

Renew Bible Church

Statement of Faith

The Scriptures. We believe that the Holy Scriptures (the Bible), consisting of the sixty-six books of the Old and New Testaments, are the very words of God, having been given through verbal plenary inspiration by the Holy Spirit and recorded by Godly men without bypassing their mind or personality (1 Thes 2:13; 2 Tim 3:16; 2 Pet 1:19-21). They are, therefore, completely without error in all parts as given by God in the original autographs. These Scriptures are the only infallible source of truth (Jn 16:13; 17:17) and are the supreme and final authority on Christian faith and life, doctrine and practice (Rom 15:4; Jas 1:21-25).

The Triune God. We believe there is only one living and true God (Is. 44:6-8; 45:5-6; 1 Cor 8:4; 1 Tim 2:5) who is one God yet self exists eternally in three persons, Father, Son, and Holy Spirit (Mt 28:19, 2 Cor 13:14), each of whom is to be honored and worshipped equally as God (Jn 5:23; Acts 5:3-4; Eph 4:30; 1 Thes 5:19). He is eternal (Ps 90:2; 1 Tim 1:17), perfect (Mt 5:48), just (Ps 19:9), holy (Is 6:3), righteous (Ps 145:17), loving (1 Jn 4:16) merciful (Deut 4:31), and never changing (Ps 102:27; Heb 13:8). He is the Creator (Gen 1:1), Preserver (Ps 104), and Sovereign Ruler of all things, whether past, present, or future (Ps 103:19).

God the Father. We believe in God the Father of our Lord Jesus Christ (Rom 15:6; 2Co 1:3; 2Jo 1:3), who is the first person of the Triune God, the spiritual Father of the nation Israel (Isa 63:16; Jer 31:9), and all believers in Christ (Rom 1:7; Eph 1:2).

God the Son. We believe in God the Son, the Lord Jesus Christ (1 Jn 5:20; Mt 3:17), who is the second person of the Triune God, the eternal Word (Jn 1:1) and only begotten Son of God (John 3:16; Col 1:3). He is both truly God (Jn 10:30; Col 2:9; Tit 2:13) and truly man (Mk 15:39; 1 Tim 2:5; Rev 22:16). As the fulfillment of Old Testament Scripture, He was conceived by the Holy Spirit and born of the virgin Mary (Mt 1:18-35), emptying Himself by taking on the form of a bond servant and coming in the likeness of men (Phil 2:5-8). Having lived a life fully human, yet apart from sin (Heb 4:15), He was crucified on our behalf (2 Cor 5:21), raised bodily from the dead (Lk 24:36-43; 1 Cor 15:1-20; 1 Pet 1:21), ascended into heaven (Acts 1:9-11), and is at present exalted and seated at the right hand of God the Father (Eph 1:20). He is the High Priest (Heb 4:14-15) and Advocate of every believer (1 Jn 2:1) and the only mediator between God and man (Acts 4:12; 1 Tim 2:5).

God the Holy Spirit. We believe in God the Holy Spirit (Act 5:3-4; 10:38; 1 Cor 3:16), the third person of the triune God, who proceeds from the Father (Jn 15:26) and convicts the world of sin, righteousness, and judgment (Jn 16:8-11). He is the divine Agent in regeneration (Jn 3:5; Tit 3:5) and redemption (2 Cor 2:10-13). All believers are baptized in Him and placed into the body of Christ (1 Cor 12:13). They are indwelt by Him (1 Cor 6:19-20; Acts 8:14-17), and He is their seal until the day of final redemption (Eph 1:12-14, 4:30). He is the great Helper (Jn 16:7), the revealer and teacher of all truth (Jn 14:26, 16:13), who empowers (Gal 5:22-26; Eph 3:16), guides (Rom 8:14), sanctifies (1 Cor 6:11), and grants assurance of salvation to every child of God (Rom 8:16).

Mankind's Creation. We believe that man was created on the literal sixth day of creation, having been made in the likeness of God (Gen 1:26-28; Jas 3:9) as an immediate act of God rather than by any process of evolution.

