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STATEMENT OF FAITH & CHURCH COVENANT OF FIRST BAPTIST CHURCH OF OLNEY, TEXAS

History of the First Baptist Church of Olney Statement of Faith & Church Covenant (Adopted June 12, 1898) (Revised on October 22, 2017)

On June 12, 1898 the Baptist people in Olney met to organize a Baptist church. County Missionary Rev. M.L. McDowell led the meeting. Following worship, Rev. McDowell was elected moderator and J. M. Wood was elected to serve as clerk. A call was made by the moderator for those who wished to organize a church to come forward. Mr. and Mrs. J.T. Hunt, Mr. and Mrs. T.E. Lovelace, Mrs. George Roach, Mrs. J.M. Bloodworth, and Miss Bertha Hunt came forward.

The church was declared constituted by the reading and adopting of Articles of Faith and Covenant as found in J.M Pendleton's Church Manuel. J.M. Pendleton's Church Manuel was first published in 1867 and contained the 1833 New Hampshire Confession as slightly revised in 1853 by J. Newton Brown. The origins of the Church Covenant are less clear. There is some evidence that J. Newton Brown also developed the language of the Church Covenant.

Over the years, the use of the Confession of faith and the Church Covenant fell into disuse. In 2017 an inquiry was made by a prospective member regarding the church's statement of faith. A review of the records determined that the 1833 New Hampshire Confession was the document adopted by the church on the day it was founded. To our knowledge, no other statement of faith has been adopted by the church.

In 2017 a review of the Statement of Faith and the Church Covenant was undertaken with the aim of bringing certain items in each document more in line with biblical teaching and making them more useful in the instruction and discipline of the members. An article of the statement of faith was revised to reflect a proper New Testament understanding of permissible activities on Sunday. Also, phrase in the covenant was revised to reflect a proper New Testament understanding of eating and drinking. These revisions were incorporated into the church constitution, along with a statement on Marriage and the Family, which was added to express the long-held understanding of the biblical teaching on the subject.

As to declarations of faith, it must ever be understood that they are not substitutes for the Scriptures. They are only exponents of what are conceived to be the fundamental doctrines of the word of God. Among Baptist, as their churches are independent, it is optional with each church to have a declaration or not, as it may think best. Each church too may adopt a declaration of its own. Its independence gives it this right, nor can it be alienated. While Baptists glory in their form of church government-which recognizes every church as a little republic in itself- they are perhaps as nearly united in their views of the truths of the Bible as most other denominations.

- from the Pendleton Church Manual (1867)

First Baptist Church of Olney, Texas
Statement of Faith
(Adopted June 12, 1898)
(Revised and Amended on October 22, 2017)

1. Of The Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II Tim. 3:16-17; II Tim. 3:15; Proverbs 30:5-6; Romans 2:12; Phil. 3:16; I John 4:1

2. Of The True God

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

John 4:24; Ps. 83:18; Heb.3:4; Rom. 1:20; Jer.10:10; Ex.15:11; Ps.147:5; Isa.6:3; I Pet.1:15-16; Rev.4:6-8; Mark12:30; Rev.4:11; Matt.10:37; Jer.2:12-13; Matt.28:19; John 15:26; I Cor.12:4-6; I John 5:7; John10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; I Cor.2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor.13:14; Rev. 1:4-5.

3. Of The Fall Of Man

We believe that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

Gen.1:27; Gen.1:31; Ecc.7:29; Acts 17:26-29; Gen.2:16-17; Gen.3:6-24; Rom. 5:12; Rom.5:15-19; Ps.51:5; Rom.8:7; Isa.53:6; Gen.6:12; Rom.3:9-18; Eph.2:1-3; Rom.1:18,32; Rom.2:1-16; Gal.3:10; Matt. 20:15; Ezek. 18:19-20; Rom.1:20; Rom.3:19; Gal. 3:22.

4. Of The Way Of Salvation

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the 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 atonement for our sins; that having risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all sufficient Saviour.

