

# **ARTICLE II**

## **STATEMENT OF FAITH AND COVENANT**

### **SECTION 1 - STATEMENT OF FAITH**

#### **(A) The Holy Scriptures**

We believe the Holy Scriptures of the Old and New Testament to be the verbally and plenary 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 and have been divinely preserved in the King James (Authorized Version) of the Holy Bible for English speaking people. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. The King James Version of the Bible shall be the official and only translation used by this church (2 Tim. 3:16-17; 2 Pet. 1:20-21).

The King James Version of the Holy Scriptures is the inspired, inerrant Word of God and is the basis for any statement of faith. We subscribe to the doctrinal statement of The “Baptist Faith and Message”, as adopted by the Southern Baptist Convention in 2000. Where there is a conflict between this constitution and the “Baptist Faith and Message”, this constitution will take precedence.

#### **(B) The Godhead**

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—each coeternal in being, coidentical in nature, coequal in power and glory, and having the same attributes and perfections (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; John 14:10, 26).

#### **(C) 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; 1 Peter 2:24; Eph. 1:7; 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; Heb. 9:24; 7:25; Rom. 8:34; 1 John 2:1-2).

#### **(D) The Person and Work of the Holy Spirit**

(1) We believe that the Holy Spirit is the 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 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 (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. We believe that speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit and that 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).

#### **(E) 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; and, that man is totally depraved, and, of himself, utterly unable to remedy his lost condition. In the case of those who reach moral responsibility they become sinners in thought and deed by choice. (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19).

#### **(F) 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; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19).

#### **(G) The Eternal Security and Assurance of Believers**

(1) 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; Rom. 8:1, 38-39; 1 Cor. 1:4-8; 1 Pet. 1:4-5).

(2) 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 Sin (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15).

#### **(H) The Church**

(1) We believe that the local church, which is the body and the espoused bride of Christ, is solely made up of born-again believers (1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27).

(2) We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11).

(3) 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; Rom. 16:1, 4; 1 Cor. 3:9, 16; 5:4-7, 13; 1 Peter 5:1-4).

(4) We recognize water baptism (immersion) 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).

#### **(I) Separation**

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God ( Rom. 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11).

#### **(J) The Second Advent of Christ**

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; 1 Thess. 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6).

#### **(K) 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; I 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 spirit, 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).

### **(L) 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; Isa. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10).

### **(M) 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; Ex. 20:11).

### **(N) 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).

### **(O) Human Sexuality**

(1) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a 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 legitimate marriage is the joining of one man and one woman, and men and women living together outside of the bond's of marriage is sin (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23).

**(P) Family Relationships and Marriage**

- (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. 3:38; 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 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. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Psalms 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7)
- (3) Church Subject to Biblical Authority on Marriages.  
Northside Baptist Church follows the living, holy and God inspired Bible as God's instruction manual for all followers of Jesus Christ, including all leaders and members at Northside Baptist Church. The Bible is the authority under which we make all ministry operating decisions and all church conduct and policies must be consistent with Scripture (2 Timothy 3:16-17). Our church, its ministers and its properties exist only to serve and be used for biblical principles and shall not be used for ungodly, unbiblical purposes such as performing non-Christian marriages, even if under government duress.
- (4) Biblical Teaching on Marriage. The Book of Genesis shows that the Christian concept of marriage is based on God's revelation of the origin of human life on earth where God declares that His creation was "very good" after He had declared that it was not good for man to be alone and He created Eve to make them complete as a husband and wife, man and woman.
- (5) Church's Acceptance of God's Word over Man's Anti-Biblical Laws.  
Northside Baptist Church accepts this Biblical covenant of marriage as it has existed from the first man forward and that precedes any governmental laws regulating the marriage unit that God created. The Biblical concept is that marriage is an emotional, physical, and spiritual union between one man and one woman who become one flesh together when they join as husband and wife.

In Mark 10:2-9, Jesus clearly states that God's plan and view of marriage involves only the union of a man and a woman in matrimony that is holy and acceptable to God. Obedience to the Word of God in the area of sexual behavior leads to stable and productive family life. The husband and wife marriage relationship reflects the Church's relationship with God. In Ephesians 5, husbands are commanded to love their wives as Christ loves the church, to be willing to die for them and wives are called to respect their husbands as the head of the family, just as Christ's body, His Church is called to respect Christ as head of the church in all regards. Northside Baptist Church respects Christ as the Head of the Church and will follow only His teachings on marriage regardless of what any secular government might otherwise attempt to command.

