

Factoryville Bible Church

“CONFESSION OF FAITH”
and
“CONSTITUTION and
BY-LAWS”

Adopted April 20, 1942
Revised 1954, 1973, 1986, 1990, 1991

"CONFESSION OF FAITH" and "CONSTITUTION and BY-LAWS" of the FACTORYVILLE BIBLE CHURCH

This organization henceforth is to be known to all as the Factoryville Bible Church of Athens, Michigan.

STATEMENT OF THE PURPOSE OF THE FACTORYVILLE BIBLE CHURCH

The purpose of the Factoryville Bible Church is to preach and teach the Holy Scriptures; to edify Christians; to seek the salvation of souls; to aid in the worldwide proclamation of the gospel; to promote Godly worship; to defend the faith and to cooperate in Christian activities with Christian organizations that function in harmony with God's Holy Word and with the confession of faith of the Factoryville Bible Church. We further believe that the Holy Scriptures reveal the work of God and that its central theme is Jesus Christ.

Article I - CONFESSION OF FAITH

Section 1 - THE HOLY SCRIPTURES

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed. His divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings, historical, poetical, doctrinal, and prophetic, and to the smallest word and inflection of a word, provided such a word is found in the original manuscripts. II Timothy 3:16-17; II Peter 1:21; I Corinthians 2:13; Acts 1:16; Matthew 5:18

Section 2 - THE GOD-HEAD

We believe in the God-head eternally existing in three persons: the Father, the Son, and the Holy Spirit, and that these three are one God, having precisely the same nature, attributes, perfections, power, and glory, and each is worthy of our confidence and obedience. Mark 12:29; John 1:1-4; Genesis 1:26-27; II Corinthians 13:14

Section 3 - THE PERSON AND WORK OF CHRIST

- A. We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God, fulfill prophecy, and redeem sinful man. John 1:1, 2, 14, 18; Luke 1:30-35; Philippians 2:5-8; John 10:30; Hebrews 4:15; John 3:16

- B. We believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and that being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. John 1:11; Acts 2:22-24; I Timothy 2:4-6
- C. We believe that the Lord Jesus Christ accomplished our redemption through His 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. John 1:29; Romans 3:24-26; II Corinthians 5:14; Hebrews 10:5-14; Ephesians 1:7; I Peter 1:3-5; I Peter 3:18; I Peter 2:24
- D. 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 fulfills the ministry of Representative, Intercessor, and Advocate. Ephesians 1:22, 23; Acts 1:9; Romans 8:34; Hebrews 9:24; Hebrews 7:25; Hebrews 1:3; I John 2:1-2

Section 4 - THE PERSON AND WORK OF THE HOLY SPIRIT

- A. 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, baptizing all believers into the body of Christ, indwelling, and sealing them unto the day of redemption. John 16:8-11; I Corinthians 12:12-14; Romans 8:9; Ephesians 1:13, 14; Ephesians 2:22; Ephesians 4:30
- B. We believe that on the day of Pentecost, according to divine promise, the Holy Spirit came upon this earth in a special sense to become the Indwelling One to the saved. We believe that this indwelling ministry is reserved for the saved and is unique to the church age. John 14:16, 17; I Corinthians 6:19, 20; Romans 8:9; II Thessalonians 2:7
- C. We believe that He is the Divine Teacher who guides believers into all truth and that it is the privilege and duty of all the saved to be filled with the Spirit. (In order to be filled with the Spirit, it is required that all sins shall be confessed, the whole life shall be surrendered to Him, and that there shall be moment by moment reliance upon the Spirit.) Ephesians 5:18; I John 1:9; Ephesians 4:30; Romans 8:9; 12:1; I Thessalonians 5:19; Galatians 5:16; John 16:13; I John 2:20, 27

Section 5 - THE TOTAL DEPRAVITY OF MAN

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and that man is totally depraved, and of himself utterly unable to remedy his lost condition. Genesis 1:26, 27; Genesis 3; Psalm 14:1-3; Psalm 51:5; Jeremiah 17:9; Romans 3:22, 23; Romans 5:12-19; 8:6-7; Ephesians 2:1-3, 12; John 5:40

