



STATEMENT OF FAITH

What We Believe

SCRIPTURES

We believe that the Holy Bible is the Word of God and, as originally written, was verbally inspired and the product of Spirit-controlled men, and therefore has truth without mixture of error for its matter. We believe that it is the true center of Christian union and the only infallible rule for all human conduct, creeds and opinions (*II Timothy 3:16-17; II Peter.1:19-21; Psalm 68:11*).

GOD

We believe that there is only one living and true God, infinite in every excellence; that in the unity of the Godhead there are three personal distinctions -- the Father, the Son, and the Holy Spirit -- one in substance and equal in every divine perfection (*Exodus 20:2-3; Isaiah 45:22; I Corinthians 8:6; I John 5:7*).

JESUS CHRIST

The Lord Jesus Christ is both true God and perfect man, a unique, supernatural manifestation of God in the flesh (*II Corinthians 5:19; I Timothy 3:16*); born of the virgin Mary, after having been miraculously conceived by the Holy Spirit (*Luke 1:35; Matthew 1:18-20*); the only Savior of mankind (*Acts 4:10-12*), and the proper object of our worship.

HOLY SPIRIT

We believe that the Holy Spirit is a Divine person, equal with the Father and Son and of the same substance and nature; that He convicts of sin, righteousness and judgment, bears witness to the truth, is the agent of the new birth, and that He seals, endues, guides, teaches, witnesses to, sanctifies, and helps the believer, indwelling every true child of God (*John 14:16-17; John 16:12-15; Romans 8:14-27; II Corinthians 13:14*). We believe that the sign gifts of the Spirit were for the Apostolic Age (*Ephesians 2:20; Hebrews 2:3-4; I Corinthians 13:9-10*) and are not to be sought after in our age.

THE DEVIL OR SATAN

We believe in the distinct personality of Satan, that he is the god of this age, author and prince of all powers of darkness and sin, and is destined to the judgment of an eternal justice in the lake of fire (*Matthew 4:1-3; Matthew 25:41; II Corinthians 4:4; Revelation 20:10*).

CREATION

We believe that God created the heavens and the earth, including all life, "each after its own kind", by direct act and not by the process of evolution (*Genesis 1 and 2; Psalm 33:6-9; John 1:3; Colossians 1:16-17*).



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THE FALL OF MAN

We believe that man, in the person of the first Adam, was created in innocence but by voluntary transgression fell into sin, thus plunging the whole race into condemnation and death, so that now all mankind is born in sin and shapen in iniquity and become practical sinners with the first expression of personal choice, not only by constraint but by choice, and so are without excuse before God (*Genesis 3; Genesis 5:1-4; Romans 1:20, 5:10-19; Ephesians 2:1-3*).

THE ATONEMENT

We believe that the only escape from the condemnation of sin is through the atonement wrought by Jesus Christ, when He voluntarily took upon Him a human body, being made in the likeness of men (*Romans 8:3; Philippians 2:7; Hebrews 2:14-18*), yet without sin, and by His suffering, death, and resurrection made full satisfaction to the justice of God for the sin of man; that the blessings of this salvation are given on the grounds of grace to all who believe and confess; and that it is the immediate duty of all to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (*John 3:1-19; Acts 4:12; Acts 16:30-33; Romans 10:9-13; II Corinthians 5:17*).

SALVATION

We believe that salvation is by faith in the shed blood of the Lord Jesus Christ, whose death, burial, resurrection and ascension to the right hand of the Father are the only premises for salvation (*Ephesians. 1:7; Revelation 1:5*); That this faith is begotten through hearing the Word of God (*I Corinthians 15:1-4; Romans 10:17; I Peter 1:18-25*); that it is the free gift of God, wholly set apart from human works (*Ephesians 2:8-9*); that by the new birth one dead in trespasses and sins is quickened [made alive] into eternal life, made righteous, justified, and is made partaker of the Divine nature (*II Peter 1:4*), eternally secured unto the praise of His glory (*John 10:28-30; Romans 6:5; 8:38, 39*).



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THE CHURCH

- **The Church Universal** -- We believe every born again believer is by the mystical act of God accorded a place in the Body of Christ and that this body is Biblically identified as "the Church" (*Ephesians 3:3-7; Colossians 1:24; I Corinthians 12:12-13*).
- **The Church Local** -- We believe that a local church is a congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights, and privileges invested in it by His Word; that its officers are pastors -- also called bishops¹ or elders (*Ephesians 4:10-11; Acts 20:26-32; I Timothy 3:1-7; I Peter 5:1-5; Philippians 1:1*) and deacons (*Philippians 1:1; I Timothy 3:8-13*); that it has the absolute right of self-government in matters not covered by the New Testament; that it is directed by the Holy Spirit and is answerable only to Christ (*Acts 2:41-42; I Corinthians 11:2; Ephesians 1:22-23; Ephesians 4:11; Ephesians 5:23-24; I Timothy 3:17; Colossians 1:18; Acts 20:17-28*).
- **We believe in the absolute separation of church and state** (*Matthew 22:21*). We believe in the separated life as the will of God for the believer (*Romans 12:1-2*) and in the ecclesiastical separation of the local church from churches and organizations that are a part of the present-day apostasy.

