

ARTICLES OF FAITH

I. Of the Scriptures

We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and plenary inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks.

We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried.

2 Timothy 3:16, 17; 2 Peter 1:19–21

II. The True God

We believe there is one and only one living and true God, an infinite 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.

Exodus 20:2, 3; 1 Corinthians 8:6; Revelation 4:11

III. 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 seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer. We believe that the sign/revelatory gifts of the Holy Spirit have fulfilled their purpose and are not applicable to the work of the Holy Spirit today.

John 14:16, 17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1–3; John 16:8–11; 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; 1 Corinthians 12:8–10, 28–30; 13:8–10; 14:1–40; 2 Corinthians 12:12; Hebrews 2:2–4

IV. The Devil, or Satan

We believe in the reality and personality of Satan, the Devil; and that he was created by God as an angel but through pride and rebellion became the enemy of his Creator; that he became the unholy god 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.

Matthew 4:1–11; 2 Corinthians 4:4; Revelation 20:10

V. Creation

We believe the Biblical account of the creation of the physical universe, angels, and humanity; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process; that Adam and Eve were created by a direct work of God and not from previously existing forms of life; and that all people 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

In light of God's creative design, we believe that the Bible teaches that marriage is the joining of one man and one woman and that sexual intimacy is to be expressed only within the bonds of a Biblically defined marriage. Any other form of marriage or sexual intimacy is immoral and a perversion of God's gracious will.

Genesis 2:18, 24, 25; Matthew 19:4–6; 7:2; 1 Corinthians 6:19, 20; 7:1–5; Ephesians 5:22–33; Hebrews 13:4

VI. The Fall of Mankind

We believe that mankind was created in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression Adam fell from his sinless and happy state, and all human beings sinned in him, in consequence of which all human beings are totally depraved, are partakers of Adam's fallen nature, and are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse.

Genesis 3:1–6; Romans 1:18, 32; 3:10–19; 5:12, 19

VII. The Virgin Birth

We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other person was ever born or can be born of woman, and that 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

VIII. Salvation

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice 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, Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith.

Jonah 2:9; Ephesians 2:8; Acts 15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2:7, 8; Hebrews 2:14–17; Isaiah 53:4–7; 1 John 4:10; 1 Corinthians 15:3; 2 Corinthians 5:21; 1 Peter 2:24

IX. Resurrection and Priesthood of Christ

We believe in the bodily resurrection of Christ and 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

X. Grace and the New Birth

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 in 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 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; that its proper evidence appears in the holy fruits of repentance, faith, and newness of life.

John 3:3; 2 Corinthians 5:17; 1 John 5:1; Acts 16:20–33; 2 Peter 1:4; Romans 6:23; Ephesians 2:1, 5; Colossians 2:13; John 3:8

XI. Justification

We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's shed blood.

Romans 3:24; 4:5; 5:1, 9; Galatians 2:16; Philippians 3:9

XII. 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 to the life; third, the final accomplishment of this process at the Lord's return.

Hebrews 10:10–14; 3:1; John 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

XIII. The Security of the Saints

We believe that all who are truly born again are kept by God the Father for Jesus Christ.

Philippians 1:6; John 10:28, 29; Romans 8:35–39; Jude 1

XIV. The Church

We believe that a local church is an organized congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privilege invested in them by His Word; that its officers are pastors and deacons, godly men 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 people as we have opportunity. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches 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; that on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

1 Corinthians 11:2; Acts 20:17–28; 1 Timothy 2:12; 3:1–13; Titus 1:5–9; Acts 2:41, 42

We believe in the unity of all New Testament believers in the Church which is the Body of Christ.

1 Corinthians 12:12, 13; Ephesians 1:22, 23; 3:1–6; 4:11; 5:23; Colossians 1:18; Acts 15:13–18

XV. Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church; and that it is prerequisite to the privileges of church membership.

We believe that the Lord's Supper is the commemoration of His death until He come,

and should be preceded always by solemn self-examination. We believe that the Biblical order of the ordinances is baptism first and then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers.

Acts 8:36, 38, 39; John 3:23; Romans 6:3–5; Matthew 3:16; Colossians 2:12; 1 Corinthians 11:23–28; Matthew 28:18–20; Acts 2:41, 42

XVI. Separation

We believe in obedience to the Biblical commands to separate ourselves unto God from worldliness and ecclesiastical apostasy.

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

XVII. Civil Government

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed except in those things opposed to the will of our Lord Jesus Christ 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; Matthew 22:21; Acts 5:29; 4:19, 20; Daniel 3:17, 18

XVIII. Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be re-gathered in the Holy Land and, after the completion of the church, will be saved as a nation at the second advent of Christ.

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

XIX. Rapture and Subsequent Events

We believe in the pre-tribulation rapture of the church, an event that can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation.

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

We believe that the Tribulation, which follows the rapture of the church, will be culminated by the premillennial return of Christ in power and great glory to sit upon the throne of David and to establish His Kingdom upon this earth.

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

XX. 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 our 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 all people both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost in the Lake of Fire.

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

THAT WHICH DISTINGUISHES US AS BAPTISTS

A Baptist Church is modeled after New Testament churches in the following major respects:

- I. **Saved church membership** – It requires people to be saved before baptism and church membership. (*John 3:7, Acts 2:41-47*)
- II. **Immersion of Believers Only** – Baptist Churches do not baptize infants. (Acts 16:30-34, Acts 18:8) We believe the only mode of baptism is immersion, which is the only mode that can portray the basis upon which the Godhead fulfills all righteousness, viz., the death, burial, and resurrection of Jesus Christ. (*Matthew 13-17*)
- III. **Sovereignty of the Local Church** – The local church is a pure democracy: It is independent of all bishops, popes, councils, conventions, synods, conferences or human overlords. Christ Jesus alone is its head, and a true Baptist church seeks to conduct its affairs as the Lord Jesus directed through the Holy Spirit. We believe what Jesus said about the ministry of the Holy Spirit. Every member has equal privileges in a Baptist Church. It has only two classes of officers: pastors and deacons. The church at Philippi is a good example. (*Philippians 1:1*) It believes in the equality of ministers. There are no Bishops or otherwise with any authority over any other minister.

The local church administers the Lord's Supper as a memorial of His death, "Till He comes" It is not a saving ordinance, but was instituted by the Lord to remind us of the pit from which we were taken, and to what we have been saved. We believe only believers are to participate in observances of the Lord's Supper. (*1 Cor. 11:23-34*)

- IV. **New Testament Only Rule of Faith and Practice** – The laws and doctrines of the local church are the New Testament Scriptures.

V. **Priesthood of the Believer** – We believe that every believer has a direct approach to the throne of Grace without the aid of human priests, ceremony or form. (*Hebrews 4:14-16*)

VI. **Separation of Church and State** – We believe in absolute separation of Church and State, on the one hand, but on the other hand we believe in being good citizens and “Rendering unto Caesar the things that are Caesar’s,” at least until disobedience to God is involved, and then we believe with Peter, that we must obey God rather than man. (*Romans 13:1-14*)

VII. **Soul Liberty** – We allow our individual members the liberty to interpret the Bible under the guidance of the Holy Spirit. It is called “Soul Liberty”. (*2 Timothy 2:15, applies to everyone who is a believer*)

VIII. **Our Commission** – The people who are called Baptists believe and accept the Great Commission, (Matthew 28:18-20) as their marching orders from the Lord Jesus Christ, who is the head of the Church. Because of that commission they are known to be very missionary minded. Baptists believe strongly in separation from sin, worldliness, and false teaching. (*2 Corinthians 6:14-7:1, 2 John 7-11*)