

True Biblical Doctrine

1. Scriptures.

- a. We believe the Bible to be the Word of God; written by men who were moved by the Holy Spirit so that their writings were supernaturally and verbally inspired, infallible, and inerrant. They are the final rule of faith and practice. We further believe that God's perfect word is preserved in the Textus Receptus, from which the King James Bible is correctly translated and is the only version allowed to be used in any kind of church organized meeting. (Psalm 119:89; Matt. 5:18; 2 Tim. 3:16-17; 2 Pet. 1:20-21)

2. Dispensationalism.

- a. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life that define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations—the law, the church, and the kingdom—are the subjects of detailed revelation in Scripture. (Gen. 1:28; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24-27; Rev. 20:1-6)

3. The Sovereignty of God.

We believe in one triune God, eternally existing in three persons— God the Father, God the Son, and God the Holy Spirit; each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. Our God is sovereign in all ways and in all things. (Deut. 6:4; Matt. 28:19; John 14:10, 26; 2 Cor. 13:14; 1 John 5:7)

4. Jesus Christ.

- a. We believe in Jesus Christ who is God the son. We believe that He was pre-existent with the Father, begotten by the Holy Spirit and born of the virgin Mary thus becoming God in the flesh; sinless in His nature and life, infallible in His teaching, making atonement for the sins of the world by His substitutionary death on the cross. We believe in His bodily resurrection, His ascension into Heaven, His perpetual intercession for believers, His glorious and pre-tribulation return for His saints both dead and alive, and His eternal position as King of kings and Lord of lords. (Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8; Acts 2:21-36; Rom. 3:24-25; Eph. 1:7; 1 Pet. 2:24; 1 Peter 1:3-5; Acts 1:9-10; Rom. 8:34; Heb. 9:24; 7:25; 1 John 2:1-2)
- b. We believe in an unlimited atonement, meaning that Jesus Christ's atoning death was for the entire human race without exception, not just for the "elect" or "predestined" (Isaiah 53:6; John 1:29; 1 Timothy 2:5-6; 1 John 2:2).

5. Holy Spirit

- a. We believe in the deity and personage of the Holy Spirit. We believe that He came from the Father to convince and convict of sin, righteousness, and judgment; and to regenerate, sanctify, indwell, comfort, and empower those who are truly saved. (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14, 4:30; John 16:13; Eph. 1:17-18; 5:18; 1 John 2:20, 27;)

6. Creation

- a. We believe that the Genesis account of creation is neither allegory nor myth, but a literal, historical account of God's creation of the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Gen. 1-2; Ex. 20:11)

7. The Personality of Satan.

- a. We believe that Satan is a person, the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Gen. 3:1-15; Job 1:6-7; Isa. 14:12-17; Matt. 4:1-11; 25:41; Rev. 20:10).

8. The Total Depravity of Man.

- a. We believe that sin is anything contrary to the will, the desire, or the decree of God, both named and unnamed in Scripture. We believe that man was created in the image of God, but fell through sin. With this sin came physical death and separation from God. We believe that this sin nature was passed on to all mankind and that there are none righteous apart from Salvation in Christ. We further believe in a literal, eternal Hell for those who die in this sinful state, not having been redeemed by the blood of the Christ. (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

9. The Eternal State.

- a. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matt. 25:41, 46; John 5:28-29; 11:25-26; Rev. 20:5-6, 12-15)
- b. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Cor. 5:6-8; Phil. 1:23; 3:20-21; 1 Thess. 4:16-17; Rev. 20:4-6)
- c. We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:6-11; Jude 6-7, 14-15; Rev. 20:11-15)

10. Salvation.

- a. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures as a substitutionary sacrifice and that all who, by faith, receive Him as personal Savior, asking His forgiveness for sin, are justified because of His shed blood on Calvary and His resurrection from the dead and are born again by the Holy Spirit, thereby becoming the children of God. (Matt. 12:31-32; John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19; 1 John 1:9)

11. The Lord's Supper.

- a. We believe that the Lord's Supper, consisting of unleavened bread and drink from the fruit of the vine (unfermented grape juice), symbolizes Christ's broken body and shed blood sacrificed on our behalf to deliver us from sin and death; and that it looks forward to His soon return for us.
- b. We believe the Scriptures teach that the Lord's Supper is a provision of unleavened bread and the fruit of the vine as symbols of Christ's body and shed blood; partaken of by church, who are walking in obedient fellowship with God, in commemoration of the suffering and death of their Lord, and in helpful anticipation of His return.
- c. We believe that there is no saving grace in the elements and that they are not changed either physically or spiritually, but are symbols used to remind us of the broken body and the shed blood of the Lord Jesus Christ.
- d. We believe that spiritual value is received only as we allow the Holy Spirit to remind us of the person and sacrifice of Christ. (Matt. 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Corinthians 11:23-34)

12. Separated from the world(Sin)

- a. We believe that believers should maintain a godly testimony and live in such a way that their lives do not bring reproach upon their Saviour. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances, piercings, and bodily markings. We stand against any and all worldly philosophies that seek to destroy or undermine the truth of Biblical Christianity. (Lev. 19:28; Matt.6:19-24; Rom. 12:1-2; 14:13; 1 Cor. 6:18-20; 2 Cor. 6:14-7:1; 2 Tim. 3:1-7; 1 John 2:15-17; 2 John 9-11)

