

# GOD'S CHURCH, GOD'S WAY

## A Statement of Biblical Truths and Applications

(June 2015)

### Preamble

We, the Elders of Henderson Hills Baptist Church, believe that someday, somewhere, there must be a church that goes on with God to the fullness of a deeper relationship with Him and all He has planned for His work in the world.

This church will emphasize the Word of God and the power of the Holy Spirit (*1 Cor. 2:4-5*). The practice of this church will be a balance of spirit and truth (*John 4*).

The truths that follow, though written by men, are our current understanding of the truths of Scripture and how we believe that we should apply them to reflect a life of committed service in our Christian walk. If our understanding contradicts Scripture, we bow to the inerrant Word of God.

## I. God

### A. The Existence of God

#### 1. Humanity's Inner Sense of God

a. As people created in the image of God, we have a deep, inner sense that God exists. We recognize that we are His creatures. He is our Creator. Apart from Him we are spiritually dead and have a strong sense that something important in life is missing (*Eph. 2:4,5*).

b. In the Christian life this inner awareness of God becomes stronger and more distinct. We begin to know God as our loving Father in heaven (*Rom. 8:15*) the Holy Spirit bears witness with our spirits that we are children of God (*Rom. 8:16*) and we come to know Jesus Christ living within our hearts (*Eph. 3:17; Phil. 3:8, 10; Col. 1:27; John 14:23*). The intensity of this awareness for a Christian is such that though we have not seen our Lord Jesus Christ, we indeed love Him (*1 Peter 1:8*).

2. The evidence that God exists is found throughout the Bible (*John 1:1*).

3. Everything in nature proves clearly that God exists (*Rom. 1:20*).

4. Only God can overcome our sin and enable us to be persuaded of His existence (*2 Cor. 4:4*). Human wisdom alone is inadequate to know God on an intimate and personal level (*1 Cor. 2:5*).

### B. The Attributes of God

By His infinite nature, it is impossible for us to fully describe or understand God. He is the great "I am." Any list of His attributes would then be incomplete and inaccurate. But for our understanding we try to provide this partial list of the attributes of God.

1. Some of God's attributes are wholly His. They include the following:

a. God is independent. He does not need us or any of His creation for anything. Nevertheless, we and the rest of creation are allowed to glorify Him and bring Him joy. He is self-existent (*Acts 17:24,25*). God does not need anything from us (*Job 41:11*), yet, He delights in His people (*Isa. 62:3-5*).

b. God is unchanging (*Heb. 13:8*). He does not change in His being, His plans, His purposes, and His promises. God does act and feel emotions and He acts and feels differently in response to different circumstances (*Ps. 102:25-27; Mal. 3:6; Jas. 1:17*); plans (*Ps.33:11*); purposes (*Isa. 46:9-11*); promises (*Num. 23:19*). God may choose to respond to intercessory prayer to change circumstances (*Acts 12:5-12*).

c. God is eternal. He created time and transcends time. Time does not impact God. He has no beginning or end (*Ps. 90:2; Job 36:26; Rev. 1:8; John 8:58*. See also *Gen. 1:1; John 1:3; 1 Cor. 8:6; 1 Col. 1:6; Heb. 1:2*). All of time is seen by Him equally and in the same newness (*Ps. 90:4; 2 Peter 3:8; Isa. 46:9-10*). God sees events in time and acts in time (*Gal. 4:4-5; Acts 17:30-31*).

d. God is everywhere (*Jer. 23:23-24; Ps. 139:7-10*). God is present in His whole being in every part of space (*Acts 17:28; Col. 1:17*). God cannot be contained by space (*1 Kings 8:27*). God can be worshipped anywhere as He is present everywhere (*John 4:20; Ps.139:7-12*).

e. God is all powerful. He is able to do anything that is consistent with His nature (*Matt.19:26*). He is the Almighty (*Gen. 17:1; Ex. 6:3; 2 Cor. 6:18; Rev. 1:8; 19:6*). He cannot be untrue to His nature. He cannot lie (*Titus 1:2*). He cannot be tempted to sin (*James 1:13*). He cannot deny Himself (*2 Tim. 2:13*).

f. God knows everything (*1 John 3:20*). God knows all actual and possible things (*Matt.11:21*). God knows everything about our lives even before we are born (*Ps. 139:16; Matt.6:8; 10:30*). He knows our every thought (*1 Cor. 2:10-11; Ps. 139:1-2, 4*).

g. God is sovereign. He is the supreme ruler. His plan (*Acts 15:18*) is all inclusive (*Eph.1:11*). He is in control of His plan (*Ps. 135:6*) which includes evil, but does not involve Him in that evil (*Prov. 16:4*), and which ultimately is for the praise of His glory (*Eph.1:14; Rev. 19:6*).

h. God is jealous. He continually seeks to protect His relationship with His people (*Ex. 20:5;34:14; Deut. 4:24; 5:9*).

2. God shares the following attributes with us, though we will never achieve the perfection of these characteristics of God while on earth:

a. God is spirit (*John 4:24*). There is no place in this universe that can surround Him or contain Him (*1 Kings 8:27*). He is not to be confined to some image (*Ex. 20:4-6*). Each of us was created with a spirit (*John 4:24; 1 Cor. 14:14; Phil. 3:3*). We are united with the Lord's spirit (*1 Cor. 6:17*) through the Holy Spirit who bears witness to our adoption in God's family (*Rom. 8:16*). When we die our spirit goes to heaven to be with the Lord forever (*Luke 23:43, 46; Eccl. 12:7; Heb. 12:23*).

b. God is invisible. God is a spirit being. (*John 1:18; 4:24; 6:46; 1 Tim. 1:17; 6:16*). He manifests His glory to His people (*Gen. 18:1-33; 32:28-30; Ex. 13: 21-22; 24:9-11; Judges 13:21-22; Isa. 6:1; John 2:11*). Seeing Jesus is seeing the Father (*John 14:9; Col. 1:15; Heb. 1:3*). There is the promise that the pure in heart shall see God (*Matt. 5:8*). We shall see the human nature of Jesus (*Rev. 1:7*). It is not clear in what sense we will "see" the Father and the Holy Spirit, or the divine nature of God the Son (*Rev. 1:4; 4:2-3, 5; 5:6*). This is a matter to be revealed when we are in heaven. We are told that it will be "face to face" (*Rev. 22:3-4*). We shall be changed—we shall be like Him (*1 John 3:2; 2 Cor. 3:18*). This vision is the greatest joy of our existence (*Ps. 16:11*).

c. God is wisdom. His wisdom is the means to accomplish the best (Rom. 16:27; Job 9:4; 12:13). God's plan of redemption clearly demonstrates His wisdom (1 Cor. 1:20-31). God gives us wisdom when we ask for it (James 1:5). As we study His Word and choose to obey Him we will live a life of wisdom, pleasing to God (Ps. 19:7; Deut. 4:6-8). Our fear, reverence, respect and awe of the Lord is the beginning of wisdom (Ps. 111:10; Prov. 9:10). God's wisdom in us produces humility—not pride (Prov. 11:2; James 3:13). We are never as wise as God (Rom. 11:33). Many are the times that we don't understand why, but we must obey in faith as God leads—His wisdom is best (1 Peter 4:19).

d. God is faithful and true. He is the only true God (John 17:3; 1 John 5:20). God is faithful to His promises (Deut. 32:4; Num. 23:19; 2 Sam. 7:28; Ps. 141:6). He always speaks truth. He does not lie (Titus 1:2; Heb. 6:18; Ps. 12:6; Prov. 30:5; John 17:17). His truth in His Word is our guide as His people (Ps. 139:17). His truth is to be our way of living in this world as His people (Col. 3:9-10; Eph. 4:25; 2 Cor. 4:2; Prov. 4:24; Ps. 19:14). We are to love truth and hate falsehood (Ex. 20:16; Ps. 15:2; Prov. 13:5; Zech. 8:17).

