

CONFESSION OF FAITH

Section 1 - Concerning the Holy Scriptures

We believe that the Bible, consisting of a total of sixty-six books in the Old and New Testaments, is without error in the original manuscripts. The author of the Bible was God the Holy Spirit who guided the human authors without distorting their person or character so that the writings they produced were verbally and plenary inspired. The Bible is the supreme revelation of the will of God for men and, as such, has been preserved through faithful translations in many languages, assuring us that we can have absolute confidence in the Word of God. We believe that the Bible is the sole authority for faith and practice. The Bible is not just the highest authority, it is the sole authority. It is not a matter of Baptist Doctrine, Nazarene Doctrine, Alliance Doctrine, etc., but a matter of Bible Doctrine-nor is it traditions, it is the inscripturated WORD OF GOD.

Prov 30:5-6, Jn 17:17, II Peter 1:19-21, Heb 1:1-2, II Sam 23:2, Acts 1:16, II Thes 3:17, Mt 5:18, Jn 10:35, II Tim 3:16, Mt 5:18, Jn 10:35, II Tim 3:16, 6Acts 17:11, I Cor 10:6-12, Eph 6:17, II Tim 3:15-17, Jn 4:1.

Section 2 - Concerning the True God

We believe that there is only one living and true God who is an eternal, self-existing, perfect Spirit. He is a personal Being and the Creator and Upholder of the universe. Though one God, He exists in three Persons: the Father, the Son, and the Holy Spirit. These Persons are equal in essence and in every divine perfection, but each has His own distinct work to perform. Some cults and religious groups teach that when Jesus says in John 14:28, "the Father is greater than I" it means that Jesus is somehow inferior to the Father in His being and essence. What Jesus is talking about is that there is a "chain of command" in the Trinity. All members are equal in being and essence, but there is subordination and distinction in terms of role and responsibility. The members of the Trinity are equal in their essence and complementary in their roles and tasks.

Dt6:4-5, Jer 10:10, Heb 1:12, Jn4:24, James 1:17, Gen 1:1-25, Heb 1:10, Col 1:15-17, Mt 3:16, 28:10, II Cor 13:14, Jn 10:30, 14:10, 17:5, I Cor 8:6, Phil2:5-6, Eph 1:3-4, 6-7, 13-14, Jn 14:26, 15:26.

Section 3 - Concerning Creation

We believe that the Genesis account of creation is to be accepted literally and not figuratively. We believe that the six days of creation mentioned in Genesis chapter one were solar hour days. We believe that all animal and vegetable life was made directly and that they follow God's law in multiplying "after their kind." We believe that the entire human race sprang from one man, Adam, and one woman, Eve, literal people, who were created directly in God's

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image and after His likeness and did not evolve from any lower form of life. By this affirmation, we oppose all forms of theistic evolution, progressive creationism, and the day-age theory of origins, all three of which integrate certain aspects of evolution into their systems.

Gen 1:1-2, 25, Neh 9:6, Pr 33:6-9, Jn 1:3, Heb 11:3, Col 16-17, Ex 20:11, 31:17, Gen 1:11,12,21,24,25. Gen 1:26-27,5:2.

Section 4 - Concerning the Fall of Man and Sin

We believe that man was originally created a sinless being. By voluntary transgression he fell from that sinless state, and, as a result, all mankind are now sinners by nature and by conduct and are justly under divine condemnation. He fell through disobedience, incurring both physical and spiritual death and severely marring the image of God in man.

Gen 1:27,31, 2:16-17, Eccl 7:29, Gen 3:6-7, Rom 5:12,19, Pr 51:5, Is 53:6, Rom 3:9-18, 23, 5:15-19, James 2:10, Jn 3:36, Rom 1:20.

Section 5 - Concerning the Lord Jesus Christ

We believe that the Lord Jesus Christ is the eternal Son of God who is today both truly God and truly man. His literal human body was miraculously conceived by the power of the Holy Spirit, and He was born of a human mother who was a virgin. At conception He became the God-Man with two natures, divine and human. After His birth He lived a sinless life on earth, died on a cross as a substitute for sinners and bearing the judgment of their sins, and was raised bodily from the tomb as a testimony to the sufficiency of His sacrifice and as a guarantee of His people's future resurrection. He now is in heaven as the great High Priest of His people. He will return at the Rapture for His church, and later to the earth to reign following the tribulation period.

