
GOSPEL LIGHT BAPTIST CHURCH

DOCUMENTS FOR DECENCY AND ORDER

contains the

Mission Statement

Doctrinal Statement

Church Covenant and

Trends & Issues

**Gospel Light Baptist Church
129 Slackwater Rd.
Millersville, PA 17551**

Mission Statement of Faith for Gospel Light Baptist Church in Millersville, PA:

Gospel Light Baptist Church is a fundamental Baptist church proclaiming “Jesus Christ the same, yesterday, and today and forever.”

We are a Christ-centered, fundamental, Bible-believing church with a mission to reach our community of Lancaster, PA, and the surrounding areas with the gospel of salvation through the Lord Jesus Christ. Our on-going ministry goal within the church is to provide an atmosphere of solid Biblical preaching and teaching, encouraging and edifying Godly fellowship, and genuine worship to the Lord in spirit and in truth. It is our firm conviction that the local church is the context in which the gospel is to be brought to the lost. All born again believers are to be baptized by immersion, and identified with Christ and His people, and keep the Lord’s supper together; and Christians are to grow in their knowledge and practice of the truths of the Word of God. In everything in this church, we stress that Jesus Christ must have the preeminence.

At Gospel Light Baptist Church, you can expect to hear the preaching and teaching of the Word of God as it has been preserved for us in the King James Bible. We hold to the Authorized King James Bible as not merely a preference among translations, but as the only authentic English translation of the original texts of the Masoretic Hebrew manuscripts of the Old Testament and the Textus Receptus or Received Text of the original Greek New Testament. We believe the Bible is the inspired and only infallible Word of God. All other modern English translations find their beginnings in manuscripts assembled just two centuries ago that contain faults and omissions that distort the message of God to us.

The music in our services is conservative and focused upon glorifying God and conveying a Biblical message. We encourage enthusiasm in our singing and worship, and seek to lift up Christ in our singing rather than to entertain an audience. Furthermore, we believe that the command of Scripture to not be conformed to this present world applies as much to music as it does to anything else. We, therefore, reject contemporary Christian music and Christian rock in our services, and the whole modernistic approach to be like the world to win the world to Christ.

It is our goal to reach out to the lost with a heart of love and compassion, and point them to the One who will save them from their sin and give them a new life.

You are warmly invited to attend services with us! Our church family encompasses people of all ages and provides a place for you to come to know Christ, grow in grace and the knowledge of His Word, and be encouraged by the support of a loving family.

Come, make yourself at home with us in the house of the Lord at our next service!

Pastor Wayne Sauder and the family of Gospel Light Baptist Church.

Received 2/12/17.

GOSPEL LIGHT BAPTIST CHURCH

Covenant

Name

This congregation shall be known as the Gospel Light Baptist Church located at 129 Slackwater Rd, Millersville, PA 17551 of Lancaster County, PA.

Statement of Purpose

This congregation was established as a local church for the general purpose of maintaining a gospel witness in the community and to fulfill God's program for today. This general purpose is delineated in specifics as follows:

- 1) To provide a place of assembly for public worship, evangelism, and the preaching and teaching of the whole of God's Word (Acts 2:41-42).
- 2) To equip the saints for the work of the ministry (Eph. 4:12).
- 3) To defend the integrity of God's Word and obey its every precept (Jude 1:3).
- 4) To aid in the spiritual, emotional, physical and educational well-being of its number (Jam. 1:27; 1 Pet. 3:8).
- 5) To promote world-wide Biblical missionary activity establishing other New Testament Baptist churches (Mat. 28:19-20).

Declaration of Membership

1) *Procedure for Membership:* Candidates for membership in this local church should make their desire known by responding to the public invitation at the close of any of the services of the church, at which time the pastor will introduce the candidate to the church. If the pastor is familiar with the candidate's testimony of saving grace, the candidate shall proceed to publicly recount his testimony of salvation, after which he shall be received into the membership of the local church by vote of the membership present. If the candidate has not been scripturally immersed following his salvation experience, a baptismal service shall be set, after which the candidate shall be fully received into the membership.

