

Our Doctrinal Statement

AUTHORITY OF THE DOCTRINE OF THE CHURCH

Our church covenant and church doctrinal statement do not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that The Doctrine of the Church accurately represents the teachings of the Bible and, therefore, is binding upon all members, staff, and volunteers. All literature, whether print or electronic, used in the church shall be in complete agreement with The Doctrine of the Church. All activities permitted or performed in any facilities owned, rented, or leased by this church or engaged in by any member of the church (volunteer or paid) and all decisions of the administration of this church shall not conflict with The Doctrine of the Church. In all conflicts regarding interpretation of The Doctrine of the Church, the pastor and deacons, duly appointed under the governance structure of the church, will exercise interpretive authority on behalf of the church.

THE DOCTRINE OF THE CHURCH

Doctrine of Scripture (Bibliology)

We believe that the Holy Bible was (a) written by men controlled by the Holy Spirit; (b) that it has truth without any admixture of error for its content; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the supreme standard by which all human conduct, creeds, and opinions shall be tried.

By "Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written, does not contain and convey the Word of God, but IS the very Word of God.

By "Inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

(a) II Timothy 3:16-17; II Peter 1:19-21; Acts 1:16; 28:25; (b) Psalm 119: 105,130,160; Luke 24:25-27,44; John 17:17; (c) Psalm 119:89; Proverbs 30:5-6; Romans 3:4; I Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Luke 16:31; Psalm 19:7-11; John 5:39.

Doctrine of God (Theology Proper)

The True God. We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness and worthy of all possible honor, confidence, and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

(a) Exodus 20:2-3; Genesis 17:1; I Corinthians 8:6; Ephesians 4:6; John 4:24; Psalm 83:18; 90:2; 147:5; Jeremiah 10:10; (b) Exodus 15:11; Revelation 4:11; I Timothy 1:7; Romans 11:33; Mark 12:30; (c) Matthew 28:19; John 15:26; I Corinthians 12:4-6; I John 5:7; John 10:30; 17:5; Acts 5:3-4; I Corinthians 2: 10-11; Philippians 2:5-6; Ephesians 2:18; II Corinthians 13:14.

The Creation. We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after His own likeness; (c) that man's creation was not a matter of evolution or evolutionary change of species, or development through intermediate periods of time from lower to higher forms; (d) that all animal and vegetable life was made directly, and God's established law was that they bring forth only "after their kind".

(a) Genesis 1:1; Exodus 20:11; Acts 4:24; 17:23-26; Colossians 1:16-17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Jeremiah 10:12; Nehemiah 9:6; (b) Genesis 1:26-27; I Corinthians 11:7; (c) Genesis 2:7,21,23; (d) Genesis 1:11,24.

Doctrine of Jesus Christ (Christology)

The Eternality and Deity of Christ. We believe that Jesus Christ is the Eternal Son, the second Person of the Godhead, equal in essence with God the Father and God the Spirit, possessing all the attributes of Deity.

Isaiah 9:6; John 1:1; 5:33; 8:58; 10:30; 12:45; Colossians 1:16,17; Revelation 1:8,11,17.

The Incarnation of Christ. We believe (a) that Jesus Christ was begotten of the Holy Spirit in a miraculous manner known as the virgin birth, born of the virgin Mary as no other man was born or can be born of woman; (b) that Jesus Christ came in the flesh as the God-man, in order that he might redeem sinful men through His atoning work.

(a) Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; Mark 1:1; John 1:14; (b) Matthew 1:21; 20:28; John 10:10; Galatians 4:4,5; I Timothy 1:15; I John 3:5.

The Atonement of Christ. We believe (a) that Jesus Christ, being unable to sin, lived a life of absolute sinlessness, (b) and in His death made a full and vicarious atonement for man's sin, voluntarily giving Himself as our ransom; (c) that Jesus Christ rose bodily from the dead on the third day conquering death and declaring victory over Satan, sin and the grave; (d) that after showing Himself alive to His disciples He ascended into Heaven (e) where He now sits at the right hand of the Father as our High Priest, interceding and preparing a place for us.

