

Statement of Faith

What We Believe

The Bible is the only the standard by which sinners will be judged. Creeds of men must be rejected as authoritative, and should never be used as a standard for determining religious truth. However, realizing that statements of faith can be profitable to facilitate discussion and understanding between those who seek to glorify God, we offer the following declarations for what we believe regarding various issues facing the church.

1. Faith in God and the Bible must be based on evidence, and not blindly accepted (1 Thessalonians 5:21; Acts 17:11; 1 John 4:1; John 8:32).
2. God exists, and man can know that God exists, by means of His manifold revelations, both in nature and through the inspired Word of God, the Holy Bible.
3. The Bible depicts Deity as singular, i.e., there is one and only one Divine Essence or Being (Deuteronomy 6:4; Isaiah 45:5; James 2:19). However, the Bible also clearly depicts God as a triune Being—three distinct persons within the one essence—with a triune nature (Matthew 28:19; 2 Corinthians 13:14). Each person of the Godhead (the Father, Jesus, and the Holy Spirit) is fully divine.
4. The entire material universe was specially created by this almighty God in six days of approximately 24 hours each, as revealed in Genesis 1 and Exodus 20:11.
5. Both biblical and scientific evidence indicates (a) a relatively young Earth, in contrast to evolutionary and old Earth views of a multi-billion-year age for the Earth, and (b) that many of the Earth's features must be viewed in light of the universal, catastrophic flood of Noah's day (as described in Genesis 6-8).
6. Christianity is the one true religion (John 14:6), and Jesus Christ is the only divine, resurrected Son of God and Savior of the world (1 John 4:14).
7. The 66 books of the Bible are fully and verbally inspired of God; hence, they are inerrant and authoritative, and a complete guide for moral and religious conduct.
8. Salvation is a free, gracious, unmerited gift from God which mankind can receive by confessing faith in Jesus Christ as the Son of God (Romans 10:9-10), repenting of sin (Acts 26:20), and being immersed in water for the remission of past sins (Mark 16:16; Acts 2:38).
9. Those enjoying salvation are (a) members of the one, true, undenominational church (described in the New Testament), which is the body of Christ (Ephesians 2:22-23), and (b) those who are living faithfully in service to God (Revelation 2:10).
10. At some unknown point in the future (Matthew 24:36), Jesus will be "revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ" (2 Thessalonians 1:7-8), while the righteous will be given "eternal life" in heaven (Matthew 25:46).
11. As John instructed in 1 John 1:3-7, we can only have fellowship with those who have fellowship with God. Those who have fellowship with God are those who are "walking in the light" (1 John 1:7). Thus, it is impossible for us to have unity with, or to offer fellowship to those who do not "obey His commandments" (1 Jn. 2:4). We believe the New Testament teachings are clear enough that we can distinguish those who are in the light from those who are in darkness (Eph. 5:8-17). We equally will not fellowship those who do not abide by the teachings of Christ (2 John 9).
12. Regarding marriage, God's original plan, from the beginning, was one man and one woman for life. (Matt. 19:3ff). If one marries another, while the first mate lives, he/she is guilty of adultery (Rom. 7:1ff). Fornication is the only exception Jesus offers to the above situations. If one's mate is sexually unfaithful, the innocent party has the right to divorce his/her mate and marry another (Matt. 19:9). We do not teach that the guilty party has the right to remarry. He (or she) forfeited his right when he was unfaithful. The so-called "Pauline privilege" of 1 Cor. 7:15 is not an additional reason to divorce and remarry. Paul is allowing one to leave his or her mate under an extreme circumstance, but does not

provide an additional reason for remarriage. Earlier Paul had stated that if one left his or her mate it left but two options: (1) remain unmarried, or (2) be reconciled to his/her mate (1 Cor. 7:11).

13. The New Testament teaches that in the worship assemblies there should be congregational singing. This singing should be with the instrument of the heart, without the use of mechanical instruments (Col. 3:16; Eph. 5:19). Having a choir replace the congregational singing is not authorized in the Scriptures.
14. It is not a part of God's plan for women to assume leadership roles in the assemblies of His church. Based on the teachings of 1 Timothy 2:8-15 and 1 Corinthians 14:34-35, both men and women have divinely specified functions. Those functions include the men leading the worship and the women assuming a submissive position (1 Tim. 2:12). We do not believe these teachings indicate an inferior status for women. We are all one in Christ (Gal. 3:28). However, that "oneness" in Christ does not eliminate the various roles God has in mind for His church (or in the family). The man has been designated by God as the "head" of the wife (Eph. 5:23), and the men are to be the leaders of the church. The New Testament recognized no women as elders. The teachings (1 Timothy 3, Titus 1) are clearly speaking to male leadership, and the examples in the New Testament support this.