

# Our Statement of Faith

## I. The Godhead

### A. *The Trinity*

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

[1 John 5:7; Exodus 20:2-3; Ephesians 2:18; Ephesians 4:6; John 4:24; John 10:30; John 15:26; John 17:5; Psalm 83:18; Psalm 90:2; Psalm 147:5; Jeremiah 10:10; Revelation 4:11; Romans 11:33; Mark 12:30; Matthew 28:19; 1 Corinthians 2:10-11; 1 Corinthians 8:6; 1 Corinthians 12:4-6; Philippians 2:5-6]

### B. *God, The Father*

We believe that God is the eternal, self-existent, personal spirit; He is infinite in knowledge; infinite in wisdom; and infinite in power. He is everywhere; He is the sovereign Creator and Sustainer. We believe that God is absolutely holy, perfect, righteous, loving and just.

[John 4:24; Acts 15:18; Revelation 16:6; Psalm 139:7-10; Genesis 1:1; Ephesians 1:20; 1 John 3:20; 1 John 4:8-16; James 1:17]

### C. *God, The Son - Jesus Christ*

We believe in the eternal deity of our Lord Jesus Christ; that He is equal with God the Father and God the Holy Spirit and of the same nature; that He was active in the Creation; that He was begotten by the Holy Spirit, born of the virgin Mary, not having a human father, and is true God and true man; that He was sinless, fulfilling all the righteous commandments of the Law; that He is man's only hope of salvation from sin and judgment, being the only Mediator between God and man, that He was God manifest in the flesh; that He offered Himself a sacrifice unto death; that He was buried; that He rose again on the third day for our sins according to the

Scriptures; that He ascended into Heaven and is now seated on the right hand of God the Father.

[John 10:30; John 1:3; Matthew 1:20; Hebrews 4:15; Acts 4:12; 1 Timothy 2:5; 1 Timothy 3:16; 1 Corinthians 15:3-4; 1 Peter 3:22]

#### *D. God, The Holy Spirit*

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the Creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He indwells, seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer.

[John 1:33; John 3:5-6; John 14:16-17; John 14: 26; John 15:26-27; John 16:8-11; John 16:13; Matthew 3:11; Matthew 28:19; Hebrews 9:14; Luke 3:16; Genesis 1:1-3; Acts 5:30-32; Acts 11:16; 2 Thessalonians 2:7; 2 Thessalonians 2:13; Ephesians 1:13-14; Mark 1:8; Romans 8:14-16; Romans 8:26-27; 1 Peter 1:2]

## **II. The Scriptures**

### *A. Inspiration*

We believe that the Holy Bible was written by supernaturally inspired men.

By "The Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, that not only contains and conveys the Word of God, but IS the very Word of God.

By "Inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were verbally (the very words, not just ideas), and plenary (completely) inspired and free from error, as no other writings have ever been or ever will be inspired. We believe that the Word of God has been preserved in the Masoretic Text of the Old Testament and the Textus Receptus of the New Testament from which our English King James Bible has been translated.

The English language version which we use in all services for preaching, teaching, counseling is the "King James Bible."

We believe that the Bible is the complete and sole revelation of God to man and that all modern pretense of new revelation through tongues, prophecy, dreams, knowledge, visions, special people, angels, churches, or any other means is not Scriptural.

We follow a historical-grammatical (literal) interpretation of the Scriptures. We believe in the Genesis account of Creation, and that the days of Creation were literal twenty-four hour days. We believe every other historical event, as recorded in Scripture, including the world-wide universal flood. We reject evolution and other such attempts to discredit and explain away the clear statements of Scripture.

[2 Timothy 3:16-17; Acts 3:21; Matthew 4:4; 2 Peter 1:16-21; Psalm 12:6-7; Psalm 19:7-11; Psalm 119:89; Psalm 119:105; Psalm 119:160; Prov 30:5-6; John 12:48; John 17:17; Ephesians 6:17; Revelation 22:18-19; Deuteronomy 18:20; Jeremiah 23:28-36; Galatians 1:8]

#### *B. Finality*

We believe that the Scriptures are truth without error in its subject matter, and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man.

