

Section 2.02 – Statement of Faith

- A. Trinity: We believe there is but one true and living God whose essence is spirit and who exists in a Trinity of equal persons, the Father, the Son, and the Holy Spirit, and that they are each equal and infinite in their being, power, glory, and attributes.
- B. The Father: We believe that God the Father is the First Person of the divine Trinity who is absolute in His deity possessing all the attributes of deity and equal with the Son and the Holy Spirit.
- C. Jesus Christ: We believe in the absolute deity of Jesus Christ our Lord and that He shares equally in all the attributes of deity with the Father and the Holy Spirit. We believe in His virgin birth, in His perfect and sinless humanity, in His miracles and in their literalness, in His substitutionary, satisfactory, propitiatory, atoning death on Calvary, in His bodily resurrection, in His ascension to the right hand of the Father, in His present intercessory ministry, and in His personal return for the Church. We believe Jesus is 100% God and 100% Man.
- D. Holy Spirit: We believe in the absolute and full deity of the Holy Spirit, the Third Member of the blessed Trinity, who is equal with the Father and the Son. It was the Father who gave His Son, the Son who gave His life, and it is the Holy Spirit who gives spiritual life to those who believe in Christ. He indwells the believer and empowers him and Christ's Church for service giving the various gifts to the members of the body of Christ to aid the Church in accomplishing the Great Commission.
- E. Scriptures: We believe that holy men of old wrote the Bible as they were moved (literally "being borne along") by the Holy Spirit (II Peter 1:21), which harmonizes with II Timothy 3:16, which teaches that all Scripture is inspired (literally "God breathed") or "breathed out by God". This means that the Holy Spirit so superintended the writers of the Holy Scripture that, although they utilized their own vocabularies and experiences, they wrote the very exact message God intended without any omission, addition, or error which means that the Bible is theologically, historically, scientifically, and geographically correct since the Holy Spirit is incapable of erring. Being plenary verbally inspired by the Holy Spirit guarantees the infallibility and inerrancy of the Bible in every area in which it speaks and makes it the highest authority and guide for the believer.
- F. Salvation: We believe in salvation by grace totally apart from any human merit. Salvation is bestowed by a gracious God upon unworthy man conditioned solely upon his faith in Jesus Christ and His finished work on Calvary (Eph. 2:8-10; Jn. 3:16).
- G. Unlimited Atonement: We believe that the atonement of our Lord was unlimited, that Jesus died for the sins of the whole world and therefore offers salvation to the whole world (John 3:16; I John 2:2; I Timothy 2:4; II Peter 3:9). We believe that the atonement of Jesus was sufficient for all but efficient only for those who believe. We believe that the atonement is limited only by man's unbelief and not by an arbitrary decision on God's part to save some and to reprobate the rest of mankind to hell.

- H. Conditional Election: We believe in conditional election, that, according to 1 Peter 1:1-2, God chose from the masses of mankind those who would be saved based on His foreknowledge of their faith. We believe that God's foreknowledge was based on His omniscience and that in His omniscience He knew who would believe and those He elected or chose to save.
- I. Man's Response to God's Gracious Offer: We believe in resistible grace, that an individual can say no to the convicting power of the Holy Spirit and be forever lost. We believe that when God extends a call to salvation, it is a legitimate call both to the elect and to the non-elect, and that the non-elect refuses because of his own personal unbelief or rebellion and not because God refuses to enable him to believe because he was not one whom He chose to be saved. We believe that every individual who receives the call of the Gospel also receives a divine enablement to believe.
- J. Depravity: We believe in total depravity, that a man is born dead in trespasses and sin, and that apart from the divine enablement of the Holy Spirit, man, left to his own, will never and can never repent and believe. We believe that all men born since Adam are born with a natural inclination toward sin and not toward God and righteousness, that as Adam fled in the Garden from God, unregenerate man still flees a loving and pursuing God. We believe that although man is born dead in trespasses and sin and that the image of God in man is marred, he is still in the image of God, mentally, volitionally, and emotionally. The image of God in man is marred but not destroyed. (Romans 3:10; 3:23)
- K. Security of the Believer: We believe that the Word of God teaches the security of the believer, that God will keep securely in His hand (Jn. 10:25-30) those who are trusting in Jesus but offers absolutely no hope for that person who is not trusting in Christ (I Pet. 1:5). The link that unites God and man is faith (Jn. 3:16). The security of the believer is based upon a continuous faith in Jesus Christ (Col. 1:21-23; John 3:16; Heb. 3:12-13). We believe that the Scriptures present the possibility of an authentic believer ceasing to believe but are confident of eternal life for all who continue in faith (I Jn. 2:24; Heb. 3:12-13). We believe that apostasy is committed by willful unbelief and is without remedy (Heb. 6:4-6).
- L. New Birth: We believe that all men are born with a depraved nature and are sinful by nature and by choice and as such are alienated from God, born dead in trespasses and sin. We believe that this condition can only be reconciled by the new birth, which is a work of regeneration wrought by the Holy Spirit (Jn. 3:5-6; Titus 3:5), conditioned upon a man's personal faith in the atoning work of Jesus on Calvary as sufficient payment for his sins (Eph. 2:8-10).
- M. Resurrection: We believe in future bodily resurrection of the believer, at which time he will receive a resurrected glorified body, and that the new body will be joined with the soul so that the child of God will spend eternity to come as a body/soul being. We likewise believe that the unbeliever will be resurrected with a body and soul, which will forever suffer in the torments of hell.
- N. Judgment: We believe in the future Judgment Seat of Christ at which time the believer will stand before Christ and be judged and rewarded for the deeds done in the body whether

