

Statement of Faith  
of  
Holmen Baptist Church, Inc.

STATEMENT OF FAITH

- (A) The Holy Scriptures. We believe the Old and New Testament Scriptures in the original autographs are the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed and are, therefore, the final authority for faith and life (2 Timothy 3:16-17; 2 Peter 1:20-21). The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to Man (1 Corinthians 13:8-10; 2 Peter 3:15-16). The Scriptures shall be interpreted according to their normal, plain, grammatical-historical meaning.
- (B) Dispensationalism. We believe that the Scriptures interpreted in their normal, plain, grammatical-historical meaning, reveal distinguishably different economies, called dispensations, in God's working out of His total purpose regarding His creation. In each dispensation mankind has been saved by faith alone (Genesis 15:6; Ephesians 2:8-9; Romans 4:6-8). The Dispensational method of interpretation has three irreducible tenets: (1) Israel and the church are understood as distinct entities (1 Corinthians 10:32; Ephesians 3:2-9; Colossians 1:25-27), (2) the normal, plain, grammatical-historical interpretive approach to Scripture, (3) God's unifying purpose for His created universe is the glorifying of Himself (Romans 11:36; 1 Corinthians 10:31; Ephesians 1:5-6, 11-12; Revelation 4:11).
- (C) The Godhead. We believe in one triune God, eternally existing in three Persons—Father, Son, and Holy Spirit—each co-eternal in being; co-identical in nature; co-equal in holiness, power and glory; and having the same attributes and perfections (Deuteronomy 6:4; Matthew 28:19; Mark 1:9-11; John 14:10, 26; 2 Corinthians 13:14).
- (D) The Person and Work of Christ.
- (1) We believe that the Lord Jesus Christ, the eternal Son of God, became man (Isaiah 9:6), without ceasing to be God (Luke 1:35; John 1:1-2, 14), having been conceived by the Holy Spirit and born of the virgin Mary (Isaiah 7:14), in order that He might reveal God and redeem sinful men (2 Corinthians 5:21; Galatians 4:4-5; Philippians 2:5-8).

- (2) We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice to make atonement for our sins, and that our justification is made sure by His literal, physical resurrection from the dead (Acts 2:22-36; Romans 4:24-25; Ephesians 1:7; 1 Peter 1:3-5; 1 Peter 2:24).
  - (3) We believe that the Lord Jesus Christ ascended to Heaven (Acts 1:9-11) and is now exalted at the right hand of God where, as our High Priest (Hebrews 9:24), He fulfills the ministry of Representative, Intercessor, and Advocate (Romans 8:34; Hebrews 7:25; 1 John 2:1-2).
- (E) The Person and Work of the Holy Spirit.
- (1) We believe that the Holy Spirit is a Person. He was active in Creation (Genesis 2:1); He restrains evil (2 Thessalonians 2:6-7); He convicts the world of sin, of righteousness, and of judgment (John 16:8-11); He is the supernatural Agent in regeneration, baptizing all believers into the body of Christ (John 3:5; Romans 8:9; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Titus 3:5), indwelling and sealing them unto the day of redemption (Ephesians 1:13-14).
  - (2) We believe that He is the divine Teacher who assists believers to understand and appropriate the Scriptures (1 Corinthians 2:9-16; Ephesians 1:17-18; 1 John 2:20, 27), and that it is the privilege and duty of all the saved to be filled with the Spirit (Ephesians 5:18).
  - (3) We believe that the Holy Spirit is sovereign in the bestowal of spiritual gifts to every believer (Romans 12:3-8; 1 Corinthians 12:4-11, 28; Ephesians 4:7-12; Hebrews 2:3-4). The sign gifts of speaking in tongues and healing, along with the foundational gifts of apostleship and prophecy, were temporary – ceasing with the completion of the New Testament canon (Acts 2:43, 5:12, 14:3; 1 Corinthians 13:8-10; Ephesians 2:20; 1 Timothy 5:23; 2 Timothy 4:20).
- (F) The Total Depravity of Man. We believe that mankind was created perfect and sinless in the image and likeness of God (Genesis 1:26-27), but that in Adam's sin the human race sinned (Romans 5:12), inherited a sinful nature (Romans 3:9-12), and became alienated from God (Ephesians 4:18). Mankind is a sinner by nature and by choice (Isaiah 53:6; Romans 1:28; 3:9-23; James 1:13-14), totally depraved (Isaiah 1:5-6; Ephesians 4:17-19), and utterly unable to remedy his lost condition (John 6:44; Romans 8:7-8; 1 Corinthians 2:14; Ephesians 2:1).
- (G) Salvation and Sanctification.

