



Farias



Cleverson Faria was born in Brazil on September 29, 1975. He grew up with parents that knew the Word of God but did not practice it and his family rarely attended church.

When he was 11 years old, he began to go to Awana where he heard the Gospel message for the first time. After several visits, he understood that he was a sinner and needed to accept Christ as his Savior and gave his life to Christ. He was baptized the next year and began to feel the call of God to full-time ministry. From the time that he was a teenager, he already began to assume leadership positions in his youth group, eventually becoming the president of the youth group and a Sunday School teacher to first the youth group and also the adult class from time to time.

When he finished high school, he knew that God wanted him to attend Bible College. So, in obedience to the will of God, he began to study at the Regular Baptist Seminary in Southern Brazil. In 2002, he graduated from the Regular Baptist Seminary with a Bachelor of Theology. During the time that he was studying at the Bible College and after his graduation, he was very active in the church helping with everything from teaching Sunday School to song leading to preaching. He also helped in two congregations that his Church started.

It was while he was in Bible College that he got to know Stefanie, his future wife. They were teamed up to do Christian Service together and began to date a year later.

Cleverson and Stefanie were married on July 28, 2007, at Salem Baptist Church in Winston-Salem, NC. They were blessed with three sons: Caleb on December 20, 2008 and twins, Tyler & Kyle on December 1, 2011.

During a mission's conference at the Seminary, God touched his heart concerning the need to give his life to missions.

Cleverson is currently a member of Heritage Hills Baptist Church, and is working on getting his masters degree from Maranatha Baptist University in Wisconsin.

He was ordained there on February 7, 2009. Since September of 2017, we have been on the field.

Stefanie Faria was born on March 26, 1983, in Winston-Salem, NC.

Her parents, Steve and Georgianne Pittman, felt the Lord's call to serve as missionaries in Brazil and her family moved there when she was 5 years old. About a year later, she was at church and the children's church teacher began to speak about heaven and hell.

Stefanie understood that night that she was a sinner and that nothing that she had done or that her parents had done could save her. She went home that night and her parents explained once again to her that Christ had died for her to forgive her sins and that she needed to accept His free gift. She accepted Christ as her Savior that night.

While on the field with her parents, Stefanie helped in the church teaching Sunday School, doing special music, evangelizing, discipling, working in the nursery, and helping out where she was needed.

She attended Curitiba Baptist Academy, a school for MK's whose parents were serving in Curitiba. She, along with most of the other MK's had her life planned out. She would finish high school and then return to the United States for college, get married, and then return to Brazil as a missionary. Her plans changed when she graduated high school in 2001 and began to study at the Bible Institute in Curitiba. She was partnered with Cleverson Faria for Christian Service and they became fast friends. Soon, their friendship deepened and within a year, they were dating.

Stefanie returned to the United States in 2002 and received a Bachelor of Arts in Bible with Missions Concentration from Piedmont Baptist College and Graduate School in 2005. During this time, she and Cleverson had decided to take a break from their relationship as they felt that a long distance relationship would be too difficult. In 2006, while on a three-week mission trip to Brazil, Stefanie and Cleverson spent a good deal of time together and felt that the Lord was leading them back together. They soon were engaged, and were married on July 28, 2007. They were blessed with three sons: Caleb on December 20, 2008 and twins, Tyler & Kyle on December 1, 2011.

Stefanie and Cleverson are currently members at Heritage Hills Baptist Church where her father pastors. She taught Sunday School, worked in the nursery, did special music, and helped out where she was needed. She also served as the secretary for Maranatha Baptist Church until July of 2009 when she gave up the position to begin deputation. Currently on the field, she handles church schedules, teaches Sunday school, helps with music as needed, helps with Saturday kids clubs, and homeschools the kids on the team.



Church Planting
Training Leaders
Bible Institute
Evangelism
Discipleship
Camp Ministry

Our Field



Dominican Republican

Capital: Santo Domingo de Guzman

Population: 11,454,779 (November 2024 est.)

Puerto Plata: 146,000 (City) – Province 550,753 (August 2020)

La Vega: 235,698 (City) – Province 447,905 (2024)

Currency: Dominican Peso – U\$ 1 = DOP 60

Independence: February 27, 1844

Government: Democratic Republic

Official Language: Spanish

Official Religion: Roman Catholic (80%)

Ethnic group: mixed 73%, white 16%, black 11%

The Dominican Republic was the first colony founded by Christopher Columbus.

The island was named "La Hispaniola" in colonial times.

The Dominican Republic shares the island with Haiti.

Baseball is the Dominican Republic's national sport.

Our Website

www.TheFarias.net



Our Sending Church

Heritage Hills Baptist Church

1785 Pope Rd - Winston-Salem, NC 27127

336-416-2568

Pr. Steve Pittman / Pr. Chris McMillan

www.HHBCWinston.com

Cleverson and Stefanie Faria are faithful members of Heritage Hills Baptist Church. They have served in various capacities such as teaching, leading Bible studies, and helping in our outreach ministries.

Cleverson has a very strong knowledge of doctrine which is also exemplified through his preaching and lifestyle.

Stefanie is a wonderful children's teacher. Both have shown a passion for God's word and seek to serve others.

Heritage Hills Baptist Church has recognized the calling of God on both Cleverson and Stefanie to serve as missionaries. Cleverson was examined by a council, and subsequently ordained as a minister of the gospel. Our church has full confidence in the Farias to faithfully serve God and teach his Word. The Dominican Republic is a country in great need of the gospel and solid Fundamental Baptist Churches.

This is a need that I have personally seen firsthand while traveling to the D.R. over the course of many years. Having been called by the Lord to serve here, Cleverson and Stefanie moved to the D.R. in September of 2017. Since this time, God has blessed them and the work of the ministry in great ways. There are numerous adults who have joined the church there, great opportunities for evangelism, and a thriving children's ministry. God's blessing is evident in the ministry through all of the fruit it has produced. Heritage Hills Baptist Church serves as the sending church of the Farias and supports them financially with \$1,000 per month. We count it a great joy and privilege to be "partakers" (Phil 1:7) in the ministry of the gospel in the Dominican Republic. We believe that the Farias need \$6500 for monthly support in order to meet their needs. Would you pray and consider becoming partakers in this ministry by prayerfully and financially supporting the Faria family?

