



MHBC



Moraine Heights Baptist Church Beliefs

This Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We believe that the below Statement of Faith accurately represents the teaching of the Bible, and, therefore, is binding upon all members.

STATEMENT OF FAITH AND COVENANT

(A) THE HOLY SCRIPTURES:

We believe that the Holy Bible was written by men and supernaturally inspired; that it has truth without any admixture of error for its matter and, therefore, is and shall remain to the end of the age the only complete and final revelation of the will of God to man; and that it is the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. By "The Holy Bible" we mean that collection of sixty-six books from Genesis to Revelation, which, as originally written, does not only contain and convey the Word of God but is the very Word of God. By "Inspiration" we mean that the books of the Bible were written by holy men of old as they were moved by the Holy Spirit in such a definite way that their writings were supernaturally and verbally inspired. We further believe that the original manuscripts are no longer in existence, but that God supernaturally and providentially has preserved His Word from the beginning to this very moment. Inspiration without preservation would be meaningless.

We also believe that the King James version of the Bible is the divinely preserved Word of God for the English-speaking people (Psalm 12:6-7) and that it has enjoyed a miraculous manifestation of God's approval all during its history and use.

We believe the Holy Bible to be the absolute and final rule of faith, doctrine, and practice for the believer and that every believer must come under its authority in order to be obedient to God.

(B) THE TRUE GOD:

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of Heaven and Earth; that He is inexpressibly glorious in holiness and worthy of all possible honor, confidence, and love; that in the STATEMENT OF FAITH AND COVENANT

(1) God the Father

God the Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ.

(2) God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a

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glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

(3) God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination, He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness, and of judgement. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service. Using Acts 1:8 as our criteria for evaluation, we believe that the evidence of the fullness of the Holy Spirit in the life of the believer is boldness to witness for our Lord and Saviour Jesus Christ.

(C) SATAN OR THE DEVIL:

We believe that Satan was once holy and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, he fell and drew after him a host of angels and is now the malignant prince of the power of the air and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and Jesus Christ, the accuser of the brethren, the author of all false religions, the chief source of the present apostasy, the lord of the anti-Christ, and the author of all of the powers of darkness - - destined, however, to final defeat at the hands of God's Son and the judgment of an eternal justice in the lake of fire, a place prepared for him and for his angels, as well as all of the unbelievers of the ages.

(D) THE CREATION.

We believe that the Genesis account of creation is to be accepted literally and 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 change of species or development through interminable periods of time from lower to higher forms; that all animal and vegetable life were made directly by God, and God's established law was that they should bring forth only "after their kind."

(E) THE FALL OF MAN:

We believe that man was created in innocence under the law of his maker, but by voluntary transgression, he fell from his sinless and happy state of perfection; in consequence of which all of mankind are now sinners and, ;therefore, under just condemnation without defense or excuse.

(F) THE ATONEMENT FOR SIN:

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God who, by the appointment of the Father, freely took upon Him our nature, yet without sin, and honored the divine law by His personal obedience and, by His death, made a full and vicarious atonement for our sins; that His atonement consisted not in setting for us an example by His death as a martyr, but the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven and uniting in His wonderful person the

tenderest sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate, and an all sufficient Saviour.

(G) THE NEW BIRTH:

We believe that in order to be saved, sinners must be born again; that the new birth is the new creation in Jesus Christ; that it is instantaneous and not a process; that in the new birth, the one who is dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith in newness of life.

(H) OF THE FREENESS OF SALVATION:

We believe in God's electing grace that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel, which rejection involves him in an aggravated condemnation.

(I) JUSTIFICATION:

We believe that the great Gospel benefit which Christ secures to such as believe in Him provides justification; that justification includes the pardon of sin and the gift of eternal life; that justification declares the sinner righteous through the merits of Jesus Christ; 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; and that His righteousness is imputed unto us.

(J) REPENTANCE AND FAITH:

We believe that repentance and faith are solemn obligations and inseparable graces wrought in our souls by the quickening Spirit of God, whereby, being deeply convicted of our guilt, danger, and helplessness, and being convinced of the way of salvation through Jesus Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time, we heartily receive the Lord Jesus Christ and openly confess Him as our only and all-sufficient Saviour.

(K) OF THE ETERNAL SECURITY AND ASSURANCE OF BELIEVERS:

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever; that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; but that God's Word also clearly forbids the use of Christian liberty as an occasion to the flesh.

