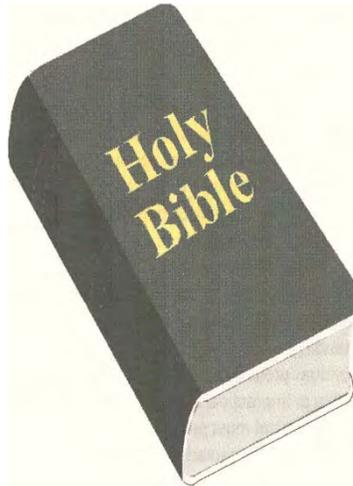


WHAT DAVENPORT BAPTIST CHURCH



BELIEVES

With updates currently under consideration by Davenport Baptist Church

CHURCH CONSTITUTION PREAMBLE: We the born-again charter members of this assembly do hereby establish and adopt the following articles as the constitution to which we and all subsequent members do voluntarily submit ourselves.

NAME: The name of this assembly that is located in Davenport, Washington shall be "**DAVENPORT BAPTIST CHURCH**".

PURPOSE: This assembly is committed to the declaration of all the council of God (Acts 20:27) and to worship the triune God in spirit and in truth (Jn 4:24). By continuing to steadfastly assemble ourselves (Heb 10:25), under the by-laws of this constitution which we believe to be according to the New Testament pattern (Matt 16:18), so the lost might be evangelized (Matt 28:18-20), the saved edified (Eph4:12), and the Lord exalted (Eph 3:21).

MEMBERSHIP: Anyone professing faith in the Godman Jesus Christ as their personal Lord and Savior, giving evidence of a changed heart and declaring themselves in accord with the principles and practices of this assembly may become a candidate for membership. Be it resolved that membership in this assembly may be gained in three ways:

1. When an individual professes faith in Christ as savior and has submitted to scriptural baptism.
2. When a Church of like faith and order issues a letter transferring from their assembly to this, an individual determined to be in good membership standing.
3. When an individual professes salvation and scriptural baptism, but it is impossible or impractical to secure a transferal letter. One coming by such statement must provide reason acceptable to this assembly and will not be accepted if scripturally disciplined from another assembly.

BE IT FURTHER RESOLVED that membership may be removed in three ways: When death occurs. When an individual in good standing is dismissed by letter to another assembly. When an individual is scripturally disciplined for doctrinal or moral apostasy.

BUSINESS: Business meetings shall be conducted in an orderly manner and in Christian love, rather than by iron clad parliamentary procedure (I Cor 14:40). Matters to be voted on shall be carried by unanimous vote of those members present and voting.

OFFICERS: This assembly may elect from its membership the following officers for facilitating business activities, acquiring and holding real estate, and handling financial records and correspondence:

Pastor: The pastor is the ordained overseer and under shepherd of the assembly. His qualifications are recorded in II Tim 3:1-7 and Tit 1:1-9. He shall act as moderator in the business meetings. In his absence, any other brother may be appointed temporary moderator by unanimous vote of the assembly.

Deacon: The deacons are officially recognized servants in the local assembly (Acts 6:1-7 and I Tim 3:8-10). They must be appointed as the need arises and publicly ordained to fulfill their office in caring for the outward needs of the pastor and membership, the material interests and secular things of the assembly and to assist the spiritual growth of the flock.

Trustees: The church incorporated shall appoint trustees as the law requires, to act on behalf of the assembly in legal matters. They shall in no way have authority to act on behalf of the assembly in any manner, however, except as the assembly shall order by corporate act.

Treasurer: The treasurer is to receive all Monies of the assembly, to keep a true and fair record of accounts and make a full report to the assembly as directed by the assembly.

Clerk: The clerk shall keep a fair and complete record of all proceedings, have charge of all records, keep a register of all members of the assembly and write letters of dismissal when called for.

Other Officers: Other officers may be elected or appointed as the need arises in accordance with criteria set into by-laws.

