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AFM Ministry Full doctrinal statement; Adopted and updated Jan 2019

- A. THE BIBLE. We believe the Bible to be the verbally inspired Word of God, without error in the original writings, and the supreme and final authority in doctrine and practice. (2 Timothy 3:16-17; 2 Peter 1:21; John 17:17)
- B. THE TRINITY. We believe that there is one God, that the Father and the Son and the Spirit are each God, and that the Father and the Son and the Spirit are each a distinct person. (Deuteronomy 6:4; Matthew 28:19-20; 2 Corinthians 13:14; see also 1 Corinthians 8:6; Colossians 2:9; Acts 5:3-4)
- C. JESUS CHRIST. We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God. He was conceived of the Holy Spirit and born of the Virgin Mary, in order that He might reveal God, fulfill prophecy, and redeem sinful man. We believe He accomplished our redemption through His substitutionary sacrifice on the cross, His burial, and His bodily resurrection. We believe our redemption and salvation are guaranteed by His literal, physical resurrection from the dead and that He is the only means of salvation. (John 1:1; 14; 18; Luke 1:35; Romans 3:24-26; 4:25; John 14:6; Acts 4:12; Philippians 2:5-8; 1 Timothy 2:5) We believe that Jesus Christ is the visible image of the invisible God, the firstborn of all creation, the Creator and Sustainer of heaven and earth, and the Head of the church. We believe the Lord Jesus Christ is now in heaven, exalted to the right hand of God where, as High Priest to His people, He serves as our Advocate and intercedes for us. (Colossians 1:15-19; Hebrews 1:3; 3:1; 7:23-25; 1 John 2:1-2)
- D. THE HOLY SPIRIT. We believe God the Holy Spirit is a person who restrains evil in the world and convicts men of sin, righteousness, and judgment. He dwells in all who believe in Jesus. From the moment of belief in the Son, the Spirit baptizes believers into the body, seals them for salvation, regenerates them to new life, bestows spiritual gifts on each one, and is fully present to continually fill (control and guide) His own. (John 16:7-11; John 3:8; 1 Corinthians 12:4-11; 13; John 14:16-17; Ephesians 4:30; 5:18; 1 Thessalonians 5:19) Some gifts of the Holy Spirit, however, such as tongues and the gift of miraculous healings, were primarily given to certain individuals as authenticating signs for the early church (Acts 8:14; 10:44-48; 11:15-18; 19:1-6) and certainly not as final evidence of God's presence in a believer's life, nor as confirmations of a "second blessing" or subsequent filling of the Spirit. We also believe that much of what is called, "sign-gifts" today, and being practiced most often, is not of the Lord. We do believe that God has not changed and He can and does do miracles today, but much of

what is boasted upon seems to come from false teaching and people out for their own personal gain and agendas.