e. God is good (Luke 18:19; Ps. 100:5, 106:1, 107:1, 34:8). His is goodness and all that He does is worthy of approval (Ps. 119:68; Romans 12:2). God is the source of all goodness in the world (Ps. 145:9; Acts 14:17). He is the giver of every good thing (James 1:17). He does good things for His people (Matt. 7:11; Rom. 8:32; Heb. 12:10). We are to imitate God in His goodness (Gal. 6:10; Luke 6:27, 33-35; 2 Tim. 3:17).

f. God is love. He gives of Himself in order to bring about blessings or good for others (1 John 4:8). God loves us even though we sin (1 John 4:10; Rom. 5:8; John 3:16; Gal. 2:20). We are to love God and to demonstrate this love by obeying Him (1 John 5:3, 2:15). We are to love others as we love ourselves (Matt. 22:37-39; 1 John 4:11; John 13:35, 15:13; Heb. 10:24). We do this because He first loved us (1 John 4:19).

g. God is mercy. He demonstrates mercy by His goodness toward those in misery and distress (Heb. 4:16; James 5:11). Moreover, His mercy is demonstrated by His goodness toward those who deserve only eternal punishment (1 Pet. 1:3-5). We are to imitate God in His mercy (Matt. 5:7).

h. God is grace. Grace is freely given by God. This grace underlies God's gift of salvation because it is not earned or deserved by anyone (Rom. 3:23-24, 11:6; Eph. 2:8-9). God's grace is the essence of the Christian life (1 Cor. 15:10).

i. God is patient. It is evidenced by His desire that all have eternal life and in His slowness to anger (Ex. 34:6; Num. 14:18; Ps. 86:15, 103:8, 145:8; Jonah 4:2; Nah. 1:3; 1 Tim. 1:16; Rom. 9:22; 1 Pet. 3:20; 2 Pet. 3:9). We should imitate God's patience (Jas. 1:19; Eph. 4:2).

j. God is holy. God is the Most Holy One. He is separated from sin. He is called the "Holy One of Israel" (Ps. 71:22, 78:41, 89:18, 99:9; Isa. 1:4, 5:19, 24). His holiness is the pattern for His people. God's command is for us to allow the Holy Spirit to impart and develop His holiness in us (Lev. 11:44, 19:2; 1 Peter 1:16).

k. God is peace. He is not a God of confusion (1 Cor. 14:33; Romans 16:20; Phil. 4:9; 1 Thess. 5:23; Eph. 2:14; 2 Thess. 3:16). His being and His actions are separate from all confusion and disorder (John 5:17). The Lord desires to bear His fruit of peace within us (Gal. 5:22-23).

l. God is righteous. He always acts in accordance with what is right and He is the of what is right (Duet. 32:4; Gen. 18:25; Ps. 19:8; Isa. 45:19). We are to strive to do right and be righteous in the sight of God and man (Ps. 37:3; 1 John 3:10).

m. God hates sin (Rom. 1:18, 2:5 & 8, 5:9, 9:22; Col. 3:6; 1 Thess. 1:10, 2:16, 5:9; Heb. 3:11; Rev. 6:16-17, 19:15). We are to imitate God and hate sin and evil (Rom. 7:15; Heb. 1:9; Zech. 8:17; Matt. 5:43-48).

n. God is glorious. His glory is the created brightness that surrounds God's revelation of Himself. This is an expression of God's greatness of His excellence (Ps. 24:10, 104:1-2). We should reflect His glory. By focusing on Christ we can be transformed to reflect His glory (2 Cor. 3:18).

## C. Our Response

### 1. Knowing God

a. We can never, in this life, fully understand God. We shall never stop growing in our knowledge of God. We will never run out of things to learn about God. We shall never tire in delighting in the discovery of more and more of His excellence and the greatness of His work. Our great occupation in life is to constantly increase in our knowledge of God (Phil 3:8-11).

b. We need to be aware that God is revealing Himself to us. We completely depend on God's active communication to us in Scripture, and through the Holy Spirit, for our true knowledge of God.

c. We can know God personally.

1) We have true knowledge of God from Scripture, even though we do not have exhaustive knowledge. We know God in our love relationship with Him (Jer. 9:23-24). Our sense of joy and our sense of importance come from the fact that we know God personally (John 17:3; Heb. 8:11; 1 John 5:20; Gal. 4:9; Phil. 3:10; 1 John 2:3, 13; 4:8).

2) God personally dwells among us and within us to bless us (John 14:23; 1 Cor. 3:16; 6:19).

### 2. Fearing God

God is awesome and powerful. We, His people, should hold Him in highest reverence without equal or peer. In this attitude of reverence and highest honor we are said to "fear" God (Gen. 22:12, 42:18; Ex. 18:21; Job. 1:9; Ps. 66:16; Eccl. 5:7, 8:12-13; Luke 23:40; Acts 13:16, 26; 1 Peter 2:17; Rev. 14:7)

## D. The Trinity

We have a finite ability to understand infinite concepts. Thus, when we seek to discuss the subject of the Trinity, we are entering a subject for which we can have only a limited comprehension. Nevertheless, it is helpful to understand that God has always existed as more than one person. God exists in three persons, the Father, Son, and Holy Spirit, yet, He is absolutely one. All the persons of God are completely God, all are distinct, and all are unified. Three statements summarize the Bible's teaching on this subject: 1) God is three persons. 2) Each of these three persons is completely God. 3) There is only one God. Though not a term found in the Scripture, the Trinity is repeatedly revealed. The distinct persons of God primarily exist in relation to His creation. God relates to His creation as Father, Son and Holy Spirit (Matt. 3:16-17, 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 4:4-6).

## E. God the Father

1. God's role as the Father relates to the Son and the Holy Spirit, as well as creation, as the one who commands, directs, and sends. The Father is over all, to include the Son and the Holy Spirit (Eph. 4:6).
2. God is the Father of believers in Christ (Gal. 3:26; Rom. 8:15; Gal. 4:6; Eph. 1:5).
3. He disciplines us as His children for our good, so we may share His holiness (Rev. 3:19).

#### **F. God the Son**

1. Jesus is a completely unique person in that He is both fully God and fully human.
2. The humanity of Christ must first consider His miraculous conception and virgin birth (Matt. 1:18, 20, 24-25; Luke 1:35).
3. This miraculous conception and virgin birth made possible the uniting of full deity and full humanity in one person (Matt. 1:22-23; Gal. 4:4-5).
4. In His humanity, Jesus had human limitations. He had a human body, mind and emotions.
  - a. Jesus had a human body (Luke 2:7, 40, 52).
  - b. He would get thirsty (John 19:28).
  - c. He would grow weary and tired (John 4:6).
  - d. He had an appetite and would be hungry (Matt. 4:2).
  - e. He had limited strength (Luke 23:26).
  - f. He had a human mind (Luke 2:52; Heb. 5:8).
  - g. He had human emotions (Matt. 8:10; John 11:35, 12:27, 13:21).
5. Jesus' experiences as a man, His suffering and death, enable Him as our High Priest to completely understand by His experience what we are experiencing (Heb. 4:15-16; 1 John 2:6).
6. Jesus was completely sinless, even while he was a man (John 15:10; Romans 8:3; 2 Cor. 5:21; Heb. 4:15).
7. Jesus' humanity was required so He would become the substitute sacrifice for us (Romans 5:18-19; 1 Cor. 15:45, 47; Heb. 2:16-17).
8. Though He was fully human, Jesus was fully God (John 8:58; Phil. 2:5-8; Col. 1:15-20; Heb. 1:2-8).
9. We believe that at a time known only to the Father, Christ will return to the earth (1 Thes. 4:15-17; Rev. 19:11-16; Matt. 24:29-31; Acts 1:11; John 14:1-3).
10. Christ is our advocate with the Father (1 John 2:1).

#### **G. God the Holy Spirit**

1. The Holy Spirit is a member of the Trinity and is equal to the Father and Son, while remaining distinct from these persons of the Trinity. He is fully God with all the same attributes (Matt. 28:19; John 14:26; 2 Cor. 2:4, 13:14; Eph. 4:4-6; Jude 1:20-21).

2. The Holy Spirit is a person with intelligence (1 Cor. 2:10-11; Rom. 8:27; 1 Cor. 2:13), feelings (Eph. 4:30) and a will (Acts 16:6-11; 1 Cor. 12:11).