13. Eternal Security.

- a. We believe in the eternal security of the believer, that is to say "once saved always saved". (John 6:37-40; 10:27-30; Rom. 8:1, 38-39; 1 Cor. 1:4-8; 1 Pet. 1:3-5 1 John 5:17)

14. Second Coming.

- a. We believe in the physical, personal, and visible return of Jesus Christ; that this will happen before the Tribulation which precedes the Millennium; that at this

event, the dead in Christ shall be bodily raised from the dead; then we believers who are alive and remain shall be caught up to meet the Lord in the air and so shall we ever be with Him. We further believe in His return after the Tribulation; this time with His saints to rule during the Millennium. (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1 Thess. 1:10; 4:13-18; Titus 2:11-14; Rev. 3:10; 19:11-16; 20:1-6)

15. The Church

- a. We believe that the local church, which is the body and the espoused bride of Christ, is solely made up of born-again believers. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament. We believe in the autonomy of the local church free of any external authority or controls, and any affiliations, societies, organizations, associations, or agencies this church affiliates with to further the objectives stated in the Purpose Statement are not authoritative in matters of church practice or belief. (1 Cor. 12:12-20; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27; Acts 14:21-28; 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11; Matt. 28:19-20; Acts 2:41-42; 8:36-38, 16:14-15, 30-33; 1 Cor. 11:23-26)

16. Civil Government.

- a. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. We believe that we must obey the state unless it requires us to act contrary to our faith at which time we must obey God rather than the state. (Matt. 22:15-22; Acts 5:29; Rom. 13:1-7; Eph. 5:21-24, 6:1-3; Titus 3:1-2; Heb. 13:17; 1 Pet. 2:13-16)
- b. We believe in the separation of church and state. We do not believe in the separation of God and state. Rom. 13:1-7; Eph. 5:21-24, 6:1-3; Titus 3:1-2; Heb. 13:17; 1 Pet. 2:13-16)

17. Apostasy.

- a. We believe that deviation from the above doctrines constitutes apostasy; also participation in the ecumenical movement or the modern tongues movement. All forms of liberalism constitute apostasy. We accept the fact of divine healing, but reject the modern concept of divine healers. We list the following as cults: Mormonism, Jehovah Witnesses, Christian Science, Seventh Day Adventist,

Armstrongism (World Wide Church of God) and all Eastern religions claiming a Biblical base.

18. Family Relationships

- a. We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:1-5, 12)
- b. We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values through consistent lifestyle, example and appropriate discipline, including Scriptural corporal correction. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4, Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7)

19. Human sexuality.

- a. We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen 2:24; 19:5; 26:8-9; Lev 18:1-30; Rom 1:26-29; I Cor 5:1; 6:9; I Thess 4:1-8; Heb 13:4) We believe that the only legitimate marriage is the joining of one man and one woman. (Gen 2:24; Rom 7:2; I Cor 7:2; Eph 5:22-23)
- b. We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is the leader of the home and men are to be the leaders (pastors, deacons, trustees) of the church. Accordingly, only men are eligible for licensure and ordination by the church. Gen.2:24, 19:5,13, 26:8-9, Lev.18:1-30, Rom.1:26-29, 7:2, ICor.5:1, 6:9, 7:10, Gal.3:28, Eph.5:22-23, Col.3:18, IThess.4:1-8, ITim.2:8-15, 3:4-5,12, Heb.13:4

20. Divorce and Remarriage.

- a. We believe that marriage is a divine institution and God intends that the marriage relationship last until one of the spouses dies. We believe divorce is destructive to the family unit and distorts God's intention for marriage. Divorce and remarriage is regarded as adultery with the only possible exception being on the grounds of fornication but even Jesus made it very clear that it was never his heart to make

this exception it was only through the hardness of their heart (Matthew 19:8; Malachi 2:14-17; Matthew 19:3-12; Luke 16:18; Romans 7:1-3). We believe there is complete forgiveness for those who are truly repentant and seek mercy from God through Jesus Christ (Romans 3:21-26; 10:8-17; Ephesians 3:1-10; James 5:16-20; 1 John 1:7, 9). We also feel compassion for those who have gone through the experience of divorce and desire to lovingly minister to the needs of both the adults and children of that experience. We believe that although divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they cannot be considered for the offices of pastor or deacon. (Mal. 2:14-17; Matt 5:31-32; Matt. 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6). It will be the practice and policy of this church to refrain from performing marriage ceremonies of divorced persons.

21. Missions.

- a. We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to go to the foreign nations and not wait for them to come to us. By faith we trust God to provide through the church membership for all mission endeavors. (1 Sam. 1:9-11, 24-28; Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20, 8:12, 9:7-8)

22. Abortion.

- a. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth control or population control, or the mental well being of the mother are acceptable. (Job 3:16; Psa 51:5; 139:14-16; Isa 44:24; 49:1,5; Jer 1:5; 20:15-18; Luke 1:44)

23. Euthanasia.

- a. We believe life is a gift of God and must be respected from conception until natural death and the direct taking of an innocent human life is a moral evil, regardless of the intention. Thus, we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment (Exodus 20:13, 23:7; Matthew 5:21; Acts 17:28).

24. Love.

- a. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. (Lev. 19:18; Matt. 5:43-48; Luke 6:31-33; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:1-4; 2 Tim. 2:24-26; Titus 3:1-3; 1 John 3:10-18)

25. Lawsuits Between Believers.

- a. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor. 6:1-8; Eph. 4:31-32; Matt. 18:15-17)

26. Giving.

- a. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:1-2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)