2) *Duties of the Membership:* Members are expected to live in accordance with the Scriptures, maintain adherence to the church covenant, faithfully attend all the services of the church, support the various ministries of the church, be actively involved in Christian service and support the leadership of the church.

3) *Discipline of the Membership:* When it becomes necessary to exercise discipline upon a member who refuses to abide by the rules of Scripture and correct doctrine he shall be excluded from the membership. Private sins shall be dwelt with in a private manner. Public sins shall be dealt with by the pastor and deacons first and then before the whole church (Mat. 18:15-19). Reception back into the membership may be granted upon repentance and public confession

of the sin (Gal. 6:1-6).

4) *Dismissal from the Membership*: Names are dropped from the membership roster for the following reasons: a) death, b) membership in another church, c) request of the member, d) lack of faithful attendance (Heb. 13:5), or e) other discipline.

Code of Conduct

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our own personal Saviour, and on profession of our faith, having been baptized in the name of the Father, Son and Holy Spirit, we do now in the presence of God, the angels, and this assembly, most solemnly and joyfully enter into covenant with one another.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love striving for the advancement of this church, thus promoting its growth, sustaining its ordinances, its discipline, and its doctrine; giving it a sacred pre-eminence over all institutions of human origin; contributing cheerfully and regularly to the support of its ministry; and supporting its leadership.

We will also strive to maintain family and personal devotions; to faithfully educate and discipline our children; to seek the salvation of our kindred and acquaintances; to walk justly in this world; to avoid all tattling, backbiting and bitterness; to abstain from the sale and use of intoxicating drink and abusive drugs (including tobacco); to abstain from all other worldly habits (including listening to rock music, attending the dance, gambling, and viewing pornography); to be free from all oath-bound secret societies and partnerships with unbelievers; and to be zealous in our efforts to promote the truths of the Word of God. Believing that marriage is “honorable in all, and the bed undefiled” we will not be engaged in any adulterous, fornicative, homosexual, or other immoral lifestyles.

We will further endeavor to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian speech; to be slow to take offense, but quick to make reconciliation. Should we remove from this church, we will as soon as possible unite with another church where we may carry out the spirit of this covenant and the principles of God's Word.

GOSPEL LIGHT BAPTIST CHURCH

Statement of Faith

Since the Lord admonishes believers and churches to conduct the Lord's work in decency and in order (1Cor. 14:40), and since it is necessary that every organized body should have certain governing rules to administer its affairs, the Gospel Light Baptist Church adopts the following statement of faith and practice. All members, preachers, teachers, missionaries, evangelists, and Christian workers will be expected to agree with this doctrinal statement and correlate their teaching with it.

I. BIBLIOLOGY ~ the Doctrine of the Bible

A. **The Inspiration of Scripture** – We Believe the Holy Scriptures of the Old and New Testaments to be the inspired Word of God, the final authority for faith and practice, inerrant, infallible and preserved in the present languages (Mat. 5:18; 2Tim. 3:16-17). Inspiration is the doctrine that the very words of the text (hence, *verbal* inspiration) have been communicated to holy men of God who were moved by the Holy Spirit to write the very words of God (2Pet. 1:20-21). This inspiration extends equally to every part of Scripture (hence, *plenary* inspiration).

B. **The Preservation of Scripture** – We further believe that every word of the inspired Scriptures has been preserved by God (Psa. 12:6-7). We believe that this has been done in the Old Testament Hebrew Masoretic Text and the New Testament Received Greek Text. It is of keen interest that all pastors, speakers, teachers, missionaries, and evangelists use the King James Version of the Bible, or a Bible translated from the same line as the Received Text. We believe that God has preserved his inspired, inerrant, and infallible text in the MT/TR/KJV line of text.

C. **The Interpretation of Scripture** – We believe that the Scriptures must be interpreted from a dispensational viewpoint in order to properly divide the Word of Truth (Col. 1:25-27; Heb. 1:1; 2Tim. 2:15).

II. THEOLOGY ~ the Doctrine of God

A. **The Godhead** – We believe in one Triune God, eternally existing in three persons – Father, Son, and Holy Spirit – co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deu. 6:4; 2Cor. 13:14).