3. The Holy Spirit guides us into truth (John 16:13), convicts us of our sin (John 16:8), performs miracles (Acts 2:1-6) and intercedes for us with the Father (Rom. 8:26).

4. The Holy Spirit is distinct from the Father and Son (John 16:14).

#### H. The Kingdom of God

1. The Kingdom of God is God's sovereignty over His creation. His kingdom literally extends into human lives when we submit to Him as Lord (Luke 17:20-21).

2. God is King of all who willfully acknowledge Him as their eternal Lord and Savior (Ps. 5:2; 1 Tim. 6:15).

3. As His people we pray and labor that His Kingdom may come and His will be done on earth as it is in heaven (Matt. 6:10).

4. With the return of Jesus Christ to earth, and the end of this age the Kingdom of God shall be complete (Rev. 21:1-4).

## II. The Bible

### A. God's Word

The Bible is God's Word. These are God's own words, even though written down by human authors. They are absolutely authoritative (Ps. 12:6, 119:105, 160; Prov. 30:5; John 1:1-3; Rom. 15:4; 2 Tim. 3:16-17; Heb. 4:12).

### B. The Canon

The Canon of Scripture is the list of all the books in the Bible. It is very important to know which writings belong in the Bible and which do not. The importance is because the Scripture is a primary source of our nourishment for our spiritual lives. To be any less or any more than what God has intended would be wrong.

1. The Old Testament was not disputed in the writings of the New Testament. Most importantly there is full agreement with the Old Testament by Jesus and the Apostles. They often quoted from the Old Testament as recorded in the New Testament (Matt. 4:1-11; Acts 2:14-21; 13:40-41; 1 Cor. 2:9).

2. The New Testament focuses on the coming and works of Jesus Christ, the Messiah. The Apostles were given the amazing gift to remember all things that Jesus had said and were guided by the Holy Spirit to record those things He willed to be preserved (John 16:13-14). Paul also claims the revealing of the truth through the Holy Spirit in his writings (1 Cor. 2:12-13). The Apostles (including Paul) wrote all but five books of the New Testament: Mark, Luke, Acts, Hebrews and Jude.

The early church fathers determined that in order for a book to be included in the Canon, it was absolutely necessary for it to have divine authorship. They determined that based upon John 16:13-15, authorship by an apostle was divinely inspired. Thus, if the writings can be shown to be by an apostle, it has divine authorship. So all but five of the books were automatically accepted by the early church. Of these remaining books, all were written at a time when the apostles could have and would have affirmed the divine authorship through these other authors. Peter would have affirmed the authorship of Mark as containing the gospel that he himself preached. As for Hebrews and Jude, they were considered to be self-attesting.

3. The Canon is closed. Once the writings of the New Testament apostles and their authorized companions were completed, we had in written form the final record of everything that God wants us to know about the life, death and resurrection of Christ, and its meaning for the lives of believers for all time. We must heed the warning of Revelation 22:18:

“I warn everyone who hears the words of prophecy for this book: if any one adds to them, God will add to him the plagues described in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share of the tree of life and in the holy city, which are described in this book.”

The primary reference is to the book of Revelation, yet its placement at the end of the last book of the Bible should not be ignored.

### C. The Authority of Scripture

1. The Bible is the ultimate authority for our faith and practice. God’s leadership in all matters will agree with, and never contradict the Bible (2 Tim. 3:16-17; 2 Peter 1:20-21). All the words in Scripture are God’s words. All Scripture is God-breathed (2 Tim. 3:16).

2. The authority of Scripture means that all the words of Scripture are God’s Words. Therefore to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. Thus, Jesus can rebuke the disciples for not believing the Old Testament Scriptures (Luke 24:25; 2 Peter 3:2).

### D. The Inerrancy/Infallibility of Scripture

Scripture is Truth. God does not lie (Titus 1:2; Hebrews 6:18). Since God does not and cannot lie, the Bible is truth in all respects (Ps. 12:6; Prov. 30:5; Ps. 119:89; Matt. 24:35; Num. 23:19). His word is truth (John 17:17).

## III. Creation

### A. God’s Creation

1. Everything exists by God’s power (Jer. 10:12; Rev. 4:11).

2. God created everything from nothing. Before God created the universe nothing else existed except God himself. All things ultimately belong to Him (Gen. 1:1; Ps. 33:6, 9; John 1:3; Acts 4:24, 14:15, 17:24-25; Col. 1:16).

3. All things are sustained by the power of God (Job 12:10; Col. 1:17; Heb. 1:3).

### B. Angels

1. God created angels (Neh. 9:6).

2. Angels carry out some of God’s plans on the earth (Psalm 103:20-21). They bring messages (Acts 8:26), patrol earth as God’s representatives (Zech. 1:10-11), carry out war against demonic forces (Dan. 10:13; Rev. 12:7-8), and carry out some of God’s judgments (Acts 12:23).

3. Angels are not to be worshipped (Col. 2:18; Rev. 19:10; 22:8-9).

### C. Satan

1. Satan is a literal being known by several titles including: Satan, the devil, Beelzebul, the thief, the murderer, the liar, and the adversary (Matt. 4:1; 12:24; Lk. 11:18; Jn. 8:44; 10:10; 1 Pet. 5:8).
2. He is the originator of sin and father of lies (1 John 3:8, 8:44). He attempts to destroy every work of God (John 10:10).
3. In his war against God, he uses a variety of approaches (John 10:10; Rev. 12:9; 1 Peter 5:6).
4. However, Satan and his demons are subject to Christ and to us in His name (Luke 10:17; Eph. 1:19-23; 6:11).
5. Because his time is limited, Satan's intentions are carried out with great wrath (Rev. 12:12).

#### D. Demons

1. Demons are evil angels who sinned against God and who now continually work evil in the world (2 Peter 2:4).
2. Demons are organized by Satan and do his bidding (Eph. 6:12).
3. Demons have the capacity to "demonize" individuals and influence their lives (Mark 5:1-20; Acts 16:16-18).
4. Demonization is the relative control of Satan, over, or in, an individual's life. There is a wide spectrum of this control, ranging from annoyance to complete domination. The Bible teaches that humans can be influenced by demons to commit evil and sinful acts (2 Tim. 2:26).
  - a. Demons attack our minds to gain a foothold in our lives (2 Cor. 10:3-7). It is possible for a Christian to be demonized, that is to say, influenced by demons. In Eph. 4:27 Paul writes "and do not give the devil an opportunity." The word "opportunity" is the Greek word "topos," meaning place, abode or dwelling. The indication is that a place of opportunity can be given to Satan, from which he can use the believer as an obstacle to God's plans and activity.
  - b. Demons know Jesus, recognize their fate and respond obediently to Jesus' commands (Luke 4:33-36).

#### E. Mankind

1. God created human beings to live in a special love relationship with Him, both here and now, and in heaven forever (John 10:10; Rom. 6:4-11; Rev. 21:3-7; 22:3-5).
2. Our highest purpose in life is to love God (Matt. 22:37; Mark 12:28-30).
3. Mankind is created in the image of God (Gen. 1:27). Human beings are made up of these parts: the body is that aspect of our life that relates to the world around us. The soul is made up of mind, emotions and will. It is through the soul that we relate to ourselves. Finally, the deepest part of man is the spirit. The human spirit is that aspect of life that relates directly to God and receives the Spirit of God (1 Cor. 15:45; 1 Thes. 5:23).

#### F. Male and Female Role

1. Mankind, as male and female, is created in God's image reflecting harmony, equality and yet differences in role and authority.



2. God illustrated equality by creating *both* male and female in His image (Gen. 1:27, 5:1-2). As men are dependent on women, and women are dependent on men, both are equally important and worthy of honor (1 Cor. 11:11,12). While there are differing roles for men and women, we are nonetheless, one in Christ (Gal. 3:28).

#### G. Equality of Mankind

Equality among races, social and economic strata and gender is emphasized in scripture. Therefore, any form of discrimination or bigotry is sinful (Gal. 3:27-28; James 2:2-9).

#### H. Heaven

Heaven is a literal place where God dwells. It is here that all true believers will spend eternity in the presence of God and in fellowship with one another. Heaven is a place of eternal reward, worship and great joy (Matt. 5:12; Luke 23:24 & 43; John 14:2-3; Rev. 21:3-7; 22:3-5).

