



STATEMENT OF FAITH

Matters of belief and conduct

IGLESIA EVANGÉLICA DE FE
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Iglesiadefe.org

STATEMENT OF FAITH

1. We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men, and the Divine and final authority for all Christian faith and life.
2. We believe in one God, Creator of all things, infinitely perfect and eternally existing in three persons: Father, Son, and Holy Spirit.
3. We believe that Jesus Christ is true God and true man, having been conceived of the Holy Ghost and born of the Virgin Mary. He died on the cross, a sacrifice for our sins, according to the Scriptures. Further, He arose" bodily from the dead, ascended into heaven, where at the right the Majesty on High, He is now our High Priest and Advocate.
4. We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ and, during this age, to convict men, regenerate the believing sinner, and indwell, guide, instruct, and empower the believer for godly living and service.
5. We believe that man was created in image of God but fell into sin and is, therefore, lost and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained.
6. We believe that the shed blood of Jesus Christ and His Resurrection provide the only ground for justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy spirit and thus become the children of God.
7. We believe that water Baptism and the Lord's Supper are ordinances to be observed by the Church during this present age. They are, however, not to be regarded as means of salvation.
8. We believe that the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the Body of Christ of which He is the Head.
9. We believe that only those who are, thus, members of the true Church shall be eligible for membership in the local church'
10. We believe that Jesus Christ is the Lord and Head of the Church, and that every local Church has the right, under Christ, to decide and govern its own affairs.
11. We believe in the personal, pre-millennial and imminent coming of our Lord Jesus Christ and that this blessed Hope has a vital bearing on the personal life and service of the believer.
- 12 We believe in the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord; of the unbeliever to judgment and everlasting conscious Punishment.

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Iglesia Evangelica de Fe's faith, doctrine, practice, policy, and discipline, our elder board is Iglesia Evangélica de Fe's final interpretive authority on the Bible's meaning and application.

STATEMENT ON THE SANCTITY OF HUMAN LIFE

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139.)

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Iglesia Evangélica de Fe will only recognize marriages between a biological man and a biological woman. Further, the [pastors/ministers] and staff of [the Church] shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Iglesia Evangélica de Fe shall only host weddings between one man and one woman.

STATEMENT ON MARRIAGE, GENDER, AND SEXUALITY

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of Iglesia Evangélica de Fe as the local Body of Christ, and to provide a biblical role model to the [the organization] members and the community, it is imperative that all persons employed by Iglesia Evangélica de Fe in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.) We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Iglesia Evangélica de Fe.

POLICY ON GENDER

Iglesia Evangélica de Fe's policy regarding sexuality and gender identity is grounded in the orthodox understanding of Christian sexuality, which is rooted in the Bible. We confess that sex and gender are gifts from God. At birth, a human being is born as either a physiological male or a physiological female; by extension, gender is an immutable, exclusively binary characteristic rooted in the physiology of each human being. Any blurring of the boundary between maleness and femaleness, such as identifying oneself as a transvestite, transsexual, or transgendered, is contrary to biblical standards. We also confess any sexual orientation other than strict heterosexuality to be a deviation from God's good design for human sexuality.

In the event that a student presents a gender different than his or her biological sex, we expect them – when involved in [our] official and unofficial events – to live and present in accord with their biologically assigned sex. This includes but is not limited to pronouns, dress, appropriate bathrooms, locker rooms, assigned sleeping arrangements, groupings, classes, etc. We must view the actions or intentions of those seeking fundamental changes of any kind from one's sex at birth as a rejection of the biblical and theological understandings to which Iglesia Evangélica de Fe is committed and hence as grounds for removal from activities and the Student Ministry. The same is true for persistent or exaggerated examples of cross-dressing and other expressions or actions that are deliberately discordant with birth sex. Decisions will be handled on a case-by-case basis in a pastorally sensitive manner. Every case should be brought to the attention of the pastor immediately before any correction takes place.

No student, however, will be turned away from any event because he or she struggles with his or her gender identity or sexual orientation. We welcome everyone to our gatherings as long as he or she is working toward a repentant, life-transforming relationship with Jesus Christ that is obedient to the ethical demands of the Old and New Testaments.

Volunteers are expected to be compassionate, understanding that the culture has confused (and lied!) to so many image-bearers about the nature of gender and sexuality. They are to compassionately explain our policies and lovingly invite them to participate even if the student feels uncomfortable presenting something other than their own perceived gender. Only after manifold, compassionate exhortations to repent and experience the life-transforming grace of the Lord Jesus Christ will students be asked to no longer participate in Iglesia Evangélica de Fe's activities.

CHURCH FACILITY USE POLICY

The church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's constitution and bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The pastor, or his official designee, is the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.) Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities. Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17.)

Facility Use Guidelines

1. Alcohol Policy: No alcohol may be served in church facilities.
2. Smoking, Vaping, and Tobacco Policy: smoking, vaping, and use of any tobacco product on any indoor or outdoor resource property is prohibited.
3. Groups are restricted to only those areas of the facility that the group has reserved.
4. Food and beverages are only allowed in the kitchen and where distributed by designated church leaders during specific teams.
5. Church equipment, such as tables and chairs, must be returned to original placement, unless arranged otherwise prior to the event.
6. All lights must be turned off and doors locked upon departure.
7. Clean-up of all areas must be performed.
8. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on church premises. Any person exhibiting such behavior will be required to leave the premises.
9. Any person or group must sign the "Church Facility Reservation Request and Agreement" form prior to reservation of church facilities.