Eph.2:3, Matt. 18:11, I John 4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34

5. Of Justification

We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

John 1:16, Eph.3:8, Acts 13:39, Isa. 53:11-12, Rom5:1-2, Rom. 5:9, Zech. 13:1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, I Peter 3:7, I John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom.4:23-25, I John 2:12, Rom. 5:3, Rom. 5:11, I Cor. 1:30-31, Matt. 6:33, I Tim. 4:8

6. Of The Freeness Of Salvation

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

Isa. 55:1, Rev. 22:17, Rom. 16:25-26, Mark 1:15, Rom. 1:15-17, John 5:40, Matt.23:37, Rom.9:32, Pro. 1:24, Acts 13:46, John 3:19, Matt. 11:20, Luke 10:27, II Thess. 1:8

7. Of Grace In Regeneration

We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

John 3:3, John 3:6-7, I Cor.3:14, Rev.14:3, Rev. 21:27, II Cor. 5:17, Ezek. 36:26, Deu. 30-6, Rom. 2:28-29, Rom.5:5, I John 4:7, John 3:8, John 1:13, James 1:16-18, I Cor. 1:30, Phil. 2:13, I Peter 1:22-25, I John 5:1, Eph. 4:20-24, Col. 3:9-11, Eph. 5:9, Rom. 8:90, Gal. 5:16-23, Eph. 3:14-21, Matt. 3:8-10, Matt.7:20, I John 5:4, 18

8. Of Repentance And Faith

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced 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 as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Savior.

Mark 1:15, Acts 11:18, Eph. 2:8, I John 5:1, John 16:8, Acts 2:37-38, Acts 16:30-31 Luke 18:13, Luke 15:18-21, James 4:7-10, II Cor. 7:11, Tim. 10:12-13, Ps.51, Rom. 10:9-11, Acts 3:22-23, Heb. 4:14, Ps.2:6, Heb. 1:8, Heb. 7:25, II Tim. 1:12

9. Of God's Purpose Of Grace

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; II Tim. 1:9; Rom. 11:32-36; I Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11

10. Of Sanctification

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, - especially, the word of God, self-examination, self-denial, watchfulness and prayer.

I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro. 4:18; II Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph. 6:18; Eph. 4:30

11. Of The Perseverance Of Saints

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps. 121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24:25; Heb. 1:14; II Kings 6:16; Heb. 13:5; I John 4:4

12. Of The Harmony Of The Law And The Gospel

We believe that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7,14-22; Gal. 3:21; Ps. 119; Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

13. Of A Gospel Church

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the 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 only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3:5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1

14. Of Baptism And The Lord's Supper

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; 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 prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor. 11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26

15. Of The Christian Sabbath (Revised on October 22, 2017)

We believe that Sunday is the Christian Sabbath, and is to be kept sacred to religious purpose. Activities Sunday should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; I Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15, 24; Isa. 58:13-14; Isa. 56:2-8; Heb. 10:24-25; Acts 11:26; Acts 13:44; Lev. 19:30; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-11

16. Of Civil Government

We believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Rom. 13:1-7; Deu. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt. 28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps. 72:11; Ps. 2; Rom. 14:9-13

17. Of The Righteous And The Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God,

are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death.

Mal. 3:18; Pro. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18,22; I Cor. 11:32; Pro. 11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Pro. 10:24; Luke 12:4-5; Luke 9:23-26; Ecc. 3:17; Matt. 7:13-14

18. Of The World To Come

We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess 4:13-18; I Thess. 5:1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2 John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12

(The next page contains the Statement on Marriage and the Family)

A Statement on Marriage and The Family
(Adopted on October 22, 2017 by First Baptist Church, Olney)

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loves the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

(The Church Covenant begins on the next page)

FIRST BAPTIST CHURCH OF OLNEY, TEXAS
ANNOTATED CHURCH COVENANT
DEVELOPED BY CHAD A. EDGINGTON AND C.J. FRAZIER
(UPDATED 11/22/2025)

The Church Covenant was adopted June 12, 1898 and revised on October 22, 2017. The bold lettering is the actual language of the church covenant which was written during the middle of the 19th Century and was included in the Pendleton Church Manual. When First Baptist Church was organized, the missionary who organized the church used the documents found in the Pendleton Church Manual, including this covenant. The covenant has been slightly edited for biblical fidelity.