B. **Creation** – We believe in the Genesis account of creation and that it is to be accepted literally and not figuratively; that the six days of creation in Genesis chapter one were solar, that is, twenty-four hour days; that all animals and vegetable life were made “after their kind”; that man was created directly in God's own image and after His own likeness and did not evolve from any lower form of life (Gen. 1:1 - 2:25; Heb. 11:3; Jn. 1:3; Col. 1:16-17).

III. CHRISTOLOGY ~ the Doctrine of Christ

A. **The Person of Christ** – We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful man (Jn. 1:1-2; 14; Lk. 1:35).

B. **The Work of Christ** – We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a voluntary substitute; and that our justification is made sure by His literal bodily resurrection from the dead (Rom. 3:24-25; 1Pet. 2:24; Eph. 1:7; 1Pet. 1:3-5).

C. **The Ministry of Christ** – We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Intercessor and Advocate (Acts 1:9-10; Rom. 8:34; 1 Jn. 2:1-2).

IV. PNEUMATOLOGY ~ the Doctrine of the Holy Spirit

A. **The Person of the Holy Spirit** – We believe that the Holy Spirit is a Divine Person, just as much God as God the Father and God the Son, are God.

B. **The Work of the Holy Spirit** – We believe that the work of the Holy Spirit is to convict the world of sin, of righteousness and of judgment; and that He is the Supernatural Agent in regeneration (Jn. 16:8-11; 1Cor. 12:12-13; Rom. 8:9).

C. The Ministry of the Holy Spirit

1. The *baptism of the Spirit* is the phenomenal experience occurring at Pentecost and thereafter, whereby the Spirit gave special revelatory gifts and the local church was founded (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Ac. 1:5; 2:1-13; 8:14-17; 10:44-46; 19:1-7).

2. The *indwelling of the Spirit* is the presence of the Holy Spirit within the life of every New Testament believer to be a helper in his Christian life (Jn. 14:16-17,26; 15:26-27; 16:7-14).

3. The *filling of the Spirit* is the control of the believer by the Holy Spirit, of which is the privilege and duty of all the saved (Eph. 5:18).

4. The *gifts of the Spirit* are sovereignly bestowed by God upon whom He wills; the ministry gifts and the gifted men (evangelists, pastors, and teachers) are sufficient for the perfecting of the saints today; and speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed (Rom. 12:6-8; Eph. 4:11-14; 1Cor. 12:4-11; 13:8-12).

5. The *anointing of the Spirit* is the ministry of the Spirit whereby every believer knows what is the completed Word of God (1Jn. 2:20, 27) and begins to understand its truths (1Cor. 2:9-16).

V. ANGELOLOGY ~ the Doctrine of Angels

A. **Angels** – We believe that angels are ministering spirits and are not to be worshipped (Heb. 1:14), but that some, whom we call demons, have fallen into perdition as the servants of Satan (Mat. 25:41; 2Pet. 2:4; Jude 6; Rev. 12:9).

B. **The Personality of Satan** – We believe that Satan is a person, the author of sin, the cause of the fall, and a fallen angel; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire (Job 1:6-7; Isa. 14:12-17; Mat. 4:2-11; 25:41; Rev. 20:10).

VI. HAMARTIOLOGY ~ the Doctrine of Sin

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and that man is totally depraved, i.e., of himself, utterly unable to remedy his lost condition (Gen. 1:26-27; Rom. 3:10-23; 5:12; Eph. 2:1-3, 12). In order for salvation to take place there must be the exercise of faith toward God and the action of repentance from sin and dead works (Heb. 6:1; Luke 13:3; Acts 16:31).

VII. SOTERIOLOGY ~ the Doctrine of Salvation

A. **Salvation** – We believe that salvation is the gift of God brought to man by grace and received by personal faith in the finished work of the Lord Jesus Christ, whose precious blood was shed on Calvary's cross for the forgiveness of our sins (Eph. 2:8-9; Jn. 1:12; Eph. 1:7; 1Pet. 1:18-19).

B. **Eternal Security** – We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (Jn. 6:37-40; 10:27-30; Rom. 8:1, 38, 39; 1Cor. 1:4-8; 1Pet. 1:5).

C. **Assurance of Salvation** – We believe that it is the privilege and duty of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Rom. 13:13-14; Gal. 5:13; Tit. 2:11-15).