- (1) Salvation. We believe that faith in the person, work, and words of Jesus Christ, and consequent repentance, is the only condition of salvation (Acts 16:31; 17:30; 2 John 9). Salvation is the gift of God (Romans 6:23) brought to man by grace and received by personal faith in the Lord Jesus Christ (Romans 10:9-13; Ephesians 2:8-9), Whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 1:7; 1 Peter 1:18-19). Anyone who comes to God in faith will be saved (John 6:37).
  - (2) Sanctification. Sanctification is a process that begins at salvation and continues throughout the life of a believer (Philippians 1:6). To be sanctified is to be “set apart” or to be “holy.” It involves both a negative and a positive aspect. The believer is set apart from sin and unto God. The true believer in Jesus Christ has been positionally set apart for God’s special purposes, and spiritually placed into Christ (1 Corinthians 1:2, 6:11; Colossians 3:3; 1 Peter 2:9). There is also an ongoing progressive sanctification, a sanctification of lifestyle and conduct. The believer’s thinking, conduct, and lifestyle is to be continuously changing (Romans 12:2; Philippians 2:5) toward the goal of Christlikeness (Romans 8:29, 13:14; Philippians 2:5; Colossians 3:10). This process continues by faith (Galatians 3:2-3) and is a work of the Holy Spirit (Romans 15:16) Who uses the Scriptures to produce this changing in the life of the believer (John 17:17; 2 Corinthians 3:18; Ephesians 5:26; 1 Peter 2:2). God requires an active participation of the believer in this process (Romans 6:11-13, 17-19; Philippians 2:12-13), but this process will not be completed until the believer sees Jesus Christ (1 John 3:2).
- (H) The Eternal Security and Assurance of Believers.
- (1) We believe that when a person is saved he is granted immediate eternal life (John 3). We believe that once a person is saved, he is kept by God’s power and remains secure in Christ forever (John 6:37-40; 10:27-29; Romans 8:1, 38-39; 1 Corinthians 1:4-8; Philippians 1:6; 1 Peter 1:4-5).
  - (2) We believe that it is the privilege of believers to rejoice in the assurance of their salvation by living in holy obedience to their Savior (Romans 6; 1 John 2:5, 5:1-3). God’s Word clearly forbids the use of our assurance of eternal security as license to sin (Romans 13:13-14; Galatians 5:13; Titus 2:11-15).
- (I) The church.
- (1) Universal. We believe that the church universal is a New Testament institution which was unknown to the Old Testament prophets and was established by Jesus Christ who is its sole Head (Matthew 16:18;

Ephesians 1:22-23; 3:2-9; 4:15; Colossians 1:18). It had its beginning when the Spirit of God came at Pentecost to indwell believers in Jesus Christ (Acts 2:4; 11:15; 1 Corinthians 12:13; Ephesians 1:13-14). It will be completed with the coming of Christ at the Rapture (1 Thessalonians 4:13-18). The church was revealed through the apostles, is perpetuated by Christ, and empowered by the Holy Spirit (Acts 1:8). The church universal is Christ's body for service and His bride for glory (1 Corinthians 12:27; Ephesians 5:25-32). It is a single organism composed of all those born again in this age of grace.

