

Statement of Faith

Section 1: Doctrinal Beliefs

A. The Scriptures

We believe the Holy Bible, all sixty-six books of the Old and New Testament, as originally written was verbally and plenary inspired, by Spirit controlled men, and therefore is truth without any admixture of error for its matter. We believe the Bible to be the center of true Christian unity and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

2 Timothy 3:16–17; 2 Peter 1:19–21; Psalm 119:89; Revelation 22:18–19

B. The True God

We believe there is one and only one true and living God, an infinite sovereign 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 (Jehovah), the Son (Jesus Christ) and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Exodus 20:2–3; 1 Corinthians 8:6; Revelation 4:11; John 1:1–8; Philippians 2:5–11; Titus 2:11–13; 1 Timothy 3:16; Hebrews 1:1–3

C. The Person and Work of Jesus Christ

We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been supernaturally conceived by the Holy Spirit and born of the virgin Mary in order that He might reveal God and redeem man.

Matthew 1:23; John 1:1–4; 1 John 1:1–7; Philippians 2:1–11; 1 Timothy 2:5; Titus 2:13; Revelation 1:8–11, 15:3, 21:22, 22:1–3, 22:13

We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; that our justification is made sure by His literal, physical resurrection from the dead.

1 Peter 2:24; Ephesians 1:7

We believe that our Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God, where, as our High Priest, He now fulfills the ministry of Intercessor and Advocate.

Hebrews 7:15; 1 John 2:1

D. The Holy Spirit

We believe that the Holy Spirit is a divine person, equal with God (Jehovah) the Father and God the Son (Jesus Christ) 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 the witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endures, guides, reaches, witnesses, sanctifies, and helps the

believer. The gifts of tongues and healing were “sign gifts” until the Scriptures were completed. These gifts ceased at that time.

John 14:16–17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1–3; John 16:7–11; Acts 5:30–32; John 3:5–6; Ephesians 1:13–14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27; Hebrews 2:4; 1 Corinthians 13:8

E. The Devil, Satan, Fallen Angels

We believe that Satan is a high angelic creature who, at some point in eternity past rebelled against God his creator and became the chief antagonist of God and man, that he being cast out of heaven became, of his own fallen will, the chief of all that is unholy, the prince of this age, and the ruler of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire.

Demons are fallen angels, and are the energizing forces that instigate false doctrine, idolatry, immorality, and human wickedness, inspire false teachers and assist Satan in his program of opposition to all that is holy, good, and true. Although Christians cannot be indwelt or possessed by demons because they have the Holy Spirit in them, they can be influenced by demons. Therefore we will not practice, experiment, or in any way be associated with witchcraft, Satanism, occultism, astrology, horoscopes, the New Age movement, psychics, Ouija boards, or any other practice that dabbles in the spirit world.
Leviticus 19:31, 20:6; Deuteronomy 18:11; 1 Timothy 4:1; Matthew 4:1–11; 2 Corinthians 4:4; Revelation 20:10; Ephesians 2:2; Acts 10:38

F. The Creation

We believe the Genesis account of creation is neither myth nor allegory, but a literal, Scriptural account of the direct, immediate acts of God, in which He created the world in six, 24 hour, consecutive days, and resting on the Sabbath, and that the creation is without any evolutionary process; that man, spirit, soul and body, was created by a direct work of God, and not from previous existing forms of life, and that all men are descended from the historical Adam and Eve, first parents of the entire human race.
Genesis 1–2; Colossians 1:16–17; John 1:3

G. The Fall of Man

We believe that man was created in holiness under the law of his Maker, but by voluntary transgression Adam fell from his sinless and happy state, and all men sinned in him, in consequence of which all men are totally depraved, are partakers of Adam’s fallen nature and conduct; and therefore are under just condemnation without defense or excuse.
Genesis 3:1–6, 24; Romans 5:12, 19; 3:10–19; Ephesians 2:1–3; Romans 1:18; Ezekiel 18:19–20; Romans 1:20, 28, 32; Galatians 3:22

H. The Virgin Birth

We believe that Jesus Christ was begotten of the Holy Spirit in a miraculous manner and born of Mary, a virgin, as no other man was ever born or can ever be born of a woman. He is both the Son-of-God and God-the-Son.
Genesis 3:15; Isaiah 7:14; Matthew 1:18–25; Luke 1:35; John 1:14; Hebrews 1:8

I. The Atonement for Sin

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of the Son of God, Who, by the appointment of the Father freely took upon Him our nature, yet without sin; honored the divine law by His personal obedience, and by His death made a full vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, the Lord, bearing our sins in His own body on the tree.