D. **The Two Natures of the Believer** – We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit; and that all claims to the eradication of the old nature in this life are unscriptural (Rom. 6:13; Gal. 5:16-25).

E. **Sanctification** – We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord; and that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God (2Tim. 3:1-5; Rom. 12:1-2; 16:17; 1Jn. 2:15-17; 2Jn. 9-11; 2Cor. 6:14 - 7:1; 2Thess. 3:6, 14-15).

VIII. MISSIOLOGY ~ the Doctrine of Missions

A. **Soulwinning** – We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Mat. 28:18-20; Mk. 16:15; Acts 1:8; 2Cor. 5:19-20).

B. **Missions** – We believe that the end result of soulwinning in any place is the building of the New Testament local church; and that all missionary activity ought to be that of church planting (Acts 13:1-4; 14:21-23; 20:17-35; 1Tim. 3:15).

IX. ECCLESIOLOGY ~ the Doctrine of the Church

A. **The Doctrine of the Local Church** – We believe that the term *ecclesia* usually refers to the local New Testament assembly; and that a church is defined as a local body of baptized believers, who hold to scriptural offices and practice the Biblical ordinances; and that a church ought to be organized for the purposes of worship, prayer, praise, teaching, evangelism, fellowship and maintaining the ordinances. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament (Acts 2:41-47; 14:27; 20:17, 28-32; 1Tim. 3:1-13; Tit. 1:5-11).

B. **Membership in the Local Church** – We believe that there are two Biblical conditions for local church membership, namely regeneration and immersion – or Spirit baptism and water baptism, respectively. In addition, this congregation asks that all candidates for membership adhere to the church covenant and statement of faith.

C. **The Officers of the Local Church** – We believe that the officers of the local church shall be pastors and deacons; and that the pastor is also called a bishop or elder (1Tim. 3:1-13; Acts 20:17, 28; 1Pet. 5:1-5). Although believing and practicing a congregational style of church government, leadership responsibility and authority shall be invested by the church in these offices. Each and every auxiliary group or organization, such as, but not limited to, a ladies' or men's fellowship, youth group, Sunday school, Christian academy, Bible Institute, etc., shall be totally integrated with the ministry of the local church.

Section 1 - *Pastor*

a. Qualifications for the Office of Pastor:

- 1) He shall give evidence of conversion to Christ.
- 2) He shall give testimony of a call to preach.
- 3) He shall have and maintain a blameless testimony.
- 4) He shall be the husband of one wife, not a divorcee, married to a divorcee, nor an adulterer.
- 5) He shall be energetic, and yet self-controlled and of good behavior.
- 6) He shall be given to hospitality.
- 7) He shall be an able teacher of God's Word, so that he may exhort and convince the wayward and unruly.
- 8) He shall be patient and just in all dealings.

- 9) He shall keep his wife and children in proper subjection.
- 10) He shall be a mature servant of the Lord (1Tim. 3:1-7; Titus 1:5-9).

b. Procedure for Calling a Pastor: Upon locating a man who meets the above qualifications for the office of pastor and who is desirous of the pastoral office in this local church, the membership shall extend to him a call to the office. This procedure shall be employed for all pastors. Additional pastors shall serve as assistants to the pastor.

c. Duties of the Pastor:

- 1) He shall have the spiritual watch care over the church.
- 2) He shall administrate the affairs of the church.
- 3) He shall lead the church in its affairs.
- 4) He shall moderate at all meetings.
- 5) He shall administrate the ordinances.
- 6) He shall appoint Christian leaders for service.
- 7) He shall oversee the work of all assistants.
- 8) He shall give himself to prayer and the ministry of the Word.

* NOTE: He may delegate these responsibilities to the assistant pastor(s) and deacons.

d. Dismissal of the Pastor: The pastor(s) shall serve indefinitely or until such time as the Lord may lead him elsewhere. When it becomes evident that he is no longer qualified for the office or is not performing the duties of the office, his dismissal shall be petitioned by the membership and he shall be dismissed by vote of the church.

