

Clearwater Community Church Constitution

Adopted August 3, 2015

Article I – Name

The name of this church shall be Clearwater Community Church (a.k.a C3) of Richardson, Texas.

Article II – Authority

The Bible is the inspired and infallible Word of God, acting as the source of authority over morality, our beliefs, Christian lifestyle and conduct. The C3 elders are charged with the ministerial responsibility of Biblical interpretation and promulgating religious policy. The C3 Elders will determine life application as well as final matters relating to church theology, philosophy, Christian practice, faith, divine truth, morality, and theological and doctrinal resolutions.

Government

This church acknowledges only the Lord Jesus Christ as its Head, and receives the Holy Scriptures as the only infallible guide in matters of faith, church-order, and discipline, and is accountable to no other ecclesiastical body. Although C3 is an independent congregation, we seek to cooperate with other like-minded churches, believers and ministries in carrying forward the commission of Christ in Matthew 28:16-20. The government of the church is vested in the Elders of the church. We are Elder led in the matters of doctrine, ministry vision, finances, personnel, business and church government.

Article III – Partnership (membership)

1a. The two requirements for partnership at C3 are as follows:

Trusting Christ by faith alone for salvation. (Eph 2:8-9)

Agreement with C3's doctrinal and position statements.

1b. C3 partners will give prayerful consideration to being ***baptized***, if not already (Mt 28:19) and participation in the ***Lord's Supper*** (1Cor 11:23-28). These are the two ordinances of the New Testament church.

1c. Partners will support and identify with the vision and values of C3 which are to...

Connect...

...to God through worship. (Mt 22:37)

...to others through community groups and fellowship. (John 13:34-35; Mt 22:37)

Commit...

...to serve in a ministry. (Eph 4:11-13; 1Pet 4:10)

...to study God's Word. (2Tim 2:15; 1Pet 3:15)

...to give financially. (1Cor 16:1-2)

Catch...

...people who are lost by involvement in local and world missions." (Lk 5:10; Mt 4:19; 28:19-20; Acts 1:8)

1d. Partners will...

protect the unity of C3 by...

...acting in love toward other partners." (Phil 2:2-3; 1Pet 1:22)

...refusing to gossip." (Eph 4:29)

...following the church leadership." (Heb 13:17)

2. Partnership (membership) process.

The partnership process is the responsibility of the Elders and Pastors, and includes the following steps: 1) Meeting with an Elder or Pastor; 2) Affirmation of the partnership requirements

3. Withdrawal and dismissal of partnership.

Partners may withdraw from the church upon their own request. After prayerful consideration, any name may be removed from the church by the Elders.

Article IV – Church Leadership

C3 shall be governed by a team of Biblically qualified elders (1Tim. 3:1-13, Titus 1:5-9), who are partners of the church

1. Elders and Pastors

A. Relationship to body: The New Testament calls the church to respect, love and obey its leaders; the leaders are to elicit and earn this respect by their own loving and Godly example.

B. Appointment: Elders may be appointed by the existing Elders at any time, There shall be a minimum of five Elders, presuming the availability of qualified men.

The NT recognizes no distinction between Elders and Pastors. Pastors are Elders and Elders are Pastors. Therefore the Elders, as the pastoral leaders of the congregation, shall have liberty to supervise pastoral staff and other ministry positions, outlining responsibilities and lines of accountability. The Senior Pastor will serve as Elder Team Leader. Other pastoral staff will be part of our Elder team at such time that they demonstrate maturity, experience and meet the qualifications outlined in the New Testament and at the discretion and invitation of the Elder Team.

2. Non-vocational Elders are appointed for a three-year term that is automatically renewed at the conclusion of the first term. Those who are set apart to serve the body as vocational Pastors are not subject to terms.

3. Discipline: The discipline of Elders shall follow the spirit of the teaching found in 1 Timothy 5:19-22. Individual Elders are subject to the will of their fellow Elders in such discipline.

4. No Elder may act on his own or without authorization in conducting official business of the church, taking care to preserve the practice of plural leadership.

5. Removal of Elders

(a) Any Elder or pastoral staff member may resign by notifying the Elders in writing.

(b) If the Elders believe there is cause to remove another Elder, Pastor, or ministry director, the remaining Elders shall do so with unanimous consent.