Sincerely,
Pastor Chris McMillan

Our Mission Board



Baptist World Mission

PO Box 2149
Decatur, Alabama 35602
256-353-2221

www.BaptistWorldMission.org

Doctrinal Statement

The Scriptures

Inspiration, Finality, and Authority

Each word in the Scriptures is inspired, that is, literally God-breathed (Theopneustos). Therefore, the Bible is the infallible Word of God which was written by men who were divinely inspired by the Holy Spirit, preserving however, their styles, personal characteristics, personal cultures and feelings (2 Pet. 1:20-21; 2 Tim. 3:16-17). The inspiration of the Bible is Verbal, Plenary, Inerrant, and Infallible (Ps. 138:2; Matt. 4:4; 5:18; 22:32; 1 Cor. 2:13); (2 Tim. 3:16-17; 1 Cor. 2:13). (Matt. 5:18; Jn. 10:35). The Scriptures are composed of 66 books, 39 of them being in the Old Testament and 27 in the New Testament. The Bible is complete, and therefore, we have no need of other revelations (Rev. 22:18-19). All Biblical accounts are true (Jn. 17:17). Subjects are related truthfully in all of the Books in the Scriptures, as they happened or as they are. The Bible is our only authority in all that it declares (Deut. 29:29) and is the only rule of faith and practice for life (Is. 8:20; Phil. 1:27; Col. 1:10).

The Godhead

1. The Trinity

The Bible teaches that there is only one God who in substance and nature is one, indivisible, but who is also three eternal persons (The Father, the Son, and the Holy Spirit): coequal, inter-existing, inter-constituted; inter-related; non-separable but not confusable; in perfect union and fellowship; the same in substance but distinct in subsistence. (Deut. 4:35; 6:4; Is. 43:10; 44:6-8; 45:5-6; 46:9; Mk. 10:18; 12:29; Eph. 4:4-6; 1Tim. 2:5; Jm. 2:19). The Bible teaches us that God the Father, Son, and Holy Spirit have the same attributes (Ps. 90:2; Rev. 1:8; Heb. 9:14; 1Pet. 1:5; 2Cor. 12:9; Rom. 15:19; Jer. 17:10; Rev. 2:23; 1Cor. 2:11; Jer. 23:24; Matt. 18:20; Ps. 139:7; Rev. 15:4; Acts 3:14; Ps. 51:11; Jn. 7:28; Rev. 3:7; 1Jn. 5:6; Rom. 2:4; Eph. 5:25; Neh. 9:20). The Best Biblical Proof: Observe the classic passage in Isaiah 6. The same scene, but attributed to each Person of the Trinity. The Being to whom adoration is directed is the "Lord of Hosts," the Father. But in John 12:41 in a manifest reference to this transition says about His glory (of Christ). Therefore, we also have the Son whose glory, on this occasion, the prophet says to have seen. In Acts 28:25, Paul says that the words were given by the Holy Spirit. Isaiah declares that the words of this verse were said on the same occasion by the "Lord of Hosts" (Is. 6:9).

2. God, the Father (person and work)

The Scriptures teach the existence of one God (Ex. 20:2-3; Dt. 6:4; Eph. 4:6). God is an infinite Spirit and perfect in whom all things have their origin, sustenance and end (Jn. 4:24; Neh. 9:6; Rev. 1:8, 17; Is. 48:12). God is spirit, Infinite and Immutable in His: wisdom, power, holiness, goodness and truth. He reveals Himself in three distinct persons: God the Father, God the Son, and God the Holy Spirit (2Cor. 13:13; 1Cor. 12:4-6; Matt. 28:19). Love: the perfection of the divine nature by which he is continually compelled to communicate; it is the attribute of God by which He is inclined to give Himself and to seek the best interest of His creatures. The greatest proof of this love was demonstrated by His giving His only Son to die for the sins of all humanity (Jn. 3:16; Rom. 5:8; Matt. 5:44-45; 1Cor. 13:11; 1Jn. 3:16; 4:8, 16). Mercy: is the compassion that God has toward man in not issuing the deserved penalty for sin. The goodness of God demonstrated towards those who find themselves in misery or in disgrace, independent of their merits (Deut. 4:31; 5:10; 1Chron. 16:34; Ezra 3:11; Ps. 57:10; 86:15; 103:8; 145:8; Lam. 3:22-23; Nah. 1:3; Rom. 11:30-31; Eph. 2:4; Jm. 5:11). Grace is the unmerited favor of God to men which gives the sinner all the goodness of God which he does not deserve to receive (Ex. 33:19; Ps. 62:12; Eph. 2:8-10; Rom. 3:24; 11:30-31; Jm. 2:11-12; 3:4-7; 1Pet. 4:10; Gal. 3:13; Jn. 5:24).

