

# Statement of Faith

## I. Concerning the Scriptures

I believe that the Bible, consisting of the canonized sixty-six books in the Old and New Testaments, is the infallible Word of God being inerrant in the original manuscripts.<sup>1</sup> I believe that this Bible is both verbally<sup>2</sup> and plenary<sup>3</sup> inspired by God the Holy Spirit<sup>4</sup>, Who guided the human authors, preventing error, but allowing for the personality and personal writing style of these men to be preserved. These men, while having their volitional functions intact, were guided by the Holy Spirit in both meaning and word selection<sup>5</sup> to the extent that the original autographs were in possession of the life-giving breath of God.<sup>6</sup>

Whereas we no longer have the original autographs, their words are attested to by the thousands of copied manuscripts, through which God has preserved and kept pure His Word through all ages, so that the authentic Word of God exists today.<sup>7</sup>

Therefore, due to its divine production and integrity<sup>8</sup>, the Word of God is the sole authority on all matters of faith and conduct as well as on any other subjects to which it attests.<sup>9</sup>

God intended for His word to be understood<sup>10</sup> in a literal, historical, grammatical, dispensational manner.<sup>11</sup> This necessitates a fundamental distinction between the nation of Israel and the church in origin, purpose, and culmination.<sup>12</sup> This distinction is realized in a dispensational understanding of the workings of God as it is related to His glorious truth. This further negates the application of Israelic promises to the church.

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<sup>1</sup> Prov. 30:5-6; Matt. 5:18; 24:35; John 10:35; 1Cor. 14:37

<sup>2</sup> 1Cor. 2:13; 2Pet. 1:21; Matt. 5:18; Rev. 22:18

<sup>3</sup> 2Tim. 3:16; John 10:35

<sup>4</sup> 2Sam. 23:2; Acts 1:16; 1Cor. 2:13; 2Pet. 1:19-20

<sup>5</sup> 2Sam. 23:2; Acts 1:16; Heb. 1:1-2; 2Pet. 1:21

<sup>6</sup> Gen. 2:7; 2Tim. 3:16

<sup>7</sup> Ps. 119:89, 152, 160; Matt. 5:18; 24:35; 1Pet. 1:23

<sup>8</sup> 2Tim. 3:16; 2Pet. 1:19

<sup>9</sup> Is. 8:20; 1Cor. 10:6-12; Gal. 1:8; Eph. 6:17; 2Tim 3:15-17

<sup>10</sup> 1Jn. 5:13

<sup>11</sup> John. 4:21, 23; Rom. 16:25; 1Cor. 4:1; Eph. 3:2-4, 9; Col. 1:25-27; Heb 1:1-2

<sup>12</sup> Rom. 10:3-5; 1Cor. 10:32

## II. Concerning the Triune God

I believe in the one, true, and living God<sup>1</sup>, as being the sovereign Creator and Sustainer<sup>2</sup> of all things.<sup>3</sup> He exists in three co-equal and co-eternal Persons.<sup>4</sup> Each distinct personality contains distinct attributes<sup>5</sup>, but contain no division in nature or essence.<sup>6</sup> God is an eternally existing<sup>7</sup>, uncreated<sup>8</sup> Person, filling time and space in a spiritual form.<sup>9</sup> God, as having personality, is the summation and totality of personal attributes. God's attributes are subdivided into two categories. First, God possesses attributes which He retains to Himself alone and will share with none other. These are known as His attributes of greatness. Second, God possesses attributes designated as His goodness attributes. These are known in Genesis as the image of God by which mankind derives its own finite qualities.<sup>10</sup> These qualities were marred by the fall of man, and thus the image of God within man was corrupted. God will not act through His attributes in any way which violates His holiness.<sup>11</sup> His goodness attributes are governed by His holiness; neither will one attribute negate another. God exists in complete intrinsic and economic harmony.<sup>12</sup>

