

Statement of Beliefs

THE SCRIPTURES

We believe that the Bible is that collection of sixty-six books from Genesis to Revelation, which was verbally inspired by God and rendered inerrant in the original writings, the product of God through Spirit-controlled men; this divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings; that it has truth without the admixture of error for its matter; that it not only contains and conveys the Word of God, but is the very Word of God; that it is and shall remain to the end of the age, the only complete and final revelation of the will of God to man; that it is the true center of Christian union and the supreme and only authority by which all human conduct, creeds and opinions can finally be tried. We prefer that essentially literal translations of the original writings, such as the KJV & NASB, and not paraphrases, be the primary translations used in the public services of this church.

Psa.19:7-11; 119:89,160; Isa.8:20; Matt.5:18; John.17:17; II Tim.3:16,17; II Pet. 1:19-21.

THE GODHEAD

Comprehensively, the Scriptures testify that God is spirit, light and love. Theologically, God is infinite, eternal and immutable in His wisdom, power, presence, unity, holiness, justice, goodness, truth and love. Thus God is sovereign. God is revealed as self-existent and self-revealing in three distinct Persons: Father, Son and Holy Spirit, Who share the same attributes and are worthy of the same worship, confidence and obedience, each having a distinct place in the execution of divine purposes.

II Sam. 23:2; Prov.30:5,6; Matt.5:18; John 10:35; 17:17; Acts 1:16; 3:21; 17:11; Rom. 1:16; I Cor. 2:13,14; 10:6-12; Gal. 3:16; Eph. 6:17; I Tim. 5:18; II Tim. 3:15-17; II Pet. 1:19-21; 3:15-16; I John 4:1; Jude 3; Rev. 22:18,19.

THE FATHER

We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We 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 that come to Him. through Jesus Christ.

Gen. 1:1; 17:1; Ex. 6:3; Deut. 4:35; 32:4; I Kings 8:27; Ps. 90..I, 94:9,10; 99:9; 102:26,27; 139:1-10; 147:5; Prov. 5:21; Isa. 6:3; 40:28; Mal. 3:6; Matt. 3:16,17; 28:19,20; John 1:1,18; 4:24; 6:27; 17:24; 18:25b; 20:28; Acts 5:3,4; 15:18; Rom. 8:39; I Cor. 6:19; II Cor. 13:14; Heb. 1:8; 12:29; James 1:17; I John 1:5, 3:36; 4:8,16; Rev. 15:3.

THE LORD JESUS CHRIST

The Second Person of the Triune God is the Son Whose name is the Lord Jesus Christ. He existed eternally with the Father, and at the time of His incarnation, without change in His deity, became a man through the miracle of His divine conception and virgin birth. He lived a sinless, impeccable life, died a substitutionary death for all men, was buried and arose from the grave physically the third day. He ascended into Heaven, is presently fulfilling His intercessory and mediatorial ministry, and has promised to return to rapture the church, prior to the Tribulation, at the conclusion of which He will institute His Davidic reign over Israel and the nations.

Isa. 7:14; 53:4,5; Matt. 1:20-25; 18:11; 20:28; 27:1-10; Mark 16:6; Luke 1:30-35; 24:6,7; John 1:1, 3:16,14; 8:58; 17:5; 20:9; Acts 1:9; Rom. 3:25,26; 4:25; 8:34; I Cor. 15:3-8; II Cor. 5:14,15; Gal. 4:4; Eph. 1:7; Phil. 2:6,7; Col. 1:17; I Pet. 1:19; Heb. 1:3; 2:9,14; 4:14; 7:25; 8:1; 13:8

THE HOLY SPIRIT

The Holy Spirit is the Third Person of the Godhead and is the divine agent in creation, revelation and redemption. He convicts the world of sin, calls, regenerates, seals and baptizes believers into the Body of Christ. He indwells all who are born again and empowers them for service, illumines their understanding of the truth and promotes sanctification in all who become children of God through faith in Christ.

Judges 3:10; 6:34; 11:29; I Sam. 10:10; 16:13; Ps. 33:6; John 1:3; 3:5; 15:26; Acts 1:8; 8:29; 13:2,4; Rom. 8:9, 30; 15:30; I Cor. 2:4,5,11,12; 3:16; 6:19; 12:7-10; I Thess. 1:5; II Tim. 3:16; II Pet. 1:20, 21; I John 2:20;.

THE CREATION

We believe in the Genesis account of Creation and that it is to be accepted literally and not figuratively; that man was created in God's image and after His own likeness and did not evolve from any lower form of life; that all animal and vegetable life was made directly and God's established law is that they bring forth only "after their kind."

Gen. 1:1-26; 2:1-25; Heb. 11:3.