(a) Matthew 3:17; 5:17; II Corinthians 5:21; Hebrews 4:15; 9:14; I Peter 1:19; 2:22; (b) Isaiah 52:12-53:13; John 1:29; Galatians 3:13; Romans 3:25; 5:8; Ephesians 5:2; I Peter 2:24; I John 2:2; 4:10; (c) Luke 24:46; John 2:18-22; Acts 2:24,31,32; 4:10,33; Romans 1:4; 4:25; 6:4,5,9,10; I Corinthians 6:14; 15:1-4. II Corinthians 5:15; Ephesians 1:20; I Thessalonians 1:10; II Timothy 2:8; I Peter 1:3; Revelation 1:18; (d) Acts 1:3,9-11; Luke 24:51; Mark 16:19; Hebrews 12:2; Revelation 3:21; (e) John 14:1-3; Hebrews 2:17; 5:5-10; 8:1,6; I Timothy 2:5; I John 2:1.

Doctrine of the Holy Spirit (Pneumatology)

We believe that the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; (e) that He convicts of sin, of righteousness and of judgment; (f) that He bears witness to the truth of the gospel in preaching and testimony; (g) that He is the agent in the New Birth; (h) that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies and helps the believer, and (i) that the fruit of the Spirit (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance), is the evidence of His indwelling rather than the speaking in tongues and other spectacular demonstrations, which ceased by God's will in the first century, AD.

(a) John 14:17; (b) Matthew 28:19; (c) Hebrews 9:14; John 14:26; Luke 1:35; (d) Genesis 1:1-3; (e) II Thessalonians 2:7; (f) John 16:8-11; (g) John 15:26-27; Acts 5:30-32; (h) John 3:5-6; (i) Ephesians 1:13-14; 5:18-21; Matthew 3:11; Mark 1:8; Luke 3:16; 24:49; John 1:33; 16:13; 14:26; Acts 11:16; Romans 8:14,16,26-27; II Thessalonians 2:13; I Peter 1:2; Galatians 5:22-23; Ephesians 5:18-21.

Doctrine of Angels (Angelology)

Holy Angels. We believe that angels were (a) created by God; (b) that they are holy and enjoy heavenly honors; (c) that they were used of God in connection with the ministry of Christ; (d) and are used also in connection with the ministry of God's people.

(a) Psalm 148:2,5; Nehemiah 9:6; Colossians 1:6; (b) Psalm 148:2; Matthew 18:10; (c) Matthew 1:20; 4:11; 28:2-7;

Luke 1:26-27; 2:18-25; (d) I Kings 19:5; Psalm 91:11; Daniel 3:28; 6:22; Acts 8:26; 27:23; Hebrews 1:7,13,14.

Evil Angels. We believe that Satan was once (a) holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of the world. (d) We hold him to be man's great tempter, (e) enemy of God and His Christ, (f) the anti-Christ, and (i) the author of all powers of darkness; destined forever, (j) to final defeat at the hands of God's Son and (k) to the judgment of an eternal justice in hell, a place prepared for him and his angels.

(a) Isaiah 14:12-15; Ezekiel 28:14-17; (b) Revelation 12:9; Jude 6; II Peter 2:4; Ephesians 2:2; John 14:30; (c) II Corinthians 4:4; I Thessalonians 3:5; Matthew 4:1-3; (d) I Peter 5:8; (e) Zechariah 1:3; I John 3:8; Matthew 13:25, 37-39; Luke 22:3-4; (f) Revelation 12:10; (g) II Corinthians 11:13-16; Mark 13:21-22; (h) I John 4:3,2:22; II John 7; (i) Revelation 14:13-14; II Thessalonians 2:8-11; (j) Revelation 12:7-9; 19:11,16,20; 20:1-3; (k) Revelation 20:10; Matthew 25:41.

Doctrine of Man (Anthropology)

The Origin of Man. We believe (a) that man is the product of the creative activity of God, (b) that he was fashioned after the image of his Creator, and (c) that he was placed in the world as God's steward and servant, to care for His creation, to live in obedient fellowship with his Creator, and to bring glory to God.

