

OUR DOCTRINAL STATEMENT OF FAITH

I. DOCTRINE OF THE SCRIPTURES

We believe that all Scripture is given by inspiration of God, the authors having been 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 as they appeared in the original manuscripts and that they are therefore inerrant. We believe that all the Scriptures are centered about the Lord Jesus Christ, and that they were designed to lead ultimately to Him and are to be used for our practical instruction.

(Mark 12:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; Romans 15:4; I Corinthians 2:13, 10:11; II Timothy 3:16; Hebrews 1:1,2; II Peter 1:21)

II. DOCTRINE OF GOD

We believe that God 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 precisely the same worship, confidence, and obedience.

(Matthew 28:18-19; Mark 12:29; John 1:14, Acts 5:3-4; II Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-6)

III. DOCTRINE OF CHRIST

We believe that the eternal Son of God fulfilled prophecy by coming into this world in order to manifest God to men and become the Redeemer of a lost world. He was born of the virgin and received a human body. He had a sinless human nature while retaining His absolute deity, being at the same time God and man.

(Luke 1:30-35; 2:40; John 1:1-23; 3:16; Philippians 2:5-8; Hebrews 4:15)

We believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and being rejected by that nation He gave His life a ransom for all.

(John 1:11; Acts 2:22-24; I Timothy 2:6)

We believe that in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world, bearing the judgments against sin which the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense — the just for the unjust — and by His death He became the Savior of the lost.

(John 1:29; Romans 3:25-26; II Corinthians 5:14; Hebrews 10:5-14; I Peter 3:18)

We believe that, according to the Scriptures, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers.

John 20:20; Philippians 3:20-21)

We believe that, on departing from the earth, He was accepted by the Father and by that acceptance we are assured that His redeeming work was perfectly accomplished.

(Hebrews 1:3)

We believe that He became Head over the church which is His body, and in this ministry He is the advocate for the saved.

(Ephesians 1:22-23; Hebrews 7:25; I John 2:1)

IV. DOCTRINE OF THE HOLY SPIRIT

We believe that the Holy Spirit dwells in every believer, and by His baptism unites all to Christ in one body, and that He 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 weakest of 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 work in the world with respect to restraining evil will cease when Christ comes to receive His own at the completion of the church.

(John 14:16-17; 16:7-15; I Corinthians 6:19; Ephesians 2:22; II Thessalonians 2:7)

We believe that at the moment of belief the Holy Spirit imparts spiritual gifts and empowers the believer to use them for the edifying of the church. The spiritual gifts are not secured by seeking but are given by the Spirit "to each one individually, just as He wills". The gifts of tongues, interpretation of tongues, healing, and miracles are sign gifts formerly active and given to the church but no longer given now that the canon is closed and since their purpose is complete.

(I Corinthians 12:11, 27-28; 13:8; Ephesians 4:7-16; Romans 12: 3-8)

We believe that in this age certain well defined ministries are committed to the Holy Spirit. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will.

(John 3:6; 16:7-11; Romans 8:9; I Corinthians 12:13; Ephesians 4:30; 5:18; II Thessalonians 2:7; I John 2:20-27)

V. THE DOCTRINE OF ANGELS

We believe that God created an innumerable company of sinless spiritual beings known as angels. “Lucifer, son of the morning” — the highest in rank — sinned through pride, becoming Satan and a great company of the angels followed him in his moral fall.

(Isaiah 14:12-17; Ezekiel 28:11-19; I Timothy 3:6; II Peter 2:4; Jude 6)

We believe that Satan is the originator of sin; that he led Adam and Eve into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; and that he is the enemy of God and the people of God.

(Genesis 3:1-19; Romans 5:12-14; II Corinthians 4:3-4; 11:13-15; Ephesians 6:10-12; II Thessalonians 2:4; I Timothy 4:1-3)

We believe that Satan was judged at the Cross, though not then executed. He now rules this world, but at the second coming of Christ he will be bound and cast into the abyss for a thousand years. After the thousand years he will be loosed for a time and then cast into the lake of fire and brimstone, where he will be tormented day and night for ever and ever.

(Colossians 2:15; Revelation 20:1-3,10)

We believe that a large number of angels remained holy and obedient to God and worship before His throne, from whence they are sent forth as ministering spirits to the saints.

(Luke 15:10; Ephesians 1:21; Hebrews 1:14; Revelation 7:12)

We believe that man was made lower than the angels and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels.

(Hebrews 2:6-10)

VI. THE DOCTRINE OF MAN

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, became dead in his sins and subject to the power of Satan. This spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man. 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 bad apart from divine grace.

(Genesis 1:26; 2:17; 6:5; Psalm 14:1-3; 51:5; Jeremiah 17:9; John 3:6; 5:40; 6:35; Romans 3:10-19; Ephesians 2:1-3; I Timothy 5:6; I John 3:8)

VII. THE DOCTRINE OF SALVATION

We believe that redemption has been accomplished solely by the blood of our Lord Jesus Christ. No repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church can add to the value of His blood.

