

# Statement of Beliefs

**Evangelist**

**W. Paul Redmond Sr.**

## **I. Fundamental Truths**

### **1. The Scriptures**

I believe the Holy Scriptures as contained in the Old and New Testaments to be the verbally (each word) and plenerily (every word) inspired Word of God, inerrant, infallible, powerful, God-breathed and authoritative. The Scriptures teach the way of salvation for the sinner, and the way of living for the believer. I believe that God has preserved His Word in the Masoretic Hebrew text and the Textus Receptus Greek text. History has shown that God has blessed translations that proceed from them. Therefore, I preach and teach only out of the King James Version. I reject, however, the false teaching of double inspiration. Psalm 19:7-11; II Timothy 3:16-17; II Peter 1:16-21.

### **2. God**

I believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit. I John 5:7; John 1:18; I Corinthians 2:9-10. The Father is God—Romans 1:7; the Son is God—Hebrews 1:8; and the Holy Spirit is God—Acts 5:3-4. I believe in God the Father, perfect in holiness, infinite in wisdom, and measureless in power. I rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ. Matthew 6:9; Isaiah 40:28; Job 42:2; Proverbs 5:21; Jeremiah 33:3; John 14:6.

### **3. The Person and Work of Christ**

I believe in the deity of Jesus Christ, in His perfect humanity, in His virgin birth, in His sinless life, in His miracles, in His vicarious atonement through His death and shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal, pretribulational return for His saints, and in His premillennial return in power and glory with His saints to establish His reign upon this earth for 1,000 years. John 1:1-14; John 14:9; Isaiah 7:14; Matthew 1:18-25; John 10:36; Hebrews 2:9; I Corinthians 15:12-28; I Thessalonians 4:13-18; I Thessalonians 5:1-10; I Corinthians 15:50-55; Acts 1:11; Titus 2:13; Jude 14-15; Matthew 25:31-46; Revelation 4:1.

#### **4. The Person and Work of the Holy Spirit**

I believe in the Holy Spirit, the third person of the Godhead, and the active Person of the Godhead in the world today. I believe He is sent into the world to convict the world of sin, of righteousness, and of judgment. I believe that all born again people are baptized into the body of Christ by the Holy Spirit. I believe in the indwelling of believers by the Holy Spirit. I believe the Holy Spirit teaches, guides, and protects the believer in this life. John 16:7-11; I Corinthians 12:13; Romans 8:14-27; John 14:16-26.

#### **5. Salvation and Security of the Believer**

I believe that a man is justified on the single ground of faith in the shed blood of our Lord and Savior Jesus Christ. Salvation is by faith alone, not by works. Romans 5:1; Ephesians 2:8-9. I believe that every believer is eternally secure in our Lord Jesus Christ. A true believer cannot lose his salvation. John 3:16; 10:27-29; Romans 8:35-39.

#### **6. The Church**

I believe that the body of Christ consists of all those who truly believe and accept Jesus Christ as Savior. I believe in the Local Church, independent, autonomous, indigenous and free from interference by any ecclesiastical or political authority; subject only to the authority and Lordship of Christ, its Head. Ephesians 5:23-32; Matthew 28:19-20.

#### **7. The Ordinances of the Local Church**

I believe there are two ordinances of the local church: baptism by immersion and the Lord's Supper. I believe that these are for the purpose of symbolizing the identification of the believer with the Lord Jesus Christ and that they have no saving merit in themselves. Matthew 28:19-20; I Corinthians 11:23-32.

#### **8. The Personality of Satan**

I believe in the existence of Satan, the deceiver and god of this present world; that he was defeated and judged at the cross; and therefore, his final doom is in the lake of fire. Revelation 12:9-10; Matthew 4:2-11; Isaiah 14:12-17; John 8:24; Revelation 20:10.

#### **9. The Eternal State**

I believe that Heaven is a place of eternal blessedness and the destination of the saved. I believe that the Lake of Fire (Hell) is a place of eternal suffering and the destination of unbelievers. II Corinthians 5:1-10; Revelation 20:1-15; 21:1-22:6.

#### **10. The Second Coming of Christ**

I believe that Jesus will come back for His saints before the Tribulation period begins (Pretribulation Rapture). I Thessalonians 5:1-10; Revelation 4:1. I believe that Jesus will come back with His saints to set up His Millennial kingdom (Premillennial Return). Revelation 19:11-20:6.

#### **11. The Millennium**

I believe that Jesus will literally reign upon the earth for 1,000 years. He will come back to the earth with His saints and set up His kingdom. Isaiah 11:1-10; Revelation 19:11-20:6.

#### **12. The Great Commission**

I believe that the commission of the true Church of Christ is to be evangelistic, missionary, and fundamental; therefore, I believe in carrying the Gospel to every creature, baptizing believers in the name of the Father, the Son, and the Holy Ghost. Matthew 28:16-20; Mark 16:15-16; Luke 24:45-48; John 20:30-31; Acts 1:8.

#### **13. Ecclesiastical Separation**

I believe that individuals and churches should practice separation from those that profess the name of religion but deny the truth of the Bible. A believer cannot have any fellowship with an individual or church that denies in any way the clear teachings of Scripture. This includes having fellowship through sharing pulpits, giving offerings, or even asking for God's blessing upon them. Separation from false teachers and disobedient brethren is clearly taught in Scripture. Galatians 1:6-9; Ephesians 5:11; II John 7-11.