(a) Genesis 1:26,27; 2:7; 5:1,2; Job 33:4; Psalm 100:3; 119:73; Isaiah 45:12; Malachi 2:10; (b) Genesis 1:26,27; 9:6; I Corinthians 11:7; James 3:9; (c) Genesis 1:26,28; Psalm 8:6-8; Isaiah 43:7; I Corinthians 10:31; Hebrews 2:7,8.

The Fall of Man. We believe that (a) man was created in innocence under the law of his Maker but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which all mankind are now sinners, not by constraint, but by choice; and (d) therefore under just condemnation without defense or excuse.

(a) Genesis 3:1-7,24; (b) Romans 5:12,19; (c) Romans 1:18; 3:10-19; Ephesians 2:1,3; Ezekiel 18:19-20; (d) Romans 1:2,28,31; Gal. 3:22.

The Righteous and the Wicked. We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) and this distinction hold among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

(a) Malachi 3:18; Genesis 18:23; Romans 6:17-18; Proverbs 11:31; I Peter 4:18; (b) Romans 1:17; I Corinthians 15:22; Acts 10:34-35; I John 2:29; 3:7; (b) and (c) Romans 6:23; 7:6; Galatians 3:10; I John 5:19; (d) Proverbs 14:32; Luke 16:25; Matthew 25:34,41; 7:13-14; Luke 9:26; John 8:21; 12:25.

Doctrine of Sin (Harmartiology)

The Origin of Sin. We believe (a) that sin is any lack of conformity unto or transgression of the law of God, which is a reflection of His character, (b) that sin entered the creation through the rebellion of Satan, (c) that sin entered the world of mankind through the willful choice of the original man in the garden, (d) so that God is in no way the author of sin.

(a) Romans 3:23; James 4:17; I John 3:4; 5:17; Genesis 39:9; (b) John 8:44; I Timothy 3:6; I John 3:8; (c) Genesis 3:6,7; Romans 5:12; (d) Job 34:10; Psalm 92:15; 145:17; Matthew 19:17; James 1:13.

The Consequences of Sin. We believe (a) that sin has rendered man totally depraved, unable to remedy its tragic results, (b) that it has brought to his life enslavement to sin, (c) ignorance and distortion of the truth, and (d) alienation

from his Creator, a relationship which places man under the condemnation and judgment of God, whose ultimate end is eternal separation and hell.

(a) Psalm 51:5; Romans 3:10-18; Ephesians 2:1-3,8,9; (b) John 8:44; Romans 6:17; I Timothy 3:6,7; (c) Romans 1:10; II Corinthians 4:3,4; Ephesians 4:17,18; (d) John 3:18,36; Romans 5:14,18; 6:23; James 1:15; Revelations 20:11-15.

Doctrine of Salvation (Soteriology)

The Atonement of Sin. We believe (a) that the salvation of sinners is wholly by grace (b) through the mediatory offices of the Son of God, who by the appointment of the Father, freely took upon Him our form, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but He Himself was the voluntary substitute in the sinner's place, the just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that, having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the most tender sympathies with divine perfection, He is the compassionate and all-sufficient Savior.

(a) Ephesians 2:8; Acts 15:11; Romans 3:24; (b) John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; Romans 3:25; I John 4:10; I Corinthians 15:3; II Corinthians 5:21; (c) John 10:18; Philippians 2:8; Galatians 1:4; I Peter 2:24; 3:18; Isaiah 53:11; Hebrews 12:2; (d) I Corinthians 15:20; Isaiah 53:12; Hebrews 7:25; 9:12-15; I John 2:2.

Grace in New Creation. We believe (a) that in order to be saved, sinners must be born again; (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; (e) that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with the divine truth, so as to secure our voluntary obedience to the gospel; (f) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

(a) John 3:3; (b) II Corinthians 5:17; (c) Luke 5:27; I John 5:1; John 3:6-7; Acts 2:41; 16:30-33; (d) II Peter 1:4; Romans 6:23; Ephesians 2:1; II Corinthians 5:19; Colossians 2:13; (e) John 3:8; 1:12-13; (f) Galatians 5:22; Ephesians 5:9.

