

Doctrinal Statement

We believe the Scriptures of the Old Testament and New Testament (*66 books*) are verbally, plenary, inspired of God and without error in the original writings; and that God in His sovereign mercy has preserved the pure Word of God so that today we have the inerrant Word of God which is the supreme and final authority in faith and life. By "*The Holy Bible*" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written does not only contain and convey the Word of God, but IS the very Word of God. By "*inspiration*" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

We believe that the Lord Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He is both the Son of God, and God, the Son, and is true God and true man; that Christ Jesus died for sinners at Calvary as a substitutionary, atoning Sacrifice; that He bodily and physically rose again from His own grave after three days and three nights; that after being seen alive for forty days "*by many infallible proofs,*" ascended into heaven and there reigns as Prophet, Priest, and King.

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of judgment, and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, endues, fills, guides, teaches, witnesses, sanctifies and helps the believer.

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy; the lord of the antichrist, and the author of all the powers of darkness - destined however to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels.

We believe in the Genesis account of creation and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly and God's established law was that they should bring forth only "after their kind." Since God created mankind into genders distinctly male and female, we believe that the only legitimate marriage is that between a man and a woman. He has commanded that no intimate sexual activity be engaged in outside of marriage. 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 rejects any attempt to alter one's gender by surgery or appearance.

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 due to rape, incest, birth defects, gender selection, birth or population control, or physical or mental wellbeing of the mother are acceptable.

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus, we believe that an act or omission which, of itself or by intention, causes death to eliminate suffering constitutes a murder contrary to the will of God. However, discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate option after careful consideration and prayer.

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of all that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon Him our nature, yet without sin; honored the divine law by His personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in heaven; and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin and the promise of eternal life on the principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; 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, and secures every other blessing needful for time and eternity.

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.



We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on Him alone as the only and all-sufficient Savior.

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; and that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means — especially, the Word of God, self-examination, self-denial, watchfulness, and prayer.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand-mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

We believe We believe that a local church is a congregation of baptized believers associated by a covenant of faith and fellowship of the Gospel, said church being understood to be the citadel and propagator of the divine and eternal grace; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights, and privileges invested in them by His Word; that its officers of ordination are pastors, deacons, or elders whose qualifications, claims, and duties are clearly defined in the Scriptures.

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions of men and women in the home and in the church.

We believe the true mission of the church is found in the Great Commission: first, to make individual disciples; second, to build up the church; third, to teach and instruct as He has commanded. We do not believe in the reversal of this order; we hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final.

We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost: to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life, that it is prerequisite to the privileges of a church relation.



We believe that the Lord's Supper, is observed when believers, by the sacred use of bread and fruit of the vine, are to commemorate together the dying love of Christ; preceded always by solemn remembrance, self-examination, and anticipation of our Lord's return.

We believe that the first day of the week is the Lord's Day, or the Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from unnecessary secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, consciously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

We believe that the end of the world is approaching; Christ will return bodily, personally, and visibly to rapture the saints then alive on the earth that the *"dead in Christ shall rise first"*; that the living saints *"shall all be changed in a moment, in the twinkling of an eye, at the last trump"*; *"that the Lord God shall give unto Him the throne of His father David"*; and that *"Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet."*



