

Doctrinal Statement

WE BELIEVE in one Triune God, eternally existing in three persons- Father, Son, and Holy Spirit, co-eternal in being, co-identical in power and glory, and having the same attributes and perfections (*Deut. 6:4; II Cor. 13:14*).

WE BELIEVE the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, wholly inerrant in the original writing, infallible and God-breathed, the final authority for faith and life (*II Tim. 3:16-17; Mt. 5:18; II Peter 1:20-21; John 16:12, 13*).

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 (*John 1:1, 2, 14; Luke 1:35*). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, substitutionary sacrifice in providing an unlimited atonement for the sins of the whole world; and that our justification is made sure by His literal, physical resurrection from the dead (*Romans 4:24, 25; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5*). 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 fulfills the ministry of Representative, Intercessor, and Advocate (*Acts 1:9, 10; Hebrews 9:4; Romans 8:34; I John 2:1, 2*).

WE BELIEVE that man was created in the image and likeness of God, but that in Adam's Sin the race fell, inherited a sinful nature, and became alienated from God and that man is totally depraved and, of himself, utterly unable to remedy his lost condition (*Genesis 1:26,27; Ephesians 2:3; Romans 3:22,23; Romans 5:12*). We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, Whose precious blood was shed on Calvary for the forgiveness of our sins (*Eph. 2:8-12; John 1:12; Eph. 1:7; I Peter 1:18,19*). We believe that 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*).

WE BELIEVE that the Church, which is the body and the espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age (*Eph. 1:22-23; 5:25-27; I Cor. 12:12, 13; II Cor. 11:2*). We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (*Acts 14:27; 20:17, 28-32; I Tim. 3:1-13; Titus 1:5-11*). We believe that the Lord Jesus Christ has left two ordinances to be observed by the local church in commemoration of His person and work. The one is that of baptism (immersion) in the name of the Father, Son, and Holy Spirit. The other is partaking of the Lord's supper (*Mt. 28:19,20; Acts 2:41,46,47; Acts 16:33; 1 Cor. 11:23-32*)

WE BELIEVE that God gives spiritual enabling gifts for service to all believers (*Rom 12:6-8; 1 Cor. 12:4-11; Eph. 4:11-16*). We believe that the apostolic age of signs and the gifts of healing and tongues ceased with the ministry of the apostles chosen personally by Christ and with the completion of the written Word of God. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit. We believe that God does hear and answer the prayer of faith, according to His will for the sick and afflicted (*James 5:14-15*).

WE BELIEVE that it is the obligation of the saved to witness by life and by word to the truths of Holy Scriptures and seek to proclaim the Gospel to all mankind (*Mark 16:15; Acts 1:8; 2 Cor. 5:19-20*).

WE BELIEVE in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (*Mt. 25-46; John 5:28-29; 11:25-26; Rev. 20:5-6,13*)

WE BELIEVE, according to the Scripture, in the pre-millennial return of the Lord Jesus Christ; that this second coming will be a literal, bodily, personal appearance to the earth; that His coming for His bride, the Church, precedes the Tribulation and constitutes the Blessed Hope set before us, for which we should be constantly looking (*Mt. 24:27,3-,44; John 14:1-3; I Thess. 1:10, 4:13-17; Rev. 19:11-19*)