

DOCTRINAL STATEMENT

We are Baptist in our doctrine, but we do not hold to the Hyper-Calvinistic views of the Scriptures, neither do we hold to the Armenian view of Biblical interpretation. The following is the doctrinal position of this Institution:

I. The Scriptures

We believe that the Scriptures of both the Old and the New Testaments are wholly verbally inspired of God, and that they are the supreme and final authority for faith and practice. We believe that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture; therefore, the whole Bible in its original form is infallible and without error. We accept the King James Version of the Bible to be the inerrant, preserved, Word of God and use no other versions in our classrooms (II Tim. 3: 16; II Peter 1:20-21).

II. God

We believe in one God eternally existing in three persons, the Father, the Son, and the Holy Spirit, and that the Triune God is equal in essence, but different in function, and that these three are the creators of the universe in six literal days (Matt. 28:19; Acts 5:3-5; Heb. 1:1-3; Gen. 1:1).

III. Jesus Christ

We believe that Jesus Christ is the only begotten Son of the Father and that He was born of a virgin, conceived by the Holy Spirit, and received a human body and a sinless nature. He bodily came into this world to manifest God to men, redeem the lost, and to fulfill biblical prophecy (John 1:14; Luke 2:7; Matt. 1:18; Heb. 4:15; John 1:18; Luke 1:30-35, 19:10).

We believe in the hypostatic union of Jesus Christ being at the same time very God and very man, and that as a man He was perfect in every way, sinless through His entire life, as God He was with the Father and the Holy Spirit in eternity and in the creative acts (Phil. 2:5-8; II Cor. 5:21; John 1:1-3; Gen. 1: 26).

We believe that Jesus Christ so love mankind that He voluntarily became the sacrificial Lamb of God by dying on the cross at Calvary thereby taking on Himself the sin of the whole world, and that His death was substitutionary the just for the unjust, and that His death was complete and sufficient to become the propitiation for God's righteous judgment against sin for all mankind who would receive Him, and that there is no salvation in any other (John 1:29; 1 John 2:2; 1 Peter 3:18; Rom. 3:25; Acts 4:12).

We believe that Jesus Christ rose from the grave on the third day in the same body that He lived and died, though now glorified, and that His resurrected body is the pattern of the body that will ultimately be given to all who believe on Him (I Cor. 15:4; John 20:20; Phil. 3:21).

We believe that Jesus Christ ascended into glory, was accepted by His Father and His acceptance is assurance to all believers that His finished work at Calvary was perfect and complete, and that He now sits at the right hand of the Father where He never ceases to intercede and mediate for the saints here on earth, and that He is now Head over all things of the Church which is His body, and that He will come back again to collect His bride the Church, and to set up His Kingdom (Acts 1:11; Heb. 1:3; Mark 16:19; Heb. 7:25; I John 2:1; Eph. 1:22-23; Matt. 14:3,25:31).

IV. The Holy Spirit

We believe that the Holy Spirit is God, the third Person of the Triune Godhead co-equal and co-eternal with God the Father and God the Son, and that He is a person having intellect, a mind, emotions, and a will (I John 5: 7; Heb. 9:14; I Cor. 2:10-11; Rom. 8:27; Eph. 4:30; I Cor. 12:11).

We believe that the divine works of the Holy Spirit is manifest in creation, the transmission of life to the dead, the raising of Jesus Christ from the dead, and the authorship of the Holy Scriptures, and that His power is in operation in the world today restraining sin and evil, and in the conviction of sin, righteousness, and judgment (Job 33:4; Titus 3:5; Rom. 8:11; II Peter 1:21; II Thess. 2:7; John 16:7-11).

We believe that the total work of the Holy Spirit to the unbeliever is the act of conferring common grace, and that this grace is the committed task of the Holy Spirit whereby He reveals the way to salvation to all people who have no natural capacity to receive it with any degree of understanding, and that this grace is made manifest in the things revealed in creation so that the natural man is

without excuse for not acknowledging the power of the Godhead and their need for God (John 16: 7 -11; Rom. 1:20).

We believe that the work of the Holy Spirit at salvation is the conferring of efficacious grace to the sinner, and that grace results in certain salvation being effective in revealing the gospel to the lost, and that at conversion His power regenerates, indwells, baptizes and seals the believer (II Peter 3:9; Titus 3:5; I Cor. 3:16; 12:13; II Cor. 1:22).

We believe that after conversion, the Holy Spirit continues to have an active ministry in the life of the believer. He fills, guides, directs, empowers, teaches, imparts gifts, and that these ministries will continue to be active in the lives of the believer up until the time when Jesus Christ return for His Church, at that time these ministries will cease (Acts 4:8; John 16, 13; Gal. 5:16-18; Acts 8:29; Rom. 8:13; John 14:26; I Cor. 12:4-11; I Thess. 4:16-17; II Thess.2:7).

