

Statement of Faith

Article 1: Doctrine of the Word of God

We believe that the Bible is God's written word. He is the primary author of Scripture; thus, the Bible is literally God's speech and message to mankind. The Bible is the only inspired Word of God and contains the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. God claims that His Word is without error, trustworthy, and true; thus, we hold to the inerrancy and infallibility of the original manuscripts. The Bible is totally sufficient for the Christian understanding of God, mankind, salvation, sanctification, and all that is required for living the spiritual life. The Bible is God's authoritative word for the believer in all things and all knowledge is held accountable to it. (2 Timothy 3:15-17; 2 Peter 1:19-21; Psalm 119:105; Colossians 1:9-10; Romans 12:2; Psalm 1:1-3; Matthew 4:4; Psalm 119:11; Philippians 4:8; Psalm 29; John 15:7; Joshua 1:8; 2 Timothy 2:15; Acts 17:11; Hebrews 11:6; Mark 11:23)

Article 2: Doctrine of God

In Nature and Character

We believe that the God of the Bible is the one true God. He is the creator and sustainer of all things. Though He made all of Creation *ex nihilo*, He is completely separate and distinct from Creation. Yet, He the fullness of God is present to the sum total of Creation at all times. We believe that God is fully immutable in being, purpose, decision, and will. While He does have emotions in the sense of indignation and anger toward sin, he does not have passions (anything that would cause Him to change His mind or decree). God is eternal, uncreated, loving, omnipotent, omniscient (including knowledge of the future), omnipresent, self-existent, simple, spiritual, personal, trinitarian, holy, just, good, benevolent, merciful, and true. (John 4:24; 1 Timothy 6:16; Exodus 3:14; Galatians 4:8; 2 Peter 1:4; Psalm 97:10; Matthew 11:27; John 3:35; Romans 11:36; Job 11:7-9; 1 Kings 8:27; Isaiah 66:1; Jeremiah 23:24; Genesis 21:33; Isaiah 57:13; 1 Timothy 1:17; Isaiah 55:8; Malachi 3:6; Psalm 102:26; James 1:17; Numbers 23:19; Isaiah 46:10; Psalm 33:11; 1 Samuel 15:29; Hebrews 6:17; 1 John 3:20; Acts 15:18; Hebrews 4:13; Romans 11:33; Matthew 6:32; 1 Kings 8:39; Psalm 139:1-16; Isaiah 46:10; Ezekiel 11:5; Psalm 33:6; Isaiah 6:3; Exodus 15:11; Amos 4:2; Psalm 119:68; Luke 18:19; Matthew 5:44; Psalm 145:16; Nehemiah 9:17; Psalm 100:5; Matthew 5:18; Hebrews 6:17; Exodus 20:2-3; 1 Corinthians 8:6; Revelation 4:11)

Doctrine of the Father

We believe that God the Father is the first person of the Trinity who eternally begets the Son and eternally processes the Spirit. The three persons of the trinity are one God. The Father has ordered history and the universe according to His will, purpose, and grace. He is the ultimate ruler of the universe and the sovereign over all things. His chief end is His own glory and works all things toward this end. He works intimately in the universe to bring about His purpose while still maintaining real choice and accountability among humanity. He is the Father of all humanity, but the spiritual Father to those who believe in Jesus. His fatherhood is a depiction of both the inter-Trinitarian relationship with the Son and a depiction of his relationship with created mankind. (Psalm 145:8-9; 1 Corinthians 8:6; Psalm 103:19; Romans 11:36; Ephesians 1:11; 1 Chronicles 29:11; Ephesians 4:6; Romans 8:14; 2 Corinthians 6:18; Ephesians 1:4-6; John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9; Matthew 28:18-20)

