

## Statement of Faith

### **(A) The Holy Scriptures**

We believe the Holy Scriptures of the Old and New Testament to be the verbal, plenary, inspired Word of God. The Scriptures are inerrant, infallible, and God-breathed, and therefore are the final authority for faith and life.

The sixty-six books of the Old and New Testament are the complete and divine revelation of God to man. The Scriptures shall be interpreted according to their normal, grammatical-historical meaning. We believe that God's Word has been divinely preserved in the English language and commonly known as the Authorized King James Version. Therefore, the Authorized King James Version shall be the official and only translation used by the church.

No other version of the Bible shall be used in any area of teaching or any ministry of this church (II Tim. 3:16-17; II Peter 1:20-21).

### **(B) The Godhead**

We believe in one Triune God, eternally existing in three persons - Father, Son, and Holy Ghost - each coeternal in being, identical in nature, coequal in power and glory, and having the same attributes and perfections (Deut. 6:4; Matt. 28:19; John 14:10,26; II Cor. 13:14).

### **(C) The Person and Work of Christ**

(1) 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 and redeem sinful men (Isa. 7:14; Luke 1:35; John 1:1-2, 14:2; II Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8).

(2) 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 (Acts 2:18-36; Rom. 3:24-25; Eph. 1:17; I Peter 1:3-5, 2:24).

(3) 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 (Acts 1:9-10; Rom. 8:34; Heb. 7:25, 9:24; I John 2:1-2).

### **(D) The Person and Work of the Holy Spirit**

(1) We believe that the Holy Spirit is a Person Who convicts the world of sin, of righteousness, and judgment, and that He is the Supernatural Agent in regeneration,

indwelling and sealing believers unto the day of redemption (John 16:8-11; Rom. 8:9; Eph. 1:13-14).

(2) We believe that the Holy Spirit is the Divine Teacher Who assists believers in understanding and appropriating the Scriptures, and that it is the privilege and duty of all the saved to be filled with the Spirit (Eph. 1:17-18, 5:18; I John 2:20,27).

(3) We believe that the Holy Spirit is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry (Rom. 12:3-8; I Cor. 12: 4-11; Eph. 4:7-12).

(4) We believe the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary.

We believe that speaking in tongues was never the common, necessary sign of the filling of the Holy Spirit, and that ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing (I Cor. 1:22, 13:8, 14:21-22; James 5:15).

### **(E) The Sinfulness of Man**

We believe that man was created in the image and likeness of God, but that in Adam's sin, the human race fell, inherited a sinful nature, and became alienated from God, and that man is a sinner from birth and unable to save himself. Sinful man needs a Saviour (Gen. 1:26-27; Rom. 3:22-23, 5:12, 6:23; Eph. 2:1-3, 4:17-19).

### **(F) Salvation**

(1) We believe 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 our sins (John 1:12; Eph. 1:7, 2:8-10; I Peter 1:19-21). This free gift of salvation is fully available to all who will receive it by faith. We reject the notion that only the "elect" may be saved, or that God has chosen who can and cannot be saved. Salvation is available to "whosoever will" receive it.

(2) We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth, the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but

wholly and solely by the power of the Holy Spirit in connection to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

(3) We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification; that Justification includes the pardon of sin and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, and His righteousness is imputed unto us.

(4) We believe that repentance and faith are solemn obligations. When we are deeply convicted of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition,

confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Saviour (Mark 1:15; Luke 5:27, 12:8, 18:13; John 1:12-13, 3:3,6-7; Acts 2:37-38,41, 13:39, 20:21; Rom. 1:17, 4:1, 5:1,9, 6:23, 8:1, 10:9-11,13; II Cor. 5:17,19; Gal. 3:11, 5:22; Eph. 2:1, 5:9; Col. 2:13; Titus 3:5-7; Heb. 10:38; II Peter 1:4; I John 5:1).

### **(G) The Eternal Security and Assurance of Believers**

(1) 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, 10:27-30; Rom. 8:1, 38-39; I Cor. 1:4-8; I Peter 1:4-5).

(2) 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 (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15).