they be good or bad (II Cor. 5:10). We also believe in the Great White Throne Judgment for the unsaved, where their lives will be reviewed and judged according to their works, which will determine the degree of their punishment in the eternal flames of hell (Rev. 20:11-15).

- O. Devil: We believe in the existence of a literal personal evil and malicious being, called Satan or the Devil who led a rebellion against God at some point before creation and was cast out of heaven along with the angels (demons) who followed him. He and his demonic hordes seek to tempt men to sin and thereby doom them to eternity in the fires of hell. His doom and that of mankind who follow him has been pronounced as the lake of fire where he will one day be banished forever. (I Peter 5:8)
- P. Church: We believe in the local church as God's autonomous, self-governing, divinely ordained institution for this age, whose head is Christ (Eph. 5:22-23; Col. 1:18) and whose life and vitality are produced by the regenerating indwelling presence and power of the Holy Spirit. We believe that the Great Commission (to evangelize and edify) is still the great task of the Church today (Matt 28:18-20). We believe that the individual local church is the highest spiritual authority on earth outside the Christian home and that all other Para-church organizations or institutions exist by the authority granted by the local church or cooperating local churches, and that their only right of existence is as they ultimately aid the Church in fulfilling the Great Commission.
- Q. Pastor: We believe that the pastor, as the under-shepherd, is to lead his flock as Christ through His Word leads him (Acts 20:28). He is not to lord over God's heritage but to lead by example (I Pet. 5:2-3) and as a servant (Matt. 23:11). We believe that the Pastor is to provide the direction and leadership for the church. We believe that the pastor is to work in cooperation with his church Deacons and leaders while neither is to be subservient to the other but working together to build the kingdom of God, recognizing that in the multitude of counselors there is safety (Prov. 11:14). We believe that the office of pastor and deacon are reserved for men. (II Tim 3:17)
- R. Creation: We believe in the literal historicity of the Genesis account of God's creating this earth and man in six literal twenty-four-hour days, with the seventh day being a day of rest, of man's early home in the Garden paradise, of his fall by eating the forbidden fruit, of his spiritual death and depraved nature resulting from this rebellion, and of his expulsion from the Garden. (Genesis 1-3)
- S. Apostasy: Free Will Baptist Doctrine holds to an Arminian position, based on the belief in a General Atonement, that it is possible to commit apostasy by willfully rejecting one's faith. Faith is the condition for salvation; hence Free Will Baptists hold to "conditional eternal security." An individual is "saved by faith and kept by faith." The concept is not of someone sinning occasionally and thus accidentally ending up "not saved", but instead of someone "repudiating" their faith in Christ. We do not believe in repeated regeneration. Free Will Baptists believe that an individual maintains his or her free will to follow Christ, but in the event a believer turns from faith in Christ, there is no remedy for this apostasy (based on an interpretation of Hebrews 6:4-6. Simply stated, we believe that God has given to the believer Scriptural grounds for knowing positively that he is saved; that God has promised and provided to keep His children even in times of failure, when they fall out of fellowship with Him; that God has assured His followers that as believers they are secure in Christ and

shall never perish; but that God has also clearly warned the Christian against the possibility of making ship-wreck of his personal faith in Christ, and thereby, becoming an apostate in which there is no way he could be restored again to salvation.

- T. Human Sexuality: 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)
- U. Marriage: We believe that the only Scriptural marriage is the joining of one man and one woman, and that God intends marriage to last until one of the spouses dies. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

V. Family Relationships

- a. 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)
- b. 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 examples 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)
- W. Divorce and Remarriage: 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)
- X. 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 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)
- Y. 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)

Z. Lawsuits Between Believers: We believe that Christians are prohibited 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)

AA. Love We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both 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).

Section 2.03 – Authority of Statement of Faith

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible and, therefore, is binding upon all members. All literature used and teachings in the church shall be in complete agreement with the Statement of Faith.