



WELCOME



FIRST BAPTIST
C H U R C H

WILSON · KANSAS





BELIEFS

The Scriptures

We believe in the Scriptures – both the Old and New Testaments – as being verbally inspired of God and inerrant in the original writings. We believe that the Bible is the supreme and final authority in all matters of life and faith (2 Timothy 3:16-17; 2 Peter 1:19-21).

The Triune Godhead

We believe in one true God, eternally existing in three Persons – Father, Son and Holy Spirit – equal in every divine perfection and executing distinct but harmonious offices in the work of redemption. We believe that God is the Maker and Supreme Ruler of heaven and earth and that in His glory He is worthy of all worship and honor (Gen. 1:1, Exodus 20:2-3; 1 Matt. 3:16,17; Matt. 28:19,20; 2 Cor. 13:14).

God the Son

We believe that Jesus Christ is the eternal Son of God, God incarnate. We believe that He was miraculously begotten by the Holy Spirit and born of the virgin Mary - true God and true man. We believe that He was, therefore, born without a sinful nature and perfectly obeyed the law of God in His life. We believe that the Lord Jesus Christ vicariously died for our sins according to the scriptures and that the shedding of His blood was necessary for the redemption of man. We believe that His death paid the price for the sins of all men. We believe in His bodily and glorious resurrection from the grave and in His present ministry in heaven as our Advocate and Great High Priest (Isa. 7:14, 9:6,7; Matt. 1:23, 28:5-7; John 1:1,2; 1 Cor. 15:4; 2 Cor. 5:21; Heb. 4:15, 9:14; 1 Peter 2:24, 3:18; 1 John 2:1,2; Heb. 4:14).

God the Holy Spirit

We believe that the Holy Spirit is a Divine Person equal with God the Father and God the Son. We believe that He convicts the world of sin, of righteousness and of judgment; that He restrains the evil one until God's purpose is fulfilled; and that He bears witness to the truth of the gospel in preaching and testimony. We believe that the Holy Spirit regenerates, indwells, seals and sets apart the believer to a holy life. At the moment of regeneration He once and for all baptizes the believer into the body of Christ. We believe that the "sign gifts" or "miraculous gifts" (meaning the gifts of miracles, healing, tongues, and interpretation of tongues) were temporary because of their purpose and are not given by the Holy Spirit at this time (John 3:3-6; 14:17,16:8-11; Acts 5:3,4, 5:32; 2 Thess. 2:6,7; Eph. 4:30; 1 Cor. 6:19,20, 12:13).

Creation

We believe that God created all things visible and invisible according to the account in Genesis. We believe that none of the creation, including that of man, came about by any process of evolution but rather by the direct Word of God (Genesis 1,2; Ex. 20:11; Colossians 1:16-17, Heb. 1:2, 11:3)

Man

We believe that man was created in the image of God and in innocence. However, by his voluntary transgression of the law of God, man fell into sin and incurred not only physical death but also spiritual death, which is separation from God. All human beings are born with a sinful nature and are, therefore, under the just condemnation of God (Genesis 1:27; 3:1-6, Rom 1:18-25, 2:14-16, 5:12-19, Jer.17: 9).

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Satan

We believe in the personality of Satan and that he is the originator of sin in the universe. We believe that he is the god of this age and the head of all the powers of darkness and sin. We further believe that his eternal destination is the eternal lake of fire (Isaiah 14:12-15; Eph. 2:2; 2 Corinthians 4:4; 1 Peter 5:8; Revelation 20:10).

Salvation

We believe that whosoever by faith apart from works of any kind receives the Lord Jesus Christ as his Savior is “born from above” and instantaneously becomes a child of God. We believe that faith in Christ is the only condition of salvation. We believe that good works and obedience to the Word of God will characterize one who is saved. We believe that repentance and faith are solemn obligations and also inseparable graces, wrought in our souls by the quickening of the Spirit of God; thereby, being deeply convicted of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior (John 3:3-18, 6:47; Acts 16:30,31; Romans 10:13; Ephesians 2:8-10, Titus 3:4-8; 1 Peter 1:18-25; Acts 20:21; Mark 1:15; Acts 2:27-38; Luke 18:13; Romans 10:13; Luke 12:8; Romans 9:11).