- E. ANGELS, FALLEN AND UNFALLEN. We believe angels are spiritual beings who were created as sinless personalities and that they occupy different orders and ranks. They presently exist in both fallen and unfallen states, the former including Satan and his angels. (Hebrews 1:13-14; 2 Peter 2:4; Revelation 7:12) We believe Satan, by his own choice the enemy of God and His people, is the originator of sin, that led our first parents into sin and now rules as "the god of this world." We believe he was judged at the cross and that ultimately, he will be cast into the Lake of Fire. (Isaiah 14:12-14; Genesis 3:1-19; Hebrews 2:14; Revelation 20:10)
- F. MAN. We believe man was created innocent and in the image and likeness of God, but that man sinned, bringing both physical and spiritual death to himself and his posterity. (Genesis 1:27; 2:17; 3:19) Sin is dictated by what the Word of God, the Bible, has declared it to be. (1 John 3:4) Sin is not what we think it to be, hope it to not be, nor how we wish to interpret it. (2 Peter 1:20) Sin being disobedience against God, should not be tolerated as willful lifestyles that stand against God and His declared word, but that we ought to work to restore one another towards righteousness. (Galatians 6:1) (1 John 1:6) Man can do nothing to merit God's favor, and as such, is in need of salvation. (Isaiah 59:1-2; Romans 6:23) We believe that mankind's sinful nature is rebellious toward God and His good design for life and worship. (Romans 1:20-24; Ephesians 2:1-3) Mankind's rebellion causes confusion about good and evil, and harm to people, ultimately ending in judgment, despair and death. (Genesis 1:31; Galatians 5:16-21; 1 Corinthians 6:19-20; James 1:13-15) We believe God created all human life as sacred from conception until they breathe their final breath in death, created in God's image Psalm 139:13-16; Isaiah 44:2, 49:5; Jeremiah 1:4-5; Genesis 25:8; Luke 23:46); and assigning gender to His people, male (man) and female (woman), as He created them sexually and biologically different, but with equal personal dignity and value. (Genesis 1:26-28) We believe that God ordained marriage as a lifelong union between one man and one woman. (Genesis 2:18; Matthew 19:4-9; Ephesians 5:31-33) Those who accept and live within God's design for sex, biological gender, and marriage experience the blessing of His good design (Psalm 1:1-3; 128:1-4), and decisions to change, alter, or modify God's will in marriage, sex, or gender are part of man's brokenness and lead to despair. (Romans 1:21-22; James 1:13-15) We believe that God loves and pursues mankind despite our rebellion. (Romans 5:8) He offers forgiveness, healing and abundant life to anyone who turns to Him in humility. (John 3:17; 10:10; Titus 3:3-7; 1 Peter 5:6-7)
- G. SALVATION. We believe salvation is a gift of God and received by man through personal faith in Jesus Christ and His sacrifice for sin. We believe man is justified by grace through faith apart from works. (Acts 13:38-39; Romans 6:23; Ephesians 1:4-5; 2:8-10) We believe that Jesus Christ is the only means of salvation and that no one is saved apart from a conscious and personal decision to trust in Christ as their one and only Savior. (John 14:6; Acts 4:12; Romans 10:9-10) We believe that all those saved are born by the Holy Spirit into new life (John 1:12-13; John 3:3) and are adopted into the family of God (Romans 8:15-16)
- H. SANCTIFICATION. We believe sanctification, which is a setting apart unto God, is positional, progressive, and ultimate. Positionally, it is already complete since the believer is in Christ and is set apart unto God as Christ is set apart unto God. Since the Christian retains his sinful nature, however, there is need for progressive sanctification

whereby he grows in grace by the power of the Spirit. Ultimately, the child of God will be set apart from sin in his practice (as he is now in his position in Christ) when he is taken to be with Christ and shall be like Him. (John 17:17; 2 Corinthians 3:18; Ephesians 5:25-27; 1 Thessalonians 5:23; Hebrews 10:10; 14)

