

DOCTRINAL STATEMENT

I. Concerning the Scriptures

We believe that the Bible, composed of the Old and New Testaments is verbally inspired by God in every part and inerrant in the original writings. Every concept and every word were recorded exactly as God intended because His Holy Spirit worked through the men who wrote the original books. We believe the Bible is the supreme revelation of God's will and standard for man and constitutes the only infallible guide for faith and life. We also consider translations of the Bible that accurately reflect the intent and words of the original language to be the Word of God.

Matthew 5:18; 15:4-6; Mark 12:36; John 10:34, 35; Acts 1:16; Romans 3:1-4; Galatians 3:16; II Timothy 3:16; Hebrews 4:12; II Peter 1:19-21; Revelations 22:18, 19.

II. Concerning the True God

We believe there is only one living and true God, without limits, separate from sin and His creation, sovereign, everywhere present, all-powerful, all-knowing and eternal. We believe that God is the loving Creator and Sustainer of all that exists, both seen and unseen. God exists as the Trinity in three persons yet one God: Father, Son and Holy Spirit. While each Person is fully and equally God in every way, each has unique functions to fulfill. This teaching is a mystery to man but is clearly taught in the Bible. Though He has no needs, God passionately desires a relationship with us and towards this end, continually invites us into a relationship of faith and a life of obedience, learning and service.

Exodus 20:2, 3; Revelation 4:11; I Corinthians 8:6; I John 5:7; Matthew 3:16, 17.

III. Concerning the Lord Jesus Christ

We believe that the Lord Jesus Christ is true God, true man, and the only sufficient mediator between God and man. We believe that the Lord Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit and born of Mary, who was a virgin, as no other man was ever, nor can ever, be born of a woman. He is very God of very God, being "God manifested in the flesh." He lived a life of absolute sinlessness and in His death, made a full and vicarious atonement for our sins, dying not as a martyr, but purchasing our salvation with His blood as a voluntary substitute in the sinner's place. He rose bodily from the dead on the third day and ascended bodily into heaven. He is our advocate in the Father's presence and is preparing a heavenly home for His people whom He will gather together to be with Him when He returns at the end of this age.

Isaiah 7:14; Matthew 1:18-25; 28:6; John 1:1; 14:3; Acts 5:16; I Thessalonians 4:16; II Thessalonians 2:6-8; I Peter 2:22; 3:18.

IV. Concerning the Holy Spirit

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature. With regard to all people, including the lost, He convicts us of sin, teaches the perfect way God desires man to live, and warns of the judgment for failing to do so; that He bears witness to the truth of the Gospel in preaching and testimony with regard to believers, He calls out a community of people to demonstrate to the world the power of the good news of Jesus Christ. He lives inside all who believe in Jesus Christ, whom He teaches, comforts and empowers giving each follower diverse gifts fostering unity, interdependence, productivity, Christ-like character and love among Christians.

John 14: 16, 17 and 26; Hebrews 2:4; 9:14; Luke 1: 35; 24:49; Acts 5:30-32; 11-16; Mark 1:8; Romans 8:14, 16, 27; 15:19; John 1:33; 3:5,6; 16: 8-11; Matthew 28:19; Genesis 1:1-3; Ephesians 1:13; I Corinthians 13:8; 12:4-11.

V. Concerning Creation

We believe the Genesis account of creation as being neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process; that man, spirit, soul and body, was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race.

Genesis 1, 2; Colossians 1:16, 17; John 1:3; Hebrews 11:3.

VI. Concerning Man

We believe the Scriptures teach that man, in the form of Adam, was created by a direct act of God and not from previously existing form of life. By voluntary transgression he fell from his state of innocence, in consequence of which all men are now sinners by nature and by choice, utterly devoid of the holiness required by law, positively inclined by evil, and therefore under just condemnation to eternal punishment and everlasting existence separated from God without defense or excuse.

Genesis 1:27; Romans 3:23; 5:12-19; Isaiah 53:6

VII. Concerning Salvation

We believe our relationship with God was ruined by Adam's and Eve's choice, and the restoration of our relationship can only be accomplished through the reconciling work of Jesus Christ, the sinless and perfect human being "who was also God" who took the punishment that was due us for our sin when he suffered and died voluntarily on the cross. The blessings of a restored relationship with God are freely given on the grounds of grace alone, through faith alone, in Christ alone, to all who put their trust in Jesus

Christ. Belief in Jesus Christ means that having acknowledged our own sinfulness and rebellion against God, we now call upon the Lord Jesus to forgive us, and we entrust our lives to His direction and care. We trust that Jesus' death is alone sufficient to pay the penalty for our sin and to restore our relationship with God and that Jesus also provides the example and teaching for us to follow to enjoy a renewed relationship with God.