GENDER ROLES IN MINISTRY

We value the worth and dignity of all persons without distinction as created in God's image (*Genesis 1:26-27; 9:6*). We affirm the priesthood of all believers (*I Peter 2:5; Revelation 1:6*) and the responsibility of every Christian woman and man to take an active role in edifying the church (*Romans 12:4-8; I Corinthians 14:12; Ephesians 4:11-13*). For that purpose, the Holy Spirit distributes ministry gifts to believers without distinction of any kind (*Ephesians 4:7-13; I Corinthians 12; I Peter 4:10-11*). That reality imposes the responsibility on every believer to fulfill ministry consistent with God's grace.

However, we must distinguish between ministry function and church office. While upholding the necessity of mutual respect and affirmation as those subject to the Word of God (*Ephesians 5:17-21*), we believe that the biblical office of elder/pastor in the early church was gender-specific (*I Timothy 3:1-7; Titus 1:5-9*). Therefore, it is consistent with that understanding of Scripture that those church offices should be limited to the male gender.

¹ We do not believe in the present-day definition of bishop in which one person presides over and directs multiple already-pastored churches.



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CHURCH ORDINANCES

We believe that there are two church ordinances: Baptism and The Lord's Supper

- **Mode of Baptism** -- The pastor and deacons shall oversee the ordinance of baptism by a single immersion in the name of the Father, Son and Holy Spirit. It sets forth in a beautiful and solemn way our faith in a crucified, buried and risen Savior, and our death to sin and resurrection to a new life. Baptism is a prerequisite to the privileges of church relation.
- **The Lord's Supper** -- The Lord's Supper (Communion) shall be served to the congregation by the pastor, or some person designated by the church, and the deacons on the first Sunday of each month, or at the discretion of the pastor. Since it is the Lord's Table, none who are His shall be barred, but the pastor shall frequently state the scriptural order, which places baptism as a prerequisite to communion, and shall explain the meaning of the ordinance. Believers who, through no fault of their own, are unable to participate in the public observance of the Lord's Supper may request private administration of the ordinance at a time and place of mutual convenience.

THE LORD'S RETURN

We believe in the bodily, personal, imminent, and premillennial return of Jesus Christ; that He will come before the seven year tribulation period to catch away [rapture] His church (coming only in the air), and that He will come with His church at the close of the tribulation to judge the living nations and set up His kingdom (*I Thessalonians 4:13-17; Matthew 25:31-46; Revelation 19:11-21*).

RESURRECTION, JUDGMENT OF THE LOST, BLESSEDNESS OF THE SAVED, AND ETERNITY

We believe in the resurrection of the bodies of the dead; that believers who sleep in Jesus will be raised at the coming of Christ for His Church and caught up with transformed living saints to meet the Lord in the air; and that the wicked dead will be raised at the close of the Millennial Kingdom and shall stand in their bodies at the Great White Throne of Judgment to receive their final doom (*John 5:21-30; I Thessalonians 4:16; Revelation 7:9-17; 20:11-15*).

We believe in the everlasting conscious blessedness of the saved and the everlasting conscious punishment of the lost.



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RESURRECTION, JUDGMENT OF THE LOST, BLESSEDNESS OF THE SAVED, AND ETERNITY (continued)

We affirm that following the release of Satan after the thousand year reign of Christ (*Revelation 20:7*), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (*Revelation 20:9*) and Satan will be thrown into the lake of fire and brimstone (*Matthew 25:41; Revelation 20:10*) following which the unsaved dead will be resurrected for the Great White Throne judgment (*Revelation 20:11–15; 21:8*) and committed to an eternal conscious punishment in the lake of fire (*Matthew 25:41; Revelation 20:11–15*). The saved will enter the eternal state of glory with God, the elements of the earth are to be dissolved (*II Thessalonians 1:9; Revelation 20:7–15; 2 Peter 3:10*) and replaced with a new heaven and a new earth wherein only righteousness dwells (*Ephesians 5:5; Revelation 20:15, 21–22*). The heavenly city will be the dwelling place of the saints, where they will enjoy eternal fellowship with God and one another (*John 17:3; Colossians 3:4; Revelation 21:22*).

THE FAMILY

We believe that marriage was planned by God to consist of one biological man and one biological woman, and that any other arrangement is un-biblical (*Genesis 1:27; 2:18-25; Ephesians 5:22-31; Matthew 19:4-6, I Corinthians 11:3; and Colossians 3:18,19*). We believe that scripture teaches that homosexuality is always unacceptable, and therefore, a homosexual relationship cannot constitute the basis for a biblical marriage or family (*Romans 1:24-28 and Leviticus 18:22 and 20:13*). We believe that God's design is for a married couple never to be separated by divorce. We believe that men and women are of equal value and standing in God's sight, but that by God's design, the husband is to be the head of the home. We believe that it is the responsibility primarily of the parents to raise their children in the counsel of the Word of God, using discipline when necessary (*Ephesians 6:4; Colossians 3:20, 21; Proverbs 13:24; 22:15; 23:13,14; 29:15; and Deuteronomy 6:6,7*). We believe that single believers are to marry only in the Lord (*I Corinthians 7:39; II Corinthians 6:14-17; Ezra 9:11,12; Nehemiah 13:23-30; and Joshua 23:11-13*).



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MARRIAGE, GENDER & SEXUALITY

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (*Genesis 1:26-27.*) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (*Genesis 2:18-25.*) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (*1 Corinthians 6:18; 7:2-5; Hebrews 13:4.*) 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 sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (*Matthew 15:18-20; 1 Corinthians 6:9-10.*)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (*Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11.*)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (*Mark 12:28-31; Luke 6:31.*) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Spring Street Baptist Church.

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of the church's faith, doctrine, practice, policy, and discipline, our Pastor is the church's final interpretive authority on the Bible's meaning and application.