Section 6 - SALVATION

We believe that, owing to this universal depravity and death in sin, no one can enter the Kingdom of God unless born again; and that no degree of reformation, however high; no culture, however attractive; no humanitarian and philanthropic schemes and societies, however administered, can help the sinner to take even one step toward heaven; but that salvation is the gift of God brought to man by grace, and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins. Isaiah 64:6; John 3:18; I Peter 1:23; Ephesians 2:8-10; John 1:12; I Peter 1:18-19; Ephesians 1:7; II Corinthians 5:21; Romans 5:6-9; Matthew 26:28

Section 7 - THE ETERNAL SECURITY AND ASSURANCE OF BELIEVERS

- A. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. John 6:37-40; John 10:27-30; Romans 8; I Peter 1:5; Hebrews 7:25; Ephesians 4:30
- B. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's word which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. Ephesians 2:8-10; Romans 13:13-14; Galatians 5:13; Titus 2:11-15; I John 2:1; I John 5:13

Section 8 - THE TWO NATURES OF THE BELIEVER

We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit; and, that all claims to the eradication of the old nature in this life are unscriptural. Romans 6:13; Romans 8:12-13; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:10; I Peter 1:14-16; I John 3:5-9

Section 9 - SEPARATION

We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord; and that separation from all religious apostasy, all worldly and sinful pleasures, practices, and associations is commanded of God. II Timothy 3:1-5; Romans 14:13; I John 2:15-17; II John 9-11; II Corinthians 6:14-7:1

Section 10 - THE MINISTRY AND SPIRITUAL GIFTS

- A. We believe that God is sovereign in the bestowment of all His gifts; and, that the gifts of evangelist, pastors, and teachers are sufficient for the perfecting of the saints today; and, that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established. I Corinthians 12:4-11; II Corinthians 12:12; Ephesians 4:7-12
- B. We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted. John 15:7; I John 5:14-15

Section 11 - THE CHURCH

A. The True and Invisible Church

We believe that all born again believers are united to the risen and ascended Son of God and are members of the Church, which is the Body and Bride of Christ. Furthermore, the Church is a spiritual organism, which began at Pentecost and is completely distinct from Israel. We believe that by the same Spirit all believers in this age are placed into the Body of Christ and thus become one Body that which is Christ's, whether Jews or Gentiles, regardless of nationality, race, or sex. Having become members of one another, believers 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. Acts 2:42-47; Romans 12:5; I Corinthians 12:12-27; Ephesians 1:22-23; Ephesians 4:3-13; Colossians 3:14-17; Ephesians 5:25-27

B. The Local Organized Church

- 1. We believe the New Testament teaches the establishment and continuance of the local body of believers known as the local assembly or local church of born again believers. Nowhere do the Scriptures teach that the local church is to be characterized by present day sectarian distinctions. It is to be outwardly characterized by that same unity of the Spirit in the bond of peace as is found in the True Church, the Body and Bride of Christ. Acts 20:17; 28-32; I Timothy 3:1-15; Titus 5:1-11

2. We believe in the autonomy of the local church, free of any external authority or control. Acts 13:1-4; Acts 15:19-31; Acts 20:38; Romans 16:14; I Corinthians 3:9, 16; I Corinthians 5:4-7, 13; I Peter 5:1-4
3. We believe that believer's water baptism and the Lord's Supper are the only ordinances of the Church and that they are a scriptural means of testimony for the Church in this age. We believe in immersion as the mode of baptism and in the memorial significance of the Lord's Supper. Matthew 28:19-20; Acts 2:41-42; Acts 10:47-48; Acts 8:36-38; Acts 16:32-33; Acts 18:7-8; I Corinthians 11:17-33
4. We believe that it is the obligation of the saved to witness by life and by word to the truth of the Holy Scripture and to seek to proclaim the gospel to all mankind, not only individually, but also through the active missionary programs within the local church. Mark 16:15; Acts 1:8; II Corinthians 5:19-20; I Timothy 3:15

Section 12 - DISPENSATIONALISM

- A. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life, which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purpose. Three of these - the age of law, the age of the church, and the age of the millennial kingdom - are the subjects of detailed revelation in the scripture.