Our church covenant summarizes how members of this church have promised to live together. It holds out a biblical standard by which we agree live. It is a helpful expression the commitments we have made to Christ and to one another. As you read the covenant you will realize that the expectations we have of each other as church members are simply the expectations we should have of each other as Christians. A faithful church member is nothing more than a faithful follower of Jesus. As a church we should always strive to protect ourselves from individual and corporate sin. We should also encourage one another to live in light of the greater covenant which was initiated by love, sealed by sacrifice, and kept for eternity by our Savior, Jesus Christ.

The purpose of this covenant is to state the virtues we as members will strive to attain.

1. Purpose Statement:

-Clear statement that expresses the biblical standard by which we agree to live as members of this church

We have all been led by the Holy Spirit to receive Jesus Christ as our Lord and Savior, and on the profession of our faith, have been baptized in the name of the Father, and of the Son, and of the Holy Spirit.

2. Regenerate Church Membership & Baptism

-A distinctive aspect of our church is that all members are saved

-From Article 14 of our Statement of Faith: "We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; 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 pre-requisite to the privileges of a church relation"

We do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

3. Covenant Membership

-We believe that the scriptures clarify that the church and its members have a high degree of responsibility to one another.

-Membership is about more than attending church meetings. Members commit to joining a spiritual family who provides encouragement and support. They are called to a biblical degree of responsibility, service and sacrifice. Our elders (pastors) and leaders pledge to assist our Covenant Members with care, counsel, prayer and teaching.

We engage, therefore, by the empowerment of the Holy Spirit to walk together in Christian love;

4. Walking Together

-There are many “one-another” passages in the New Testament where Christians are instructed to treat one another in special ways. The context for obeying most of the “one another” passages is the local church.

- Be at peace with one another (Mark 9:50)
- Don’t grumble among one another (John 6:43)
- Be of the same mind with one another (Romans 12:16, 15:5)
- Accept one another (Romans 15:7)
- Wait for one another before beginning the Lord’s Supper (1 Corinthians 11:33)
- Don’t bite, devour, and consume one another (Galatians 5:15)
- Don’t boastfully challenge or envy one another (Galatians 5:26).
- Gently, patiently tolerate one another (Ephesians 4:2)
- Be kind, tender-hearted, and forgiving to one another (Ephesians 4:32)
- Bear with and forgive one another (Colossians 3:13)
- Seek good for one another, and don’t repay evil for evil (1 Thessalonians 5:15)
- Don’t complain against one another (James 4:11, 5:9)
- Confess sins to one another (James 5:16)
- Love one another (John 13:34, 15:12, 17; Romans 13:8; 1 Thessalonians 3:12, 4:9; 1 Peter 1:22; 1 John 3:11, 4:7, 11; 2 John 5)
- Through love, serve one another (Galatians 5:13)
- Tolerate one another in love (Ephesians 4:2)
- Greet one another with a kiss of love (1 Peter 5:14)¹
- Be devoted to one another in love (Romans 12:10)
- Give preference to one another in honor (Romans 12:10)
- Regard one another as more important than yourselves (Philippians 2:3)
- Serve one another (Galatians 5:13)
- Wash one another’s feet (John 13:14)
- Don’t be haughty: be of the same mind (Romans 12:16)
- Be subject to one another (Ephesians 5:21)

^{1,2} Cultivate hearts of affection toward one another.

- Clothe yourselves in humility toward one another (1 Peter 5:5)
- Do not judge one another, and don't put a stumbling block in a brother's way (Romans 14:13)
- Greet one another with a kiss (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12)²
- Bear one another's burdens (Galatians 6:2)
- Speak truth to one another (Ephesians 4:25)
- Don't lie to one another (Colossians 3:9)
- Comfort one another concerning the resurrection (1 Thessalonians 4:18)
- Encourage and build up one another (1 Thessalonians 5:11)
- Stimulate one another to love and good deeds (Hebrews 10:24)
- Pray for one another (James 5:16)
- Be hospitable to one another (1 Peter 4:9)

to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its spirituality and prosperity;