- (2) Local. We believe that a local church is a congregation of immersed believers (Acts 2:41-42); united in membership (Acts 20:28; 1 Corinthians 5:1-13; Titus 3:10; Hebrews 13:17); associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word (Acts 2:41-42). Its officers are men who serve as pastors and deacons whose qualifications, claims, and duties are clearly defined in Scripture (Acts 20:17, 28; 1 Timothy 2:11-12; 3:1-15). We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, and that the one and only superintendent is Christ through the Holy Spirit (Ephesians 1:22-23; 5:23-24). It is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel (Acts 15:1-29; 3 John 5-8). Each local church is the sole judge of the measure and method of its cooperation, on all matters of membership, polity, government, discipline, and benevolence (Acts 6:1-6; 1 Corinthians 5:1-13; 2 Corinthians 8:1-4, 18-19).
- (3) Ordinances of the Local church. We believe that Christian baptism is the single immersion of a believer in water as a testimony of participation in the death, burial, and resurrection of our Savior, Jesus Christ (Matthew 28:19-20; Acts 2:41; 8:26-39; Romans 6:3-5). Baptism is prerequisite to church membership and its privileges (Acts 2:41). We believe that the Lord's Supper is the regular commemoration of His death until He returns. The Lord's Supper is reserved for believers who have been baptized by immersion and who, upon self-examination, have a conscience devoid of offence before God and man (1 Corinthians 11:23-28).
- (J) Separation. We believe that believers should maintain a godly testimony and live in such a way that their lives do not bring reproach upon their Savior (1 Corinthians 6:15-20). God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations (Romans 12:1-2; 2 Corinthians 6:14-7:1; Galatians 1:7-9;

Ephesians 5:1-7; Colossians 3:5-9; 2 Timothy 3:1-5; 1 John 2:15-17; 2 John 9-11), and to refrain from all immodest and immoderate appearances (1 Timothy 2:9). We stand against any and all worldly philosophies that seek to destroy or undermine the truth of Biblical Christianity (Ephesians 5:11; Colossians 2:8). God also tells us to separate from professing believers who do not turn away from openly sinful lifestyles (Romans 16:17-18; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15). We will not associate with, join, or otherwise support organizations, ministers, or ministries whose teaching or conduct is clearly contrary to Scripture (Galatians 1:7-9; 2 John 9-11).

(K) The Rapture and Return of Christ. We believe in that blessed hope, the personal, imminent appearance of Christ, who will rapture His church prior to the seven-year tribulation period (John 14:2-3; Romans 5:9; 1 Thessalonians 1:10; 4:13-18; 5:9; Titus 2:13; Revelation 4:1; 6:16-17). At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly, Messianic, millennial kingdom (Zechariah 14:1-9; Revelation 17:12-14; 19:11-16; 20:1-6).

(L) The Eternal State.

- (1) We believe in the bodily resurrection of all people, the saved to eternal life, and the unsaved to judgment and everlasting punishment (John 5:28-29; 11:25-26; 1 Corinthians 15:51-57; 1 Thessalonians 4:13-17; Revelation 20:4-6, 12-13).
- (2) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23), where in conscious bliss they await the first resurrection, to receive their glorified body and live forever with the Lord (1 Corinthians 15:51-57; 1 Thessalonians 4:16-17; Revelation 20:4-6).
- (3) We believe that each member of the Body of Christ (the church) will appear before the Judgment Seat of Christ where he will be rewarded according to his works (1 Corinthians 3:11-15; 2 Corinthians 5:10; Romans 14:10).
- (4) We believe that the souls of unbelievers remain, after death, in conscious punishment and torment in Hell until the second resurrection, when with soul and body reunited, they will appear at the Great White Throne Judgment, and will be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment (Matthew 25:41-46; Mark 9:43, 45, 47-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).

