

ARTICLE 2 – STATEMENT OF FAITH AND COVENANT

SECTION 2.01 - STATEMENT OF FAITH

The following comprise the Scriptural beliefs of this church and its members.

- (A) **The Holy Scriptures.** We believe the Holy Scriptures of the Old and New Testament to be the verbal, plenary, and 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 King James Version shall be used for all public readings of this church. (2 Tim. 3:16-17; 2 Pet. 1:20-21)
- (B) **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 the subjects of detailed revelation in Scripture. (Gen. 1:28; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24-25, 27; Rev. 20:2-6)
- (C) **The Godhead.** We believe in one triune God, eternally existing in three persons—Father, Son, and Holy Spirit—each co-eternal in being, co-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; 2 Cor. 13:14)
- (D) **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; 9:6; Luke 1:35; John 1:1-2, 14; 2 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. 1:7; 1 Pet. 2:24; 1 Peter 1:3-5)
 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. 9:24; 7:25; 1 John 2:1-2)

4. We believe in that *blessed hope*, the personal, imminent return of Christ, Who will rapture His church 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 Messianic Kingdom which was promised to the nation of Israel. (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1 Thess. 1:10, 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6)

(E) 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 of judgment; and, that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)
2. We believe that He is the divine Teacher who assists believers to understand and appropriate 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; 1 John 2:20, 27)
3. We believe that He is sovereign in the bestowal of spiritual gifts to every believer. He 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; 1 Cor. 12:4-11, 28; Eph. 4:7-12)
4. We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or the filling of the Holy Spirit. 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. (1 Cor. 1:22; 13:8; 14:21-22)

(F) The Total Depravity 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 eternally alienated and separated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

(G) Salvation. 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. Salvation is solely through faith in the Lord Jesus Christ who shed His blood for the forgiveness of our sin

and being a gift, is not earned by any good works whatsoever. All those who receive Jesus Christ as Lord and Savior are regenerated and become sons of God. (Matt. 12:31-32; John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19; 1 John 1:9)

(H) The Eternal Security and Assurance of Believers.

We believe that the salvation of every believer is secure for all eternity from the moment of regeneration. This security is guaranteed to each believer by the fact that the life received is eternal life, by the keeping power of God, by the sealing ministry of the Holy Spirit, and by the interceding ministry of Christ (John. 5:24; 10:27-30; Rom. 8:1,29,30, 38,39; Eph. 4:30; Heb. 7:25).

(I) Sanctification

We believe that immediate, positional sanctification is the act of God whereby believers are, at the time of regeneration, eternally set apart as belonging to Him by redemption, thereby being placed in the family of God as children, joint heirs with Jesus Christ (I Jn. 3:1; Rom. 8:14-17; I Cor. 1:2; Heb. 10:10-14).

We believe that progressive sanctification is the process by which, according to God's will, we are made partakers of His holiness that it is progressive; that it is begun in regeneration; that it progresses if the believer is yielded to the Holy Spirit's control; that it is carried on in the heart of believers by the presence and power of the Holy Spirit through the Word of God, self-examination, watchfulness and prayer (I Thess. 4:3; 5:23; Prov. 4:18; I Jn. 2:29; Phil. 2:12,13; Eph. 6:18; Jn. 17:17).

We believe that ultimate sanctification will be the portion of every believer when finally in the presence of the Lord, complete and entire, with soul and spirit united in the resurrected body free from every trace of effect of sin and rebellion (I Jn. 3:2; I Cor. 15:52-54; Eph. 4:30; 5:27; Phil. 4:20-21).

(J) 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; 2 Cor. 5:8; Phil. 1:23; 3:21; 1 Thess. 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; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

(K) The Church

1. We believe in the church - a living, spiritual body of which Christ is the head (Mt. 16:16-18; I Cor. 12:12,13; Gal. 3:27; Eph. 1:22,23; 5:25-33).
2. We believe that each local church is a visible expression of the body of Christ and is a congregation of believers in Jesus Christ immersed upon a credible confession of faith, and associated together by covenant for worship, evangelism, and observance of ordinances, and fellowship. We believe that the local church is the center of God's program for this age, and that every Christian is bound by Scripture to give his unhindered cooperation to the program of His local church (Acts 2:41-47; 20:17; I Tim. 3:1-16; Titus 1:5-11; I Cor. 3:10-17; 5:1-5; 11:2).
3. We believe in the independence and autonomy of the Local Church: that each church is free to govern itself without ecclesiastical or state interference, and yet should fellowship with other fundamental New Testament churches as the Lord leads. We are in fellowship with the General Association of Regular Baptist Churches in the United States, and with the Freedom Baptist Fellowship in the state of West Virginia. (Matthew 18:17; Acts 6:1-5; 13:1-3; 15:22, 23)
4. We believe that the Bible teaches the following offices of the church should be held by men only; Pastor, Assistant Pastor, Deacons (I Tim. 2:12; Acts 15).

