

WHAT WE BELIEVE

1) THE SCRIPTURES

- a) All Scripture is inspired in the original manuscripts, and is therefore infallible and inerrant (2 Timothy 3:16-17; 2 Peter 1:21; Matthew 5:18; 1 Corinthians 2:13).
- b) We further believe that the scriptures are sufficient for all things pertaining to life and godliness (2 Peter 1:3). The Scriptures are the Word of God! The Scriptures are the only inerrant, infallible, complete, authoritative, and sufficient Word of God.

2) GOD AND HIS SON

- a) There is one living and true God who has always existed in three Persons: God the Father, God the Son, and God the Holy Spirit (Deuteronomy 4:35, 6:4; Matthew 28:19; 2 Corinthians 13:14).
- b) The Lord Jesus Christ is the eternal God the Son, who took on human flesh, by being born of the virgin Mary (Isaiah 7:14; Matthew 1:18-25; Luke 1:26-38).
- c) The Lord Jesus Christ rose bodily from the dead and ascended into Heaven to sit at the right hand of God the Father ever making intercession for us (Matthew 28; Mark 16; 1 Corinthians 15; Romans 1:4).
- d) The Lord Jesus Christ will return:
 - i) First, to the air for the "dead in Christ" who will be resurrected bodily; and for those Believers ("His Own") who are alive at His coming. This resurrection not only precedes the seven years of tribulation, but also precedes His return to earth to reign for one-thousand years (1 Thessalonians 4:13-18).
 - ii) Second, to the earth to reign one-thousand years at the end of the seven years of tribulation (Revelation 20:1-6; 2 Timothy 2:12).

3) THE HUMAN RACE AND SALVATION

- a) All men inherit a depraved nature and are lost sinners in need of salvation (Romans 3:9-19; Ephesians 2:1-3).
- b) God has made salvation available to all mankind through offering the substitutionary death of His Son on the cross of Calvary, and allowing His blood to be shed to atone for their sins (Romans 3:25; Hebrews 9:22).
- c) Any person may be saved and justified when they recognized themselves as sinners deserving nothing but eternity in hell as the wage of their sin, repent of their sin and put their trust in Christ as the Son of God and His finished work on the cross of Calvary as substitutionary

payment for their sin. Salvation is by grace through faith apart from any works plus nothing (Romans 3:24, 4:5; Ephesians 2:8-9).

- d) Once saved, we cannot be lost; we are eternally secure in Christ (John 6:37, 10:27-29; Romans 8:38-39; Ephesians 1:13, 4:30; Philippians 1:6).
- e) The Bible teaches the eternal blessedness of the saved (John 4:14, 5:24; Ephesians 2:7). It also teaches the eternal conscious punishment of the lost (John 5:28-29; Revelation 20:10,15; Matthew 25:46).

4) THE HOLY SPIRIT

- a) Baptism of the Holy Spirit-- The baptism of the Holy Spirit takes place at the time of conversion and is the act of placing the believer into the body of Christ. It is not a second work of grace (1 Corinthians 12:13; Galatians 3:27).
- b) Filling of the Holy Spirit-- The filling of the Holy Spirit is an ongoing process that occurs as the believer yields his or her life to Christ (Ephesians 5:18). Neither of these aspects is accompanied by unusual signs such as speaking in tongues.

5) BAPTISM

- a) Baptism is done once in obedience, following conversion to Jesus Christ. All believers should be baptized by immersion as an act of obedience. This act of obedience has no part in securing their salvation or in making them part of this or any other local church (Acts 8:36-38; Acts 2:41).

6) THE LORD'S SUPPER

- a) This is done weekly in remembrance (by believers only) as the Lord Jesus Christ requested, "This DO in remembrance of me". This time of remembrance is led by the Holy Spirit. All men meeting requirements for fellowship (refer to Section 10 below) are welcome to take audible part, leading the congregation in the remembrance of the Lord Jesus. The ladies are not to lead, but are welcome to participate silently (see #12 below).
- b) After the taking of the bread and of the cup, an offering is taken from believers as a part of their corporate worship, the amount representing their appreciation of God's provision for them (Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20; John 13:12-30; 1 Corinthians 10:16-22, 11:1-16, 23-32; 14:34-40; 1 Timothy 2:9-15).

7) THE ROLES OF MEN AND WOMEN

- a) Men and women both were created in God's image (Genesis 1:27) to rule the world for God (Genesis 1:28); share the consequences of sin (Genesis 3); seek salvation in Christ (Romans 3:19-20); they are on the same level before God (Galatians 3:28); receive the Holy Spirit at salvation (1 Corinthians 12:12-13). Once saved, men and women are royal and holy priests before God to worship and serve Him (1 Peter 2:5,9); and are gifted by the Holy Spirit for worship and service

within the body of Christ, His Church (1 Corinthians 12:7).