6. Duties of Elders

Elders shall carry out their oversight in the spirit and manner prescribed in the New Testament, which shall include, but not be limited to:

(a) The prayerful leadership of the ministry.

(b) The preaching and teaching of the Word of God.

(c) The pastoral care and spiritual direction of the congregation.

(d) The careful management of church ministries, property, and staff.

(f) The prudent stewardship of church finances.

(g) The earnest representation of the church in the community.

7. Leave of Absence

An Elder may request a leave of absence for a specified period of time that is determined by the Elder Team.

8. Pastoral Sabbatical

The Elders shall consider granting full time pastoral staff a regular sabbatical. The time and length of the sabbatical will be determined by the Elder Team. The sabbatical is for the spiritual, physical, emotional and relational refreshment of the Pastor.

9. Calling and Setting Apart of Vocational Pastoral Staff

At the discretion of the Elders, Pastoral Search Teams may be formed to search for vocational, full/part time pastoral staff, and shall consist of partners in good standing. The pastoral search team shall report to the Elders regarding the final candidate selected by the committee. Upon unanimous consensus of the Elders, such a candidate will be presented to the Church congregation.

Article V - Ordinances

1. The Lord's Supper

The Lord's Supper shall be observed faithfully according to Scripture and shall be open to all who profess faith in Jesus Christ.

2. Baptism

Candidates for baptism shall be approved through personal interviews with the Elders or Pastors. Given the many different views and modes of baptism along with the wide range of religious backgrounds in our culture, attention will be given to a baptismal candidate's age, understanding of salvation, sufficiency in the scriptures, and commitment to discipleship. Immersion shall be the preferred mode of baptism.

Article VI - Ordination

Ordination of men and women to the gospel ministry shall be administered only upon the recommendation of the Elder Team after their satisfactory examination of each candidate. Men may be licensed to preach only upon recommendation of the Elder Team after their satisfactory examination of each candidate.

Article VII – Church Discipline

Any partner consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church, shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18: 15–17 and the example of scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed. Church discipline can include admonition by the Elders or congregation, suspension for a definite period, deposition from office, excommunication or other suitable action (Matthew 18: 15–17; 2 Thessalonians 3: 14–15; 1 Timothy 5: 19–20; 1 Corinthians 5: 4–5).

The purpose of such discipline should be:

1. For the repentance, reconciliation, and spiritual growth of the individual disciplined.
2. For the instruction in righteousness and good of other Christians, as an example to them.
3. For the good of the corporate witness of the church, for the protection of the purity of the body of Christ and supremely for the glory of God by reflecting His holy character.

Article VIII -- Marriage and Human Sexuality

Preamble

- We believe that all matters of faith and conduct must be evaluated on the basis of Holy Scripture, which is our infallible guide (2 Timothy 3:16–17). Since the Holy Bible does speak to the nature of human beings and their sexuality, it is imperative that we correctly understand and articulate what the Bible teaches on these matters.
- We are committed to the home and family as set forth in Holy Scripture. We believe God has ordained and created marriage to exist between one man and one woman, with absolute marital fidelity. The Bible sets forth specific home and family values, which include the distinct roles of husbands and wives, fathers and mothers, and children. It is our firm conviction that we uphold the dignity of each individual as we embrace the unchanging and longstanding principles of scriptural truth

Religious Beliefs

Based on Holy Scripture we believe:

- **Marriage** — C3 defines marriage as the permanent, exclusive, comprehensive, and conjugal “one flesh” union of one man and one woman, intrinsically ordered to procreation and biological family, and in furtherance of the moral, spiritual, and public good of binding father, mother, and child. (Genesis 1:27-28, Genesis 2:18-24, Matthew 19:4-9, Mark 10:5-9, Ephesians 5:31-33)
- **Celibacy** — C3 believes that Holy Scripture grants two life-enhancing options for human sexual behavior: (1) the conjugal “one flesh” marital union of one man and one woman, and (2) celibacy. Either is a gift from God, given as He wills for His glory and the good of those who receive and rejoice in His gift to them. Celibacy and faithful singleness is to be celebrated and affirmed within C3. (Genesis 1:27-28; 2:18, 21-24; Matthew 19:4-6; Mark 10:5-8; Hebrews 13:4; 1 Corinthians 7:1-8; Matthew 19:12; 1 Corinthians 12:12-13; Romans 12:10; 1 Timothy 5:1-2)
- **Sexual Immorality** — C3 believes that sexual acts outside marriage are prohibited as sinful. Consequently, C3 partners must resist and refrain from any and all sexual acts outside marriage. (Exodus 20:14, Leviticus 18:7-23, Leviticus 20:10-21, Deuteronomy 5:18, Matthew 15:19, Matthew 5:27-28, Matthew 15:19, Romans 1:26-27, 1 Corinthians 6:9-13, 1 Thessalonians 4:3, Hebrews 13:4, Galatians 5:19, Ephesians 4:17-19, Colossians 3:5)