Heb 1:1-2, Pr 2, Jh 10:30, Phil 2:5-8, Is 7:14, Lk 1:26-38, He was "begotten" (Jn 1:18; 3:16), born of a virgin (Mt 1:23), conceived by the Holy Spirit (Jr 1:35), Jh 1:1-2, Jn 8:58, Phil2:7-8, Sinless: Heb 4:15, Righteous for Unrighteous: I Peter 3:18, Substitute: II Cor 5:21, Is 53:6, Shed Blood and Forgiveness: Rom 3:22-25, I Jn 1:7, Eph 1:7, Relevant terms: Substitute- He took the place of the offending sinner and bore his/her guilt and punishment; Redemption (Eph 1:7) - He purchased us out of the slave market of sin; Propitiation - God's wrath against sin was turned aside and satisfied by Jesus' death; Reconciliation (Col1:22; Rom 5:11)- the enmity and separation between God and man is removed and the believer's status changes from condemnation to acceptance. Heb 4:14.; II Thes 4:16-17; I Cor 15:51-52; Mt 24:25-31.

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Section 6 - Concerning the Holy Spirit

We believe that the Holy Spirit is an eternal and divine Person, co-equal with God the Father and God the Son. He was active in creation. He convicts men of sin. He permanently indwells each believer. He performs various ministries such as regenerating, sealing, guiding, teaching, sanctifying and strengthening.

Each believer has been sanctified positionally in Christ, is being sanctified by the continuing work of the Spirit, and ultimately at Christ's coming will be completely sanctified. While the believer can have victory over sin through the power of the Spirit, his sin nature will not be eradicated in this life.

It is the believer's privilege to be filled with the Spirit and thus to produce fruit unto God and to live a joyous and productive Christian life.

II Cor 13:14, Gen 1:1-2, Jn 16:8-11, I Cor 6:19-20, Jh 3:3, Rom 8:14, Ezekiel 1:13, I Cor 1:2, 12:4-7,11, II Cor 3:18, Rom 7:18-25, I Jn 1:8, Eph 5:18, Gal 5:22,23.

Section 7 - Concerning Personal Godliness

We believe that the result of being filled with the Spirit is a life of personal godliness. The believer is to repudiate the world and its patterns of life and thought, and to present himself as a living sacrifice to God. Christians must guard against the notion that holiness is produced by obedience to rules and regulations, as well as the concept that life under grace permits us to indulge in the sins of the flesh. Life under grace does not allow the believer to live as he wishes. He is under a divine mandate to be Holy. The teaching of Scripture regarding the Christian life is not merely positive in nature, but is also negative, warning the believer against sin. A fruitful Christian life is produced through daily fellowship with the Lord and the control of the Holy Spirit.

We stand against immorality as it is condemned in God's Word. We believe that the marriage bond is holy and that there should be no sexual relationships between persons who are not married to one another as husband and wife. We believe that any sexual relationship outside the bounds of a biblical marriage is contrary to the explicit teachings of Scripture and is to be condemned.

Titus 1:1, 2:11-12, Jn 2:15-17, Rom 12:1-2, Rom 6:1-2, 12-13, Titus 2:11-14, I Peter 1:16, Gal 5:16-24, Ex 20:14, I Cor 6:18, Prov 5:1-21, Heb 13:4, Lev 20:13, Rom 1:26-27.

Section 8 - Concerning Angels

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We believe in the existence of angels who are mighty spiritual beings that were created by God. They serve Him in various ways and are specially appointed to watch over and minister to God's people.

We believe that at some time in the past a large number of angels, under the leadership of him who is called Satan, rebelled against God and were removed from His presence. They now roam the universe and are especially active on earth, opposing God and His purposes and ruling over the spiritual darkness of this world. Satan, also called the Devil, is a real personality who has tremendous power and is the enemy of God's people. He is destined to be judged by Christ at His return, and finally to be eternally incarcerated in the lake of fire.

Heb 1:6,14, Rev 12:4, Mt 25:41, Jude 6, Is 14:12-14, Ezekiel 28:12-19, I Tim 4:1, Eph 6:12, Rev 20:1-3,10.

