



Doctrinal Statement

I. The Scriptures: The Scriptures of the Old and New Testaments were given by inspiration of God. Therefore, all Scripture is authoritative, infallible, and inerrant. The Scriptures are the only sufficient rule for faith and practice (Ps. 19:7; 2 Tim. 3:16-17; 2 Pet. 1:20-21).

II. God: There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence, and obedience (Deut. 6:4; Ps. 145:3; John 1:3; 1 Cor. 8:4-6; 1 Tim. 1:17).

III. The Trinity: The Scriptures reveal that the one God eternally exists in three persons: the Father, the Son, and the Holy Spirit. Each person is distinct, but God is without division of nature, essence, or being (Matt. 3:16-17; 28:19; 2 Cor. 13:14).

IV. Providence: God, from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin, nor to destroy the free will and responsibility of intelligent creatures (Isa. 46:9-11; Prov. 16:33; Col. 1:17; Heb. 1:3; Jas. 1:13-15).

V. Election: Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified, sanctified, and glorified (Rom. 8:28-30; 1 Cor. 1:27-31; Eph. 1:4, 11).

VI. Man: God created Man in His own image. He created them as male and female, equal in worth yet distinct in role. The gift of gender thus is part of the goodness of God's creation. Man was originally created free from sin; but, through the temptation of Satan, Adam transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law. As a result they are under condemnation, and as soon as they are capable of moral action, become actual transgressors (Gen. 1:26-28; 3:1-7; 6:5; Rom. 3:9-18; 5:12-19; 8:5-8; Eph. 2:1-3).

VII. The Mediator: Since Jesus Christ, the only begotten Son of God, is fully God and fully man, He is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law; suffered and died upon the cross for the salvation of sinners. He was buried, rose again the third day, and ascended to His Father, at whose right hand He ever lives to make intercession for His people. He will return again visibly and bodily. He is the only Mediator, the Prophet, Priest, and King of the church, and Sovereign of the universe (Isa. 53:10-12; John 1:1, 14; Acts 1:9-11; Rom. 3:21-26; 8:34; 1 Cor. 15:3-4; Gal. 3:13; 1 Tim. 2:5; Heb. 1:1-3; 7:25). 1

VIII. The Holy Spirit: We believe that God the Holy Spirit brings glory to the Father and the Son. He applies the work of Christ to believers and distributes spiritual gifts to every believer according to His sovereign good pleasure for the purpose of building up the body of Christ. He is the Comforter, the Spirit of Adoption, the Seal of our Salvation, and the Guarantor of our inheritance in Christ (John 14:16-17; 16:14; Acts 5:3; Rom. 8:14-17; Eph. 1:13-14).

IX. Regeneration: Regeneration is a change of heart, wrought by the Holy Spirit, who gives life to those dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone (John 3:3-8; Eph. 2:1-6; Tit. 3:5; 1 John 5:1).

X. Repentance: Repentance is an evangelical grace, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbles himself for it, with godly sorrow, detestation of it, and self-abhorrence, and turns from it with a purpose and endeavor to walk before God so as to please Him in all things (Ps. 32:1-5; Isa. 6:5; 55:7; Luke 5:8; 18:9-14; Acts 2:37-38; 11:15-18; 2 Cor. 7:10-11; 2 Tim. 2:25).

XI. Faith: Saving faith is the belief, on God's authority, of whatever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness (Rom. 3:27-28; 4:1-5; 4:17-25; 10:14, 17; Phil. 1:29; Eph. 2:8; Jas. 2:14-26).

XII. Justification: Justification includes the pardon of sin and the promise of eternal life on principles of righteousness. It is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer, by virtue of which faith his perfect righteousness is freely imputed to us of God, that it brings us into a state of most blessed peace and favor with God (Rom. 3:21-26; 4:4-9, 23-25; 5:1-2, 9, 17-21; 8:28-34; 10:3-4; 2 Cor. 5:21; Phil. 3:7-9; Titus 3:5-7).

XIII. Sanctification: Those who have been regenerated are also sanctified by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands (Jer. 31:31-34; Ezek. 36:27; Rom. 8:1-17; Gal. 5:13-25; Eph. 3:14-21; Phil. 2:12-13; Col. 3:1-17; 2 Pet. 1:3-11).

XIV. Perseverance of the Saints: All those whom God has regenerated will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith

unto salvation (John 6:37-40; 10:28-29; Rom. 8:28-39; 1 Cor. 1:8-9; Phil. 1:6; 1 Thess. 5:23-24).

XV. The Church: The Lord Jesus is the Head of the church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. Christians are to associate themselves into particular societies or churches, and to each of these churches he has given needful authority for administering that order, discipline, and worship which He has appointed. The regular officers of a church are Elders (Pastors) and Deacons (Matt. 28:18-20; John 10:16; Acts 20:17, 28; Eph. 1:22; 5:23; 1 Tim. 3:1-13; 5:17-18; Tit. 1:5-9; Heb. 10:25).

XVI. Baptism: Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his union with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church membership. (Matt. 28:19; Acts 2:38; Rom. 6:3-5; 1 Cor. 12:13).

XVII. The Lord's Supper: The Lord's Supper is a new covenant ordinance of Jesus Christ, to be administered with the elements of bread and the fruit of the vine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate and proclaim His death (Matt. 26:26-29; 1 Cor. 10:16-17; 11:23-34).

XVIII. Liberty of Conscience: God alone is Lord of the conscience; and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Although all legitimate human authority is ordained by God's decree it is also limited by God's ultimate authority. For example, civil magistrates, being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for the sake of conscience. However when they call us to disobey God then we must, with a clear conscience, obey God rather than man (Matt. 15:9; Rom. 13:1-7; 14:4; Acts 5:29; Col. 2:20-23).

XIX. Marriage: Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. The husband and wife are of equal worth before God, since both are created in God's image. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race (Gen. 1:26-28, 2:15-25; Eph. 5:21-23; 1 Cor. 7:1-16; Hebrews 13.4).

XX. Human Life: We believe that all human life is sacred and created by God in His image. Human life is of immeasurable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Gen. 1:26-27, Deut. 32:39; Job 14:5-6; Psalm 127:3-5, 139, Jeremiah 1.5)

XXI. The Resurrection: The bodies of men, after death, return to dust. At death, believers go to be with the Lord and unbelievers enter torment. The bodies of all the dead, both just and unjust, will be raised (Gen. 3:19; Luke 16:22-26; 23:43; John 5:28-29; 1 Cor. 15:12-28; 2 Cor. 5:1-10; Phil. 1:23).

XXII. The Judgment: God has appointed a day wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life (Matt. 25:46; John 5:22, 27-29; Acts 17:31; 2 Cor. 5:10; 2 Thess. 1:7-10).