- (M) Satan. We believe that Satan is a person (Matthew 4:2-11; Job 1:6-7), the author of sin (Isaiah 14:12-17; Ezekiel 28:11-17; Revelation 12:3-4), and the instigator of the Fall of Man (Genesis 3:1-6); that he is the open and declared enemy of God and man (1 Peter 5:8); that he shall be eternally punished in the Lake of Fire (Matthew 25:41; Revelation 20:10).
- (N) Creation. We believe that the Genesis account of creation is neither allegory nor myth, but a literal, historical account of God's creation of the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, Theistic Evolution and all other unscriptural theories of origin (Genesis 1-2; Exodus 20:11; 31:17).
- (O) Civil Government. We believe that God has ordained and created all authority consisting of three basic institutions: the home (Genesis 2:21-24), the church (Matthew 16:18; Acts 2:4, 47; 11:15; 1 Corinthians 12:13; Ephesians 1:19-23), and the state (Genesis 9:5-6; Romans 13:1-7). Every person is subject to one or more of these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word (1 Corinthians 11:3; Ephesians 6:1-3; 1 Corinthians 3:5-17; Hebrews 13:17; 2 Corinthians 5:10; Romans 13:1-2; Daniel 4:28-37). God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other (Daniel 3:13-18; Matthew 22:15-22; Ephesians 6:4; Romans 13:1-7). The home, the church, and the state are sovereign in their respective Biblically assigned spheres of responsibility under God. We believe that we must obey the state unless it requires us to act contrary to our faith at which time we must obey God rather than the state (Daniel 3:1-28; Acts 5:29; Ephesians 5:22-24; Titus 3:1-2; 1 Peter 2:13-14).
- (P) Human Sexuality.
- (1) We believe that God has commanded that no sexual activity be engaged in outside of a marriage between one genetic male and one genetic female (Genesis 2:24; Hebrews 13:4). We believe that perversions of God's gift of sex include, but are not limited to, homosexuality, lesbianism, bisexuality, transgenderism, pedophilia, bestiality, incest, fornication, adultery, and pornography (Genesis 19:4-13; Lev. 18:6-18, 20, 22-23, 26, 29-30; Romans 1:24-28; 1 Corinthians 6:9-10; Matthew 5:27-28). We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance (Deuteronomy 22:5; 1 Corinthians 11:14-15; Psalm 139:14-15).

- (2) We believe that the only Scriptural marriage is the joining of one genetic male and one genetic female for life (Genesis 2:24; Romans 7:2; Matthew 19:3-9; 1 Corinthians 7:10-11; Ephesians 5:22-33).
- (Q) Family Relationships.
- (1) We believe that men and women are equal in spiritual standing and value before God but that God has ordained distinct and separate functions for men and women in the home and the church (Galatians 3:28; Colossians 3:18; Ephesians 5:22-33; 1 Timothy 2:11-12).
- (2) We believe that God has ordained the family as the foundational institution of human society (Genesis 1:26-28). The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ (Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-7). Children are a heritage from the Lord (Psalm 127:3-5). Parents are responsible for teaching their children spiritual and moral values through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction. Minor children must be obedient to their parents. All children have a lifelong responsibility to honor their parents (Exodus 20:12; Deuteronomy 6:4-9; Ephesians 6:1-4; Colossians 3:20-21; Prov. 19:18; 22:15; 23:13-14).
- (R) Divorce and Remarriage. We believe that God intends marriage to last until one spouse dies (Malachi 2:14-16; Matthew 19:3-6). A believer may not pursue divorce apart from the grounds of fornication (Matthew 5:32; Matthew 19:7-9). Although divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon (1 Timothy 3:2, 12; Titus 1:6). Remarriage following an un-Biblical divorce is in all cases regarded by God as adultery (Matthew 5:32; 19:7-9; 1 Corinthians 7:12-15).
- (S) Abortion. We believe that human life begins at conception and that the unborn child is a living human being (Exodus 21:22-25; Job 3:16; Psalm 51:5; 139:13-16; Isaiah 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44). Abortion constitutes the direct intentional termination of unborn human life. Abortion is murder. We reject any teaching that abortions due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable.
- (T) Euthanasia. We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention (Exodus 20:13, 23:7). Life is a gift of

God (Job 12:10; Revelation 1:18) and must be respected from conception until natural death (Matthew 5:21; Acts 17:28). Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment.