3. God, the Son (person and work)

Jesus is the Christ, the Son of the Living God, and is truly God (Jn. 20:28; Tit. 2:13) God incarnate (Is. 7:14; Matt. 1:23; Jn. 1:1,2,14), the manifestation of the visible God (Jn. 1:14). He possesses perfect deity and perfect humanity (Phil. 2:5-8; 1Tim. 2:5). He is the second person of the divine Trinity; He has always existed and is of the same essence as the Father and the Holy Spirit (Jn. 10:30; 17:5, 22-23). The purpose of the incarnation was expiation (Mk. 10:45; Heb. 2:9,14; 9:26; 1Jn. 3:5)! A expiation is: Sufficient for all (Jn. 1:29; 1Tim. 2:6; 4:10; Heb. 2:9; 1Jn. 1:2:2). Effective for the salvation of all who believe (Jn. 1:12). Effective for the judgment of all who remain in unbelief (Jn. 3:18; 16:9). The death of Christ was: Voluntary (His own decision – Jn.10:11,17-18; Gal. 2:20). Vicarious (Substitutional, entire world Jn. 1:29; 3:16; 1Tim. 2:6; 4:10; Tit. 2:11; 2Pet. 2:1; 3:9; 1Jn. 2:2; each man Is. 53:4-6; 1Pet. 2:24; Heb. 2:9, sinners Rom. 5:6-8; 1Tim. 1:15; 1Pet. 3:18; in favor of others – 1Pet. 3:18). Sacrificial (holocaust, infinite and definitive, for sin Ex. 12:13,23; Is. 53:10; 1Cor. 5:7; Heb. 9:14). Redemptory (brought freedom through the payment of a price – the blood of Christ – Matt. 20:28; Luke 1:68; Gal. 3:13; 4:4-5; Heb. 9:12; Gal. 4:4-5; 1Cor. 6:19-20. It is indispensable for our salvation Jn. 3:14-15; 12:24.). Christ rose corporally on the third day; this fact was witnessed by many (Acts 1:3; 2:14,22-24; 17:31; 1Cor. 15:4-8). His return is imminent (1 Thess. 5:2), pre-tribulational (1Thess. 1:10; Rev. 3:10) and pre-millennial (Rev. 19; 20).

4. God, the Holy Spirit (person and work)

The Holy Spirit is a divine Person, the third Person of the Trinity, and possesses the essence of God the Father and God the Son and all of the divine attributes. He proceeds from the Father (Jn. 15:26) and from the Son (Gal. 4:6; Jn. 16:7). The Holy Spirit is one with God being a part of the Deity, co-equal, co-eternal with the Father and the Son (Matt. 28:19; Jer. 31:31-34 with Heb. 10:15–17). He is the agent of God in all the works of God (Job 33:4; Psa. 104:29,30; Is 40:7; Lk. 1:35; Acts 10:38). Testifies to them about Jesus (Jn. 15:26; 16:14; Acts 5:30-32); Convinces them of sin, of justice, and of judgment (Jn. 16:8-11); Regenerates (Tit. 3:5; Jn. 3:3-7; 6:63; Eph. 5:25-26; 1Pet. 1:23). Gives assurance of salvation (Rom. 8:16; 2Cor. 1:22; Eph. 1:14); Baptizes into the body of Christ (1Cor. 12:12-13; Jn. 1:32-34; 3:6-8; Acts 1.5); Inhabits the believer (1Cor. 6:15-19; 1Cor. 3:16; Rom. 8:9); Seals (Eph. 1:13-14; 4:30); Strengthens (Eph. 3:16); Fills (Eph. 5:18-20; Acts 4:8,31; 13:9-10; Lk. 1:15,41,67-68; 4:1; Jn. 7:38-39); Frees (Rom. 8:2; Gal. 5:13-16); Guides (Rom. 8:14; Acts 13:2,4; 8:27-29); Equips the believer for the Christian work: illumines (1Cor. 2:12,14) instructs (Jn. 16:13,14) capacitates (1Thess. 1:5; Acts 1:8; 1Cor. 2:1-5); Produces the fruits of the Spirit to (Gal. 5:22-23); Makes fellowship with God possible (Jude 20; Eph. 6:18; Rom. 8:26-27; Phil. 3:3; Acts 2:11; Eph. 5:18-20); Will revive their bodies (Rom. 8:11,23). The Holy Spirit is The Author and Inspirer of the writers of Scripture (2Pet. 1:20-21; 2Tim. 3:16); Interpreter of the Scriptures (Eph. 1:17; 1Cor. 2:9-14; Jn. 16:14-16).

Creation

God created all things, visible and invisible (Col. 1:16). God created the heavens and the earth (Gen. 1:1). God created man, Adam, from the dust of the earth in a completely special way (Gen. 2:7). God preserves, maintains, and sustains everything that He brought into existence being that in Him all things consist (Col. 1:17; Ps. 36:6; Prov. 2:8; Neh. 9:6; 1 Cor. 8:6). Jesus Christ created the universe (Jn. 1:3,10; 1Cor. 8:6; Col. 1:16; Heb. 1:2,10) and the Holy Spirit created the universe (Gen. 1:2; Job 33:4; Ps. 104:30). The universe was created in 6 literal days (Gen. 2:1). The first act of creation of God refers to the past without dates.

Man (Creation, Fall, and Destiny)

Man was created by God in His image and likeness (Gen. 1:26-27; 5:1; 9:6; Jm. 3:7). God created man from nothing in an immediate way (Gen. 1:27; 5:1; Deut. 4:32; Is. 45:12; 1Cor. 11:9); Receiving life from the breath of God, and his physical constitution was formed from the dust of the earth (Gen. 1:26; 2:7,22; Job 33:4-5; Ps. 100:3; Eccl. 12:7; 1Tim. 2:13). The name of the sin committed by Adam was “disobedience,” a voluntary transgression of a divine order (Gen. 3:6; 1Tim. 2:14; Rom. 5:12-16). For all those who accept Jesus Christ and their Lord and Savior, eternity with God (John 1:12; 3:16,36; Rom. 8:34-39; 10:9-10; Eph. 2:8-9; Titus 3:5-7). For the unbeliever, all those who reject Jesus Christ, the lake of fire, the second death, and eternal separation from God (Matt. 25:41; Rev. 20:11-15; 21:8; Luke 16:20-31; 2Pet. 2:9).

