

## Statement of Faith

The following statement of faith is a summary of the Christian doctrines whose origin and complete agreement are with the Word of God. I hold to this statement of faith, not as a final edict in and of itself, but truly as a summary of the final and immutable authority of the Word of God.

### A. Of The Word Of God

I believe that the Bible is the very Word of God and is to be the final authority on all matters of faith, practice, and personal behavior. I believe in the verbal, plenary inspiration of the Holy Scriptures. God gave the very words to individual human authors. Every word came from God, which renders the Bible inerrant and infallible. I reject natural inspiration, partial inspiration, and conceptual inspiration. These non-biblical views depict the Bible as merely containing the words of God, along with some of His thoughts and concepts. The end result of this philosophy produces confusion, and gives license to ungodly men to justify and propagate lifestyles and doctrines that are vehemently opposed by the true nature of a Holy God. I believe that the very words of God are preserved in the Masoretic Text and the Textus Receptus. The Authorized King James Version of the Bible is a superior translation of these superior texts, and is the only English Bible translation that I will defend, study, and preach from. (Deut.4:2; 8:3; Ps.119:105; Prov.6:23; 30:5; Is. 8:20; Mt.5:18; 24:35; Rom.10:8; 2Tim.3:16-17; Heb.4:12; 2Pet.1:20-21)

### B. Of God

I believe that there is only one true and living God. He is the unchanging, eternal, self-existent Spirit whose name is JEHOVAH. He is the omniscient, omnipresent, and omnipotent Holy God who creates, sustains, and rules over all living. I believe that in the Godhead there are three persons who are co-equal, co-existent, and co-eternal in every divine attribute yet distinct in their harmonious, hypostatic execution of their divine office. The very first mention of God in the very first verse of the Bible reveals to us that God is plural, and that God is singular. What a beautiful truth that unfolds in the pages of scripture: God the Father, God the Son, and God the Holy Spirit. (Gen.1:1; Ex.15:11; Deut.6:4; 1Kings 8:60; Is.44:6; Mt.28:19; Mk.12:29,32; Jn.4:24;10:30;14:16;15:26; Acts 10:38; 2Cor.13:14)

### C. Of God The Father

I believe that God becomes our Heavenly Father, immediately placing us as adopted children into his family, upon our acceptance of the vicarious redemptive work of Christ. God is now our Everlasting Father and we are called the children of God. We now are afforded the rights and privileges as His children and He loves us as His very own, because we now are. Our Heavenly Father will provide for our needs and protection according to His good and perfect will. As our Father he will also administer discipline in our lives to chasten us when correction is needed, not out of wrath, but out of love. (Prov.3:12; Mt.6:9,14,26; 23:9; Jn.1:12,13,18;14:7-10; Rom.8:14,19; Eph.3:14-16; Col.1:13; 1Jn.3:1; Heb.12:6)

### D. Of God The Son

I believe that Jesus Christ is the very Son of God. He is worthy of all praise, honor, glory, and obedience because He is God. Christ has always been. He was preexistent before the incarnation. In order to complete the eternal plan of redemption, Jesus Christ willingly took on the form of flesh and was born into this world to be the perfect and complete atonement for sin. He was complete deity in the flesh, yet without sin. The Holy God in the form of man. This could only be possible through the miracle of the virgin birth, where Christ was conceived of the Holy Spirit and born of a virgin. This miraculous birth precluded Christ from the curse of Adam, passed on through the seed of men. Jesus Christ is truly our sinless, all sufficient Saviour. Because of his vicarious death on the cross, his miraculous bodily resurrection on the third day, his bodily ascension into heaven to ever intercede for us as our High Priest, and because of the promise of his soon return for us, Jesus Christ is our blessed hope. (Gen.3:15; Is.11:1-2; Dan.3:25; Mt.3:16-17;16:16; Lk.19:10; Jn.1:1-18;8:58; Acts 17:23-31; 1Cor.10:1-4; Col.2:9; 1Thess.4:13-18; 1Tim.3:16; Titus 2:13; Heb.13:8)

