

ARTICLE IV - STATEMENT OF FAITH

Section A: The Holy Scriptures

We believe that "all scripture is given by inspiration of God," by which we understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings -- historical, poetical, doctrinal, and prophetic -- as appeared in the original manuscripts. We believe that all the scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mark 2:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; I Cor. 2:13; 10:11; II Tim. 3:16; II Peter 1:21)

Section B: The Godhead

We believe that the Godhead eternally exists in three persons -- the Father, the Son, and the Holy Spirit -- and that these three are one God; having precisely the same nature, attributes, and perfections, and worthy of the same homage, confidence, and obedience. (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; II Cor. 13:14; Heb. 1:1-2; Rev. 1:4-6)

Section C: The Father

We believe that God, the Father of our Lord Jesus Christ, is the Heavenly Father of all who come to a saving knowledge of His only begotten Son. (John 1:14; Rom. 4:11)

Section D: The Lord Jesus Christ

1. We believe that the Lord Jesus Christ, the Eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit, and born of the Virgin Mary, in order that He might reveal God and redeem sinful men. (I John 1:1-2, 14; Luke 1:35)
2. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice and that our justification is made sure by His literal, physical resurrection from the dead. (Rom. 3:24-25; Eph. 1:7; I Peter 1:3-5; 2:24)
3. We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where as our High Priest, He fulfils the ministry of Representative Intercessor and Advocate. (Acts 1:9-10; Rom. 8:34; Heb. 9:24; I John 2:1-2)
4. We believe in "Blessed Hope", the personal, imminent, pretribulational and premillennial coming of the Lord Jesus Christ for His redeemed ones; and in the subsequent return to earth with His saints, to establish His Millennial Kingdom. (I Thess. 1:10; 4:13-18; 5:9; Zech. 14:4-11; Rev. 3:10; 19:11-16; 20:1-6)

Section E: The Holy Spirit

We believe that the Holy Spirit, the Third Person of the Blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church. (John 14:16-17; 16:7-15; I Cor. 6:19; Eph. 2:22; II Thess. 2:7)

Section F: Man

We believe that man was originally created in the image and the likeness of God, and that he fell through sin, and, as a consequence of sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Jesus Christ alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably depraved apart from divine grace.

(Gen. 1:26; 2:17; 6:5; Ps. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; I Tim. 5:6; I John 3:8)

Section G: Sin

We believe in the universality of sin and that there is no remission of sin apart from the shedding of the blood of the Son of God. (Heb. 9:22)

Section H: Salvation

We believe that owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation, however great, no attainments in morality, however high, no culture, however attractive, no baptism or other ordinance, however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe also that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin for us, dying in our place; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him.

(Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:7; Rom. 5:6-9; II Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7, Phil. 3:4-9; Titus 3:5; James 1:18; I Peter 1:18-19, 23)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts to be added to believing as a condition of salvation.

(John 1:12; 3:16; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22.)

Section I: The Extent of Salvation

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new: being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having His place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and positionally complete in Christ, and is therefore in no way required by God to seek a so-called "Second Blessing" or a "Second Work of Grace."

(John 5:24; 17:23; Acts 13:29; Rom. 5:1; I Cor. 3:21-23; Eph. 1;3; Col. 2:10; I John 4:17; 5:11-12)

Section J: The Eternal Security and Assurance of Believers

1. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (John 6:37-40; 10:27-30; Rom. 8:1,38,39; I Cor. 1:4-8; I Peter 1:5)
2. We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15)

Section K: The Two Natures of the Believer

We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit and that all claims to the eradication of the old nature in this life are unscriptural.

(Rom. 6:13; 8:12,13; Gal. 5:16-25; Eph. 4:22-24; Col. 3:10; I Peter 1:14-16; I John 3:5-9)

Section L: Separation

We believe that the scriptures clearly teach that it is the will of God, for every believer to be set apart by the Word of God, through the agency of the Holy Spirit, unto God: not conformed to the world but fully consecrated to the will of God, thereby, receiving power for holy living and effective service. The Christian is further exhorted to be separate from religious apostasy and binding yokes with unbelievers.

