

WILSON FBC

STATEMENT OF FAITH

Section 1: THE TRIUNE GOD

There is one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit. The Father is not the Son, and the Son is not the Holy Spirit, yet they are equally and truly Deity. Each know, love and glorify one another, being co-existent, co-equal and co-eternal. This one true and living God is infinite, eternal, almighty, and perfect in holiness, truth and love. He is the creator of all things and is therefore worthy to receive all glory and praise. Eternally, He knows the end from the beginning, sovereignly ruling over all things, and providentially brings about His purpose to redeem a people to Himself and restore His fallen creation. This is the foundation of Christian faith and life.

Section 2: GOD THE FATHER

God the Father is the Creator of heaven and earth. By His Word and for His glory, He freely and supernaturally created the world out of nothing. Through the same Word He daily sustains all His creatures. He rules over all and, together with the Son and the Spirit, is the only Sovereign. His plans and purposes cannot be thwarted. He made all things for the praise of His glory and intends for man, in particular, to live in fellowship with Himself.

Section 3: GOD THE SON

Jesus Christ, the eternal Son of God became human: the Word made flesh. Supernaturally conceived by the Holy Spirit, born of the Virgin Mary. He is one Person in two natures, fully God and fully man. He was always with God and is God. Through Him all things came into being and were created. He is the image of the invisible God, the first-born over all creation and in Him dwells the fullness of the Godhead bodily. We believe that by His incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our only representative and substitute. He did this so that in Him we might become the righteousness of God: on the cross He canceled sin, satisfied God's wrath, and, by bearing the full penalty of our sins, reconciled to God all those who believe. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as Lord over all, awaiting His return. He is the Head of His body, the church, and should be adored, loved, served and obeyed by all.

Section 4: GOD THE HOLY SPIRIT

The Holy Spirit, the Lord and Giver of life, convicts the world of sin, righteousness, and judgment. Through the proclamation of the gospel He persuades men to repent of their sins and confess Jesus as Lord. By the same Spirit a person is led to trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth, and dwells within the regenerate. The Holy Spirit has come to glorify the Son, who in turn came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored, and worshiped as God the Third Person of the Trinity.

Section 5: REVELATION

God has graciously revealed His existence and power in the created order, and has supremely shown Himself to fallen human beings in the person of His Son. God by His Spirit has graciously disclosed Himself in human words: we believe that God has inspired the words preserved in the Scriptures, the entire sixty-six books of the Old and New Testaments, which are means of His saving work in the world. These writings alone are the inspired Word of God, which is utterly authoritative and without error, complete in its revelation of His will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that our sinfulness precludes the possibility of knowing God's truth extensively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

Section 6: CREATION

God created human beings, male and female, in His own image. Adam and Eve were part of the created order that God Himself declared to be very good. They served as God's agents to care for, manage, and govern creation. Men and women are equally made in the image of God and enjoy equal access to God by faith in Christ Jesus. Both are called to move beyond passive self-indulgence to intentional private and public participation in family, church, and civic life. Adam and Eve were made to join together in a one-flesh union that establishes the only normative pattern of sexual relations for men and women. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God.

Section 7: THE FALL

Adam, made in the image of God, distorted that image and forfeited His original blessing by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being and condemned to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to Himself.

Section 8: GOD'S PLAN

God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end choose them. We believe that God justifies and sanctifies those by grace who have faith in Jesus, and that He will one day glorify them. In love

God commands and implores all people to repent and believe, having set His saving love on those He has chosen and having ordained Christ to be their Redeemer.

Section 9: THE GOSPEL

Jesus Christ is the gospel. The good news is revealed in His birth, life, death, resurrection and ascension. Christ's crucifixion is the heart of the gospel; His resurrection is the power of the gospel and His ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies God's holy justice and His holy wrath. It also demonstrates His love and reveals His amazing grace. Jesus Christ is the only mediator between God and man. There is no other name by which men must be saved. At the heart of all sound doctrine is the cross of Christ and the infinite privilege that forgiven sinners have of glorifying God because of what He has accomplished. Therefore, we want all that takes place in our hearts, churches, and ministries to proceed from and be related to the gospel.