God is a relational Person. Man in his unregenerate state has no desire to seek a relationship with God.<sup>13</sup> Therefore, God, in His mercy, sought out and revealed Himself to man. This revelation was realized in two venues. The general revelation of God<sup>14</sup> is innate in and seen by all men<sup>15</sup>, even though they attempt to suppress this knowledge.<sup>16</sup> The very power and Godhead are revealed to man through creation. The second way in which God reveals Himself to man is through specific revelation. God's chosen methods of this revelation are through the Bible<sup>17</sup> and through Jesus Christ of Nazareth.<sup>18</sup>

I believe God<sup>19</sup> voluntarily<sup>20</sup>, instantly<sup>21</sup>, and directly called the universe into being *ex nihilo*<sup>22</sup> in six, literal, twenty-four-hour days.<sup>23</sup> The Genesis account of creation of the universe is six successive days and therefore negates any form of atheistic or theistic evolution.

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<sup>1</sup> Deut 6:4; Is. 45:21,22

<sup>2</sup> Col. 1:15-17

<sup>3</sup> Is. 40:28; Col. 1:15-17, Heb. 1:10

<sup>4</sup> Matt. 3:16,17; 28:19; John 5:23; Acts 5:3, 4; John 16:15; 2Cor.13:14; Jude 20,21; John 5:18

<sup>5</sup> 2Sam. 23:2-3

<sup>6</sup> Gen 1:2; Deut. 6:4; Jer. 10:10; John 4:21; 10:30; 14:10; 17:5, 22; 2Cor 13:14

<sup>7</sup> Ps. 90:2; Hab. 1:12

<sup>8</sup> Exodus 3:14

<sup>9</sup> John 4:24

<sup>10</sup> Gen. 1:1; Acts 17:28, 29

<sup>11</sup> Is. 6:1-3; 57:15

<sup>12</sup> John 14:10; 15:26; Eph. 1:3, 4; 2:18; Heb. 9:14; Jas. 1:17; 1John 4:15

<sup>13</sup> Rom. 3:11

<sup>14</sup> Ps. 19:1-6

<sup>15</sup> Rom. 2:14-15; 1:19, 20

<sup>16</sup> Rom. 1:8

<sup>17</sup> Luke. 24:27; John 5:39; Heb. 1:1

<sup>18</sup> John 1:1; 10:30; 14:7, 9; 15:23; Col. 1:15; Heb. 1:2

<sup>19</sup> Gen 1:1; John 1:1-3

<sup>20</sup> Rom. 11:34-36

<sup>21</sup> Ps. 33:6-9

<sup>22</sup> Heb 11:3

<sup>23</sup> Gen. 1:3, 6, 9; Ex. 20:11; 31:17; Neh. 9:6; Ps. 33:6-9; 90:20; Col 1:15-17; Rev. 4:8-11

### III. Concerning Jesus the Christ

I believe that Jesus Christ is the Son of God.<sup>1</sup> He is the second Person in the Holy Trinity; being eternally<sup>2</sup> God<sup>3</sup>, of the same substance, and equal with the Father.<sup>4</sup> Revealed in the Old Testament as the Angel of the Lord (YAHWEH)<sup>5</sup>, Jesus Christ is the economic personage through whom the universe was called into being.<sup>6</sup>

Jesus Christ's hypostatic union of His divinity<sup>7</sup> and humanity<sup>8</sup>, known as the incarnation<sup>9</sup>, was supernaturally brought about through the Holy Spirit's overshadowing<sup>10</sup> of a pure, virgin<sup>11</sup> woman, thus conceiving the sinless<sup>12</sup>, spotless Messiah. From conception to His ascension<sup>13</sup>, Christ had a literal, physical body<sup>14</sup>, veiling His divine attributes, though not having them diminished in any way, choosing to fulfill His ministry on earth in the form of a servant.<sup>15</sup> Christ never lost any portion of His divine essence and remained fully God.

