

## CODY & MILY WALKER

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### Statement of Faith Statement of Faith

We believe the Holy Scriptures of the Old and New Testaments to be the verbally and plenary inspired Word of God and the product of Spirit-controlled men. The Scriptures are inerrant, infallible and God-breathed, and therefore are the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to man. The Scriptures should be interpreted according to their normal grammatical-historical meaning. (2 Tim. 3:16-17; 2 Peter 1:20-21; Psalm 12:6,7; Prov. 30:5,6)

We believe the verbal plenary inspiration of the sixty-six books of the Bible, the infallible revelation of God, preserved in the original languages through the traditional family of manuscripts known as the Received Text which has been faithfully translated into the Authorized Version (II Timothy 3:16, Psalms 12:6,7)

We Believe There is One Living and True God an infinite Spirit, the Maker and Supreme Ruler of the heavens and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love.

We believe in one Triune God, eternally existing in three persons-- Father, Son, and Holy Spirit, each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; John 14:10,26; Exodus 20:2,3; I Cor. 8:6; Rev. 4:11; I John 5:7).

We believe that the Lord Jesus Christ eternal Son of God, became man, without ceasing to be God and that His humiliation did not consist in laying aside His deity, having been begotten of the Holy Ghost in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can ever be born of a woman and that He is

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both the Son of God and God the Son. (Gen. 3:15; Isaiah 7:14; 9:6; Matt. 1:18-25; Luke 1:35; John 1:1-2,4,14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)

We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross and through His precious atoning blood as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead (Acts 2:18-36; Rom. 3:24-25; I Peter 2:24; Eph. 1:7; I Peter 1:3-5).

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 Representative, Intercessor, and Advocate (Acts 1:9-10; Heb. 9:24; 7:25; Rom. 8:34; I John 2:1-2).

We believe that the Holy Spirit is a divine person co-equal with God the Father and God the Son Who convicts the world of sin, of righteousness, and of judgment; and, that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; Rom. 8:9; I Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14).

We believe that He is the Divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all saved to be filled with the Spirit (Eph. 1:17-18; 5:18; I John 2:20,27).

We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry (Rom. 12:3-8; I Cor. 12:4-11,28; Eph. 4:7-12).

We believe that speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit and that ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing (I Cor. 1:22; 13:8; 14:21-22).

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We believe man was created in the image and likeness of God, but that in Adam's sin the human race fell, inherited a sinful nature, and became alienated from God; and, that man is totally depraved, and, of himself, utterly unable to remedy his lost condition (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19).

We believe salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, Whose precious blood was shed on Calvary for the forgiveness of our sins (John 1:12; Eph. 1:7; 2:8-10; I Pet. 1:18-19).

We believe that in order to be saved, sinners must ask to be born again through faith in Jesus' substitutionary death on the cross and his bodily resurrection; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and received eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with the Divine truth, so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life. (Romans 10:13; John 3:3; II Cor. 5:17; I John 5:1, John 3:6,7; Acts 16:30-33; Rom. 6:23; II Peter 1:4; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8).

We believe that salvation of sinners is wholly of grace through the mediatorial offices of the Son of God who by appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but by voluntary substitution of Himself in the sinner's place, the Just dying for the unjust; Christ the Lord, bearing our sin in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person and the most tender sympathies with divine perfection. He is in every way qualified to be a suitable, and compassionate, and all sufficient Savior. (Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21).

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification;

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(a) that Justification includes the pardon of sin and the gift of eternal life, on principles of righteousness

(b) that it is bestowed through faith not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood, His righteousness is imputed to us (Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1; Rom. 5:8; Rom. 5:1).

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

We believe that it is the privilege 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; Titus 2:11-15).

We believe the Church is the "body of Christ" and the espoused bride of Christ and as such it is solely made up of born-again believers (I Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27).

We believe that the church is a called out assembly and therefore cannot refer to the "Universal Church". Even though the modern term "Universal Church" has come to mean the whole number of Christians, this concept would be more appropriately and correctly called "the family of God" instead of "the church".

We believe that a local church a congregation of immersed believers; associated by a covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons with qualifications, whose claims and duties are clearly defined in the Scriptures; we believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate for the furtherance of the Gospel; that each local church is the sole judge of the measure and method of its cooperation; on all matters of membership, of polity, of government, of discipline, of benevolence,

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the will of the local church is final. (Acts 2:41,42; I Cor. 11:2; Eph. 1:22,23; Eph. 4:11; Acts 20:17-28; I Tim. 3:17; Col. 1:18; Eph. 5:23,24; Acts 15:13-18)

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; I Tim. 3:1-13; Titus 1:5-11).

We believe in the autonomy of the local church free of any external authority or control (Acts 13:1-4; 15:19-31; 20:28; Rom. 16:1, 4; I Cor. 3:9, 16; 5:4-7, 13; I Peter 5:1-4).

We recognize water baptism and the Lord's Supper as the Scriptural ordinances of obedience for the Church in this age (Matt. 28:19-20; Acts 2:41-42; 18:18; I Cor. 11:23-26).

We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life, that it is a prerequisite to the privileges of a church relation. We believe that the Lord's Supper is the commemoration of His death until He comes, and should be preceded always by a solemn self-examination. (Acts 8:26-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28)

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all sinful pleasures, practices and associations is commanded of God (Rom. 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; I John 2:15-17; 2 John 9-11).

We believe the Second Advent of Christ is that "blessed hope", the personal, imminent return of Christ, who will rapture His Church prior to the seven-year tribulation period. At the end of the Tribulation Christ will personally and visibly return, with His saints, to establish His earthly Messianic Kingdom (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; I Thess. 1:10; I Thess. 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6).

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

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 (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; I Thess. 4:16-17; Rev. 20:4-6).

We believe that the souls of unbelievers remain, after death, in conscious punishment and torment 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 and torment (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15).

We believe that Satan is a person, the author of sin and 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; Matt. 4:2-11; 25:41; Rev. 20:10).

We believe God Created the Universe in six literal, 24 hour periods. We reject the Theory of Evolution, the Day-Age Theory, and Theistic Evolution as unscriptural and unfounded theories of the origin of man (Genesis 1-2; Ex. 20:11; Col. 1:16,17; John 1:1-3).

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not only by constraint, but by choice, and, therefore, under just condemnation without defense or excuse (Gen. 3:1-6; Gen. 3:24; Rom. 5:10-19; Rom. 1:18; Rom. 1:32).

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