#### I. Hell

Hell is a literal place. It is the final and eternal place of punishment for Satan, his demons, and all those who die without Christ as their Lord and Savior. It is a place of eternal separation from God in torment (Matt. 5:22; Mark 9:47; Luke 12:5; 16:23-26; Rev. 19:20; 20:10 & 11-15).

### IV. Sin

#### A. Sin

Sin is any failure to conform to the moral law of God in act, attitude or nature. Sin is the choice to rebel against God. This rebellion can be either our actions or our neglect. The result of this rebellion is disharmony with God for the Christian and condemnation for the non-Christian. Sin is something that all humans do.

1. All of mankind has sinned or will sin (Rom. 3:23).

2. While our salvation as Christians is eternally secure (John 10:28), sin, nevertheless, causes disharmony with God for the Christian (Rom. 6:23; 8:1; 1 Cor. 6:23). Our sin disrupts our fellowship with God. Not only is our personal relationship with God affected, but our sin damages our relationships with other and our ministries (John 15:4).

3. Sin includes individual acts—stealing, lying, committing murder—illustrated by the Ten Commandments (Ex. 20:1-17). Sin also includes acts of omission, being disobedient when God tells us to do something, either through His Word or through the work of the Holy Spirit.

4. Sin includes wrong attitudes—coveting, desires to do wrong, anger, lust, jealousy and selfishness (Ex. 20:17; Matt. 5:22, 5:28; Gal. 5:19-21).

5. Sin is part of our very human nature (Rom. 5:8; Eph. 2:3).

6. The penalty of sin is death (Rom. 6:23). Death means separation from God. Thus, for the non-Christian, death will cause his/her eternal separation from God (Rom. 1:18). But the believer in Christ will be spared this punishment (John 3:16; 11:25-26).

#### B. The Fall of Mankind

1. The Origin of Mankind's Sin—The origin of sin was the act of Adam and Eve consciously choosing to disobey God when tempted by the serpent in the Garden of Eden (Gen. 3:1-24; Rom. 5:1, 16; 2 Cor. 11:3; 1 Tim. 2:14).

2. Inherited Sin—Due to Adam’s disobedience sin and death entered the human race (Rom 3:23; 5:12, 5:12-21; 6:23).

3. Man’s Voluntary Choice—God is not to blame for our sins and Satan is not the exclusive source of our sin, we must recognize that sin is our voluntary act (James 1:14-15).

## V. Salvation

### A. Message of the Gospel

1. The simple facts of the gospel are as follows:

a. All of us have sinned (Rom. 3:23).

b. The penalty for our sin is death (Rom. 6:23).

c. Jesus Christ died to pay the penalty for our sins (Rom. 5:8).

d. Because of God’s mercy, grace and love for the sinner, Jesus issues an invitation to each of us for salvation that requires a response. That response requires us to believe that Jesus is God’s son and receive Him (John 1:12). This is done through faith and not by our own works (Eph. 2:8-9).

2. The message of the Gospel is that God so loved us that He gave His Son to pay the penalty for our sin. The Gospel includes an invitation for us to make a conscious decision to abandon our sins and to come to Christ fully trusting, (faith), asking Him to forgive us of our sins (Luke 24:27; Acts 2:37, 3:19, 5:31, 17:30; Rom. 2:4; 2 Cor. 7:10). The glorious message of the Gospel is the promise of forgiveness of our sins and eternal life with God (John 3:16; Acts 3:19). God’s promise and assurance is “that if you confess with your mouth Jesus as Lord, and believe in your hearty that God raised Him from the dead, you will be saved” (Romans 10:9). Christ will accept all who come to Him in sincere repentance and faith seeking salvation (John 6:37).

### B. Atonement

The Doctrine of atonement relates to Jesus dying to pay the penalty for our sins. This includes:

1. God’s justice required that a penalty be paid for our sin (John 14:6; Eph. 2:8).

2. God’s love caused Jesus to pay that penalty (Rom. 3:25-26).

3. Jesus lived a sinless life in perfect obedience to God the Father (Rom. 4:19; 2 Cor. 5:21), and died a substitutionary death for our salvation (Gal. 3:13; 1 John 2:2).

4. God’s love caused our atonement from our sins (John 3:16).

### C. Adoption

1. Adoption is an act of God, not of our own power (John 1:12).

2. When we accept Christ, we are made members of God’s family (Rom. 8:14-17).

3. As adopted sons, we have a loving and wise heavenly Father who watches over us, provides for us, and protects us (Matt. 6:9; 1 John 3:1; Ps. 103:13-14; Matt. 6:23; 2 Thes. 3:3).

4. Adoption establishes an eternal relationship with Jesus as our Elder brother. Other Christians are our brothers and sisters in Christ (Rom. 1:13, 8:12; 1 Cor. 1:10, 6:8; James

1:2; Matt. 12:50; Rom. 16:1; 1 Cor. 7:15; Phil. 1:2; James 2:15). As we are brothers and sisters, the concept of church must take on a new perspective as we are engaged in “family work.” No competition, no jealousy, no hindering of others in obeying our Father; we are to be encouragers and thankful for the good that comes to our “family” for all are to be contributing to the good of the family and imitating God our Father (Eph. 5:1; 1 Peter 1:14-16).

#### D. Regeneration

Regeneration is an act of God alone in which He literally gives us a new spiritual life. This is called being “born again” (1 Peter 1:3; John 3:3-8; Ezek. 36:26-27).

1. This is an act totally of God alone, we play no part in this (John 1:12-13).
2. Though we may not understand regeneration, we do know that we were spiritually dead, not caring about spiritual things (Eph. 2:1; Rom. 3:11), and a change occurred, which we did not control, as God made us alive to Him. We were born again to relate to God in prayer and worship and enabled to hear and understand his Word with receptive hearts (John 3:3-7; Eph. 2:5; Col. 2:13).

#### E. Justification

1. Justification is God declaring us righteous in His sight (Rom. 3:20, 26, 28, 5:1, 8:30, 10:4, 10; Gal. 2:16, 3:24).
2. Forgiveness of our sins and being righteous in His sight are both essential for God’s justification (Rom. 4:6-8; Rom. 3:21-22).
3. We are declared just by God because He considers Jesus Christ’s righteousness as belonging to us (Rom. 4:3).
4. Justification is a gift of God’s grace not on account of something that we do or earn (Rom. 3:23-24; Eph. 2:8-9).
5. God justifies us through our faith in Jesus Christ (Gal. 2:16; Rom. 3:25, 26, 5:1, 17-19).

#### F. Sanctification

We believe that the Christian is declared righteous by God through faith in Christ. This is referred to as “positional” sanctification. Because we are in Christ, and He is righteous, we are righteous. Yet there is also such a thing as “practical” sanctification. In practice, our daily life is to reflect our position. Some try to produce this holy life via legalism. While the attempt may be sincere, it is also doomed to failure. In reality “practical” sanctification is achieved the same way “positional” sanctification is realized, by grace, through faith.

1. Practical sanctification increases throughout our lives as Christians. It is a progressive work of God in man that increases our freedom from sin and grows us into a likeness of Christ in our daily lives (2 Cor. 3:18; Phil 3:13-14).
2. Sanctification is primarily the role of God (1 Thess. 5:23) God’s role includes disciplining His children (Heb. 12:5-11). God causes us to want His will and to work for His pleasure (Phil 2:13; Heb. 13:20-21).
3. Our role is both one in which we depend on God to sanctify us and one in which we strive to obey God (Passive: Rom. 6:13, 12:1, 8:13) (Active: Phil. 2:12-13; Heb. 12:14; 1 Thess. 4:3; 1 John 3:3; 2 Cor. 6:14, 18, 7:1; 2 Peter 1:5).

