

# DOCTRINAL STATEMENT

## 1. The Holy Bible

We believe that the Holy Bible, consisting of the sixty-six books of the Old and New Testament, as originally written was verbally and plenary inspired, the product of God through Spirit-controlled men; that it has truth without any admixture of error for its matter; that it not only contains and conveys the Word of God, but is the very Word of God; the only, complete, and final revelation of the will of God to man; that it is the true center of Christian unity and the supreme, all-sufficient and only authority by which all human conduct, creeds and opinions shall be tried.

We believe that the Holy Scriptures consisting of the Masoretic Text and the Received Text are the Word of God, and by his singular care and providence kept pure in all ages, and therefore authentic.

Psalm 12:6, 7; Matthew 5:18; 24:35; John 10:35; 1 Peter 1:23-25.

Psalm 19:7-11; 119:89, 105, 130, 160; Proverbs 3:5-6; Isaiah 8:20; Luke 16:31; 24:25-27, 44-45; John 5:39, 45-47; 12:48; 17:17; Acts 1:16; 28:25; Romans 3:4; 15:4; Ephesians 4:3; 6:17; 11 Timothy 3:16-17; 1 Peter 1:23; 11 Peter 1:19-21; Revelation 22:19.

## 2. God.

We believe that there is one true and living God; that He is Creator, Preserver and Sovereign of the universe; that He is infinite in every excellence, inexpressible glorious in holiness, and worthy of all possible honour, confidence and love; that in the unity of the Godhead there are three Persons: Father, Son and Holy Spirit, equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption.

Genesis 17:1; Exodus 15:11; 20:2-3; Psalm 83:18; 90:2; 147:5; Jeremiah 10:10; Matthew 28:19; Mark 12:30; John 4:24; 10:30; 15:26; 17:5; Acts 5:3-4; Romans 11:33; 1 Corinthians 2:10-11; 8:6; 12:4-6; 11 Corinthians 13:14; Ephesians 2:18; 4:6; Philippians 2:5-6; 1 Timothy 1:17; 1 John 5:7; Revelation 4:11.

## 3. Jesus Christ.

### A. His Deity, Incarnation and Life.

We believe that Jesus Christ is the eternal Son of God; that He eternally possessed with the Father and Holy Spirit, in one Godhead, all the essence and attributes of Deity; that as provided and purposed by God, and as pre-announced in the prophecies of the Scriptures, He came into this world that He might manifest God to man, fulfill prophecy, and redeem lost men; that to this end He was born of a virgin, and received a human body and a holy human nature; that because of that holy human nature inseparably linked with His divine nature, He not only did no sin, but He was morally and constitutionally incapable of sin; that He obeyed fully the law and fulfilled the Father's will in all things.

Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Mark 1:1; Luke 1:35; John 1:1-3, 14; 14:3; Galatians 4:4; Colossians 1:15-17; Hebrews 4:15.

## B. His Sacrificial Death.

We believe that He first came to Israel as her Messiah-King, was rejected of that nation and according to the eternal counsels of God and gave His life a ransom for all who believe. We believe that the sacrifice of Christ was not merely provisional, but was an actual substitution for those chosen in Him before the foundation of the world, this vicarious substitutionary sacrifice making full satisfaction to God for their sins and infallibly securing their salvation by grace, through faith in Him, such faith being produced in them by the Holy Spirit through the Word of God, this faith being the result of God's choice and not the cause of it.

Isaiah 53:4-7, 11-12; Matthew 1:21; 20:28; 21:4-9; 27:37; John 3:16; 10:11, 14-15; Acts 15:11; Romans 3:24-25; 10:17; 1 Corinthians 2:9-14; 15:3; 11 Corinthians 5:21; Ephesians 2:8; Philippians 1:29; Hebrews 9:12-15.

## C. His Resurrection and Ascension.

We believe that He arose from the dead on the third day in the same body in which He suffered and died. We believe that our Lord ascended into Heaven: that He is now glorified and seated at the right hand of the Father, and is our only Mediator, High Priest, and Divine Advocate with the Father.

Matthew 28:6-7; Mark 16:19; Luke 24:39, 51; John 20:27; Acts 1:11; 1 Corinthians 15:4; 1 Timothy 2:5; Hebrews 7:24-26; 8:1; 1 John 2:1.

## D. His Return and Related Events.

We believe in the imminent, personal, physical, and pre-millennial return of Christ, occurring in two phases: first, to complete the Church Age by rapturing all believers prior to the tribulation; and second, at the end of the Great Tribulation when He shall return with His saints, at which time the nations shall be judged and the millennial Kingdom, with regathered and redeemed Israel central and Christ as King, will be ushered in. At the end of the 1,000 years the judgment of the great White Throne will take place, followed by the eternal damnation of the wicked, Satan and his hosts, and the establishment of the New Heavens and the New Earth wherein dwells righteousness.