CHURCH COVENANT: Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith having been scripturally baptized in the name of the Father, and of the Son, and of the Holy Spirit, 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 tribute cheerfully and regularly to the support of the ministry; to give it a sacred place of preeminence over all institutions of human origin; to contribute to the expenses of the church, the relief of needy members and the spread of the Gospel through all nations. We also engage to maintain family and secret devotions; to raise our children in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to be temperate in all things; 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 in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay. We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church of like faith and order, where we can carry out the spirit of this covenant and the principles of God's Word.

ARTICLES OF FAITH: Due to the various religious organizations that profess to take the Bible as their guide as we do, yet differ with us in doctrine, faith and practice, we feel constrained to set in order a distinctive declaration of what we believe; not as a substitute for the Holy Scriptures, but as exponents of what are conceived to be the fundamental doctrines of the Word of God.

GOD: We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of the universe; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love, that in the unity of the Godhead, there are three separate and 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. (Jn 17:3; Gen 1:1; Duet 4:39; Mk 12:29; In 4:24; Ps 83:18; Ex 15:11;

I Pet 1:15,16; Rev 4:11; Mat 28:19; Eph 2:18; Jn 10:30; 15:26; Acts 5:3,4; I Jn 5:7; II Cor 13:14; Rev 1 :4,5).

THE SCRIPTURES: We believe that the Holy Bible (specifically the 39 books of the Hebrew Old Testament and the 27 books of the Greek Textus Receptus New Testament) was written by men divinely inspired, or in-breathed; that it is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge all; and therefore is, and shall remain to the end of the world, the true basis of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried. (II Tim 3:16,17; II Pet 1 :21; Acts 11 :14; Prov 30:5,6; Jn 17:17; Rom 2:12; I Cor 4:3,4; Phi3:16; I Jn 4:1; Eph 4:3-6; Jude 3:5).

CREATION: We believe that the Genesis account of creation is to be accepted literally and not figuratively or allegorically; that man was divinely created by direct act in the image of his maker, and not by or through the process of evolution from lower species; that all animal and vegetable life were likewise directly created and placed under God's inviolable law that they should bring forth only after their kind. (Gen 1:1,21,24-27; 2:7; Jn 1 :1-3; Heb 11 :3; Col1 :16; Rom 1 :18-20).

THE DEVIL: We believe that the Devil or Satan is a personal evil spirit, formally a holy angel, from which estate he by transgression fell, drawing a host of angels as their leader, being the prince of the power of the darkness of this world; that he is the enemy of God, the tempter and accuser of the saints, possessor of the power of death, as allowed by God, author of all evil and of all false religions, the chief power in back of the present apostasy; and that he is destined, however, to final defeat and eternal destruction in the lake of fire. (Isa 14:12-27; Ezk 28: 12-19; Job 2:1-7; I Pet 5:8; Eph 2:2; II Cor 4:4; Matt 25:41; II Cor 11:13-15; Gen 3:1-6; Rev 12:9,10).

THE FALL AND DEPRAVITY OF MAN: We believe that man, originally created in the image and after the likeness of God, fell from this holy and happy estate by disobedience, in consequence of which disobedience the threatened death was then and there inflicted; and he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the Devil; that this spiritual death of the natural man has been transmitted to the entire race of man, the man Christ Jesus alone excepted; and hence that every child of Adam is born into this world with a nature which not only possesses no divine life, but is essentially evil and at enmity against God, (Gen 1 :27; 3:6- 24; Ps 51 :5; 53:2,3; 58:1-3; Isa 53:6; Ezk 18:20; Acts 5:26; Rom 1 :18; 3:9-18; 5:12,19; 8:7; Ga13:1-0,22; Eph 2:1-3).