Christ vicariously atoned for the sins of mankind through His voluntary, sacrificial death<sup>16</sup> upon the cross, thus fulfilling God's requirements for sin's payment<sup>17</sup>, while having the unmitigated wrath of God poured upon Himself<sup>18</sup> as the substitution for the world.<sup>19</sup> This atonement, while available to all, is applied only on the behalf of those who repent and turn from their sin and to Christ through faith.<sup>20</sup>

On the third day after His death, Christ literally and bodily rose again from the dead<sup>21</sup> as a testimony of the sufficiency of His sacrifice and as a guarantee of His people's future resurrection. He now sits in heaven at the right hand of God the Father as the Great High Priest and Advocate of His people.<sup>22</sup> Christ will bodily return for His church at the rapture<sup>23</sup> and again later to reign on the Earth during the millennial kingdom after the Rapture.<sup>24</sup>

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<sup>1</sup> Ps. 2; Matt. 16:16; John 3:16; 10:36; Rom 1:3-4; Gal. 4:4; 1Jn. 5:20;

<sup>2</sup> Rev. 1:8

<sup>3</sup> Is. 9:6; John 1:1; 8:58; Rom. 9:5; Tit. 2:13; Heb 1:8; 13:8; Rev. 1:17

<sup>4</sup> John 6:38; 10:30; 17:15; Phil. 2:5-7

<sup>5</sup> Gen 16:10-13; 22:14, 15; Ex. 3:2; Ps34:7; Zech 1:12

<sup>6</sup> John 1:3; 1Cor. 8:6; Eph. 3:9; Col 1:16; Heb 1:2

<sup>7</sup> John 1:18; 20:28; Acts 20:28; Rom. 9:5; Col. 2:9; Heb. 1:8

<sup>8</sup> John 8:40; 10:33; 1Tim. 2:5

<sup>9</sup> John 1:14; Rom 1:3-4; Heb 10:5

<sup>10</sup> Luke 1:35

<sup>11</sup> Is. 7:14; Matt. 1:23; Luke 1:21-38

<sup>12</sup> John 14:30; 2Cor. 5:21; Heb 4:15

<sup>13</sup> Luke 24:51; Acts 1:2; 9-11

<sup>14</sup> Matt. 26:26, 48; John 2:21

<sup>15</sup> John 11:5; Phil 2:5-8

<sup>16</sup> Is. 53:1-12; 1Cor 5:7

<sup>17</sup> Rom 1:4; Eph. 5:2; Heb 9:12, 22

<sup>18</sup> Is 53:5, 6; Rom. 5:9; Rev. 14:9-10

<sup>19</sup> Gal. 3:13; 1Jn. 2:2; 1Pet. 1:1; 2:24; John 1:29; Rom 3:35; 5:8; 2Cor 5:21; Eph. 5:2; 1Thess. 5:10; Tit. 2:14

<sup>20</sup> John 3:36; Rom. 4:24; 1Tim 4:10

<sup>21</sup> Matt. 28:5-7; Luke 24:1-7, 36-43

<sup>22</sup> 1Tim. 2:5; Heb. 2:17; 3:1; 4:14, 15

<sup>23</sup> Matt. 24:30-31; 25:31; 1Tim. 4:13-18

<sup>24</sup> Rev. 20:3-6

#### IV. Concerning the Holy Spirit

I believe that the Holy Spirit is the third eternal<sup>1</sup>, divine Person<sup>2</sup> of the triune God and is of the same substance and essence as the Father and the Son, living in a coexistent harmony from eternity past.<sup>3</sup> The Holy Spirit thus possesses all of the goodness characteristics and greatness characteristics defined within God Himself.<sup>4</sup> The Holy Spirit's past ministry was to be the active agent in the creation process.<sup>5</sup> His present ministries are to bear witness of Christ<sup>6</sup>, to convict mankind of sin<sup>7</sup>, to be the causative agent in regeneration<sup>8</sup>, to baptize a repentant believer into the body of Christ<sup>9</sup> and thereafter to indwell that believer<sup>10</sup>, sanctifying that believer<sup>11</sup> in a continuing process beginning at regeneration until that believer stand in the glory of the Lord Jesus Christ.<sup>12</sup> The Holy Spirit guides, teaches, and strengthens the chosen ones of Christ. The Holy Spirit, beginning at regeneration, fills that believer in totality<sup>13</sup>, thus being allowed to control and direct the life of that believer as he is surrendered and submissive to God.<sup>14</sup>

