



FICMI Statement of Faith

The sole basis of our beliefs is the Bible, God's infallible written Word, the 66 Books of the Old and New Testaments. We believe that it was uniquely, verbally, and fully inspired by the Holy Spirit, and that it was written without error (inerrant) in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.

We accept those areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. Because of the specialised calling of our organization, we desire to allow for freedom of conviction on other doctrinal matters, provided that any interpretation is based upon the Bible alone, and that no such interpretation shall become an issue that hinders the ministry to which God has called us.

1. There is one true God, eternally existing in three persons--Father, Son, and Holy Spirit - each of whom possesses equally all the attributes of Deity and the characteristics of personality.
2. Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. Hence, He is perfect Deity and true humanity united in one person forever.
3. He lived a sinless life and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone.
4. He rose from the dead in the same body, though glorified, in which He lived and died.
5. He ascended bodily into heaven and sat down at the right hand of God the Father, where He, the only mediator between God and man, continually makes intercession for His own.
6. Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from his Creator. That historical fall brought all mankind under divine condemnation.
7. Man's nature is corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit.

8. The salvation of man is wholly a work of God's free grace and is not the work, in whole or in part, of human works or goodness or religious ceremony. God imputes His righteousness to those who put their faith in Christ alone for their salvation, and thereby justifies them in His sight.
9. It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Saviour. This assurance is not based upon any kind of human merit, but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written Word.
10. The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth, and seals them until the day of redemption. His fullness, power, and control are appropriated in the believer's life by faith.
11. Every believer is called to live in the power of the indwelling Spirit so that he will not fulfil the lust of the flesh, but will bear fruit to the glory of God.
12. Jesus Christ is the Head of the Church, His Body, which is composed of all men, living and dead, who have been joined to Him through saving faith.
13. God admonishes His people to assemble together regularly for worship, for participation in ordinances, for edification through the Scriptures, and for mutual encouragement.
14. At physical death the believer enters immediately into eternal, conscious fellowship with the Lord and awaits the resurrection of his body to everlasting glory and blessing.
15. At physical death the unbeliever enters immediately into eternal, conscious separation from the Lord and awaits the resurrection of his body to judgment and everlasting condemnation.
16. Jesus Christ will come again to the earth--personally, visibly, and bodily--to consummate history and the eternal plan of God.
17. The Lord Jesus Christ commanded all believers to proclaim the gospel throughout the world and to disciple men of every nation. The fulfilment of that Great Commission requires that all worldly and personal ambitions be subordinated to a total commitment to "Him who loved us and gave Himself for us."

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FICMI Core Values

by Dr. Neil T. Anderson

1. The Authority of Scripture (2 Timothy 3:16,17)

The basis for the message and methods of ministry of FICMI is the Word of God. The written Word and the Living Word should be seen as inseparable. Jesus is the Truth and so is His Word. FICMI appreciates the contribution of empirical research, and scientific investigation when the results are interpreted through the grid of Scripture. Science is mankind's attempt to understand natural law. Theology is the Christian's attempt to systematize divine revelation. Science and theology are fallible, but God's word isn't. FICMI is committed to Truth and not any one particular systematic theology and does not see any incongruity between natural law and divine revelation, since both originate in God. All those under the spiritual authority of FICMI are to be subject to God's Word and all governing authorities established by God (Romans 13:1-5).

2. The Centrality of Christ (Hebrews 12:1-3)

Our identity, acceptance, security, and significance are all found in Christ, who is the ultimate revelation of God. Therefore our purpose is to help Christians, their marriages, and their ministries be established alive and free in Christ. God has given the Church, and consequently FICMI the ministry of reconciliation, which removes the barriers to having an intimate relationship with our Heavenly Father through repentance and faith in God.

3. Worshipping God and Praying (John 4:23)

Worship is to ascribe and embrace the true attributes of God, both corporately and individually, and then live accordingly. We strive to practice the presence of God and consider prayer our first priority, seeking to know Him and to do His will. We don't try to manipulate God or persuade Him to our point of view. We desire to be on the path that He has chosen for us, and we choose to identify with Jesus when He said, "Not my will be done, but Your will be done." We try to bathe everything we do in prayer, not asking God to bless our plans, but submitting to His plans as discerned in prayer. We believe that Paul's instruction in Ephesians 6 on the armour of God concludes with the admonition for all believers to pray at all times in the Spirit. The prayers that God the Holy Spirit prompts us to pray are the prayers that God answers. God uses such prayers to accomplish His work through us.

4. The Unity of Believers (John 17:20-23)

We serve the one true God who manifests Himself as the Father, Son, and Holy Spirit. The unity of the Godhead serves as the model for all relationships. We work to preserve the unity of the Spirit in the bond of peace (Ephesians 4:3). Where Satan works to divide our minds, marriages, and ministries, FICMI works for the oneness of mind, marriage, and ministry as peacemakers (Matthew 5:9).