- **Sexual Identity** — C3 believes that God created mankind in His image: male (man) and female (woman), sexually different but with equal personal dignity. Consequently, C3 members must affirm their biological sex and refrain from any and all attempts to physically change, alter, or disagree with their biological sex and male/female identity. (Genesis 1:26-28, Romans 1:26-32, 1 Corinthians 6:9-11)
- **Sexual Orientation** — C3 believes that God created and ordered human sexuality to the permanent, exclusive, comprehensive, and conjugal “one flesh” union of man and woman, intrinsically ordered to procreation and biological family, and in furtherance of the moral, spiritual, and public good of binding father, mother, and child. Consequently, C3 members must affirm the sexual complementarity of man and woman and resist any and all same-sex sexual attractions and refrain from any and all same-sex sexual acts or conduct, which are intrinsically disordered. (Genesis 1:27, Genesis 2:24, Matthew 19:4-6, Mark 10:5-9, Romans 1:26-27, 1 Corinthians 6:9-11, Ephesians 5:25-27, Revelation 19:7-9, Revelation 21:2)
- **Sexual Redemption** — C3 believes that all have sinned and fall short of the glory of God and should seek redemption through confession, repentance, baptism, and faith in Jesus Christ. Consequently, C3 partners must welcome and treat with respect, compassion, and sensitivity all who experience same-sex attractions or confess sexually immoral acts but are committed to resisting sexual temptation, refraining from sexual immorality, and conforming their behavior to C3’s Statement of Faith and Biblical principles. (Matthew 11:28-30, Romans 3:23, Ephesians 2:1-10, 1 Corinthians 10:13, Hebrews 2:17-18, Hebrews 4:14-16)

Additional Scriptures on Marriage and Human Sexuality

- Genesis 1:26-28
- Genesis 2:18-24
- Genesis 19:5-10
- Exodus 20:14
- Leviticus 18:7-23
- Leviticus 20:10-21
- Deuteronomy 5:18
- Judges 19:22-24
- Matthew 5:27-28
- Matthew 15:19
- Matthew 19:4-9
- Mark 10:5-9
- Romans 1:26-27
- 1 Corinthians 6:9-13
- 1 Corinthians 5:21
- Galatians 5:19
- Ephesians 4:17-19
- Ephesians 5:25-27

- Ephesians 5:31
- Colossians 3:5
- 1 Thessalonians 4:3
- Hebrews 13:4
- 1 Timothy 1:8-10
- Jude 1:7
- Revelation 19:7-9
- Revelation 21:2

Article IX Sanctity of Human Life

Preamble

We believe that all matters of faith and conduct must be evaluated on the basis of Holy Scripture, which is our inspired, infallible, and inerrant guide. (2 Timothy 3:16–17). Because Holy Scripture speaks to creation and human life, it is imperative that we correctly understand, articulate, and abide by what Holy Scripture teaches on this matter.

We believe that God has created mankind in His image and that human life begins at fertilization. God, in his infinite sovereignty, uniquely formed human beings and gave them a special dignity, personal freedom, and individual accountability among all the works of creation. Human beings have been made for relationship with God and to be good and faithful stewards of creation. God created each person's inmost being, knitting each person together in his or her mother's womb. (Psalm 139:13). As God's individualized and personal creation, each person is fearfully and wonderfully made. (Psalm 139:14). God has ordained all the days of each person's life and written them in His book before one of them came to be. (Psalm 139:16).

Religious Beliefs

Based on Holy Scripture and the constant moral teaching of the universal Church, we believe:

- From the moment of fertilization until death, every human life is sacred because every human life has been created by God, in His image and likeness.
- From the moment of fertilization, every human life must be recognized, respected, and protected as having the rights of a person and the inviolable right to life.
- The right to life and physical integrity of every unborn human life is inviolable—it is not a concession made by society or the state, but is instead inherent to the unborn human life by virtue of its creation in the image of God.