The Holy Spirit is responsible for producing fruit in the lives of believers<sup>15</sup> as they are controlled by Him.<sup>16</sup> He also enables each believer with a divinely appointed gift which enables and equips believers for service in the local church.<sup>17</sup> Some gifts such as tongues, healings, and prophecy were transitory for the purpose of authenticating both the message and the messenger of God.<sup>18</sup> These gifts of signs and wonders are no longer needed, having accomplished their purpose in certifying the Word of God and the organization of the church.<sup>19</sup>

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<sup>1</sup> Heb. 9:14

<sup>2</sup> John 16:7-15

<sup>3</sup> 2Sam 23:2; Matt 28:19; Acts 5:3-4; 2Cor. 3:16; 13:14

<sup>4</sup> John 3:8; 1Cor. 2:10-11; Eph. 4:30

<sup>5</sup> Gen. 1:2; Job 26:13; Eph. 2:18

<sup>6</sup> John 15:26; 16:14-15

<sup>7</sup> John 16:8-11

<sup>8</sup> John 3:3-8

<sup>9</sup> 1Cor. 12:13

<sup>10</sup> Gen. 41:38; Num. 27:18; John 7:37-39; 14:16-17; Rom. 8:9; 1Cor. 3:16; 6:19

<sup>11</sup> 2Thess. 2:13

<sup>12</sup> 2Cor 1:20-21; 5:5-6; Eph. 1:13; 4:30

<sup>13</sup> Acts 13:52; Eph. 5:18

<sup>14</sup> Acts 2:4; Gal. 5:16 cf Rom. 7:12-13

<sup>15</sup> Gal. 5:22-23

<sup>16</sup> Gal. 5:25; Ephesians 5:18

<sup>17</sup> Rom.12:6; 1Cor. 12:28; Eph. 4:12; 1Pet 4:10

<sup>18</sup> John 4:48; 14:11; Acts 2:22, 43; 14:3; 1Cor 13:8; 2Cor 12:12; Heb 2:1-4

<sup>19</sup> Rev. 22:19

## V. Concerning Angels

I believe in the existence of angels, who are mighty spiritual beings<sup>1</sup> created by God. Angels, at their creation, had not been sealed unto God, but rather were allowed to make a decision to serve God or to oppose God. At the fall of Lucifer and his followers, the angelic host became divided into two companies. The first company are elect who have been consecrated in their holiness and no longer possess the potential to follow the path of Lucifer.<sup>2</sup> These are the ministers and messengers of God.<sup>3</sup> God uses angels to minister to His saints<sup>4</sup> and to act as governing forces in the world arena<sup>5</sup> in order to bring to fruition the plan of God. They stand ever ready to intervene in the affairs of the world upon the command of God.

I believe in the existence and reality of Satan as a distinct spiritual being with unimpeded volitional capabilities<sup>6</sup> and personal attributes all solidified upon the single intent of opposing God. Satan was created as the head and the mightiest of God's angels.<sup>7</sup> Satan was created as a perfect being and existed as such until the day that the evil of pride and rebellion was found in him.<sup>8</sup> When he rebelled and was cast out of heaven, he persuaded the second company of angels, known as evil angels, to assist him in his rebellion.<sup>9</sup> They now roam the universe and are especially active on earth, opposing God and his purposes<sup>10</sup> and ruling over the spiritual darkness of this world.<sup>11</sup> Satan is acknowledged to be the prince of the world and "god" of this present age.<sup>12</sup> He will be allowed to exhaust every attempt to thwart the plan of God until at last he is cast into the pit and then the Lake of Fire.<sup>13</sup>