[Psalm 12:6-7; Psalm 119:89; Psalm 119:160; Proverbs 30:5-6; John 17:17; Revelation 22:18-19]

#### *C. Authority*

We believe that the Scriptures are the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

[2 Timothy 3:16-17; Matthew 4:4; Psalm 19:7-11; Psalm 119:105; Proverbs 30:5-6; John 12:48]

### **III. Ecclesiology**

#### *A. The Church and His Body*

We believe that every born-again believer is accorded a place in the body of Christ and that this body is biblically identified as 'the church'.

[Acts 2:41-42; Ephesians 5:25-30; Colossians 1:18; Colossians 1:24-27]

### *B. The Kingdom of God*

We believe the Kingdom of God is God's sovereign authority and reign, especially, but not limited to, the manifestation of God's rule and reign in the life of the believer.

[Matthew 6:33; Mark 1:15; Luke 17:20-21; Romans 14:17; 1 Corinthians 4:20]

### *C. The Kingdom of Heaven*

We believe the term "Kingdom of Heaven", which is only used in the Gospel of Matthew, refers to the Kingdom of God.

[Matthew 19:23-24; Matthew 11:11; Luke 7:28; Matthew 13:31; Mark 4:30-31]

### *D. The Local Church*

#### *1. The Local Church*

We believe the local church is the local, organized congregation of regenerated persons, baptized by immersion on a profession of faith in Christ; gathering regularly for the purpose of observing the ordinances, worship, instruction, edification, and evangelism, and applying their spiritual gifts to that end; recognizing Christ as the Supreme Head and the Word of God its only and sufficient rule of faith and practice.

[Matthew 18:15-20; Acts 14:23; 1 Corinthians 12:4; 1 Corinthians 12:8-12; Colossians 1:18; Titus 1:5; 2 Timothy 3:16-17]

#### *2. Scriptural Offices of the Local Church*

We believe that only pastors and deacons are ordained, whose qualifications, claims, and duties are clearly defined in the Scriptures.

We believe that the titles "pastor," "elder," and "bishop" given in Scriptures refer to different aspects of the same office, commonly referred to as Pastor.

[1 Timothy 3:1-7; 1 Timothy 3:8-13; Ephesians 4:11; Titus 1:5-9; Acts 6:5-6; Acts 20:17; Acts 20:28; 1 Peter 5:1-5; 1 Timothy 5:22; 1 Thessalonians 5:12]

### *3. The Mission of the Local Church*

We believe the mission of the local church is to propagate the Gospel in their vicinity and throughout the world, to gather for corporate worship of God, and for encouragement and edification of believers to carry out the mission of the local church.

[Acts 1:8, Matthew 28:19-20; Hebrews 10:22-25]

### *4. Ordinances of the Local Church*

We believe the local church exercises two scriptural ordinances; Baptism and the Lord's Supper (also called Communion or the Lord's Table).

We believe that Christian baptism is by immersion of a believer in the name of the Father, of the Son, and of the Holy Spirit in water, under the authority of the local Church, to show forth in a solemn and beautiful way our faith in the crucified, buried, and risen Savior. We believe it symbolizes our death to sin and resurrection to a new life in Christ. Baptism has no merit in salvation, but is a step of obedience by the saved person.

We believe that the bread and fruit of the vine in the Lord's Supper are symbols of the body and blood of Christ and that the Lord's Supper should be observed as a remembrance of Christ's death till he comes. The Lord's Supper was without leaven, therefore, we use unleavened bread and pure grape juice (fruit of the vine) in observance of the Lord's Supper.

We believe that in no sense is the Lord's Supper a sacrifice or continuation of the sacrifice of Christ or that there is any change in the nature of the elements during their administration. Observance of the Lord's Supper under the authority of the local Church, is for obedient baptized believers only and should be preceded by solemn self-examination.

[Matthew 28:19; Romans 6:4; Galatians 3:27; Acts 8:36-39; Acts 2:41-42; 1 Corinthians 11:23-34]

### *5. Admission into the Fellowship of the Local Church*

We believe that membership of the local church should consist of persons who have received the Lord Jesus Christ as their personal Savior, who have been baptized by immersion, and who subscribe to the views of faith stated

in the doctrinal position of that local church, agreeing to be governed by that local church's spiritual leadership and constitution/bylaws. While we believe that there is no specific prohibition to being a member of more than one local church, we believe that maintaining membership in only one local church promotes scriptural principles demonstrated in passages such as Acts 2:42 and Hebrews 10:22-25. We believe that dismissal from membership in the local church should be a result of death of that member, the request of that member (for either removal from roll or transfer of membership), or through the process of church discipline as described in Matthew 18.