THE ETERNAL PURPOSE OF GRACE AND ELECTION: We believe that election is the eternal, personal, and unconditional purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; ~~that being perfectly consistent with the free agency of man,~~ it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; ~~and it encourages the use of means in the highest degree;~~ that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it in regard to oneself demands and deserves the utmost diligence. (II Tim 1 :8,9; Eph 1 :3-14; II Thes 2:13,14; I Thes 1 :4- 10; II Tim 2:1 0; Jn 10:11-30; Acts 13:48; Rom 8:28- 31; 11 :28,29; I Cor 4:7; 9:22; Ja 1 :17,18; I Pet 1 :2; 2:9; II Pet 1:10,11).

THE ATONEMENT OF CHRIST AND WAY OF SALVATION: We believe that Jesus of Nazareth was begotten of the Holy Spirit in a miraculous manner, born of Mary a virgin, without human father; that he is therefore both the Son of God and God the Son. That by the appointment of the Father He freely took upon himself our nature, yet without sin, honored the divine law by perfect obedience, and by his vicarious death made full atonement for all the sins of all who shall ever believe, ~~together with those who die in infancy and native idiocy~~; that having risen from the dead He is now enthroned at the right hand of God, making intercession for believers uniting in His wonderful person the tenderest sympathies with divine perfections, being therefore in every way a suitable, compassionate, and all-sufficient Savior; that the full benefit of which is received by faith alone in the shed blood of Christ and that no submission to rules and regulations of any church, no baptism, nor any other such thing can in the least way add to the value of the precious blood of the Lord Jesus Christ. (Matt 1: 18-21; Jn 1: 1,14; 5: 17-24; 6:37-40; 8:23,24; 10: 11- 30; 17: 1-5; Acts 4:12; 13:48; Rom 1 :16; 3:20-22, 28; 10:9-14,19; Jn 14:6; Isa 53).

THE EFFECTUAL CALL AND REGENERATION: We believe that only those ~~accountable~~ persons whom God has elected and predestinated unto salvation does He in His appointed time during this life irresistibly draw and effectually call, by His word and Spirit, out of that state of sin and death in which they were born, to salvation through the sanctification of the Spirit and belief of the truth, regenerating their hearts, enlightening their minds, renewing their wills, and that no one can enter into the kingdom of God either here or hereafter without this new birth; that it consists of the implanting of a new nature in us ~~and is accomplished in the region of the soul below consciousness~~ in a supernatural manner above our comprehension by the power of the Holy Spirit in connection with the Word of God, so as to secure our voluntary obedience to the Gospel in the holy fruits of repentance, faith, and newness of life. (II Tim 1:9; I Thes 1:4-6; 2:12,13; II Thes 2:13,14; Eph 2:4,5; Jn 1:12,13; 3:3-8; 6:63; Tit 3:5-7; Ja 1:18; II Cor 5:17; Eph 1 :17-19; 2:10; I Jn 5:1; I Pet 1 :23).

REPENTANCE AND FAITH: We believe that repentance and faith are solemn prerequisites of salvation; that they are inseparable graces wrought in the soul of men by the regenerating work of the Holy Spirit whereby the alien sinner being deeply convinced of guilt, danger, helplessness, and the way of Salvation through Jesus Christ, does actually repent, turning to God from sin, and does actually believe on the Lord Jesus Christ with true contrition, confession, and supplication for mercy, immediately receiving Him as both Lord and Savior. (Lk 13:3; Heb 11:6; Lk 1:14,15; Acts 20:20-21; 17:29-30; 11-:18; Eph 2:8; Lk 18:9-14).

THE SECURITY OF THE BELIEVER: We believe that only those, who by the grace of God, have truly trusted Christ, having been predestinated to both justification and glorification and being born of the spirit, will never totally not finally fall away and perish; but are kept by the power of God through faith unto salvation; that they are thereby made to endure to the end, and that their preserving attachment to Christ is the grand mark that distinguishes them from superficial professors. (Jn 3:16,36; 5:24; 6:37-47; 10:27-29; Rom 8:28,39; 8:1; Phil 1-:6; Heb 13:5).