5. Church Growth

- It isn't about numbers, but to see God's people maturing
- Focus on teaching and learning, accountability, and mercy ministries
- Members should be seeking the welfare of the church in invisible and tangible ways

to sustain its worship, ordinances, disciplines, and doctrines;

6. Promote Spirituality

- Lifestyle of worship (ascribing proper value to God and everything else)
- Right understanding of Baptism and the Lord's Supper-each serves to proclaim the gospel and to affirm the believer's profession of faith.
- Spiritual disciplines in the church include: prayer, fasting, fellowship, stewardship, submission to authority, study, evangelism, contemplation, confession, forgiveness, gratitude, silence, celebration, self-examination
- The church is responsible for maintaining a faithful gospel witness. We must carefully guard our teachings.
- Our Statement of faith is a bare-bones summary of what we believe scripture teaches about God, Salvation, and the Church. Through faithful teaching and preaching we thoughtfully seek to know all that the Scripture reveals. In wisdom we do not seek to know any more or less than what is revealed. Doctrine is simply thinking in the right way about what the Bible says.

to contribute cheerfully and regularly to the support of the ministries, the expenses of the church, and the relief of the poor, and the spread of the gospel throughout the nations of the world. The church's material stewardship shall be through the receiving of tithes, offerings, and gifts based on New Testament teachings.

7. Promote Prosperity

- Our church is supported by the regular giving of the membership
- Not equal giving, but equal sacrifice
- Concept of the Tithe, which pre-dates the Old Covenant. Not mandated, but a good guide
- God loves a cheerful giver, each should set aside in his own heart what he should give
- Funds given support the church ministries, salaries, expenses, benevolence, and missions
- Co-operative nature of Baptists- autonomy of each local body, but desire to co-operate in mission and fellowship through voluntary affiliations. (Co-operative program)
- Affiliations: SBC, BGCT, SBTC, Bi-Fork Baptist Association

We also engage to maintain family and personal devotions;

8. Family and Personal Devotion

- Spiritual instruction and discipleship should be a primary focus in the home. Fathers and Mothers should shepherd their children through regular Bible reading and prayer in the home with their children and each other. Conversations in the home should center around our duty to God and each other. As church members, we must be able to trust that other members are treasuring Christ and teaching their children to do so. This unity of mind among us is essential to a healthy church. Each of the children in the congregation should see a healthy, robust, growing faith in the lives of their parents. Marriages should be a picture of the gospel lived out each day in our homes.
- Church leadership recognizes a duty to teach, preach, and disciple members, but members must be committed to personal spiritual growth

to educate our children in the way of the Lord Jesus Christ;

9. Our Culture of Discipling Children

- As a church we place significant emphasis on evangelizing and discipling children. We are generous in allocating resources (time and money) to our work with children and youth. All church members are expected to support these ministries whether they have children in the home or not. While the primary responsibility to disciple children lies with the parents, we desire to be a church that equips and supplements what is happening in the Christian home.

to seek the salvation of all people;

10. Evangelism

- First Baptist Olney is not a country club for the leading citizens of our community.
- We are a spiritual family that has been given a command by our Lord to reach out and make disciples of all nations. Obedience to this command starts locally, as we take the message to our community indiscriminately. Our doors are open to all kinds of people.
- Our people also are committed to mission work in other parts of the state, the nation, and internationally.
- Through Cooperative Program giving, we also support mission work in Texas, North America, and to all the nations.

to walk circumspectly² in the world; to be just in our dealings with others, faithful in our engagements, and exemplary in deportment³; to avoid all tattling, backbiting⁴, and excessive anger;

11. Duties We Owe to One Another as we Relate to the Public/Culture

- As members of this church, we can expect that other members of the church will conduct themselves in a manner worthy of the gospel of Jesus Christ (Philippians 1:27).
- Members should consider how their behavior towards others will affect the overall witness of the church.

to seek God's help in abstaining from the use of any drug, food, or drink in such a way that harms the body or jeopardizes our own or another's faith; to flee from sexual immorality in any form; and to be zealous in our efforts to advance the kingdom of our Savior.

