

Baltimore Baptist Church Statement of Faith

THE SCRIPTURES

We believe that the Holy Bible was written by men under the inspiration of the Holy Spirit without any mixture of error, and therefore is, and shall remain unto the end of the age, the only complete and final revelation of the will of God to man, the true center of Christian union, and the supreme authority by which all human conduct, creeds, and opinions should be tried (II Tim. 3:16-17; II Peter 1:19-21; Psalm 119:105, 160; Romans 15:4; Psalm 19:7-11).

By “The Holy Bible,” we mean the collection of 66 books, from Genesis to Revelation, which does not only contain or convey the Word of God, but in fact is the very Word of God (I Thes. 2:13).

By “Inspiration” we mean that the books of the Bible were written by holy men of old as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error. We also mean that God inspired His Word verbally and plenary, so that not only the thoughts of the Bible are inspired, but each and every word itself is “God-breathed” (Acts 1:6; 28:25; Prov. 30:5-6; John 10:35).

We believe that God, in faithfulness to His Word, has providentially preserved the Scriptures in their original languages. This preservation extends not only to the ideas and doctrines of the Bible, but to the very words themselves. We further believe that God has preserved these words in the Masoretic text of the Old Testament, and the Textus Receptus of the New Testament (Psalm 119:89; I Peter 1:23; Matt. 5:18).

We believe that God desires for people of all language groups to be able to hear and understand His preserved Word. Therefore, the only translation of the Bible which will be used in the public ministry of Baltimore Baptist Church are those which are accurate, word for word translations based upon the Masoretic text and the Textus Receptus (Rev. 22:19; John 12:48). We Believe the King James Version of the Bible is the only translation to be used for English speaking people. Our church uses the King James Bible exclusively.

THE TRUE GOD

We believe in the one true God who is personal, spirit, and sovereign; perfect, infinite and eternal in His being, holiness, love, wisdom, and power; self-existent and self-revealing in three distinct Persons — the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption (Mark 12:29; John 4:24; 5:26; 14:9; Psalm 135:6; 18:30; 147:5; Deut. 33:27; Matt. 28:19; I John 5:7; Phil. 2:5-6).

JESUS CHRIST

We believe the Lord Jesus Christ is the second Person of the triune God, the eternal Word and Only Begotten Son, our great God and Savior; that He never ceased to be God for one instant and that His humiliation did not consist in laying aside His deity; that as man He was miraculously begotten of the Holy Ghost and born of the Virgin Mary; that as a man was in all points tempted like as we are, yet without sin; that as the perfect Lamb of God He gave Himself in death upon the Cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead; that He rose again from the dead and was glorified in the same body in which He suffered and died; that as our great High Priest He ascended into heaven, there to appear before the face of God as our advocate and intercessor (John 1:1; 1:29; 3:16; 8:46; 20:25-28; Titus 2:13; I John 2:1; 5:20; Matt.1:20; 20:28; Luke 1:26-38; 24:36-43; Col. 2:9; Rev. 22:16; Heb.4:14-15; 9:24; Isa. 53:5-6; Gal. 3:13).

THE HOLY SPIRIT

We believe that the Holy Spirit is a divine Person, co-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 (II Cor. 13:14; John 14:16,17; Rom. 8:14-27; Eph. 1:13,14; I Cor. 12:13).

THE DEVIL OR SATAN

We believe that Satan is a personal being, a fallen angel, prince of demons, the god of this age, the great enticer and deceiver, the adversary of Christ and His people, accuser of the brethren, whose end is the Lake of Fire (Isa. 14:12-15; Ezek. 28:12-19; II Cor. 4:3,4; I Peter 5:8; Rev. 12:9,10; Matt. 25:41; Rev. 20:10).

CREATION

We believe the Genesis account of creation as being a literal, historical account of the direct, immediate creative acts of God in six solar days without any (organic or theistic) evolutionary process: that man (spirit, soul and body) was created the sixth day by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race (Gen. 1-2; Col. 1:16,17; John 1:3).

THE FALL OF MAN

We believe that man, in the person of the first Adam, was created in innocence, but by personal disobedience to the revealed will of God man became a sinful creature, thus plunging the whole race into condemnation and death, so that now all mankind is born in sin and shapen in iniquity and become willful sinners with the expression of personal choice, and so are without excuse before God, and have within themselves no possible means of recovery or salvation (Gen. 3:1-6; 3:24; Rom. 5:10-19; 7:18; Mark 7:21-23; Matt. 19:26).

REDEMPTION OF MAN

We believe that the only escape from the condemnation of sin is through the redemption wrought by Jesus Christ, when He voluntarily took upon Himself a human body and nature, yet without sin, and by His suffering, death, and resurrection made full satisfaction to the justice of God for the sin of man through His blood; that the blessings of this salvation are given on the grounds of grace to all who believe and confess; that it is the immediate duty of all to accept these offers of mercy (John 1:1-3,14; 3:1-7; Heb. 10:4-14; Acts 16:30-33).