John 14:3; Acts 1:11; 1 Corinthians 15:42-44, 51-53; 1 Thessalonians 4:16-17; Revelation 19:11-21; 20:1-15

## **4. The Holy Spirit.**

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 righteousness, and of judgment; 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, guides, teaches, witnesses, sanctifies and helps the believer.

Genesis 1:1-3; Matthew 28:19; Luke 1:35; 24:49; John 3:5-6; 14:16-17, 26; 15:26, 27; 16:8-11, 13; Acts 5:30-32; Romans 8:14, 26-27; Ephesians 1:13-14; 11 Thessalonians 2:7, 13; 1 Peter 1:2.

We believe that the Scriptures teach that in the opening days of the Church Age the Holy Spirit gave gifts which were revelatory in character to individual believers. Among these was the gift of tongues. The exercise of the gift was never to prove that the one speaking in tongues was saved or that he had received the Holy Spirit, but was that the Word of God might be preached with other tongues. Tongues and other gifts of the Holy Spirit were given to confirm the spoken word until the canon of Scripture was complete and all sixty-six books had been written. With the completion of the Bible the gifts of the Holy Spirit, which were partial and temporary, were no longer exercised. We have God's complete and final revelation in the Holy Scriptures and need no other manifestation.

Acts 2:4-13; 1 Corinthians 12:4-11, 28-31; 13:8-10; Hebrews 2:3-4.

### **5. Satan.**

We believe in the personality of Satan; that he was created holy and enjoyed heavenly honours, but through pride and ambition to be like the Almighty, he fell, and drew after him an host of angels; that he is now the unholy god of this world, man's greatest tempter, the enemy of God and his Christ, the accuser of the saints, the author of all false religions, and the power back of the present apostasy; that he is limited in his activity by the wisdom and power of God; that he is destined to final defeat at the hands of God's Son, and to the judgment of eternal justice in the lake of fire, a place prepared for him and his angels.

Isaiah 14:12-15; Ezekiel 28:14-17; Matthew 25:41; Mark 13:21-22; Luke 22:3-4; 11 Corinthians 11:13-15; Ephesians 2:2; 11 Peter 2:4; Jude 6; Revelation 12:9; 13:13-14; 19:11, 16, 20; 20:1-3, 10.

### **6. Man.**

We believe that man came by way of direct Divine creation and not as a product of evolution; that he was created holy, but through disobedience he became a fallen creature, totally depraved, and is now spiritually dead in trespasses and sins, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the regenerating grace of that Spirit. We believe that because of sin, he is a beggar upon the mercy of God.

Genesis 1:26-27; 2:21-23; 3:1-6, 24; Romans 1:18, 20, 28, 32; 3:10-19; 5:12, 19; 1 Corinthians 2:9-14; Galatians 3:22; Ephesians 2:1-3.

### **7. Salvation.**

We believe that salvation is by the sovereign electing grace of God; 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 sincere, penitent and obedient faith in the sacrifice of the Lord Jesus Christ; 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.

Isaiah 55:1, 6-7; Matthew 11:28; John 3:15-16, 36; 5:40; 6:37; Acts 2:38; Romans 8:29-30; 10:13; 1 Corinthians 15:10; Ephesians 2:4-5; Colossians 3:12; 1 Thessalonians 1:4; 1 Timothy 1:15; Titus 1:1; Revelation 22:17.

## **8. Grace in the New Creation.**

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, 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 fruit of repentance and faith and newness of life.

John 3:1-10; Acts 16:30-33; Romans 6:23; 11 Corinthians 5:17; Titus 3:5;  
1 Peter 1:23; 11 Peter 1:4; 1 John 5:1.

## **9. Repentance and Faith.**

We believe that repentance and faith are solemn obligations and inseparable graces wrought in the soul by the regenerating Spirit of God; that the sinner, being deeply convicted of his guilt, danger and helplessness and having his understanding enlightened to see the way of salvation by Christ, turns in repentance to God with unfeigned contrition, confession and supplication for mercy; that at the same time he receives the Lord Jesus Christ in knowledge and trust as all-sufficient Saviour, submitting wholeheartedly to His Lordship and openly confessing Him before men by mouth and life.

Genesis 15:6; Psalm 2:12; 51:1-4; 7; Isaiah 28:16; 55:6-7; Zechariah 1:3; Matthew 3:2; 4:17; Mark 1:15; 16:16; Luke 8:12; 12:8; 13:3, 5; 18:13; 24:47; John 1:12; 3:15-16, 18, 36; 5:24; 6:47; 11:25; Acts 2:38; 3:19; 10:43; 16:31; Romans 1:16; 10:9-13; Ephesians 2:8.

## **10. Justification.**

We believe that justification is the judicial act of God whereby He once forever declares to be righteous the believer in the Lord Jesus Christ; that justification includes forgiveness of sin and the imputation of God's righteousness in Jesus Christ; that it is not bestowed in consideration of any works of righteousness on the sinner's part, but solely through the instrumentality of faith in Christ; that justifying faith is essentially evidenced by good works.