### **(H) The Church**

(1) We believe that the Scriptures teach that a Baptist church is a local, visible assembly of baptized believers associated by covenant in the faith and fellowship of the Gospel; that it is to observe the ordinances of Christ; that it is governed by His laws, and exercises the gifts, rights, and privileges invested in it by His Word; that its only

Scriptural offices are pastors (elders, bishops) and deacons, whose qualifications, claims, and duties are clearly defined in the New Testament; that the true mission of each church is found in the Great Commission: 1) to make

individual disciples, 2) to build up the church by baptizing those believers, and 3) to teach and instruct as Christ has commanded; that this order cannot be reversed; that each church has the absolute right of self-government, free from interference of any hierarchy of

individuals or organizations; that the one and only Head of each church is Jesus Christ through the Holy Spirit; that it is Scriptural for churches of like faith and order to cooperate with each other in contending for the faith and for the furtherance of the Gospel, but that every church is the sole and only judge of the measure and method of its cooperation; that in all matters of membership, policy, government, discipline, and benevolence, the free will of each church is final (Matt. 18:15-20, 28:19-20; John 14:15, 15:10; Acts 2:41-42,47, 5:11, 6:5-6, 11:31, 14:23, 15:22,23, 20:17-28; Rom. 16:17-20; I Cor. 4:17, 5:5,11-13,18, 6:1-3, 11:2,23, 12:4,8-11; II Cor. 8:5,23-24; Eph. 1:22,23, 4:11, 5:23-24; Phil. 1:1; Col. 1:18; I Thes. 4:2; II Thes. 3:7; I Tim. 3:1-13,15; Titus 1:5-9; I Peter 5:1-4; I John 4:21; II John 6; Jude 3-4).

(2) We believe that the establishment and continuance of churches is clearly taught and defined in the New Testament Scriptures (Matt. 16:18; Acts 13:1-3, 14:27, 20:17,28-32; I Tim. 3:1-13; Titus 1:5-11).

(3) We recognize water baptism and the Lord's Supper as the Scriptural and only ordinances of the church.

### **(I) Scriptural Baptism**

We believe the Scriptures teach that baptism is the immersion in water of the believer in Christ, in the name of the Father, and of the Son, and of the Holy Ghost, performed with the church's authority; that it is to show forth, in solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin

and resurrection to a new life; that it is a prerequisite to the privileges of church membership; that infants are God's little ones, whether children of Christian or non-Christian parents, and are safe in Christ until an age or moral accountability is reached, thus making any thoughts of "infant baptism" unnecessary. This church will only receive or recognize baptism administered by other Baptist churches of like faith and practice with this church. This church will not recognize for membership any baptism administered by a church that is not a Baptist church of like faith and practice with us (Matt. 28:19-20; Acts 2:41, 8:12,13,26-39, 18:7-11; Col. 2:12).

### **(J) Lord's Supper**

We believe the Scriptures teach that the Lord's Supper is a provision of unleavened bread and the fruit of the vine,

Scripturally defined as non-alcoholic grape juice, as symbols of Christ's body and shed blood, and that it is partaken of by the members of a church in commemoration of the suffering and death of their Lord and in hopeful anticipation of His return. This church will practice only what is commonly called "closed" or "restricted" Lord's Supper. Thus, only

those members of this church, in good standing with this church, may partake of the Supper here (Matt. 26:27-30; Mark 14:20-26; Luke 22:19-20; I Cor. 10:16, 11:2, 17-34).

### **(K) Separation**

We believe that all the saved should live in such a manner so as not to bring reproach upon their Saviour and Lord.

God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances, piercings, and bodily markings (Lev. 19:28; Rom. 12:1-2, 14:13; I Cor. 6:19-20; II Cor. 6:14-7:1; II Tim. 3:1-5; I John 2:15-17; II John 9-11).

### **(L) The Second Coming of Christ**

We believe in that "blessed hope," which is the personal, imminent return of Christ Who will rapture all believers prior to the seven-year Tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Millennial Kingdom which was promised to the nation of Israel. Following this one-thousand-year reign is the Great White Throne Judgment, and then the new heaven and new earth (Psalm 89:3-4; Dan. 2:31-45; Zech. 14:4-11; I Thes. 1:10, 4:13-18; Titus 2:13; Rev. 3:10, 19:1-22:21).

### **(M) The Eternal State**

(1) We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matt. 25:46; John 5:28,29, 11:25-26; Rev. 20:5-6,12-13).

(2) 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 reunited to be glorified forever with the Lord (Luke 23:43; II Cor. 5:8; Phil. 1:23, 3:21; I Thes. 4:16-17; Rev. 20:4-6).

(3) We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; II Thes. 1:7-9; Jude 6-7; Rev. 20:11-15).

### **(N) Human Sexuality and Family Relationships**

(1) We believe that God created humanity as distinctly and exclusively either male or female from the beginning, and that He blessed His created design as very good. We believe that every human's true gender identity is identical to the genetic, biological sex

with which they were born. We believe that God blesses submission to and acceptance of His created design. We believe God disapproves of and forbids any and all attempts to alter one's gender through surgery, medicinal manipulation, appearance, or expression contrary to His created design (Gen. 1:26-28,31, 2:23-24; Matt. 19:4-6).

(2) We believe that marriage is a sacred institution ordained by God, given to represent His love for the church, to continue the human race, and to bless humanity. We believe that the only legitimate marriage is the joining of one biological male and one biological female in a covenant commitment before God (Gen. 2:24; Matt. 19:4-6; Rom. 7:2; I Cor 7:2,10; Eph. 5:22-33).