Jonah 2:9; Ephesians 2:18; Acts 15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2:7, 8; Hebrews 2:14; Isaiah 53:4-7; 1 John 4:10; 1 Corinthians 15:3; 2 Corinthians 5:21

J. Resurrection and Priesthood

We believe in the bodily resurrection of Christ, in His ascension into Heaven, where He now sits at the right hand of the Father as our High Priest interceding for us.

Matthew 28:6, 7; Luke 24:39; John 20:27; 1 Corinthians 15:4; Mark 16:6; Luke 24:2-6, 51; Acts 1:9-11; Revelation 3:21; Hebrews 8:6; 12:2; 7:25; 1 Timothy 2:5; 1 John 2:1; Hebrews 2:17; 5:9, 10

K. Grace in Salvation

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 justification 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; the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; its proper evidence appears in the holy fruits of repentance, faith, and newness of life.

John 3:3; 2 Corinthians 5:17; John 3:6, 7; 1 John 5:1; Acts 16:30-33; 2 Peter 1:4; Romans 6:23; Ephesians 2:1, 5; 2 Corinthians 5:19; Colossians 2:13; John 3:8

L. Justification

We believe that justification is the judicial act of God whereby He declares the believer to be righteous through faith in Christ Jesus; justification includes the pardon of sin and the imputation of God's righteousness that is bestowed, not in consideration of any works of righteousness that we have done but solely through faith in the Redeemer's blood.

Acts 13:39; Isaiah 53:11; 2 Corinthians 5:18-21; Romans 5:1, 9; 8:1

M. Repentance

We believe that repentance is a change of mind, heart, will and direction toward God prompted by the Holy Spirit; that it is characterized by godly sorrow for sin as offensive to God and ruinous to the soul; that true repentance is inseparably related to true faith.

Luke 13:1-3; 15:7; Acts 8:22; Romans 2:4; 2 Corinthians 7:10; Acts 20:21

N. Faith and Salvation

We believe that faith in the Lord Jesus Christ is the only condition of salvation.

Acts 16:31; Ephesians 2:8–9; Romans 10:9–10

O. Sanctification

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner: first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit applies the Word of God in his life; third, the final accomplishment of this process at the Lord's return.
Hebrews 10:10–14; 3:1; John 15:1–8; 17:17; 2 Corinthians 3:18; 1 Corinthians 1:30; Ephesians 5:25–27; 1 Thessalonians 4:3–4; 5:23–24; 1 John 3:2; Jude 24–25; Revelation 22:11

P. Adoption

We believe that adoption is the gracious act whereby the Father for the sake of Jesus Christ, places the believer into the honored position of mature sons. The adoption results from the new birth, when the believer receives the nature of God and becomes a child of God. The full manifestation of the believer's sonship awaits the resurrection, change and translation of saints, which is called "the redemption of the body."
Ephesians 1:5, 13–14; Galatians 4:1–7; 1 John 3:1–2; Romans 8:23; 1 Thessalonians 4:14–17

Q. The Security of the Saints

We believe that all who are truly born again are kept eternally by God for Jesus Christ.
Philippians 1:6; John 10:28–29; Romans 8:35–39; Jude 1; Ephesians 4:30

R. The Church

We believe in the unity of all true believers in the church that is the Body of Christ, which was established on the day of Pentecost, and that all believers from Pentecost to the Rapture, both Jews and Gentiles are added to this Church by the baptism of the Holy Spirit.