Genesis 15:6; Isaiah 53:11; Habakkuk 2:4; Zechariah 3:1-4; Acts 13:39; Romans 3:20-22, 24-26; 4:1-8, 25; 5:1, 9; 8:1, 30, 33; 10:4, 10; 1 Corinthians 1:30; 11 Corinthians 5:21; Galatians 2:16; 3:6, 8, 11; Ephesians 1:7; Philippians 3:9; Colossians 1:14; 2:13; Titus 3:5-7; Hebrews 11:4, 7; James 2:14-26.

### **11. Perseverance of the Saints.**

We believe that persevering attachment to Christ and a profound regard for the things of Christ, distinguish real believers from mere superficial professors; that a special Providence watches over the welfare of the saints, and that they are kept by the power of God through faith. We believe that a Christian's conduct cannot effect his eternal destiny, but that it does affect his fellowship with the Lord, his enjoyment of salvation, his usefulness to the church and his helpfulness to other souls; and that persistence in unbecoming conduct brings chastening from the Lord.

John 10:28-29; Romans 8:35-39; 1 Corinthians 11:30-32; Philippians 1:6; Hebrews 12:5-11; 1 Peter 1:5; Jude 1.

### **12. Sanctification.**

We believe that the Scriptures teach non-conformity to the world for every believer; that it is clearly commanded of God for all believers to live lives of separation from sinful, worldly and doubtful practices and to be holy as He is holy. We believe the Bible teaches personal separation, and ecclesiastical separation, which is separation from churches and organizations in or associated with Apostasy. We believe that positional sanctification occurs at the moment of regeneration and that practical sanctification is progressive throughout the entire life-span of the believer here on earth. The means that God has provided for holy living are the believer's identification with Christ in His death, burial, resurrection and ascension; the indwelling Person and Power of the Holy Spirit and the believer's yieldedness to Him, and by the powerful Word of God.

Romans 6:1-14; 12:1-2; 16:17-18; 1 Corinthians 6:19-20; 11 Corinthians 3:18; 6:14 - 7:1; Galatians 5:16-23; Colossians 3:1-4; 1 Timothy 3:1-5; Titus 2:14; Hebrews 10:4; 1 Peter 1:14-16; 1 John 7-11; Revelation 18:4.

### **13. The Local Church.**

We believe the New Testament local church to be a company of baptized believers, voluntarily associated together for the ministry of the Word, mutual helpfulness and edification, the observance of the ordinances, and the propagation to the ends of the earth of the faith once delivered to the saints.

We believe a local church should be sovereign, under God, with no ecclesiastical authority higher than itself; that its Scriptural officers are elders (also called in Scripture bishops and pastors) and deacons; that when such churches co-operate, each church is the sole and only judge of the measure and method of its co-operation; that on all matters of membership, polity, discipline and benevolence, the will of the local church is final; that in function, the church is to be executive of the will of Christ, and not legislative.

Matthew 18:15-17; Acts 2:41-42; 15:13-18; 20:17-28; 1 Corinthians 11:2; Ephesians 1:22-23; 4:11; 5:23-24; Colossians 1:18; 1 Timothy 3:1-13.

#### **14. The Ordinances.**

We believe that there are but two church ordinances: Baptism and the Lord's Table; that baptism is the single immersion of the believer in water in the Name of the Father, Son and Holy Spirit, by the authority of a true New Testament Church, in testimony of the believer's faith with Christ in His death, burial, and resurrection.

We believe the Lord's Supper to be the symbolical partaking of unleavened bread and the unfermented fruit of the vine in remembrance of the Lord's death till He come. It should be preceded always by solemn self-examination.

Baptism shall be prerequisite to church membership and baptism will not be administered apart from but rather in preparation for church membership.

Observation of the Lord's Supper shall be the privilege of those members of the church in good and regular standing and open to visiting believers of like faith on a case by case basis.

John 3:23; Acts 2:41-42; 8:26-29; Romans 6:3-5; 1 Corinthians 11:23-28; Colossians 2:12.

#### **15. The Righteous and the Wicked.**

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 Christ, 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 blessedness the saved and the everlasting conscious suffering of the lost.

Genesis 18:23; Proverbs 10:24; 14:32; Malachi 3:18; Luke 9:25-26; 12:5; 16:25; John 8:21, 24; 12:26; Romans 6:17-18, 23; 7:6; 1 John 5:9.

#### **16. Church and State and Religious Liberty.**

We believe in the separation of church and state; that the church possesses no God-given authority over the state; and that the state, likewise, possesses no God-given authority over the church or the consciences of men.

We believe in religious liberty; that every man should have the right of soul liberty and freedom of conscience without coercion or molestation; and also the right to propagate his faith to others.

Matthew 22:21; Acts 4:18-20; 5:29.

## **17. Civil Government.**

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honoured and obeyed, except in things opposed to the will of our Lord Jesus Christ as revealed in the Holy Scriptures, Who is the only Lord of the conscience and the coming Prince of the kings of the earth.

Exodus 18:21-22; 11 Samuel 23:3; Daniel 3:17-18; Acts 4:19-20; 5:20; Romans 13:1-7.