4. Sanctification affects our entire being. It affects our intellect and our knowledge (Col. 3:10; Phil. 1:9; Rom. 12:2; 2 Cor. 10:5). Growth in sanctification will affect our emotions (Gal. 5:22; 1 Peter 2:11; 1 John 2:15; Rom. 6:17; Eph. 4:31). Our decision making, our will, is changed by God working in us (Phil 2:13). Our spirit will be affected (1 Cor. 7:34; 2 Cor. 7:1). And our physical bodies will be affected (1 Thess. 5:23; 2 Cor. 7:1; 1 Cor. 9:27; 1 Cor. 13, 19-20).

#### G. Election

God Himself performs all the work of salvation. The only human component of salvation is the act of receiving Christ as Savior and Lord. (A separate Position Paper is available for those wishing more information on Election.)

#### H. The Indwelling of the Holy Spirit

At the moment of salvation every believer receives the Holy Spirit as an eternal indwelling presence (Acts 2:1-4; Rom. 8:9-11; 1 Cor. 12:13).

#### I. The Baptism of (or within) the Holy Spirit

Baptism of the Holy Spirit also occurs at the time of salvation. This is the placing of a new Christian into Christ. We become members of the one body of believers in Jesus Christ and as part of Jesus Christ. The evidence of this is the manifestation of the life of Christ in and through us (Rom. 6:3-5; Gal. 3:27; 1 Cor. 12: 13).

#### J. Union With Christ

Union with Christ describes aspects of our relationship with Christ as believers through which we receive the benefits of salvation. This inseparable union is the basis of God's work in the believer's life and includes the following:

1. We are in Christ (John 15:5; Rom. 8:1; 2 Cor. 5:17; Col. 1:28).
2. Christ is in us (Rom. 8:10; 2 Cor. 13:5; Col. 1:27).
3. We are like Christ. We imitate Christ in our union with Him (1 Cor. 11:1; 1 John 2:6; Phil. 1:20).
4. We have a personal fellowship with Christ in our union with Him (Matt. 18:20, 28:10). It is great joy to know that Christ actually wants us to be with Him (John 17:24).

#### K. Perseverance of the Saints (Security of the Believer)

All those who are truly born again are secure in Christ, being kept by God's power as His child. He will keep us as His children for the rest of our lives and for all eternity (John 10:27-29).

1. Salvation in Jesus Christ brings eternal life (John 3:36, 5:24, 6:47, 10:28; 1 John 5:13).
2. The Holy Spirit within us is the guarantee of our inheritance of eternal life with Christ in heaven (Eph. 1:14).
3. Since salvation is not dependent upon the actions of the believer, true believers cannot lose their salvation (1 John 2:19).

### **VI. The Ministries of Jesus**

We believe that four primary ministries of Jesus Christ are listed in Luke 4. Since Christ left His Church in the world to be His body, and perform His ministry, we must pay special attention to these four initiatives.

#### A. Preaching the Gospel to the Poor

The first of these ministries is preaching the gospel to the poor. We must choose to reach out to those in financial need. Many of the most heinous conditions, addictions and iniquities are found among those afflicted by poverty. When the gospel is effective among the poor, it can be effective at any other stage of society. (Luke 4:18; Mt. 6:1-4; 19-20; 1 John 3:17-18; John 5:17; 19-20; 30; 6:38; 8:28-29; 14:12; 16; 26; 20:21; Mk 10:46-52; Luke 4:43; 18:22; John 9:1-12; James 2:5; Prov. 18:15-16; Mt 19:21; Mk 14:7; Luke 21:1-4; Rom 8:14; 12:13; 1 Cor 12:7; 2 Cor 8:12; 9:7-9)

#### B. Physical Healing

We believe that the ministry of physical healing is an important part of the work of God. While it is not God's will to heal every one of every disease this side of heaven, it is His will to heal some, if not many. Prayer for the sick is a significant assignment for the church, and it is a vital part of our Elders' Ministry. (Luke 4:18; Mt 8:16; 9:33; 12:22; Mk 5:2-5; 9:17-29; John 5:14; James 5:15-16; Luke 4:40-41; 6:18; 13:11-13; 16; 16:19-25; John 9:3; 11:4; Acts 10:38; Gal 4:13; Luke 22:40-46; Acts 9:34-35; 39-42; 2 Cor 12:7-10; Mt 9:2; 22; 29; Mk 5:34; 6:56; 10:52; 5:20; 7:9-10; 8:48; 17:19; Mt 8:17; Luke 18:42; Acts 3:16; 4:9-10; 14:9; 1 Cor 12:9; Phil 2:27; James 5:13-16; Luke 10:34; 1 Tim 5:23; Mt 11:3-5; Mk 2:10; 5:19; Luke 7:22; 9:2; John 5:36; 9:4-5; Luke 16:19-25; John 11:25-26; 40-45; Acts 10:38)

#### C. Emotional Healing

We believe that the ministry of emotional healing is also an important aspect of the focus of the church. Emotional disturbance and pain afflicts many people in our society. The healing of many emotional difficulties are found in Christ. Through prayer, learning and applying spiritual truths, and taking our thoughts captive into obedience to Christ we experience this wonderful deliverance. (Luke 4:18; Mt 6:25-34; Rom 5:1; 2 Cor 10:5; Gal 5:22-23; Phil 4:6-12; Col 3:15; 1 Tim 6:6; Rom 3:23-25; 4:25; Rom 5; Rom 6; 8:30; 8:35-39; 1 Cor 6:11; 2 Cor 5:17; 10:5; Gal 2:15-17; John 14:19; Gal 2:20; 3:24; Phil 1:21; Titus 3:7; Isa 41:10; Mt 21:22; Mk 9:29; 11:24; Luke 11:9-10; 18:1; 22:46; Acts 1:14; 10:31; 12:5; Rom 12:12; Eph 6:15; 6:18; 1 Thes 5:17; Heb 4:1-10; Luke 22:32; Acts 2:42-44; 1 Cor 1:9-10; Gal 2:9; 5:22-23; Phil 2:1-2; 1:4-7; 1 Pet 4:8; 1 John 1:3-4; 1:7)

#### D. Setting Captives Free

We believe that many people are in spiritual captivity. Christ has come to set us free from this enslavement and to empower us to live in our freedom. This is an important part of the work of God in our world today. (Luke 4:1-18; 5:17; 6:19; 9:1; 10:19; Gen 2:19-20; 3:17-19; John 3:14-21; 8:12; 8:34-35; 10:27-28; Rom 3:23; 5:12-14; 5:17-21; 6:3-4; 8:1-2; 8:32,37-39; 14:6; 15:26; 16:13; Rev 12:10-11; Mt 10:1; 10:8; Mk 6:7; Mk 6:13; Luke 9:1-2; 9:6; 10:17-20; Acts 8:6-7; 1 John 4:4; Isa 14:12-15; Mk 1:13; John 8:44; 2 Cor 2:9-11; 12:9; Eph 2:2-6; 4:26-27; 6:12-13; 2 Pet 2:4; 1 John 3:8; Jude 1:6; Rev 12:3-17; 13:6-7; Mk 9:37; John 3:3; 3:16-17; 12:32; James 4:7-8; 1:12; Eph 6:14; 2 Thes 2:13; Acts 1:8; 4:7-10; 10:38; 15:13; Rom 1:16; Eph 3:16-19; Phil 3:21; Col 1:11; 2 Tim 1:7)

### **VII. The Ministries of the Holy Spirit**

#### A. The Work of the Holy Spirit

The Holy Spirit's work can be stated in broad and general terms. He, as the indwelling person of God, purifies, empowers, blesses, reveals, keeps and unifies Christians with one another. One of

the driving forces in the work of the Holy Spirit is to magnify Christ (Acts 1:8; Gal. 5:25; Rom. 8:26-27; Phil. 2:12-13).

#### B. The Filling of the Holy Spirit

The filling of the Holy Spirit begins at salvation and continues as we yield more control to the Holy Spirit to be empowered by Him to accomplish great and mighty things. The progressive yielding to the Holy Spirit is life changing. The world is yet to see all that God can accomplish through a life completely yielded to Christ and being filled with the Spirit.

1. Yielding to the Holy Spirit is a voluntary act by a Christian seeking to grow by becoming more like Christ (1 Cor. 12:31, 14:1, 12).
2. Being filled with the Holy Spirit empowers us to accomplish great and mighty things. Acts reveals a number of these special events of great and mighty things in the early church (Acts 2:4, 4:8, 23, 31).
3. Being filled with the Holy Spirit is not a one-time thing. It can be a recurring special event or it may be realized as a progressive growth that engenders increasing sanctification for the believer (Acts 4:8, 7:55 [recurring individual event], 6:3, 11:24 [progressive growth]).