Sin (Origin, Extent, and Effect)

In Satan: Sin had its origin in the heart of Lucifer (Ezek. 28:11-19; Is. 14:12-14); In Humanity: it was transmitted to the human race by Adam (Rom. 5:12) as a consequence of his disobedience to the law of God. The Scriptures teach that sin extended itself throughout all of the creation of God: the heavens (Is. 14:12-15; Eph. 6:11-12), the Earth (Gen. 3:16-19; 9:1-3; Is. 55:13;

Rom. 8:19-23), reaching even the celestial regions (Eph. 6:11-12; Job 1:6; 2:1), and especially to all humanity (Ps. 14:1-3; Eccl. 7:20; Rom. 3:10,23; 7:13-24; Is. 53:6; Eph. 2:3; Titus 3:3; 1John 1:8-10). Its effects: It touched all the universe: (Rom. 8:19-23; Gen. 3:17-18); It disfigured the divine image in man: (Gen. 9:6; Jm. 3:9); Man is already born a sinner: (Ps. 51:5); Penalty for sin: Physical death (Gen. 3:9; 2:17; 3:19; Num. 16:29; 27:3; Ps. 90:7-11; Rom. 5:12-17; 6:9-10; 8:10-11). Spiritual death (Rom. 6:23; 5:21; Eph. 2:1,5). Eternal death (Rev. 20:14-15).

Angels (Original Estate, Activity, and Destiny)

1. Satan

Satan is a personal being, an angel, created in perfection for God. He possesses all the characteristics and physical nature of angels but is different from them in his character (Ezek. 28:12-15). He was a Cherubim (Ezek. 28:14). The most elevated angelic being (Ezek. 28:12). His sin was pride (1Tim. 3:6). His pride and desire to be like God led him to rebel against God taking many angels with him (Is. 14:12-17; Ezek. 28:11-19). Sin originated with him (Gen. 3:1-13; Ezek. 28:15; John 8:44; 2Cor. 11:3; 1John 3:8; Rev. 12:9; 20:10). Deceives men (2Tim. 2:26). Blinds their understanding (2Cor. 4:4). Causes suffering to men (Luke 13:6; Acts 10:38). Produces laborers of iniquity (Matt. 13:25,38-39). Opposes the servants of God (Zech. 3:1; 1Tess. 2:18). Robs the Word from their hearts (Luke 8:12; Mark 4:15). Accuses the believers (Job 1:6-11; Rev. 12:9-10). Tempts the believers to lie (Acts 5:3). Accuses and slanders the believers (Rev. 12:10). Can impede the work of a Christian (1Tess. 2:18). Tries to defeat us through demons (Eph. 6:12). Tempts us to immorality (1Cor. 7:5). Sows deceivers among the believers (Matt. 13:38-39). Incites persecution against the believers (Rev. 2:10). Has the power of death (Heb. 2:14). Will give energy to the Antichrist (2Tess. 2:9-10). He will completely bar all access to heaven during [beginning in the middle of] the seventieth week of Daniel (Rev. 12:7-13). He will be confined to the abyss during the Millennial Kingdom (Rev. 20:2). He will finally be cast into the lake of fire which is his final destiny (Matt. 25:41; Jude 6; Rev. 20:10).

2. Demons

These are the fallen angels who joined Satan in his rebellion (Ezek. 28:16). They can possess the bodies of human beings (Mark 5:8-13; Acts 8:7); they bring mental and physical affliction to men (Matt. 12:22; Mark 5:4-5); they produce moral impurity (Mark 5:2); they try to oppose the work of God (Rev. 16:13-16; Dan. 10:11-14); they extend the authority of Satan (Eph. 6:11,12); they can be used by God to fulfill His purposes (2Cor. 12:7; 1Tim. 1:20; 1Cor. 5:5; 1Sam. 16:14); they can inflict illness (Matt. 9:33); they can possess human beings (Matt. 4:24); they can possess animals (Mark 5:13); they spread false doctrine (1Tim. 4:1); they oppose the spiritual growth of the children of God (Eph. 6:12). All the demons will be cast with Satan into the lake of fire forever (Matt. 25:41 and Rev. 20:10).

Eternity

1. Heaven

God will dissolve the current universe with fire (Is. 65:17; 66:22; 2Pet. 3:10-13; Rev. 21:1-2). After this, He will create a new heaven and a new earth (Rev. 21:1; Is. 65:17; 2Pet. 3:10-13). The new heaven and new earth will be absolutely perfect, free from sin and all of the curse of sin (Is. 51:16; 65:17; 66:22; 2Pe 3:13; Rev. 21:1-2) where the believer will enjoy indescribable happiness and joy forever and ever (Rev. 21:3-4). Eternity will begin with Christ after having conquered all enemies, the last being death, he will deliver the Eternal Kingdom to the Father (1Cor 15: 24-28). The New Jerusalem: a literal city because it has doors, a foundation, walls, and streets (Rev. 21:10-23). Its Inhabitants: the believers of the Church (Heb. 13:14) and of the Old Testament (Heb. 11:10, 15-16). The believers: will be freed from the presence and possibility of sin forever; will have holy, immortal, and glorified bodies like Christ's; they will be perfect and developed in the stature of Christ; but they will be occupied, not with their perfections, but only with the supreme glorification of the Triune God (2Pet. 3:7,10,12; Rev. 7:12; 21:3-4; 22:3-5). There will be no curse (Rev. 22:3a). The believers will serve God (Rev. 22:3b). And the believers will reign with God forever and ever: (Rev. 22: 5, 17).

2. Hell

Is a place of fire (Luke 16:24; Matt. 13:42; 25:41; Mark 9:46; Rev. 20:15); is a place of torment where its inhabitants will be in full command of their faculties, memory, etc. (Luke 16:23-28; Matt. 13:42); it is literal and eternal (Matt. 18:8; 25:41,46; Mark 8:36); Hades and Hell will be cast into the Lake of Fire, the eternal destiny of all the lost of all the ages being this the second death (Rev. 20:13-15; 2Pet. 2:9). Hell was not prepared for man; it was prepared for the devil and his angels (Matt. 25:41; Rev. 20:10; Jude 6). There will be levels of torment and punishment based on the works of each (Mt 11:24; Lk 12:47-48; Rom 2:5-6).

