



LBC Confession of Faith

Lakewood Baptist Church holds to the following confession of faith:

Scriptures

We believe that the Bible is God's Word, that it is fully inspired in the original manuscripts, that the Spirit superintended the human authors without violating their individual personalities and writing styles, and that it is subsequently without error and completely authoritative in all matters of life, faith, and practice. 2 Tim. 3:16-17; 2 Pet 1:19-21.

Trinity

We believe in the one living and true God, eternally existing in three persons – Father, Son, and Holy Spirit, each being equal in divine perfection, distinct in respective function, and deserving precisely the same homage, confidence, and obedience.

- A. Father: We believe in God the Father: the first Person of the Trinity, an infinite, personal spirit, and perfect in holiness, wisdom, power, and love. We believe that He infallibly foreknows all that shall come to pass, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.
- B. Son: We believe in Jesus Christ: the Second Person of the Trinity, that He was conceived of the Holy Spirit, born of a virgin, genuinely tempted, lived a sinless life, suffered and died as the only acceptable substitute for the sins of man, rose again from the dead in bodily form, and ascended into heaven where He is seated at the right hand of the Father. We believe that in heaven He continues His priestly work as intercessor for the saints, and that at the end of the age He will return to the earth to reign as King.
- C. Holy Spirit: We believe in the Holy Spirit: the third Person of the Trinity; that He is the divine agent in creation, revelation, and redemption; that He convicts the world of sin, restrains evil, regenerates those who believe, and indwells, seals, gifts, empowers, guides, teaches, and sanctifies all who become the children of God through Christ; that He enables individual members of the body of Christ to be used in the church; that the gifts of tongues and healing were given to some early Christians as a sign to unbelieving Israel, confirming God's Word to that nation, but are not applicable today. Mark 12:29; John 1:1, 4; 4:24; 5:23; 10:20; Matt. 28:18, 20; Acts 5:3, 4; 2 Cor. 13:14; Heb. 1:1, 3; 1:8; Rev. 1:4-6; 17:11; Gen. 1:26; 3:22; Is. 44:6; 48:16; 61:1; Rom. 9:5; 1 Tim. 1:17; Phil. 2:5-6; Ps. 110:1.

Man

We believe literally the account of Genesis, that man was created for God, by God, and in God's own image, but that man sinned and thereby incurred physical, spiritual, and eternal death, which is separation from God, ultimately in the lake of fire. Consequently, all human beings are born with a sinful nature, are sinners by choice, enemies of God, and are therefore under condemnation. We affirm that God designed and created two distinct and complementary sexes: male and female. God created marriage, which is a life-long covenant between two people of opposite sexes. We believe that all sexual activity outside of marriage is sinful and displeasing to the Lord. We also believe that individuals should joyfully accept the sex in which they were created without seeking to change God's intended design. Gen. 1:26-27; 2:18-25; 3:6, 24; Mal. 2:14; Matt. 19:1-12; Eph. 2:1, 3; Rom. 1:18, 20, 28, 32; 3:10-19; 5:12, 19; Gal. 3:22; 1 Thess. 4:3-8; Rev. 21:8.

Satan

We believe in the existence of Satan: who was created a perfect and holy being, but through pride and unlawful ambition rebelled against God, thus becoming completely corrupt in character, the adversary of God and His people, leader of all evil angels and spirits, and the deceiver and god of this world; that his powers are supernaturally great, but limited by the purposes of God who overrules all his wicked devices for good; that he was defeated at the cross and resurrection, making certain his final doom. Ezek. 28:13-17; Isa. 14:12-15; John 8:44; Rev. 12:9-11; Matt. 12:24-26; John 16:11; Eph. 6:12-18.

