



PEACHLAND BAPTIST CHURCH

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STATEMENT OF FAITH

The following basic doctrines contained in the Holy Scriptures, which is our sole rule of faith and practice, are adopted:

1. The Holy Scriptures.

We believe the Holy Scriptures, in the original autographs, to be the Word of God, God-breathed, authoritative and without error (2 Tim. 3:16-17; 2 Pet. 1:20-21; Matt. 5:18; John 16:12-13), to be interpreted literally in its historical grammatical perspective.

2. The Godhead.

We believe in one Triune God existing in three persons, Father, Son and Holy Spirit, eternal in being, equal in power and glory, and having the same attributes and perfections. (Deut. 6:4; 2 Cor. 13:14).

3. The Total Depravity of Man.

We believe that man was created in the immaterial image and likeness of God, but in Adam's sin the race fell, inherited a sinful nature, and became alienated from God (Gen. 1:26-27; Rom. 3:9-18; 3:22-23; 5:12; Eph. 2:12; Jer. 17:9; Psalm 51:5; 58:3).

4. The Person and Work of Christ.

We believe that the Lord Jesus Christ, the eternal son of God, became man without ceasing to be God, having been conceived of the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful man; that He accomplished our redemption through His death on the cross which was a substitutionary sacrifice for all mankind (John 1:1-2, 14; Luke 1:35; Rom. 3:24-25), that our redemption is made sure to us by His literal physical resurrection from the dead (1 Pet. 1:3-5), that the Lord Jesus Christ is now in Heaven, exalted and seated at the right hand of God, where as the High Priest for His people, He fulfills the ministry of Representative, Intercessor and Advocate (Heb. 7:25; 9:24; Rom. 8:34; 1 John 2:1-2).

5. The Person and Work of the Holy Spirit.

We believe that the Holy Spirit is the third person of the Godhead who ministers to mankind in these ways:

- a. The unbeliever is convicted of the sin of unbelief, of righteousness, and of judgment (John 16:8-11) and restrained from maximum evil (2 Thess. 2:6-7).
- b. At the moment of salvation, the believer is permanently regenerated, indwelt and baptized by the Holy Spirit into the body of Christ, and sealed unto the day of redemption (John 3:3-7; 1 Cor. 6:19; 12:13; Eph. 1:13; Rom. 8:9).
- c. The believer is commanded to be filled with the Spirit (Eph. 5:18), but the Spirit is grieved or quenched by sin in the life (Eph. 4:30; 1 Thess. 5:19). Control (filling) by the Holy Spirit is restored by confession of sin (1 John 1:9); the result is the fruit of the Spirit (Gal. 5:22-23), which fruit becomes more apparent as the believer grows in the grace and knowledge of our Lord Jesus Christ (2 Pet. 3:18; John 13:35; 1 John 3:14).
- d. Spiritual gifts are bestowed by the Holy Spirit on every believer (Rom. 12:6-8; Eph. 4:11).

6. Salvation.

We believe that salvation is the gift of God, brought to men by grace and received by personal faith in the Lord Jesus Christ whose precious blood was shed for the forgiveness of our sins (1 Pet. 1:18-19; Eph. 2:8-10; John 1:12; Eph. 1:7). God does not overrule man's free will in accepting or rejecting His provisions of salvation (2 Pet. 3:9; John 3:16, 18). Man appropriates this salvation on the simple basis of belief (Acts 16:31; 4:12; John 20:31; 1 John 5:11-12). We believe that all believers are kept secure forever, that is that the believer's salvation cannot be lost (Rom. 8:35; John 10:27-30; 1 Cor. 1:4-9; 1 Pet. 1:3-5).

7. The Church.

We believe that the Church, which is the Body and Bride of Christ, is a spiritual organism made up of all born-again persons of this present age (Col 1:18; Eph. 1:22-23; 5:25-27; 1 Cor. 12:12-14). The Body of Christ is visibly functional through autonomous organizations called local churches (1 Cor. 1:1-2; Phil. 1:1). We believe the objectives of the local church are those under Article II in our Constitution and Bylaws.

8. The Person of Satan.

We believe that Satan is a real created being, a fallen angel, who is the open and declared enemy of God and man (Job 1:6-7; Matt. 4:1-11; Isa. 14:12-17; Ezek. 28:14-18).

9. The Blessed Hope.

We believe in the rapture of the Church, to be forever with the Lord, (1 Cor. 15:51-52; 1 Thess. 1:9-10; 4:13-18; Titus 2:12-13); in the personal and visible return of the Lord

Jesus Christ in glory to rule, and in the judgment of all those who do not know God (John 5:28-29; Zech. 14:4-11; Matt. 24:44; Matt. 25:32- 46; 2 Thess. 1:7-10; Rev. 20:6).

