

# What We Believe

## The Bible

We believe that the entire Bible is inspired of God and that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the sacred writings as appeared in the original manuscripts. We believe that the whole Bible (66 books) in the originals is, therefore, without error. We believe that all the Scriptures centre around the Lord Jesus Christ in His person and work in His first and second coming. We also believe that all the Scriptures were designed for our practical instruction.

*Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2–3; 18:28; 26:22–23; 28:23; Romans 15:4; 1 Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21*

## The Godhead

We believe in one God who eternally exists in three persons—the Father, the Son and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same reverence, confidence, and obedience.

*Genesis 1:2, 27; Deuteronomy 6:4; Matthew 28:18-19; Mark 12:29; John 1:1, 14; Acts 5:3–4; 2 Corinthians 13:14; Hebrews 1:1–3; Revelation 1:4–6*

## Angels, Fallen and Unfallen

We believe that God created a countless number of sinless, spiritual beings, known as angels; that Satan, “Lucifer, son of the morning,” the highest in rank, sinned through pride; that a great company of the angels followed him in moral fall, some of whom became demons and are active as his agents and associates in carrying out his unholy purposes, while others who fell are “reserved in everlasting chains under darkness unto the judgment of the great day.”

*Ezekiel 28:11–19; 1 Timothy 3:6; 2 Peter 2:4; Jude 6*

We believe that Satan was judged at the cross, though not then executed, and that he, a usurper, now rules as the “god of this world;” that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night for ever and ever.”

*Colossians 2:15; Revelation 20:1–3, 10*

We believe that an even greater number of angels remained faithful and are before the throne of God, from where they are sent forth as ministering spirits to minister for them who shall be heirs of salvation.

*Luke 15:10; Hebrews 1:14; Revelation 7:11–12*

## **Mankind, Created and Fallen**

We believe that man was created in the Image of God, but fell into sin. Only through renewal in the Holy Spirit can we gain salvation.

We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which is essentially and unchangeably evil apart from divine grace.

*Genesis 1:26; 2:17; 6:5; Psalms 14:1–3; 51:5; Jeremiah 17:9; John 3:6; 5:40; 6:53; Romans 3:10–19; 8:6–7; Ephesians 2:1–3; 1 Timothy 5:6; 1 John 3:8*

## **Marriage and Human Sexuality**

We regard marriage as a part of God’s good creation and marriage within the Church as a rite and institution tied directly to our foundational belief of God as Creator who made us male and female. We also regard marriage as a sacred institution which reflects the mysterious and wonderful bond between Christ and His Church. Marriage is more than a contract between two persons (a secular notion). It is a covenant based upon promises between one man and one woman and finds its divinely intended expression in the “one flesh” covenant union of husband and wife. We therefore will only authorize and recognize heterosexual marriages.

We are committed to the home and family values the Bible sets forth, which include the distinct roles of husbands and wives, fathers and mothers, and children. It is our firm conviction that we uphold the dignity of each individual as we embrace the unchanging and longstanding principles of the scriptures.

*Genesis 1:26–28, 2:18–24; Exodus 20:14; Leviticus 18:7–23, 20:10–21; Deuteronomy 5:18; Matthew 5:27–28, 11:28–30, 15:19, 19:4–9; Mark 10:5–9; Romans 1:26–32, 3:23, 12:10; 1 Corinthians 6:9–13, 10:13, 12:12–13; Galatians 5:19; Ephesians 2:1–10, 4:17–19, 5:25–27 and 31–33; Colossians 3:5; 1 Thessalonians 4:3; 1 Timothy 5:1–2; Hebrews 2:17–18, 4:14–16, 13:4; Revelation 19:7–9, 21:2*

## **The First Advent**

We believe that the eternal Son of God came into this world that He might manifest God to men, fulfil prophecy, and become the Redeemer of a lost world. To this end, He was born of the virgin, and He received a human body and a sinless human nature.

*Luke 1:30–35; John 1:18; 3:16; Hebrews 4:15*

We believe that, on the human side, He became and remained a perfect man; however, sinless throughout His life; yet He retained His absolute deity being God and man at the same time, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine.

*Luke 2:40; John 1:1–2; Philippians 2:5–8*

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely-provided sacrificial Lamb and thereby took away the sin of the world, bearing the holy judgments against sin that the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense the just for the unjust and by His death He became the Savior of the lost.

*John 1:29; Romans 3:25–26; 2 Corinthians 5:14; Hebrews 10:5–14; 1 Peter 3:18*

We believe that, according to the Scriptures, He miraculously arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers.

*John 20:20; Philippians 3:20–21*

We believe that when He ascended from the earth, He was accepted by His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished.

*Hebrews 1:3*

We believe that He became Head over all things to the church, which is His body, and in His current ministry He never ceases to intercede and advocate for the saved.

*Ephesians 1:22–23; Hebrews 7:25; 1 John 2:1*

## **Salvation Only Through Christ**

We believe that, because of death through sin, no one can enter the kingdom of God unless born again.

No amount of reformation however great, no attainments in morality however high, no culture however impressive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven.

A new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are children of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place.