(L) OF THE CHURCH:

We believe that a church of Christ is a congregation of baptized believers associated together by a 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; that it is to be given a sacred preeminence over all institutions of human origin; that its officers of ordination are pastors or elders and deacons whose qualifications, claims, and duties are clearly defined in the Scriptures. We believe that the true mission of the church is found in the Great Commission, first, to make individual disciples; second, to build up the church; and third, to teach and instruct as He has commanded.

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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; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; and that on all matters of membership, policy, government, discipline, and benevolence, the will of the local church is final.

We concur with the description of the church presented by the late R. G. Lee as follows:

I speak of a New Testament church as a body of believers, equal in rank and privilege, associated under covenant, administering its own affairs under leadership of Jesus Christ. The word church, used to denote an institution, is used in either an abstract or generic sense. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) That is an abstract use of the word church. "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:17) That is an example of the generic use of the word. As Dr. Carroll says: "Whenever the abstract or generic takes operative shape it is always a particular assembly.

I speak not of "the spiritual invisible church, ' as some speak of the Church--

as though it were an invisible assembly made up of all redeemed both living and dead. The invisible Church, as some set it forth, is an assembly that exists only in prospect, in God's purposes and plans and in our conceptions and anticipations, but not yet as fact. The doctrine of the invisible Church is a deprecation of the local Church, leads many Christians in search of outside organizations and movement and to follow after anything that takes a Bible name, and, carried to extreme, produces religious wanderers who consider the local Church apostate as they set out to find a Church that is perfect--knowing not and never/earning that only to a local assembly did Jesus entrust the Great Commission and the ordinances.

(M) BAPTISM AND THE LORD'S SUPPER:

We believe that Christian baptism is the immersion in water of a born-again believer in the name of the Father, of the Son, and of the Holy Ghost, with the authority and approval of the local church to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, as it pictures our death to sin and resurrection to a new life; that it is pre-requisite to the privileges of church membership and to the observing of the Lord's Supper. We believe that the Lord's Supper is a memorial of the Lord's death; the unleavened bread symbolizing His broken body and the fruit of the vine (unfermented grape juice) symbolizing His blood. It is to be done at our Lord's command in remembrance of His death until He comes. The Lord's Supper is to be observed by the local church only, and only after solemn self-examination, to commemorate together the atoning love of Christ.

(N) THE PERSEVERANCE OF THE SAINTS:

We believe that such only are real believers as endure unto the end; that their preserving attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God, through faith, unto eternal salvation.

(O) THE RIGHTEOUS AND THE WICKED:

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God are truly righteous in His esteem; all such as continue in repentance and

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unbelief are in His sight wicked and under the curse, and this distinction holds among men both in life and after death in the everlasting conscious blessedness of the saved and the everlasting conscious punishment of the lost.

(P) THE SECOND COMING OF CHRIST:

We believe that the Lord Jesus Christ Himself is coming again in the air at any moment to catch up all born again believers and to reward their service; the unbelievers left behind will go through a period called the Tribulation, after which Christ shall return visibly to the earth to set up His kingdom of 1,000 years of righteous rule; after this, the unbelievers of all ages will stand at the Great White Throne to be judged and cast into the lake of fire, separated from God forever, while the believers spend eternity in the fullness of joy and in the presence of our Lord forever.

(Q) MISSIONS AND MISSIONARIES:

We believe that all men everywhere are lost and condemned and that the command to go and preach the Gospel to the world is clear and unmistakable and that this commission was given to the churches. Following New Testament precedent and example, we believe that all missionary endeavors should be under the ultimate sponsorship of the local congregation and that no mission board should ever misconstrue its purpose to attempt to hold or to assign authority to itself.

(R) THE GRACE OF GIVING:

We believe that God's method of financing His earthly work of spreading the Gospel to all nations, the care of the churches, and the support of the ministry is by the tithes and offerings of God's people. We believe that they are to be given to the Lord through His church, His storehouse, and are to be distributed as directed by the leadership of the Holy Spirit as the need arises. We believe that the time to tithe is upon the first day of the week. We also believe that everyone is accountable to the Lord for a minimum standard of giving of one tenth of his income and that offerings are to be given above the tithe as God has prospered the individual.

(S) OF ABORTION:

We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are acceptable.

Come check us out. We are Dayton's Friendliest Church -- **the Church on the Top of the Hill!**

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