The Freeness of Salvation. We believe (a) in God's electing grace; (b) that the blessings of salvation are made free to all through the gospel; (c) that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and (d) that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; (e) which rejection involves him in an aggravated condemnation.

(a) I Thessalonians 1:4; Colossians 3:23; I Peter 1:2; Titus 1:1; Romans 8:29-30; (b) Matthew 11:28; Isaiah 55:3; Revelation 22:17; Romans 10:13; John 6:37; (c) Isaiah 55:6; Acts 2:38; (d) Isaiah 55:7; John 3:15-16; 5:40; I Timothy 1:15; I Corinthians 15:10; Ephesians 2:4-5; (e) John 3:18,36.

Repentance and Faith. We believe that repentance and faith are (a) solemn obligations, and (b) also inseparable graces, (c) wrought in our souls by the quickening Spirit of God; (d) thereby, being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; (e) at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior.

(a) Acts 20:20; (b) Mark 1:15; (c) Acts 2:27-38; (d) Luke 18:13; Romans 10:13; Psalm 51:1-4,7; Isaiah 55:6-7; (e)

Luke 12:8; Romans 10:9-11.

Sanctification. We believe that sanctification has a three-fold meaning, (a) that of setting apart of things, days, or persons specifically for God, and that the believer at the time of his regeneration is so set apart by God the Father; (b) the progressive work of the Holy Spirit whereby the believer, obedient to the Word of God, experiences the power of the indwelling Christ for holiness of life and victory over the old nature, (c) which work will be completed when the believer stands in Christ's presence.

(a) I Corinthians 1:30; Hebrews 10:10,14; (b) Colossians 1:26-28; John 17:17; (c) I Thessalonians 5:23; II Corinthians 3:18.

Justification. We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; (a) that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) the righteousness of Jesus Christ is imputed unto us solely through faith in the Redeemer's blood.

(a) Acts 13:39; Isaiah 53:11; Zechariah 13:1; Romans 5:1-9; 8:3; (b) Titus 3:5-7; Romans 1:17; 4:1-8; Habakkuk 2:4; Galatians 3:11; Hebrews 10:38.

The Perseverance of the Saints. We believe (a) that real believers are preserved for eternity in the faith; (b) that they are preserved in Christ as a result of his propitiatory sacrifice; (c) that a special Providence watches over their welfare; and (d) that they are kept by the power of God through faith unto eternal salvation.

(a) John 8:31-32; Colossians 2:21,23; (b) I John 2:19; Matthew 13:19-20; (c) Romans 8:28; Matthew 6:30; Psalm 121:3; Hebrews 1:14; (d) I Peter 1:5; Philippians 1:6; John 10:28-29; 16:8; Romans 8:35-39.

Doctrine of the Church (Ecclesiology)

The Church. We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of the Lord's Supper and Baptism; (c) governed by God's laws; and (d) exercising the gifts, rights, and privileges invested in them by God's Word; (e) that its scripturally designated officers are pastors and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; and (f) we believe that the true mission of the church is found in the great commission--First, to make individual disciples; Second, to baptize them; Third, to teach and instruct, as He has commanded. (g) We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only administrator is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation; and (i) that on all matters of membership, of polity, of government, of discipline, of benevolence, and will of the local church is final.

(a) Acts 2:41 (a) and (b) Acts 2:42; (b) I Corinthians 11:2; (c) Ephesians 1:22-23; (d) Ephesians 4:11; I Corinthians 12:4,8-11; (e) Acts 14:23; 6:5-6; 15:23; 20:17-28; I Timothy 3:1-13; (f) Matthew 28:19-20; (g) Colossians 1:18; Ephesians 5:23-24; I Peter 5:1-4; (h) Acts 15:22; Luke 3:4; II Corinthians 8:23-24; I Corinthians 16:1,2; (i) I Corinthians 6:1-3; 5:11-13.