Insurance

For all non-church-sponsored events, the group or person using the facilities must obtain liability insurance coverage in the amount of at least \$100,000. The user must also sign a "Facility Use and an Indemnity and Hold Harmless Agreement."

Iglesia Evangélica de Fe recognizes, agrees, and operates within the declarations of the EFCA entitled, "Where We Stand in the EFCA: Denials and Affirmations" issued June 21, 2023:

Just as Paul needed to explain and defend himself and his ministry (2 Cor 10-13), we, too, sense a need to explain the ministry the Lord has entrusted to us. Because of questions asked, concerns raised, and criticisms made about or against the EFCA, which both prompted and limited the issues addressed, the Board of Directors and the Board of Ministerial Standing have adopted this declaration. The following statements are not meant to demonize or denigrate but are attempts to clarify where we in the EFCA stand as we seek to make the biblical gospel, and not any social movement, central among us.

Denials and Affirmations

- We are not adherents of the secular "Social Justice" movement as held in progressive circles, but we do believe that biblical justice has social implications, particularly in protecting those who are most vulnerable and marginalized.
- We are not "woke" in the sense of having embraced a progressive ideology that is grounded in critical theory rather than the Bible, but we do see the need to be awakened to the global and indeed cosmic impacts of sin, including racial injustice, and to be attuned to the biblical call for gospel-driven efforts toward reconciliation and restoration.
- We are not adherents of "Critical Race Theory" that reduces all racial inequities to a struggle between oppressor and oppressed and presents a worldview that is contrary to the Scriptures, but we do believe that the questions and challenges it raises stir us to recall critical biblical truths that we may have neglected and require our attention.
- We are not "Christian Nationalists" who believe the federal government should declare the United States a Christian nation or who believe that Americans are "God's chosen people," but we do believe that a patriotic love of one's nation is appropriate and that Christians should be good citizens who may freely advocate for God-honoring public policies.
- We do not believe that political means can establish the kingdom of God, but we do believe that God has appointed governing authorities to do good and that, for citizens in Christ's kingdom, King Jesus' rule and reign transcends all other citizenships and partisan ideologies and transforms how we live in the world.
- We do not believe that a person's biological sex should be separated from their self-perception as a man or a woman nor that the body should be altered when it does not conform to that self-perception, but we do believe that some people experience a distressing struggle between these two and that we must treat those who struggle in this way with love and compassion as we seek to help them, with the truth and power of the gospel, toward the wholeness of a biologically-sexed identity grounded in God's "very good" design in creation as male and female.
- We are not egalitarian in our understanding of the roles and functions of men and women in the church, but we do believe that the gifts and ministries of women are essential to the health and fruitfulness of churches and ought to be sought out and multiplied in ways that arise from and are consistent with our complementarian convictions, as reflected in our EFCA ordination policy.
- We do not believe in the annihilation of those who die apart from Christ, but in their eternal conscious punishment. Among the kinds of suffering, we ought to seek to alleviate, this is the most grievous, and it is our

urgent duty and God-given privilege to seek to alleviate it by proclaiming the gospel and calling all people to believe the gospel by repenting and receiving the Lord Jesus Christ.

A Few Summary Statements Reflecting Our EFCA Convictions

We believe that the good news of the kingdom of God, announced and embodied by Jesus Christ is the ultimate and final solution to the problems of this world. Love for God and love for our neighbor, to which the gospel calls us, requires that we seek the welfare and common good of our communities and nation.

We believe the church is the new community created by God, the “pillar and buttress of truth.” Our primary ministry and mission is to proclaim the gospel and to make disciples among all people, as salt and light in the world as we await the glorious return of Jesus who will complete the transformation he has begun.

We believe, as an association of churches united in our Statement of Faith, that biblical truth and the gospel are to be valued above any contemporary social ideology, while acknowledging that social movements may contain biblical truth to which we must attend.¹

In sum, the EFCA is neither “Progressive Evangelical” nor “Neo-Fundamentalist.” We remain tethered to the text of Scripture and grounded in the gospel (evangel) of Jesus Christ as we love God and love others (Matt 22:37-39). As we interact with one another and the world around us, we are committed to convictional kindness--conviction that is grounded in the “faith that was once for all delivered to the saints” (Jude 3), and kindness that manifests “the fruit of the Spirit” (Gal 5:22-23). We both proclaim the gospel (Rom 1:16) and seek to live in a manner worthy of the gospel (Phil 1:27).

¹ These social/secular ideologies often contain elements of biblical truth but cut them off from other complementary truths, distorting and falsifying them in the process. The issues raised by these movements are “antithetically against yet parasitically dependent upon the truth of the Christian worldview,” and they will be subversively fulfilled and transformed only by the gospel of Jesus Christ.