## E. Of God The Holy Spirit

I believe that the Holy Spirit is the hypostatic third person of the Godhead. The Holy Spirit is not a force that is exercised by God, nor a substance that comes as a result of faith. The impersonal pronoun *it* is not the proper reference to the very person of God. The Holy Spirit is the Creator. His role in the virgin birth guaranteed that Emmanuel would truly be the sinless Son of God. His role in the conversion of sinners is to reprove them of sin and show their need for a saviour. His role in the life of a believer is to empower them for service, illuminate the scriptures for their understanding, guide them into all truth, and seal them until the day of redemption. (Gen. 1:2; Job 26:13; 33:4; Ps.104:28-30;139:7; Is.48:16; Ez.36:27; Mt.1:18, 20; 32:16; Mk.1:10; Lk.2:25-28; 3:22; Jn.1:32; 14:16;15:26; 16:13-14; Rom.8:9; 1Cor.2:11-13; 3:16; Eph.4:30)

## F. Of Creation

I believe that all physical matter, mankind, living creatures, this earth and the entire universe were created by God in six literal, twenty-four hour time periods. God spoke this world, as we know it, into existence. Everything was created by God, and belongs to God. I reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution. (Gen.1-2; Ex.20:11; Is.37:16; Jer.10:12; Jn.1:3; 1Cor.8:6; Col.1:16,17; Rev.4:11)

## G. Of Man

I believe that God created man in a perfect state of innocence. God formed man from the dust of the earth and made him in the image of God. God formed a woman from the rib of the man and thus created the perfect and only suitable mate for man. Although created in purity and perfect innocence, when tested, man willingly chose to transgress the law of God, thereby rendering all mankind as sinners having fallen short of the glory of God. This fallen state of all mankind is not by compulsion but by choice, thereby already coming under condemnation and the eternal sentence of separation in hell. (Gen.2-3; Is.53:6; Mt.25:41,46; Jn.3:18; Rom.3:23; 6:23; Rev.14:11; 20:15)

## H. Of Sin

I believe that sin originated with Satan in the form of pride and jealousy. When man was confronted with the decision to either remain obedient to God and enjoy all the benefits and blessings available to him, or choose Satan's way and the lie that man could be like God, man succumbed to pride and jealousy by willingly choosing to reject God's way. The result is that all mankind are now sinners by choice. Sin is not a weakness, nor is it an absence of good, but it is a deliberate choice to transgress the laws and ways of God. To commit even one sin classifies a man as a sinner. Sin exacts a wage that must be received. The wage of sin is death. Sin cannot enter into the presence of a Holy God. To live in sin is to be dead to God. To die in sin is to be eternally separated from God. The eternal penalty of sin requires finite man to suffer infinitely. Our sin sums up our need for salvation. (Gen.3:1-24; Ps.10:4; Prov.16:18; Is.14:12-14; 64:6; Mk.7:22; Rom.1:21-23; 3:23; 6:23; James 1:14-15; 1Jn.2:16; Rev.20:15)

## I. Of Eternity

I believe that time is an element that is unique to this present earth. After the conclusion of this world, eternity will begin, forever and ever, never to end. I believe that those who have received God's salvation while living will spend eternity with Jesus Christ in heaven. I believe that those who have rejected God's salvation while living will die in their sins and spend eternity tormented in the lake of fire, receiving the wages of their sin. (Mt.25:41; Mk.9:41-48; Jn.3:15-18; 3:36; Rom.6:23; Rev.20:14-15; 21:8)

## J. Of Salvation

I believe that the work of salvation is entirely the work of God. Because of man's sin and total depravity, there is no possible way for man to merit salvation. Salvation is the plan by which God has made it possible for man to escape the eternal penalty of sin, and for man to be eternally reconciled to God. By His substitutionary death on the cross, Jesus Christ, the infinite God in the form of man, suffered finitely, shedding His holy blood as the only atonement for sin in order to redeem man back to God. Because of the finished work of Christ at Calvary, God the Father is satisfied that the penalty of sin has been paid. This payment is applied to all those who

repent from their sins and put their complete faith and trust in Christ to make them a new creature and to bring them to heaven at death or at the return of Christ. Salvation is through the completed work of Jesus Christ, plus nothing, minus nothing. Jesus Christ is the all sufficient Saviour. (Jn.3:14-16; Rom.3:23;10:13; Gal.3:13; 4:4-5; Col.2:13-14; 6:19-20; Titus 3:5-6; Heb.2:9)