[Acts 2:41-42; Hebrews 10:22-25; Matthew 18:15-17; 1 Corinthians 5:11-13]

#### 6. *Church Government*

We believe the local church is responsible alone to the head of the church (the Lord Jesus Christ) and to no outside ecclesiastical authority. In accordance with New Testament teaching the local congregation is responsible to decide the extent of its membership, to guard the doctrines of faith, to elect its own officers, to settle its own internal affairs, to discipline its own members, and to conduct its own business and witness according to the instruction and example of Scripture guidance of the Holy Spirit in recognition of Christ's headship. While the church may fellowship with other churches of like faith and practice, such associations are by free choice and are not to be construed as binding in any way upon the local congregation. While we believe followers of Christ can and should have a spiritual influence in their community and government, we believe in the separation of church and state.

[Colossians 1:18; Romans 14:1; 1 Corinthians 5:13; Revelation 2:1-3:22; Acts 6:3-5; 1 Corinthians 6:1-8; Matthew 18:15-17; 1 Corinthians 10:11; 2 Timothy 3:16-17; 2 Peter 1:20-21; Matthew 22:21]

### **IV. Separation**

#### *A. Personal*

We believe that it is Scriptural for followers of Christ to live in contact with the world, but be separate from the world in priorities, practices, and policies when the world

conflicts with the Word of God. This includes the use of time, talents, and treasure (finances), as well as relationships both personal (i.e. family and friends) and professional (i.e. business).

We believe that it is Scriptural for followers of Christ to be separate from professed believers who live in sin without repentance. This includes those who unrepentantly teach and/or seek to divide the body with unsound doctrine.

[2 Corinthians 6:17; Matthew 6:24; 1 Corinthians 5:11-13; Romans 16:17; 2 Thessalonians 3:6; 2 Thessalonians 3:14; Titus 2:1; Titus 3:10]

### *B. Ecclesiastical*

We believe that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel, and that each Church is the sole and only judge of the measure and method of its co-operation.

We believe that it is Scriptural for true churches to be separate from all forms of apostasy and heresy.

We believe that there are many movements which fit under the umbrella of "Christianity" which need to be identified and rejected as being opposed to Biblical teaching.

We reject the ecumenical movement which seeks the organizational unity of all "Christianity" and ultimately all religions because it encourages the emphasis of unity at the expense of true Bible doctrine.

We reject modernism (theological liberalism) which denies or questions fundamental doctrines of the faith, such as the inerrancy (no errors) of the Scripture, the virgin birth, the deity of Christ, the Genesis creation account, the judgment of God upon unredeemed humanity, the substitutionary death of Christ, etc.

We reject neo-orthodoxy which, while affirming the transcendence of God, the finiteness and sinfulness of man, and the necessity of supernatural divine revelation of the truth, seriously departs from orthodoxy, redefines Biblical terminology, accepts the views of destructive higher criticism, denies the inerrancy of the Scriptures as historic revelation, accepts religious experience as the criterion of truth, and abandons other important truths of the Christian faith. We view the Charismatic Movement to be another form of neo-orthodoxy, although far more deceptive in its seeming adherence to Biblical Christianity.

We reject neo-evangelicalism and other pragmatic approaches which, for the sake of evangelism, cooperate with modernists, liberals, churches and/or organizations which tolerate false doctrine among its members.

We believe that it is Scriptural for all Bible believing churches to avoid ecclesiastical association with any person who associates with false doctrine or any organization which tolerates false doctrine among its members.

[Ephesians 5:11; Acts 2:41-42; 1 Corinthians 12:4-5; Jude 3-4; 2 Corinthians 6:14-18; Romans 16:17; Gal 1:6-9; 3 John 8-11; 2 Thessalonians 3:14-15]

## **V. Salvation**

### *A. Salvation*

We believe *salvation* is the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting life. (John 3:16; Romans 6:23)

### *B. Regeneration*

We believe *regeneration* is the new birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart. (2 Corinthians 5:17; Titus 3:5)

### *C. Justification*

We believe *justification* is remission of sin and absolution from guilt and punishment; an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ. (Romans 5:9; Titus 3:7)

