

Foundry Statement of Faith

We profess the historic Christian faith in God, incarnate in Jesus Christ for our salvation and ever at work in human history in the Holy Spirit. We share a common heritage with Christians of every age and nation. This heritage is grounded in the apostolic witness to Jesus Christ as Savior and Lord, which is the source and measure of all valid Christian teaching.

Foundational Documents for our Doctrinal Standards: The following summary of the apostolic witness disclosed in Scripture has been affirmed by many Christian communities and expresses orthodox Christian teaching.

(a) *The Apostles' Creed:* "I believe in God, the Father Almighty, creator of heaven and earth. I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. On the third day He rose again; He ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen."

(b) *The Nicene Creed:* "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through Him all things were made. For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic* and apostolic church. We acknowledge come. Amen."

*universal

Wesleyan Distinction: Foundry Church is a direct descendant from the 18th century Methodist revival, and the subsequent formation of Methodist structures, communities, and churches to facilitate the mission "to reform the nation, especially the church, and spread scriptural holiness over the land." In addition to The Apostle's Creed and The Nicene Creed, we recognize the Twenty-Five Articles of Religion of the Methodist Church proposed at the "Christmas Conference" of 1784 as a foundational document for our doctrinal standards.

Doctrinal Standards: Our distinctive Wesleyan heritage stems from an emphasis upon Christian life—faith and love put into practice—and has been the hallmark of those Wesleyan traditions now incorporated into Foundry Church. Using the language below, Foundry Church shall consist of members who passionately profess shared beliefs regarding essential Christian doctrines and are comfortable ministering alongside others who may or may not share the exact same doctrinal positions in matters of conviction and opinion.

Essentials: Core Christian beliefs we believe are the essence of Christianity.

(1) *Authority of Scripture* – The basis of our beliefs is the Bible, the 66 canonical books of the Old and New Testaments. The Bible is the Word of God, fully true; our final authority in all matters of faith, practice, and lifestyle. (Isaiah 40:8; 2 Timothy 3:16; 2 Peter 1:20-21; Psalm 19:1; Hebrews 4:12)

(2) *God* – There is One true God who exists eternally in three Persons: God the Father, God the Son, and God the Holy Spirit, who are of one substance and equal in power and glory. (1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Genesis 1:26; John 14:16-17)

(3) *Deity of Christ* – Jesus Christ is 100% God and yet 100% man, born of the virgin Mary. (John 1:1-4, 9-10, 14; Isaiah 7:14; 1 John 4:9; Matthew 1:23; Colossians 2:9)

(4) *Resurrection of Christ* – On the third day Jesus rose from the dead in the body which had been laid in the tomb, defeating sin and death. (1 Peter 1: 3; Romans 4:24-25; John 11:25-26; Acts 26:23; Mark 16:6; 1 Corinthians 6:4)

(5) *Second Coming of Christ* – Jesus Christ will return someday, at a date undisclosed by Scripture, to judge the living and the dead. Those who have received the gift of salvation will spend eternity with Christ. Those who have rejected the gift of salvation will endure eternal separation from God. (Matthew 24:44; Revelation 22:20; Revelation 3:11; Acts 1:10-11; 1 John 2:28)

(6) *Salvation by Grace through Faith* – A person can be saved from the condition of sin and spiritual death only by the grace of God, when that person experiences the free gift of new birth by placing his or her faith in Jesus Christ. We accept that God's grace is free to all mankind, but costly to God, as it cost His son's life. Therefore, we denounce all forms of a prosperity gospel. (Ephesians 2:8-9; Acts 16:30-31; John 5:24; Romans 10:9-10; Romans 5:7-10)

Convictions: Beliefs about which we have convictions, though recognizing many biblical Christians have drawn different conclusions.

(1) *Predestination:* All have sinned and cannot save themselves. Jesus died for all, and God is drawing all people to Himself. Before the foundation of the world, God—who stands outside our continuum of time—foreknew who would place their faith in His Son, Jesus Christ. His foreknowledge, though, does not logically necessitate His predestinated salvation of certain individuals. God has, indeed, predetermined that the church will be saved (corporate election), but a person becomes a part of the church through responding to His wooing, prevenient grace and choosing to place his or her faith in Jesus Christ. (John 6:44; Joshua 24:15; John 12:32; Titus 2:11; 2 Peter 3:9)

(2) *Assurance of Salvation:* Scripture makes clear that it is the privilege of all Christian believers to rejoice in the assurance of their salvation from the very moment in which they trust Christ as their Savior, and thereafter. This assurance is not based upon any kind of merit but is produced by the witness of the Holy Spirit who confirms in the believer the testimony of God in His written Word. (Romans 8:15–16; 1 John 2:3–6, 3:24, 5:11–12; Colossians 2:2; John 10:28; Hebrews 6:11)

