

## ARTICLE II - STATEMENT OF FAITH

### SECTION 1 - STATEMENT OF FAITH

**A. The Holy Scriptures.** We believe that the Holy Scriptures, consisting alone of the thirty-nine Old Testament and twenty-seven New Testament books, are the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible, and God-breathed because they were authored by men who were moved by the Holy Ghost to produce God's words. Therefore, they are completely without error in the original manuscripts and are the final authority for faith and life. Moreover, the Scriptures are sufficient to bring people to eternal life and to guide people in living out the Christian 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. (Ps. 19:7-14; Mt. 11:13; Lk. 24:44; Jn. 14:17, 26; 16:13; I Cor. 2:13; II Tim. 3:16-17; II Pet. 1:19-21)

**B. 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, co-equal in power and glory, and co-extant in attributes and perfection. (Dt. 6:4; Mt. 28:19; Jn. 14:10, 26; I Cor. 2:10-11; II Cor. 13:14)

**C. God the Father.** We believe that the Father is the first Person of the eternal Godhead. The Father is called God in numerous places throughout Scripture. While the members of the Godhead cannot be separate in their deeds completely, Scripture does emphasize various distinct works of the Father such as choosing, predestinating, and adopting believers. (Mt. 6:5-15; II Cor. 11:31; Eph. 1:3-6)

**D. God the Son.** We believe that Jesus of Nazareth is the second Person of the eternal Godhead. The Lord Jesus Christ is the eternal Son of God Who was born without sin. At the incarnation, He took on a full human nature and became a man without ceasing to be God. Jesus was conceived by the Holy Spirit and born of the virgin Mary. He came in order to reveal God perfectly and redeem sinful men. This redemption was accomplished through His shed blood on the cross. He died on the cross as a vicarious and propitiatory sacrifice for man's sin. Following Christ's actual, physical resurrection from the dead, He ascended to heaven and is now exalted at the right hand of God the Father, where, as our High Priest, He fulfills the ministry of Mediator, Intercessor, and Advocate between God and man. (Is. 7:14; 9:6; Luke 1:35; Jn. 1:1-2, 14; II Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8; Acts 1:9-10; 2:18-26; Rom. 3:24-25; 8:34; Eph. 1:7; 2:18; I Tim. 2:5; Heb. 7:25; 9:24; I Pet. 1:3-4; 2:24; I Jn. 2:1-2)

**E. God the Spirit.** We believe that the Holy Spirit is the third Person of the eternal Godhead. The Spirit is a Person Who convicts people, regenerates believers to new life,

indwells all Christians, seals believers, and illuminates the Word to believers. He is the means by which Jesus baptizes believers into His body. Believers are filled with the Spirit as they walk in accordance to the Word of God. God through the Spirit sovereignly gives gifts to every believer for the edification of the church. In the post-apostolic era, certain spiritual gifts have ceased such as apostleship, prophecy, tongues, interpreting tongues, and healing. (Jn. 16:8-11; Rom. 8:9; 12:3-8; I Cor. 12:4-30; 13:8; 14:21-22; II Cor. 3:6; Eph. 1:13-14, 17-18; 4:7-12, 5:18; I Jn. 2:20, 27)

**F. Creation.** We believe that God created all things out of nothing in six literal twenty-four hour periods. God is distinct from creation and both upholds and sustains that which He has made. All of creation exists for the glory of God. Although all things were originally made good, all of the physical creation has since been subjected to the curse of sin due to the fall of man. We therefore reject pantheism, materialism, evolution, or any other theories of origin as unscriptural. (Gen. 1-3; Ex. 20:11, Ps. 19, Ps. 95:3-7, Col. 1:15-17)

**G. The Spiritual World.** We believe that the heavenly realm consists of many unseen spiritual beings created by God for His glory. Angels are powerful and glorious heavenly beings whose primary purpose is to serve God and, by extension, believers. Demons are spiritual beings opposed to God and His people who seek to gain worshippers for themselves. Satan, also known as the Devil, is the ruler of demons, unbelievers, and evil spiritual powers. He seeks to attack believers and resist the kingdom of God. He is the deceiver of the world who tempted mankind in the Garden of Eden. Although he is powerful, this true enemy of God and believers is powerless against Christ and will end up in the Lake of Fire for all eternity. (Dt. 32:17; Job. 1:6-12; Ps. 103:20, Mt. 18:10, Acts 5:19, 6:15, Eph. 2:2, 1 Jn. 3:8-10; Rev. 12:9; 20:10)

**H. Man and Sin.** We believe that humanity was created in the image and likeness of God. Both men and women are image bearers created to bring glory to God. In Adam's sin the human race fell, inherited a sinful nature, and became alienated from God. All humans are therefore born into condemnation before and enmity with God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27, Rom. 3:23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

**I. Marriage and Human Sexuality.** We believe that God designed the human race with only two genders: male and female. God made marriage to be a lifelong covenant of companionship between one biologically born male and one biologically born female. Both males and females are equal in their essence as image bearers but perform differing, complementary roles within the bond of marriage. All sexual activity is designed to be enjoyed within the confines of marriage. Any sexual perversion such as adultery, viewing pornography, homosexuality, or rejecting one's biological sex is sin. God hates divorce and intends marriage to last until one of the spouses dies. (Gen. 1:26-28, 5:2; Lev. 18:22, 20:13; Ps. 139:14; Mal. 2:14; Mt. 19:3-12; Rom. 1:26-27; I Cor. 6:9-11; I Tim. 1:10)

**J. Sanctity of Life.** 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 at any time before the birthing process is complete. 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; Ps. 51:5; 139:14-15; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

