

### ARTICLE III. STATEMENT OF FAITH

1. We believe the Scriptures, both Old and New Testaments, to be the verbally inspired words of God recorded by human authors. Thus, we believe the Old and New Testaments are inerrant in the original autographs or writings, and are inerrant in what they record, teach, and affirm. Thus, this is God's completed revelation of His will for the salvation of men and the final authority for all Christian faith, life, and doctrine. The Old and New Testaments are not only authoritative and inerrant in religious and ethical issues, but they are also inerrant and authoritative in historical and factual issues as well (John 6:63; 2 Tim. 3:16, 17; 2 Pet. 1:20, 21; Rev. 22:18, 19).
2. We believe there is only one living and true God: perfect, infinite, and eternal (Deut. 6:4; Isa. 45:5-7); that God is a spiritual, personal being existing eternally as holy love and related to His creation as Sovereign Father (Eph. 3:14, 15; Exod. 15:11; Isa. 57:15; John 3:16, 4:24); that as Sovereign, all things exist for and through Him and He has control over all events (Isa. 14:24-27; Dan. 4:35; Jer. 32:17); that God is the Creator, Preserver, and Ruler of the universe (Gen. 1:1; Neh. 9:6; Heb. 1:3; Eph. 1:11; Ps. 103:19).

Furthermore, we believe God is one, and that He exists in three persons who are of the same essence, revealed as Father, Son, and Holy Spirit: co-equal, co-existent and co-eternal in their divine and perfect yet distinctive offices (Matt. 28:19; John 5:17, 14:16, 17, 15:26; 2 Cor 13:14; Eph. 2:18); that in the essential being of God there are certain inherent attributes or essential qualities of God. These attributes are eternally held by the triune God and are equal for each person of the Godhead:

- God is Spirit (John 4:24)
- God is life (John 5:26)
- God is self-existent (Exod. 3:14; John 8:58)
- God is immense (1 Kings 8:27; 2 Chron. 2:6)
- God is immutable or changeless (Ps. 102:27; Mal. 3:6)
- God is truth (Deut. 32:4; John 14:6, 17:3)
- God is love (1 John 4:8)
- God is everlasting (Ps. 90:2)
- God is holy (Lev. 11:44, 45; 1 Peter 1:16)
- God is always present (Ps. 139:8; Jer. 23:23, 24)
- God is all-knowing (Ps. 147:4, 5)
- God is all-powerful (Matt. 19:26)

3. We believe Jesus Christ is both true God and true man (John 1:1, 2, 14:9; Luke 2:52; Heb. 2:17); that He was and is the perfect revelation of God (John 1:18, 14:9); that His conception as man was accomplished by the Holy Spirit and His birth was of the virgin Mary (Matt. 1:18; John 1:14); that He lived a sinless life (Heb. 4:15); that His death on the cross was sacrificial and vicarious for men and was in accordance with

Scripture (1 Peter 2:24; 1 John 2:1, 2); that He did not remain in the grave, but rose in a physical body from the dead, ascended into heaven, and was seated at the right hand of God the Father Almighty, and He now functions as our High Priest and Advocate (1 John 2:1; Heb. 4:14, 15, 7:26).