### *D. Redemption*

We believe *redemption* is the purchase of God's favor by the death and sufferings of Christ; the ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law by the atonement of Christ. (Ephesians 1:7; Colossians 1:14)

#### *E. Faith*

We believe *faith* is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. (Romans 5:1; Hebrews 11:6)

#### *F. Repentance*

We believe *repentance* is a change of mind, specifically a turning from sin to God. (Matthew 3:8; 2 Corinthians 7:9-10)

#### *G. Grace*

We believe *grace* is the free unmerited love and favor of God, the spring and source of all the benefits men receive from him. (Ephesians 2:8-9; Hebrews 4:6)

#### *H. Propitiation*

We believe *propitiation* is the atonement or atoning sacrifice offered to God to assuage his wrath and render him disposed to be gracious or merciful to sinners. (Romans 3:25; 1 John 2:2)

#### *I. Imputation*

We believe *imputation* is the act of charging with or attributing to, as for example the imputation of Christ's righteousness to the believer. (Romans 5:13; James 2:23)

#### *J. Forgiveness*

We believe *forgiveness* is the pardon of an offender, by which he is considered and treated as not guilty, or the pardon or remission of an offense or crime; as the *forgiveness* of sin. (Acts 13:38-39; Ephesians 4:32)

#### *K. Sanctification*

We believe *sanctification* is the act of making holy; the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God. (John 17:17; 2 Timothy 2:21)

#### *L. Spirit Baptism*

We believe *Spirit baptism* is the outpouring by Christ of the Holy Spirit upon the believer at the moment of salvation, uniting the believer into the body of Christ, sealing and indwelling the believer with the Holy Spirit. (Acts 11:16; 1 Corinthians 12:12-13)

#### *M. Eternal Security*

We believe that a person who has genuinely accepted Jesus Christ as savior is *eternally secure* in that salvation; that there is nothing they can do to lose it, and that God will not revoke it. (John 10:27-29; Romans 8:38-39)

#### *N. Apostasy*

We believe *apostasy* is an abandonment of what one has professed; a total desertion, or departure from one's faith or religion. (1 Timothy 4:1; 2 Timothy 4:3)

#### *O. Glorification*

We believe *glorification* is the final transformation where a believer receives a perfect body, completely free from sin and suffering, fully conformed to Christ's image in eternal communion with Him; the culmination of salvation. (Philippians 3:21; 1 Thessalonians 4:16-17)

### **VI. The Plan of Salvation**

We believe Salvation is an act of God's grace attained by faith alone through Christ alone, and is the greatest need of every person.

- All Have Sinned (Romans 3:23)

Sin is anything that displeases God. After Adam, the first human created by God, chose to sin, the choice to sin became the default nature of humanity

- Our Sin Separates Us From God (Romans 6:23)

Wages are what we earn for what we've done. What we earn for our sin is death; not only the first, physical death, but also the second, eternal death, separated from God in the lake of fire for all eternity. This is the default path for all of humanity, unless they accept the gift of Salvation through faith in Jesus Christ as their Savior.

- God Provided a Way for Us (Romans 6:23)

The word “commendeth” is not commonly used today, but it means “directed”. When the Bible says that God commendeth His love toward us while we were sinners, this means that while we actively worked against God through our sin, He still loved us enough to provide a means of reconciliation-establishing a right relationship with Him-through the sacrificial, substitutionary death on our behalf, the burial, and the resurrection of His Son, Jesus Christ.

- A Gift Must Be Received by You to be Yours (Romans 10:9-10; Ephesians 2:8-9; John 14:6)

The Bible says that even the devils believe in God. In order to receive God’s free to you gift of Salvation, which cannot be earned through good works or purchased by you, you must confess and believe that Jesus Christ’s death, burial, and resurrection are the only way to restore your relationship to Him. Many have said Jesus is Lord, while relying on their works to get them to Heaven, but it is only through Jesus Christ that Salvation is available!

- Salvation is Available to All (Romans 10:13; 2 Peter 3:9)

God’s promises are always true. Both of His promises found in Romans 6:23 are true: the promise of damnation for those who do not choose Him, and the promise of Salvation for those who do. Salvation is not the default for all of humanity, but God has made it available to any and all who choose to accept it.

- Salvation is Secure (John 10:28)

Once someone has received God’s gift of Salvation through Christ Jesus, that Salvation can never be undone!