#### C. Gifts of the Holy Spirit

The Holy Spirit endows every Christian with at least one spiritual gift at the moment of salvation. A spiritual gift is a special God-given ability to serve the Lord with relative ease and effectiveness. There are at least three lists of spiritual gifts mentioned in the New Testament. They are found in Romans 12, 1 Corinthians 12, and 1 Peter 4. There is no biblical evidence that certain gifts have ceased to operate, however some gifts are more rigorously controlled than others. This does not annul the fact that the use of spiritual gifts is essential to the ministry of the church (Rom. 12:6-8; 1 Cor. 12:7-10; 1 Cor. 14; 1 Peter 4:11).

#### D. Abuse of the Gifts of the Holy Spirit

Every spiritual gift can be abused through overemphasis, self-aggrandizement or the efforts of the flesh to promote self. Love must be the primary factor in the use of any gift. The use of a spiritual gift in public is for the edification of all who are present (1 Cor. 13, 1 Cor. 14).

#### E. Non-Cessationism

God continues to gift believers and perform miraculous acts as He did in the first century. We must not try to put God in a box. It is our responsibility to use our God-given faith and trust Him to act in power. However, we are not to become preoccupied with spiritual gifts. Our preoccupation is the Giver of the gifts, not the gift. We recognize that every spiritual gift can be perverted, overemphasized and counterfeited. The gifts of God and their manifestations are to follow biblical guidelines. Whatever the challenges might be, the fact that God is still working today makes it all worthwhile. An individual's personal views on cessationism shouldn't be a point of contention or break fellowship between believers. See Elder Council position paper entitled "Cessationism and Non-Cessationism."

### **VIII. The Church**

#### A. The Nature of the Church

"The Church" has two meanings. First, there is the "universal Church" made up of all true believers in Christ, of all time. Second, there is the "local church" made up of all local believers who congregate together for common edification and ministry. The purposes of the church are to worship God, nurture and mature believers, and offer evangelism and mercy to the world (Matt. 16:18; Acts 2:42-47; Acts 16:5; 1 Cor. 12:13; Eph. 1:22-23; Col. 1:18).

## B. The Unity of the Church

Christian unity is extremely important and should be sacrificed only in the case of essential biblical doctrine (2 John 10-11). Our unity is born out of our common relationship with Christ. He is in us; we are in Him, which makes us one (John 17:21; 1 Cor. 1:2). There is room in the fellowship of the church for disagreement. However, there is not room in the church for divisiveness. Divisiveness must be addressed in a very forthright way (Titus 3:10-11). It is the duty of every Christian to preserve the unity of the faith in the bond of peace (Eph. 4:3).

## C. Church Membership

Church membership is a God-led choice to unite with a body of believers and serve as a living appendage of that body. In general, membership will be granted to anyone who offers a biblical testimony of salvation, has been scripturally baptized, and agrees to accept the responsibilities of membership. These responsibilities include:

1. To pursue a holy lifestyle, surrendered to the Lord's leadership.
2. To pursue Christ-like relationships with HHBC members.
3. To pursue a life of ministry and service within HHBC. This includes the investment of time, talents, spiritual gifts and financial resources.

## D. Government of the Church

Our church government is "theocratic" in nature. This means that the Lord Himself governs the church. In His sovereignty God has established two church offices—Elders and deacons. Elders are called by God to serve as humble servant leaders and under-shepherds of Christ (1 Tim. 3:1-5, 17; 1 Peter 5:4; Titus 1:5). Deacons serve as the called ministers of mercy to the church family (Phil. 1:1; 1 Tim. 3:8-13). Church members are called on by God to submit to the leadership of these leaders, unless such submission (Heb. 13:17) would be clearly unbiblical, immoral, or illegal. The leadership of the Elders is to be established by consensus. This means that, if there is one Elder who disagrees with a proposal before the Elder Council, the proposal will be set aside until all of the Elders experience a similar leading by the Lord.

## E. Elders

HHBC seeks to be a New Testament Church committed to the teachings of the Bible. No other authority or tradition is to guide the means, faith or structure of the Lord Jesus Christ's Church. The administrative and pastoral structure for a New Testament Church is to utilize a plurality of leadership. HHBC follows this scriptural instruction. To achieve this New Testament model, HHBC requires qualified men to serve as an Elder Council.

1. These men must meet specific moral and spiritual qualifications before they serve (1 Tim. 3:1-7).
2. They must be publicly installed into office (1 Tim. 5:22; Acts 14:23).
3. They must be motivated and empowered by the Holy Spirit to do their work (Acts 20:28).
4. After review, examination and appointment, men affirmed by HHBC to serve as Elders shall constitute the Elder Council. To effectively perform their duties, the Elder Council needs the prayers, support and assent of members of HHBC (1 Tim. 5:17-18; Heb. 13:17).
5. HHBC is called upon to honor their Elder Council and to protect them against false accusations (1 Tim. 5:19).

6. Finally, if an Elder falls into sin, and continues to sin, he must be publicly rebuked (1 Tim. 5:20).

#### F. Deacons

Deacons are the servant-ministers of the church. Their purpose is to relieve the Elders of some of the multitude of practical duties involved in caring for the flock. Deacons are to give their primary attention toward caring for the flock's physical welfare. Deacons have the honor of modeling, for the local church and the lost world, God's compassion, kindness, mercy and love. As the church compassionately cares for people's needs, the world sees a visible display of Christ's love, which will draw the lost to our Savior. Deacons are to be an example of commitment, unity, and harmony in their service. Additional information is contained in the HHBC Deacon Handbook.

#### G. Baptism

Jesus commanded all believers to be baptized (Matt. 28:19). Baptism is a public demonstration of a believer's identification with Christ (Rom. 6:3-4). Being symbolic in nature, there is no saving value in water baptism itself. Baptism follows a believable profession of faith (Acts 2:41; 8:12; 10:47-48; 16:14-15, 32-33; 1 Cor. 1:16). Baptism is performed by immersion in water (Mark 1:15; John 3:23; Acts 8:36, 38-39; Rom. 6:3-4; Col. 2:12). It demonstrates a believer's obedience to Christ's command (Matt. 28:19; Acts 2:38).

#### H. Lord's Supper

The Lord's Supper was instituted by Christ (Matt. 26:26-29). It is an important act of worship. Only those who are believers in Christ—Christians—should participate in the Lord's Supper. In this act, believers use the symbol of the fruits of the vine, and unleavened bread to commemorate the blood and body of the Lord (1 Cor. 11:20-34; 1 Cor. 10:16-17). The Bible does not provide specific guidelines regarding the frequency of observation of the Lord's Supper.

#### I. Equipping Believers

The church's priority to equip believers for ministry is accomplished through the exegetical preaching and teaching of the Bible (Eph. 4:11-16). An exegetical approach to preaching and teaching, in which we draw our beliefs directly from the actual words of scripture, is used in an unparalleled way to win the lost and disciple the saved (Matt. 28:19; 2 Tim. 3:16-17). We place our emphasis on scripture being the tool that God uses to develop our faith and equip us for ministry (Rom. 10:17; 1 Cor. 1:21).

#### J. Witnessing

Every Christian is given the privilege of sharing their relationship with Christ (Matt. 28:19; Mark 16:15; 2 Tim. 4:1-2). Christian unity is one of the primary means by which we reveal the reality of Christ (John 17:23). Additionally, we are to bear witness, by lifestyle and through words. The Holy Spirit empowers our witness and uses it in the salvation of others (Acts 1:8; 10:44).