Section 2 - *Deacons*

a. Qualification for the Office of Deacon:

- 1) He shall be a loyal believer and church member.
- 2) He shall be a man of honor.
- 3) He shall be honest, not greedy for money.
- 4) He shall be a man of settled convictions.
- 5) He shall have a wife (if married) who is honorable, self-controlled, faithful and not slanderous.
- 6) He shall keep his wife and children in proper submission.
- 7) He shall have and maintain a blameless testimony.
- 8) He shall be the husband of one wife, not a divorcee, married to a divorcee, nor an adulterer.
- 9) He shall be one filled with the Spirit of God and wisdom.
- 10) He shall be a faithful servant (1Tim. 3:8-13; Acts 6:1-4).

b. Procedure for Election of a Deacon: When the need arises in the local church for a layman to serve in the capacity of a deacon, and when such a man who meets the qualifications for the office of deacon is found and is willing to serve in such a capacity, he shall be examined by the church concerning his testimony, doctrine and practice, and upon approval shall be chosen to serve as a deacon.

c. Duties of the Deacons:

- 1) They shall assist the pastor in carrying forth his duties under the direction and leadership of the pastor.
- 2) They shall serve as stewards of the properties and ministries of the church.
- 3) They shall serve as the directors of Christian education, including Sunday school, Christian academy, Bible institute, etc.
- 4) They shall serve as the directors for every program and ministry of the local church.
- 5) They shall oversee the financial affairs of the church.
- 6) They shall serve as a pulpit committee in the absence of a pastor.

d. Dismissal of Deacons: The deacons shall serve indefinitely or until he may resign. When it becomes evident that he is no longer qualified for the office or is not performing the duties of the office, his dismissal may be suggested by the pastor or petitioned by the membership and he shall be dismissed by vote of the church.

Section 3 - *Christian Workers*

a. Qualifications for Christian Workers and Leaders:

- 1) He must be a regenerated, baptized church member.
 - 2) He must live a good testimony, and be a faithful, loyal servant of Christ and the church.
 - 3) He must dress according to Christian character when in service for the church.
- a) Men shall have no long hair (i.e., off the ears and collar, 1Cor. 11:14) and shall dress neatly and modestly in men's garments; he shall not wear ear rings, necklaces, or bracelets, except of a medical nature. b) Ladies shall dress modestly (i.e., no short dresses, low necklines, or tight fitting clothing, 1Tim. 2:9-10), adorn themselves humbly (i.e., no gaudy make-up or excessive jewelry, 1Pet. 3:3), wear below-the-knee-length (Isa. 47:2) dresses or culottes as becometh women (no pants), and wear long hair (no boyish hairstyles, 1Cor. 11:15).

b. Procedure for Appointment of Workers: All workers shall be appointed by the pastor or such officer (assistant pastor or deacon) as he may delegate for the appointment of workers.

c. Duties of Christian Workers shall be in accordance with the task to which they are assigned and responsibility for the performance of the task shall rest with the one giving the assignment.

d. Dismissal of Christian Workers from the position to which they are assigned shall be in accordance with the performance of the task and shall be at the discretion of the one assigning the job. All Christian workers are ultimately responsible to the pastor.

D. The Ordinances of the Local Church - We believe that the observance of the ordinances of baptism and the Lord's table are commanded in Scripture of the local church and that these only are authorized by the Lord Jesus (Mat. 28:19-20; 1Cor. 11:23-28).

1. *Baptism* is the immersion in water of a believer whereby he testifies of his identity with Christ in His death, burial and resurrection and his willingness to obey Him.

2. *The Lord's Table* is an ordinance of Jesus Christ, to be observed with the elements of bread and cup, and to be observed by His church until He returns. It is in no sense a sacrament or a means of having sins cleansed, but designed to commemorate His death.