We believe that it has always been true that "without faith it is impossible to please God," and that the principle of faith was prevalent in the lives of all the Old Testament saints. John 1:17; I Corinthians 9:17; II Corinthians 3:9-18; Hebrews 11:6-7; Revelation 20:2-6; I Peter 1:10-12; Genesis 15:6; Romans 4:3; 5-8; Galatians 3:13-25; Ephesians 1:10; Ephesians 3:2-11; Hebrews 7:19

- B. We reject the extreme teachings known as "Hyper-Dispensationalism," which oppose the Lord's Table or water baptism as a scriptural means of testimony for the Church in the present dispensation, and which negates the validity of certain portions of Scripture for this age.

Section 13 - ANGELS, FALLEN AND UNFALLEN

- A. We believe that God created an innumerable company of sinless, spiritual beings known as angels: that one, "Lucifer, son of the morning" - the highest in rank - sinned through pride, thereby becoming Satan: that a great company of the angels followed him in his moral fall, some of whom became demons and evil spirits and are active as his agents carrying out his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day". Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 12:26-27; 43-45; Ephesians 6:12-17; I Timothy 4:1-3; II Timothy 2:25-26; II Peter 2:4; Jude 1:6
- B. We believe that Satan is the originator of sin, and that through temptation led the first humans into sin, thereby accomplishing the moral fall of all humanity, and subjecting humanity and all of creation to the power and ravages of sin. We further believe that Satan remains the enemy of God and of the people of God, and through direct involvement and propagation of his system continues to oppose and exalt himself above all that is called God, and he seeks worship which is due God. Genesis 3:1-19; Romans 5:12-14; II Corinthians 4:3-4; II Corinthians 11:13-15; II Thessalonians 2:4; I Timothy 3:6; Romans 8:18-23; Ephesians 6:10-17
- C. We believe that Satan was judged at the cross, though not then executed, and that he, an usurper, now rules as the "god of this world;" that at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he "shall be tormented day and night forever and ever". Colossians 2:15; Revelation 20:1-3, 10
- D. We believe that a great company of angels kept their old estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for and to them who are and shall be heirs of salvation. Luke 15:10; Ephesians 1:21; Hebrews 1:14; Revelation 7:12

Section 14 - THE ETERNAL STATE

- A. We believe in the bodily resurrection of all men - the saved to eternal life, and the unsaved to judgment and everlasting punishment. Matthew 25:46; John 5:28, 29; John 11:25, 26; Revelation 20:5, 6, 12, 13
- B. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are to be reunited, glorified, forever with the Lord. Luke 23:43; Revelation 20:4-6; II Corinthians 5:8; Philippians 1:23; Philippians 3:21; I Thessalonians 4:16, 17; II Corinthians 5:1
- C. We believe that the souls of unbelievers remain, after death in conscious misery until the second resurrection, when with soul and body reunited, each shall appear at the Great White Throne Judgment, and then be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment. Luke 16:19-26; Matthew 25:41-46; II Thessalonians 1:7-9; Jude 6, 7

Section 15 - THE BLESSED HOPE

We believe in that "Blessed Hope;" the personal, imminent, pre-tribulation, and pre-millennial coming of the Lord Jesus Christ for His redeemed ones, and in His subsequent return to earth, with His saints, to establish His millennial kingdom. I Thessalonians 4:13-18; Zechariah 14:4-11; Revelation 19:11-16; Revelation 20:1-6; I Thessalonians 1:10; I Thessalonians 5:9; Revelation 3:10

"Looking for that blessed hope, and the glorious appearing of the great God and Savior, Jesus Christ." Titus 2:13