

Our Roots

WHEREAS the roots of the GARBC

- were formally organized and launched 70 years ago in May 1932;
- were built out of a sense of necessity to form a "new Baptist body in this land that was not only justified, but wise" (Robert Ketcham, *The Necessity for the Formation*, pg. 1);
- were grounded in a desire to remain true to orthodox faith in "matters revealed in the Scripture on which there can be no diversity of opinion, . . . including the eternal deity of Jesus Christ, the virgin birth of Jesus Christ, the sinless life of Jesus Christ, the substitutionary and atoning death of Jesus Christ, the bodily resurrection of Jesus Christ, and the inspiration and authority of the Bible as the Word of God" (Ketcham, *The Necessity for the Formation*, pg. 2);
- were dependent on a willingness by key, convicted, and courageous churches and individuals to pay the price necessary to remain obedient to God's Word and to refuse to link with apostasy;
- were founded in a deep sense of dependence on God and desire to glorify His name by taking the gospel to the world through personal, local church, and mission efforts;

THEREFORE BE IT RESOLVED that we, the messengers of the churches in fellowship with the General Association of Regular Baptist Churches, meeting for our 71st Annual Conference in Cedarville, Ohio, June 24–28, 2002,

- recall to our minds, renew in our hearts, and remind others with our words the Godly and Biblical roots that we have and that call for the same orthodox faith, Baptist heritage, evangelistic zeal, mission outreach, and sacrificial service.

ALSO WHEREAS our roots indicate an awareness of and response to the trends of the day as reflected in the 1933 Baptist Bulletin highlight that "our object. . . is to maintain a testimony to the supernaturalism of Christianity as opposed to the anti-supernaturalism of modernism,"

BE IT ALSO RESOLVED that we

- be aware of and responsive to the trends of our day that are expressed in postmodernism, which denies the reality of absolute truth;
- be sensitive to the subtle, yet significant, infiltration of postmodernism in our individual and church lives;
- be resistant to the tendency of postmodernism's infiltration, as it downplays a focus on absolute truth, doctrinal integrity, moral standards, and specifying labels and refocuses attention on pragmatic, personal, and popular items;
- be committed to maintain a testimony to the supernaturalism and Scriptural base of Christianity as opposed to the anti-supernaturalism and anti-Scriptural base of postmodernism.

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