

CORE BELIEFS

We believe God is love, and He alone is the source of all love. For this reason, the first of all commandments is to love God with all our hearts. Even still, God knows that love can never originate from us. Scripture teaches that we love God, because He first loved us. God's deep, abiding love compels us to love Him and in turn, it empowers us to love others sacrificially.

(1 John 4:7-8, 1 John 4:19, Romans 12:10, John 13:34-35)

We believe that there is one Living and True God, eternally existing in three persons, the Father, the Son, and the Holy Spirit. These three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience. The Godhead created all, upholds all and governs all. The triune God is eternal, omnipresent, omnipotent and omniscience. We believe in God the Father, an infinite, personal Spirit, perfect in holiness, wisdom, power, and love. We believe the Father orders and disposes all things according to His own purposes and grace. We believe Jesus is the only begotten Son of the Father, conceived by the Holy Spirit, born of a virgin, sinless in life, fully God and fully man. We believe the Holy Spirit proceeds from the Father and the Son but is coequal and consubstantial with them. We believe the Holy Spirit dwells in every believer in Jesus Christ and that He is an abiding Helper, Teacher, and Guide (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; 1 Peter 1:2; Rev. 1:4-6).

We believe that the Bible is the inspired Word of God. God has communicated to us in the Scriptures of the Old and New Testament. We believe that all "Scripture is given by inspiration of God," by which 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 Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. The original manuscripts are without error and are the infallible rule of faith and practice, and the only standard by which to judge truth. We also believe that all the Scriptures were designed for our practical instruction. (Rom. 15:4; 2 Tim. 3:16,17; 2 Pet. 1:20, 21).

We believe that all men have sinned and therefore are separated from God. We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. This total depravity of human nature has been transmitted to the entire human race of man, the Man Christ Jesus being the only exception. Therefore all human beings are born with a sinful nature and are sinners in thought, word and deed.

(Gen. 1:26, 27; 2:16, 17; 3:6; 6:5; Psa. 14:1-3; 51:5; Rom. 3:10-19, 23; 5:12; Eph. 2:1-3).

We believe that God came to earth in the form of man to provide a solution to our separation. That Man is our Lord and Savior, Jesus Christ. Being God, He was able to die on our behalf, was physically resurrected, and ascended into heaven. We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world, bearing in His own body the holy judgments against sin which the righteousness of God must impose. 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. We believe that, according to the Scriptures, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers.

(John 1:18, 29; 3:16; 20:20; Rom. 3:25-26; Phil. 3:20-21; Heb. 10:5-14; 1 Pet. 3:18).

We believe that the solution to our separation is God's free gift of grace of which we receive through our conversion. All who receive by faith the atoning work of Jesus Christ are born again of the Holy Spirit and thereby become children of God through His grace. This conversion involves a change from a self-centered life to one centered on God, which the church refers to as repentance and the willingness to make our belief known to others, which the church refers to as confession.

(John 1:12; 3:16, 18, 36; Acts 13:39; 16:31; Rom. 1:16-17; 3:22; 4:5; 10:4, 9-10)

We believe that sanctification, which is a setting-apart unto God, is threefold. It is already complete for every saved person because his position toward God is the same as Christ's position. We believe, however, that he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit. We believe also that the child of God will yet be fully sanctified when he shall see his Lord and shall be "like Him".

(John 17:17; 2 Cor. 7:1; Eph. 4:22-24; 1 Thess. 5:23; Heb. 10:10, 14; 12:10)

We believe in the present ministry of the Holy Spirit to the Church. We believe that it is the privilege of every Christian to experience the ministries of the Holy Spirit. These are: the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ of all who are saved; the imparting of Spiritual gifts to serve the body; and the continued filling of those among the saved who are yielded to Him. God gives believers different gifts to be used for the benefit of His church and when the individual members of the church function with the gifts God has given then the whole church will be healthy.

(John 16:7; Rom. 8:9; 1 Cor. 12:7-11; 12:13; Eph. 4:30; 5:18; 1 John 2:20-27)

We believe Jesus is the Head of the universal Church, a living spiritual body of people who have received God's grace through their personal conversion. We believe that all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. We believe that by the same Spirit all believers in this age are baptized into one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are required to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. We are a community of local members of this Church.

(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)

We believe that the Scriptural ordinances of the Church are Baptism and the Lord's Supper, and are to be administered by the local church. We believe that water baptism, by immersion should be administered to believers only as a symbol of their belief in the death burial and resurrection of our Lord and Savior Jesus Christ. Jesus instituted communion as a regular remembrance by believers of the seriousness of the price paid by His death, "till He comes."

(Matt. 28:19; Luke 22:19-20; Acts 10:47-48; 1 Cor. 11:26).

We believe in the personal, visible Second Coming of Christ although the time is unknown. 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 fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking. We believe that our Lord will return bodily and visibly to earth, in power, to rule and reign at the end of the age.

(John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Titus 2:11-14; Acts 1:11; Rev. 19:11-18).

We believe in the "Eternal Security" of the believer, that it is impossible for one born into the family of God to ever be lost. Due to the eternal purpose of God toward the objects of His love and because of the very nature of the divine gift of eternal life (including the abiding presence of the Holy Spirit) all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love. Having determined to save them and keep them forever, apart from all human merit, God, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conform them to the image of His Son.

(John 5:24; 10:28; 14:16-17; 17:11; Rom. 8:29; 12:4-11 Heb. 7:25; 1 John 2:1-2; 5:13; Jude 24)