



Solid Rock
Independent Baptist Church

Statement of Faith

Section 1. The following statements we believe to be a summary of those doctrines which are essential to the practice and propagation of true Biblical Christianity, and therefore are held by this church. All church activities shall be carried on in conformity with the following “Statement of Faith.”

Scriptures:

We believe that the Holy Bible was written by men and divinely inspired (God-breathed); that it is truth without any admixture of error for its matter; and therefore is, and shall remain to 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 standard by which all human conduct, creeds, and opinions shall be tried. We also hold that the Word of God has been preserved in the Masoretic and Textus Receptus texts. We also hold that the KJV (King James Version) is the only English translation currently in use from the above mentioned texts; therefore we hold exclusively to its use. (*II Peter 1:20-21; II Tim. 3:16-17; Ps. 119:89,105; Rom. 2:12; Is. 40:8; Heb. 4:12; Ps. 12:6-7; Rom. 15:4; Ps. 119:140*).

1. By “The Holy Bible” we mean that collection of 66 books from Genesis to Revelation, which, as preserved, does not only contain and convey the Word of God but is the very Word of God. (*II Peter 1:19*).
2. 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 divinely and verbally inspired and free from error, as no other writings have ever been, or ever will be, inspired. (*II Peter 1:20-21*).

The True God:

We believe in one God, eternally existing in three persons; Father, Son, and Holy Spirit. (*Dt. 6:4; Mt. 28:19; II Cor. 13:14; John 10:30; 1 John 5:5-8; Gen. 1:26*)

1. God the Father - We believe in God the Father, perfect in holiness, boundless in love, infinite in wisdom, measureless in power. We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayers, and that He saves from sin and death all who come to Him through Jesus Christ, His Son. (*Rom. 5:8; John 4:24; Eph. 2:4-9*).
2. God the Son - We believe in Jesus Christ, God the Son eternally co-existent with the Father, begotten by the Holy Spirit and born of the Virgin Mary, sinless in His nature and life, infallible in His teachings, making atonement for the sins of the world by His substitutionary death on the cross. He manifested God visibly to the world, through the Theophanies (Christophanies) in the Old Testament and through the Incarnation in the New Testament. His death on the cross was voluntary, substitutionary and sufficient for the salvation of all men of all times. We believe in His bodily

resurrection, His ascension into Heaven, His perpetual intercession for His people and His glorious second advent according to promise. We believe that the promise of His second coming includes: **a)** “The Blessed Hope” of the believer, namely, the personal, premillennial and pretribulation return of our Lord and Savior, Jesus Christ, to rapture His church according to I Thess. 4:13-18: **b)** His return seven years later to earth with His saints to set-up His millennial reign at the end of the Tribulation period. (*John 1: 1-3; Mt. 1:20-25; Heb. 4:15; Rom. 3: 24-25; Act. 2:18-36; I Pet. 1:18-19; I Thes. 4:13-18; Rev. 19:11; Col. 2:9*).

3. God the Holy Spirit - We believe in the Deity and Person of the Holy Spirit. We believe that He came from God to convince and convict the world of sin, of righteousness, and of judgment, and to regenerate, sanctify, indwell, comfort and empower those who believe in Jesus Christ. (*John 16:8-11; II Cor. 3:6*).

The Person and Work of the Holy Spirit

1. We believe that the Holy Spirit is a 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 16:7-11; Rom. 8:9; I Cor. 12:12-14; II Cor. 3:6; Eph. 1:13-14*).

2. We believe that He is the Divine Teacher who assists believers to understand and apply the Scripture,s and that it is the privilege and duty of all the saved to be filled with the Spirit. (*Eph. 5:18; I John 2:20-27; John16:13*).

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 church in order that they can do the work of the ministry. (*Rom. 12:3-8; I 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 from bodily 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. (*I Cor. 1:22; 13:8-10; 14:21-22*).