Judgment and the Future State of Man

1. The Unbeliever

The Great White Throne: consists of the resurrection of all the wicked people of all time. It will take place after the Millennium and the wicked will be judged and condemned to eternal death in the lake of fire. Their physical bodies will be indestructible and eternal but not glorified (John 5:28-29; Rev. 20:11-15). The basis for this judgment is each one's works (Rev. 20:13), over all those whose names are not written in the "Lamb's book of life" (Luke 10:20; Rev. 3:5; 13:8; 17:8; 21:27); in accordance with the light they had and refused before the Gospel (Luke 12:47-48); "the books" of the Bible, especially the words of Christ (John

12:48). There will be just levels of punishment in accordance with the light they received and their works (Matt. 11:24; Luke 12:47-48; Rom. 2:5-6; Rev. 20:12-13). This is the second death (Is. 59:2-4; Luke 16:26; Matt. 18:8; 25:46; Rev. 14:10-11; 20:6,11-15; 21:8), the final stage of divine purification for eternity.

2. The Unreached

The Bible declares that all are guilty before God. There is no excuse for not listening to the Word of God. The revelation of God by means of natures, history, miracles, and the conscience of man testify that there is one God and that all will give and account (Rom. 1:18-32). There are different degrees of judgment for those who did not hear, however, there are without excuse (Rom 2:1-2; Luke 12:47-48).

3. The Believer

The Judgment Seat of Christ: Called the "Bema." The judgment of the works of the believers during the Church age (1Cor. 3:11-15; 4:5; 2Cor. 5:10; Rom. 14:10-12). It will be after the rapture and before the revelation, because we will come with Him (Zech. 14:5; Col. 3:4); it will take place in the air and will not result in salvation/condemnation, but in recompense and rewards (1Thess. 2:19; 2Tim. 4:8; Jm. 1:12; Rev. 2:10; 1Pet. 5:1-4; Luke 19:11-28; 2Tim. 2:11-12; Rev. 3:21; 1Cor. 9:25). In the Kingdom (Eternal State), the believers will be in complete and perpetual joy and will feel indescribable happiness for eternity (Rev. 21:4). There will be complete fellowship with Christ (John 14:3; Rev. 22:4). There will be complete knowledge of all things (1 John 3:2; 1Cor. 13:12). There will be complete glory (2Cor. 4:17). There will be no curse (Rev. 22:3a). The believers will serve God (Rev. 22:3b). And the believers will reign with God for ever and ever (Rev. 22:5,17).

4. Infants

Every baby or child who has not yet reached the age of understanding, the age of reason, to be able to discern between good and evil will receive eternal salvation upon death (2Sam. 12:13-23). There is a passage in Ezekiel 16:21 where God censures His people for giving their children to Molech, making them pass through the fire, and He says, in reference to these little ones, "That thou hast slain my children, and delivered them to cause them to pass through the fire." These little children who died in the burning arms of Molech were children of God. Moreover, Jesus Christ said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt 19:14; Luke 18:16).

Salvation

a. Salvation

Salvation is a free gift of God, through faith, and is not of works (Eph 2:8-9; Titus 3:5; Rom. 4:1-8; 6:23). There are three periods in salvation: Past: the believer is saved from the penalty of sin (Acts 16:31; Eph. 2:8; 2Tim. 1:9); Present: the believer being saved from the power of sin (Phil. 1:19; 2:12; Rom. 5:10; 6:1-13); Future: the believer will be saved from the presence of sin (Rom. 13:11; Heb. 1:14; 9:28; 1Pet. 1:3-5). This salvation comes to everyone who believes. We receive and experience salvation by faith which means we not only agree with the truths of the Gospel but we also have genuine faith in the Lord, therefore, Jesus Christ is the only and exclusive path that conducts men to salvation (Acts 4:12; 2Tim. 2:5; Rom. 10:9-10).

b. Regeneration

Regeneration is a radical change brought about by the Holy Spirit in the human soul by means of the Gospel in which the moral disposition of the person becomes like God's making him united with Jesus Christ. Paul teaches us the need for regeneration due to the natural man being dead in his iniquities and sins and the regenerate man is awakened by Jesus Christ (Eph. 2:1-3; 2Cor. 5:17). The Scriptures affirm the need for regeneration (John 3:3; 1Cor. 2:14; Gal. 6:15; Jer. 13:23; Rom. 3:11; Eph. 2:3,4). Regeneration is an instantaneous act which happens once in a lifetime, therefore, it is not a process. The Holy Spirit is the agent by which regeneration occurs through the power of the Gospel. Only the Holy Spirit can regenerate a soul. He is the cause of regeneration (Ezek. 11:19; John 1:13; Acts 16:14; Rom. 9:16; Phil. 2:13).

c. Justification

A judicial act of God in which He declares righteous on the basis of the justice of Jesus Christ in which all of the demands of the law were satisfied with regard to the sinner. The guilty person is exempt from the deserved punishment because of the substitutive death of Jesus Christ. Those that are justified have "peace with God," "Assurance of salvation," (Rom. 5:1-10) and an inheritance among those that are sanctified (Acts 26:18). Therefore, it deals with a divine act (Rom. 8:33); it comes by faith, independently of works (Acts 15:1; Rom. 3:28); it is imputed, put on the account (Rom. 3:22); it is given to man through the expiation of the blood of Christ (Rom. 5:9); it produces spiritual blessings (Rom. 4:6-8); it establishes peace with God (Rom. 5:1).

d. Redemption

It has a triple meaning: 1) to pay the price for the redemption of something or someone (Heb. 9:12); 2) to remove from a slave market (Gal. 3:13); 3) to effect a complete freeing of a slave or prisoner, giving him perfect and definite freedom (Rom. 8:22-23; 3:24; 1Cor. 1:30; Eph. 1:14; 4:30; Col. 1:14; Eph. 1:7). The apostle Paul teaches us that Christ became our redemption (1Cor. 1:30). He said that our redemption through the blood of Christ is the remission of sins (Eph. 1:7; Col. 1:14). In accordance with His teachings, Christ is the agent of redemption (Rom. 3:24), realized by the incarnation (John 1:12-14). Redemption is presented in the past aspect because the ransom was paid by Christ on the cross. The purchase was already made by blood. Paul teaches us that the one who trust in the blood of Christ is redeemed (Rom. 3:24,25), and with this is freed from the condemnation as well as the penalty of sin (Rom. 8:1). There is also the present aspect in which the believer is freed from the power of sin (Rom. 6:14), another place in which the apostle Paul teaches us that we receive redemption of life or freedom

from the power of sin is in Titus 2:14. Lastly, redemption in the future, where the body of the believer is redeemed, thus completing redemption (Rom. 8:23), will take place at the second coming of Christ (1Cor. 15:52; Phil. 3:21).