We believe that this Church is manifested through the local Church which is a congregation of immersed believers associated by covenant of faith and fellowship of the gospel; observing the two ordinances of Christ: baptism and the Lord's Supper; governed by His laws; exercising His gifts, rights and privileges invested in them by His Word; and that its two officers are the pastor and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures.

We believe the true mission of the Church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of a self government free from the interference of any hierarchy of individuals or organizations, that the one and only superintendent is Jesus Christ through the Holy Spirit; that it is Scriptural for true churches of like faith and practice to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; and that in all matters of

membership, polity, government, discipline, benevolence, the will of the local church is final.

Ephesians 1:22–23; 3:1–6; 5:23–25; 1 Corinthians 12:12–13; 11:3; Acts 2:41–42; 20:17–28; 15:1–18; 1 Timothy 3:1–7; Colossians 1:18

S. Baptism and the Lord's Supper

We believe that Christian baptism is the immersion of a believer in water, under the authority of the local church, to show forth in a solemn and beautiful emblem of our faith in the crucified, buried and risen Savior, through whom we died to sin and arose to a new life; and that baptism is prerequisite to the privilege of church membership.

We believe that baptism is only valid when administered by immersion, in view of the following:

1. All who entered the church were baptized upon confession of their faith (Acts 2:38–41; 8:38; 9:18; 16:15).
2. “Baptizo” translated into English always means “dip” or “plunge.” All who were baptized in the New Testament were covered by water, immersed (Acts 8:38; Mark 1:10).
3. All who were baptized, as recorded in the Scriptures, were old enough to have believed (Acts 16:33, 34).
4. In Romans 6:1–10 the picture of baptism is explained. “We have been planted together in the likeness of His death,” (v. 5); “we are buried with him by baptism into death,” (v. 4); “we shall also in the likeness of His resurrection,” (v. 5). Since baptism is to be a picture of our death, burial and resurrection in Jesus Christ, only immersion is a faithful and adequate picture, and we reject all other forms as the invention of men.

We believe that the Lord's Supper is the commemoration of His death until He comes, and should be preceded always by self-examination.

We believe that the order of the ordinances is Baptism and Lord's Supper, and that participants of the Lord's Supper should be water immersed believers.

Acts 8:36, 38–39; John 3:23; Matthew 3:16; Romans 6:3–5; Colossians 2:12; 1 Corinthians 11:23–28; Matthew 28:19–20; Acts 2:41–42

T. Separation

We believe in obedience to the Biblical commands to separate entirely from worldliness and ecclesiastical apostasy, unto God. This separation involves two areas: ecclesiastical separation from churches that are not fundamental, independent, Bible believing congregations; and personal separation from uniting with any organization whose sole purpose is to support, aid, or finance the use or sale of intoxicating liquors or drugs, the establishment of a secret organization, the propagation of pornography or illicit sexual conduct, or any activity that raises questions as to Christian involvement so as to tarnish the holiness and purity of the local church.

Leviticus 10:9; 2 Corinthians 6:14–17; 1 Thessalonians 1:9–10; 5:22; 1 Timothy 6:3–5; Romans 16:17; 2 John 9–11; Ephesians 5:11; 2 Thessalonians 3:6–7, 14–15

U. Civil government

We believe that civil government is a divine appointment for the interest and good order of human society; that magistrates are to be prayed for, conscientiously obeyed and honored, except in things opposed to the will of our Lord Jesus Christ, as revealed in the Scriptures, Who is the only Lord of the conscience and the coming King of Kings.

Romans 13:1–7; 2 Samuel 23:3; Exodus 18:21–22; Acts 23:5; 5:29; 4:19–20; Matthew 22:21; Daniel 3:17–18

V. Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, which is now dispersed because of her disobedience and rejection of Jesus Christ, and that she will be gathered in the Holy Land, and after completion of the Church, will be saved as a nation at the Second Advent of Jesus Christ.