- (6) Harm From False Teachings on Marriage. To the extent that Biblical truths about marriage are corrupted by laws or man, the family unit as God created it is harmed. When a society proclaims a corrupt definition of marriage it rejects God and harms those who are falsely led to believe they live in a valid relationship. All people who consistently live in violation of God's truths without true repentance are subject to God's judgment. False governmental teachings proclaiming marriage as acceptable between anyone other than one man and one woman is a governmental rejection of God. Proclaiming false marriages is not an act of love toward the participants but is an act of rebellion against God and His revealed truth and it subjects people and our nation to the judgment and discipline of a holy God who will not allow sin to go unpunished.
  
- (7) Biblical Teachings on Non-Christian Marriages. Northside Baptist Church's policy regarding Christian marriage and refusing to accept any proclamation that same sex marriage is acceptable is based on the Bible's clear teaching that homosexuality is a sin. All sexual relationships other than between a man and a woman married to each other are condemned in the Bible. Leviticus 18:22, 26:15-56, Romans 1:24-25 and I Corinthians 5:9-13, 6:9-12, 15-20.
  
- (8) Church's Obligation to Teach God's Truth in Real Love. Northside Baptist Church loves people enough to unselfishly warn individuals when their lifestyle exposes them to God's judgment. Celebrating a decision to live a life of sin and encouraging people to live contrary to God's Word is neither an act of love or true friendship. Non-Christian churches and even churches that hold themselves out as biblical Christian churches who teach or proclaim the acceptability of any "marital relationship" other than a marriage between a man and a woman are apostate churches subject to the very severe judgment and punishment of God for leading people into sin and exposing them to the consequence of their sin.

(9) Church Ministry to Those Living in Any Sexual Sin. Northside Baptist Church prays and supports ministries for individuals living in any sexual sin, as defined by God, that they be delivered from their sin. Failing to repent from any sin and failing to accept Christ's redemptive payment of the price of our sin will determine the eternal destiny of all men, to either eternity in heaven or hell. A penalty must be paid for all sin. It can only be paid for each individual sinner's turning from sin and accepting Christ's love and forgiveness, so that they are washed, sanctified and cleansed by Jesus Christ and the presence of the Holy Spirit and be freed from their sin.

(10) Compromise of the Truth. We accept God's Word as the ultimate truth over all the laws, reasoning and thoughts of man. We will not compromise God's truths regardless of society's or the government's pressure to accept decisions and values that are not acceptable to God. We stand on the Biblical example of Peter and John who continued to obey God and preach the truths of His Word even after the governing authorities commanded them to stop preaching the truths about Jesus Christ. Acts 4:19-20. So called "anti-hate" or discrimination laws that attempt to coerce and punish individuals, churches, and businesses into openly accepting and endorsing the lifestyle of individuals who choose to morally sin contrary to God's Word is an act of rebellion against God and subjects all who cooperate with the same to judgment of God violating His revealed truth.

(11) Rejection of Contrary "Marriages". Based on the revealed truths and the perfect love of God behind them, Northside Baptist Church accepts the Biblical definition of marriage as a covenant relationship between one man and with one woman in the presence and love and blessings of God and excluding all others. No other relationship is acceptable as a marriage in God's sight. This church will not allow, recognize, participate in or support any other concept or definition of marriage. Any relationship between two men or two women in any claimed marriage, domestic partnership, domestic unit or other relationship proclaimed equivalent to a marriage is contrary to God's Word and involves the government throwing off God's Word and subjecting society to judgment for sin.

#### **(Q) Love**

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. 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; 1 John 3:17-18)

### **(R) Divorce and Remarriage**

We believe that God hates 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, associate pastor or deacon (Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6).

### **(S) 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, or the mental well-being of the mother are acceptable (Job 3:16; Psalms 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44).

### **(T) 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).

### **(U) 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).

### **(V) Giving**

(1) We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his 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; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17).

(2) A charitable contribution to this church does not create an “ownership” interest in the church.

(3) All designations shall be non-binding suggestions.

## **SECTION 2 - 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.

## **SECTION 3 - COVENANT**

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on profession of our faith, having been baptized in the name of our Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and private devotions; to religiously educate our children; to seek the salvation of our kindred, acquaintances, and all others; to walk circumspectly in the world; to be just in our dealings, faithful to our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from worldly amusements; to be free from all oath-bound secret societies and partnerships with unbelievers; to abstain from the sale or use of tobacco in any form, gambling, narcotic drugs, intoxicating drink as a beverage, and pornography; and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure reconciliation without delay.