(3) *Supernatural Gifts:* We affirm the continuance of the outpouring of gifts from the time of Pentecost to the present, given to believers in Christ for the edification and building-up of the

church. These gifts are freely bestowed and imparted to the church body by God through the power and presence of the Holy Spirit. These may include, but are not limited to: wisdom, knowledge, faith, discernment, healing, prophecy, tongues, and interpretation. We denounce any misuse of these gifts that causes division, distraction or disorder inside the church. (1 Corinthians 12:7-10; 1 Corinthians 12:4; Romans 12:6; 1 Timothy 4:14; 1 Corinthians 14:12)

(4) *Baptism*: Infant baptism is a covenant between God, the child's parents and the Church. It is a commitment to inspire and nurture the faith of children, so they will grow to profess their own faith in Christ and follow Him as Savior and Lord. We celebrate baptism (or remembrance of baptism) with teenagers and adults making a public profession as a follower of Christ. We baptize by sprinkling, immersion or pouring. Baptism alone does not save, but is an outward sign of the saving grace of God at work. (Acts 16:33; Colossians 2:12; Acts 11:16; Galatians 3:27; Matthew 28:19-20)

(5) *Communion*: We believe the Lord's Supper is a sacrament to be observed by the church today, a way we experience God's grace tangibly. We believe that Communion is an outward sign or symbol of the broken body and shed blood of Jesus Christ. While we do not believe that the bread and juice literally turn into the actual flesh and blood of Christ, we do believe that in Communion we experience the very real presence and grace of Jesus Christ with us. (1 Corinthians 11:23-26; Matthew 26:26-28; John 6:53-58; 1 Corinthians 10:16-17; Luke 6:48-51).

(6) *Spiritual Warfare*: Satan and demons exist. They were defeated through the cross but will not be destroyed until the Second Coming. Believers have authority in Jesus' name over demonic powers. Prayer is essential for the church. (James 4:7; 2 Corinthians 10: 3-5; 1 Peter 5:8-9; Isaiah 54:17; Ephesians 6:11-17).

(7) *Women in Ministry*: Jesus has established authority in the church based on office. God does call and equip women for pastoral ministry offices. All should use their gifts. (Acts 2:17-18; Romans 12:6; Romans 16; Galatians 3:28; Matthew 28:5-10)

(8) *Church Government*: Several different church government configurations can fulfill the Bible's description of church government. The Foundry Lead Team, Ministry Directors, and staff drive ministry decisions at Foundry with the Lead Pastor serving as presiding elder. The Servant Leadership Board serves in an advisory and accountability role, primarily to the Lead Pastor and Lead Team of pastoral staff. (Hebrews 13:17; Acts 20:28; 1 Timothy 5:17; 1 Peter 5:2; 1 Thessalonians 5:12)

(9) *Marriage and Sexuality*: We believe that all people are individuals of sacred worth and affirm that God's grace is available to all. Marriage and sexual intimacy are good gifts from God. In keeping with the Scriptures and historic, orthodox, Christian teaching through the ages we believe that marriage is the uniting of one man and one woman in a single, exclusive union which signifies the union between Christ and the Church. We believe that God intends for His children to practice sexual purity—faithfulness in marriage and celibacy in singleness. We believe any sexual expression outside of these standards is not in line with the teachings of Scripture (i.e., cohabitation, pornography, extra-marital relationships, homosexuality, etc.). (Genesis 2:24-25; Matthew 19:5; 1 Corinthians 6:16; Ephesians 5:31; Revelation 19:7-9)

(10) *Wesleyan Theology*: We subscribe and adhere to John Wesley's theological framework regarding grace, justification, assurance, and sanctification. He wove them together in such a

way that gives us an understanding of how to live the full Christian life. Grace is the undeserved, unmerited, and loving action of God in human existence through the Holy Spirit. While the grace of God is undivided, it precedes salvation as “prevenient grace,” continues in “justifying grace,” and is brought to fruition in “sanctifying grace.”

We assert that God’s grace is manifest in all creation even though suffering, violence, and evil are everywhere present. The goodness of creation is fulfilled in human beings, who are called to covenant partnership with God. God has endowed us with dignity and freedom and has summoned us to responsibility for our lives and the life of the world.

Opinions: Topics about which we welcome opinions about but would not argue for, such as:

- (1) What songs or instruments should be used in public worship services.
- (2) Which Bible translation is best for sermons or devotions.
- (3) Various biblical end-times scenarios and timeline interpretations.
- (4) Various understandings of the timeline of creation.