e. Faith

Is a sincere change of desire in the mind of the sinner inducing him to return to the Savior; it is to trust absolutely with all the heart (Heb. 11:1-2); it is to rest perfectly, completely, and only on the Savior; it is accompanied by real internal change and by obedience (Jm. 2:14-26); it is to accept Him as the only and sufficient Savior and personal Lord (John 1:12; 5:24; Rom. 1:16; 5:1; 10:17; Eph. 2:8; Heb. 11:1,6). "The substance of things hoped for, the evidence of things not seen," (Heb. 11:1) Both faith and repentance are granted by God (Acts 11:18; Rom. 12:3).

f. Repentance

Is a change of direction. The act by which a person recognizes his sin and abandons it, turning his back on sin and confessing it to God. It is not a measure of pain or remorse because faith, hope, and salvation do not exist without remorse. Repentance produces fruit of transformation in thought and in action (Prov. 28:13; Ps. 32:2-5; Matt. 21:29-32; Luke 15:18-20; Acts 2:37-41; 2Cor. 7:10; 1Thess. 1:9).

g. Grace

Is the unmerited favor of God to men which gives the sinner all the goodness of God which he does not deserve to receive (Ex. 33:19; Ps. 62:12; Eph. 2:8-10; Rom. 3:24; 11:30-31; Jm. 2:11-12; 3:4-7; 1Pet. 4:10; Gal. 3:13; Jn. 5:24).

h. Propitiation

Christ completely satisfied the just requirements of a holy God with respect to the judgment of sin with His death on the cross of Calvary. The extension of the propitiatory work of Christ is of universal nature; it is for the whole world (1John 2:2; 4:10). The apostle Paul teaches us that the basis for this propitiation is His blood that was shed (Rom. 3:25). The propitiation is sufficient and available to all, but is effective only for those who believe and receive Christ.

i. Imputation

Imputation is the act of God by which He attributes justice to the Christian in Christ who assumed the sins of the Christian to vindicate the law. It consists of the attribution of blame or of merit to a person with the basis in the guilt or merit of another. We can verify that like Abraham's faith was imputed unto him for righteousness so the believer's faith is imputed unto him for righteousness (Rom. 4:3; 6:9,11,22; Gal. 3:6). God does not impute sin to the individual, but forgives his sin and considers him as righteous because of Christ (Rom. 4:7; 2Cor. 5:19). It also involves the communication of the transforming divine power. To impute is to attribute vicariously. Sin was imputed to us in virtue of the first Adam (Gen. 3; Rom. 5:12-21; 1Cor. 15:21), in the same way, justice and righteousness are imputed unto us by means of the second Adam which is Christ (Rom. 5:18). Man's sin is imputed unto Christ which made Him take on Himself the sin of man so that God could judge the sin of man in him (2Cor. 5:21; Gal. 3:13).

j. Forgiveness

In the Scriptures, forgiveness means: to send away, or, to separate the sin from the sinner, a cancellation of debt or obligation. At the moment of justification, the sinner receives God's forgiveness (Eph 1:7). Our sins were carried by Christ and placed on His account. Every person who recognizes that he is a sinner and accepts Jesus Christ as Lord and Savior receives forgiveness of sins (1Pet 2:24; Rom 10:9-10; 4:7; 2Co 5:19). The sins of the justified believer interrupt his fellowship with God. After dutifully confessing his sins, he receives the forgiveness of God because of the propitious sacrifice of Christ (1John 1:6-9; 2:2).

k. Sanctification

Sanctification is an act as well as a process in which the believer becomes holy and pure. This is our position in Christ, holy or sanctified (1Pet. 2:9; 1Cor. 1:2); it is here that the believer achieves the goal that God had in mind when he regenerated him; our salvation is developed by the power of God in sanctification (Phil. 3:7-14; 2:12,13). Sanctification involves separation from sin and separation to God. The times of sanctification are: 1) In the past: the initial act of sanctification, positional sanctification. This separation from sin to God begins at the time of conversion and is definite and incapable of being lost. It is a judicial and legal act [instantaneous] of God (Heb. 10:10,14; Jude 1; Eph. 4:24); 2) In the present: the process of sanctification, experimental sanctification This separation from sin to God is progressive; it is the process for all the present life and will only come to complete fruition when we are reunited with Him. Man has a part in and should put forth effort in this process (Rom. 12:1,2); 3) In the future: the complete and final sanctification (Rom. 8:29; Eph. 5:25-27; 1John 3:1-3). The final, complete confirmation of the believer to Christ awaits the reunion of the servant with his Lord (either in death Hebrews 12:22-23 or in the rapture (1Thess. 3:13; 1John 3:2; 1Cor. 15:51-53; 1Thess. 4:16-17; Heb. 9:28; Jude 21). After this, there will be no more possibility of sinning (Rev. 21:27; 1John 3:2; Is. 65:17,22; 51:16; 2Pet. 3:10-13; Rev. 21:1-2; 22:4,11).

l. Spirit Baptism

Everyone who accepts Jesus Christ as Lord and Savior is baptized by the Holy Spirit. The only condition is faith in Jesus Christ (Act. 10:44; 11:15-18). Every sinner who confesses his sins and accepts Jesus Christ is born of the Spirit (John 3:3-6; 1John 5:1) and the Spirit dwells in him and his body becomes the temple of the Holy Spirit (1Cor. 6:19; Rom. 8:9-15; Gal. 4:6; 1John 2:27) having been baptized by the Holy Spirit (1Cor. 12:12-13; 1John 2:20,27). Baptism of the Holy Spirit is salvation and this occurs once in a lifetime.

