

## **Doctrinal Statement**

### **Section A-THE SCRIPTURES**

We believe that the Holy Bible, as originally written, was verbally inspired and the product of Spirit-controlled men, and therefore, has truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds and opinion shall be tried. II TIMOTHY 3:16-17; II PETER 1:19-21

### **Section B-THE TRUE GOD**

We believe that there is one, and only one, living and true God, an infinite Spirit, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. EXODUS 20:2-3; I CORINTHIANS 8:6; REVELATION 4:11; I JOHN 5:7

### **Section C-THE LORD JESUS CHRIST**

We believe that, as provided and purposed by God and as pre-announced in the prophecies of the Scriptures, the Eternal Son of God came into this world that he might manifest God to man, fulfill prophecy and become the Redeemer of a lost world. To this end He was born of a virgin, received a human body and a sinless human nature. We believe that He first came to Israel as her Messiah-King, was rejected of that nation, and according to the eternal councils of God, gave His life a ransom for all. We believe that He arose from the dead on the third day in the same body in which He suffered and died. We also believe that our Lord ascended bodily into Heaven, that He is now seated at the right hand of the Father and is our only Mediator, High Priest and Divine Advocate with the Father. We believe in the imminent, personal, physical and premillennial return of Christ, occurring in two phases: first, to complete the Church Age by rapturing all believers prior to the Tribulation, and second, at the end of the Great Tribulation when He shall return with His saints, at which time the nations shall be judged and the Millennial Kingdom with re-gathered Israel central and Christ as King will be ushered in. At the end of 1,000 years the judgment of the Great White Throne will take place, followed by the eternal peace of the righteous, and the eternal damnation of the wicked, Satan and his cohorts. I THESSALONIANS 4:13-18; REVELATION 20:1-15; ROMANS 9:11; I CORINTHIANS 15:15-58; JOHN 1:1-2; LUKE 1:26

### **Section D-THE HOLY SPIRIT**

We believe that the Holy Spirit is a divine person with God the Father and God the Son and of the same nature, that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, of judgment; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer. (The gifts of tongues and healing were "sign-gifts" until the Scriptures were completed. The gifts ceased at that time.) JOHN 1:13-14; JOHN 3:5-6; I CORINTHIANS 13:8-13, 14:22

#### Section E-THE DEVIL, OR SATAN

We believe in the personality of Satan; that he is the unholy god of this age and the author of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire. MATTHEW 4:1-3; II CORINTHIANS 4:4; REVELATION 20:10

#### Section F-CREATION

We accept the Genesis account of creation and believe that man came by direct creation of God and not by evolution. GENESIS 1, 2; COLOSSIANS 1:16-17; JOHN 1:3

#### Section G-THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners, not only by constraint, but of choice, and therefore, under just condemnation without excuse. GENESIS 3:1-6, 24; ROMANS 1:18, 32; 5: 10-19

#### Section H-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 Himself our nature, yet without sin; that He 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; that He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior. ISAIAH 53:4-6; JOHN 3:16; ACTS 15:11; ROMANS 3:24-25; II CORINTHIANS 5:21; EPHESIANS 2:8.

#### Section I-GRACE IN THE NEW CREATION

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 in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. JOHN 3:3-8; ACTS 16:30-33; ROMANS 6:33; II CORINTHIANS 5:17, 19; EPHESIANS 2:1; II PETER 1:4

#### Section J-JUSTIFICATION

We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification; that Justification includes the pardon of sin, and the gift of eternal life, on principles of 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; His righteousness is imputed to us. ACTS 13:39; ISAIAH 53:11; ZECHARIAH 13:1; ROMANS 5:1, 9; ROMANS 8:1

#### Section K-FAITH AND SALVATION

We believe that faith in the Lord Jesus Christ is the only condition of salvation. ACTS 16:31; EPHESIANS 2:8-9

#### Section L-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 believers from Pentecost to the Rapture, both Jews and Gentiles, are added to this Church by baptism of the Holy Spirit.

We believe that the local Church is a congregation of immersed believers, associated by covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word; that its officers are Pastors and Deacons whose qualifications, claims and duties are clearly defined in the Scriptures. We believe that the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local Church has the absolute right of self-government, free from the interference 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; on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local Church is final. ACTS 2:41-42, 15:13-15, 20:17-28; I CORINTHIANS 11:2; EPHESIANS 1:23, 4:11, 5:23; COLOSSIANS 1:18; I TIMOTHY 3:17

#### Section M-BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer in water 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. 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. MATTHEW 3:16; JOHN 3:23; ROMANS 6:3-5; ACTS 8:26-39

#### Section N-UNCONDITIONAL ELECTION

We believe that all men are totally depraved without ability to come to God and are helplessly lost, but that God, in sovereign grace and apart from any consideration of foreseen human merit or response and in perfect consistency with human responsibility, chose some before the foundation of the world to be recipients of His grace in Christ. As the Gospel is preached to all the nations, these elect ones are caused to hear it, and their hearts are opened by the Holy Spirit, so that they freely and gladly receive Christ as their Savior, thus becoming children of God. GENESIS 6:5; ISAIAH 64:6; JEREMIAH 13:23, 17:9; JOHN 6:44, 65; EPHESIANS 1:4-5, 2:8-10; ROMANS 9:16; II THESSALONIANS 2:13-14; I CORINTHIANS 1:21; JOHN 1:12-13; JAMES 1:18; JOHN 6:37, 39-40; ACTS 13:48, 16:14; JOHN 17:2-3, 11, 20; ROMANS 10:17.

#### Section O-THE SECURITY OF THE SAINTS

We believe that all who are truly born again are kept by God the Father for Jesus Christ. JOHN 10:28-29; ROMANS 8:35-39; PHILIPPIANS 1:6; JUDE 1

#### Section P-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 Christ, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death, in the everlasting felicity of the saved and everlasting conscious suffering of the lost. PROVERBS 14:32; MALACHI 3:18; GENESIS 18:23; MATTHEW 25:24-41; JOHN 8:21; ROMANS 6:17, 18, 23, 7:6; I JOHN 5:19

#### Section Q-CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed; except in things opposed to the will of the Lord Jesus Christ who is the only Lord of the conscience, and the coming Prince of the kings of the earth. EXODUS 18:21-22; II SAMUEL 23:3; DANIEL 3:17-18; MATTHEW 22:21; ACTS 5:20, 4:19-20; ROMANS 13:1-7.

#### Covenant

Having received the Lord Jesus Christ as our own personal Savior, and on profession of our faith in Him, and having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now covenant with each other, as body in Christ by the aid of the Holy Spirit, the following: To walk together in the love of Christ; to strive for the advancement of this Church in knowledge, holiness and comfort of the Word; to sustain its worship, ordinances, discipline and doctrines; and to give it a sacred pre-eminence above all institutions of human origin. To contribute 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 secret devotions; to educate our children in the things of the Lord, to seek the salvation of our relatives and acquaintances, to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, and exemplary in our manner of living; to avoid tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drink as a beverage; and to be zealous in our efforts to advance the work of the Lord. We further agree to watch over each other 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 to be mindful of the rules of our Savior to secure them without delay. Moreover, we engage that when we remove from this place, we will as soon as possible unite with some other church where we can live out the spirit of this covenant and the principles and practices of the New Testament.