Doctrine of the Son

We believe that Jesus Christ is the second person of the Trinity the Son of God and the Word of God. He is not a created being; He is eternally generated by the Father, and with the Father, He eternally processes the Holy Spirit. As part of the eternal plan of God, Jesus the Messiah was ordained to be incarnate in human flesh with a sinless human nature. This is best described by the doctrine of the hypostatic union whereby the Son of God gave personhood to the undifferentiated human nature through the power of the Holy Spirit. This resulted in a virgin birth through the Jewish woman Mary. In this way, Jesus is both fully God and fully man. His human nature is completely sanctified and Jesus is sinless in both deed and nature. After living a perfect life, Jesus obediently went to the cross to die a propitiatory death for sin and satisfied God's wrath toward sin for the elect. After three days, God resurrected Jesus from the dead giving Him a glorified physical body. He then ascended to heaven and sits at the right hand of the Father, waiting for appointed time for the marriage to the Bride of Christ and then His return to Earth in the Second Coming. At present, he serves as the Christian's faithful High Priest and the Head of the Church. (Genesis 3:15; Isaiah 7:14; 9:6; 53:1ff; Micah 5:2; Luke 1:30-35; 24:34-39; John 1:1-2; 20:20; Acts 2:22-26; Romans 3:25-26; Colossians 1:16-17; Hebrews 1:3; 2:17; 4:14-15; 7:25; 10:1-14; Philippians 2:6-11; Romans 1:3-4)

Doctrine of the Holy Spirit

We believe that the Holy Spirit is the third person of the Trinity and is co-equal with the Father and the Son and of the same essence. He participated in the act of creation along with the rest of the Trinity. He is a witness to Christ and the truth of the Gospel. He is present in preaching and is

the primary agent in bringing about the new birth or spiritual regeneration. Among His actions are the following: guidance, teaching, sanctifying, empowering, sealing, witnessing, regenerating, and applying justification to the believer. The Holy Spirit also provides believers with spiritual fruit and spiritual gifts for the edification and building up of the church and the glorification of God. (Genesis 1:1-3; Matthew 28:19; John 14:16-17, 26; 16:8-11; Ephesians 5:16-18; Hebrews 9:14; Titus 3:5; Hebrews 2:1-4; Acts 2:22; Mark 16:14-18; Matthew 10:8; 1 Corinthians 13:8)

Article 3: Doctrine of Creation

We believe that God, in Trinity, created the universe from nothing, *ex nihilo*. We affirm that the creation account is an accurate, historical account of creation that is not myth nor allegorical. We deny on both Scriptural and scientific grounds the idea that macroevolution is responsible for the diversity of species and especially as it relates to the origin of mankind. We affirm the real existence of Adam and Eve as the first parents of the human race. (Genesis 1-5; John 1:3; Colossians 1:16-17)

Article 4: Doctrine of Angels and Demons

We believe in angelic beings. Those who sided with Lucifer were cast out of heaven and act as demonic forces in the world. Those who kept faith in God serve Him for eternity, worship Him, and carry out His commands. We do not believe that angels are to be controlled or commanded by mankind in its fallen state. Additionally, we recognize that angelic messages have been the source and origination of major cults throughout Christian history. Thus, we reject all modern claims to angelic messages that are not directly in line with God's written Word. (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; Genesis 3:1-15; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:1-11; 25:41; 2 Corinthians 4:3-4; Revelation 12:1-14; 20:10)

Article 5: Doctrine of Mankind

We believe that Adam and Eve were created in a state of concreated holiness. This means that Adam and Eve were created holy by God and in a state in which they were acting holy upon creation. However, this state was mutable, and when presented with temptation through the serpent, both Adam and Eve fell into sin exchanging their holy, sinless, innocent nature for a fallen, sinful, guilty nature. This nature resulted in them and all human progeny to be born into a spiritually dead state that does not honor nor believe in God. As a result, all humanity has sinned and deserving of the full wrath of God in hell for eternity. (Genesis 3:1-6, 24; Romans 1:18-32; 3:10-19; 5:12, 19)

Article 6: Doctrine of Salvation

Doctrine of the Election

We believe that God chose those whom He would regenerate in Christ from before the foundation of the world. This sovereign election will infallibly result in the salvation of all those chosen. We affirm that God's election logically follows the decree of the fall of mankind (infralapsarian). Sovereign election does not negate mankind's personal responsibility for his own sin, nor does it negate the very real decisions that must be made in order to receive the salvation of God. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; Titus 3:4-7; 1 Peter 1:1-2; Ezekiel 18:23; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 10:9-13; 2 Thessalonians 2:10-12; Revelation 22:17)