THE NEW BIRTH

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with the Word of God, so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life (John 3:3,6-8; II Cor. 5:17,19; I John 5:1; Acts 16:30-33; II Peter 1:4; Rom. 6:23; Eph. 2:1; Col. 2:13; James 1:18).

REPENTANCE AND FAITH

We believe that repentance is a change of mind and purpose toward God prompted by the Holy Spirit; that it is characterized by godly sorrow for sin as offensive to God and ruinous to the soul; and that true repentance is inseparably related to true faith. (Luke 13:1-3; 15:7; Acts 8:22; 20:21; 16:31).

SALVATION BY GRACE

We believe that faith in the finished work of the Lord Jesus Christ is the only condition of salvation from sin and this salvation is wholly by grace; that no works, however good, make that salvation more secure. We believe in the eternal security of the believer (Acts 16:31; Eph. 1:3, 2:8,9; Titus 3:5-7; Rom. 10:9-13; John 1:12, 10:27-30; I John 5:13; I Peter 1:15).

THE CHURCH

We believe that the church is a congregation of baptized believers, associated by covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His Word; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons whose qualifications, claims, and duties are clearly defined in the Scriptures. We believe the true mission of the church, the Body of Christ, is the faithful witnessing of Christ to all men as we have opportunity, the subsequent baptism into the church of those who receive Christ, and the continuous training of believers in the teaching of Jesus Christ. We hold that the church has the absolute right of self-government free from any hierarchy of individuals or organizations; and that the one and only head is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that each church is the sole judge of the measure and method of its cooperation on all matters of membership, of polity, of government, of discipline, of benevolence; and that the will of the church is final. (Acts 2:14; 15:13-18; 20:17-28; I Cor. 11:2; Eph. 1:12, 22; 4:11; 5:23,24; II Tim. 3:17; Col.1:18).

THE ORDINANCES

We believe that Scriptural baptism is the immersion of a believer in water in the name of the Father, Son, and Holy Spirit, one time backward, to show forth in a solemn and beautiful emblem of our faith in the crucified, buried and risen Savior, as a testimony to our death to sin and resurrection to a new life, and that it is pre-requisite to the privileges of church membership. We believe that the Lord's Supper is the commemoration of His death until He returns, and should be preceded always by salvation, baptism, and solemn self-examination as to the believer's relationship to God and others. We believe that the elements of the Lord's Supper consist of unleavened bread and the unleavened (unfermented) fruit of the vine (Acts 8:26-29; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28,12:13).

THE ETERNAL STATE

We believe in a literal Heaven and Hell. Heaven: the place of eternal conscious joy for all who receive Jesus Christ as their personal Savior. Hell: the place of eternal conscious punishment in the Lake of Fire for all who reject Jesus Christ and for those

who have never accepted the Gospel of Christ (Phil. 1:21;23; Psalm 9:17; John 8:24; II Thes. 1:7-9; Rev. 20:10-15; Rom.1:19-20, 2:1; Acts 4:12).

FUTURE EVENTS

We believe the Scriptures teach that at death the spirit and soul of the believer pass instantly into the presence of Christ and remain in conscious joy until being reunited with the body at the resurrection when Christ comes in the air for His own; the blessed hope of the believer is the imminent, personal, pre-tribulational, premillennial appearance of Christ to rapture all believers. His righteous judgments will then be poured out on an unbelieving world during the Tribulation (the seventieth week of Daniel), the last half of which is the Great Tribulation.

The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to introduce the Millennial Reign of Christ; Satan will be bound and the curse will be lifted from the physical creation. Following the Millennium, the Great White Throne judgment will occur, at which time the bodies and souls of the wicked shall be reunited and cast into the Lake of Fire. Following this, God will create the New Heavens and the New Earth (II Cor.5:8; I Cor. 15:51-57; Titus 2:13; I Thes. 4:14-17; Matt. 24:21; Rev. 19:11-16; 20:2,3, 11-15; Rom.11:26,27).

SEPARATION AND SANCTIFICATION

Personal Separation

We believe that the Scriptures clearly teach non-conformity to the world for every believer; that born-again people should be separated from the world unto Christ; that it is clearly commanded of God to all believers to live lives of separation from all worldly and sinful practices and to be holy as He is holy. We believe that sanctification is to be progressive throughout the entire lifespan of a believer here on earth. God's provision for holy living is in the believer's identification with Christ in His death, resurrection and ascension; the indwelling Person and power of the Holy Spirit and the believer's yieldedness to Him; and by the powerful Word of God (Col. 1:13; 3:1-4; II Cor. 3:18; 6:14-17; 7:1; Titus 2:14; I Pet. 1:14-16; II Pet. 3:18; Heb. 10:1,14; 4:12; Rom. 6:1-14; 12:1,2; John 17:17; Eph. 5:25-27; I John 2:15-17; James 4:1-4).