Section 9 - Concerning Salvation

Salvation is made free to all by the Gospel. It is initiated by God, and is accomplished by grace apart from any human works. It is the duty of all persons to repent and believe. All who have faith in the Lord Jesus Christ are forgiven, regenerated, and justified. The perfect righteousness of Christ is imputed to them. They are given spiritual life (sanctification) which is manifested in their growth in grace. True believers are saved forever and can never be lost.

Rom 3:24, I Tim 2:4; 4:10, Christ died for everyone (I Jn 2:20; I Tim 4:10; II Peter 2:1). Salvation by grace alone through faith in Christ alone (Eph 2:8-9; Titus 3:5-6; II Tim 1:9) Jh 3:16; Acts 16:31, Rom 5:1, Eph 1:7, I Peter 1:23. Regenerated- impartation of eternal life to one who was spiritually dead (Jh 3:3-6). Justification- the judicial act of God in which He declares the sinner to be righteous and no longer under condemnation on account of the merit of Jesus Christ (Rom 3:21-26, 5:1-9). II Cor 5:21, II Pet 3:18, Sanctification- being set apart to God from sin is threefold (1) Positional Sanctification (1 Cor 1:2;6:11) set apart the believer from sin unto a Holy God; Christ died to deliver us from the penalty of sin; (2) Progressive Sanctification (Phi12:12-13; II Cor 3:18) set apart the believer from sin unto a Holy purpose, Christ lives to deliver us from the power of sin; (3) Prospective/Permanent Sanctification (I Jn 3:1-3) - setting apart the believer from sin unto a Holy Hope; Christ is coming again to deliver us from the presence of sin. Jh 10:27-30; Rom 8:1, 35-39.

Section 10 - Concerning the Church

We believe that the Church, the Body of Christ, is composed of all true believers who are placed into that Body by the baptizing work of the Holy Spirit. The Church is distinct from Israel.

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We believe that a local, visible church is an organized congregation of baptized believers, associated together by a common faith and fellowship in the Gospel, to glorify God in reverent and orderly worship. Such a church is to be governed by the Word of God, and to observe the ordinances of baptism (the immersion of true believers only) and the Lord's Table. Its Scriptural officers are referred to in Scripture as elders, deacons and deaconess. The qualifications of the church officers are defined in the Epistles to Timothy and Titus.

A local church is autonomous, is not subject to the control of any outside persons or organizations, and has the power and right to confess its own faith and conduct its own affairs in accordance with the teachings of God's Word. On all matters of membership, polity, government, discipline, and benevolence the will of the local church is final.

We believe that both Christian baptism and the Lord's Supper are each a symbolic memorial and a prophecy. We believe that Christian baptism is the single immersion in water of a believer, in the name of the Father, the Son, and the Holy Spirit. It shows forth, in solemn and beautiful figure, our faith in the crucified, buried, and risen Savior, and our death to sin and resurrection to a new life. Baptism is prerequisite to the privileges of church membership. At the Lord's Supper, which is not optional for the church member, the members of the Church, by the use of bread and the fruit of the vine, commemorate together the death, resurrection, the second coming of Christ. This commemoration should always be preceded by careful self-examination.

The church and its members should have as primary goals the evangelization of their own area, the extension of the gospel to the ends of the earth through Biblical missionary methods, and the edification of believers.

Mt 16:18; I Cor 12:13; Eph 1:22-23. Eph 3:3-6; I Cor 10:32. Acts 2:41-42. II Tim 3:16-17. Mt 28:19-20; I Cor 11:23-24. I Tim 3:1-16; Titus 1:5-9. Mt 18:15-18; Acts 6:3-5; I Cor 5:4-5, 13; I Tim 3:15, Rom 6:3-4, I Cor 11:26, Acts 8:36-39, Mt 28:19 Rom 6:3-4, Acts 2:41-42, Mt 28:19-20, I Cor 11:26, Mt 26:29, I Cor 11:28, Acts 8:4, Acts 1:8, 11:19-26, 13:1-14:28, Eph 4:11-12.

Section 11 - Concerning Theological Error

We believe that the Word of God predicts widespread departure from the revealed Word of God as the time of Christ's coming draws nearer, and that obedient believers and local churches are to practice complete separation from these who deny the faith. The Scripture teaches that we are not to seek to win them back to the faith by fellowshiping with them, but rather we are to identify them, rebuke them, and withdraw ourselves from any spiritual communion with them.