Genesis 13:14–17; Romans 11:1–32; Ezekiel 37

W. The Rapture and Subsequent Events

We believe in the imminent, premillennial return of Jesus Christ for His Church and that at that moment the dead in Jesus Christ shall be raised in glorified bodies, and the living in Jesus Christ shall be given glorified bodies without tasting death, and shall be caught up to meet the Lord in the air before the Seventieth Week of Daniel.

Daniel 12:1; 1 Thessalonians 4:13–18; 1 Corinthians 15:42–44, 51–54; Philippians 3:20, 21; Revelation 3:10

We believe that the Great Tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Jesus Christ in power and great glory to sit upon the throne of David and to establish the millennial reign.

Daniel 9:25–27; Matthew 24:29–31; Luke 1:30–33; Isaiah 9:6, 7; 11:1–9; Acts 2:29, 30; Revelation 20:1–4, 6

X. The Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of God are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and this distinction holds among men both in and after death, in the everlasting conscious suffering of the lost in the lake of fire.

Malachi 3:18; Genesis 18:23; Romans 6:17,18; 7:6; 6:23; 1 John 5:19; Proverbs 14:32; Luke 16:25; Matthew 25:34–41; John 8:21; Revelation 20:14,15

Y. Dispensationalism

We believe that God has, in different ages, established different covenants with His people, and established different economies of worship, blessing, communication and interaction. Accordingly, we do reject systems which would bind men to the legalities of

Mosaic Law (food, circumcision, clothing, etc.), and affirm the validity of the two New Testament ordinances commanded, baptism by immersion and the Lord's Supper.
Matthew 28:19, 20; Ephesians 1:10

Section 2: Baptist Distinctives

We find these following doctrines to be taught in the Scriptures, and the practice of them to make us distinct as Baptists:

Bible is accurate and is our source of authority for faith and practice. II Timothy 3:16, 17; II Peter 1:20, 21

Autonomy of the local church. Acts 2:42

Priesthood of each believer. I Peter 2:5

Two ordinances: Baptism by water immersion, and the Lord's Supper. Acts 2:41; 8:36-38; I Corinthians 11:1, 2, 23-30

Individual Soul Liberty and responsibility. I Corinthians 6:11-18; I Thessalonians 5:22; Jude 3

Saved church membership. I Corinthians 6:10, 20; Romans 10:13-17; Acts 2: 41-47

Two Offices: The Pastor and Deacons. I Timothy 3:1-14

Separation of Church and State. Matthew 18:15-17; Romans 13:1

Section 3: Bible Translations

In order to sustain and promote unity in the study of the Scriptures, it is our custom to use the King James Version, the New International Version, the New King James Version, and/or any other version approved by the Church.

Section 4: Human Sexuality and Family Relationships

- A. 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 homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance.
Genesis 2:24; 19:5-13; 26:8, 9; Leviticus 18:1-30; Romans 1:26-29; I Corinthians 5:1, 6-9; I Thessalonians 4:1-8; Hebrews 13:4
- B. We believe that the only legitimate marriage is the joining of one man and one woman.
Genesis 2:24; Romans 7:2; I Corinthians 7:10; Ephesians 5:22, 23
- C. 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 males are eligible for licensure and ordination by the church.
Galatians 3:28; Colossians 3:18; I Timothy 2:8-15; 3:4, 5, 12

- D. 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 and spiritual 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 examples and appropriate discipline, including Scriptural corporal correction. *Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalms 127:3-5; Proverbs 19:18; 22:15; 23:13,14; Mark 10:6-12; I Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; Hebrews 13:4; I Peter 3:1-7*
- E. Divorce and Remarriage: We believe that God disapproves of divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery. Although divorced and remarried persons or divorced 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. *Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; I Timothy 3:2, 12; Titus 1:6*
- F. 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 abortion of a pregnancy due to rape, incest, birth defect, gender selection, birth or population control or the physical or mental well being of the mother is acceptable. *Job 3:16; Psalms 51:5; 139:14-16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44*
- G. Love: We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, that taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. *Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34, 35; Romans 12:9,10, 17-21; 13:8-10; Philippians 2:2-4; II Timothy 2:24-26; Titus 3:2; I John 3:17,18*