5. Our Identity in Christ (John 1:12)

Those who put their trust in Christ are children of God. They are no longer “in Adam,” they are spiritually alive “in Christ.” To be spiritually alive means that our souls are in union with God. Christians are new creations in Christ (2 Corinthians 5:17), and they are no longer “in the flesh,” but they can walk after or according to the flesh (Romans 8:11). Those who are not yet Christians have neither the presence of God in their lives nor the knowledge of His ways, consequently their minds have been programmed to live independently of God. Salvation doesn’t bring instant renewal of our minds, which is why the Apostle Paul warns us not to be conformed any long to this world, but to be transformed by the renewing of our minds (Romans 12:2). We believe that Scripture identifies all believers as saints rather than sinners, which does not necessarily reflect our maturity, just our position in Christ. All Christians is identified with Christ in His death (Romans 6:3; Galatians 2:20), in His burial (Romans 6:4), In His resurrection (Romans 6:5,8,11), In His ascension (Ephesians 2:6), In His life (Romans 5:10,11), In His power (Ephesians 1:19,20), and in His inheritance (Romans 8:16,17; Ephesians 1:11,12).

6. A Balanced Biblical Worldview (Ephesians 6:10-20)

We recognize the reality of the spiritual world and seek to be filled and guided by the Holy Spirit. We understand that the enemies of our sanctification are the world, the flesh, and the devil. There is a present spiritual battle between good and evil, between the kingdom of God and the kingdom of darkness, between the Spirit of truth, and the father of lies, and between the true prophets and the false prophets, which calls for Christians to have a solid biblical foundation, exercise discernment and keep their focus on Christ. We wrestle not with flesh and blood, but with spiritual rulers and authorities of this present darkness with the understanding that they have been disarmed (Colossians 2:15). We understand this battle to be more of a truth encounter rather than a power encounter, since the devil is already defeated.

7. A Wholistic Answer to the Problems of Life (Matthew 6:19-34)

We try to avoid simplistic answers that address only one dimension of life, and try to consider the proper functioning of our bodies, souls, and spirits. First, we teach the need for a balance of rest, exercise, and diet, and respect the role that medicine and

medications play in healing and maintaining the body. Second, we acknowledge psychosomatic illnesses and believe that emotional needs can be met in Christ and seek to resolve the problems of fear, anxiety, panic attacks, depression, and addiction. Third, we take into account the spiritual component to all problems, which include the necessity of being connected to God, and the need to escape from the snares of the devil. We have a whole God, who deals with a whole humanity, and takes into account all reality, all the time, and we seek Him and His kingdom first.

8. Balancing God's Sovereignty and Mankind's Responsibility (1 Corinthians 3:4-9)

We cannot ask God to do for us what He has revealed to be our responsibility, and we cannot do for ourselves what only God can do. Any attempt by one person to help another should be done so with the understanding that God is also present and there is a role that God and only God can play in each of our lives. Only God can set a captive free and bind up the broken hearted person. So we seek to establish our methods of ministry with the awareness of God's omnipresence, omniscience, and omnipotence. We also seek to understand the sensitive relationship that exists between the encourager and the enquirer helping them to realize their responsibility. As reconcilers and encouragers we also depend upon God and avoid being enablers, co-dependents, and rescuers, which undermines the need of inquirers to be responsible for their own attitudes and actions.

9. The knowledge of God's Will (1 Thessalonians 4:3)

We believe that God will guide all those who seek to follow Him, which is a different concept than knowing God's will. God's will for our lives is our sanctification, i.e. that we conform to His image. The goal of our instruction is love (1 Timothy 1:5), which is the character of God (1 John 4:16), and not knowledge that makes one arrogant (1 Corinthians 8:1). God is not trying to enlarge our minds; He is trying to enlarge our hearts so that we may be like Him. We can have knowledge and be arrogant, but we cannot know God and be arrogant. Our goal is to know God, and become like Him (Philippians 3:8-14), so that others will know that we are servants of God, because of His love shining through us.

10. The Grace of God (2 Corinthians 3:5,6)

We believe that we are servants of a new covenant; for the law kills, but the Spirit gives life. Grace is neither legalism nor license. We could not live up to the law by the law, but we can live a righteous life, if we do so by faith, according to what God says is true and by doing so in His power rather than by our own strength and resources. Part of our purpose is to help Christians and their ministries to move from a works and program orientation to a grace and faith orientation. Biblical strategies and

programs will not work unless they are empowered by the life of God, because apart from Christ we cannot do anything of lasting consequence (John 15:5). We don't have to bear fruit, we have to abide in Christ; and then we will bear fruit. Ministering grace also means that we don't put a price tag on our ministry or charge a fee for freedom appointments.

11. Servant Leadership (Matthew 20:20-28)

We don't get our significance from titles, degrees, gifts, or ecclesiastical positions. We strive to be significant and secure in Christ, and not lord it over others (1 Peter 5:1-11). The qualifications to be a spiritual leader (1 Timothy 3:1-13; Titus 1:6-9) are all related to Godly character. As servant leaders we choose to walk in the light and speak the truth to one another in love. We want every Christian to reach their highest potential and use their talents and gifts to glorify God and edify others. It is the purpose of FICMI to empower God's people by helping them to understand who they are in Christ, enabling them to be all that God intended them to be, so they will be able to do all things through Christ who strengthens them (Philippians 4:13).

12. Integrity and Authenticity

Spiritual integrity and authenticity are more important than recognition, and perceived impact. We believe the proper order is to have maturity before ministry, character before career, and being before doing. Who we are is more important than what we do, and we should never compromise ourselves or our message in order to gain the approval of others. God's work done God's way will never lack His support, therefore we don't subscribe to worldly methods of fund raising, exaggeration, hype, false pretences, exploitation, and self-promotion. Our focus is to grow in our maturity, bring clarity, correctness, and balance to our message, and let God expand our ministry.

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