Mankind's Fall. We believe that man was literally tempted by the Serpent, the Devil, in the Garden of Eden, sinned against God, and became the progenitor of the fallen human race (Gen 3:1-24). As a result of this one act of disobedience, all human beings are born with a sin nature (Rom 5:12-14) and are under the wrath of God (Rom 1:18), being sinners in word, thought, and deed (Rom 3:10-20), spiritually dead and separated from God (Rom 3:23, 6:23; Eph 4:18), with no means of gaining salvation in and of themselves (Mt 19:25-26). All unregenerate men are confined under sin (Rom 3:10-12) and possess a darkened mind (Eph 4:18) which is blinded by the god of this world, Satan (2 Cor 4:4).

Mankind's Redemption. We believe that God, not wishing that any should perish (2 Pet 3:9), has made salvation possible for all men through the mediatorial work of Christ (Jn 3:17; 1 Cor 5:21), who voluntarily offered Himself as the perfect sacrifice for sin (Phil 2:5-8; Heb 9:11-14; 1 Pet 3:18), being made a sin offering for mankind (2 Cor 5:21), bearing sin's curse (Gal 3:13), and tasting death for every man (Heb 2:9).

Satan. We believe in the existence of Satan. Though he was originally created by God as a perfect angelic being, he became proud and desired to receive worship and obedience on an equal level with God (Mt 4:9). As a result, he rebelled against God, and became a being of total depravity and absolute corruption (Jn 8:44). He is the prince of demons and is known as the Devil (lit. the "slanderer" Mt 25:41), Satan (lit. the "adversary, opponent" Job 1:6); the great enticer and deceiver (Rev 12:9); the god of this age (2 Cor 4:3-4), and the accuser of the brethren (Rev 12:10). Though he is extremely powerful (Jude 9), he is limited as a created being (Job 1:7; 1 Pet 5:8-9; 1 Jn 4:4), and, while he is still allowed to exert pressure on all men in an attempt to bring them into obedience to him (Rom 12:2; Jas 1:13-16), his ultimate defeat, final doom, and eternal condemnation was established at the cross (Jn 12:31-32, 16:11), his final destiny being the Lake of Fire (Rev 20:10).

Salvation. We believe that salvation is the free gift of God (Rom 3:24, 6:23) which is given to men purely on the basis of grace through faith (Eph 2:8-9; Tit 3:5), being neither merited nor secured in any way by the work of the believer (Rom 4:4-5; Eph 2:8-9). Salvation is received solely on the basis of personal faith in the Lord Jesus Christ (John 3:16; Acts 16:30-31). It is through His name alone that men are saved (John 14:6; Acts 4:12) and there is no condemnation for those who are found in Him (Rom 8:1). As a result of this faith in Christ, every true believer is born of the Spirit by the Word of God (Jn 3:3-5; 1 Pet 1:23) and receives at this new birth the gift of eternal life, not merely as a future condition but as a present reality and current possession (1 Jn 5:13). He is made righteous in the eyes of God (Rom 3:22), receives sonship in God's family (Gal 3:26), and is given every spiritual resource and blessing he needs to live a life of godliness (Eph 1:3; 2Pe 1:3). It seems evident in Scripture that this salvation is one of permanence. Having been chosen before the foundation of the world (Eph 1:4-5), the believer has been sealed until the day of redemption (Eph 4:30), his life now hidden with Christ in God (Col 3:3). He has been given the divine promise that he will never perish (Rom 8:38-39) and his life is kept by Jesus Christ Himself (John 6:37-40; 17:12; Jud 1:1).

The Second Coming of Christ. We believe in the literal, personal, visible (Jn 14:1-3; Acts 1:10-11; Mk 13:24-37; Rev 1:7) premillennial (Rev 19, 20) second coming of Christ at a future time that has not been revealed but is always imminent (Mk 13:33-37; Tit 2:11-13; Rev 22:20). We believe this will be one event divided into two stages separated by a seven year period of intense destruction and judgment known as the Tribulation (Rev 7:14).

The first stage is the Rapture of the Church, which is Christ coming for His saints. At this time, He will descend from Heaven and appear in the clouds to catch away His waiting bride, the Church, and return with them to Heaven, first by resurrecting the dead in Christ and second by changing the bodies of those saints who are still alive into spiritual bodies (1 Cor 15:50-52; 1 Thes 4:14-18). Following this event, the great tribulation judgments will be poured out upon the rebellious and apostate world (Jer 30:7; Mt 24:21; 2 Thes 1:3-10; Rev 6-19).