## **II. Current Trends and Movements**

### **1. The Ecumenical Movement**

The ecumenical movement is the movement whereby churches and organizations seek to join together for a common cause regardless of denominational labels and Biblical standards. In fact, the basic thesis of this movement is that nothing should divide—we should unite for the common good. This is best exemplified in the National and World Council of Churches and the National Association of Evangelicals. I am opposed to this movement; it is contrary to Scripture. I think churches of like faith can labor together, but believers cannot yoke up in any form with unbelievers. True churches cannot join together with false churches in any way. II Corinthians 6:14-18; Galatians 1:6-9; II John 7-11.

### **2. The Charismatic Movement**

The charismatic movement is best understood as saying that the sign gifts of healing, speaking in tongues, etc., did not cease with the apostles but continue even today. Scripture and church history both teach that the sign gifts ceased. In church history, after the age of the apostles, only those who espoused wrong doctrine practiced sign gifts. I believe that the sign gifts were given as a sign before the completion of Scripture. As Scripture began to be written, sign gifts began to cease. They ceased completely with the completion of the canon of Scripture. I Corinthians 13:8-10; Philippians 2:25-27.

### **3. Neo-Evangelicalism**

Neo-evangelicalism is the philosophy that it is all right to dialogue with liberals. It began in 1947 when some began to repudiate Fundamentalism and its separatist practice. The neo-evangelicals wanted the academic praise of liberal theologians and sought to accommodate them, hoping in return for academic acceptance. In essence, neo-evangelicalism is the repudiation of separation. It wants the reputation of Bible belief without the so-called “stigma” of Bible separation. Neo-evangelicalism is wrong. It is a yoking together with unbelievers. I believe that neo-evangelicalism did the greatest harm of any movement in the 20<sup>th</sup> century, and its effects are still damaging today. II Corinthians 6:14-18; Galatians 1:6-9; II Thessalonians 3:6; I

Timothy 6:3-5; Jude 3.

### **4. Neo-Orthodoxy**

Neo-orthodoxy began with Karl Barth. It takes Biblical and time-honored theological terms and redefines them. It is supposedly a step to the right of old liberalism, but it still denies much about the Bible. One basic tenet of neo-orthodoxy is “the Bible is not the Word of God but contains the Word of God.” That is wrong and heresy. I reject neo-orthodoxy as wrong and anti-Bible and anti-God. II Corinthians 6:14-18; II Timothy 3:16-17; II John 7-11.

### **5. Baptist Only or Hyper-Baptist Trend**

I am a Baptist by conviction and choice. I do not have any desire to be a member of another denomination. However, I reject the current rehashing of Baptist successionism and Baptist-bride teaching. I believe that being a Baptist is best, but I do not believe that only Baptists are right and that only Baptists are going to heaven. I know that there are some good Presbyterian preachers and lay people, as well as some good Methodists. I expect to see them in heaven and on the same plane as Baptists, not as second-class saints. There will be people from other denominations as well. Again, I am a Baptist, but I do not accept, nor do I support the current denouncing of everyone who is not a Baptist. There have been some great men of the past who were not Baptists. I shall enjoy making their acquaintance in Heaven and reading their books while here on earth. I do not desire to make Baptists known, but I do desire to make Christ known.

### **III. Our Calls to the Field**

#### **1. Paul's Call to the Field**

While on a mission trip to Canada in 1993, the missionary said that he wished there was someone in evangelism who could spend time helping the missionary do door-to-door work as well as holding meetings. The Lord used that plea to speak to my heart. I had always felt called to evangelism. Now the Lord was directing me to a particular aspect of evangelism. I did this work for several months in 1995. The Lord then led me into teaching school and helping churches in various areas through lay positions. He even led me to pastor for a year at a church in Georgia. The Lord then moved me and my family back to South Carolina in 2001. After leading us to Gospel Baptist Church in the fall of 2001, we became official members in February 2002. While seeking the Lord's will for my life, He again burdened my heart for evangelism helping church planters. We began making plans and gearing our lives for this ministry. In December 2003, we purchased a travel trailer and began living in it on our church property. We helped a church in St. Louis for two weeks in 2004, and helped a church in Conway for two weeks and the church in St. Louis for three weeks in 2005. In June 2005 the Lord began dealing with me about going out full-time and in April 2006 we did that. We helped the church in Conway in June of 2006 and helped the church in St. Louis in August and September of 2006. It is the desire of the Redmond family to help church planters through door-to-door visitation, prayer meetings, and evangelistic meetings. We were approved with Macedonia in July 2006.

#### **2. Tamatha's Call to the Field**

Since salvation I have always surrendered to do whatever the Lord wanted me to do. I was unsure of what that would be, but always felt that the Lord was preparing me to marry an evangelist or missionary.

My husband was already called to preach and had a burden for this type of evangelism when we married. I vowed on our wedding day to follow and help him in whatever the Lord called him to. I do

not doubt my husband's leadership in the ministry or spiritual things. Last year he talked of quitting his job and going "full-time." I was expecting our fourth child and although I would have followed my husband anywhere, I was afraid. But the Lord began to deal with me about my fear and not trusting Him enough. At a Missions Conference at Tabernacle Baptist Church last year, the Lord moved and I surrendered completely with no reservations. I later found out that the Lord had dealt with my husband in the same service. Paul made the announcement to our church and the Lord has taken away all of my fear and has given me perfect peace. Since then we have seen the Lord provide many times over. I have even begun to teach my children, "If you don't have it, you don't need it." God will supply all of our need.