(L) Ordinances

1. We recognize water baptism and the Lord's Supper as the Scriptural ordinances of obedience for the church in this age. (Matt. 28:19-20; Acts 2:41-42; 18:18; 1 Cor. 11:23-26)
2. We believe that baptism is the immersion of a believer in Christ in water and that it is a Scriptural prerequisite to church membership (Mt. 28:19; Acts 8:36; I Pet. 3:21; Acts 2:38-41).
3. We believe that the Lord's Supper is the partaking of bread and the fruit of the vine, as symbols of Christ's body and blood, commemorating His suffering and death for us and our continual benefit. Therefore, that participation should be limited to those who have united to the local church by baptism and testimony, or to those who are baptized members of churches of like faith and

practice, and that participation should be preceded by careful self-examination (I Cor. 11:23-32; 9:1-5; Mt. 18:15-17).

(M) Responsibility of Believers.

1. We believe that all believers should seek to walk by the Spirit, not bringing reproach upon their Lord and Savior, exercising Christian liberty regulated by love, separated from worldly pleasures and practices, separated from organizational association with apostate groups (Rom. 12:1,2; Gal. 6:16; II Cor. 6:14-17; I Cor. 8:1-13).
2. We believe that it is the responsibility of all believers to witness by life and by word to the truths of the Holy Scriptures and to assume responsibility for the propagation of the gospel to all the world (Mt. 28:19, 20; Acts 1:8).
3. We believe that it is the responsibility of all believers to remember the work of the local church and its extension ministries in prayer, to support it with their tithes and offerings as the Lord prospers them, to participate in all the regular services of the church as the Lord enables, and to voluntarily submit to the watchcare and discipline of the local church (I Cor. 16:2; Heb. 10:19-25; 13:17,18).

(N) 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; and 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)

(O) 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. 1-2; Ex. 20:11)

(P) 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; 1 Pet. 2:13-14)

(Q) Human Sexuality.

1. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one man and one 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. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1: 26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

2. We believe that the only Scriptural marriage is the joining of one man and one woman. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

(R) Family Relationships

1. 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 licensure and ordination by the church. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12)
2. 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 a 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; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4, Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7)

- (S) Divorce and Remarriage.** We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. 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. (Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6)

- (T) Abortion.** We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified and 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 physical or mental well being of the mother are acceptable. (Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

- (U) 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 over-zealous treatment. (Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28)

- (V) **Love.** We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the 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. (Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18)
- (W) **Lawsuits between Believers.** We believe that Scripture prohibits Christians 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. (1 Cor. 6:1-8; Eph. 4:31-32)
- (X) **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 the foreign nations and not wait for them to come to us. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)
- (Y) **Giving.** We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)
- (Z) **Biblical Separation.**
1. We believe that all believers are called into a life of separation. This separation is in at least three areas: moral; personal; and ecclesiastical.

MORAL: The Ten Commandments are God's perfect standard for a perfect person. We are commanded to perfect holiness (II Cor. 7:1) in the fear of God.

The believer is to never suffer as an evil doer (I Pet. 4:15); but is commanded to be clean in body and mind (II Cor. 10:5).

PERSONAL: Romans 14 explains that there are going to be areas where the believers are going to disagree in matters which they call sin. The “stronger” will do things that the “weaker” will not. In matters of eating, holy days, etc., every person should be fully persuaded in his own mind (Rom. 14:5). If a “stronger” Christian is truly demonstrating spiritual maturity, he will refrain from expressing judgmental attitudes toward the “weaker” Christian and will instead teach, mentor, and encourage the “weaker” Christian to good works (Rom. 14:19)

ECCLESIASTICAL: While recognizing the unity of all true believers, it is also evident that unbelief and error in many organized fellowships has developed to the point where recognized and indisputable apostasy exists. We, therefore, disavow the position of the World Council of Churches, the National Council of Churches, the National Association of Evangelicals and any other association or fellowship that would be in sympathy with them. We stand in opposition to the Ecumenical Movement, Neo-Orthodoxy, New Evangelicalism and Cooperative Evangelistic Programs between churches and people not of like precious faith (II Cor. 6:14-18; Eph. 5:11,12; Lk. 12:51).

2. We believe that the healing and tongues movement of today is unscriptural and contrary to sound doctrine and those who believe and practice these are in error (I Cor. 14:33-40; 13:8-11).