe (the first part / 10%) as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and for the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; I Corinthians 16:2; II Corinthians 9:6-7; Ephesians 4:28; I Timothy 5:17-18; I John 3:17; Malachi 3:8-10).