HUMAN RESPONSIBILITY: We believe that all men everywhere are responsible to turn to God from their sins but that no ~~accountable~~ person can or will be saved without hearing and receiving the gospel in this life; therefore we hold that the heathen without the gospel are lost and will be judged by the light of conscience in them; that the saved are to share Christ with the world in word and in deed through the ministry of one of the Lord's local, visible, true New Testament Baptist churches ~~a local Baptist church~~; that we are called with a holy calling to walk not after the flesh but after the Spirit; that while good works have nothing to do with saving us, yet they are ordained of God for His glory and will

certainly follow regeneration, and we will all be judged according to our works whether they be good or bad. (Acts 17:29,30; Lk 13:1-5; Rom 1:16-20; 2:12-16; 3:23; ~~Rom~~ 6:3-23; 8:5-14; 10:9-17; 12:1-2; 14:7-12).

THE CHURCH: We believe that a New Testament church is a local visible, assembly of scripturally baptized believers, associated together according to the New Testament pattern in the faith and fellowship of the Word of God; observing the ordinances instituted by Christ its only' head; governed by His laws alone; that such an assembly is the body of Christ in its locality, with which all regenerated should affiliate, for this is the only kind of True Church, that its officers of ordination are pastors (bishops, elders) and deacons; that each assembly has the absolute right to self-government as led by the Holy Spirit, free from any interference whatsoever from any organization, group, or individual; that it is scriptural for assemblies to cooperate with each other for the furtherance of the gospel and the doctrines of the word of God, but that each assembly is the sole human judge of the measure and method of its cooperation; that only sound Baptist Assemblies today preserve the essential New Testament pattern, with the right way of salvation, and baptism; that Christ's promise to build His church and that He would be with her always until end of the age has been fulfilled in only these kind of assemblies, the first of which He organized during His earthly ministry and gave to it, and to all others that should descend from it the great commission, therefore, they alone have divine authority. (Matt 16:18; 18:15-17; 26:26-30; Heb 2:11, 12; Acts 1:13-26; 2:1,41-47; 13:1-4; I Cor 1:1-3; 12:13, 18, 27,28; Mk3:13, 14; Lk6:12, 13; I Tim 3:15; II Cor8:1-4; Mat28:18-20).

BAPTISM: We believe that the only true and proper baptism is that which is immersion in water of the penitent believer on the authority of a true New Testament Assembly in the name of the Father, and of the Son, and of the Holy Spirit, not in order to obtain the remission of sins, but to show forth the gospel, and to picture in most solemn emblem our death to sin and resurrection to walk in newness of life; that it is a prerequisite to membership in the assembly and participation in the Lord's Supper; that the ceremonial washing away of sins is only pictorial (Mat 3:1-17; 28:18-20; Jn 4:1-4; Acts 2:41; 8:36-39; Rom6:3-11).

THE LORD'S SUPPER: We believe that the Lord's Supper is not a sacrament, but a solemn symbolic ordinance placed in the church by our Lord, in which the members of the one assembly observing the ordinance, by the use of unleavened bread and wine, commune not with one another, but with the Lord; that it shows forth not their love for one another, but their Lord's death till He comes; that the one loaf of the supper points to the unity of the body observing it, which unity is essential to the scriptural observance of the ordinance. That the wine is a symbol of the sinless blood of Christ which was shed for all of His elect. (I Cor 11: 18- 34).

THE LORD'S DAY: We believe that the first day of the week (Sunday) is the Lord's Day; that it is to be kept sacred as a memorial of the resurrection of Christ from the dead; that Christians should refrain from unnecessary secular labor and worldly recreation, that they should devoutly use all the means of grace, both public and private, by which they may be drawn closer to God and provoked to holier living. (Ps 118:24; Isa 58:13,14; Acts 20:7; I Cor 16:1, 2; Col2:16, 17; Heb 4:3-11; 10:24,25; Rev 1: 10).