Doctrine of the Regeneration

We believe that spiritual regeneration (being born again) is a result of the divine will and mercy of God. It is an instantaneous work of the Holy Spirit that comes about through the Spirit's calling to a place of recognition of one's own sin and a cry out to God for the help that only He can bring. Spiritual regeneration results in the following differences in the born-again believer: (1) the full conviction of the conscience of sin, (2) the illumination of one's understanding, mind, esp. as it pertains to the Word of God, Scripture, (3) a renovation of the will which involves taking the inclination aspect of the will (that which pertains to desire) and turning it from self worship to God-centered worship, (4) and finally the reception of the gift of faith that allows to rightly confess Jesus Christ as Lord. (2 Peter 1:3; Ephesians 4:24; James 1:18; John 5:21; Ephesians 2:5; 1 Peter 2:9; 2 Corinthians 4:6; Romans 6:13; 2 Corinthians 5:17; John 3:3-7; Ephesians 2:10; 2 Corinthians 4:6; 1 Corinthians 2:12-13; Ephesians 1:18; Philippians 1:9; Colossians 3:10; Matthew 13:11 and John 8:19; Ezekiel 11:19; 36:26-27; Psalm 51:10; Heb. 13:21; Romans 9:16; Philippians 2:13; Psalm 110:3; 2 Thessalonians 3:5)

Doctrine of the Justification

We believe that justification is the act whereby God declares believers to be righteous through faith in Jesus Christ by His act of the satisfaction of God's wrath on the cross. In this act, believers' sins are counted as having been paid for by Christ's death and all sins committed are pardoned legally. Additionally, Christ also imputes His righteousness to the believer so that the believer has the positive righteousness of Christ. We reject the idea that justification is split into an initial and final stage, thus destroying any possibility of certainty in salvation and turning

salvation into something ultimately based on how one lives one's life. (Isaiah 53:11; Zechariah 13:1; Acts 13:39; Romans 5:1, 9; 8:1; 2 Corinthians 5:18-21; Titus 3:5)

Doctrine of the Repentance

We believe that repentance and the true expression of faith are two sides of the same coin. Biblical repentance in light of the gospel and faith is the idea that one turns away from sin and toward God. This is reflective of a heart disposition in general and does not mean that one will never struggle with sin during this life. Rather, when one asks oneself generally, do you wish to do the will of God in all things and never sin again, the answer is invariably yes. (Luke 13:1-3; 15:7; Romans 2:4)

Doctrine of the Adoption

We believe that God has adopted believers into His family as sons and daughters of God. This is further affirmed in Scripture's discussion of the Church as the Bride of Christ and the blessings that believers are given including being coheirs and co-reigning with Christ in the Millennium. The benefits of adoption will be fully realized upon death and in the Coming Kingdom. (Galatians 4:1-7; Ephesians 1:5, 13, 14; 1 John 3:1-2)

Doctrine of the Sanctification

We believe that sanctification is first and foremost the work of God not the work of man. Sanctification finds its root and completion in the promise of salvation through the New Covenant and in the sovereign election of believers from eternity. Positionally, believers are sanctified instantaneously at the moment of their profession of faith in Christ. Experientially, sanctification is a process carried out by the Holy Spirit with human participation whereby the indwelling sin is put to death through the hearing of the word and obedience in faith on a daily basis that one might live more and more out of Christ. Sanctification will not be complete until death or the Lord's return. (John 17:17; 1 Corinthians 1:30; 2 Corinthians 3:18; Ephesians 5:25-26; 1 Thessalonians 4:3-4; Hebrews 3:1)

Doctrine of the Eternal Security

We believe that everyone who has been truly born again and confessed Jesus as Lord and Savior are truly saved and will persevere in faith and obedience by the power of Holy Spirit. (1 Peter 1:10; Ephesians 2:10; 1 John 2:19)

Doctrine of Glorification and Resurrection

We believe that Jesus Christ was resurrected three days after His death on the cross as the firstfruits of the General Resurrection. Jesus' resurrection is the proof that all believers will be resurrected in the future and in that resurrection the final enemy that is death will be defeated. The resurrection will be unto a spiritually empowered physical body. (1 Corinthians 15)