- Because human life begins at the moment of fertilization, it is against our religious and moral conviction to formally or materially cooperate in the termination of unborn human life.
- We are strongly committed to the preservation and defense of unborn human life, which compels our religious, moral, and ethical duty to defend unborn human life from destruction, whether by surgical abortion or use of drugs, devices, or services that have the intent, design, effect, or risk of terminating unborn human life or preventing its implantation and growth post-fertilization.
- The Church and all her ministers and ministries should publicly witness to society and to the state regarding the intrinsic, inherent, and inviolable dignity of all human life, from fertilization to death.

Holy Scripture

In standing against abortion and euthanasia, this church incorporates by reference the following Holy Scriptures.

Genesis 1:26-27 – Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” So God created mankind in his own image, in the image of God he created them; male and female he created them.

Genesis 25:21-22 – Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she said, “Why is this happening to me?” So she went to inquire of the Lord.

Exodus 20:13 – You shall not murder.

Psalms 22:9-10 – Yet you brought me out of the womb; you made me trust in you, even at my mother’s breast. From birth I was cast on you; from my mother’s womb you have been my God.

Psalms 139:13-16 – For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.

Isaiah 44:1-2 – This is what the Lord says: he who made you, who formed you in the womb, and who will help you: Do not be afraid, Jacob, my servant, Jeshurun, whom I have chosen.

Isaiah 49:5 – And now the Lord says—he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the Lord and my God has been my strength.

Job 10:8-12 – Your hands shaped me and made me. Will you now turn and destroy me? Remember that you molded me like clay. Will you now turn me to dust again? Did you not pour me out like milk and curdle me like cheese, clothe me with skin and flesh and knit me together with bones and sinews? You gave me life and showed me kindness, and in your providence watched over my spirit.

Jeremiah 1:4-5 – The word of the Lord came to me, saying, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.”

Luke 1:39-45 – Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah’s home and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that the Lord would fulfill his promises to her!”

Article X - Dissolution Clause

In the event this church body is dissolved, disbands, or ceases to function by unanimous consent of the Elder Team as a church for any reason, all property shall be sold by the Elders to pay any indebtedness. Any leftover funds are to be distributed appropriately between all supported missionaries and organizations.

Article XI - Changes In This Constitution

This constitution may be changed according to a unanimous consensus of the Elders.

Article XII – Core Beliefs

We believe . . . that the Bible is the verbally inspired Word of God and without mistakes as originally written. It is the complete revelation of His will for salvation and the only unfailing rule of faith and practice for the Christian life. □ □

We believe . . . in one God, Creator of all things, eternally existing in three persons: Father, Son and Holy Spirit, and that these three are co-eternal and of equal dignity and power. □ □

We believe . . . in the deity of Jesus Christ; His miraculous conception by the Holy Spirit; His virgin birth ; His sinless life; His substitutionary death on a cross;

His bodily resurrection; His ascension to the right hand of the Father; and His personal, imminent return. □ □

We believe . . . that man was created by and for God; that by man's disobeying God, every person incurred spiritual death, which is separation from God, and physical death as a consequence; and that all people are sinners by nature and practice. □ □

We believe . . . the Lord Jesus Christ died for our sins and that all who believe in Him are declared righteous because of His sacrificial death and are, therefore, in the right relationship with God. □ □

We believe . . . in the present ministry of the Holy Spirit indwelling all believers and thus enabling and empowering the life and ministry of the believer. □ □

We believe . . . in the bodily resurrection of everyone who has lived, the everlasting blessedness of those in right relationship with God, and the everlasting punishment of those who have rejected God's forgiveness in His Son.

