

The Statement of Faith

Bible Baptist Church

Hixson, Tennessee

The Holy Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally and plenary inspired Word of God, making every word of these sacred texts entirely inerrant and infallible. Therefore, the Scriptures are the sole authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to Man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. (Matthew 4:4; 1 Corinthians 2:13; 2 Timothy 3:16-17; 2 Peter 1:20-21)

We believe that God has perfectly preserved His Word verbally, plenary, and providentially in those Hebrew and Greek texts which have been received by the Lord's churches, namely the Masoretic Text of the Hebrew and Aramaic Old Testament and the Textus Receptus (the "Received Text") of the New Testament. We believe that accurate translations using the principles of formal equivalency (word-for-word translation) can be made from these preserved, received texts into receptor languages of all people. For English-speaking people, the Authorized Version of the English Bible, commonly called the King James Version (KJV), is the only accurate, *modern* English translation of the preserved original language texts and is the Word of God in English for English-speaking people. Consequently, it shall be the official and only translation used by this Church. (Psalm 12:6-7; 78:1-8; 105:8; 119:89,111,152,160; Matthew 5:17-18; 24:35; John 10:35; Colossians 1:17; 1 Peter 1:23-25; Revelation 22:18-19)

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. We also believe that God still has a plan for Israel and that the church in no way

replaces the covenants made with His ancient people according to the flesh. (Genesis 1:28; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24-25, 27; Revelation 20:2-6)

The Godhead

We believe in one true 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. This God exists eternally 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 while executing distinct but harmonious offices in the great work of redemption. (Deuteronomy 6:4; Matthew 28:19; John 14:10, 26; 2 Corinthians 13:14)

The Person and Work of Christ

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 in the womb of the virgin Mary in order that He might reveal God and redeem sinful men. Therefore, we believe that He is truly man, and truly God. (Isaiah 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Corinthians 5:19-21; Galatians 4:4-5; Philippians 2:5-8)

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; Romans 3:24-25; Ephesians 1:7; 1 Peter 1:3-5; 2:24)

We believe that the Lord Jesus Christ ascended to Heaven literally and physically and that He 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; Romans 8:34; Hebrews 9:24; 7:25; 1 John 2:1-2)

The Person and Work of the Holy Spirit

We believe that the Holy Spirit is a divine person (the third person of the Trinity) who convicts the world of sin, of righteousness, and of judgment; and, that He is the supernatural agent in regeneration, indwelling all believers and sealing them unto the day of redemption. (John 16:8-11; Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13-14)

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. (Ephesians 1:17-18; 5:18; 1 John 2:20, 27)

We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry. (Romans 12:3-8; 1 Corinthians 12:4-11, 28; Ephesians 4:7-12)

We believe that the sign gifts of the Holy Spirit, such as speaking in tongues, the interpretation of tongues, and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or 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 Corinthians 1:22; 13:8; 14:21-22)

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 alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Genesis 1:26-27; Romans 3:22-23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19)

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. (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19; 1 John 1:9)

The Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (John 6:37-40; 10:27-30; Romans 8:1; 38-39; 1 Corinthians 1:4-8; 1 Peter 1:4-5)

We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Romans 13:13-14;

Galatians 5:13; Titus 2:11-15)

The Church

We believe that the local church, which is the body and the espoused bride of Christ, is to be solely made up of born-again persons. We believe that the supreme mission of the local church in this age is to preach the Gospel to every creature and, in the context of the local church, to disciple (by “baptizing” and “teaching” the “all things” of Scripture) those who believe on His name. (1 Corinthians 12:12-14; 2 Corinthians 11:2; Ephesians 1:22-23; 5:25-27)

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. Furthermore, we believe in the perpetuity of the Lord's churches, i.e. that there have been local churches from the days of Christ until the present who essentially believe what Baptist churches believe; and that such churches will continue until the Lord returns. (Matthew 16:18; Acts 14:27; 20:17, 28-32; Ephesians 3:21; 1 Timothy 3:1-13; Titus 1:5-11)