Eternal Security

We believe that all who are truly born again are kept eternally secure by the power of God through the sealing of the Holy Spirit and the intercession of Christ (John 10:28,29; 2 Cor. 1:21,22; Eph. 1:13,14; Phil. 1:6;

1 Peter 1:5; 1 John 5:9-13).

The Church

We believe that all believers in this age comprise the church in its universal and invisible aspect and are a part of the Body and Bride of Christ. We further believe in the local aspect of the church, which is the center of God’s methods and plans for this age. The local church consists of a group of born again, baptized believers who have organized themselves according to the scripture for the purpose of edification, fellowship, observance of the ordinances, and evangelization of the world. We believe that the two offices of the local church are those of pastors and deacons (Matt. 16:18; Acts 2:41,42; 1 Cor. 11:2; Eph. 2:19-22; 5:23-32; Col. 1:18; Heb. 12:22,23).

Ordinances

We believe that there are two ordinances given to the local church by its head, Jesus Christ. The ordinances give witness to the death and resurrection of Christ and our identification with Him by faith. These are baptism (immersion of the believer in water) and the Lord’s supper (Matt. 28:19; Acts 2:41,42; 8:36-39; 1 Cor. 11:23-32).

Eternal Destiny

We believe that those who trust Jesus Christ as Savior are heirs of God and joint-heirs with Christ and will blessedly and eternally be with Christ. We further believe that all of the righteous will be raised from the dead to reign with Christ and share in His glory (John 14:1-3; 2 Cor. 5:1-8, Rom. 8:16-18; Phil. 1:23). We believe that the lost because of their wickedness and unbelief are under the just condemnation of God and will suffer everlasting,

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conscious punishment for sin. We further believe that all of the wicked will be raised from the dead to stand before the great white throne judgment of God to receive their final judgment (John 3:18; Luke 16:19-31; Rev. 20:11-15).

Things to Come

We believe in the pre-tribulational rapture (catching away) of the Church. We believe in the personal and pre-millennial return of Christ to earth. We believe in the establishment of the Kingdom of the Millennium during which Christ will reign for one thousand years over the earth in fulfillment of the promises of God's Old Testament covenant people, Israel (1 Thess. 4:13-18; 1 Cor. 15:51-53; Phil. 3:20,21; Acts 1:9-11; Zech. 12:10; 14:4-9; Rev. 20:4-6; Isa. 9:6,7).

Sexual Immorality

We believe that the Bible specifically places man and woman in a biblical, God commanded relationship and that God instituted the marriage relationship between one man and one woman (Gen. 2:23, Eph. 5:22-23), thus, created a model for the biblical family. We further believe that it is God's design for the sexual relationship to exist exclusively within the context of marriage. We, therefore, hold that it is totally against the command and teaching of the Word of God to change in any way or pervert this order. Thus, we conclude that homosexuality, lesbianism, premarital sexual relationships, adulterous relationships and all other relationships that are contrary to the Word of God are not acceptable as "alternate" lifestyles (Romans 1:18-32).

The Great Commission

We believe in obedience to Christ's command to preach the gospel to the whole world. We believe that the great commission includes evangelization, Bible teaching, and the establishment of local churches (Matt. 28:19,20; Acts 20:17-27; Rom. 1:14-16; 10:13-15).

The Sanctity of Life

We believe that the Scriptures teach that all human life begins at conception (Jer. 1:5; Ps. 51:5; Luke 1:39-44) and that God is fashioning that life throughout the period of pregnancy (Psalm 139). The Bible places dignity upon the human life because man is created in the image of God (Gen. 1:26-27). Therefore, we believe that any form of abortion and any form of euthanasia are violations of the sanctity of life and the standard of God and that all life is sacred from conception to death. Why Is It Important to Know the Baptist Distinctives? They are Biblical! They are part of God's truth as revealed in His Word.

The knowledge of these facts provides practical benefits relevant to today.

1. Such knowledge enables one to select a church that is faithful to these Biblical truths
2. It demonstrates the meaning, worth, and significance of the name "Baptist."

General titles that lack identification, such as "Christian" or "Christ" and churches labeled "community" or "nondenominational," leave much room for ambiguities and misunderstandings. The name "Baptist" is understood through its distinctives. Baptists should be

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BAPTIST DISTINCTIVES

confident that when their name is heard, no ambiguities are left in defining what they stand for. Certain Biblical distinctives have distinguished their doctrinal position.