We believe that in order to be saved, sinners must be born again; 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 sins is made a partaker in the divine nature and receives eternal life, the free gift of God.

Romans 3:21-31; 10:9-13; John 3:1-8; Titus 3:5-7; I John 5:1; Ephesians 2:8, 9;

VIII. Concerning Justification

We believe that justification is the judicial act of God whereby He declares us to be righteous through faith in Christ Jesus; that justification includes the pardon of sin and the imputation of God's 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.

Acts 13:39; Zechariah 13:1; Romans 5:1, 9; 8:1; Isaiah 53:11' II Corinthians 5:18-21.

IX. Concerning Repentance

We believe that repentance is a change of mind and purpose toward God prompted by the Holy Spirit; that it is characterized by godly sorrow for sins as offensive to God and ruinous to the soul; and that true repentance is inseparably related to true faith.

Luke 13:1-3; 15-17; Romans 2:4; Acts 20:21; Acts 8:22; II Corinthians 7:10.

X. Concerning Faith and Salvation

We believe that salvation is by grace alone, through faith alone in Jesus Christ alone.

Acts 16:31; Romans 3:28; Ephesians 2:8, 9; John 3:3, 15-16.

XI. Sanctification

We believe that all who believe in the Lord Jesus Christ are set apart by God as His unique people. This act, called sanctification, is also a process that continues throughout the earthly life of the believer. We are given a new set of desires, motivations, and empowerment by the Holy Spirit, and as inheritors of eternal life, we are eternally secure in Christ. This means that we experience a new beginning, a new life that we can

never lose. It also means that the life and character of each believer will inevitably change as we are conformed to the character of Jesus through out our lives. The lack of such change of character is cause to question the validity of ones salvation.

John 10:27-30; Romans 8:28-39; I John 3:1-10; II Corinthians 6:14-18.

XII. Concerning the Church

We believe in the unity of all true believers in the Church which is the body of Christ, which was established on the day of Pentecost, and that all born again believers, from Pentecost to the Rapture, both Jews and Gentiles, are added to this Church by the baptism of the Holy Spirit.

We believe that this Church is manifested through the local church which is a congregation of immersed believers associated by the covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights and privileges invested in them by His word; and that there are two offices, pastor and deacon, whose qualifications, claims and duties are clearly limited to men; we believe the true mission of the Church is the faithful witnessing of Christ to all people as we have opportunity. We hold that the local church has the absolute right of self government, free from the interferences of any hierarchy of individuals or organizations; that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that each local church is the sole judge of the measure and method of its cooperation; and that in all matters of membership, polity, government, discipline, of benevolence, the will of the local church is final. This definition of the local church leads to these scriptural distinctives:

1. Sole authority of the Scriptures for faith and practice;
2. Autonomy of the local church;
3. Believers baptism by immersion before church membership;
4. Two offices, pastor (also scripturally designated as elder, bishop) and deacons;
5. Two symbolic ordinances, baptism and the Lord's Supper;
6. Individual priesthood of the believer and sole liberty;
7. Separation of church and state (understanding that the church does not control the state and the state does not control the church)

The "church" which is His body, is the entire company of believers in Christ, whether Jew or Gentile, regardless of denominational affiliation and present position in heaven or on earth.

Matthew 28:19, 20; Acts 1:5; 2:1-4, 41, 42; 15: 13-18; Acts 10:44, 45; 11:15, 16; Hebrews 12:23; Ephesians 1: 22, 23; 3:1-6; 4:11; 5:23; I Timothy 2:11-14; 3:1-7; Acts 20: 17-28; Titus 1; I Corinthians 12:13; 11:2; Colossians 1:18;

XIII. Concerning Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a believer in water, in the name of the Father, Son and Holy Spirit, to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, through Whom we died to sin and rose to new life; that baptism is prerequisite to the privileges of church membership. We believe that the Lord's Supper is the commemoration of His death until He comes, and should be preceded always by solemn self-examination. Observance of the Lord's Supper must be observed under the discipline of the local church.

Acts 8:36-39; 2:41, 42; Romans 6:3-5; Matthew 3:16' 28:19, 20; I Corinthians 11:23-28; John 3:23; Colossians 2:12.

XIV. Concerning the Eternal State

We believe the Scriptures teach the bodily resurrection of the just and the unjust. All those who through faith are justified in the name of the Lord Jesus will spend eternity in full enjoyment of God's presence in Heaven, and those who through unrepentance and unbelief refuse to accept God's offer of mercy will spend eternity in everlasting punishment in the "lake of fire".