Fall of Man:

We believe that man was created in the image of God, in a state of innocence, and by voluntary transgression, fell from his sinless state; that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God. As a result, all mankind are now sinners, not by constraint only, but by choice, and therefore under just condemnation without defense or excuse. (*Gen. 1:27; Gen. 3:1-24; Rom. 5:12-19; Rom. 2:1-3:31; John 3:18-21; Gal. 3:22; Rom. 3:10-19; Eph. 2:1-3*).

Atonement for Sin:

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who, by the appointment of the Father, freely took upon Himself our nature, yet without sin. He honored the divine law by His personal obedience, and by His death made a full and vicarious atonement through His blood for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary, substitution of Himself in the sinner's place, the just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in heaven as our all-sufficient Savior. (*Eph. 2:8-9; John 3:16; Heb. 4:15; John 10: 14-18; Is. 53: 4-7, 11-12; Eph. 1:20; Gal. 3:13; Rom. 3:21-25; Heb. 9:11-22; I John 1:7; I Pet. 2:24*)

Salvation:

We believe that in order to be saved, sinners must be born again by God's grace and that salvation is free to all through the Gospel; that it is the duty of all to accept, by faith, that salvation; and that those who voluntarily reject salvation will face eternal separation from God in a literal place of punishment called Hell in the Scriptures. When a sinner repents and receives Jesus Christ as his personal Savior, he receives eternal life. The eternal purpose of God in Salvation is, first of all, to preserve the believer forever in Christ; the believer is saved eternally. It is also the eternal purpose of God that the believer will conform to the image of His Son. This salvation wrought by grace then assures us that we are preserved in Christ by the power of God, and no man can pluck the saved from the Father's hand. Salvation is everlasting and the glorious truth "**once saved, always saved**" is true. The new believer is a new creation in Jesus Christ. This new birth 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, not by culture, not by character, and not by the works of the flesh. The proper evidence salvation appears in the holy fruits of repentance and faith and newness of life. (*John 3: 1-6; II Cor. 5:17; Eph. 2:1-10; I John 5:4; Rom. 6: 1-3; John 10:28-29; Rom. 8:1, 30-38; II Tim. 1:12; II Tim 2:13; I Pet. 1:5; John 1:12; John 10:27-30; Rom. 10:1-13*).

Satan:

We believe that Satan was once without sin, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels, that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the father of all lies, the chief power behind the present apostasy, the lord of the Antichrist, and the author of all the powers of darkness. He is destined, however, to final defeat at the hands of God's Son, and the judgment of an eternal justice in everlasting hell fire, a place prepared for him and his angels. (*Is. 14:12-17; Ez. 28:1-17; I Pet. 5:8; Mt. 4:2-11; Rev. 20:10; Mt. 25:41; I John 3:8; II Thes. 2:8-11; II Pet. 2:4; Eph. 2:1-3; Eph. 6:12; Rev. 12:9-10; John 8:44; I Thes. 3:5*).

The Church:

We believe that the church is made up of all believers in Christ, but is most often referred to in the New Testament as a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel, observing the ordinances of Christ given to the church; that its officers are pastors and deacons, whose qualifications are clearly defined in the scriptures. We believe the true mission of the church is found

in the Great Commission. **First**, to win and make individual disciples; **Second**, to build up the church; **Third**, to teach and instruct as He has commanded. We do not believe in the reversal of this order. We believe the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations and subject only to Christ the true head of the church, and His Word. (*I Cor. 12:12-14; I Tim. 3:1-13; Mt. 28:19-20; Acts 13:1-4; Acts 15:19-31; 20:28; I Cor. 5:4-7, 11-13; I Pet. 5:1-4; Eph. 4:11-12; Eph. 5:23-24; Acts 6:1-5; Col. 1:18; Acts 2:47*).

Baptism:

We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, the Son, and the Holy Spirit, with the authority of the local church to show forth a solemn and beautiful emblem of our faith in the crucified, buried, and risen Savior, as a picture of our death to sin and resurrection to a new life. We also hold that a believer is baptized into a doctrinal set of beliefs, and thus we rebaptise those wishing to join us from other denominations with dissimilar beliefs but showing forth evidence of salvation. Being a church ordinance, baptism is prerequisite to the privileges of church membership. (*Rom. 6:1-5; Act. 16:30-34; Act. 8:35-38; Acts 2:41; Acts 18:8; Mt. 28:19; John 3:23; Col. 2:12; Eph. 4:5; Acts 1:22; Acts 18:25-19:5*).