3. It helps members maintain the Baptist position of their church, preventing digression into unscriptural positions.

Each member of a Baptist church needs to know what a Biblical Baptist individual and a Biblical Baptist church does and then do these things faithfully.

How Did These Distinctives Originate?

Baptists arrived at these distinctives through careful study of the Bible. That is why these teachings are more precisely called the Biblical distinctives of Baptists rather than Baptist distinctives.

These teachings emerged as Baptist distinctives because individual Baptist churches have consistently and independently held to them, not because some group of Baptist leaders composed the list and then imposed the distinctives on local churches.

Church groups other than Baptists have held some of the Baptist distinctives, and one may even find churches that hold all of the distinctives but do not call themselves Baptist. Such groups are “baptistic,” but for some reason they choose not to be identified as Baptists. On the other hand, some churches naming themselves “Baptist” are not truly Baptist because they no longer hold the historic Baptist beliefs or even the fundamentals of the Christian faith.

Baptists are people of the Book above all else. And Baptists enjoy a priceless heritage of generations who have exalted God’s Son

our Savior and have proclaimed God’s inspired Word.

What Are the Eight Baptist Distinctives?

These teachings may be remembered by associating them with the letters that form the word “BAPTISTS.”

Biblical Authority

The Bible is the final authority in all matters of belief and practice because the Bible is inspired by God and bears the absolute authority of God Himself. Whatever the Bible affirms, Baptists accept as true. No human opinion or decree of any church group can override the Bible. Even creeds and confessions of faith, which attempt to articulate the theology of Scripture, do not carry Scripture’s inherent authority.

2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:20, 21

Autonomy of the Local Church

The local church is an independent body accountable to the Lord Jesus Christ, the head of the church. All human authority for governing the local church resides within the local church itself. Thus the church is autonomous, or self-governing. No religious hierarchy outside the local church may dictate a church’s beliefs or practices. Autonomy does not mean isolation. A Baptist church may fellowship with other churches around mutual interests and in an associational tie, but a Baptist church cannot be a “member” of any other body.

Colossians 1:18; 2 Corinthians 8:1-5, 19, 23

Priesthood of the Believer

“Priest” is defined as “one authorized to perform the sacred rites of a religion, especially as a mediatory agent between humans and

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BAPTIST DISTINCTIVES

God.” Every believer today is a priest of God and may enter into His presence in prayer directly through our Great High Priest, Jesus Christ. No other mediator is needed between God and people. As priests, we can study God’s Word, pray for others, and offer spiritual worship to God. We all have equal access to God—whether we are a preacher or not.

1 Peter 2:5, 9; Revelation 5:9, 10

Two Ordinances

The local church should practice two ordinances: (1) baptism of believers by immersion in water, identifying the individual with Christ in His death, burial, and resurrection, and (2) the Lord’s Supper, or communion, commemorating His death for our sins.

Matthew 28:19, 20; 1 Corinthians 11:23-32

Individual Soul Liberty

Every individual, whether a believer or an unbeliever, has the liberty to choose what he believes is right in the religious realm. No one should be forced to assent to any belief against his will. Baptists have always opposed religious persecution. However, this liberty does not exempt one from responsibility to the Word of God or from accountability to God Himself.

Romans 14:5, 12; 2 Corinthians 4:2; Titus 1:9

Saved, Baptized Church Membership

Local church membership is restricted to individuals who give a believable testimony of personal faith in Christ and have publicly identified themselves with Him in believer’s baptism. When the members of a local church are believers, a oneness in Christ exists, and the members can endeavor to keep the unity of the Spirit in the bond of peace.

Acts 2:41-47; 1 Corinthians 12:12; 2 Corinthians 6:14; Ephesians 4:3

Two Offices

The Bible mandates only two offices in the church—pastor and deacon. The three terms—“pastor,” “elder,” and “bishop,” or “overseer”—all refer to the same office. The two offices of pastor and deacon exist within the local church, not as a hierarchy outside or over the local church.

1 Timothy 3:1-13; Acts 20:17-38; Philippians 1:1

Separation of Church and State

God established both the church and the civil government, and He gave each its own distinct sphere of operation. The government’s purposes are outlined in Romans 13:1-7 and the church’s purposes in Matthew 28:19 and 20. Neither should control the other, nor should there be an alliance between the two. Christians in a free society can properly influence government toward righteousness, which is not the same as a denomination or group of churches controlling the government.