THE FALL OF MAN

Man was created in the image and likeness of God immediately and apart from any process of evolution. By personal disobedience to the revealed Will of God, man became sinful and subject to the power of the Devil. This total depravity has been transmitted to the entire human race so that man is not only a sinner by nature, choice and practice, but guilty before God, and possesses within himself no means of recovery or salvation.

Gen. 1:27,31; 2:16,17; 3:6,7; Ps. 51:5; Eccl. 7:29; Isa. 53:6; Ezek. 18:20; John 3:6,18; Rom. 1:20,32; 2:1-16; 3:9-19,23; 5:12,15-19; 8:7; Gal. 3:10,22 Eph. 2:2,3; James 2:10.

THE WAY OF SALVATION

Salvation is by the grace of God through a free gift, which is neither merited nor secured in whole or in part by any virtue or work of man. The single ground or basis of salvation is the shed blood of our Lord Jesus Christ and the single condition is faith in the risen Son of God. Salvation is achieved through the instrumentality of the Word of God.

John 5:24; 14:6; Acts 4:12; 15:11; Rom. 10:9,10,17; Eph. 1:7; 2:8; I Pet. 1:19; I John 4:10.

ATONEMENT FOR SIN

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 and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a 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 the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

Isa. 53:4-7; Matt. 18:11; John 3:16; Acts 15:11; Rom. 3:24,25; I Cor. 15:3; II Cor. 5:21; Eph. 2:8 Phil. 2:7; Heb. 2:14; I John 4:10.

THE BENEFITS OF SALVATION

We believe that all who believe in the Lord Jesus Christ are justified, their sin is pardoned and the perfect righteousness of Christ is imputed to them; that they are regenerated or born again, and are given spiritual life, a manifesting repentance and faith; and that true believers grow in grace and are eternally secure through the power of Christ.

Ps. 51:3-7; Isa. 53:11,12; Zec. 13:1; Luke 18:13; John 3:3-8; 6:39; 8:31; 10:27-29; Acts 3:19; 10:43; 13:39; 16:31; 17:30; 20:21; Rom. 1:17; 3:24-26; 4:22-25; 5:1,2, 5,9,17,19; 6:22; 8:1,9; 10:9-13; I Cor. 1:30; 2:14; II Cor. 5:21; 7:11; 13:5; Gal. 5:16,22-25; Eph. 4:24; Phil. 1:6; 2:12,13; 3:9; Col. 3:1,2,8-17; Titus 3:7; Heb. 7:25; 11:6; I Pet. 1:5,23; 2:2; II Pet. 3:18; I John 2:12,19; Jude 24,25.

SANCTIFICATION

We believe that sanctification is presented in three phases in Scripture: that believers have been made partakers of Christ's holiness, that they are being progressively sanctified, and that they will be completely sanctified at His glorification; that there is no complete eradication of the old nature in progressive sanctification, and that speaking in tongues is not a sign of either regeneration or sanctification, nor is the New Testament gift of tongues in existence today, but has ceased.

Prov. 4:18; John 17:17; Acts 2:8; 10:46; Rom. 1:17; 7:18-25; I Cor. 1:30; 6:11; 12:11, 30; 13:8; 14:19; II Cor. 3:18; Gal. 5:17; Eph. 1:4; 4:15; 5:26, 27; Phil. 1:9-11; 2:12,13; 3: 12-16, 21; Col.3:4; I Thess. 4:3; Heb. 10:10; II Pet. 1:5-8; I John 3:2;

THE SPIRIT WORLD

Prior to the creation of man, God created a great host of persons known as angels, many of whom kept their first estate of holiness and presently worship God and serve His earthly people. One of the angels, Lucifer, fell through the sin of pride, taking with him a large number of his associates who became demons and participate in his unholy purposes. Satan is the author of sin and accomplished the moral fall of the progenitors of the human race, subjecting them to his authority and defrauding them of world dominion. He is the enemy of God, the accuser of God's people and is active in counterfeiting the works and the truth of God. He was judged at the cross and, while active in this age and the scourge of the Tribulation, his destiny is the Lake of Fire to which he will be consigned at the close of the millennium.

Gen. 3:1-24; I Kings 19:5; Neh. 9:6; Isa. 14:12-15; Ezek. 28:12-19; Dan. 6:22; Matt. 4:11; 18:10; Mark 13:32; John 8:44; 12:31; 14:30; Acts 8:26; 12:23; I Cor. 7:5; II Cor. 4:4; 11:3,11-15; Gal. 3:16; Eph. 2:2; 6:12; Col. 1:16; 2:15,18; I Thess. 2:18; 3:5; II Thess. 1:7; Heb. 1:14; 2:14; I Pet. 5:8; II Pet. 2:4; I John 3:8; Jude 6; Rev. 12:9; 20:1-3,10.