#### K. Of Justification

I believe that justification is the judicial act by which a Holy and Just God, upon a persons acceptance of Christ as their saviour, declares that person as not guilty of the eternal condemnation and judgement of sin. God's holy law demands that payment for sin be made. Christ's payment on behalf of the believer is complete and the law is now satisfied. Christ imputes His righteousness to the believer, and that is why God the Father now recognizes that believer as one of His own. The justified believer is now entitled to all the rights and privileges that are afforded to the one who has upheld complete obedience to the law. (Rom.3:20-26; 4:6-8; 5:1-10; 10:3-9; 2Cor.5:21; Gal.2:16; Phil.3:8-11; Titus 3:7; Heb.9:12)

#### L. Of Eternal Security

I believe in the clear, unmistakable language of the scripture when it promises eternal, everlasting life to those who trust in Christ as their personal saviour. The eternal security of the believer is also confirmed by being placed as an adopted child into the family of God. Adoption is an irreversible act. I reject the notion that salvation can be lost by falling out of favor with God. The scripture neither states nor infers that salvation can be gained and then lost. If it was lost, then it was never gained. A person's eternal destiny can only be determined by God, and when God gives eternal life, it is forever. (Mt.25:46; Mk.10:29-30; Jn.3:15-16; 10:28; 17:2-3; Rom.5:21; 6:23; 1Jn.2:25; 5:11,13;

#### M. Of The Church

I believe that the church is divinely instituted, developed, governed and protected by none other than the Lord Jesus Christ Himself. The church is comprised of Scripturally baptized saints, without preference or prejudice, whose common bond is their personal faith in Jesus Christ as the all sufficient Saviour. These saints do further covenant together to meet in local assemblies, or local churches, for the purpose of worship, fellowship, teaching, and the carrying out of the Great Commission. I believe that membership in a local church affords the saints with certain privileges and responsibilities. The Bible is to be the final authority on all matters of faith and practice. (Mt.16:18;18:17; 28:20; Acts 2:41-42; 1Cor.1:1-10; Heb.10:25; Rev.2:1-3:22)

#### N. Of The Responsibilities Of The Saints

I believe that the responsibilities of the saints can be summed up in Christ's command: Love the Lord thy God; Love thy neighbor as thyself. Loving the Lord involves maintaining the proper relationship with God through prayer, confession of sin, complete obedience (including the great commission), proper worship, and through living a holy, separated lifestyle from the world. Loving thy neighbor as thyself includes responsibilities to the saved as well as to the unsaved. The saints are responsible for loving, praying for, and edifying the fellow believers. The saints are also responsible for loving and giving the gospel to the unsaved. We are saved to be servants.(Mt.5:23-24; 27:37-39; 28:18-20; Mk.16:15; Lk.24:47-48; Jn.4:23; 20:21; Acts 1:8; 2Cor.10:5-6; Eph.3:14-21; 6:18; Col.3:24; Heb.9:14; 10:22; James 4:4-8; 1Jn.1:9; 2:15-16)

#### O. Of Church Offices

I believe that the only Scriptural offices to be held in the local church are pastors (bishops, elders, or overseers) and deacons, both having specific qualifications and responsibilities according to the Word of God. (1Tim.3:1-13; Titus 1:6-11)

#### P. Of Baptism And The Lord's Supper

The two ordinances of the church are baptism and The Lord's Supper. Christian baptism is when a believer is immersed in water, in the name of the Father, the Son, and the Holy Ghost, and brought up again, identifying that believer with the death, burial and resurrection of Christ. The Lord's Supper is a time when believers come

together and partake of the bread and cup, as instructed by Jesus Christ in remembrance of His death until He comes again. This is to be conducted in a solemn manner, with self examination, so that unconfessed sin is not present in a believer's life. (Mt.28:19; Jn.3:22-23; Acts 2:41-42; 8:36-39; Rom.6:4; 1Cor.11:2,26,28)