m. Eternal Security

The Bible makes it clear that salvation is by grace, through faith in Jesus Christ and not by works (Eph. 2:8-9; Matt. 16:26; Rom. 3:24-26,28, 4:5, 5:1; Gal. 3:11,24; Titus 3:5-7), therefore, the Lord Jesus Christ is the only, exclusive path that leads to eternal life (John 14:6; Acts 4:12). And it says that only those who believe in Jesus Christ become the sons of God (John 1:12-

13; Rom. 8:14-16; Gal. 3:26, 4:5-7; Eph. 5:8; 1John 3:1,10), being saved; and, once saved, they are always saved! Those who truly accept Jesus Christ have been justified by faith and cannot lose their salvation. They will never lose their position as sons and heirs of eternal life obtained through the adoption of sons (John 1:12; 3:16; 5:24; 10:28-30; Rom. 8:35-39; 11:29; 1John 5:10-13).

n. Apostasy

It is the deliberate abandonment of the true faith (2Tim. 3:1). It is an affirmation of men that they know God, however they deny it by their actions (Titus 1:16). It is when a person does not remain in the doctrine of Christ (2John 9). It is the result of a person not supporting the holy doctrine (2Tim. 4:3). It is when a person abandons the true path (2Pet. 2:15). It is when a person moves away from the holy commandments of God (2Pet. 2:21).

o. Glorification

It is the receiving of absolute and definite perfection (physical + mental + spiritual) by all believers (Rom. 8:22-23; 1Cor. 15:41-44, 51-55; 2Cor. 5:1-4; 4:14-18; Jude 24-25). The time of glorification: will begin at the Rapture and will continue throughout all eternity (1Cor. 15:51-53; 1Thess. 4:13-18). The glorified body of the Christian will be: like Christ's (1Cor. 15:49; Phil. 3:21; 1John 3:2); eternal (2Cor. 5:1); glorious (1Cor. 15:43; Rom. 8:18), like Christ as it was seen in the transfiguration (Matt. 17:2); incorruptible, imperishable (1Cor. 15:42, 53-54). Therefore, a body that will remain forever, not subject to sickness, death, growing old, or degradation; powerful (1Cor. 15:43), that never tires, but always performs powerful feats in the service of Christ (Rev. 22:3-5).

Eschatology

Literal interpretation whenever possible.

As we understand it, the Holy Scriptures must be interpreted first and foremost in their literal sense, except when this interpretation is not consistent with the truth, that is, clearly figured (2Pet. 1:20-21; John 10:9).

Order of future events

- 1) The return of the Lord Jesus Christ will be personal, imminent, pre-tribulational and pre-millennial (John 14:3; Rev. 3:10; 1Thess. 1:10; 5:9; 1Thess. 4:13-16; Titus 2:11-13; 2Pet. 3:10-13).
- 2) In two stages:
 - 1st stage (the rapture): It will take place in the sky. He will be searching for His bride (the Church) (1Thess. 4:16-17; Luke 17:34-36; 2Thess. 2:1).
 - a) The Judgment Seat of Christ: Called the "Bema" (1Cor. 3:11-15; 4:5; 2Cor. 5:10; Rom. 14:10-12; 1Thess. 2:19; 2Tim. 4:8; Jm. 1:12; Rev. 2:10; 3:21; 1Pet. 5:1-4; Luke 19:11-28; 2Tim. 2:11-12; 1Cor. 9:25);
 - b) Marriage Supper of the Lamb: the marriage of the bride, the Church, with Christ (Rev. 19:1-10; Eph. 5:25-27; 2Cor. 11:2; John 3:29).
- 2nd Stage (The implantation of the kingdom): It will take place on the earth to judge the world (Joel 3:11; Zech. 14:4-5; 1Thess. 3:13; Jude 14-15; Rev. 1:7).
- 3) Between the first and the second stages, it will take place during the Great Tribulation, being that the Church of the Lord will not have a part in this tribulation (1Thess. 1:10; 5:9; Rev. 3:10; 19:7-8, 14).
- 4) The Judgment of the Antichrist and the False Prophet (2Thess. 2:8; Rev. 19:11-21).
- 5) The Judgment of the Nations (Joel 3:11-16; Matt. 25:31-46; Acts 17:31).
- 6) The Imprisonment of Satan for One Thousand Years (Gen. 3:15; Rom. 16:20; Matt. 8:29; Rev. 20:1-7).
- 7) Judgment and Salvation of Israel (Zech. 14:9-11; Rom. 11:1, 25-27; Ps. 50:1-7; Ezek. 20:33-44; Mal. 3:2-5; 4:1-2).
- 8) The Millennium (Rev. 20:2-3; Zech. 14:9; 14:17-19; Rev. 19:15).
- 9) The Judgment of Satan and His Angels (Rev. 20:7-14; Jude 6; Matt. 25:41; 8:29; 2Pet. 2:4).
- 10) The Great White Throne (John 5:28-29; Rev. 20:1-15; Luke 10:20; Rev. 3:5; 13:8; 17:8; 21:27; Is. 59:2-4; Luke 16:26; Matt. 18:8; 25:46; Rev. 14:10-11; 21:8).
- 11) Eternity - The New Heaven and New Earth (Is. 65:17; 66:22; 2Pet. 3:10-13; Rev. 21:1-2).
- 12) The New Jerusalem (Rev. 21:10-23; Heb. 13:14; Heb. 11:10, 15-16; Rev. 22:3, 5, 17).

Ecclesiology

Jesus Christ is the Lord of the Church and the members are subject to Him (Eph. 5:24). All believers belong to the Universal Church, no matter what Local Church they belong to (Eph. 1:22-23).