Section 10: THE RESPONSE OF THE GOSPEL

The proper response to the gospel is faith in the person and work of Jesus Christ, a faith that is naturally accompanied by repentance from sin. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom works. While neither repentance nor works save, unless a person is willing to deny himself, pick up his cross and follow Christ, he cannot become His Disciple.

Section 11: THE INHERITANCE IN AND THROUGH THE GOSPEL

Salvation, the free gift of God, is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone turning from sin in repentance and looking to Christ and His substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift. He is justified and fully accepted by God. Through Christ's atonement for sin an individual is reconciled to God as Father and becomes His child. The believer is forgiven the debt of his sin and, via the miracle of regeneration, liberated from the law of sin and death into the freedom of God's Spirit.

Section 12: ETERNAL SECURITY & ASSURANCE

Once redeemed, the saved are kept by God's power and are secure in Christ forever. This is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word.

Section 13: THE POWER OF THE HOLY SPIRIT

The Holy Spirit is the active agent in our sanctification. He seeks to produce His fruit in us as our minds are renewed and we are molded to the image of Christ. Though sin remains a reality, as we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping His commandments and yearning to live in the world that all people may see our good works and glorify our Father who is in heaven. All believers are charged to persevere in the faith knowing they will have to give an account to God for their every thought, word and deed. The believer's

ultimate confidence to persevere is based in the sure promise of God to preserve His people until the return of Christ the King.

Section 14: SPIRITUAL GIFTS

God is sovereign in the giving of spiritual gifts and it is the believer's responsibility to attempt to develop their sovereignly given spiritual gift(s). While all genuine believers are indwelt by the Holy Spirit at conversion, the New Testament indicates the importance of an ongoing, empowering work of the Spirit subsequent to conversion as well. Our beliefs concerning Spiritual Gifts are shaped by [1 Corinthians 12 \(1 Cor. 12:4-7\)](#). The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts His gifts for the edification of the Body and for various works of ministry in the world. We recognize that God does hear and answer the prayer of the faithful, in accordance with His own will, for the sick and afflicted. We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him.

Section 15: THE CHURCH

God by His Word and Spirit creates the Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. The church is not a religious institution or denomination. Rather, the universal Church is made up of those who have become genuine followers of Jesus Christ. The Church exists to worship and glorify God as Father, Son and Holy Spirit. It also exists to serve Him by faithfully doing His will on the earth. This involves a commitment to see the gospel preached and churches planted in the entire world. The ultimate mission of the Church is worship and the means by which this is accomplished is in making disciples through the preaching and embracing of the gospel. Upon conversion, newly redeemed men and women are added to a local church in which they devote themselves to teaching, fellowship, the Lord's Supper and prayer. All members of the Church universal are to be a vital and committed part of a local church. The ascended Christ has given prophets, priests and kingly leadership for the equipping of Christ's body that it might mature and grow. Through these ministries, all members of the church are to be nurtured and equipped for the work of ministry.

Section 16: BAPTISM & THE LORD'S SUPPER

Baptism and the Lord's Supper are ordained by the Lord Jesus himself. The ordinances are connected with entrance into the new covenant.

Water baptism is only intended for the individual who has received the saving benefits of Christ's atoning work and become His disciple. In obedience to Christ's command and as a testimony to God, the church and the world, a believer should be immersed in water in the name of the Father, Son and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that his former way of life has been put to death and vividly depicts a person's release from the mastery of sin.

The Lord's Supper is also to be observed only by those who have become genuine followers of Christ. This ordinance symbolizes the giving of Christ's body and the shedding of His blood on our behalf, and is to be observed repeatedly throughout the Christian life in remembrance to, and as a sign of, continued participation in the atoning benefits of Christ's death. We should partake of the Lord's Supper with an attitude of faith, remembrance, self-examination, we receive spiritual nourishment for our souls, and signify our unity with the members of Christ's body.

Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

Section 17: THE RESTORATION OF ALL THINGS

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with His holy angels, when He will exercise His role as final Judge, and His kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord Himself taught, and the just to eternal blessedness in the presence of Him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its devastating effects forever banished. God will be in all and His people will be enthralled by His ineffable holiness, and everything will be to the praise of His glorious grace.