#### K. Church Discipline

God requires church discipline (Matt. 18:15-17). The purpose of church discipline is for believers to hold one another accountable to live Godly lives. The goal of church discipline is twofold—restoration of fellowship between the sinning Christian and God, and between the sinning Christian and his/her fellow believers (James 5:20). Other goals for church discipline include: keeping sin from spreading to others; protecting the purity of the church so that Christ will not be dishonored (Rom. 2:24; 1 Cor. 6:6; Heb. 12:15; Rev. 2:20). We should never lose sight that where there are issues of conduct on which Christians may legitimately disagree, a wide degree of initial tolerance is required (Rom. 14:1-23). We are not seeking to punish the offender out of a



desire for vengeance, but we are seeking to restore and heal (2 Cor. 2:5-11). Additional policy regarding church discipline is contained in Article II, Section 6 of the HHBC Bylaws. Additionally, a position paper on restoration and reconciliation is available from the Elder Council.

#### L. Denominationalism and Denomination Affiliation

First and foremost we are Christians. Affiliation with the Southern Baptist Convention affords us the opportunity, as a local fellowship of believers, to be a part of the cooperative work in evangelism and missions with a larger body of believers. This affiliation should not generate a denominational bias that interferes with the larger work of the Kingdom of God. The design of the Southern Baptist Convention permits the local church to maintain its independence and autonomy in government and ministry.

### **VIII. Christian Life**

#### A. Prayer

Prayer is communication to, with, and from God. Prayer is the primary means for the expression of faith. There is great power in prayer, because prayer is heard and answered by God. God has so arranged history that there are some things that can happen only if a Christian prays. One of the most important works of the church is the labor of prayer. In the future, there will be an outpouring of God's power due solely to the fervent praying of God's people (Matt. 6:8-9; 18:19-20; 21:22; Mark 11:24; Luke 11:9-10; 11:13; Acts 4:24; 1 Tim. 2:5; James 1:6; 4:2; 5:16).

#### B. Fasting

Fasting is an important discipline of the Christian life (Neh. 1:4; Esth. 4:3; Joel 2:12; Isa. 58:5-7; Luke 2:37; Acts 13:2-3; 14:23). Though it was not commanded by Christ, He does assume that believers will fast (Matt. 6:16; 9:15). Every Christian should fast as directed by the Lord. Fasting provides several benefits to enhance the Christian life.

1. Fasting increases our sense of humility and dependence on the Lord. Fasting allows us to give more attention to prayer (Dan. 9:3).
2. It is a continual reminder that we are sacrificing ourselves to Christ as we experience discomfort from fasting.
3. Fasting is good exercise in self-discipline—training to resist sin.
4. Fasting heightens spiritual and mental alertness providing a sense of God's presence as we focus on Him and less on material concerns.
5. Fasting expresses earnestness and urgency in our prayers.
6. Fasting aids prayer and empowers faith.

#### C. The Christian Life Is a Supplied Life

The Christian life must be supplied by the presence of the Holy Spirit in our lives. We cannot manufacture, compose, or produce the Christian life for ourselves through education, determination, self-discipline, or self-reliance (John 10:10; 15; Eph. 3:17-19; Phil 4:19).

#### D. Spiritual Growth

There are stages to spiritual growth. When we first receive Christ as our Lord and Savior, the believer is a "newborn babe" (1 Peter 2:2). In this stage of spiritual development, the Christian is fully saved, yet very vulnerable, unstable, and often gloriously enthusiastic. The "baby Christian"

must grow in Christ, by taking in Biblical truth and practicing faith and trust in God (Eph. 4:12-13; Heb. 5:12-14; 2 Peter 1:5-6). The goal of spiritual growth is maturity in which the believer is stable and responsible. Spiritual growth is more process than event oriented (Heb. 6:1-3; John 2:12-14).

#### E. Christian Relationship/Love

Christian relationships are the most unique and important of all human relationships (John 13:34-35; Gal. 5:13). The common element of every Christian relationship has to do with common spiritual heritage. We have the same Father (God), the same Elder Brother (Jesus) and the same indwelling Spirit (Holy Spirit) (Eph. 4:4-6; Col. 3:15; 1 Cor. 12:12-13). This means that we are in an eternal brother and sister relationship with each other. The driving force in Christian relationships is love (agape love). This love compels us to serve one another, give preference to one another, honor one another and protect one another (1 John 5:1-2; Rom. 13:9-10).

#### F. Legalism

Legalism is humanity's attempts to gain acceptance from God through individual effort and determination (Eph. 2:8-9). Legalism is a great temptation, because it involves self-reliance and self-sufficiency (Gal. 3:1-3). However, legalism is totally ineffective (Matt. 23:23; Col. 2:8). We must resist the temptation to make ourselves acceptable to God, or to create unbiblical rules for others to follow (Col. 2:8; Gal. 5:1-5). However, we should never confuse legalism with the clear biblical call for believers to lead lives of obedience to Christ (John 15:10; 1 Pet. 1:14-16).

#### G. Suffering

Christians are not exempt from suffering (Matt. 5:10-12; 2 Cor. 1:5; 1 Pet. 4:12-19). Sometimes we suffer due to our sin. However, suffering can also be due to the sins of others, the fact that we live in a fallen world, to glorify Christ, or for unknown reasons (Phil. 1:20; Heb. 2:14-15; Jas. 1:2-4; 1 Pet. 2:20; 3:17). We may be able to learn obedience from suffering. Jesus did (Heb. 5:8).

#### H. God's Discipline

God disciplines those He loves (Heb. 12:5-11). The purpose of God's discipline is to perfect our faith (Rev. 3:19), hone our character (1 Cor. 11:32) and make adjustments to our lifestyle to be in accordance with God's will (Heb. 12:10).

#### I. Spiritual Warfare

Mankind is involved in a great spiritual war between the forces of God and the forces of evil (Eph. 2:2-3; Isa. 14:12-15; 1 John 3:8; Rev. 12:3-17). The Bible teaches that our spiritual enemy, Satan, has great power (Rom. 8:38-39; Mark 1:13; Luke 4:1-13; Rev. 13:6-7), tremendous earthly authority, a potent spiritual organization of evil and a plan to steal, kill and destroy (John 10:10; 8:44). While Christians must not be demon oriented, or preoccupied, we must understand our true identity and position in Christ and employ the authority of Christ to combat the determined attacks of Satan (Eph. 4:26-27).

#### J. Demonization

Demonization is the *relative* control of Satan, over, or in, an individual's life. It is therefore possible for a Christian to be influenced by demons. There is a wide spectrum of this control. (Refer to #16 "DEMONS")

#### K. God Speaks Today

God speaks to us in many ways (John 10:27; Acts 9:10-19). The primary and the most authoritative means of God's guidance is through the Bible (2 Tim. 3:16-17). The Bible is not the only form of God's communication with us. We are to be open to any way God chooses to

communicate with us (1 Sam. 3:3-7; Rev. 3:20). We must be mindful always to check Scripture to assure the accuracy of our understanding (2 Tim. 3:16; 1 Cor. 14:37; 2 Peter 3:16).

## IX. Church Application

### A. God's Church, God's Way

The church belongs to Christ (Matt. 16:18; 28:18-20; 1 Peter 2:4), not to the Elders, deacons, members, or any organization. Since the church belongs to Christ, it is to be managed, led, and practiced His way (Rom. 12:4-8). This approach to the church is thoroughly described in the New Testament (Acts 2:41-47). Our responsibility is to seek unity and avoid dissension in our pursuit of God's church, God's way. (Eph. 4:4-6; Rom. 16:17-18).

### B. Mission of the church

Our Mission is to **love God, love people, and make disciples** (Matt. 22:36-39; 28:19-20)

### C. Vision of the Church

Our vision is to become a diverse family of surrendered and transformed people who passionately love God and others. We endeavor to be a body that is overcome by the reality that this life is not about us, but all about the glory of God. We want to be transfixed by the gospel of Jesus Christ and compelled by His heart for our world. We strive to be seed-throwers and fire-starters, hope-announcers and grace-givers, risk-takers, and constant-reformers, lifelong-learners and sold-out doers. We desire to be a people who gladly give our lives to free the captive, strengthen the weak, embrace the outcast, and seek out the lost. Because Scripture is our authority, we strive to be a family that serves together, studies the Word together, plays together, worships together, and lives life together. By God's grace our world will be changed because we are here.