*Deuteronomy 6:4; Matthew 28:19; Mark 1:9–11; John 4:24*

## **The Extent of Salvation**

We believe that when an unregenerate person exercises saving faith in Christ, which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified freely by grace; accepted before the Father as Christ, His Son, is accepted; loved as Christ is loved; having his place and portion linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ.

*John 5:24; 17:23; Acts 13:39; Romans 5:1; 1 Corinthians 3:21–23; Ephesians 1:3; Colossians 2:10; 1 John 4:17; 5:11–12*

## **Sanctification**

We believe that sanctification, which is a setting-apart unto God, is threefold.

It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God.

We believe, however, that he still struggles with habit patterns and remnants from his former sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification. Where in the Christian is to "grow in grace and godliness," and to "be changed" by the unhindered power of the Spirit.

We believe also that the child of God will yet be fully sanctified when he shall see his Lord and shall be "like Him."

*John 17:17; 2 Corinthians 3:18; 7:1; Ephesians 4:24; 5:25–27; 1 Thessalonians 5:23; Hebrews 10:10, 14, 12:10*

We believe that he is called with a holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that he will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord.

*Romans 6:11–13; 8:2, 4, 12–13; Galatians 5:16–23; Ephesians 4:22–24; Colossians 2:1–10; 1 Peter 1:14–16; 1 John 1:4–7; 3:5–9*

## **Assurance**

We believe it is the privilege of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of salvation from the very day they receive Him to be their Savior; and that this assurance is not based upon any imaginary discovery of their own worthiness or fitness, but completely upon the testimony of God in His written Word, rising within His children love, gratitude, and obedience.

*Luke 10:20; 2 Corinthians 5:1, 6–8; 2 Timothy 1:12; Hebrews 10:22–23; 1 John 5:13*

## **The Holy Spirit**

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, began to dwell in the world in a unique manner on the day of Pentecost according to God's promise. We believe He dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never departs from the universal church,

nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences.

*John 14:16–17; 16:7–15; 1 Corinthians 6:19; Ephesians 2:22; 2 Thessalonians 2:7*

## **The Church, a Unity of Believers**

We believe that all who are united to the risen and ascended Son of God are members of the church, which is the body and bride of Christ, which began at Pentecost and remains completely distinct from Israel. Its members are constituted as such regardless of membership or non-membership in the organized churches of earth.

*Matthew 16:16–18; Acts 2:42–47; Romans 12:5; 1 Corinthians 12:12–27; Ephesians 1:20–23; 4:3–10; Colossians 3:14–15*

We believe that by the same Spirit all believers in this age are baptized into one body that is Christ's, whether Jews or Gentiles, and having become members their duty is to keep the unity of the Spirit in the bond of peace, rising above all racial prejudices or sectarian differences, and loving one another with a pure heart fervently.

## **The Ordinances**

We believe that water baptism and the Lord's Supper are the only ordinances of the church and that they are a testimony for the church in this age. However, they are not a means to salvation.

*Matthew 28:19; Luke 22:19–20; Acts 10:47–48; 16:32–33; 18:7–8; 1 Corinthians 11:26*

## **Giving**

We believe that every Christian, as a steward of the portion of God's wealth entrusted to him, should give to support his local church financially. We believe that God has established the principle of giving whereby Christians should give regularly and cheerfully to the support of the Church, the relief of those in need, and the spread of the Gospel.

*Genesis 14:20; Proverbs 3:9–10; Acts 4:34–37; 1 Corinthians 16:2; 2 Corinthians 9:6–7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17–18; 1 John 3:17*

## **The Great Commission**

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world even as Jesus was sent forth of His Father into the world. We believe that, after they are saved, they are counted by God to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As disciples of Christ, we must use all available means to go to all nations and preach the Gospel of Jesus Christ.

*Matthew 28:19–20; Mark 16:15; Luke 24:46–48; John 17:18; 20:21; Acts 1:8; 2 Corinthians 5:18–20*

## **The Rapture**

We believe that, according to the Word of God, the next great event in the fulfilment of prophecy will be the coming of the Lord Jesus Christ in the air to receive to Himself His own; both who are alive and remain until His coming, and also all who have died in Christ. This event is the blessed hope set before us in the Scripture, and for this we should be constantly looking, since it could occur at any moment.

*John 14:1–3; 1 Corinthians 15:51–52; Philippians 3:20; 1 Thessalonians 4:13–18; Titus 2:11–14; Revelation 3:10*

## **The Second Coming**

We believe that the period of great tribulation on the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person, on the clouds of heaven, with power and great glory, to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the fulfilment of God's covenant promises. At that time the whole world will be exposed to the knowledge of God.

*Deuteronomy 30:1–10; Isaiah 11:9; Ezekiel 37:21–28; Matthew 24:15–25, 46; Acts 15:16–17; Romans 8:19–23; 11:25–27; Revelation 20:1–3*

## **The Eternal State**

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and remain there in conscious bliss until the resurrection of the glorified body when Christ comes for His own. At that time those souls and bodies will be reunited and associated with Him forever in glory. The spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body alike shall be reunited and ultimately cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

*Luke 16:19–26; 23:42; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7–9; Jude 6–7; Revelation 20:11–15*