- b) Men and women do, however, have different roles and ministries.
 - i) The ladies are to remain silent in the Church (1 Corinthians 14:34; 1 Timothy 2:11-12). This means that, while they are encouraged to participate corporately (e.g. singing and reading), they are not to exercise verbal gifts (teaching/preaching) or take authority over (or lead) men in meetings of the church.
 - ii) As a visible demonstration of a lady's submissive heart in these matters, she is directed by Scripture to cover her head, thereby veiling the man's glory (that is, herself), and her glory (that is, her head), in the presence of God, (and His image and glory, the man) (1 Corinthians 11:1-16). She should therefore have her head covered by a veil or a hat during official church services (1 Corinthians 11:2-10; Ephesians 3:10; 1 Timothy 5:21).

8) HOW WE SHOULD LIVE

- a) **The grace of God teaches us to "live soberly, righteously, and godly" (Titus 2:11-13):**
 - i) Titus 2:13 -- "Looking for that blessed hope" of His returning for us.
 - ii) Colossians 3:2-3; 1-John 2:15-17 -- Setting our "affections on things above, not on things on the earth."
 - iii) 2 Corinthians 6:14:18 -- Living a life of separation from sin and the world.

9) THE PURPOSE AND MINISTRY OF THE CHURCH

- a) To go into to all the world (beginning at home) and make disciples of all nations, baptizing them the name of the Father, and of the Son, and of the Holy Spirit. teaching them to observe all things directed by God in His Word. (Matthew 28:18-20)
- b) The local Church accomplishes its calling by—
 - i) Gathering together (faithfully and steadfastly) for teaching, fellowship (joint participation), breaking of bread (communion), and prayer (Acts 2:42), and
 - ii) By going out empowered by the Holy Spirit to reach the lost (Acts 1:8)

10) CHURCH RECEPTION

- a) We are non-denominational and welcome all believers to meet with us in our local fellowship.
- b) The only requirements for fellowship are that one be born again, sound in doctrine, holy in life, not under discipline either locally or from another local Church, happily submissive to our elders, and active and consistent in attendance and participation (I Corinthians 10:14-22; I Corinthians 11:17-34; Acts 2:41-42).

- c) Denominationalism, as well as any other man made division of the Church, is not a Biblical concept. In fact, it is forbidden in Scripture and given as an indication of Spiritual immaturity and carnality (I Corinthians 1:10-13).
- d) We take no name which might exclude other believers, or indicate that we are the only believers (Matthew 18:20; I Corinthians 1:9; Matthew 16:18, Hebrews 12:22-23).

11) AUTHORITY IN OUR LOCAL CHURCH

- a) The Lord Jesus Christ is the Head of the Church (Ephesians 1:22; Ephesians 5:23).
- b) Elders are under-shepherds responsible for discerning the Lord's direction for the local church based on God's Word (Acts 20:27-28; I Peter 5:1-5)

12) CHURCH DISCIPLINE

- a) The believer is called to a life of practical righteousness. We are to maintain a life separated from sin and the world. We are in the world, but not of the world (I Peter 1:14-16; II Corinthians 6:17).
- b) Church discipline is exercised when necessary to maintain this standard.
- c) This local Church exercises church discipline through it's elders, the final authority in spiritual matters within the local Church. Their function is to spiritually lead and guide the local assembly of believers, to mediate and judge differences and disagreements, and generally act as God's human instruments for spiritual oversight.
- d) This local Church normally recognizes church discipline carried out by other like-minded local churches. It is not our function to judge the actions taken by the elders of other churches, but merely to support their decisions.
- e) References: Matthew 18:15-20; I Corinthians 5:11; Galatians 6:1; Acts 15:1-2; I Peter 4:17; Romans 16:17-18; II Thessalonians 3:14; I Corinthians 6:1-2

13) SPIRITUAL GIFTS

- a) Spiritual gifts are given to the Church for its edification (I Corinthians 14:3-5, 12)
- b) a. We believe that all believers are given spiritual gifts for the edification of the overall fellowship (I Corinthians 12).
- c) We believe that the "sign" or "miraculous" gifts (tongues, healings, miracles, etc.) were intended to verify God's Word and God's servant before the Scriptures were complete. They do not (normally) function today (I Corinthians 13:8).

14) THE PRIESTHOOD (AND EQUALITY) OF BELIEVERS

- a) All Believers are priests of God (I Peter 2:5-9):
- b) a. We believe that all believers have a function within the body of Christ (I Corinthians 12).
- c) All believers are one in Christ, and there is no clergy or laity (Galatians 3:27-29; Matthew 23:8-10; Hebrews 8:1-2).
- d) The only offices given the local Church in the New Testament are a plurality of elders raised up by the Holy Spirit, and deacons recognized by the believers and "pointed out" by the elders (I Timothy 3:1-13; Titus 1:5-9).

15) FOR MORE INFORMATION

- a) Please feel free to discuss these statements (or any other spiritual issue you may have) with our elders.