

What We Believe

Doctrinal Statement

That the Bible, consisting of all the books of the Old and New Testaments, is the Word of God, a supernaturally given revelation without error or misstatement in the original. (Cf. 2 Timothy 3:16, 17; 2 Peter 1:21; 1 Corinthians 2:13)

That there is one God, eternally existing and manifesting Himself to us in three persons – Father, Son and Holy Spirit. (Cf. Mark 12:29; John 1:1-4; Matthew 28:19, 20; Acts 5:3,4; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-6)

That our Lord Jesus Christ, God's Son, was supernaturally conceived by the power of the Holy Spirit, born of a virgin, lived and taught and wrought mighty works and wonders and signs exactly as is recorded in the four Gospels, was put to death by crucifixion, was raised from the dead in bodily form, and now sits at the Father's right hand from whence He is coming again to this earth, personally, bodily, and visibly, in which God's purposes of grace toward mankind will find their consummation. (Cf. Isaiah 7:14, 9:6; Philippians 2:5, 6; Luke 1:30-35; John 1:14; 17:5)

That man, originally created in the image and after the likeness of God fell from his high and holy estate by eating the forbidden fruit, and as the consequence of his disobedience the threatened penalty of death was then and there inflicted, so that his moral nature was not only grievously injured by the fall, but he totally lost all spiritual life becoming dead in trespasses and sins, and subject to the power of the devil. (Cf. Genesis 1:26, 27; 2:17; 3:6; John 5:40; Ephesians 2:1-3; 1 Timothy 5:6; 1 John 3:8)

That because of this universal depravity and death in sin, no one can enter the Kingdom of God unless born again; that regeneration by the Holy Spirit is absolutely essential to the salvation of lost and sinful man. (Cf. Isaiah 64:6; John 3:3, 5, 7, 18; Titus 3:5; James 1:18; 1 Peter 1:23)

That men are justified on the simple and single ground of the shed blood of Christ, and upon the simple and single condition of faith in Him who shed the blood, and are born again by the Holy Spirit through the instrumentality of the Word of God when the Lord Jesus Christ is personally appropriated as Savior through faith. (Cf. Leviticus 17:11; Romans 3:21-26; 4:4, 5; 5:1, 8, 9; Ephesians 1:7; Colossians 1:14; Galatians 3:13; 2 Corinthians 5:21; John 5:24)

That the souls of those who have trusted in the Lord Jesus Christ for salvation at death pass immediately into His presence, and there remain in conscious bliss until the resurrection of the body at His coming, when soul and body reunited shall be associated forever with Him in His glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millennium, when they shall suffer the second death which is not annihilation, but eternal separation from the presence of the Lord and from the glory of His power, with the everlasting loss of all that gives worth to existence. (Cf. Luke 16:19-26; 23:43; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15)

That all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, may be assured of their salvation from the very day they take Him to be their Savior, and that this assurance is not founded upon any discovery of their own worthiness, but wholly upon the testimony of God in His written Word, inducing within His children filial love, gratitude and obedience. (Cf. Luke 10:20; 12:32; John 6:47; Romans 8:33-39; 2 Corinthians 5:1, 6-8; 2 Timothy 1:12; 1 John 5:13)

That the true or invisible church is composed of all who are born again and united to the risen and ascended Son of God by the Holy Spirit; and that by the Spirit we are all baptized into one body, whether we be Jews or Gentiles; and that; therefore, we recognize all believers and all Bible believing churches, assemblies, or groups of Christians as members of the body of Christ, striving to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational differences, seeking in all things the honor of God. (Cf. Matthew 16:16-18; Acts 2:32-47; Romans 12:5; 1 Corinthians 12:12-27; Ephesians 1:20 23; 4:3-10; Colossians 3:14-15; 1 Peter 1:22)

That Christians are called to a holy life, and a walk of separation from worldly and questionable amusements and practices; that we should walk, not after the fleshly nature, but after the Spirit, and so live in the Spirit that we shall not fulfill the desires of the flesh but the flesh, being still in us to the end of our earthly pilgrimage, needs to be kept constantly in subjection to Christ, or it will manifest its presence to the dishonor of His name. (Cf. Romans 8:12-13; 13:14; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:1-10; 1 Peter 1:14-16; 1 John 3:5-9)

That God ordained marriage to be exclusively between a man and a woman (Genesis 2:23-24; Matthew 19:4-5; Ephesians 5:31); That He approves sexual relations only within marriage and exclusively between males and females, condemning as sin both adultery and fornication, the latter typically referring to sexual intercourse between unmarried partners (Exodus 20:14; Deuteronomy 5:15; Matthew 15:19; 1 Corinthians 6:19; Galatians 5:19; Hebrews 13:4) and homosexual activity by males (Leviticus 18:22, 20:13; Romans 1:27; 1 Corinthians 6:9; 1 Timothy 1:10) and females (Romans 1:26); and that the ultimate purpose of marriage is to display the gospel – the gracious covenant relationship between Christ and His Church (Cf., Genesis 2:24; Ephesians 5:31-32).

That the Holy Spirit is not just an influence but is a Divine Person; that He is God, possessed of all the Divine attributes; that He is the source and power of all acceptable worship and service, the abiding Comforter and Help of the Christian; and the One who is ever present to testify of Christ, seeking to occupy us with Him, and not with ourselves or with our experiences. (Cf. John 7:38-39; 14:16-17; 15:26; 16:13-14; Acts 1:8; Romans 8:9; Philippians 3:3; 1 Corinthians 3:16; 6:19)

That there is a personal devil, a being of great cunning and vast power who can exert power only so far as God permits and whose ultimate destiny is to be cast into the Lake of Fire. (Cf. Matthew 4:1 10: 25:41; Luke 4:6; 10:18; John 8:44; 1 John 3:8; Ephesians 4:27; Revelation 20:10)

That the "blessed hope" of the church is the personal, pre-millennial return of the Lord Jesus Christ for His own. (Cf. John 14:3; 1 Corinthians 15:51-52; 1 Thessalonians 1:9-10; 4:12-18; Titus 2:13; Philippians 3:20-21; 1 John 3:1-3)

That the world will not be converted during the present dispensation, and hence that the Lord Jesus Christ will come in person to the earth with His saints to introduce the millennial age, when Israel shall be restored to her own land, and the earth shall be full of the knowledge of the Lord, and righteousness and peace shall prevail in the earth. (Cf. Deuteronomy 30:3-6; Psalm 2:8, 72:11, 17; 86:9; Isaiah 2:1-3; 9:6-7; 11:9; 62:1-7; Jeremiah 23:5-8; Daniel 7:13-14; Zechariah 14:9; Luke 21:24; Revelation 19:16)