### D. The Values of Henderson Hills Baptist Church

1. **Glorifying God.** We value the passionate pursuit of knowing God and walking with Him.
2. **Submitting to the authority of Scripture.** We value the sufficiency of Scripture in every aspect of our lives.
3. **Living the gospel of Jesus Christ.** We value sharing the gospel and making disciples.
4. **Serving with a Kingdom perspective.** We value living our lives focused upon what will matter most for eternity.
5. **Cherishing the local church.** We value the essential role of the church in the sanctification of the believer and salvation of the nations.
6. **Doing life together as a Christ-centered community.** We value that God uniquely uses personal relationships to sanctify and sharpen believers.

### D. Worship

We believe that worship is one of the great privileges of the Christian life. There are many different ways to worship God. Christians have absolute freedom, within a biblical context, to worship the Lord and ascribe to Him the immense value of His worthiness (Rom. 12:1-2; Rev. 22:8-9; John 4:23-24; Col. 3:16; Isa. 6:3; Heb. 10:25; Rom. 14:13-23).

### E. Music in Worship

Music in worship may have many different expressions. It is the purpose and lyrics of the music, not the notes, rhythm or meter that distinguishes Christian music. Worship is a celebratory experience enjoying the presence of God who delights in the praises of His people. (Col. 3:16; Eph. 5:19; Heb. 2:12; Ps. 95:1-2; Ps. 98:1-8; Ps. 150).

#### F. Evaluating Propriety in Worship

God is to be worshipped in the ways He prescribes. The guidelines for worship are not found in tradition, personal opinion, or even personal partiality. The Bible, particularly the New Testament, provides these instructions for worship. We will limit our expressions in public worship to these activities that are edifying to the corporate church body (John 4:23-24; Rom. 12:1-2; Rom. 14; 1 Cor. 14; 1 Tim. 2:8; Heb. 12:28-29).

### X. Church Practice

#### A. Worshipping in Spirit and Truth

To worship in spirit translates to worshipping with enthusiasm. We offer vibrant worship—reflecting our gratitude for what God has done, and anticipation of His future movements of power within the church. It is not optional to worship in the spirit as we are commanded to worship in “spirit and in truth” (John 4:23-24). Unless our spirit is worshipping we are not truly worshipping (Eph. 5:18-20).

#### B. Accepting God’s Grace and Offering It to Others

God’s grace, unmerited favor, has been given to us as the gift of salvation (Rom. 3:23-24; Eph. 2:8-9). As we attempt to imitate Christ in our daily life we are to demonstrate grace to others (1 Peter 4:8-10).

#### C. Godly Servant-Leadership

Our leaders are to be godly servants at heart. They are to be humble in nature, looking out for the good of the body, protecting us in love and feeding us with the Word (Luke 22:26-27; Phil. 2:5-8; 1 Tim. 3:1-10; Titus 1:5-9).

#### D. Helping Families Build Strong Foundations Built on God’s Word

The relationships of husband, wife and children to each other are critical matters of instruction in the New Testament (Eph. 5:18-6:4; 1 Peter 3:1-7; Col. 3:18-21; 2 Tim. 3:14-17).

#### E. STATEMENT ON MARRIAGE, DIVORCE, GENDER, AND HUMAN SEXUALITY<sup>1</sup>

The Bible teaches that marriage is a monogamous, heterosexual union instituted and ordained by God (Gen. 2:18-25; Eph. 5:22-33). As such, it is to be an exclusive covenantal union of one man and one woman for the purpose of a lifetime of mutual commitment and companionship. A civil government's sanction of a union will be recognized as a legitimate marriage by this church only to the extent that it is consistent with the biblical pattern described above.

**We believe** that the term "marriage" has only one meaning. It is a covenant union sanctioned by God, which joins one man and one woman in a single, exclusive relationship as delineated in Scripture (Gen. 2:23-24).

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<sup>1</sup> Adopted “Elder’s Statement on Marriage” [www.gracechurch.org](http://www.gracechurch.org)

**We believe** that the marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband's loving leadership as the church responds to Christ (Eph. 5:18-33)

**We believe** that God hates divorce, permitting it only where there has been unrepentant sexual sin (Mal. 2:14-16; Matt. 5:32, 19:9) or desertion by an unbeliever (1 Cor. 7:12-15).

**We believe** that God intends sexual intimacy to only occur between a man and a woman who are married to each other and that God has commanded that no intimate sexual activity is to occur outside of a marriage between a man and a woman (Heb. 13:4).

**We believe** that gender is profound, important, meaningfully created by God, and fixed for eternity (Gen. 2:7, 22).

**We believe** that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, polygamy, or any attempt to change one's gender, or disagreement with one's biological gender is sinful and offensive to God (Lev. 18:1-30; Matt. 5:28; Rom. 1:26:-29; 1 Cor. 5:1, 6:9; 1 Thess. 4:1-8).

**We believe** the recognition of same-sex or trans-gendered marriages, civil unions, or domestic partnerships are prohibited by Scripture. Rather than promoting the family and the common good of a community, the recognition and sanction of same-sex marriage, civil unions, or domestic partnerships is detrimental to a society. Such a redefinition of marriage devalues the institution, the family, and the unique role of both a man and a woman in a child's life.

**We believe** that God offers redemption and restoration to one's created identity to all who confess and forsake their sin, seeking forgiveness and mercy through Jesus Christ. This forgiveness is total and complete (Ps. 103:11-12, 130:3-4; Is. 43:25,44:22; John 5:24; Col. 2:13-14). Any man or woman who has received that forgiveness is "in Christ" and is a "new creation" (2 Cor. 5:17).

**We believe** that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with the Scriptures nor the doctrine and practices of this church.

In order to preserve the function and integrity of the church as the local Body of Christ and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by our church in any capacity or who serve as volunteers should abide by and agree to this position statement and conduct themselves accordingly.

#### F. Evangelizing and Discipling

It is the duty of every believer to seek constantly to win the lost to Christ as we surrender to, and with, God as He uses us to communicate the gospel of Christ. It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations (Matt. 28:19-20; 2 Tim. 2:2; 4:5; 2 Cor. 5:20).

#### G. Team Ministry Approach

As each believer is gifted with at least one spiritual gift at salvation, utilizing these gifts in an effective way is one of the goals of the church. Every member is a minister as these gifts are discovered, developed and demonstrated. We effectively utilize these gifts as we participate in

team ministries. The New Testament provides many examples of teams involved in ministry—from Paul and Barnabas to the Disciples of Jesus (1 Cor. 12:12-26; Eph. 4:11-13).

#### H. Church Size and Numeric Growth

Church size should be determined by the Lord's work in leading people to the church, not predetermined by some human scheme of measurement. Numerical growth should not be used as the criterion for judging success of the church. The first church was a very large church. Larger churches can become truly metropolitan in nature. A larger church can offer a wider variety of specialized ministries than may not be offered by smaller churches. There is an important place in our community for all sizes of churches (Acts 2:41,46,47; Acts 6:1; 1 Cor. 12:12-14; 1 Pet. 2:4-5; 1 Pet. 2:9-10).

#### I. Social Activism

God's primary methods of social activism are prayer, evangelism, discipleship, and Christian unity. Our faith working through God's love is the answer to the woes of the world. (See Elder Council position paper entitled "Social Activism.") (Matt. 28:19; Col. 1:28; Eph. 4:12-13; Gal. 5:6; James 2:8-9, 16-17; 2 Tim. 2:4).

#### J. Judging Success in Church Work

Success in the ministry is not to be calculated by the number of people in attendance, the growth rate, or the size of the offering. Instead, success is to be measured in terms of biblical standards. A successful church has many emphases including preaching and teaching biblical truth, observing the ordinances, demonstrating church discipline, worshipping in spirit and in truth and emphasizing prayer, witnessing and fellowship. In addition, the successful church has a biblical form of church government, experiences genuine spiritual power in ministry, encourages personal holiness in the lives of its members, and pursues the ministries of Jesus thereby bringing glory to Christ (Matt. 28:19-20; Acts 2:42-47; Rev. 2; Rev. 3).

#### **Conclusion: "A Some Day, Some Where Kind of Church"**

Someday, somewhere God will build this type of church. It is the passion and commitment of all who embrace these words and their spirit to pursue this kind of church.