We believe in the autonomy of the local church free of any external authority or control. (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1,4; 1 Corinthians 3:9, 16; 5:4-7, 13; 1 Peter 5:1-4)

We recognize water baptism (which is understood as full immersion in water after a profession of personal faith in Christ as Saviour) and the Lord's Supper as the only *two* Scriptural ordinances of obedience for the church in this age. Neither of these ordinances is sacramental in nature, being symbols of great spiritual truth. (Matthew 28:19-20; Acts 2:41-42; 8:36-38; 1 Corinthians 11:23-26)

We do NOT believe that the word “church” in the Scriptures ever refers to the existence of a mystical or invisible or universal body of Christ because such an entity could never assemble in one place prior to the rapture. But instead, we believe that each assembly is the body of Christ in that locale, with Christ as its head. (1 Corinthians 12:27; Ephesians 1:22-23)

Separation

We believe that God commands Christians to be a separated people according to 2 Corinthians 6:17-18 and 7:1: *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”*

Bible Baptist Church will be separated from all forms of apostasy and religious inclusivism. We reject the ecumenical movement joining all churches into one body regardless of doctrine or practice, and the charismatic renewal movement with its unscriptural emphasis on tongues and healing. The church will enjoy fellowship with churches of like faith and order, but will have no part in any council of churches that is ecumenical in nature or thrust.

We believe Christians are to be personally separated from all worldly practices that hinder spiritual growth and stability. We believe that God's people should not love the world or the things that are in the world (John 2:15-16). In addition, we believe that a Christian should live a holy life and maintain a testimony consistent with the New Testament.

The Second Advent of Christ

We believe in the personal, pretribulational return of Christ whereby He will snatch away all New Testament saints. Those Christians who are dead will be raised again and those who are living will be transformed at the Rapture. This will be followed by 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. (Psalm 89:3-4; Daniel 2:31-45; Zechariah 14:4-11; 1 Thessalonians 1:10, 4:13-18; Titus 2:13; Revelation 3:10; 19:11-16; 20:1-6)

The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life in glorified bodies like unto their Lord, and the unsaved to judgment and everlasting punishment. (Matthew 25:46; John 5:28, 29; 11:25-26; Revelation 20:5-6, 12-13)

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 soul and body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 3:21; 1 Thessalonians 4:16-17; Revelation 20:4-6)

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. (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2

Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15)

The Personality of 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; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10)

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. (Genesis 1-2; Exodus 20:11)

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. We believe that we must obey the state unless it requires us to act contrary to our faith at which time we must obey God rather than the state. (Matthew 22:15-22; Acts 5:29; Romans 13:1-7; Ephesians 5:22-24; Titus 3:1-2; Hebrews 13:17; 1 Peter 2:13-14)

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. The church reserves the right to only recognize a person to be the gender that the person had at birth. (Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1: 26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8;

Hebrews 13:4)

We believe that the only Scriptural marriage is the joining of one man and one woman. (Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23)

Family Relationships

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. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12)

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 an 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. (Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalm 127:3-5; Proverbs 19:18; 22:15; 23:13-14; Mark 10:6-12; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4, Colossians 3:18-21; Hebrews 13:4; 1 Peter 3:1-7)

Divorce and Remarriage

We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. 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; 1 Timothy 3:2, 12; Titus 1:6)

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 mental well-being of the mother are acceptable. (Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44)

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. (Exodus 20:13, 23:7; Matthew 5:21; Acts 17:28)

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. (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; 2 Timothy 2:24-26; Titus 3:2; 1 John 3:17-18)

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 Corinthians 6:1-8; Ephesians 4:31-32)

Missions

We believe that God has given the local 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. It is also the responsibility of the local assembly to support missionaries both at home and on the foreign field with our prayers and financial support. The church will hear missionaries seeking support and carefully, prayerfully consider those who will be financially supported by the church on a monthly basis. (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Corinthians 5:20)

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. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made; however, gifts received by the Church *for a special purpose* (i.e., designated gifts) will be used for that purpose for which the gift was given and received, or it will be returned to the donor. (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5: 17-18; 1 John 3:17)