(Rom. 12:1-2; II Cor. 6:14-18; II Peter 2:1-3; I John 2:15-17; II John; Jude 3-4)

Section M: The Ministry and Spiritual Gifts

1. We believe that God is sovereign in the bestowment of all His gifts and that the gifts of evangelism, pastors and teachers are sufficient for the perfecting of the saints today and that speaking in tongues and the working of the sign miracles gradually ceased as the New Testament scriptures were completed and their authority became established. (I Cor. 12:4-11; II Cor. 12; 10-12; Eph. 4:7-12)

2. We believe that God does hear and answer all prayers of faith in accord with His own will, including that for the sick and afflicted. (John 12:7; I John 5:14,15)

Section N: The Church

1. We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age. (Matt. 16:16-18; I Cor. 12:12-14; Eph. 1:22-23; Eph. 5:25-27)

2. We believe that the New Testament scriptures clearly teach and define the establishment and continuance of the local church, regular assembly for worship, praise, prayer, study of the Word, observance of the ordinances of baptism and the Lord's Supper, fellowship of believers, and the leadership of the pastor, teachers, deacons, and evangelism. (Acts 2:42-47; 8:36-39; 14:27; 20:17; I Tim. 3:1-13; Titus 1:5-11)

Section O: The Personality of Satan

We believe that Satan is a person, the author of sin and the cause of the Fall, that he is the open and declared enemy of God and man and that he shall be eternally punished in the Lake of Fire.

(Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11, 25-41; Rev. 20:10)

Section P: The Eternal State

1. We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment and everlasting punishment. (Matt. 25:46; John 5:28-29; 11:25-26; Rev. 20:5,6,12,13)

2. We believe that the soul of the redeemed is, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection when spirit, soul, and body are reunited to be glorified forever with the Lord. (II Cor. 5:6-8; I Thess. 4:16-17)

3. We believe that the spirit of unbelievers remain, after death, in conscious misery until the second resurrection when, with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; II Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

Section Q: Marriage and Sexuality

1. We believe that the term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. (Matthew 19:5; Hebrews 13:4; Proverbs 5:15-23)

2. We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God. (Exodus 20:14; Romans 1:26-32; Eph. 5:3-5; Gal. 5:19-21)

3. We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church and its ministries in any capacity, or who serve as volunteers, should abide by and agree to this Statement on Marriage and Sexuality and conduct themselves accordingly. (I Timothy 4:12)
4. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and Forgiveness through Jesus Christ. (I Timothy 1:15; Isaiah 55:6-7)
5. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the Doctrines of the church. (Galatians 6:1; John 8:2-11; Colossians 4:6)

ARTICLE V - ORDINANCES

Section A: Believers' Water Baptism

While recognizing that baptism has no saving merit, it is our conviction that after one is saved, baptism should follow in order to portray to the world the believer's identification and union with Christ in His death, burial and resurrection. It is our conviction that the scriptural method of water baptism is immersion. (Matt. 28:10-20; Mark 1;9-10; Acts 8:36-39; Rom. 6:3-4)

Section B: The Lord's Supper

We believe that Jesus Christ instituted the Lord's Supper to commemorate His death till He comes. It provides the bread and juice of the vine as symbols of His body and blood to be partaken by His followers and is always preceded by solemn self-examination. (I Cor. 10:16-17; 11:23-32)

ARTICLE VI - COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, we do now in the presence of God, angels, and this assembly most solemnly and joyfully enter into covenant with one another, as one body in Christ. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and personal devotions; to train our children in the fear and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to live soberly, righteously and Godly in this present world, abstaining from whatever is unbecoming a Christian way of life.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior, to secure it without delay.

We moreover engage that when we leave this church 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.