Matthew 22:15-22; Acts 15:17-29

What sets one church apart from all the others? We have seen that it is the church’s distinctive beliefs that set it apart from all others and that Baptists in general hold to some convictions that make them different from all other groups. Regular Baptist churches will continue to hold to the Baptist distinctives because these distinctives are historically Biblical. They are relevant to the issues facing contemporary society and the church. So when “shopping” for a church, look for the name “Baptist” and then take a closer look to make sure that church is upholding the Biblical Baptist distinctives.



MISSIONS

As a church, we believe the Missions Ministry at First Baptist Church exists to fulfill the Great Commission given to the Church to “Go therefore and make disciples of all nations” (Matthew 28:19). It is our desire to provide the Body of Christ with a variety of opportunities to experience God while using them to reach the world around them, locally, nationally and internationally.

The Missions Ministry includes opportunities to minister at local outreaches, short term missions trips, times of fellowship and discipleship. Additionally, we will pray for and encourage individuals and families who hear the call to “Go” into the mission field.

Association of Baptists for World Evangelism

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HARRISBURG, PA 17105-8585
abwe.org

Heidi Davis
Sue Farley
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Bible Translation
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John Swedberg
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Brazil
Sebring, Florida
Peru
Brazil
Brazil

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MISSIONS

Bible Impact Ministries

P.O. BOX 9
ST. JAMES, MO 65559-9983
bibleimpact.org

Doug Clark

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Baptist Children's Home

354 WEST STREET
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Bible Ministries Worldwide

1595 HERRINGTON ROAD
LAWRENCEVILLE, GA 30043
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Carver Baptist Bible Institute

7203 PASEO
KANSAS CITY, MO 64132
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MISSION

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General Association of Regular Baptists

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Mid-Continent Association of Regular Baptist Churches

2710 AVE A
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Truth for Today Baptist Missions

P.O. BOX 91207
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Mexico



CONTACT US

Directions to First Baptist Church

Wilson, Kansas 67490

From the Kansas City Area:

I-70 West to exit 206 (about 50 mi. past Salina). Wilson is 2 miles south on Hwy 232

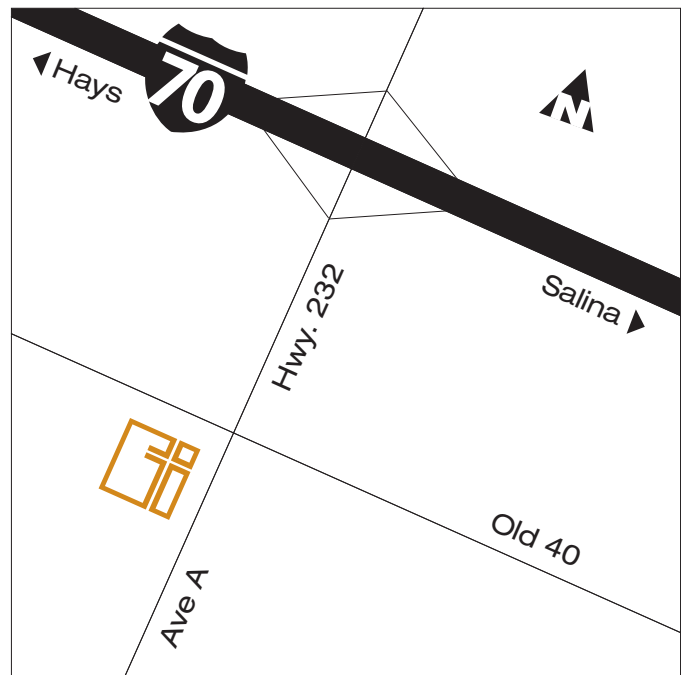
From the Hays Area:

I-70 East to exit 206 (about 45 mi. past Hays). Wilson is 2 miles south on Hwy. 232

From the Salina Area:

Take 135 North to I-70 West. Wilson is exit 206, south 2 miles on Hwy. 232

Once in town, the church is on the southwest corner of 40 Hwy. and Hwy. 232



FIRST BAPTIST
CHURCH

WILSON • KANSAS

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