The Lord's Supper:

The Lord's Supper is an ordinance given to the local church by Jesus Christ, in which true believers, by the use of bread and "of the fruit of the vine", are to commemorate together the broken body and shed blood of our Lord Jesus Christ, preceded by self-examination, repentance, and confession. We also hold that there is no saving grace in the Lord's Supper. (*I Cor. 11:23-32; Luke 22:14-20*).

The Virgin Birth:

We believe that Jesus Christ was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and He is both the Son of God, and God the Son. (*Mt. 1:18-25; Is. 7:14*).

Creation:

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or developments through endless periods of time from lower to higher forms; that all life was made directly, and God's established law was that they should bring forth only "after their kind." (*Gen. 1:1-25; John 1:1-3; Col. 1:16-17; Heb. 11:3; Rev. 10:6; Rom. 1:20; Ex. 20:11; Neh. 9:6; Acts 17:24-25; Jer. 10:12*).

The Resurrection:

We believe and teach that Jesus Christ arose bodily from the grave. We also believe and teach that this resurrection assures all believers the same bodily resurrection when the Lord returns for the Saints at the

time of the Rapture. There will also be a resurrection of the unsaved to stand in judgment before the Lord, known in the Scriptures as the Great White Throne Judgment. (*Mt. 28:6-7; John 20:27; I Cor. 15:42-52; Heb. 9:27-28; I Thes. 4:13-18; I Cor. 15:1-11; II Cor 5:6-8; Rev.20: 11-15*).

Religious Liberty:

The interest of both religion and government are best served when the separation of church and state, the full freedom of the individual in religious matters, and responsible Christian citizenship are practiced. By separation of Church and State we mean that government shall have or make no laws that should govern the church or its ministry and outreach. We do not mean the church should be excluded from government (*I Tim. 2:1-2; Rom. 13:1-7; Heb. 13:17*).

Human Sexuality:

We believe that God has commanded that no intimate sexual activity should 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 (*Gen. 2:24 ; Gen. 19:5-13; Lev. 18:1-30; Rom 1: 26-29; I Cor. 5:1; 6:9; I Thess. 4: 1-8; Heb. 13.4*).

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 or deacon (*Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; I Tim. 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, population control, or mental well-being of the mother are acceptable (*Job 3:16; Psalm 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5, 20:15-18; Luke 1:44*).

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. We also hold that it is every individual believer's duty to support mission outreach by means of prayer and financial support as God has prospered him (*Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; II Cor. 5:20*).

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 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 (**I Cor. 6:1-8; Eph. 4:31-32**).

Stewardship:

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 hold that the tithe is for the support of the local church and that missions giving is a separate and distinct offering. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made (**Gen. 14:18-20; Prov. 3:9-10; Acts. 4: 34-37; I Cor. 16:2; Lev. 27:30; Mal. 3:8-10; Heb. 7:4; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5: 17-18; I John 3:17**).

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; I Pet. 2:13-14; John 19:10-11**).

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 (*such as the World Council of Churches, the National Council of Churches, Promise Keepers, Market Driven/Seeker Friendly Programs, Ecumenicalism, New Age Institutions, Evangelicalism, etc.*), all worldly and sinful pleasures, practices and associations is commanded by God. We believe that scripture teaches that we are to: try them, I John 4:1; mark them, Rom. 16:17; rebuke them, Tit. 1:13; have no fellowship with, Eph. 5:11; withdraw ourselves, II Thes. 3:6; receive them not, II John 10-11; have no company with them, II Thes. 3:14; reject them, Tit. 3:10 and separate ourselves, II Cor. 6:17 (**Rom. 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Tim.3:1-5; I John2:15-17; 2 John 9-11; I Cor. 5:1-13**).