10. The Eternal State – We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence at death (2 Cor. 5:8; Luke 23:43; Phil. 1:23), and there remain in conscious bliss until the resurrection of the body at His coming, when soul and body reunited shall be associated with Him forever (1 Thess. 4:16-17). But the souls of unbelievers remain after death in conscious misery in Hades (Luke 16:19-26), until the Final Judgment of the Great White Throne at the close of the Millennium, when soul and body, reunited, shall be cast into the Lake of Fire, not to be annihilated but to be punished with everlasting destruction away from the presence and glory of the Lord (2 Thess. 1:7-9; Jude 1:6-7; Rev. 20:11-15).

11. The Grace Responsibilities of Believers.

We believe that all believers should seek to walk in such a manner as not to bring reproach upon their Lord and Savior: (1 Cor. 5:9-13; Rom. 12:1-2; 2 Cor. 6:14-7:1), that it is the obligation and privilege of every believer to witness by life and by word to the truths of Holy Scripture, and to seek to proclaim the Gospel to all the world; (Acts 1:8, 11; 2 Cor. 5:20), and that it is their responsibility to remember the work of the Lord in prayer, support it with their means as He has prospered them, and serve as gifted (1 Cor. 16:2; 2 Cor. 9:7; 1 Peter 4:10-12).

12. Church Ordinances.

We believe that the Lord Jesus Christ instituted only two ordinances:

- a. Water baptism of believers (Matthew.28:19-20; Acts 2:41; 8:12, 36, 38; 1 Cor. 1:16).
- b. Communion which is commemorative of the Lord's death is to be observed until His return (Luke 22:19-20; Acts 20:7; 1 Cor. 10:16; 11:23-26).

13. Statement On Marriage, Gender and 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. (Gen 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. (Gen 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 Cor. 6:18; 7:2-5; Heb. 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. (Matt. 15:18-20; 1 Cor. 6:9-10).

We believe that in order to preserve the function and integrity of PBC as the local Body of Christ, and to provide a biblical role model to the members of PBC and the community, it is imperative that all persons employed by PBC in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matt. 5:16; Phil.2:14-16; 1 Thess. 5:22).

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; Rom. 10:9-10; 1 Cor. 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 PBC.

14. The Sanctity of Human Life.

Scripture teaches that human beings were created by an immediate act of God in His image and are everlasting beings—once life begins it has no end. They have a unique nature and value in all of God’s creation. Based on being created by God in His image, Scripture makes it clear that God prohibits murder. This prohibition includes both abortion, taking the life of an unborn child, and euthanasia, taking the life of a person with or without his or her consent or by denying treatment. (Genesis 1:2, 27, 28; 2:7, 21-22; 9:5-6; Exodus 20:13; 21:12, 14; Psalm 8:5; Matthew 19:18; 25:46; 1 John 3:11-15).

15. Biblical Roles of Men and Women in Ministry.

Scripture is clear that both men and women are created in the image of God (Genesis 1:27) and are spiritually equal before God, have equal access to God for salvation by faith in Jesus Christ and are equally justified, sanctified and empowered for ministry. Our belief on the roles of men and women in the home and church is based on three key Biblical truths:

1. Men and women are equal before God.
2. Men and women have distinct roles in the home and in the church.
3. Men and women are gifted of God to participate in many forms of ministry in the local church.

Further, these truths from the Bible about men and women, their roles and ministry, were not based on cultural perceptions and practices at the time they were

written, but are God's inspired, unchanging truth (1 Timothy 2:11-15; 1 Corinthians 11:1-16 and 1 Corinthians 14:33b-38).

The only distinction concerning the ministry of men and women in the church is the clear instruction that a woman is not "to teach or to have authority over a man" (1 Timothy 2:12; 1 Corinthians 14:33b & 34). We believe that this refers to the leadership role assigned to elders in the local church (sometimes referred to as the ruling-teaching office). The responsibilities set forth for the office of elders indicate that they are called upon to direct (Acts 20:28; 1 Timothy 5:17; 1 Peter 5:2), shepherd (Acts 20:28; 1 Peter 5:2) and teach (1 Timothy 3:2 & 5:17) the local congregation, with the pastor's primary responsibility is teaching.

We believe that "to have authority over a man" refers to participation in the leadership body (i.e. Board of Elders) of the local church which exercises spiritual oversight and the overall leadership of the life of the church as a whole. That is clearly the role of elders. Submission to male leadership in no way diminishes the reality of a woman's worth, equality to man or giftedness for service (see also 1 Peter 3:7). Just as Christ's submission to God the Father did not in any way diminish the reality of His full deity (1 Corinthians 11:3).

Furthermore, the Bible teaches that both men and women were involved in many of the ministries of the church and thus Scripture allows for and promotes the full use of gifts by women in the church but in contexts other than the ruling-teaching office.