#### Q. Of The Great Commission

I believe that the command of the Great Commission is threefold: (1) Bring the gospel to a lost world and win them to Christ. (2) Have the new converts submit to believers baptism. (3) Train the new converts to be faithful to the Bible, to the local church and obedient to the teachings and commandments of Christ, resulting in these converts bringing the gospel to a lost world and winning other converts to Christ. I believe that neglecting any one of the three points constitutes a failure to carry out the whole Great Commission. (Mt.28:18-20; Mk.16:15; Lk.24:46-48; Jn.20:21; Acts 1:8)

#### R. Of The Ecumenical Movement

I believe that this movement is based on the improper interpretation of John 17:21. Bringing together different religions and faiths in the name of unity and love attempts to create common ground where the Bible says common ground can never exist. This can only be accomplished at the expense of doctrine. Our faith and doctrine must never be compromised. I reject all forms of cooperation with this movement. (2Cor.6:14-17; Jude 3)

#### S. Of Tongues, Prophecy, And Healing

I believe these spiritual gifts were temporary and limited to the time of the early church. They were used for the furtherance of the gospel and ceased to exist beyond the time that the Holy Scriptures were canonized. I reject the notion that these are modern day gifts and that their experience is required as proof of salvation. (Mk.16:16-17; Acts 2:1-19; 1Cor.13:8)

#### T. Of Music


I believe that music standards are directly related to a personal or corporate understanding and view of the character of God. I believe that a true Biblical understanding of the Holiness of God will preclude many musical styles of expression being used today. Understanding that Biblical references to music are always directed toward God in worship and adoration, the same must be true of church music today, whether in performance or in listening. In order for musical expression of worship and adoration to be acceptable to a thrice Holy God, it must not be tainted or polluted with any of the characteristics of carnal music which appeal to and stimulate carnal reactions. There should be no differentiation between acceptable music in the church and out of the church. If it is not acceptable in the context of the church, then it is not acceptable outside the context of the church and should not be part of the daily lifestyle of a believer. (Ex.15:1; 1Chron.16:9,23; 2Chron.15:14; Ps.9:11; 47:6; 118:14; Rom.15:9; 1Cor.14:26; Eph.4:29; 5:19; Heb.2:12; Rev.5:8-10; 15:3-4)

#### U. Of Marriage

I believe in marriage as it was originally instituted and ordained by God: one man and one woman for one lifetime. The marriage relationship is holy, blessed and sanctified by God, and is a beautiful picture of the relationship between Christ and His church. Man has ruined the sanctity of marriage through fornication, adultery, and homosexuality. These are perversions that God specifically condemns. Divorce is not a God ordained provision for ending a marriage, but is permitted because of the hardness of mankind's heart. A husband and wife that are sensitive and obedient to the leading of the Holy Spirit will never consider divorce as a "solution." The Bible gives instruction to both the husband and wife, and through their mutual obedience to God, the marriage can truly be heaven on earth. (Gen.2:24; Mal.2:14-16; Mt.19:8-10; Mk.10:6-12; Rom.1:26-32; 7:2; 1Cor.6:9-10,16-17; 7:2-4,10-11; Eph.5:28-31; 1Ti.5:14; 1Pe.3:1-7)

#### V. Of The Rapture Of The Church

I believe in the imminent return of Jesus Christ, when He will call all of His born again children out of this present world, to meet Him in the air, and to be united with all the believers that have died and gone on before us. I believe this rapture will occur before the seven-year tribulation period, precluding the saints from



experiencing this dispensation. (1Cor.15:51-53; 1Thess.1:10; 4:13-18; 5:9; James 5:7-8; 1Jn.2:28; Rev.3:10)

#### W. Of The Second Coming Of Christ To The Earth

I believe in the physical, bodily return of Jesus Christ to the earth after the conclusion of the seven-year tribulation period. All of the raptured and resurrected saints will return with Christ to rule with Him as He sets up His one thousand-year earthly kingdom characterized by unprecedented peace. Satan, being bound at the conclusion of the tribulation period, will have no access or influence during this millennium kingdom of Christ, but will be loosed for a season after the one thousand years, only to be finally conquered and eternally sentenced to the lake of fire. I look forward to the eternal kingdom of Jesus Christ. (Is.11:1-9; 65:17-25; Acts 1:11; Rev.5:10; 20:1-10)