

**SOUTH WATERBORO BIBLE CHAPEL  
STATEMENT OF FAITH**

We believe in the verbal and plenary inspiration of the Old and New Testaments; that they are the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (II Timothy 3:16; II Peter 1:20-21; II Peter 3:15-16; Matthew 5:18).

We believe in the one God, The Creator, eternally existing in three Persons – Father, Son, and Holy Spirit – eternal in being, identical in nature, equal in power and glory, and having the same attributes and perfection (Exodus 20:2-3; I Corinthians 8:6; I John 5:7; Matthew 28:19-20; II Corinthians 13:14).

We believe in God, the Father, glorious in holiness, infinite in wisdom, measureless in power; that He hears and answers prayer and that He saves from Hell all who come to Him through Jesus Christ (Psalm 22:3; John 17:11; Psalm 147:5; I John 3:20; Romans 5:8; I Timothy 2:5; John 14:6; Exodus 15:11).

We Believe in the absolute Deity of the Lord Jesus Christ; His eternal existence as God, equal with the Father and the Holy Sprit; His incarnation by means of the virgin birth; His sinlessness; his vicarious death through the shedding of His blood as an atonement for the remission of our sins; His literal body resurrection from the dead; His ascension; His present high priestly ministry in Heaven for believers and His personal return to earth (I John 5:20; John 1:18; Hebrews 1:18; Isaiah 7:14; Matthew 1:18-25; Luke 1:26-35; I Peter 2:22; Romans 3:25; Hebrews 9:14; Luke 24:36-43; Acts 10:40-41; Acts 1:9; Luke 24:51; Hebrews 8:1-2; I John 2:1; Acts 1:11; I Thessalonians 4:16).

We believe that the Holy Spirit is a Divine Person, equal with the Father and the Son and of the same substance and nature; that he is the agent of the new birth; that He convicts the world of sin, righteousness, and judgment; that he bears witness to the truth; that He baptizes all believers into the body of Christ, indwelling and sanctifying all of them, sealing and thus securing them unto the day of redemption; that He guides, teaches and helps believers (Matthew 28:19; II Corinthians 13:14; Acts 5:3-4).

We believe that God created the heavens and the earth, including all life, each after its own species, by direct act and not by the process evolution and all things are sustained by Him (Genesis 1-2; Colossians 1:16-17; John 1:3).

We believe that man, in the person of the first Adam, was created in the image of God. But, by reason of his voluntary sin, fell from his high and holy state; that as a result the whole race was plunged into condemnation and death, so that now all human beings are born with a sinful nature; and that all, reaching the age of accountability, become willful sinners in thought, word, and deed and so are without excuse before God (Genesis 1:26-27; Genesis 3; Romans 5:10-19; Psalm 51:5; Romans 1:18-32; Romans 3:10-23).

We believe that the salvation of sinners is wholly of grace through faith in the blood sacrifice, death, and resurrection of the Lord Jesus Christ; that all who receive Him are born again by the Holy Spirit and become children of God; that no rite, ceremony, or work can avail one whit for the sinner's salvation or make the believer's salvation more secure; that Christ is the only and all sufficient Savior, and that all who are saved are kept forever (Ephesians 2:8-9; Titus 3:5-7; John 3:3; John 5:24; John 1:12; Romans 10:9-13; Acts 16:31; Acts 4:12; II Timothy 1:12; John 10:28-29; Romans 8:35-39; Philippians 1:6).

We believe that all the blessing of salvation are made possible by the gospel; that there is no contradiction between the election of God and the choice of men: that it is the immediate duty of all to accept the gospel by faith; and that nothing prevents the salvation of the sinner but his own depravity and rejection of the gospel (John 3:16-17; I Timothy 1:15; Hebrews 7:25; Revelation 22:17; Ezekiel 33:11; John 5:40; II Peter 3:9; I Timothy 2:3-4).

We believe that every saved person possesses two natures; that he has the old nature for the duration of his earthly life; but that provision is made for victory for the new nature over the old by the power of the indwelling Holy Spirit (Romans 7:15-25; 6:11-14; II Corinthians 12:7-10; Galatians 5:16-26; Philippians 3:7-14).

We believe that sanctification for the believer is immediate, upon the acceptance of Christ, and progressive, continuing to the end of earthly life; and that the progressive phase is carried on in the hearts of believers by the presence and power of the Holy Spirit in the continual use of the appointed means, such as the study of God's Word, self-examination, self-denial, prayer, soul-winning and faithful attendance at a fundamental church (I Corinthians 1:2; I Corinthians 6:11; Hebrews 10:10,14; I Thessalonians 3:12-13; 4:1-12; II Peter 3:18; Ephesians 4:11-16; Hebrews 10:25).

We believe that the saved are called into a life of separation from religious apostasy and from all worldly and sinful pleasures, practices, and associations (Romans 12:1-2; I Thessalonians 5:22; I John 2:15-17; II Corinthians 6:14-18; II John 7-11; Ephesians 5:11; Romans 16:17-18).