- (U) Love. Love is a conscious and constant willingness to sacrifice for the benefit of others (Luke 6:31; John 13:34-35; Romans 12:9-10; Philippians 2:2-4; 1 John 4:10). We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal graciously, gently, patiently, and humbly with those who oppose us (Leviticus 19:18; Matthew 5:44-48). God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice (Romans 12:17-21; 13:8-10; Titus 3:2). Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions (2 Timothy 2:24-26; 1 John 3:17-18).
- (V) Lawsuits Between Believers. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes (1 Corinthians 6:1-8). We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander (Matthew 18:15-17; Ephesians 4:31-32).
- (W) Missions. We believe that God has given the church a great commission to proclaim the gospel to all people and in every nation (Matthew 28:19-20; Luke 24:46-48; John 20:21; Acts 1:8; 2 Corinthians 5:20).
- (X) Giving. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church (Proverbs 3:9-10; Acts 4:34-37; Ephesians 4:28; 1 John 3:17). God's people gave God a tithe before the Law was given to Moses (Genesis 14:20; 28:22), and they were commanded to give a tithe in the Law (Leviticus 27:30-33). This was proportionate giving. In the New Testament the preachers of the gospel are to be supported in the same way as those employed in temple service were (1 Corinthians 9:7-14; Galatians 6:6; 1 Timothy 5:17-18). New Testament believers are also to give regularly and proportionately (1



Corinthians 16:2). If those living in the dispensation of the Law were to tithe, we who live in this church age with far greater spiritual benefits than those under the Law, should not be satisfied to do less (2 Corinthians 9:6-7). We believe that a giver relinquishes all individual rights to direct the use of the gift once it has been made.

- (Y) The Lord's Day. We believe that Scripture teaches that the first day of the week (Sunday) is the Lord's Day, and should be set aside for worship and fellowship with God's people (Acts 20:7; 1 Corinthians 16:1-2). People who are walking with the Lord should desire to join with the church at each assembly and attempt to do so as often as possible (Hebrews 10:25).
- (Z) Alcohol and Drugs. Scripture forbids drunkenness (Proverbs 20:1, 23:20-21, 29-35; Isaiah 5:11, 22; Romans 13:13; 1 Corinthians 5:11, 6:10; Galatians 5:21; Ephesians 5:18; 1 Timothy 3:3, 8; 1 Peter 4:3) as well as the controlling influence of narcotics. The believer should not consume for recreation any substance that either impairs judgment (Proverbs 31:4-5; Habakkuk 2:15; Ephesians 5:18) or engenders addiction (1 Corinthians 6:12, 9:27; Titus 2:12). Although wine in the New Testament did contain the alcohol of naturally fermented grapes, this wine was diluted with several parts water thereby rendering the alcoholic content much lower than the alcoholic beverages commercially available today. New Testament wine was alcoholic because there was no method of preventing the fermentation of grape juice, and by adding it to water it disinfected water that may have otherwise been unsafe to drink. Today we possess both the ability to preserve fruit juices from fermentation, as well as adequate means of purifying domestic water supplies. Paul's admonition to his protégé, Timothy, to "take a little wine" for medicinal purposes (1 Timothy 5:23) implies that Timothy had otherwise been completely abstaining from alcohol, and implies that abstinence was the accepted practice of the churches to which Timothy ministered. It is therefore the teaching and practice of Holmen Baptist church to abstain from both the consumption of alcohol as a beverage and the recreational use of drugs.
- (AA) Music used for Praise and Worship. Music is God's creation. For millennia music has been a significant means by which mankind has offered praise to his Creator and Redeemer (Exodus 15:20-21; 2 Chronicles 5:11-13; Psalm 1-150; Matthew 26:30; Acts 16:25; Colossians 3:16). Because God is holy, He must be worshiped in a holy manner (Exodus 32:1-35; 1 Chronicles 16:29; Psalm 29:2). The songs that are included in the services of Holmen Baptist church must therefore be holy (1 Peter 1:15-16) They must also, both by the lyrics and musical style, show forth the excellencies and glory of God (1 Peter

2:9; 1 Corinthians 10:31). The following is a list of criteria by which songs shall be approved for use in the services of Holmen Baptist church:

- (1) The lyrics (whether presented vocally or instrumentally) shall be accurate doctrinally, respectful grammatically, and rich in content (Colossians 3:16).
- (2) The music of the song shall not reflect the styles of music which the world uses to worship its gods of sensuality, covetousness, and pride (Exodus 32:17-18; 1 John 2:16).
- (3) The manner in which music is presented shall be humble, so that the praise belongs to God rather than the musician(s) (Philippians 2:3-7).
- (4) All musical content shall be at the full discretion of the pastor(s) and deacons.