Psalm 16:11; Matthew 25:46; John 5:28, 29; 14: 2; Revelation 20:14, 15; 21:4.

XV. Concerning Satan

We believe the Scriptures teach that there is a personal devil who is "the god of this age" and "the prince of the power of the air", who in his prior state existed as Lucifer, an Archangel, and through disobedience and sin, was cast out of heaven; who is full of all subtlety, who seeks continually to frustrate the purposes of God and to ensnare the sons of men, and who was conquered by Christ on the cross and condemned to everlasting punishment.

II Corinthians 4:4; 11:13-15; Ephesians 2:2; Hebrews 2:14; Revelation 12:9.

XVI. Concerning Personal Separation

We believe the Scriptures teach that every believer should be separated unto God from the world, and by the aid of the Holy Spirit, should walk in Christian love and holiness, exhibiting qualities of honesty, integrity, forgiveness and loving-kindness. We further believe that any achievement in these characteristics will be evidenced by sincere humility and genuine zeal for the advancement of the cause of Christ. We also believe the Scriptures admonish every believer not to love the world or the things of the world, but rather to flee evil desires, avoid every kind of evil and refrain from questionable practices which destroy one's testimony, offend one's brother and fail to glorify God.

Proverbs 15:33; Romans 14: 19-21; I Corinthians 6:18-20; 8:9-13; II Corinthians 7:1; I Peter 5:5, 6; Galatians 5:22-25; Ephesians 4:32; 5:1,2; 7:10, 15-20; Philippians 4:8; I Thessalonians 4:7;

XVII. Concerning Ecclesiastical Separation

We believe the Scripture teach that the Church should be separated from apostasy as evidenced by “false teachings”, exemplified in ecclesiastical organizations which sanction theological compromise. We encourage fellowship with evangelical, Bible believing churches and organizations. This doctrine is based upon God’s eternal principal of division between truth and error and His specific command not to be joined with unbelievers and disobedient brethren. This truth is to be practiced with an attitude of devotion to God humility, compassion, and yet, with conviction, to create the proper condition and atmosphere for the main objective, i.e., the salvation of the lost through the gospel of God. We believe ecumenical evangelism which involves apostates violated the principals taught in God’s word.

Matthew 10: 34-39; 18:15; Romans 16:17; I Corinthians 5:11-13; Galatians 1:8, 9; I Timothy 6:3-6; II Timothy 2:16-18; Titus 3:10; II John 9:11.

XVIII. Future Things

We believe that Bible clearly teaches that the future victory of God; kingdom is assured, Jesus has promised to return for His people in triumph at the end of history. Following the resurrection of the saved and unsaved, God will judge all those who are not his children and because their sin condemns them, He will sentence them to a never ending conscious punishment in the lake of fire. Those who are God’s children have the promise of a never ending life in His presence in what is called “heaven” and “the new heavens and the new earth”.

We believe in the bodily and personal return of Jesus Christ in an event called the Rapture for the Church before the seven year tribulation period. At the close of this period, He will establish a literal reign upon the earth for one thousand years in fulfillment of prophecy.

I Thessalonians 4:13-18; Matthew 25:31-36; Revelations 19-20.

XIX. Sexual Relationship.

God created mankind male and female, and in so doing established the normal pattern of man and woman together in the relationship we call marriage. Sexual union is one of God’s specific blessings to be enjoyed within marriage: for manifesting the oneness of the husband and wife, for the mutual joy of both partners and for the procreation of children. A married couple forms the foundation of the Biblical family to which the blessing of children may be added, but which is in no way less a family if God does not grant that gift. Attempts to include any other sexual relationship, whether

heterosexual or homosexual, within the scope of biblically acceptable behavior is a violation of Scripture. We hold that all sexual activity outside the union of husband and wife within marriage violates God's Word and is outside of God's purposes for sex. Based upon the clear teaching of Scripture, we must specifically reject homosexuality in any form as acceptable behavior. Yet we also recognize that the Bible offers forgiveness for sexual sin and the hope of both relational and sexual wholeness through God's sanctifying power.

Genesis 1, 2; Ephesians 5:22-23; Romans 1:18-32.

XX. Concerning the Sanctity of Life

God is the creator of all life, and from the moment of conception, He recognizes each unique individual in His sight. Thus, the purposeful taking of the life of that unborn individual is a sin both against the God Who grants life and Who has created mankind in His image and against that unborn person. Once born, a person's life is still a sacred gift, and any attempt by oneself or others to end prematurely that life for any reasons other than capital punishment, or in the event of just war, is also a violation of both the Giver and possessor of that life.

Jeremiah 1:5; Psalm 51:5; Luke 1:39-44; Psalm 139; Genesis 1:26; Genesis 9:6.