



StoneRidge
FELLOWSHIP

POSITION STATEMENTS

January 24, 2017

Position Statements reflect the current position of the Board on current or ongoing issues and/or areas of potential conflict. These position statements present our current stance on particular doctrinal and/or general lifestyle issues.

The Board is responsible to maintain, manage and communicate these position statements.

Staff is expected to support these position statements.

Members are expected to respect these position statements.

1: STATEMENT ON CHRISTIAN LIFESTYLE

In view of the need for Christian churches to maintain biblical standards in a secular society, we the members of StoneRidge Fellowship Baptist Church hereby affirm the following statement on Christian lifestyle.

- 1.** We affirm that the Bible clearly reveals God's will for the lifestyle of His redeemed people.

We deny that the biblical standards in such areas as personal conduct, the family and sexuality are outdated in modern times.

Deut. 4:2; Ps. 119:89; Matt. 5:17-19; Mk. 13:31; Rom. 15:4; 1 Cor. 10:6-11

- 2.** We affirm that to abstain from the consumption of alcohol and similar harmful substances portrays a positive Christian witness and is to be encouraged.

We deny that substance abuse and other unhealthy addictions are pleasing to the indwelling Holy Spirit of God.

Prov. 23:29-34; Rom. 12:1,2, 13:13; 1 Cor. 3:16-17, 6:9-20, 8:9-13; Gal. 5:1; Isa. 5:1,22,23

- 3.** We affirm that all human life is a gift from God and is, therefore, sacred and to be cherished.

We deny that abortion, euthanasia, suicide and genocide are acceptable choices for society to practice or condone in light of biblical standards.

Gen. 1:26-27; Ex. 20:13, 21:22-23; Psalms. 127:3, 139:13-16; 1 Cor. 6:19-20

4. We affirm that human sexuality is a good gift from God to be received with thanksgiving.

We deny that sexual activity outside marriage is necessary for the full development of human personhood.

Gen. 1:27-28, 2:18-25; Prov. 5:18-19; Song of Solomon; Heb. 13:4

5. We affirm that in the Bible, God defines marriage as a life-long, exclusive covenant between a man and a woman.

We deny that same-sex relationships constitute marriage in the biblical sense.

Gen 2:24; Matt. 19:3-9; Rom. 7:2-3

6. We affirm that only within marriage as defined as an exclusive covenant between a man and a woman, is sexual activity pleasing to God.

We deny that homosexuality, lesbianism, incest, bestiality, adultery, premarital sex or pornography are pleasing to God.

Ex. 20:14, 17; Lev. 18; Matt. 5:27-30; Rom. 1:26-27; 1 Cor. 5:1-2, 9-13, 6:9-10, 13-20, 7:3-5, 8-9; Eph. 5:3-5

7. We affirm that all meaningful work, which results in the honest accumulation of material gain, has been established by God for our benefit and His use.

We deny that covetous acts such as gambling, games of chance, lotteries and similar activities that require the placing of a payment as a chance to win is honourable to God.

Ex. 20:15,17; Matt. 25:14-30; Lk. 12:15; 2 Cor. 5:9,10; Eph. 4:28, 5:3; Col. 3:5; Heb. 13:5

8. We affirm that these guidelines are clearly based on Scripture and therefore constitute the will of God for the members of StoneRidge Fellowship Baptist Church. These guidelines shall serve as a basis for pastoral care and church discipline.

We deny that the use of these guidelines is motivated by anything other than a reverent fear of Almighty God our Maker, Redeemer and Judge, and our sincere desire to obey His commandments revealed in Scripture.

2: STATEMENT ON DIVORCE AND REMARRIAGE

We believe God ordained marriage as an exclusive union between one man and one woman with the intent that marriage represents that spiritual union between Christ and his Church and should last for the lifetime of both the husband and the wife. We strive to promote the permanency of each marriage union and believe that every avenue of reconciliation should be pursued before the innocent party pursues divorce.

BIBLICAL DIVORCE

We believe that the only New Testament grounds for divorce are sexual sin or desertion by an unbeliever.

When one partner violates the unity and intimacy of a marriage by sexual sin (ex: adultery, homosexuality, bestiality, or incest) and forsakes his or her marriage covenant obligation, the Bible allows the faithful partner to pursue divorce only after all possible options are exhausted by the faithful partner to bring his or her spouse to repentance.

The second reason for permitting a divorce is in cases where an unbelieving spouse does not desire to live with his or her believing spouse. Because “God has called us to peace,” divorce is allowed and may be preferable in such situations. Because “In such cases the brother or sister is not enslaved,” and is therefore no longer obligated to remain married, the believer may pursue a divorce.

REMARRIAGE

We believe that there are cases in which grace should be given to those who want to remarry. Remarriage is permissible for the faithful partner only when the divorce was on biblical grounds, however, the faithful partner is free to remarry if he/she has diligently sought reconciliation without success, and the remarriage is to another Christian.

The Bible also gives a word of caution to anyone who is considering marriage to a divorcee. If the divorce was not on biblical grounds and there is still a responsibility to reconcile, the person who marries the divorcee is considered an adulterer.