We believe that the local church is composed of regenerated, baptized believers, voluntarily united for the purpose of worship, edification, observance of ordinances, fellowship, and service; that the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity in the local community and unto the uttermost parts of the earth; that the local church has absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, religious or political; that the one and only superintendent is Christ, through the Holy Spirit; that it is scriptural for true churches to cooperate with each local Church the sole judge of the measure and method of its cooperation; and that on all matters of membership policy of government, discipline, and benevolence, the will of the local Church is final (Acts 2:41-47; Romans 1:7; Colossians 1:2; I Corinthians 1:2; Acts 4:4; Hebrews 10:25; Acts 20:7; 11:26; Philippians 1:1; I Timothy 3:1-16; Titus 1:5-8; Hebrews 13:7,17; I Peter 5:1-5; Acts 6:1-8; Matthew 28:18-20; Acts 1:8 Ephesians 1:22-23; Colossians 1:18; Ephesians 5:23-26; Acts 15:1-27; 11:29-30; 13:1-4; Philippians 4:14-16; Acts 20:28,31; I Corinthians 5:1-6).

We believe Bible baptism is the immersion of a believer in water, thus setting forth in symbol his union with Christ in His death, burial and resurrection; that every believer should be baptized because of the example of Christ and because of the command given by Him (Romans 6:3-5; Matthew 3:13-17; Matthew 28:19-20; Acts 8:36-39; Ephesians 2:8-9; Titus 3:5; John 5:24).

We believe that the Lord's Supper is a commemoration of the Lord's death until He comes again; and that in this ordinance the Lord's table should be open to all regenerated persons in fellowship and obedience to Christ (I Corinthians 11:23-32; Luke 22:14-20).

We believe in the literal, bodily, personal, premillennial, and imminent coming of our Lord in the air to catch away believers before the tribulation period; also in the personal, visible, and glorious return of Christ to earth at the close of the tribulation period to judge the nations and set up the millennial kingdom on earth (Acts 1:11; John 14:3; I Thessalonians 4:13-18; Revelation 4:1; Matthew 24:42-44; II Thessalonians 2:7-8; Matthew 24:29-31; Revelation 19:11-21; Matthew 25:31-46; Revelation 20:1-6; Hebrews 12:22-24).

We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where, in conscious bliss, they await the first resurrection; and that the souls of the lost remain, after death, in conscious misery until the second resurrection (II Corinthians 5:6-8; Philippians 1:23-24; Luke 17:19-31).

We believe in the bodily resurrection of the dead, the saved to everlasting blessedness at the coming of Christ, and, one thousand years later, the lost to the judgment at the Great White Throne and then to everlasting conscious punishment in the Lake of Fire (John 5:21-30; I Thessalonians 4:13-18; I Corinthians 15:42-52; Philippians 3:20-21; Revelation 20:5-6,11-16).

We believe that civil government is of divine appointment for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ (Romans 13:1-7; Genesis 9:5-6; Exodus 18:21; I Timothy 2:2-3; Acts 4:19-20; Acts 4:27-29).

We believe that in the Age of Grace, the Lord's Day, which is the first day of the week – the day of our Lord's resurrection, is the proper day for Christian worship and service; and that it ought to be kept holy unto the Lord (Acts 20:7; I Corinthians 16:1-2; Colossians 2:13-17; Hebrews 10:25; John 20:1,19, 26).

We believe that Satan, a fallen angel, is a distinct and real personality, and god of this age, the adversary of Christ and all believers, and that his destiny is eternal punishment in the Lake of Fire (Ezekiel 28:1-19; Job 1:6-9; I Peter 5:8; Matthew 4:1-11; I Timothy 3:7; James 4:7; II Corinthians 4:4; Revelation 20:10).

We resolve that as a matter of belief, doctrine, and religious practice, our congregation reserves the term "marriage" for the covenant relationship between one man and one woman to the exclusion of all others. The marriage covenant is the only union designed by God for the birth and rearing of children, providing a stable home in which to teach children the Christian faith. As such, God instituted the family as the divine framework for all of human society. Since believers

are the Bride of Christ, a godly marriage is a reflection of the relationship between Christ and His church which Christ gave His life for. Christ's sacrifice provides a holy example for husbands who are to love their wives as Christ loved the church. We believe the BEST marriage is between two believers and is God's divine plan for protection from sexual immorality which promotes holy living. Furthermore, God intends sexual intimacy to only occur between one man and one woman who are married to each other, and has commanded that no intimate sexual activity be engaged in outside of said marriage. Any form of sexual immorality, such as adultery, fornication, homosexuality, pornography, or any attempt to change one's biological gender, is sinful and offensive to God. It is South Waterboro Bible Chapel's desire to honor God by staying true to His sovereign plan as we strive for and support godly marriages and families (Genesis 1:27-28; 2:18-25; Matthew 19:4-6; Mark 10:6-9; 2 Corinthians 6:14-15; Ephesians 5:22-33; 1 Corinthians 7:2-5; 9:5; Malachi 2:13-15; 1 Timothy 5:14; Hebrews 13:4; John 2:1-2,11; Isaiah 54:4-8; 62:5b; Jeremiah. 3:14; Revelation 19:7-9).