Article 7: Doctrine of the Church

We believe in the universal church and the unity of all true believers therein. This group includes all truly born again people sovereignly elected by God from Pentecost to the Rapture. The inclusion in this group occurs at the point of salvation whereby the Spirit adds the person to this group, never to be taken away. The mission of the Church is outlined in Scripture through the Great Commission and is to make disciples of all nations teaching them to obey everything that Jesus has commanded. This includes the entire Word of God. The church is also tasked with being the witness to Christ on the Earth in the time prior to the Rapture. Local congregations like are own are instances of the universal church in time and are composed of redeemed believers who are baptized and commit to each other in terms of a common set of beliefs and fellowship under the Gospel of Christ. The local and universal church have Christ as the Head and the Word of God as the governing authority. The church may not go beyond the powers, rights, and privileges accorded to it by Scripture. We hold to the biblical understanding of elders, pastors, and deacons and to their appropriate duties as expounded upon by Scripture. These offices are not that of human authority, but that of established servant positions under the authority of Christ. We affirm that the local church operates under the Christ through word of God and the power of the Holy Spirit and thus is not bound by any other organization or individual. We affirm and are open to partnership with other bible believing churches and organizations who teach the gospel for the sake of the furtherance of the Gospel. The local church within its own body has the final word on the following matters: membership, polity, government, discipline, benevolence, and intra-organizational co-operation. (Acts 15:13-18; 20:17-28; 1 Timothy 3:1-13; Titus 1:5-9; Ephesians 1:22,23; 4:11; 5:23-24; Colossians 1:18; 1 Peter 5:1-5)

Baptism

We believe that the biblical position on Baptism is that of immersion in water in concert with a public confession by the believer. Baptism is not salvific, yet in it the Spirit works to bring to the mind of the believer and those observing the truths of one's union with Christ in death and resurrection. Water Baptism is a sacrament that is done one time in the life of the believer. (Galatians 3:26-27; Matthew 28:19-20; 1 Peter 3:21; Acts 2:38; Mark 16:16; John 3:5; Romans 6:3; 1 Corinthians 12:13)

The Lord's Supper

We believe that the Lord's Supper is done in remembrance of the sacrifice Jesus made on our behalf on the cross to satisfy the wrath of God for our sins. We also affirm that the Lord's Supper is the third cup of the Passover and as such cannot be separated from its Passover context. The Lord's Supper is for believers only, those who are not believers but wish to receive prayer may do so. If visitors wish to participate in the Lord's Supper during their visit, they must have a brief conversation with the local elder wherein they give an account of the gospel and their adherence to Jesus as Lord and Savior. (1 Corinthians 11:23-27; Matthew 26:26-28; John 6:53-58; 1 Corinthians 10:16-17; Mark 14:22-25)

Article 8: Doctrine of Israel and the Last Things

Doctrine of Israel

We believe that Israel is the sovereignly elected people of God and the nation with whom the covenantal promises have been made. The church and gentiles benefit from the covenants through being blessed (Abrahamic Covenant and New Covenant) however, the covenantal blessings and promises regarding the land, nation, king, and spiritual renewal still hold for Israel and will be fulfilled at the end of the Tribulation. (Genesis 13:14-17; Ezekiel 37: Romans 11:1-32)

The Rapture and Tribulation

We believe that the Rapture through which Jesus will return to bring the church universal to Heaven could happen at any time and will precede the Tribulation. At this time, all church age believers will receive their resurrection without having to pass through death. Shortly thereafter, the Antichrist will sign a treaty with Israel that will initiate the seventieth week of Daniel and the 7 years of the Tribulation. (Daniel 9:25-27; Matthew 24:29-31; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-17; Revelation 20:1-4, 6)