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<sup>1</sup> 2Kings 6:17

<sup>2</sup> Matt. 25:31; 1Tim 5:21

<sup>3</sup> Dan. 10:8-19

<sup>4</sup> Heb. 1:4

<sup>5</sup> Dan. 4:16-17; Matt.18:10

<sup>6</sup> 1Chron 21:1; Job 1:6-12; 2:1-7

<sup>7</sup> Jude 1:9

<sup>8</sup> Ez. 28:15-17

<sup>9</sup> Matt. 25:41

<sup>10</sup> Zech. 3:1; Mk. 4:15; Luke 22:31; 1Thess. 2:18

<sup>11</sup> Eph. 6:12;

<sup>12</sup> 2Cor. 4:4

<sup>13</sup> Rev. 20:1:3, 10

## VI. Concerning Man and His Fall

I believe that God supernaturally, spontaneously, and instantaneously created man on the sixth day of creation.<sup>1</sup> Man is the only other creation into which the scripture says God gave His very breath.<sup>2</sup> Man shares this privilege only with the Word of God.<sup>3</sup> Man is the only creature the Bible says is created in the image of God.<sup>4</sup> At the point of the infusion of God's life-giving breath, man became a living soul.<sup>5</sup> Man was created in a perfect state of sinlessness and holiness.<sup>6</sup> Man possessed a body, although capable of death, not bound to death and free from the nature of sin.<sup>7</sup> Because of man's choice to volitionally violate the known will of God<sup>8</sup>, the creation of the universe was now marred as was the image of God in man. Now all mankind is a slave to death and sin. Man now has no choice but to sin and is under ultimate spiritual condemnation.<sup>9</sup> Man is alienated from God, totally depraved, possessing no intrinsic virtue and in totality unable to merit heaven.<sup>10</sup>

I believe that salvation can be appropriated only through Jesus Christ of Nazareth.<sup>11</sup> Salvation is made free to all by the Gospel, but is only efficacious to those who, with repentant<sup>12</sup> faith<sup>13</sup> (that is agree with God against one's own sin with his volition, emotions, and will), yields his rebellion and submits to the authority of Christ.<sup>14</sup> From that point, man thus begins a life journey of sanctification, actively resisting sin and pursuing holiness, resulting in a production of spiritual fruit, evident to the body of Christ.<sup>15</sup> A believer is secure in his salvation with God being the One who secures.<sup>16</sup> A genuinely regenerated person must and will persevere in the Christian faith until he reaches that guaranteed glorification where he will be freed from his sin nature and the presence of sin.<sup>17</sup> The process of conformity to the image of Christ will be realized in totality.<sup>18</sup>