Salvation

We believe that salvation is by grace through faith; that it is wholly a gift from God, neither merited nor secured in part or in whole by any virtue or work of man; that it is offered to all people based solely upon the atoning work of Christ on the cross; that all believing in Christ alone for salvation shall receive complete and final forgiveness of sins, the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from eternal condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish. We believe that those whom God saves, He also empowers to continue in the faith. Rom. 3:24; Titus 3:5; John 3:16; John 10:27-29; 1 John 5:13; Colossians 1:21-23; 2 Peter 1:3; 1 John 2:3, 28; 3:6, 9-10.

Eschatology

We believe in the coming of Christ: that His return will be personal, visible, pretribulational, premillennial, and glorious – a blessed hope, the time being presently unrevealed, yet always imminent; that when He comes, He will first remove His church from the earth by resurrection and translation, then pour out God's righteous judgments on the unbelieving world during the tribulation period, afterward descend with His church and establish His glorious Kingdom over all nations for a thousand years, at the close of which He will raise the unrighteous for their final judgment. Titus 2:11-13; 1 Thess. 1:10, 4:16-18, 5:9; Rev. 3:10, 20:11-15.

Ordinances

We believe in two local church ordinances —ordained by Christ himself, baptism and the Lord's Supper. We believe that baptism is the immersion of the believer into water in the name

of the triune God and that it is required for membership in the local church. We believe that Christ instituted the Lord's Supper as a memorial to His death and that it should be practiced within the local church. Acts 2:41-42; 8:35-39; John 3:23; Rom. 6:3-5; Col. 2:12; Matt. 3:6, 3:16, 28:19; 1 Cor. 11:23-28.

Christian Conduct

We believe that the same grace that saved a Christian also teaches him to live a godly life. A Christian should live for the glory of God by faithful service to the body of Christ and by genuine witness to the lost world; that his conduct should be pure before all men; that he should be a faithful steward of his possessions; and that he should seek the fullness of Christ for himself and for others. Each believer possesses soul liberty and will give an account of his own actions to the Lord. Eph. 2:8-10; John 14:23; Rom. 14:12; Col. 3:1; Tit. 2:11-14; 1 John 2:6; Acts 1:8.

Church

We believe in the Church: the body and bride of the Lord Jesus Christ into which all true believers of the present age are placed; the members of this spiritual body should assemble themselves together in autonomous local churches. The local church is God's household, the pillar and foundation of the truth, and a kingdom of priests. The local church consists of baptized believers associated by like faith, for worship, evangelism, prayer, fellowship, discipline, teaching, united testimony, and the observance of the two ordinances. We believe that God has established two offices for the local church; that of pastor, one who is mature, who oversees, and shepherds; and that of deacon, one who serves. Eph. 4:4; Acts 2:41-47; 1 Cor. 12:12-13; Heb. 10:25; Matt. 18:15-18; Matt. 28:19; Acts 8:26-39; 1 Cor. 11:23-28, 5:1-5; 1 Tim. 3:15; 1 Pet. 2:9; Rev. 1:6.

Separation

We believe that separation is a doctrine as well as a practice and that the separation principle runs through the Bible from Genesis to Revelation. We believe that true spiritual fellowship is the result of a common faith and practice. We believe there are three aspects of Biblical separation:

- A. Personal separation – the separation of the believer from the world and sin in order to serve God.
- B. Ecclesiastical separation – the separation of the church from apostasy. Since the local church is autonomous, it must be free from interference by any other ecclesiastical authority. We believe we are to reprove apostates rather than recognize them, to rebuke rather than to reason with them, to reject rather than to receive or unite with them. We believe that loyalty to Christ also demands separation from those groups content to walk with or tolerate religious unbelief.
- C. Disciplinary separation – the separation of the believer from a disobedient brother. We believe that we must separate from those who continue in disobedience to the Word of God. This includes the troublemaker, the disorderly, and the immoral brother. Josh. 24:15; Luke 20:25; Eph. 5:15-18; 1 John 2:15-17; 1 John. 4:1; 2 Cor. 6:14-17; 2 Tim. 4:2-4; 2 John 10-11; Rom. 16:17; 1 Cor. 5:11; 2 Thes. 3:6, 14-15; Tit. 3:10.