E. The Separation of the Local Church

1. *Separation of Churches* - We believe the local congregation shall be independent, fundamental, separated and Baptist. There should be no alignment with denominations. Fellowship with other Bible-believing Baptist churches that are fundamental in doctrine and separated in practice is acceptable. Under no circumstances shall there be any endorsement (by association or otherwise) with the following movements:

- a. Pentecostalism – those who teach the eradication of the sin nature or total sanctification.
- b. Charismatism – those who use the sign gifts in the present age, namely, tongues, sign healings, interpretation of tongues, prophecy and revelations.
- c. Arminianism – those who teach a salvation by good works.
- d. Calvinism – those who teach salvation as all of God, i.e., man has no part in his salvation (normally referred to as 5-point or hyper Calvinism).
- e. Protestantism – those who historically protested the church of Rome including reformed or covenant theologians.
- f. Neo-Evangelicalism – those who try to bridge the gap between liberal and conservative theology.
- g. Liberalism – those who deny the faith once delivered to the saints.
- h. Catholicism – those who adhere to the false doctrines of the church of Rome.

2. *Separation of Church and State* – We believe in the separation of church and state. The state and the local church are two sovereign entities instituted by God. The state was established in Genesis 9 and reaffirmed in Romans 13 for the purpose of protecting the good and punishing the evil; and the local church was established in Acts 2 with the purpose of preaching and proclaiming the truth. It is impossible under God's authority for the state to license, limit, tax, certify or otherwise control the ministries and affairs of the local church save in the areas of safety and protection. At the same time, the church cannot exercise control over the affairs of the state; there cannot be a state-church which is Biblical. This is not to say that the church cannot preach against the ills of society or political matters. We believe that the local church ought to be involved in changing the world for the better through evangelism and discipleship, and the preaching and teaching of God's Word in order to maintain the political freedom of worship.

F. The Finances of the Local Church – The church and its auxiliary groups shall be supported solely by the tithes and offerings of God's people and gifts given to the ministry of the church; there shall be no commercial means of raising money. The deacons shall be authorized to pay all bills. The deacons shall determine the amount of financial support for the pastor, assistants, and other staff in their annual budget proposal.

None of the financial funds of the church or its assets shall be used for personal gain. In

the event that the church should dissolve, all bills shall be paid and remaining assets shall be donated to another church of like faith and practice.

X. ESCHATOLOGY ~ the Doctrine of Last Things

A. **The Rapture** – We believe in the “blessed hope,” that is, the personal, imminent, pre-tribulational rapture of the body of Christ (Tit. 2:13; 1Thess. 4:13-18).

B. **The Tribulation** – We believe in the scriptural seven years of great tribulation that shall come upon this earth after the catching away of the church saints (Jer. 30:7; Dan. 9:24-27; Rev. 6-18; 2Thess. 2:1-10).

C. **The Second Coming of Christ** – Following the tribulation and reign of the antichrist, we believe in the subsequent coming of the Lord Jesus Christ to the earth, with His saints, to establish His millennial kingdom (Zec. 14:4-11; Rev. 3:3; 19:11-16; 20:1-6; 1Thess. 1:10; 5:9).

D. **The Kingdom of God** – We believe that the Lord Jesus Christ will rule and reign upon the earth in person for a period of one thousand years during which time Satan shall be bound, and after which time he shall be loosed for a little season to lead many into rebellion and be cast into the Lake of Fire (Rev. 20:6-10).

E. The Eternal State

1. We believe in the bodily resurrection of all men, the saved to eternal life, and unsaved to judgment and everlasting punishment (Mat. 25:46; Jn. 5:28-29; 11:25-26; Rev. 20:5, 6, 12, 13).

2. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul and body are reunited to be glorified forever with the Lord (Lk. 23:43; Rev. 20:4-6; 2Cor. 5:8; Phil. 1:23; 3:21; 1Thess. 4:16-17).

3. We believe that the souls of unbelievers remain after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment (Lk. 16:19-26; Mat. 25:41-46; 2Thess. 1:7-9; Jude 6-7; Mk. 9:43-48; Rev. 20:11-15).

~ Adopted by GLBC, July 26, 2017

GOSPEL LIGHT BAPTIST CHURCH

Current Trends and Issues

As pastors and deacons, we have devised the following list of issues regarding current trends in doctrine and the direction that we are seeking to lead the church.

1. BIBLE VERSIONS - It is of keen interest that all pastors, speakers, teachers, missionaries, and evangelists use the King James Version of the Bible, or a Bible translated from the same line as the Received Text. We believe that God has preserved his inspired, inerrant, and infallible text in the MT/TR/KJV line of text.

