

The following is the doctrinal position of the church and the basis of its teaching ministry.

The Holy Scriptures

The Holy Scriptures of the Old and New Testament are the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (II Timothy 3:16-17; II Peter 1:20-21); and the basis for church organization, ministry, this Constitution, and By-Laws of this Church.

God

There is one true God, who created all things, who is righteous, just, all knowing, eternally existing in three persons – Father, Son and Holy Spirit, co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Genesis 1:1; Deuteronomy 6:4; Matthew 3:16-17, 28:19; II Corinthians 13:14). There are, however, differences in their functional roles.

God the Father

God the Father, first Person of the Trinity, is revealed in Scripture to be the One to whom the Son bows in deference and honor (John 5:19; John 14:13, 28, 31); who sent the Son to earth and the cross (John 5:37; John 6:57; John 7:28; John 18:11; Romans 8:32; I John 4:10,14); who sent the Holy Spirit for His ministry on earth (John 14:26); who created the heavens and the earth (Psalms 102:25); to whom our worship and prayers are directed (Matthew 6:6-9; John 4:23); who forgives sin (Matthew 6:14; Luke 23:34).

God the Son

The Lord Jesus Christ, second Person of the Trinity, 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 (Luke 1:34-35; John 1:1-2, 14).

The Lord Jesus Christ accomplished our redemption through His death on the cross as the vicarious, substitutionary sacrifice, and

the believer's justification is made sure by His literal, physical resurrection from the dead (Romans 3:24-25; Ephesians 1:7; I Peter 1:3-5; I Peter 2:24).

He then ascended to Heaven, and is now exalted at the right hand of God the Father, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9-11; Romans 8:34; Hebrews 9:24; I John 2:1-2; Hebrews 7:25).

God the Holy Spirit

The Holy Spirit, third Person of the Trinity, convicts the world of sin, of righteousness, and of judgment; and He is the Supernatural Agent in regeneration, baptizing all believers into one body of Christ, indwelling and sealing them unto the day of redemption (John 16:7-11; Romans 8:9; I Corinthians 12:12-14; II Corinthians 3:6; Ephesians 1:13-14).

He is the Divine Teacher who guides believers into all truth; and it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; Ephesians 5:18; I John 2:27).

Satan

Satan is a fallen angel, the author of sin and the cause of the fall of man; he is the open and declared enemy of God and man; and he shall be eternally punished in the Lake of Fire (Genesis 3:1-19; Ezekiel 28:14-16; Matthew 4:2-11; 25:41; I Peter 5:8; Revelation 20:10).

Total Depravity of Man

Man was created in the image and likeness of God, but in Adam's sin the race fell, inherited a sinful nature, and became alienated from God and under His wrath and condemnation; man is totally depraved, and, of himself, utterly unable to remedy his lost condition (Genesis 1:26-27; Romans 3:10-23; 5:12; Ephesians 2:1-3, 12).

Salvation

Salvation is the unmerited gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on the Cross for the forgiveness of our sins (John 1:12; Ephesians 1:7; Ephesians 2:8-10; I Peter 1:18-19; John 3:16).

The Eternal Security and Assurance of Believers

All the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1, 38-39; I Peter 1:5).

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 to indulge one's sinful nature (Romans 13:13-14; Galatians 5:13; Titus 2:11-15).

The Two Natures of the Believer

Every saved person possesses two natures, with provision made for victory of the new nature over the old sinful nature through the power of the indwelling Holy Spirit; and all claims to the eradication of the old nature in this life are unscriptural (Romans 6:13; 7:18-24; 8:12-13; Galatians 5:16-26; Ephesians 4:22-24; Colossians 3:10; II Peter 1:4; I John 3:5-9).

Spiritual Life

All the saved should live in such a manner so that Christ is exalted as Savior and Lord of their life. Separation from all religious apostasy, all sinful pleasures, practices and associations is commanded of God (Romans 14:13; II Corinthians 6:14-17; I Timothy 3:1-5; I John 2:15-17; II John 9-11; I Corinthians 10:31).

Prayer

Every saved person is, through his position in Christ, a believer-priest whose privilege and duty it is to pray to God the Father, in the power of the Spirit and in the name of Jesus Christ, our High Priest. We believe that prayer includes confession of sin,

thanksgiving, praise, intercession and petition (John 14:13-14; John 15:7; John 16:24; Romans 8:26; I Timothy 2:1, 8; Hebrews 4:16, 10:19; James 5:16; I Peter 2:5; I John 1:9).

Spiritual Gifts

God is sovereign in the bestowment of all His gifts. Every believer possesses at least one spiritual gift. However, we believe, the gifts of tongues and working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established (Romans 12:1-8; I Corinthians 12:7, 11, 20-27; I Corinthians 13:8-10; Ephesians 4:7-17; Hebrews 2:1-4; I Peter 4:10).

Even though we believe the spiritual gift of healing passed with the apostles, God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted (John 15:7; James 5:14-16; I John 5:14-15).

Missions

It is the obligation and privilege of the saved to witness and seek to proclaim the Gospel to all mankind (Matthew 28:19-20; Acts 1:8; II Corinthians 5:19-20).

The Church

Universal Church – The universal church is the spiritual organism made up of all saved persons of this present age and it is the body and espoused bride of Christ (Acts 2; I Corinthians 12:12-14; Ephesians 1:22-23; 5:25-27).

Local Church – The establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 2:42, 14:27; I Timothy 3:1-13).

Ordinances

The Lord Jesus Christ instituted the ordinances of baptism and the Lord's Supper to be observed until His return.

Communion Service – The Lord's Supper is a memorial service of the death of the Lord, for all believers, to be observed until the

Lord's return. The partaker testifies of his personal faith in the vicarious death for his sin (I Corinthians 11:23-26).

Baptism – Water baptism symbolizes the believer's identity with Christ in His death, burial and resurrection. It is a public testimony of the believer's death to the old life and rebirth in new life with Christ (Romans 6:3-13).

Dispensationalism

We acknowledge the dispensational view of Biblical interpretation where God's plan for the ages is divided into the following periods: Innocence, Conscience, Human Government, Promise, Law, Grace and Kingdom Rule (Matthew 28:19-20; I Corinthians 11:23-26; II Corinthians 3:6-18).

The Second Advent of Christ

We look forward to the "Blessed Hope," the personal visible, imminent, pretribulational and premillennial coming of the Lord Jesus for His redeemed ones; and in His subsequent return to earth, with His saints, to establish His millennial kingdom (I Thessalonians 1:10, 4:13-18; Revelation 19:11-16, 20:1-6; Zechariah 14:4-11).

The Eternal State

The Bible teaches the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28-29, 11:25-26; Revelation 20:5-6, 12-13).

The souls of the redeemed are, at death, absent from the body and present with the Lord, where they await resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord (Luke 23:43; II Corinthians 5:8; Philippians 1:23, 3:21; I Thessalonians, 4:16-17; Revelation 20:4-6).

The souls of the unbelievers remain, after death, in conscious misery until the second resurrection, when the soul and body reunited 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 (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; II Thessalonians 1:7-9; Revelation 20:11-15).