

Statement of Faith

I.

This body shall be known as the GLEN IRIS BAPTIST CHURCH, BIRMINGHAM, ALABAMA.

II.

The Articles of Faith of the Glen Iris Baptist Church are basically set forth in the following abstract of principles:

1. The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith and obedience. (*2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19-21; Romans 2:14,15; Psalms 19:1-3; Hebrews 1:1; Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19,20*)
2. There is but one God, the Maker, Preserver, and Ruler of all things, having in of Himself all perfections, and being infinite in them all, to Him all creatures owe the highest love, reverence, and obedience. (*1 Corinthians 8:4, 6; Deuteronomy 6:4; Jeremiah 10:10; Isaiah 48:12; Exodus 3:14; John 4:24; 1 Timothy 1:17; Deuteronomy 4:15, 16; Malachi 3:6; 1 Kings 8:27; Jeremiah 23:23; Psalms 90:2; Genesis 17:1; Isaiah 6:3; Psalms 115:3; Isaiah 46:10; Proverbs 16:4; Romans 11:36; Exodus 34:6, 7; Hebrews 11:6; Nehemiah 9:32, 33; Psalms 5:5, 6; Exodus 34:7; Nahum 1:2, 3*)

3. God is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being. (*1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14,18; John 15:26; Galatians 4:6*)
4. God from eternity decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in anywise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures. (*Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 18; James 1:13; 1 John 1:5; Acts 4:27, 28; John 19:11; Numbers 23:19; Ephesians 1:3-5*)
5. Election is God's eternal choice of some persons unto eternal life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called justified and glorified. (*Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9; Romans 9:13, 16; Ephesians 2:5, 12*)
6. God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from His original holiness and righteousness; where-by his posterity inherit nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors. (*Genesis 2:16, 17; Genesis 3:12,13; 2 Corinthians 11:3; Romans 3:23; Romans 5:12, etc; Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-19*)

7. Jesus Christ, the only begotten Son of God, is the Divinely appointed Mediator between God and Man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the Law, suffered and died upon the cross for the salvation of sinners. He was buried and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church and Sovereign of the Universe. (*Isaiah 42:1; 1 Peter 1:19, 20; Acts 3:22; Hebrews 5:5, 6; Psalms 2:6; Luke 1:33; Ephesians 1:22, 23; Hebrews 1:2; Acts 17:31; Isaiah 53:10; John 17:6; Romans 8:30*)

8. Regeneration is the change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlighteneth their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone. We believe in a regenerated church membership and that the conversion experience is pre-requisite to church membership. (*Titus 3:3-7; Ephesians 2:15; Ephesians 4:22-24; Colossians 3:9-11*)

9. Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with Godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk with God so as to please Him in all things. (*Zechariah 12:10; Acts 11:18; Ezekiel 36:31; 2 Corinthians 7:11; Psalms 119:6; Psalms 119:128*)

10. Saving faith is to believe, on God's authority, of whatever is revealed in His Word concerning Christ; accepting and resting on Him alone for justification, sanctification, and eternal life. It is wrought in hearts by the Holy Spirit, and is accompanied by all the other saving graces, and leads to a life of holiness. (*Acts 24:14; Psalms 27:7-10; Psalms 119:72; 2 Timothy 1:12; John 14:14; Isaiah 66:2; Hebrews 11:13; John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11*)
11. Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them of done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith. (*Romans 3:24; Romans 8:30; Romans 4:5-8; Ephesians 1:7; 1 Corinthians 1:30, 31; Romans 5:17-19; Philippians 3:8, 9; Ephesians 2:8-10; John 1:12; Romans 5:17*)
12. Those who have been regenerated are also sanctified, by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands. (*Acts 20:32; Romans 6:5, 6; John 17:17; Ephesians 3:16-19; 1 Thessalonians 5:21-23; Romans 6:14; Galatians 5:24; Colossians 1:11; 2 Corinthians 7:1; Hebrews 12:14*)
13. Those whom God hath accepted in the Beloved, and sanctified by His Spirit will never totally nor finally fall away from the state of Grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach

on the church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

(John 10:28, 29; Philippians 1:6; 2 Timothy 2:19; 1 John 2:19; Psalms 89:31, 32; 1 Corinthians 11:32; Malachi 3:6)

14. The Lord Jesus is the Head of the Church, which is composed of all His true disciples and in Him is invested supremely all power for its government. According to His commandments, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for the administration of that order. The regular officers of the church are Bishops, Elders (ie: Pastors), and Deacons. *(Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22, 23; Ephesians 5:23, 27, 32)*

15. Baptism is an ordinance of Jesus Christ, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Ghost, as a sign of His fellowship with the death and resurrection of Christ, and of remission of sins, and of His giving of himself to God, to live and walk in newness of life. It is a pre-requisite to church fellowship, and to participation in the Lord's Supper. In the New Testament the candidate was taken to the water, not the water brought to the candidate; the candidate was placed in the water, not the water put on the candidate; so we believe in immersion only as answering Christ's command of baptism and symbolizing the heart of the gospel message—death, burial, and resurrection. We believe in the New Testament order of baptism and the Lord's Supper. New Testament

- Christians are baptized before taking the Lord's Supper. (*Romans 6:3-5; Colossians 2:12; Galatians 3:27; Mark 1:4; Acts 22:16; Romans 6:4*)
16. The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but it is designed to commemorate His death, to confirm the faith and other graces of Christians, and a bond, pledge, and renewal of their communion with Him, and their church fellowship. (*1 Corinthians 11:23-26; 1 Corinthians 10:16,17,21*)
17. The Lord's Day is a Christian Institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only expected.
18. God alone is Lord of the Conscience; He hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word, or not contained in it. Civil magistrates being ordained of God subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.
19. The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked to be reserved under darkness in the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised. (*Genesis 3:19; Acts 13:36; Ecclesiastes 12:7; Luke 23:43; 2 Corinthians 5:1, 6,8; Philippians 1:23; Hebrews 12:23; Jude 6, 7; 1 Peter 3:19; Luke 16:23, 24*)

20. God hath appointed a day, wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds; the wicked shall go away unto everlasting punishment; the righteous into everlasting life. (*Acts 17:31; John 5:22, 27; 1 Corinthians 6:3; Jude 6; 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:32-46*)