2. CONSERVATIVE CHRISTIAN MUSIC - In light of the modern trend to use and adopt contemporary Christian music (CCM) it is imperative that we hold to the traditional music standards and do not compromise the ministry with rock music.

3. PLATFORM & MINISTRY DRESS - As the trend of our society is that of a unisex dress, we ask that all pastors, teachers, missionaries, evangelists, and Christian workers have high dress standards. We ask that women do not wear pants and that men do not wear shorts for any church activity. On the platform, we ask that ladies wear modest below-the-knee length dresses, or skirts and blouses or tops, and adorn themselves with long hair; and that men wear dress slacks, wear a dress shirt and tie, and maintain a short hair cut (off the ears and collar; any facial hair – beards, mustaches, & sideburns – should be kept neat and trim). Modest dress means not form-fitting, see-through, low-cut (only two fingers below the clavicle), revealing (no slits above the bend of the knee), or worldly (such as advertising products, people, or sayings of the world). Dress shoes should also be worn for platform attire. For other ministries such as youth activities, VBS, & literature distribution, women may wear modest knee-length culottes or jean skirts (dresses), and T-shirts; and men may dress in casual slacks or jeans, and T-shirts. Sneakers may also be worn for these activities.

* Remember that our service is for God's glory. We should always want to maintain a good testimony in our service, which should be true in our homes and community, too. We should always want to present our best to Jesus. He is worthy of our highest honor in our dress, service, performance, and attitude. Always bow and humbly ask for God's help before you serve Him in any capacity in the church. It is an honor to be used by HBC and our Lord. Thank God for the privilege to serve Him.

4. LOCAL CHURCH - We are opposed to the para-church movement. We believe that every activity of the believer ought to be under the auspices of his local church. Each believer should be an active member of a Bible-believing Baptist church.

5. FUNDAMENTALISM - There is a difference between old-fashioned, historical fundamentalism and modern evangelicalism. Each pastor, missionary, or evangelist should unashamedly call himself a fundamentalist.

6. SEPARATION - One of the Baptist distinctions is that of being a separatist.

We believe that the individual believer ought to live in such a fashion that he is separate from worldliness. We also believe that the local church ought to be separate from religious apostasy. This includes any adherence to the NCC or WCC but goes much further than mere separation from liberalism. We are enjoined by the Scriptures to separate from a brother who is walking disorderly. We further believe in the separation of church and state, that is, to say we do not believe that the church should be operated by the state, nor do we believe that the church ought to run the affairs of the state. We believe in the freedom of religion and worship.

7. BAPTIST - Since we are a Baptist church on purpose, it makes sense for this church to support, maintain, and recommend only pastors, missionaries, evangelists and teachers with a similar Baptist position.

8. CHARISMATISM - We believe that a Biblicist will be a Baptist. As such we must reject the modern charismatic movement with its tongues speaking, false healings, and emphasis of the Holy Spirit over Jesus Christ.

9. ECUMENISM - Again, our position on the Baptist distinctions and Bible separation precludes any participation in the ecumenical movement. The modern Promise Keeper's movement with its spirit of unity is at the forefront of the ecumenical, one-world, harlot church movement that will soon be headed by the antichrist during the Tribulation. We will not support ecumenical or interdenominational evangelism.

10. BLOOD ATONEMENT - We believe that the literal blood of Jesus Christ is what makes atonement for the soul. Salvation is not based on the death of Christ without his blood. The present ministry of intercession is administered with the blood of Christ upon the altar and mercy seat in heaven.

11. DIVORCE IN THE MINISTRY - It is our position that divorce or marriage to a divorcee disallows the privilege to be in the ministry, i.e., as a missionary, pastor, evangelist, or deacon. (This does not mean that divorced people cannot do the work of the ministry, but they should not serve in official capacities.)

12. BIBLICAL MARRIAGE - We believe that a marriage is a legal and sexual relationship between a man and a woman, who become husband and wife. Any other sexual relationship between a man and a woman outside of marriage is unacceptable, non-Biblical and will not be tolerated in the membership of this church. The Bible does not recognize homosexual relationships as healthy, sound, viable marriages or families.

Dr. Lee Henise, *Interim Pastor*

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