THE BODY OF CHRIST

We believe that there is a spiritual body of Christ called the Church, into which all true believers of this dispensation have been baptized by the Holy Spirit. It has never gathered together yet and will not until the resurrection and rapture of the believers together to be with Christ. Its only officer is its head, the Lord Jesus Christ. In this age it has no meetings, sends out no missionaries, and is a Church only in the sense of its members having been called out of sin unto salvation.

John 3:5-8; Eph. 1:22, 23; 5:23, 27; Col. 1:18; I Thess. 4:13-18; Heb. 12:23.

THE LOCAL CHURCH

We believe that a local, visible Church is a congregation of baptized believers assimilated together by a common faith and fellowship in the Gospel; observing the ordinances of Christ and governed by His

Word; seeking to extend the Gospel to the ends of the earth; that its only Scriptural officers are bishops (or pastors) and Deacons, whose qualifications and duties are defined in the Epistles to Timothy and Titus.

Matt. 18:17; 28:19,20; Acts 2:41,42; 5:11; 8:1; I Cor. 11:23,24; I Tim. 3:1-16; II Tim. 3:15,16; Titus 1:5-9.

A GOSPEL CHURCH IN ITS INDEPENDENCE AND RELATIONSHIPS

We believe that the local visible Church of Christ is a voluntary and independent autonomous group of baptized believers; that it is a pure democracy, which organically can join nothing, and that it has the power and right within itself to confess its own faith in accordance with the New Testament; and that each congregation recognizes its own democratic self-containing government as its highest authority for carrying out the will of the Lord Jesus Christ. Matt. 18:15-18; Acts 6:3-5; I Cor. 5:4,5,13; I Tim. 3:15; Jude 3; Rev. 2 and 3.

BAPTISM AND THE LORD'S SUPPER

We believe that both Christian baptism and the Lord's Supper are ordinances of the Church and are each a memorial, a symbol and a prophecy. We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, the Son and the 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 a prerequisite to the Lord's Supper; in which the members of the Church by the use of bread and fruit of the vine commemorate together the death of Christ; preceded always by solemn self-examination.

Matt. 26:26-29; 28:19,20; Mark 16:16; John 3:22,23; 4:1,2; Acts 2:38,41,42; 8:12,36-39; 16:32-34; 18:8; Rom. 6:3,4; I Cor. 5:1,8; 11-17-32; 22-16; Col. 2:12; I Pet. 3:20,21.

CIVIL GOVERNMENT AND RELIGIOUS LIBERTY

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 the 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; and that church and state should be separate, the state owing the church protection and full freedom; no ecclesiastical group or denomination should be preferred above another by the state; the state should not impose taxes for the support of any form of religion; a free church in a free state is the Christian ideal.

Ps. 2:1-12; 72:11; Matt. 22:21; 23:10; Acts 4:18-20; 5:29; Rom. 13:1-7; 14:9-13; I Tim. 2:1-3; Titus 3:1; James 4:12; I Pet. 2:13,14.

THE STATE 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 God, are truly righteous in His sight; while all such as continue in impenitence and unbelief are in His sight wicked, and under condemnation, and that there will be a resurrection of the righteous and a resurrection of the unrighteous.

Dan. 12:2; Mal. 3:18; Matt. 7:13,14; Luke 9:23-26; John 3:18; Rom. 1:17.

FUTURE EVENTS

We believe the Scriptures teach that at death the spirit and soul of the believer pass instantly into the presence of Christ and remain in conscious joy until the resurrection of the body when Christ comes for His own. At death the spirit and soul of the unbeliever pass immediately into a place of conscious punishment in Hades to await the resurrection of the wicked unto judgment. The blessed hope of the believer is the imminent, personal, pre-tribulational, pre-millennial appearance of Christ to rapture the Church, His bride; His righteous judgments will then be poured out on an unbelieving world during the Tribulation (the seventieth week of Daniel), the last half of which is the Great Tribulation; the climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to introduce the Davidic kingdom; Israel will be saved and restored completely to their land; Satan will be bound and the curse will be lifted from the physical creation; following the Millennium, the Great White Throne judgment will occur, at which time the bodies and souls of the wicked shall be reunited and cast into the Lake of Fire and a new heaven and a new earth will be created for the eternal abode for all believers.

Mark 9:43-49; Luke 16:22-31; I Cor. 15:51-57; II Cor. 5:8; I Thess. 4:13-18; Rev. 20:13-15; 21:1.

HERESY AND APOSTASY

We believe in total and complete separation as taught in the Word of God from all forms of heresy and ecclesiastical apostasy. We believe the Scripture teaches that we are to: try them; mark them; rebuke them; have no fellowship; withdraw ourselves; receive them not; have no company with them; reject them; separate ourselves.

Rom. 16:17; II Cor. 6:17; Eph. 5:11; II Thess. 3:6,14; Titus 1:13; 3:10; I John 4:1; II John 1:10,11