The Ordinances. We believe that Christian Baptism is (a) the believer's immersion in water; (b) in the name of the Father, the Son, and the Holy Spirit; (c) to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; (d) that in scriptural order it (baptism) precedes the privileges of church membership and is the public recognition of the Lordship of Jesus Christ; (e) the Lord's Supper is the commemoration of our Lord's death until He comes and our continual fellowship with Him, and should be preceded by Baptism and always by careful self-examination.

(a) Acts 8:36-39; Matthew 3:6,16; John 3:23; Romans 6:4-5; (b) Matthew 28:19; (c) Romans 6:3-5; Colossians 2:12; (d) Acts 2:41-42; Matthew 28:19-20; (e) I Corinthians 11:23-28; Romans 8:32.

The Believer's Walk. We believe (a) God's children should live to please, honor, and glorify God. Whatever we do every day should be acceptable in His sight, and in obedience to His Holy Word and will. We believe we are to discern and deny all ungodliness, worldly lusts, resisting all evil practices and appearances, living holy (set apart from sin and its practices unto righteousness, godliness, and purity) in all manner of life. We believe our life is to become increasingly conformed to the character of Christ, and not to be conformed to this world.

We believe (b) the Bible teaches us to refrain from evil or questionable practices, places, relationships, or things that hinder our testimony, offend a brother/sister in the Lord, or cause one to stumble.

We believe (c) in our relationship with one another we are to practice a love that gives and forgives, covers a multitude of sins, bears all things, believes all things, hopes all things, and endures all things.

We believe (d) our tongue is to encourage and build up, not to gossip and tear down; our hands are to work and help; our mind is to consider the well-being of another; our life is to be laid down for one another.

We believe (e) personal Bible study and prayer should be our daily pursuit if our light is to shine, our lives are to be strong in the Lord, our walk is to be godly, and our lives are to be Spirit-filled and directed.

(a) I Corinthians 10:31-33; II Timothy 2:3-4; Romans 8:29; (b) I Thessalonians 4:1,7; I Corinthians 6:18-20; I Peter 1:15-16; Romans 14:13-21; I Corinthians 8:9-13; (c) Matthew 18:21-22; Proverbs 10:12; I Peter 4:8; I Corinthians 13; (d) James 3:3-11; Titus 3:2; Proverbs 6:16-19; Colossians 3:12-15; Philippians 2:3-5; John 15:13; (e) II Timothy 3:16-17; Matthew 4:4; Romans 12:1-2; John 5:39; I John 2:15-17; Psalm 1; Ephesians 5:1-18; Hebrews 10:24-25.

Civil Government. We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for and conscientiously honored and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

(a) Romans 13:17; II Samuel 23:3; Exodus 18:21-22; (b) Acts 23:5; Matthew 22:21; Titus 3:3; I Peter 2:13-14,17; (c) Acts 5:29; 4:19-20; Daniel 3:17-18; (d) Matthew 10:28; 23:20; Revelation 10:6; Philippians 2:10-11; Psalm 72:11.

Doctrine of Last Things (Eschatology)

The Resurrection of the Dead. We believe in the resurrection of the bodies of the dead; that believers who sleep in Jesus will be raised at the coming of Christ for His church and caught up with transformed living saints to meet the Lord in the air, and that the wicked dead will be raised at the close of the Millennial Kingdom and stand in their bodies at the Great White Throne Judgment to receive their final doom.

John 5:21-30; I Thessalonians 4:16; Revelation 7:9-17; 20:11-15.

The Return of Christ. We believe in the bodily, personal, premillennial return of Jesus Christ; that He will come before the seven year tribulation period to catch away His church, coming only in the air, and that He will come with His church at the close of the tribulation to judge the living nations and to set up His Kingdom.

I Thessalonians 4:13-18;

The Restoration of All Things. The ultimate goal of God's redemption program and final event in salvation history, for which the believer is exhorted to look for with anticipation, is the creation of the New Heavens and New Earth wherein dwelleth righteousness.

Isaiah 65:17; II Peter 3:10-14; Revelation 21:1-5.

If you desire more information, please contact us.