

DOCTRINAL STATEMENT OF THE WORLD WIDE NEW TESTAMENT BAPTIST MISSIONS, INC.

This Doctrinal Statement consists of Article XVIII of our full ByLaws.

ARTICLE XVIII - Articles of Faith and Doctrine

All Personnel of the Agency shall subscribe to the following Statement of Faith and Doctrine, Herein called the Articles of Faith:

- A. We believe the Holy Scriptures of the Old and New Testament to be the verbal and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed, and therefore are the final authority for faith and life. (II Peter 1:19-21; II Timothy 3:15-17.) The sixty-six books of the Old and New Testament are the complete and divine revelation of God to Man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. (2 Tim. 3:15-17; 2 Pet. 1:19-21)
1. The Masoretic Text of the Old Testament and the Received Text of the New Testament (Textus Receptus) are those texts of the original languages we accept and use.
 2. Therefore, we believe the Word of God is preserved in the King James Version for English speaking people. The only approved Bible for use in English language settings by the missions agency and its missionaries is the Kings James Version.
- B. We believe in the Triune God: Father, Son and Holy Spirit. We believe that they are equal in every divine perfection, and they execute distinct but harmonious offices in the great work of redemption. (Deuteronomy 6:4,5; I Corinthians 8:6, Ephesians 4:6; I Timothy 1:17; Matthew 28:19; John 15:16,17, 26)
1. God the Father:
We reject the ecumenical teaching that God is the Father of all, and that all are brothers. We believe that He is the Spiritual Father of those who have been born again. (John 3:3; Ephesians 4:18; John 1:12; John 8:44)
 2. God the Son:
We believe that Jesus Christ was conceived of the Holy Ghost and born of Mary, a virgin, in order that He might reveal God and redeem sinful men; and that He is both the Son of God, and God the Son. (John 1:1, 2, 14; Luke 1:35)
 3. God the Holy Spirit:
We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son, and of the same nature. It is He who convicts of sin, of righteousness, and of judgment. He is the restrainer of the Evil One until God's purpose is fulfilled. He bears witness to the truth of the Gospel, and is the Agent in the new birth, baptizing all true believers into the body of Christ. It is the privilege and duty of all the saved to be filled with the Spirit. (John 14:16,17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; II Thessalonians 2:7; Ephesians 5:18)

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- C. We believe the Genesis account of creation, and that it is to be accepted literally, not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution, or evolutionary changes of species, or development through interminable periods of time from lower to higher forms. (Genesis 1:1; Exodus 20:11; Acts 4:24; Colossians 1:16-17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Acts 17:23-26; Jeremiah 10:12; Nehemiah 9:6; Genesis 1:11; Genesis 1:24)
- D. We believe that man was created in the image and after the likeness of God, but by voluntary transgression fell from his sinless and happy estate; the consequence of which, all mankind are now sinners, not by constraint, but by choice; and therefore under the just condemnation of God, without defense or excuse. (Genesis 3:1-6, 24; Romans 5:12,19; Romans 3:10-19; Ephesians 2:1, 3; Galatians 3:22)
1. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery and pornography are sinful perversions of God's gift of sex. (Gen. 2:24; Gen. 19:5; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; I Cor. 5:1, 6:9; I Thess. 4:1-8; Heb. 13:4)
 2. We believe that the only legitimate marriage is the joining of one man and one woman. (Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23)
 3. We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home and men are to be the leaders (pastors and deacons) of a church. Accordingly, only men are eligible for licensure and ordination by a church. (Gal. 3:28; Col. 3:18; I Tim. 2:8-15; 3:4-5,12)
- E. We believe that Satan was once holy and enjoyed heavenly honors, but through pride and ambition to be the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air and the unholy god of this world system. We hold him to be man's great tempter, the enemy of God and Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy. He is the lord of the Antichrist, and the author of all the powers of darkness; destined, however, to final judgment of an eternal justice in hell, a place prepared for the Devil and his angels. (Isaiah 14:12-15; Ezekiel 28:14-17; Jude 6; I Thessalonians 3:5; 1 Peter 5:8; II Corinthians 11:13-15; II Thessalonians 2:3-11; Revelation 19:11, 16, 20)
- F. Salvation:
1. Atonement:
We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God; that Jesus Christ, by the appointment of the Father, freely took on Himself our nature, yet without sin, honored the divine Law by His personal obedience, and by His substitutionary death made a full and vicarious atonement for our sins. (Ephesians 2:8; Romans 3:24; John 3:16; Romans 3:25; I Peter 3:18-19; Hebrews

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7:24)