12. Other Duties Toward Self, Fellow Believers, and Christ

- Total abstinence from drinking alcohol is not a requirement of church membership or holding a church office.
- Because of our freedom in Christ, we know that all things that are not sinful are permissible, but not all things are beneficial. Considering our duties toward one another regarding drugs, food, or drink requires a careful consideration of cultural contexts, individual constitutions, and experiences. For some in our congregation alcohol, food, and some medicines represent significant sins and/or stumbling blocks. The consciousness of others in the flock is not burdened in the same way. Therefore, as members under this covenant, we promise to be sensitive to one another in these areas and agree that we will strive to never cause others to sin or stumble. In Romans 14:22, Paul tells the Corinthians to keep these matters regarding the individual conscience between themselves and God. We will do likewise. In other words, members should not flaunt their freedom in front of others. Rather, each should bear with the weaknesses of their brothers and sisters and consider others more important than themselves. Our controlling goal is to lead holy lives fully committed to loving the Lord and each other.
- Drunkenness is always a sin, Drug abuse is also a sin. Any substance that you eat or drink apart from faith is a sin. (Romans 14:23).
- The Pastor also advises people that the alcohol industry, the alcohol culture, and the alcohol content of many drinks are all quite different than they were in the first century. Realize that there is only a narrow band of permissible alcohol use for a Christian. Furthermore, it is certain that millions of lives have been lost or ruined by the abuse of alcohol. Such abuse has been the source of untold trauma for many in our church and community. Scripture contains many warnings about the potential dangers of alcohol abuse.
- On the other hand, scripture also has many positive things to say about alcohol. Jesus drank wine. He turned water into wine. Wine was even tithed by God's people in the Old Testament. The use of wine as an aspect of worship exists in both the Old and New

² If you are walking circumspectly, you are thinking carefully before you do or saying anything.

³ Deportment has to do with how you behave and present yourself to others.

⁴ Backbiting is malicious talk about someone who is not present.

Testament. Wine can be a blessing, a curse, and/or a stumbling block. Therefore, love, context, and the strength of consciousness of an individual must all be weighed when considering how to use alcohol.

-The Christian sexual ethic is very simple and very clear. All sexual behavior outside of a one-man one-woman marriage is sinful. Our statement of faith clearly sets forth our church belief on this issue. The position of our church on this issue runs counter to that you will find in the prevailing culture. Yet, we must be on the same page on this issue.

-Our understanding of our Lord's teaching on sexuality does not give us a license to mistreat or to be hateful to anyone who does not agree. We understand that these matters represent a great struggle for people. Our church is not a club for perfect people who have no problems. Our church is a place for people who are constantly seeking to repent of sinful and ungodly behaviors and submit to the Word of God.

-The current societal issues regarding gender identity are complex and controversial. We seek to be kind and hospitable to every person who approaches the "ministry orbit" of FBCO. We will love people regardless of whether they agree with our understanding of human sexuality or not. On the other hand, as a church, we do reject the underlying premise of any transgender ideology that would allow for a distinction to exist between a person's sex and gender expression. We teach that a person's sex and the expression of a person's gender are established by God in the normative order of creation as male or female, this is not something that can be chosen, it is assigned as a gift of God. We urge people toward pursuing biblical faithfulness in these matters. In current secular terms, we teach that biblical faithfulness requires that the expression of one's gender align with their biological sex. We recognize that in many ways this will require gender expression to conform to cultural norms.

-As members of this church we should be excited about seeing God's Kingdom advancing in our hearts, our homes, our community, and in the world.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress, to cultivate Christian sympathy in feeling and courtesy in speech;

13. Accountability

-Church membership creates duties owed toward one another. One of those duties is to watch each other for consistency in obeying the commands of Jesus, this watchfulness is always done with love and a desire to see God Glorified and sin destroyed.

-We trust that members are praying for one another.

-It is important that we bear with one another in our weakness and burdens. This should be reflected in the way we feel toward each other and in how we speak to one another.

to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

14. Reconciliation and Discipline

-We will follow the teachings of Jesus in Matthew 18 to resolve conflict in the church.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

15. Commitment to Follow Christ

-If a member must move to another place, we must be able to trust that they will find a like-minded church and join it. Our commitment to Christ and His church should be so established that no matter where we find ourselves, we will be found faithful.