

## **What We Believe**

1. WE BELIEVE worship of God should be spiritual. Therefore, we remain flexible and yielded to the leading of the Holy Spirit to direct our worship.

2. WE BELIEVE worship of God should be inspirational. Therefore, we give great place to music in our worship.

3. WE BELIEVE worship of God should be intelligent. Therefore, our gatherings are designed with great emphasis upon the teaching of the Word of God that He might instruct us how He should be worshiped.

4. WE BELIEVE worship of God should be fruitful. Therefore, we look for His love in our lives as the supreme manifestation that we have been truly worshiping Him.

5. WE BELIEVE the only true basis of Christian fellowship is Christ's sacrificial agape love, which is greater than any secondary differences we possess, and without which we have no right to claim ourselves Christians.

6. WE BELIEVE in all the fundamental doctrines of orthodox evangelical Christianity.

7. WE BELIEVE the sixty-six books of the Bible (i.e. Old and New Testament) comprise the totality of Holy Scripture and is verbally inerrant in the original text, and remains inerrant, inspired, and

infallible in all its substance, and therefore, it is the supreme and final authority in faith, theology, and life.

8. WE SEEK to teach the Word of God in such a way that its message can be applied to an individual's life, leading that person to greater maturity in Christ.

9. WE BELIEVE that the triune God eternally exists in one essence and three distinct persons: Father, Son and Holy Spirit.

10. WE BELIEVE in one God who is Creator of heaven and earth, Spirit, personal, transcendent, sovereign, life, love, truth, almighty, simple (i.e. one without parts), timelessly eternal, unchangeable, wise, just, holy, relational, dynamic and infallible in all things, including His foreknowledge of all future decisions and events.

11. WE BELIEVE that Jesus Christ is fully God and fully human, possessing two distinct natures which are co-joined in one person, that He was miraculously conceived by the Holy Spirit, born of the virgin Mary, lived a sinless and miraculous life, provided for the atonement of our sins by His vicarious substitutionary death on the Cross, was bodily resurrected by the power of the Holy Spirit, physically ascended back to the right hand of God the Father in heaven, and ever lives to make intercession for us. After Jesus ascended to Heaven, He poured out His Holy Spirit on the believers in Jerusalem, enabling them to fulfill His command to preach the gospel to the entire world, an obligation shared by all believers today.

12. WE BELIEVE that all people are by nature separated from God and responsible for their own sin, but that salvation, redemption, and forgiveness are freely offered as a gift by the Lord Jesus Christ to all based on His grace alone. When a person repents of sin and accepts Jesus Christ as personal Savior and Lord, trusting Him to save, that person is immediately born again and sealed by the Holy Spirit, all his/her sins are forgiven, and that person becomes a child of God, destined to spend eternity with the Lord.

13. WE BELIEVE in all the gifts of the Holy Spirit mentioned in the Scriptures, and that they are valid for today, and should be exercised within scriptural guidelines. We as believers are to covet the best gifts, seeking to exercise them in love that the whole Body of Christ might be edified. We believe that love is more important than the most spectacular gifts, and without this love all exercise of spiritual gifts is worthless.

14. WE BELIEVE that church government should be simple rather than a complex bureaucracy, with the utmost dependence upon the Holy Spirit to lead, rather than on fleshly promotion or worldly wisdom.

15. WE AWAIT the pre-tribulation rapture of the church, and we believe that the physical second coming of Christ with His saints to rule on the earth will be personal, premillennial, and visible. This motivates us to holy living, heart-felt worship, committed service, diligent study of God's Word, regular fellowship, and

participation in the two ordinances the Lord gave the church - adult baptism by immersion and Holy Communion.

16. WE BELIEVE there is a real personal devil of great malevolence, cunning, and power, who seeks to tempt, kill, steal, and destroy, yet his power is limited by God to only what God permits him to do; that the devil has been defeated positionally at the cross of Christ, and will be defeated practically at Christ's glorious second coming which will ultimately eventuate in the quarantine and punishment of the Devil, Beast, and False Prophet, in the lake which burns with fire and brimstone where they will be tormented day and night forever.

**PLEASE NOTE:**

17. WE REJECT:

(a) The belief that true Christians can be demon possessed and are helpless against the craft and wiles of the Devil.

(b) "5-Point Calvinism" or "TULIP" represented in Reformed soteriology and eschatology, i.e., a fatalistic Calvinistic view that leaves no room for human free will in receiving salvation; specifically, we reject the belief that Jesus' atonement was limited in its extent, instead, we believe that He died for all unrighteous people and that any perceived limitation rests in one's free decision not to personally apply Christ's finished work, and we reject the assertion that God's wooing grace cannot be resisted or that He has elected some people to go to hell. Instead we believe

that anyone who wills to come to Christ may do so freely as a result of the Holy Spirit's conviction and wooing persuasion of the heart.

(c) "Positive confession," (e.g. the Faith Movement, that views faith as a force that can create one's own reality or that God can be commanded to heal or work miracles according to man's will and faith).

(d) Human prophecy that supersedes, or is contrary to, the scripture.

(e) Any introduction of psychology and philosophy which is contrary to Scripture and is in substance "according to the tradition of men, according to the basic principles of the world, and not according to Christ" into Biblical teaching.

(f) "Open Theism" or "Freewill Theism" which reduces God's timeless, unchanging, and dynamic nature and exhaustive foreknowledge of future free decisions, to creaturely modes of being and operation.

(g) The "Emergent Church" movement insofar as it departs from the historic orthodox Christian doctrines in favor of postmodernism.

(h) The over-emphasis of spiritual gifts, experiential signs and wonders to the exclusion of Biblical teaching.