(3) We believe that God has commanded that there should be no intimate sexual activity outside of a marriage between a biological male and a biological female. We believe that any relationships or activities involving

homosexuality, lesbianism, bisexuality, transgenderism, pedophilia, bestiality, incest, fornication, adultery, or pornography are sinful perversions of God's gift of sex (Gen. 2:24, 19:5,13; Lev. 18:1-30; Rom. 1:26-32; I Cor. 5:1, 6:9-11; I Thes. 4:1-8; Heb. 13:4).

(4) In keeping with our beliefs regarding the purpose of the church and regarding human sexuality as expressed in this statement of faith, our doctrine necessitates the following:

- a. All people are welcome to attend our regular worship services, for we believe that all people need and deserve to hear the truth of the Gospel.
- b. Those who attend may not display and promote behavior that demonstrates violations of the sinful behaviors listed in this section in church services, on the church grounds, or at church functions.
- c. Church representatives shall enforce the doctrinal position of this church, but shall not display overt disrespect for those who condone or display the sinful behaviors listed in this section.
- d. The pastor of the church will consistently preach against all forms of sinful sexual behavior, as well as other sinful behaviors.

(5) Any employee of the church, as well as any person in a position of leadership, becoming pregnant or causing pregnancy as a result of consensual intercourse outside of the marriage relationship, shall be terminated from employment or their position. Further, any employee of the church or any person in a position of leadership within the church that is involved in the activities outlined in this section (N), shall be terminated or relieved of their position (Gen. 2:24, 19:5,13, 26:8-9; Lev. 18:1-30; Rom. 1:26-29; I Cor. 5:1;6-9; I Thes. 4:1-8; Heb. 13:4).

(6) We further believe that any form of sexual relationship or activity outside God's plan of marriage disqualifies a person from serving in this church in any position of leadership, or as a member of the staff, or any paid position.

However, such a member may be considered for restoration to these positions upon public repentance and reconciliation.

(7) We believe that men and women are spiritually equal in position before God, but that God has ordained

distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for ordination by the church (Gal. 3:28; Col. 3:18; I Tim. 2:8-15, 3:4-5,12).

(8) We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Psalm 127:3-5; 9 Prov. 19:18, 22:15, 23:13-14; Mark 10:6-12; I Cor. 7:1-16; Eph. 5:21-33, 6:1-4; Col. 3:18-21; Heb. 13:4; I Peter 3:17).

### **(O) Divorce and Remarriage**

We believe that God hates and forbids divorce and intends marriage to last until one of the spouses dies. Although divorced persons or divorced and remarried persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon (Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; I Tim. 3:2,12; Titus 1:6).

### **(P) Abortion**

We believe that human life begins at conception, and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are acceptable (Job 3:16; Psalms 51:5, 139:14-16; Isa. 44:24, 49:1,5; Jer. 1:5, 20:15-18; Luke 1:44).

### **(Q) Lawsuits Between Believers**

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander (I Cor. 6:1-8; Eph. 4:31-32).

### **(R) Giving**

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other free-will offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; I Cor. 16:2; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5:17-18; I John 3:17).

### **(S) Dispensationalism**

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 are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations - the law, the church, and the kingdom - are subjects of detailed revelation in Scripture (Gen. 1:28; I Cor. 9:17; II Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10, 3:2-10; Col. 1:24-25,27; Rev. 20:2-6).

### **(T) The Personality of Satan**

We believe that Satan is a person, the author of sin, and the cause of the Fall of Man; that he is the open and declared enemy of God and man; that he shall be eternally punished in the Lake of Fire (Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11, 25:41; Rev. 20:10).

### **(U) Creation**

We believe that God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin (Gen. 1:1-2:25; Ex. 20:11).

### **(V) Civil Government**

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these

authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective, Biblically-assigned spheres of responsibility under God (Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; I Pet. 2:13-14).

### **(W) Missions**

We believe that God has given the church a Great Commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to go to all who have not heard the message of salvation, both at home and abroad. We are not to wait for them to come to us. Further, we believe the Great Commission outlines God's plan for missions which is three-fold: Evangelism, Baptism, and Discipleship.

The most biblical form of missions is the carrying out of all three aspects of the commission by the planting and establishing of local, New Testament, Baptist churches.

### **(X) Euthanasia**

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of

God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of overzealous treatment (Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28).

### **Section 2 - Authority of Statement of Faith**

This statement of faith does not exhaust the extent of our faith. The Bible itself is the sole and final authority of all

that we believe. We do believe, however, that the foregoing statement of faith accurately represents the teaching of the Bible, and therefore is binding upon all members.