The second stage is the Revelation, which is Christ descending with His saints back to earth (Rev 19:1- 20:6), when He will pour out God's righteous judgments upon the unbelieving world (Rev 6:18-24), establish the long-promised kingdom (Mt 13:41-43), and reign on the Earth for 1000 years (Dan 7:13-14; Lk 1:32-33; Rev 20:1-6). Following this reign, Christ will resurrect and judge the unsaved dead (Rev 20:11-15) and deliver His Messianic Kingdom up to God (1 Cor 15:24-28) so He may reign forever with the Father in the New Heavens and the New Earth (Lk 1:32-33; Rev 21:1-22:26).

Resurrection and Future Life. We believe in a future life for both the believer and the unbeliever. The believer, at death, goes immediately to be with Christ (2 Cor 5:8), his sins having already been judged in Christ on the cross (Jn 5:24; Gal 3:13). Then, at Christ's second coming, his body will be resurrected (1 Cor 15:35-49) and changed into the likeness of Christ's own body (Phil 3:20-21). Finally, he must come before the Judgment Seat of Christ, where his works, whether good or bad, will be judged for the determination of rewards (1 Cor 3:8-15; 2 Cor 5:10) after which he will forever dwell with Christ (Rev 22:1-5). The unbeliever, on the other hand, descends immediately into Hell after death (Lk 16:19-31) where he is kept under punishment until the final day of judgment, at which time he will stand before the throne of God and be judged according to his words and cast into the Lake of fire (Rev 20:11-15; 21:8).

The Church. We believe in one true universal Church which is the body (Eph 1:22-23; Col 1:18) and Bride of Christ (2 Cor 11:2). It is a spiritual organism, composed of all born again believers from Pentecost (Mt 16:18; Acts 2:47) until the Rapture (1 Thes 4:16-17), whose head is Christ the Lord (Eph 1:22, 4:15). The local church is an organization made up of professing Christians (Acts 14:23; Phil 2) who voluntarily gather together for instruction in the Word (Acts 20:7), to administer discipline (Mt 18:15-17; 1 Cor 5:12), to praise God and fellowship with one another (Acts 2:46-47), to attend to the needs of the body (Acts 6:1-6; Gal 6:2), and to observe the ordinances (Acts 2:46-47), which are the Baptism of believers by trine immersion (Mt 28:20) and the Lord's Supper, which consists of the Love Feast, Foot Washing, and the Breaking of the Bread and the Cup (Mt 26:26-30, esp. 26-27; Jn 13:1-20; 1 Cor 11:23-24).

Spiritual Gifts. As members of the Body of Christ, each individual is given gifts by the Holy Spirit which are to be exercised for the common good (1 Cor 12:7). Therefore, it is expected that each member is to put into practice his gifts and abilities to serve Christ and that body, whether universal or local (1 Cor 12:14-30). Because these gifts are given for the common good, and given as the Spirit wills (1 Cor 12:11), each one has a valuable and useful purpose. There is, then, no place for comparing or seeking out the showier gifts (1 Cor 12:28-13:21).

Christian Living. We believe in righteous living and good works, not as a way of gaining or keeping salvation, but as evidence of a life that has been united with Christ (Mt 7:15-20; Tit 2:14; 1 Jn 3:9, 4:19). The Christian should keep the Word of the Lord (Jn 14:23), seek the things that are above rather than the things of the world (Col 3:1-4:6), and walk as Jesus walked (Eph 4:1-6:20; 1 Jn 2:6), remembering that he is not under law but under grace (Rom 6:14).

Civil Government. We believe that civil government is ordained by God for the punishment of evil doers and the protection of the good (Rom 13:1-7). The Christian has the obligation, and is commanded, to pray for the rulers and leaders of the government, both local and national, on a regular basis (1 Tim 2:1-3). In addition, he is to be submissive and obedient to their authority (Tit 3:1; 1 Pet 2:13-14) except in those things that are obviously contrary to the will of God (Acts 4:19-20, 5:29).