We believe that some gifts of the Holy Spirit as experienced by the early Apostolic church such as speaking in tongues and miraculous healing were temporary, and that the speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit, and that the physical body will not ultimately be free from sickness unto the believer receives his glorified body at the consummation of his salvation in the resurrection (Acts 2:4; 3:2-11; I Cor. 15:52-54).

V. Angels

We believe that God created an innumerable company of sinless spiritual beings called angels to worship and serve Him. They were created perfect, a little higher than man, full of wisdom with the ability to display miraculous feats of power, with a free will. "Lucifer, son of the morning," sinned because of pride, thereby becoming Satan, and a great number of angels followed him in his fall, some of whom became demons, his active servants of evil in the world today, while others are presently reserved in everlasting chains under darkness awaiting their day of judgment (Col. 1:16; Matt. 26:53; Ps. 104:4; Ezk. 28:15; Heb.2:9; Gen.1 9: 10; Isa.14:12-17; Rev. 12:4; II Cor.11:14-15; II Peter 2:4).

We believe that there are a great company of angels who kept their holy estate and are now before God's throne ready to praise, worship, and minister to Him, and to those who shall be heirs of salvation (Rev. 7:11-12; Heb. 1:14).

VI. Man

We believe that man was originally created in the image and likeness of God, having body, soul and spirit, and that man on his own voluntarily fell through sin, thereby incurred spiritual death, which is separation from God, and physical death as a consequence, becoming dead in trespasses and sin, and subject to the power of the devil, and that man's act of disobedience resulted in total depravity of the human nature, and that his fate has been passed on to the entire human race resulting in every person having inherited this condition with Jesus Christ alone being the exception; therefore, man is totally

incapable of exercising the holiness required by the Law of God, and every inclination of man's heart is only toward evil, whereby man is under just condemnation to eternal ruin without defense or excuse (Gen. 1 :26, 3:6; 1 Thess. 5:23; Ps.14:1-3, 51:5, 58:3; Eph. 2:1-3; Rom. 1:18-20, 3:23,5:6; II Cor. 5:21).

We believe that God is the giver of life, therefore man has no right or authority to nullify that which He has ordained, and that life is a sacred gift that the Father has bestowed upon us and that life begins at conception and that the child in the womb of the mother is a functioning person capable of feeling and emotions, and subject to the purpose of God, therefore abortion, suicide, and euthanasia is murder and against the Law of God (Gen. 2:7; Ps. 100:3; Gen. 9:6; Luke 1:41; Jer. 1:5; Ex. 20:13).

II. Salvation

We believe that due to the universal death of mankind through sin. No one can enter into heaven on his or her own merits; they must be "born again." No works of righteousness; however great, not even baptism or any other ordinance that can be administered can earn one salvation. Salvation is imparted from above by the power of the Holy Spirit through the Word, and only those who received the new nature in that manner are the sons of God.

We also believe that salvation is solely accomplished by the Triune God, where the Father initiates, the Son redeems, and the Spirit regenerates, and that redemption was solely worked out by Jesus Christ who went to Calvary's cross, shed His blood, died and rose on the third day bodily from

the grave, and that His blood is adequate payment for our sins unto salvation. To enter into the salvation in which God has provided, all one has to do is to acknowledge and believe on Christ's finished work, believe on the work of Jesus Christ at Calvary is not just mental assent, but one that puts total trust and faith in that work, no one can add to or take away from the finished work of Jesus Christ, salvation is a gift given by "grace through faith" plus nothing and minus nothing, therefore it cannot be earned (John 3:16; Titus 3:5; Rom. 5:9; I Cor. 15:1-4; I John 2: 2; Rom. 10:8-13; Eph. 2:8-9).

We believe that because of God's eternal purpose and His great love, all who put trust in the finished work of Jesus Christ is eternally secure and can never be lost, and that nothing done in the body subsequent to regeneration, however depraved, can separate us from God, therefore once saved believers shall be kept saved forever (Eph. 1: 1, John 3:16; 10:28; Rom. 8:33-39; John 17:11).

VIII. Sin

We believe that sin are those acts committed in the body by man which are diametrically opposed to God's holy character and Law: it is the lack of conformity to His will as expressed in His Holy Word; it was originated by Satan and passed on to Adam and Eve in the Garden of Eden where they willfully chose to disobey God. Sin therefore the falling short, the missing of the mark set by God; a condition that all of mankind inherited because of their relationship with Adam. Man is now conceived in sin, resulting in a sin nature, and became the children of wrath with the only remedy being salvation through Jesus Christ: (Ezek. 28:15-17; Gen. 3:6; Rom. 3:23; Ps. 51:5; Rom. 7:14-20; Eph. 2:3; John 3:3).