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We also believe that we are to refuse ecclesiastical fellowship and organizational cooperation with those who are not truly born again and with those who espouse doctrines that are contrary to Scripture or are engaged in practices that are not consistent with the Word of God.

I Tim 4:1-3, II Pet 2:1-3, I Jn 4:1, Pr 1:1, Rom 16:17, II Cor 6:17, Titus 1:13, Gal 2:11-21, II Thes 3:6-12. Ecclesiastical separation means that the local church and its members are to withdraw themselves from any group that denies any of the fundamentals of the faith (II Cor 6:14-17; Gal :6-9; II Tim 3:1-5, 4:2-3).

These include:

- (a) the inspiration, infallibility and inerrancy of the Scriptures
- (b) the Trinity
- (c) the pre-existence, deity, virgin birth, bodily resurrection, and visible return of Christ (d) Jesus' substitutionary death on the cross for sin
- (e) salvation by grace alone through faith in Christ alone.

Section 12 - Concerning the Charismatic Movement

We believe that the modern day Charismatic movement is theologically incorrect. We believe miraculous signs and supernatural events occurring in the New Testament church were gifts that authenticated the ministry of the apostles and were not intended to continue with regularity in the post-apostolic church.

I Cor 12-14; I Peter 4:7-11; II Peter 3:15-17. Gifts defined-a sovereign, God-given, Holy Spirit energized ability, whether natural or supernatural, temporary or permanent, given for service within the ministry of the local church. Temporary gifts are those "grace gifts" in the early church designed to authenticate the gospel message and provide direction for Christians before the completion of the New Testament
Accrediting the early preachers- Mk 16:15-17. Sign to unbelieving Jews- I Cor 14:21-22.
Revealing truth to the early church- I Cor 14:3,26-31. Laying foundation of the church- Eph 3:20-22. These temporary gifts have passed from use and include prophecy, tongues, interpretation of tongues, healing, apostles and the working of various miracles (I Cor 13:8-10). God still works miracles and heals today, but does so through the avenue of prayer (in some cases anointing of oil- James 5:14-15) in accordance with His sovereign will, I Jh 5:14-15.

Section 13 - Concerning Civil Government and Religious Liberty

We believe that civil government is of divine appointment and is for the maintenance of good order in human society. Believers are to pray for, honor and obey civil authorities except where to do so would be to violate plain commands and principles of the Word of God. The Church and the State have separate spheres of authority and the state has no valid jurisdiction over the ministry of the Church. The state should not favor one ecclesiastical group over another nor

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should the state impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal.

Rom 13:1-7, Titus 3:1, I Pet 2:13-14, Acts 4:18-20, 5:29, Mt 22:21.

Section 14 - Concerning World Evangelization and Missions

We believe that God has given a "great commission" to every Christian to be a personal witness of the resurrected and living Christ. We understand this mandate as follows:

- The Strategy of the Commission Matt 28:19-20
To make disciples through baptism and teaching.
- The Scope of the Commission Mark 16:15
To reach every creature in all the world.
- The Substance of the Commission Luke 24:44-48
To preach repentance and remission of sins based upon the death, burial and resurrection of Jesus Christ.
- The Submission of the Commission John 20:21
To submit to the commission as Christ submitted to the will of the Father.
- The Strength of the Commission Acts 1:8
To rely on the power of the Holy Spirit to accomplish the task of the great commission.

Section 15 - Concerning Future Events

We believe that there is a radical and essential difference between the righteous and the wicked. (Mal 3:18, Jn 3:16-17) Those who are righteous will enter into eternal bliss with Christ and those who are wicked will be lost forever.