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<sup>1</sup> Gen. 1:26; 2:7

<sup>2</sup> Gen. 2:7

<sup>3</sup> 2Tim. 3:16

<sup>4</sup> Gen. 1:26, 27; 5:6; 1Cor. 11:7; James 3:9

<sup>5</sup> Gen. 2:7

<sup>6</sup> Ecc. 7:29; Rom. 5:2

<sup>7</sup> Rom. 1:31

<sup>8</sup> Gen. 3:1-7

<sup>9</sup> Rom. 8:2; 5:16, 18; John 3:18; 5:24

<sup>10</sup> Is. 64:6; Rom. 4:5, 6; Eph. 2:8-9; Titus 3:5

<sup>11</sup> John 14:6; Acts 4:12; 1Tim 2:5

<sup>12</sup> Acts 2:38; 3:19; Rom. 2:4

<sup>13</sup> Rom. 4:5; Eph. 2:8-9

<sup>14</sup> Matt 22:14; John 3:36; 1Tim. 4:10

<sup>15</sup> 1Cor. 6:18; 1John 3:3

<sup>16</sup> John 10:28, 29; 17:11

<sup>17</sup> John 8:31; Col. 1:23; Heb. 3:14; 4:14; 1John 2:19

<sup>18</sup> Rom. 8:30, Titus 3:8

## VII. Concerning the Church

I believe that the church is composed of all true Spirit-baptized believers, of which Christ is the head.<sup>1</sup> This body, commonly referred to as the universal church, is distinct and separate from Israel.<sup>2</sup> The local church, being a visible representation of the body of Christ, is to be composed of regenerated, immersion-baptized believers evidencing signs of sanctification and abstinence from sin as a way of life.<sup>3</sup> The church is to be separate from the world, keeping herself pure for the ultimate purpose of the glory of God<sup>4</sup>, while fulfilling the Great Commission.<sup>5</sup> She is to primarily separate from false teachers, organizations, or individuals who deny the faith, walk disorderly, or compromise the doctrine of the Scriptures, and to secondarily separate from those who walk in accord with or associate with such.<sup>6</sup> The highest authority in the church is the Word of God.<sup>7</sup> The highest office in the church is that of pastor with deacons submissively assisting the pastor in the work of the ministry.<sup>8</sup> The two ordinances of the church are baptism (by immersion) and the Lord's Table.<sup>9</sup>

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<sup>1</sup> Matt. 16:18; 1Cor. 12:13; Eph. 1:22-23; 5:23; Co. 1:18, 24

<sup>2</sup> Eph. 3:3-6; Acts 2:40-42

<sup>3</sup> Acts 2:41-42; 8:36-39; Rom. 6:3-4; 1Cor. 11:26

<sup>4</sup> 1John 3:13; Eph. 5:26-27; 1John 2:5-17; Rom. 12:1-2

<sup>5</sup> Matt. 28:19-20; Mk. 16:15; Luke 24:44-48; John 20:21; Acts 1:8

<sup>6</sup> 2Thes. 3:6

<sup>7</sup> 2Tim. 3:16-17; Matt. 28:19-20; 1Cor. 11:23-24

<sup>8</sup> Acts 20:17, 28; Eph. 4:11; 1Tim 3:1-7; Titus 1:5; Acts 6:1-6; 1Tim 3:8-13

<sup>9</sup> Matt. 28:19-20; 1Cor 11:23-24; Acts 2:41

## VIII. Concerning Future Events

I believe in a literal, bodily, and visual return of Jesus Christ when He first returns to rapture His church.<sup>1</sup> This blessed hope of the believer is imminent, personal, pre-tribulational, and premillennial.<sup>2</sup> Following the Rapture, the Judgment Seat of Christ, and the Marriage Supper of the Lamb, Christ will return a second time.<sup>3</sup> He will not come in peace this time but bearing a sword as He, with a sword from His mouth, will exterminate the rebellious armies at the Battle of Armageddon.<sup>4</sup> Following the millennial reign, the final rebellion of Satan, and His final judgment<sup>5</sup>, Christ will destroy the existing heavens and earth with a great fire and create a new heaven and earth where the saints will dwell in the presence of their Lord God for eternity.<sup>6</sup>

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<sup>1</sup> 1Cor. 15:51-57; 2Cor. 5:8; 1Thes. 4:13-18; Titus 2:13

<sup>2</sup> Rom. 13:12; 1Cor. 1:7; 1Thes. 1:10; 2:1; 4:16; 5:6, 9; Matt. 25:13; 1John3:2; 2 Tim4:1; Rom. 11:25-27; 2Pet. 2:7

<sup>3</sup> Rev. 19:1-10

<sup>4</sup> Dan 7:13; Zech. 14:3-9; Rev. 19:11-19

<sup>5</sup> Rev. 19:20; 20:1-10

<sup>6</sup> Phil. 3:20-21; Rev. 21:1-3; 2Pet. 3:10