CIVIL GOVERNMENT: We believe that civil government is of divine appointment and arrangement, for the best interests and good order of human society; and that leaders are to be prayed for, conscientiously honored and obeyed; except in matters opposed to the will of the Lord Jesus Christ, which is the only Lord of men's conscience, and the Prince of the Kings of the earth. (Rom 13:1-7; Dt 16:18; Jer 30:21; Mt 22:21; 23:10; 10:28; Ps 2; I Pet 2:13; Acts 5:29; Dan 3:15-18; Rom 14:4; Rev 19:6).

THE SECOND COMING OF CHRIST: We believe that the second coming of the Lord is to be pre-millennial and pre-tribunational, bodily, visible, and that it will consist of two stages: His appearance in the air and His revelation on the earth; that at the appearance in the air all those who sleep in Christ will be raised in glorified bodies and all saints who live and remain on the earth will be transformed and caught up with them in the air; that at His revelation on the earth He will sit on the throne of his glory for the first time, judging all men then living on the earth, ~~receiving the righteous unto His kingdom and sending the unrighteous into everlasting fire~~; that the throne of David is His throne of glory but He is not now sitting there but rather at the right hand of the Father; that the two stages of His coming will be separated by a literal seven year period of time during which the woes depicted in the book of Revelation will be poured out during the reign of the beast, who is the man of sin, the anti-Christ; that the world is not now getting better or drawing closer to God, nor will it be converted to Christ in this dispensation, but is fast ripening for judgment; that during the tribulation period on earth, the marriage supper of the Lamb will take place in heaven after which the Lord will return and the fowls of the air will feast on the flesh of those who make war against Him; that the devil, who is now walking about like a roaring lion seeking whom he may devour will then be bound in the bottom- less pit, and the saints will reign with Christ a thousand years. (Acts 1 :9-11; I Thes 4: 13-18; I Cor 15:51-53; Matt 25:31-34; Heb 1 :3; Dan 9:20-27; II Tim 3:1-7; Zech 14; Matt 24:29-51; Rev chapter 19 and 20.)

THE RIGHTEOUS AND THE WICKED: We believe that there is a radical and essential difference between the righteous and the wicked; that such only as are regenerate, being justified through faith in Jesus Christ and sanctified by the Spirit of God, are truly righteous; while all those that continue in unrepentance and unbelief are wicked in God's sight and under His righteous curse; that this distinction holds among men both in life and after death; that the souls of the righteous do at death pass immediately into the presence of God, there in conscience bliss to await the first resurrection, at which time the soul and glorified body will be reunited and associated forever with the Lord; that the souls of the wicked pass at death into conscious misery to await the judgment of the great white throne at the close of the millennium, when soul and body shall be reunited and cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord. (Matt 3:8; Prov 12:26; Acts 10:34, 35; Rom 1 :17; 7:16; I Jn 3:7; 2:29; Ga1 3:1-0; Prov 12:26; Lk 16:25; Matt 13:14; II Cor5:8; II Thes 1 :7-8; Rev 20:6, 11-12).

GOVERNMENT AND OPERATION

MEETINGS: Meetings will be held as deemed necessary for the proper accomplishment of the affairs of the Church, except that it is mandatory that meetings be announced and conducted for the following purposes:

- a) To make amendments to the constitution.
- b) To call or dismiss the pastor.

CONDUCT OF BUSINESS: All questions will be decided by unanimous rule:

- a) The age of members able to vote is at 15.

AMENDMENTS: This constitution may be amended, except that the articles of faith may not be altered or eliminated, but may be added to as the need arises, provided that such addition will not conflict with any existing article.

DISSOLUTION: In the event a decision is made to dissolve the corporation described herein, provision shall be made by vote of the assembly prior to dissolution to satisfy all its debits, and to assign all its assets or holdings to ~~the~~ a church of

like faith and order ~~that gave authority at the initial organizational meeting or as led by the Holy Spirit~~. No assets shall be divided among any individual members of the assembly.

DATE JANUARY 26, 1980: A letter of authority from the Grace Baptist Church, in Tulsa Oklahoma, together with the Davenport Baptist Church's list of charter members and the minutes of the organizational meeting is attached to this document.

NOTES