Article XIII Doctrinal Statement

The Scriptures

We believe that "all scripture [Bible] is given by inspiration of God," and is inerrant as appeared in the original manuscripts. We understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of the Bible. We believe that this divine inspiration extends equally and fully to all parts of the Bible. We believe that the entire Bible is Christ-centered. (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; I Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Peter 1:21)

The Father, The Son and The Holy Spirit (The Godhead)

We believe that the Godhead eternally exists in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God; having precisely the same nature, attributes, and perfections, and worthy of precisely the same worship, praise, confidence, and obedience. (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)

Man Created And Fallen

We believe that man was originally created in the image and after the likeness of God, and that, as a result of his sin, lost his spiritual life, becoming spiritually dead. We also believe that this spiritual death has been passed on to the entire human race of man, with the only exception being Christ Jesus. Thus,

every person is born into the world with a nature that is essentially and unchangeably bad apart from divine grace. (Gen. 1:26; 2:17; 6:5; Ps. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; 1 Tim. 5:6, 1 John 3:8)

The First Coming of Christ

We believe that, as prophesied in the Bible, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Savior of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. (Luke 1:30-35; John 1:18, 3:16; Heb. 4:15)

We believe that He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time completely God and completely man, and that His life on earth sometime functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1-2; Phil. 2:5-8)

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the sacrificial Lamb and took away the sin of the world; bearing the judgments against sin which the righteousness of God must require. His death was, therefore, substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. (John 1:29; Rom 3:25-26; 2 Cor. 5:14; Heb. 10:5-14; 1 Peter 3:18)

We believe that, according to the Bible, He arose from the dead and that His resurrection body is the pattern of that body which ultimately will be given to all believers. (John 20:20; Phil. 3:20)

We believe that when He left the earth, He was received by His Father indicating the Father's acceptance assuring us that His saving work was perfectly accomplished. (Heb. 1:3)

We believe that He became Head over all things to the church which is His body, and in this ministry He never ceases to intercede, support, defend and uphold the saved. (Eph. 1:22-23; Heb. 7:25; 1 John 2:1)

Salvation Only Through Christ

We believe that our salvation has been accomplished solely by the blood of our Lord Jesus Christ, who freely accepted our penalty and died in our place and that no works can add in the very least degree to the value of the blood, or to the merit of the finished work provided for us by Him. Salvation is by faith alone. (Matt. 26:28; John 3:5, 18; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil 3:4-9; Titus 3:5; James 1:18; 1 Peter 1:18-19, 23; John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22)

Eternal Security

We believe that, because of the God's love, because of His grace, because of the blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession of Christ in heaven, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1-2; 5:13; Jude 1 :24)

Assurance

We believe it is the privilege of all Christians to be assured of their salvation from the very day they trust Him to be their own Savior. And that this assurance is not based upon their own worthiness or fitness, but wholly upon the testimony of God in His written Word. (Luke 10:20; 22:32; 2 Cor. 5:1, 6-8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13)

The Holy Spirit

We believe that the Holy Spirit, the Third Person of the Trinity, omnipresent from all eternity, began living in the world on the day of Pentecost according to the divine promise, indwells every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never leaves the church, nor any Christian, but is ever present to testify of Christ. (John 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7)

We believe that today certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them in his own life and experience. These ministries are: the restraining of evil in the world; the convicting of the world of sin, righteousness, and judgment; the regenerating of all believers; the indwelling of all who are saved; the sealing of believers until the day of redemption; the baptizing into the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are obedient to His will. We believe the Holy Spirit gives spiritual gifts to all believers at the moment of salvation. (John 3:6; 16:7-11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27)

The Church, A Unity Of Believers

We believe that all who are united to the risen and ascended Son of God are part of the church which is the body and bride of Christ, which began at Pentecost. The church is made up of true believers regardless of membership or nonmembership in organized churches or denominations. We believe that by the same Spirit all believers are baptized into, and thus become, one body that is

Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all differences, and loving one another with a pure heart fervently. We believe in the "oneness" of all believers in Christ. We believe that the local church is a necessary and vital tool for accomplishing the will and the work of God and the believers should "not forsake our assembling together." (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14-15; Heb. 10:25)

The Great Commission

We believe that it is the specific message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His father into the world. We believe that, after they are saved, they are divinely commissioned to be lights and witnesses in this world, and that their primary purpose in life should be to make Christ known to the whole world. (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Peter 1:17; 2:11)

The Blessed Hope of the Return of Christ

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have died in Jesus, and that this event is the blessed hope set before us in the Bible, and for this we should be constantly ready. (John 14:1-3; 1 Cor. 15:51-52; Phil 3:20; 1 Thess. 4:13-18; Titus 2:11-14)

Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the only two ordinances of the church and that they are a Scriptural means of the testimony of our faith and God's grace. (Matt. 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Cor. 11:26)