**K. Salvation.** Salvation refers to God's plan to redeem fallen humanity to the fullness of His image. Salvation was planned by God in eternity past to be accomplished by the sinless life, substitutionary death on the cross, and resurrection of His Son Jesus Christ. A believer procures salvation through conversion: faith in Jesus Christ and repentance to Jesus away from sin. Salvation is never gained by man's works or efforts but is by faith alone, in Christ alone, by God's grace alone. At the point of conversion, the Triune God adopts, redeems, seals, regenerates, forgives, reconciles, indwells, and gives numerous other benefits to the believer. Salvation occurs because the believer's faith gives him or her a mysterious union with Christ. All the redeemed, once saved, are kept by God's power and love; they are thus secure in Christ forever. After initial salvation, or conversion, the believer enters the lifelong process of progressive sanctification: a daily transformation into the image of God, by which God and the believer work together for growth. Final salvation only occurs at death, when the believer is glorified and given a new body, never to sin again. (Mk. 1:15; Jn. 6:37-40; Rom. 6:1-14, 8:28-30; Eph. 1:1-14, 2:4-10; Phil. 2:12-13; Jude 24)

**L. The Church.** We believe that the church is the universal assembly of believers in Christ during this age, which congregates as local, autonomous assemblies free from any external authority or control. The true church is solely made up of born-again persons and exists to glorify God through worship, edification, and evangelism. Each local church is governed by the two offices of Pastors and Deacons which are to be held by biblically-qualified men. God has given two symbolic ordinances of obedience for the church in this age: water baptism by immersion and the Lord's Supper. The church as an entity is separate from the converted nation of Israel yet to come. Although the church has been grafted into the promises of salvation to Israel, a future exists for the nation of Israel in which God's New Covenant will be fulfilled in them. This will result in a mass conversion of Israelites and restoration of the land to the nation. The church is called to separate itself from false teaching, sinning brethren, and worldliness. We believe in exercising the biblical process of church discipline to restore a sinning brother or sister to Christ. (Mt. 18:15-18, 28:18-20; Acts 2:41-42, 13:1-4; Rom. 9-11; I Cor. 11:23-26; II Cor. 6:14-18, 11:2; Eph. 1:22-23, 3:10, 20-21; I Tim. 3:1-13; 2 Jn. 10-11; Rev. 1:4)

**M. Biblical Separation.** We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. Separation from all worldly and sinful

pleasures, associations, and practices as well as religious apostasy is commanded by God. Every Christian is commanded to keep himself or herself unspotted from the world and must abstain from various sinful practices and sinful habits for the purpose of being a testimony to this lost world. (Mt. 5:13-16; Rom. 6:11-13; 12:1-2; 14:1, 13; 16:16-18; I Cor. 6:12, 19-20; II Cor. 6:14-7:1; Gal.1:6-9; Eph. 5:11; Col. 1:28; I Tim. 6:3-5; II Tim. 3:1-5; Titus 3:9-11; James 1:27; I Pet. 2:11; I Jn. 1:5-7; 2:15-17; 4:1; II Jn. 9-11)

**N. Missions.** We believe that God has given the church the Great Commission to proclaim the Gospel to all nations so that there might be a vast multitude from every nation, tribe, ethnic group, and language group who believe in the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to foreign nations and not wait for people to come to us. (Mt. 28:19-20; Mark 16:15; Luke 24:46-48; Jn. 20:21; Acts 1:8; II Cor. 5:20)

**O. Giving.** We believe that each Christian, as a steward of that portion of God's wealth entrusted to him or her, is obligated to support his or her local church financially. 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 the tithe or offering once the gift has been made. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; I Cor. 16:2; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5:17-18; I Jn. 3:17)

**P. Civil Government.** We believe that God has ordained and created all authority consisting of three basic institutions: the home, the church, and the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and are governed by His Word. God gave 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 government 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. (Mt. 22:15-22; Acts 5:29; Rom. 13:1-7; Eph. 5:22-24; Titus 3:1-2; Heb. 13:17; I Pet. 2:13-14)

**Q. The Afterlife.** We believe in the bodily resurrection of all men – the saved to eternal life, and the unsaved to judgment and everlasting punishment. The souls of the redeemed are at death absent from the body and present with the Lord. In conscious bliss they await the resurrection, when soul and body are reunited to be glorified forever with the Lord. Believers will live forever with the Lord on a new earth and in a new heaven. The souls of unbelievers remain after death in conscious punishment and torment in a place called hell until the second resurrection. At the second resurrection, their souls and bodies will be reunited, and they shall appear at the Great White Throne Judgment to be cast into the Lake of Fire where they will not be annihilated but will suffer everlasting conscious

punishment and torment. (Mt. 25:41-46; Mark 9:43-48; Luke 16:19-26, 23:43; Jn. 5:28-29, 11:25-26; I Cor. 5:8; Phil. 1:23, 3:21; I Thess. 4:16-17; II Thess. 1:7-9; Jude 6-7; Rev. 20:4-6, 11-15)

**R. Eschatology.** 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. Following the thousand-year Messianic Kingdom on earth, Christ will judge the Devil, his angels, and the unbelievers. He will cast all who are not written in the Lamb’s Book of Life into the Lake of Fire along with the Devil and his servants. Christ will then usher in the eternal state where believers in glorified bodies will live in a new creation forever with their Lord. (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; I Thess.1:10, 4:13-18; Titus 2:13; Rev. 3:10, 19:11-16, 20:1-15; 21-22:5)

## **SECTION 2 - AUTHORITY OF THE 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 and practice. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible; and therefore it is binding upon all members. All teaching in the church shall be in complete agreement with the Statement of Faith. For legal purposes, the final interpretive authority of the Bible concerning matters of doctrine, policy, morality, and practicality is held by the Pastor and Board of Deacons of Adirondack Baptist Church.