PRE-CONVERSION DIVORCE

According to 1 Corinthians 7:20-27, there is nothing in salvation that demands a particular social or marital status. The Apostle Paul, therefore, instructs believers to recognize that God providentially allows the circumstances they find themselves in when they were called to Christ in salvation. If they were called while married, then they are not required to seek

a divorce (even though divorce may be permitted on biblical grounds). If they were called while divorced, and cannot be reconciled to their former spouse because that spouse is an unbeliever or is remarried, then they are free to either remain single or be remarried to another believer.

THE OFFICES OF PASTOR(S) AND DEACONS

1. The offices of pastor(s) and deacons are open to biblically qualified, divorced and/or remarried members if the divorce and/or remarriage is in accordance with the teaching of Scripture as detailed in this position statement.
2. A pastor may, at his discretion, perform the marriage of divorced persons only after that pastor has carefully and prayerfully assessed the validity of the remarriage of these persons in accordance with this position statement.

Matthew 5:31, 32; 19:1-9; Mark 10:1-12; Rom. 7:1-3; 12:18; 1 Cor. 7:1-39; 2 Cor. 6:14; Ephesians 5:25-33

3: STATEMENT ON THE CHARISMATIC MOVEMENT AND SIGN GIFTS

There has developed in Christendom a movement called the charismatic renewal which has invaded almost every major denomination, has influenced large numbers of professing Christians, and has become a divisive factor in many local churches. The leaders of this phenomenon hold that the Church has been impoverished for years because of the absence of certain spiritual gifts mentioned in the New Testament, particularly the gift of tongues, but that now God is renewing the Church and evidencing His blessing upon it by the bestowal of the gifts of tongues as well as other related gifts. Some believers have been disturbed by such teaching, have been impressed by the testimonies of those who supposedly have received the baptism or filling of the Holy Spirit accompanied by the gift of tongues, have been led to believe that the ability to speak in tongues is evidence of some deeper, more satisfying experience, and have been drawn away from bible-teaching churches into charismatic fellowships. People of diverse theological views have found common bond in charismatic fellowships, thus promoting an unscriptural ecumenism in disobedience to the Word of God.

Specifically, the teaching of StoneRidge Fellowship Baptist Church is that the gift of tongues was a divinely enabled ability to speak in a human language that had not been learned by the one speaking. Such tongues were to be interpreted by one with a similar gift of interpretation allowing the assembled church to be edified. The gift of tongues was given to serve the whole body of Christ present and was therefore not a private prayer language.

Those choosing to become members of StoneRidge Fellowship Baptist Church yet differ with the teaching of this church regarding the sign gifts must willingly agree that they will not promote or teach their view of these sign gifts among the members and adherents of this church.

The leaders of StoneRidge Fellowship Baptist Church value and shall guard the unity of this church in this matter. The pastors and deacons will be expected to be in full agreement with the teachings of StoneRidge Fellowship Baptist Church on the sign gifts and all beliefs stated in the Statement of Faith contained in our By-laws.

We trust that all those who attend Stone Ridge Fellowship Baptist Church, regardless of doctrinal persuasion, will permit the leadership of the church to teach them publicly and/or privately why we believe the Scriptures teach the doctrinal positions we hold.

Acts 2:6,8; Rom. 8:9; 1 Cor. 12:11, 13:8-12; 14:21,22; Isa. 28:11,12; 2 Cor. 12:12; Eph. 2:20; Heb. 2:3-4; 2 Pet. 1:3; Rev. 19:20; Matt. 24:24; 2 Thess. 2:9,10

4: STATEMENT ON THE GENDER ISSUE IN PASTORAL LEADERSHIP IN FELLOWSHIP CHURCHES AS VOTED ON AT NATIONAL CONVENTION, NOVEMBER 4, 1997

- 1.** We believe that the Bible affirms that both men and women are equal as image bearers of God and together share the responsibilities of ruling over creation.
- 2.** As created and ordered by God, men and women are distinct from one another in their maleness and femaleness.
- 3.** While the fall added the dimension of conflict into the male/female relationship, redemption in Christ aims at removing conflict and establishing relational harmony.
- 4.** Within the church men and women have equal standing before God as heirs of the faith and members of the body of Christ, sharing equally as recipients in the distribution of spiritual gifts according to their divinely intended ministries.

5. A basic pattern of functional order exists in the church in which certain designated men are given the responsibility of a teaching, governing ministry. Men not designated to such leadership, as well as women, are to respect and honour their leadership.

PRACTICAL IMPLICATIONS:

1. In Fellowship Baptist Churches the biblical office of Pastor/Elder/Overseer is for qualified men appointed by the local church to a teaching, governing ministry, thus shaping the doctrine and practice of the church.
2. Churches are expected to call staff members “pastors” only when they qualify for the biblical office of pastor/elder/overseer.

NOTES:

1. For a Biblical understanding that supports these statements we encourage you to see the Danvers Statement of The Council of Biblical Manhood and Womanhood.
2. To study further the Biblical perspective, see Gen. 1:26-28, 2:7, 18-25, 3:1-22; Rom 8:16-17, 12:3-8; I Cor. 11:3-9, 12: 1-31; Gal. 3:26-29; Eph. 5:21-33; Phil. 2:3-4; Col. 3:12-19; I Tim. 2:11-14, 3:1-7, 5:17-20; Tit. 1: 5-9; I Pet. 2:13-25, 3:1-7, 4:10-11, 5:1-6.
3. A Position Statement is an expression of the majority of messengers meeting at National Convention concerning a particular issue. This statement has been developed through broad consultation across Canada at regional conventions and in local churches.