



STATEMENT OF FAITH

THE HOLY BIBLE

We believe that the Bible is the Word of God, fully verbally inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, that it is infallible, and that it has supreme authority in all matters of faith and conduct. (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21) We believe the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days. (Genesis 1:31; Exodus 31:17).

THE TRINITY

We believe that there is one living and true God, eternally existing in three persons; that these are equal in every divine perfection and divine essence, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption. (Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19; John 4:24; 1 Cor. 8:4; 2 Corinthians 13:14)

GOD THE FATHER

We believe in God, the Father, an infinite, personal Spirit, perfect in holiness, wisdom, power, and love. We believe 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 who come to Him through Jesus Christ. (John 4:24; 3:16; 14:6)

GOD THE SON, JESUS CHRIST

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings. We believe that He is true God and true man and we believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and His personal, premillennial and imminent return for His Church. (John 1:1-14; Isaiah 7:14; I Corinthians 15:3-6; Acts 1:9-11)

GOD THE HOLY SPIRIT

We believe that the Holy Spirit is a Divine person, equal with the Father and the Son, and of the same substance and nature; that He convicts of sin, righteousness and judgment; that He bears witness to the truth; that He is the agent of the new birth; and that at conversion He baptizes the believer into the Body of Christ; and that He seals, endues, guides, teaches, witnesses to, sanctifies, illuminates and helps the believer, indwelling every true child of God. Certain gifts such as tongues are particularly susceptible to abuse and may be counterfeited or be other than the work of the Holy Spirit. Ecstatic utterance does not necessarily require a supernatural work of the Holy Spirit, nor can it be assumed to be a definitive expression of His presence. (John 14:16-17; 16:8-15; 1 Corinthians 6:19; Romans 8:9; 1 Corinthians 14)

MAN AND SIN

We believe that man was created in the image of God free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God, and that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Genesis 2:7, 15-25; Isaiah 43:7; Colossians 1:16; James 3:9; Revelation 4:11)

We believe that, in Adam's sin of disobedience to the revealed will and Word of God, all men who reach moral responsibility lost their innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 1:27; 2:16-17; 3:1-19; Psalm 14:1-3; Jeremiah 17:9; John 3:36; Romans 3:9-18, 23; 5:10-12; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

THE CRUCIFIXION

We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice and that all who believe in Him are justified on the ground of his shed blood. (1 Corinthians 15: 3-4; Revelation 1:5)

SALVATION

We believe that salvation is by grace through faith, not of works, and that all who receive by faith the Lord Jesus Christ as Lord and Savior are born again of the Holy Spirit, thereby becoming children of God. We believe in the eternal security of the believer. (Ephesians 2:8-9; John 3:3; 1:12; 10:27)

THE RESURRECTION

We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven and in His present ministry there for us as High Priest and Advocate. We believe in the personal, visible, imminent return of the Lord Jesus Christ for His Church and His coming in Glory with the believers to set up His kingdom upon the earth. (1 Corinthians 15:4; Acts 1:9-11; Hebrews 4:14-16; 1 John 2:1-2; 1 Thessalonians 4:13-17; Revelation 19:11-16; 20:1-15)

BELIEVER'S RESURRECTION

We believe in the bodily resurrection of the just, the bodily resurrection of the unjust, the everlasting conscious blessedness of the saved and the everlasting conscious punishment of the lost. (1 Corinthians 15:20-24; Revelation 20:12-15; 2 Corinthians 5:8)

THE CHURCH

We believe that the local church is a local expression of the body of Christ (the greater Church) and is a voluntary association of baptized believers equal in rank and privilege, subject to the Word of God, and independent of any external ecclesiastical control whatsoever. We believe that God's Word commands every believer to be baptized by immersion in water. Though baptism has no saving merit, it does show forth in solemn and beautiful symbolism the believer's faith in and union with the crucified, buried and risen Savior. (Acts 8:38; Romans 6:3-5; 1 Corinthians 1:2; Hebrews 12:23)

COMMUNION

We believe that the Lord's Supper is a provision of bread and the cup which are symbolic of Christ's broken body and shed blood; that the Lord's Supper is partaken of by saved individuals in commemoration of the suffering and death of their Lord and in anticipation of His soon coming again; that its observance is to be preceded by faithful self-examination. (Luke 22:19-20; 1 Corinthians 11:23-30)

DOCTRINE ON WHICH WE AGREE TO DISAGREE

For those doctrines not explicitly outlined in God's Word or above, we allow freedom of belief and the freedom to disagree. However, in keeping with Jesus' desire for his disciples and the pervasive teaching of the New Testament, we value unity in the Church very highly and encourage believers not to vigorously promote doctrines not listed above such that they cause dissension and divisions within the body. There are some doctrines that we feel are "secondary" in priority where believers can disagree, debate, and discuss, yet still call each other brothers and sisters in Christ.