2. Freeness of Salvation:

We believe in God's electing grace, which is according to foreknowledge; that the blessing of salvation is made free to all by the Gospel. It is the immediate duty of all to accept, by faith, God's offer of salvation. The only hindrance to salvation of any sinner is his own inherent depravity and present unbelief which, if continued in, merits the just condemnation of a Holy God. (I Thessalonians 1:4; Colossians 3:12; I Peter 1:2, Titus 1:1; Romans 8:29, 30; John 3:18, 36)

3. Justification:

We believe that the great Gospel blessing which Christ secures to such as believe in Him, is justification. Justification includes the pardon of sin and the gift of eternal life on the principles of righteousness. We believe that it is bestowed, not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood, His righteousness is imputed unto us. (Acts 13:39; Romans 8:1; Romans 5:1, 9; Titus 3:5-7; Romans 1:17; Romans 4:1-8; Romans 3:24; Ephesians 2:8, 9)

4. Sanctification:

We believe that God sanctifies (sets us apart), at the time of our personal acceptance of Christ as Lord and Saviour from the penalty of our sin. (Romans 5:8,9; I Corinthians 6:11; Ephesians 4:24) Secondly, we experience sanctification by degree as we yield to God and grow in wisdom, knowledge, experience and grace, therefore having power over sin. (II Corinthians 6:7; Psalm 119:9, 11; II Corinthians 3:17,18) Thirdly, we believe that the believer is finally and gloriously set apart from the very presence of sin. (Philippians 1:6, 3:20, 21; I John 3:2)

G. Eternal Security and Assurance of Believers:

1. We believe that all the redeemed are kept by God's power and are thus secure in Christ forever. (John 6:37-40; John 10:27-30; Romans 8:1, 37-39; I Corinthians 1:4-8; I Peter 1:5; I John 2:19)

2. We believe that the saved should rejoice in a personal confidence of a present salvation which rests in the manifestation of the indwelling Christ and veracity of the Word of God. (I John 5:11-13)

H. We believe that the church of Christ is a congregation of believers associated by a covenant of faith and fellowship of the Gospel, observing the ordinances of Christ, and governed by His laws. We believe the true mission of the church is to follow the Great Commission: (Matthew 28:19-20)

1. Make individual disciples.

2. Build up the church.

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I. We hold that the local Independent Fundamental Baptist church has the absolute right of congregational self-government, free from any interference of any hierarchy or individuals or organizations, and that the one and only Head is the Lord Jesus Christ. (Acts 2:41-42; I Corinthians 11:2; Ephesians 1:22-23; Colossians 1:18; Ephesians 5:23-24)

1. Relationship and responsibility of World Wide New Testament Baptist Missions to the local church:

This Agency serves as a medium through which Independent Fundamental Baptist churches may cooperate in sound Bible missionary activities, through which they may direct their missionary funds and to which they may refer their young people who are called into missionary service. We believe no other committee, educational institution, missionary society, preacher, or any individual supersedes the authority of the local church.

2. Relation and responsibility of the missionary to the local church:

We believe that, in conformity with the New Testament example of Acts 13, it is the function of the local church to authorize and send forth its own missionaries. Therefore, we believe the responsibilities are mutual. First, the church must send and maintain the needs of the missionaries. Second, the missionary is to evangelize and build the church.

J. We believe in the "blessed hope," which is the personal, imminent, pre-tribulation and pre-millennial coming of the Lord Jesus Christ for His redeemed ones; and in His subsequent return to earth with His saints, to establish His Millennial Kingdom. (I Thessalonians 4:13-18; Zechariah 14:4-11; Revelation 19:11-16; Revelation 20:1-6; Revelation 3: 10)

K. We believe that Scriptural Baptism is by single immersion of born again Christians only. It is the outward sign of an inward belief. It identifies the convert with the Lord Jesus Christ in His death, burial, and resurrection.

L. We take a stand against:

1. NEO-ORTHODOXY:

Neo-orthodoxy denies the orthodox approach of inerrancy and inspiration, saying that inspiration was not given verbally, but that the author interpreted the events or word of God, thus writing his own interpretation.

2. NEO-EVANGELICALISM:

The neo—evangelical movement is one of attitude rather than doctrine. It compromises with the modernists and liberals in cooperative efforts in evangelism and other so-called Christian endeavors. We cannot link hands with these who discredit Christ and undermine Scriptural inspiration. This leads to the acceptance of the ecumenical church.

3. THE ECUMENICAL MOVEMENT:

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This is a movement to unite all faiths in a world-wide church. This movement does not raise the standards of morality, but it is a contributing factor to the destruction of the moral fiber of many men today. This united church is only laying the groundwork for the tribulation which will climax in Revelation 17.

4. CALVINISM AND ARMINIANISM

We reject the man-made systems of Calvinism and Arminianism as expressions of our beliefs concerning the nature of man and the means of his salvation.

M. These Articles of Faith do not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing statement of faith accurately represents the teaching of the Bible, and therefore, is binding upon all members and supersedes all previous constitutional statements.