We believe that the Scriptures teach that at death the spirit/soul of the believer pass into the presence of Christ and remain in conscious joy until the resurrection of the body when Christ comes for His own (I Cor 15:51-57, II Cor 5:8). The blessed hope of the believer is the imminent, personal, pretribulational, premillennial appearance of Christ to rapture the Church, His bride, prior to the seventieth week of Daniel. God's righteous judgments will then be poured out upon an unbelieving world during the seven years of tribulation. The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to reestablish the Davidic kingdom. Israel will be saved and restored as a nation. Satan will be bound and

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the curse essentially will be lifted from the physical creation. Following this thousand year reign of Christ (the Millennium), the great White Throne judgment will occur, at which time the bodies and souls of the wicked shall be reunited and cast into the lake of fire, a divinely-appointed place of eternal torment. The saved will enter into the city which God has prepared for His own and will live with the Lord in resurrected and glorified bodies forever.

The next event in the prophetic calendar is the rapture of the church in which all believers in Christ will be caught up to meet the Lord in the air. This includes the bodily resurrection of every member of the church who has died from its inception at Pentecost. The bodies of all living believers will be instantly transformed. This is known as the "pre-tribulation" rapture of the church, which is the teaching of the Scriptures, based upon these texts: Rev 3:10; I Thes 1:8-10, 5:9; II Pet 2:3-9; Titus 2:11-14. The tribulation is a literal seven-year period of unprecedented, unequalled and worldwide outpouring of God's wrath and judgment upon the earth. It is intended for Israel (Dan 9:24-27), not the church, and will include all those alive in the earth (not raptured with the church). Israel will enter the "70th week" in order to be severely disciplined by the Lord for their unbelief and prepared for the second advent and millennial kingdom. Rev 19:11,20:6. Christ will return to earth with His saints (the church) and will overcome the anti-Christ (i.e. the beast), false prophets and armies aligned with them (Armageddon). The Old Testament saints along with tribulation martyrs will be resurrected (Dan 12:1; Rev 20:4). Also, at this time the Gentile nations will be judged ("separation of the sheep and goats": Mt 25:34-36). Those who remained true to Christ and His people (the sheep) will enter the Millennial Kingdom along with part of Israel that survived the tribulation (Mt 25:1-13).

Rom 11:26-27, Is 35:1-7, Rev 20:1-3, Rev 20:7-15, Phil 3:20-21 Section 16 - Concerning Contemporary Issues

Male and Female

We believe that God created both male and female in the image of God and that they are equal in every aspect as to their humanity, being, and essence. In Christ, there is no male or female; both have equal standing before God. At the same time, the Bible affirms that God has established distinctive roles for both male and female. In the family, God has ordained that the male be both husband and father and carry out his distinctive responsibilities, and that the female be both wife and mother and carry out her distinctive responsibilities. The Scriptures declare that the husband is to be the loving/leader of the home and that the wife is to be in subjection to her husband for the Lord's sake. The Scriptures also clearly indicate that the office of elder has been entrusted to men, while at the same time affirming the absolute indispensability of women's ministries. Gen 1:27, 5:2, Gal 3:28

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Although there is equality in their standing before God, there is subordination in terms of "role" and "responsibility" as it relates to the home and in the church. Eph 5:21-33, Col 3:18-19, I Cor 11:3, I Tim 2:11-15, 3:1-13, I Cor 14:33-34, Titus 2:3-5, Phil 4:3, Euodia and Syntyche who stood by Paul's side in the Gospel, Acts 18:18-19 - the prominent ministry of Priscilla and Phoebe in Rom 16:1.

Homosexuality

Contrary to the increasingly accepted view of our fallen culture and the dishonest attempts to interpret it otherwise, the Bible consistently and unequivocally condemns the practice of homosexual relations. As with the rest of fallen humanity, homosexuals are in need of the redemption and forgiveness of sins that are made available through faith in Christ. However, as God's obedient children, we strive to manifest the love of Christ in the hopes of wooing them (as well as everyone else outside of Christ) to faith in Him. All are welcome to attend our services and hear the gospel message of freedom through Christ. We also condemn any hate crimes that have been perpetrated against human beings because of their lifestyle.

Gen 18-19, Lev 18:22, Rom 1:24-27, I Cor 6:9-11 makes it clear that God delivers the person from this and other wicked lifestyles- Lk 6:35, II Tim 2:24-26, Jn 3:16.

Racism

As the church of Jesus Christ, we vigorously condemn all forms of racism and ethnic prejudice. We are all one body in Christ in which and in whom there is no difference. We do not discriminate among our membership on the basis of race, color, or ethnicity.

Gal 3:28, Eph 2:11-22, Acts 10:34-35.