(Leviticus 17:11; Isaiah 64:6; Matthew 26:28; John 3:7-18; Romans 5:6-9; II Corinthians 5:21; Galatians 3:13; 6:15; Ephesians 1:7; Philippians 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, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation.

(John 1:12; 3:16,18,36; 5:24; 6:29; Acts 13:39; 16:31; Romans 1:16-17; 3:22,26; 4:5; 10:4; Galatians 3:22)

VIII. THE DOCTRINE OF ETERNAL SECURITY

We believe that because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritorless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will when they persistently sin chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son.

(John 5:24; 10:28; 13:1; 14:16-17; 17:11; Romans 8:29; I Corinthians 6:19; Hebrews 7:25; I John 2:1-2; 5:13; Jude 24)

IX. THE DOCTRINE OF ASSURANCE

We believe that it is the privilege of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures to be assured of their salvation from the very day they

take Him to be their Savior and that this assurance is not founded on their own worthiness or fitness, but wholly upon the testimony of God in His written Word.

(Luke 10:20; 22:32; II Corinthians 5:1, 6-8; II Timothy 1:12; Hebrews 10:2; I John 5:13)

X. THE DOCTRINE OF THE CHURCH

We believe that all believers are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or non-membership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and have become, one body that is Christ's, whether Jews or Gentiles, and having become members of the church, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences and loving one another.

(Matthew 16:16-18; Acts 2:42-47; Romans 12:5; I Corinthians 12:12-27; Ephesians 1:20-23; 4:3-10; Colossians 3:14-15)

XI. THE DOCTRINE OF THE ORDINANCES

We believe that water baptism and the Lord's Supper are ordinances to be practiced by the church in obedience to God and as a scriptural means of testimony to the world.

(Matthew 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; I Corinthians 11:26)

XII. THE DOCTRINE OF SANCTIFICATION

We believe that sanctification, which is setting apart unto God, is threefold: it is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. However, he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to grow in grace and to be changed by the power of the Spirit. The believer will be fully sanctified when he shall see his Lord and shall be like Him.

(John 17:17; II Corinthians 3:18; 7:1; Ephesians 4:24; 5:25-27; I Thessalonians 5:23; Hebrews 10:10,14; 12:10)

XIII. THE DOCTRINE OF THE CHRISTIAN WALK

We believe that we are called to live in the power of the indwelling Holy Spirit. Because the Adamic nature is never eradicated in this life the believer needs to be kept by the Spirit constantly in subjection to Christ so as not to dishonor the Lord.

(Romans 6:11-13; 8:2,4,12-13; Galatians 5:16-23; Ephesians 4:22-23; Colossians 2:1-10; I Peter 1:14-16; I John 1:4-7; 3:5-9)

XIV. THE DOCTRINE OF EVANGELISM

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world. We believe that, after we are saved, we are divinely privileged to be ambassadors and witnesses, and that our primary purpose in life should be to make Christ known to the whole world.

(Matthew 28:18-19; Mark 16:15; John 17:18; Acts 1:8; II Corinthians 5:18-20; I Peter 1:17; 2:11)

XV. THE DOCTRINE OF CHRISTIAN SERVICE

We believe that divine, enabling gifts are bestowed by the Holy Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit and each is called to his own divinely appointed service as the Spirit may will.

(Romans 12:6; I Corinthians 12:4-11; Ephesians 4:11)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for the Lord and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself.

(I Corinthians 3:9-15; 9:18-27; II Corinthians 5:10)

XVI. THE DOCTRINE OF THE ETERNAL STATE

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished

with everlasting destruction from the presence of the Lord and from the glory of His power.

(Luke 16:19-26; 23:42; II Corinthians 5:8; Philippians 1:23; II Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15)

XVII. THE DOCTRINE OF FUTURE PROPHETIC EVENTS

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking.

(John 14:1-3; I Corinthians 15:51-52; Philippians 3:20; I Thessalonians 4:13-18; Titus 2:11-14)

We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble which our Lord called the great tribulation. We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

(Daniel 9:27; Revelation 6:1-19:21; Jeremiah 30:7; Matthew 24:15-21)

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God.

(Deuteronomy 30:1-10; Isaiah 11:9; Ezekiel 37:21-28; Matthew 24:15-25; Acts 15:16-17; Romans 8:19-23; 11:25-27; I Timothy 4:1-3; II Timothy 3:1-5; Revelation 20:1-3)

We believe that at the conclusion of the millennial kingdom the present earth and heaven will pass away, all of the wicked dead shall stand before God to be judged at the great white throne where their doom will be pronounced. These wicked dead whose names will not be found in the book of life will then be cast into the lake of fire. A new heaven and a new earth will be introduced as the eternal abode of the saints, and there God will dwell with men and will "be their God". All sorrow and death and pain will be abolished.

(Revelation 20:11-15; 21:1-27; Romans 1:18-20; John 14:3; Isaiah 65:18; 66:22; II Peter 3:1-18)