## **VII. The Gospel**

We believe the Gospel is the means by which God and man may have a restored relationship through Jesus Christ. While the Bible refers to believers as “the elect”, this does not mean that God’s sovereignty negates the freedom or the responsibility of man’s choice to accept or decline God’s invitation to believe and be saved by the truth of the Gospel. We believe that the Holy Spirit used the gifts of healing and speaking in tongues [use of language to communicate the Gospel; either spoken or understood by someone not fluent in an already established (foreign) language] during the time of the early church

as described in the book of Acts, these gifts were only temporarily bestowed and have ceased. As such, we reject the belief that such works are an evidence of salvation.

[1 Corinthians 15:1-4; 1 John 4:9-10; Luke 24:46-47; Ephesians 1:4; 1 Peter 5:13; Romans 8:29; 1 Corinthians 13:8-10]

## **VIII. Creation**

We believe in the literal biblical account of Creation; that the eternal God created everything from nothing, speaking all of creation into existence in six days. We believe that man was created directly in God's own image and after His own likeness. We believe that Adam and Eve were the first two humans, created in two distinct and complimentary genders (male and female) and the progenitors of the entire human race through the institution of godly marriage between one man and one woman. We reject the notions of Theistic Evolution, the Gap Theory, and the Day/Age Theory as they are inconsistent with Scripture.

[Genesis 1:1-31; Genesis 1:26-27; Genesis 3:1-24; Ephesians 5:22-28]

## **IX. Eschatology**

### *A. The Rapture*

We believe that those who are asleep in Christ (deceased believers) and those believers who are alive at His coming, will be translated to meet the Lord Jesus in the air and shall forever be with the Lord. This event, commonly referred to as the Rapture, is imminent (at any moment) and will precede the tribulation period.

[1 Thessalonians 4:13-17; 1 Corinthians 15:51-53; Revelation 4:1-4]

### *B. The Tribulation*

We believe that the Rapture will be followed by the fulfillment of Israel's seventieth week (time of "Jacob's Trouble"). It will be a period of judgment on the house of Israel and the World lasting seven years. Our Lord called the latter half "The Great Tribulation." This time will be followed by the Lord's Second Coming.

[Jeremiah 30:7; Daniel 9:27; Matthew 24:15-30; Revelation 6:1-18:24]

### *C. The Second Coming*

We believe the pre-millennial return of Jesus Christ at the end of the seven year tribulation period. It will be a visible and bodily return of "this same Jesus" to the earth with His saints for judgment upon the nations. Christ will then institute His Millennial Kingdom here on Earth in fulfillment of the promises made to Israel.

[Acts 1:11; Revelation 19:11-21; Revelation 20:1-7]

### *D. Heaven and the Judgment Seat*

We believe that the spirits of the saved at death go immediately to be with Christ in Heaven; that their works shall be brought before the Judgment Seat of Christ for the determination of their rewards.

[1 Corinthians 3:11-15; 2 Corinthians 5:6-11]

### *E. Hell, the Great White Throne, and the Lake of Fire*

We believe that the spirits of the unsaved at death descend immediately to hell where they are kept in punishment until the final day of judgment, at which time their bodies shall be raised from the grave, they shall be judged at the Great White Throne and cast into the Lake of Fire to suffer everlasting, conscious punishment.

[Daniel 12:2; Luke 16:19-31; Revelation 20:11-15; Revelation 21:8; 2 Thessalonians 1:7-10; Mark 9:43-48; Jude 6-7]

## **X. The Baptist Distinctives**

- **Bible is the sole authority for faith and practice** (2 Timothy 3:16; 2 Peter 1:20-21)
- **Autonomy of the local church** (Acts 14:23; Revelation 2:1-3:22)
- **Priesthood of the believer** (1 Peter 2:5; 1 Peter 2:9)
- **Two offices; pastor (also called elder or bishop) and deacon** (1 Timothy 3:1-7; 1 Timothy 3:8-13)
- **Individual soul liberty** (Romans 14:1-23; 2 Peter 3:14-18)
- **Saved and baptized church membership** (Acts 2:41; 1 Corinthians 12:12-27)
- **Two ordinances; baptism and the Lord's Supper (also called Communion or the Lord's Table)** (Matthew 28:19-20; 1 Corinthians 11:23-26)
- **Separation of church and state** (Matthew 22:16-21; Acts 5:27-29)