The Millennial Kingdom

We believe that when Christ returns in the Second Coming, He will be established on the Throne of David in Jerusalem and make judgment for the nations. This will include a reorganization and

restoration of the Earth in which the world will be renewed, Israel will be set up as the leading nation, and all other nations will be remade under Christ's reign. This will be an unprecedented time of peace and prosperity for all people wherein people will be able to experience the reign of Christ directly. At the end of the Millennial Kingdom, Satan will wage one final war with Christ. This war will lead to the permanent defeat of Satan and all evil. At this time the Great White Throne judgment will see that all unsaved people are resurrected and judged to be placed in the lake of fire for all eternity. After this, God will initiate the eternal kingdom in the New Heaven and New Earth. (Psalms 24; Isaiah 9:3-7; 11:1-10; 32; 35; 61:7-10; 65-66; Daniel 12:2-3; Joel 2:28-29; Micah 4:1-4; Zechariah 12:10-14; 14:4-21; Matthew 25:31-46; Luke 1:32-33; Romans 11:25-27; 1 Corinthians 15:22-28; Revelation 19:11-21; 20-22)

Eternal Destiny

We believe that the eternal destiny of all believers is the eternal kingdom in the New Heaven and New Earth. This includes an eternity with Christ and other believers in a perfect society without death, disease, strife, or sin. It is the realized promise of eternal life. We also believe that all those who die without being justified by Christ are destined to an eternity in the lake of fire or hell. This will include both a general punishment of death for sin as well as individual punishment for the sins committed in life and in death. (Genesis 18:23; Malachi 3:18; Matthew 25:46; John 8:21; Romans 6:17-18, 23; 7:6; 1 John 5:19)

Article 9: Christian Morality

Abortion

We believe that life begins at conception. This is backed by the unique set of DNA that the child has at that point and the ontological difference between the fertilized embryo and the body of the mother. The taking of the life of the unborn child is unjustified and constitutes murder. Additionally, all reproductive technologies such as In Vitro Fertilization and Surrogacy which involve the knowing destruction of fertilized human embryos are immoral as they result in the murder of the unborn. (Job 3:16; Psalms 51:5; 139:14-16; Isaiah 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44)

Euthanasia

We believe that life must be respected throughout the life of the individual. Nothing gives one the right, even over one's own life, to end it prematurely. God is the author of both life and death. However, removal of life support or denial of life extending services does not constitute euthanasia. (Exodus 20:13; 23:7; Matthew 5:21; Acts 17:28)

Human Sexuality and Marriage

We believe that sexual activity is reserved for marriage between one man and one woman. Anything outside of this constitutes sin including the following: homosexuality, lesbianism, bisexuality, transgender, bestiality, incest, pedophilia, fornication, adultery, and pornography. These all constitute perversions of God's gift of sex. We have been created male and female to the glory of God and affirm His grand design of humanity in line with Scripture. (Genesis 2:24; Genesis 19:5; 13; Genesis 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23)

Gender Roles and Family

We believe that men and women equally bear the Image of God. They are also equal in their position before God and in their position in Christ as a result of salvation. However, God has created men and women with different functions within the family, home, and in the church. The husband is to be the head of the household and the spiritual leader of the family unit. The wife is the helper and affirmer within that context. The husbands are to love their wives as their own bodies and as Christ loves the church. Wives are to submit to husbands as the church submits to Christ. Parents have a responsibility to oversee and raise their children as disciples of Christ and provide appropriate discipline and leadership. The offices of "pastor" and "elder" are head of family offices within the church and reserved for male leadership only. Deaconship is open to either men or women. For further clarification see Grudem's *Recovering Biblical Manhood and Womanhood*. (Galatians 1:25-26, 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5,12; Titus 2:1-8; Exodus 20:12; Deuteronomy 6:4-9; Psalms 127:3-5; Proverbs 19:18; 22:15; 23:13-14; Mark 10:6-12; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; Hebrews 13:4; 1 Peter 3:1-7)

Article 10: Authority of the Statement of Faith

The Statement of Faith is not exhaustive. The Bible is the ultimate authority governing all belief; however, we believe that this statement of faith accurately reflects appropriate biblical teaching

and in so far as it does it is binding upon all members. For the purposes of church doctrine, church practice, church policy, and church discipline, the pastor and head elder are the local churches final interpretive authority on Scripture. All teaching conducted on behalf of our local church must be approved by the appropriate church leadership.