1. The Local Church

The Local Church, as an organization, is a group of professed believers who are regenerate, saved, and baptized by immersion in the name of Jesus Christ who congregate together with the objective of glorifying and doing the will of God through evangelization of the world, purifying of themselves, and edifying the saints (Acts 2:41-42; 16:5; Matt. 18:17; Rom. 12:4-5; Col. 1:18; 1Cor. 12:12-27; Eph. 5:26-27).

2. Scriptural officers: qualifications and duties

- a) **Pastor:** also called presbyteries, overseer, bishops, and guides (Acts 20:28; Eph. 4:11; 1Tim. 3:1-8; Titus 1:6-9; Heb. 13:17; 1Pet. 5:1-4), their duties being: watching over and supervising (1Tim. 3:1); teaching, presiding, or governing (1Tim. 5:17); defending and preserving the holy doctrine (Titus 1:9); shepherding the flock (Acts 20:28); watch over the ministry including the finances of the church (Acts 11:30). His qualifications are in 1Tim 3:1-8 and Titus 1:5-9).

- b) **Deacons:** this word literally means servants; their qualifications are in Acts 6:1-6 and 1 Timothy 3:8-13. Their duties are to help the pastors, especially in the material parts but also in the spiritual. They should promote peace and union in the heart of the local church as well as the well-being of the believers (Acts 6:1-6).

3. Mission in the world

The purpose of each local Church is to glorify God and to do the will of God (Rom. 15:6,9; Eph. 1:5-6,12,14,18; 3:20-21; 2Thess. 1:12; 1Pet. 4:11). Evangelize the world; edify the saints, producing mature believers; take care of the needs of its members; practice good in the world (1Tim 5; Gal. 6:10).

4. Ordinances

- a) **Baptism by immersion** (Rom. 6:1-4; Col. 2:12; 1Pet. 3:21; Matt. 28:19-20; Matt. 3:16; John 3:23; Acts 2:41-42; 8:12,35-39; 9:18; 10:48; 16:15,33; 18:8);
- b) **and the Lord's Supper** (1Cor. 11:17-34; Matt. 26:26-30; Acts 2:42; Ex. 12; Num. 9).

5. Relation to the State

Each believer should respect, support, and obey the civil authorities until they violate biblical principles (Act 4:19; 5:29; Rom 13:1-7). The purpose of the Church is spiritual and not political (Matt 22:21).

Separation

1. Personal

Personal separation is involved in not being unequally yoked together with unbelievers (2 Cor. 6:14), not loving the world (1John 2:15-17); not having fellowship with a person who calls himself a brother but lives in sin (1Cor. 5:11). Personal separation implies living and being like Jesus Christ. When we accept Christ as our Lord and Savior, we are separated unto God and we belong personally to God (2Pet. 2:9). We are exhorted to separate ourselves from brethren who are being disobedient to the Scriptures (Matt. 18:15-17; 1Cor. 5:11; 1Tim. 6:3-5; 2Thess. 3:6; Rom. 16:17). The Scriptures teach us that there will be a final separation between the just and the unjust (Matt. 13:30,49; 25:32; Luke 16:26; 17:34; Rev. 22:15).

2. Ecclesiastical

The Church should be separated from the world (Rom. 12:1-2; Jm. 4:4; 1 John 2:15), because although we live in the world, we are not of the world (John 17:14). We should separate ourselves from movements and forms of thought such as: the ecumenical movement, liberalism, modernism, neo-evangelicalism, the charismatic movement, and others (2Cor. 6:14-7.1; 2John 10), or any form of belief that strays from the fundamentals of the Word of God (Rom. 16:17-18; Gal. 1:8-9; 1John 5:9; 2John 9-10).

Baptist Distinctives

- 1) The Bible as the only rule of faith and practice (2 Tim. 2:15; 3:16,17; 2 Pet. 1:19-21; 1 Tess. 2:13; 1 Tim. 4:9; Ps. 138:2).
- 2) We only have two offices: pastors (1Tim. 3:1-7; Titus 1:5-9; Phil. 1:1; Eph. 4:11-13; 1 Cor. 12:28; Acts 20:28-32; and deacons (Acts 6:1-7; 1 Tim. 3:8-13; Phil. 1:1).
- 3) We have two ordinances: Baptism (Matt. 28:18-20; Rom. 6:1-4; Col. 2:12; John 3:23; Acts 8:26-39); The Lord's Supper (Matt. 26:26-30; 1 Cor. 11:17-34).
- 4) Assurance of salvation (John 10:27; 1 John 5:13; 2 Tim. 1:12; John 10:28).
- 5) Autonomy of the Local Church (Matt. 18:15-18; 1 Cor. 5 e 2 Cor. 2:5,6; Rom. 16:17,18; 2 Tess. 3:6,14. Gal. 6:1; Titus 1:10-13; 3:9-13; 1 Tim. 1:19,20; 5:19,20; 2 Cor. 12:19 - 13:2; Jm. 5:19,20; 1 John 5:16; Heb. 12:9; 2 Tim. 2:24-26; Luke. 17:4; 1 Cor. 6:1-11; Acts 4:19; 5:29; Rev. 2; 3).
- 6) Separation between the Church and State (Matt. 22:18-21; Mark 12:14-17; Luke 20:21-27; Acts 4:19; 5:29; 1 Cor. 6:1-11; Rom. 13:1-14).
- 7) Priesthood of the believer before God (Matt. 27:51; Mark 15:38; Luke 23:45; 1 Cor. 3:13-18; Heb. 6:18-20; 10:19-23; 1 Pet. 2:5,9; Rev. 11:6; Heb. 2:17,18; 4:14-16).
- 8) Christ is the Head of the Church (Eph. 1:23; 5:23; Matt. 28:20; John 1:3,14; 14:16,17; Acts 1:11; 4:12; Gal. 4:4,5; Rom 8:1-3; 1Cor 11:3; 15:24-28; Phil. 2:1-11; 1Tim. 2:4; 1Pet. 2:21-25)