- I. THE CHURCH: We believe the Church, the Body and Bride of Christ, is a spiritual organism, made up of all who are born-again. We believe that a believer is placed into the Church by the baptizing work of the Holy Spirit, by grace thorough faith. (Ephesians 2:8-9; Romans 9:24-26; Romans 11:25-2; Ephesians 1:22-23; 1 Corinthians 12:13) We believe the local church is an assembly of professed believers in Jesus Christ who are voluntarily joined together in one locality for the purposes of worship, study of the Word of God, observance of the ordinances, Christian fellowship, equipping for and practice of Kingdom service, specifically stewarding our lives for the purpose of fulfilling the Great Commission. (Acts 2:42-47; 1 Corinthians 1:1-2; Ephesians 4:11-13; Matthew 16:18; 28:19-20) We hold that male leadership is the clear mandate of the Word of God and that women are not to be over a man in teaching or authority within God's Church. We deny that this is a cultural construct but the clear teaching of Scripture. (Timothy 3:2, Titus 1:6, 1 Timothy 2:12-14)
- J. BAPTISM AND THE LORD'S SUPPER. We believe Christ instituted the ordinances of water baptism and the Lord's Supper, both of which are to be observed by believers until He returns. (Matthew 28:19-20; 1 Corinthians 11:23-26) We believe by water baptism a believer publicly identifies with Jesus' death, burial, and resurrection. We believe the Lord's Supper is a memorial of Christ's death and an expression of our faith in His future coming that is to be continually practiced by all believers. We believe every Christian has a right to partake of the elements of the Lord's Supper but that participation must always be preceded by solemn self-examination.
- K. THE END TIMES. We believe in the personal, imminent coming of the Lord Jesus Christ for His church. And we believe in a future judgement for all mankind. (1 Thessalonians 4:13-18; Revelation 19:11-21; 20:1-6)
- L. THE ETERNAL STATE. We believe the souls of believers in Jesus Christ do, at death, immediately pass into His presence, and there remain with Him until the resurrection of our earthly bodies at His coming for the Church, when our souls and imperishable bodies shall be with Him forever in glory in his Kingdom. We believe the souls of unbelievers remain after death in constant misery in Hades until the final judgment of the Great White Throne at the close of the millennium when soul and body reunited shall be cast into the Lake of Fire along with Satan and demons, not to be annihilated, but to be punished in torment with everlasting separation from the presence of the Lord. (Luke 16:19-26; 23:43; 1 Corinthians 15:42-44; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7-9; Revelation 20:11-15)
- M. We affirm the 1987 Danvers and the 2017 Nashville statements on Biblical Manhood and Womanhood, marriage and human sexuality as Biblical truth that we should follow. Those can be read in detail here. <https://cbmw.org/>

Danvers and Nashville statements affirmation appendix:

Due to much debate and the many variations we see within Christian circles we feel also these following topics also needed to be clarified as basic to our life applications of God's

Word within AFM. We require all staff to likewise affirm these beliefs and also any significant active partnerships.

AFM does affirm the Denver's statement on Biblical manhood and womanhood found online as well as the Nashville statement on Biblical sexuality and marriage, but also posted below. We hold that male leadership is the clear mandate of the Word of God and that women are not to be over a man in teaching or authority within God's Church.

In regards to abortion. We believe the Bible teaches the sanctity of human life. We are given the precious gift of life from God and are created in the image of God. Therefore, we believe, in principle, that abortion ought not to be practiced at all by anyone. Life begins at conception and we should do all we can to protect the most innocent among us from willful harm, and we expect any who partner with us to hold such a high view.

1987 Danvers statement on Biblical manhood and womanhood

10 Affirmations Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12,16). In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility. In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7). In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction,

crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

<https://cbmw.org/about/danvers-statement>

2017 Nashville Statement (on Biblical sexuality)

14 articles:

Article 1 : WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2: WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3: WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4: WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5: WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6: WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7: WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8: WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9: WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

Article 10: WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11: WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God's design of his image bearers as male and female.

Article 12: WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

Article 13: WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conception's and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

Article 14: WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.

Scripture References*

Gen. 1:26-28; 2:15-25; 3:1-24; Ex. 20:14; 20:17; Lev. 18:22; 20:13; Dt. 5:18, 21; 22:5; Jdg. 19:22; 2 Sam.11:1-12:15; Job 31:1; Ps. 51:1-19; Prov. 5:1-23; 6:20-35; 7:1-27; Isa. 59:1; Mal. 2:14; Matt. 5:27-30; 19:4-6, 8-9, 12; Acts 15:20, 29; Rom. 1:26-27; 1:32; 1 Cor. 6:9-11, 18-20; 7:1-7; 2 Cor. 5:17; Gal. 5:24; Eph. 4:15, 20-24; 5:31-32; Col. 3:5; 1 Thess. 4:3-8; 1 Tim. 1:9-10, 15; 2 Tim. 2:22; Titus 2:11-12; Heb.13:4; Jas. 1:14-15; 1 Pet. 2:11; Jude 7

*Scripture texts are not a part of the original document but have been added subsequently for reference

<https://cbmw.org/nashville-statement>