4. We believe the Holy Spirit is a Divine Person, the third person of the Trinity (Acts 5:3, 4); that His ministry is to glorify the Lord Jesus Christ (John 15:26, 16:7-15); that He convicts the world of sin, of righteousness, and judgment (John 16:7-15); that He regenerates the believing sinner and that He then baptizes them into the body of Christ (1 Cor. 12:13; 2 Thess. 2:13; Eph. 1:13); that He seals, fills, empowers, guides, teaches, witnesses, and comforts the believer (2 Thess. 2:13; Eph. 1:13; Rom. 8:14-16, 26, 27); that He is the pledge of our inheritance and in that day of resurrection restores to life our mortal bodies (Eph. 1:13, 14).
5. We believe in the existence and the personality of the devil, Satan, the unholy god of this age who desires that men and angels worship him and aims to prevent men from being brought to a knowledge of salvation (2 Cor. 4:4; 1 Pet. 5:8). We believe Satan blinds the minds of unbelievers, solicits all men to do evil, and is the accuser of the brethren (2 Cor. 4:3, 4; Rev. 12:10); that, although he is a powerful being, the enemy of God and men, his power is limited and his destination is the lake of fire (Eph. 2:2; Rev. 20:4, 10).
6. We believe God created man in His own image by an immediate act and not by some evolutionary process (Gen. 1:25-27, 2:7); that man voluntarily sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God (Gen. 3:1-19; Rom. 3:23, 5:12-17); that in his present state man is by nature and choice an enemy of God and totally depraved (Jer. 17:9; Rom. 8:7, 8, 3:9-18); that apart from the redeeming work of Christ, man abides under the wrath of God and is completely helpless to save himself (John 3:18; Eph. 2:8, 9); that the final destination of all mankind who fail through ignorance, indifference, or refusal to receive the salvation provided by God is eternal and conscious torment in the lake of fire (Matt. 25:41, 46; Dan. 12:2).
7. We believe salvation represents the whole work of God by which He rescues man from the eternal ruin and doom of sin and bestows on him the riches of His grace, including eternal life now and eternal glory in heaven, and that it has three aspects-- past, present, and future. The past tense of salvation refers to it as being completed for the one who has believed (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8); present tense of salvation is from the reigning power of sin (Rom. 6:14, 8:2; 2 Cor. 3:18; Gal. 2:19, 20; Phil. 1:19, 2:12, 13); future tense of salvation contemplates that the believer will yet be brought into full conformity with Christ (Rom. 8:29, 13:11; 1 Pet. 1:5; 1 John 3:2).

Furthermore, we believe salvation is a gift of God which is freely offered to all men (Rom. 6:23; John 3:16; Rom. 5:14-18); that the shed blood of Jesus Christ and His resurrection provide the only ground for justification and salvation for all who believe (Col. 1:20; Rom. 8:32; Titus 2:11); that salvation is conditioned upon man's recognition of himself as a sinner, true repentance and faith in (trusting in, clinging to, and relying on) the Lord Jesus Christ (Acts 2:38, 17:30; 2 Pet. 3:9; John 8:24; 2 Cor. 7:9, 10).

8. We believe the Word of God prescribes believers should not love the world nor the things in the world and should walk in a path that is separated from the mentality of the world (1 John 2:15-17; Rom. 6:11-14); that believers should separate themselves from questionable practices which could become a stumbling block to others (1 Cor. 8:9-14); that believers should hold the name of Christ precious and not allow anything to cause their Christian testimony, and ultimately the name of Christ, to suffer (1 Pet. 2:11-17). This separated life can only be accomplished through reliance upon the Holy Spirit and the grace of God (Rom. 8:12-14; Eph. 5:18).

Furthermore, we believe marriage is a covenant relationship between a man and a woman. It is the only appropriate context for a sexual relationship (Gen 2:24; Mal. 2:12). Believers should not marry unbelievers (2 Cor. 6:14-18).

9. We believe the one true Church is composed of all persons who through faith in Jesus Christ have been regenerated by the Holy Spirit and are thereby united together in the body of Christ (John 3:5,6; Eph. 1:22, 23; 1 Cor. 12:12-27); that Jesus Christ is the Lord and Head of the one true Church (Col. 1:18); that the local church is an organism composed of persons professing faith in Christ, who have voluntarily joined themselves together for the purpose of true Christian worship, the evangelization of the lost, and the edification of believers through the preaching and teaching of the Word of God at home and abroad (Acts 2:47; Heb. 10:25); that believer's baptism by immersion and the Lord's Supper are ordinances to be observed by the church during the present age. They are not, however, to be regarded as a means of salvation (1 Cor. 11:23-26; Acts 2:38; Rom. 6:3, 4; Col. 2:12).
10. We believe in the personal, premillennial and imminent coming of our Lord Jesus Christ and that this "blessed hope" has a vital bearing on the personal life and service of the believer (1 Cor. 15:51-53; Titus 2:11-14; Phil. 3:20, 21). We believe in the physical, bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord; and of the unbeliever to judgment and everlasting conscious punishment (Matt. 25:31-46; Phil. 3:20, 21; 2 Cor. 5:8; 1 Thess. 4:13-17).