



Doctrinal Statement

1. We believe that the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written was verbally inspired ("breathed out") by God and the product of Spirit-controlled men and, therefore, has truth without admixture of error for its matter. We believe the Bible establishes the criteria for Christian unity and is the supreme standard by which all human conduct, creeds, and opinions shall be tried. 2 Timothy 3:16, 17; 2 Peter 1:19-21
2. We believe there is one and only one living and true God, an infinite, intelligent 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 Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. Exodus 20:2,3; 1 Corinthians 8:6; Revelation 4:11; 1 John 5:7
3. 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, and of judgment; that He bears witness to the Truth of the Gospel; that He is the agent in the new birth; that He seals, endues, guides, teaches, sanctifies, and helps the believer. Genesis 1:1-3; Matthew 28:19; Mark 1:8; Luke 1:35; 24:49; John 1:33; 3:5, 6; 14:16, 17, 26; 16:8-11; Acts 5:30-32; 11:16; Romans 8:14-16, 26, 27; Ephesians 1:13, 14; Hebrews 9:14
4. 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; 2 Corinthians 4:4; Revelation 20:10
5. We believe the Genesis account of creation - six literal, twenty-four-hour days - and that man came by direct creation of God. Genesis 1 and John 1:3; Colossians 1:16, 17
6. 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 or defense. Genesis 3:1-6, 24; Romans 1:18,32; 5:10-19
7. We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He is therefore wholly God and wholly man and the only qualified mediator between God and man. Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:4; 1 Timothy 2:5
8. We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who by 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 payment for our sins by a voluntary substitution of Himself in the sinner's place, the just dying for the unjust bearing our sins in His own body on the tree; that

having risen from the dead, He is now enthroned in heaven and is in every way qualified to be a suitable, compassionate, and all-sufficient Savior. Isaiah 53:4-7; Matthew 18:11; John 3:16; Acts 15:11; Romans 3:24, 25; 1 Corinthians 15:3; 2 Corinthians 5:21; Ephesians 2:8; 1 John 4:10

9. We believe that in order to be saved, sinners must be born again; that the new birth results in 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 of the divine nature and receives eternal life as a free gift from God; that the new creation is brought about 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, 6-8; Acts 16:30-33; Romans 6:23; 2 Corinthians 5:17,19; Ephesians 2:1; Colossians 2:13; 2 Peter 1:4; 1 John 5:1
10. We believe that justification is an act of God whereby He declares to be righteous the one who believes in Christ, thereby establishing his eternal, righteous position before God; that it is bestowed not in consideration of any works of righteousness which we have done but solely through faith in the finished work of Christ and that upon the basis of such faith God's righteousness is imputed to the believer. Isaiah 53:11; Acts 13:39; 2 Corinthians 5:21
11. We believe that sanctification (to be "set apart") involves an initial act, a process, and a final state. Initially, the believer is positionally set apart unto God at the moment of salvation as God reckons to him the holiness of Christ. Then, a progressive work is continued in the believer's experience by the Holy Spirit in connection with Bible study, obedience, self-examination, the confession of personal sin, watchfulness, and prayer. Finally, sanctification of every believer will be completed and ultimately realized when he is absent from the body and present with the Lord. Every born-again believer possesses two natures: spiritual and carnal, with provision made for victory of the new nature over the old nature through the confession of personal sin and the resultant control and power of the indwelling Holy Spirit; and that all claims to the eradication of the old nature in this life are unscriptural. Romans 6:13; 7:14-25; 8:12, 13; 1 Corinthians 6:11; Galatians 5:16-25; Philippians 3:20, 21; 2 Peter 3:18; 1 John 1:8-10; 3:2
12. We believe that faith in the Lord Jesus Christ is the only condition of salvation. John 1:12; Acts 16:31; Ephesians 2:8, 9; Titus 3:5
13. We believe that a local church is a congregation of baptized believers, associated by like 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 Scriptural officers are pastors and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; that the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity and the edification of the saints. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only head is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate 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 policy, of government, of discipline, of benevolence, the will of the local church is final.

Acts 2:41, 42; 15:13-18; 20:17-28; 1 Corinthians 11:2; Ephesians 1:22, 23; 5:23, 24; Colossians 1:18

14. We believe that Biblical baptism is the immersion of a believer in water to show forth in a solemn and beautiful picture our faith in the crucified, buried, and risen Savior with its effect in our death to sin and resurrection to a new life. It is an outward, physical symbol of an inward, spiritual transaction which took place at the moment of our salvation when God the Holy Spirit baptized us into the Body of Christ. We believe that it is a pre-requisite to the privileges of membership in this local church. Acts 8:26-39; Romans 6:1-5; Colossians 2:12; 1 Corinthians 12:13
15. We believe that Christ instituted the Lord's Supper to commemorate His death until He comes, that participation should be preceded always by solemn self-examination, and that all believers are invited to participate in the Lord's Supper observance in such a manner. 1 Corinthians 11:23-32
16. 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
17. We believe that there is a radical and essential difference between the righteous and the wicked; that only those who through faith are justified in the name of the Lord Jesus Christ, sanctified by the Spirit of our God, are truly righteous in His esteem, while all who continue in impenitence and unbelief in His sight are wicked and under the curse; and that this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting, conscious suffering of the lost. Genesis 18:23; Proverbs 14:32; Malachi 3:18; Matthew 25:34-41; Luke 6:25; John 8:21; Romans 6:17, 18, 23
18. We believe that civil government is of divine appointment and for the interests and good order of human society; that all those in authority are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience and the coming Prince of the kings of the earth. Daniel 3:17, 18; Matthew 22:21; Acts 4:19, 20; Romans 13:1-7
19. We believe in the bodily resurrection, ascension, and high priesthood of our Lord Jesus Christ. Matthew 28:6, 7; Mark 16:6, 19; Luke 24: 2-6, 39, 51; John 20:27; Acts 1:9-11; 1 Corinthians 15; 1 Timothy 2:5; Hebrews 2:17; 5:9, 10; 8:6; 12:2; 1 John 2:1; Revelation 3:21
20. We believe in the resurrection of both the righteous and unrighteous dead. 1 Thessalonians 4:16; Revelation 20:6; 11-15
21. We believe that the personal, bodily return of our Lord Jesus Christ to catch up His people to meet Him in the air is imminent, i.e., that the rapture of all believers will precede the 70th week of Daniel's prophecy, commonly referred to as the tribulation; that the Lord Jesus Christ will return to the earth to set up His millennial kingdom following the tribulation. Matthew 24:30, 37-44; 25:1-13; Luke 21:27; 1 Thessalonians 1:10; 4:13-18; 5:9; Titus 2:13; 1 Corinthians 15:42-44, 52; 1 Thessalonians 1:7-10; 1 John 3:1, 2; Revelation 1:7, 19; 22:12, 20; Psalm 89:3, 4, 19-37; Isaiah 9:6, 7; Jeremiah 23:5-8; Daniel 2:34, 44; Zechariah 14:4
22. We believe that the miraculous sign gifts as well as the offices of prophet and apostle were not intended to be perpetual but were for the purpose of founding the New Testament Church and confirming its message. 1 Corinthians 13:8; 2 Corinthians 12:12; Ephesians 2:20; Hebrews 2:3, 4