Human Sexuality

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, bestiality, incest, pedophilia, 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. 1:27; 2:24; 19:5,13; 26:8-9; Lev. 18:1-30; Psalm 139:13-14, Rom. 1:26-29; I Cor. 5:1; 6:9; I Thess. 4:1-8; Heb. 13:4)

We believe that the only legitimate marriage is the joining of one man and one woman. (Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23)

Abortion

We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, un-excused 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).

Divorce and Remarriage

We believe that God intends marriage to last until one of the spouses dies. We believe that 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, however, may not be considered for the offices of pastor or deacon. (Matthew 19:6; I Timothy 3:2 & 12; Titus 1:6)

The Role of Men and Women in Church Ministries

1. Men and women were both equally created in the image of God (Gen. 1:26-27)
2. God has appointed to men and women different roles and/or tasks in the church and home.
3. In the home, the husband is to be the self-sacrificing head and the wife is to be the submissive respondent (Eph. 5:22-33; Col. 3:18-19).
4. In the church, both men and women can serve. However certain offices have been identified as the responsibility of men, i.e. pastors/deacons. (I Tim. 3:1-13).

The Role of Men in Church Ministries

1. Because Scripture has assigned the responsibility for exercising spiritual authority to men, the church should encourage men to take the lead in assuming positions of leadership in the local church (I Tim. 2:8, 11-15, 3:4-5; I Cor. 11:3).

2. This leadership role should be marked by self-sacrificing love, a servant's heart and a shepherd's attitude of pastoral care (I Pet. 5:1-4; Heb. 13:17).
3. Men have the primary responsibility for teaching the Bible or doctrine in church services or church related meetings (I Cor. 14:33-35; I Tim. 2:11-15, 3:2; Tit. 1:9).
4. In some situations, women may minister side by side with men; however the relationship should be marked by the male taking the initiative and the female working under authority (Acts 18:24-28).

The specific ministry of women may include the following:

1. The teaching of the Bible and doctrine to children and other women in church services or church related meetings, i.e.: in the Sunday School, VBS, Bible classes at homes or in the church building (Tit. 2:4-5; Prov. 31:26)
2. Ministry in church services and church related meetings when men are present is to be under the authority of the male responsible for the leadership of such a meeting or service. The primary purpose of this ministry is not to teach the Bible or doctrine directly to men, but may involve singing, giving a testimony, requesting prayer. (Heb. 13:17; I Cor. 14:40)
3. The teaching of men the Bible and doctrine in situations not directly related to the local church (Ac. 18:24-28).
4. Women are not permitted to teach men the Bible and doctrine in church services. (I Tim. 2:11-15; I Cor. 14:33-35)

Ecclesiastical Separation

We believe in total and complete separation as taught in the Word of God from all forms of heresy and ecclesiastical apostasy. For any groups, churches, fellowships, or individuals that adhere to said heresy and/or ecclesiastical apostasy, we believe the Scripture teaches that we are to:

1. Try them
2. Mark them
3. Rebuke them
4. Have no fellowship
5. Withdraw ourselves
6. Receive them not
7. Have no company with them
8. Reject them
9. Separate ourselves

(I John 4:1; II John 10,11; Rom. 16:17; Titus 1:13; 3:10; Eph. 5:11; II Thes. 3:6,14; II Cor. 6:17).

Any associations with other churches and fellowships shall never be anything other than voluntary, and shall continue only so long as these groups are in agreement with the doctrine of Baltimore Baptist Church.

Doctrinal Declaration

To members, prospective members, and friends, be it known that Baltimore Baptist Church is holding tenaciously to the cardinal doctrines of the faith, and we at this time most happily bring them to the remembrance of all people, that they know our doctrinal position. Baltimore Baptist Church is opposed to any kind of compromise with error. We are disheartened and alarmed by the following trends among evangelicals throughout our country. Such trends are as follows:

1. The making of concessions to unsaved intellectuals.
2. The willingness to accept theistic evolution and other theories contrary to Genesis 1-6.
3. The recognition of the ecumenical movement.
4. The willingness to reconsider Biblical inspiration and preservation.
5. The acceptance of worldly, secular methods in the worship of Christ, including pop psychology, teachings designed not to offend the unsaved, and the neglect of Biblical preaching.
6. The willingness to cooperate beyond proper doctrinal lines for the sake of evangelism, social change, or improved family relationships.
7. A compromising attitude toward worldly practices such as social drinking, smoking, gambling, and membership in secret orders; and a critical attitude toward those who oppose worldliness among believers.

Let all who read this Statement of Faith be assured that the Baltimore Baptist Church is absolutely opposed to Liberal Theology, Neo-Orthodoxy, New Evangelicalism, and the Charismatic movement.