We believe that our Adamic nature that produces our sin will be with us all the days of our mortal lives, and that it must constantly be in subjection to God by living in the power of the Holy Spirit that indwells all saints; being that all believers are called into a life of separation from all worldly and sinful places and alliances unto a life of dedication to Jesus Christ (Rom. 7:14-24; Eph. 4:22-24; Rom. 8:2-14; II Cor. 6:17).

IX. The Church

We believe that all who are united by the finished work of the risen Son of God are members of the Church, which is the body and bride of Christ, with Christ being the head of all things concerning it. It began at Pentecost and is separate and distinct from Israel, and all true believers are members of the Church of Christ regardless as to what denomination they may affiliate themselves with here on this earth. We also believe that by the same Spirit all who believe are baptized into the Church, thus becoming one body in Christ whether they be Jew or Gentile, and as such have the sacred duties to keep the unity of the Spirit in the bond of peace always displaying love one to another, and the Great Commission given by Jesus Christ before His ascension into heaven (I Cor. 12:27; Eph. 1:22; Acts 2:1-4,42-47; Eph. 1:4,2:11-15,4:3-10; Matt. 28:19-20).

We believe that the visible church (local assembly), is a congregation of baptized believers called out from the world to associate in the faith and fellowship of the Gospel of Jesus Christ, who observe the laws which govern them, and the ordinances of baptism and the Lord's Supper, while exercising the gifts of the Holy Spirit given in the

Word of God, whose only Scriptural officers are the Pastor and Deacon whose qualifications are outlined in the Book of 1 Timothy and Titus. We also believe that the primary meeting day of the Church is the first day of the week, and that its members ought to assemble themselves together when a meeting is taking place (I Cor. 1:2, 12:13; Matt. 28:19; 1 Cor. 11:23-26; Eph. 4:7; 1 Tim. 3:1-13; Titus 1: 9; Acts 20: 7; Heb. 10:25).

We believe that all true believers have the sacred duty to fulfill the Great Commission given to the Church by Jesus Christ before His ascension into heaven, and that the work consists of living a chaste life before the world, being ambassadors for Christ, making Him known to all by the communication of the Gospel (Mark 16:15; II Cor. 5:20).

We believe that the only two sacraments and ordinances mandated by Jesus Christ are Believer's Baptism and the Lord's Supper, and that these ordinances are reserved on for those who are true believers in Jesus Christ. We also believe that Believer's Baptism is the immersion in water in the name of the Father, Son, and Holy Spirit, and that it is a symbol of our faith that we identify with the death, burial, and resurrection of Christ, and that going down we become dead to self, and our rising up out of the water is our resurrection to newness of life in our present mortal bodies; and that the Lord's Supper is a memorial to the price that Jesus Christ paid for our salvation, the giving of His body and blood which satisfies God's mandate for righteousness, and that the elements used, the bread and the fruit of the vine are not His actual body and blood, but symbols of them, and that neither Believer's Baptism or the Lord's Supper are requirements for salvation (Matt. 28:19; Luke 22:14-20; Mark 16:16-17; Acts 8:36-39; Rom. 6:4; I Cor. 11:24-25; Luke 23:40-43; Rom. 10:13).

X. The Last Things

We believe that the order of end time events will be as follows: (1) the personal, bodily return of Jesus Christ to rapture His Church. (2) The seven-year period of God's wrath called the "tribulation." (3) The personal visible return of Jesus Christ to set up His earthly kingdom called the millennium that will last for 1,000 years. (4) The final judgment. (5) The eternal state (I Thess. 4:13-18; Dan. 9:24-27; I Thess. 5:9; Rev. 3:10; Matt. 24:5-21; Rev. 6:1,19-21; Isaiah 11:1-10; Rev. 19:1,22:5).

We believe that at death the spirits and souls of those who are true believers in Jesus Christ pass immediately into His presence, and there remain in conscious delight, while their bodies lay down to rest awaiting their resurrection at the glorious coming of Christ for His own, at that time their body, soul, and spirit will be reunited in a glorified state to be with the Lord in blessedness forever more. We also believe that at death the spirits and souls of those who have rejected Jesus Christ pass immediately into Hades where there they will be conscious, in constant pain and torment, and there they will remain until the time when their bodies are resurrected to reunite with their souls and

spirits, whereupon at the end of the millennial reign of Jesus Christ they will be cast in the lake of fire that burns with brimstone, and that there is no purgatory, nor annihilation; but everlasting conscious punishment, torment, and misery; and eternal banishment from the presence of the Lord (II Cor. 5:8; Luke 23:42; I Thess. 4:14-17; Luke 16:23; Rev. 20:5,11-15; IThess. 5:1-2).