

Statement of Faith

Community Baptist Church

The Scriptures

We believe the Holy Bible was penned by men supernaturally inspired once by God the Author; that it has truth for its matter without any admixture of error; that it is and shall remain to the end of the age, the only complete and final revelation of the will of God to man; and that it is the true centre of Christian union, and the supreme standard by which all human conduct, creed, and opinion should be tried.

We believe the Authorised Version Old and New Testaments is the most accurate translation kept intact for English-speaking people by way of God's divine providence; and that the Authorised Version translators were not "inspired", but were merely God's instruments used to carry out the work of preservation for the English-speaking people.

- A. By "Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written and providentially preserved, does not only contain and convey the Word of God, but is the very Word of God.
- B. By "inspiration" we mean that the books of the Bible were penned by holy men of God as they were moved by the Holy Ghost in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.
- C. By "providentially preserved" we mean that God through the ages has, in His divine providence, preserved the very words that He inspired; that the Hebrew Old Testament text, as found in the Traditional Masoretic Text, and the Greek New Testament text, as found in the Textus Receptus, are indeed the products of God's providential preservation, and are together the complete, preserved, inerrant, Word of God.

[Deuteronomy 4:2; Psalm 12:6-7; Psalm 19:7-11; Psalm 119:89,105,130,160; Isaiah 8:20; Isaiah 40:8; Jeremiah 23:29; Ezekiel 12:25; Matthew 5:17-18; Matthew 22:29; Luke 24:44-45; John 12:48; John 17:17; John 20:30-31; Romans 3:4; Romans 15:4; Ephesians 6:17; II Timothy 3:16-17; Hebrews 4:12; I Peter 1:23-25; II Peter 1:19-21; Revelation 22:18-19]

The Dispensations

We believe the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations, (God's particular dealings with a particular people at a particular time for the purpose of redemption) these dispensations do not provide a different means of redemption in each time frame, rather they demonstrate the eternal purpose of God for the Son of God to suffer for the sins of mankind.

[Genesis 1:28; I Corinthians 9:17; II Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; Ephesians 3:2-10; Colossians 1:24-27; Revelation 20:2-6]

The Person of God the Father

We believe there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness and worthy of all possible honour, confidence and love; and that in the unity of the Godhead there are three persons: the Father, the Son, and the Holy Spirit, co-equal and co-existent in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption.

[Exodus 20:2-3; Exodus 15:11; II Samuel 7:22; Psalm 83:18; Psalm 90:2; Psalm 147:5; Isaiah 40:28; Isaiah 45:5-6; Jeremiah 10:10; Matthew 28:18; Mark 12:30; John 1:1-2,14; John 4:24; John 14:7-11; John 17:5; Romans 11:33; I Corinthians 8:6; I Corinthians 12:4-6; Philippians 2:5-6; Colossians 2:9; I Timothy 1:17; I Timothy 3:16; I Timothy 6:13-16; I John 5:7, Revelation 1:8]

The Virgin Birth of Jesus Christ

We believe Jesus Christ, who was preexistent in the Godhead from eternity-past, was made flesh when He was begotten of the Holy Ghost in a miraculous manner: born of a virgin woman, Mary, as no other man was ever born or can ever be born of a woman; and that Jesus Christ is God Incarnate, both the Son of God and God the Son.

[Genesis 3:15; Psalm 2:7; Isaiah 7:14; Isaiah 9:6-7; Matthew 1:18-25; Matthew 16:16; Mark 1:1; Luke 1:30-35; John 1:1-2,14; John 8:58; John 12:45; John 17:5; Romans 8:3; I Corinthians 15:47; Galatians 4:4; Philippians 2:5-8; Colossians 2:9; I Timothy 3:16; Hebrews 5:5; Hebrews 7:3; II Peter 1:16-18; I John 4:2; I John 5:9, 20]

The Sacrifice of Jesus Christ

We believe that salvation for sinners is completely provided by grace through the mediator Jesus Christ, the Son of God, who by appointment of the Father, freely took upon Himself the nature of man yet without sin, who honoured the divine law by His personal obedience, and who by His death made a full and vicarious atonement for the sins of mankind, providing redemption through His blood; that without the shedding of blood is no remission of sin, therefore, the shed blood of Jesus Christ was presented in heaven, sprinkled on the true mercy seat, and was accepted by God the Father as the atonement for the sins of the whole world, only becoming efficacious through man's individual confession, faith, and repentance; that Christ's atonement consisted not in setting man an example of His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ bearing the sins of man in His own body on the tree; and that after giving Himself as an offering and sacrifice to God, rising from the dead, Christ Jesus is now seated on the right hand of God, being the suitable, compassionate, and all-sufficient Saviour.

[Isaiah 53:4-7,10-12; Luke 19:10; John 3:16-17; Acts 15:11; Romans 3:24-25; Romans 5:6-8; I Corinthians 15:3; II Corinthians 5:15-21; Galatians 1:4; Ephesians 5:2; Philippians 2:7-8; Titus 2:14; Hebrews 1:3; Hebrews 2:14-17; Hebrews 7:25; Hebrews 8:1-2; Hebrews 9:12-15,22-26; Hebrews 10:10-12; Hebrews 12:2; I Peter 1:18-19; I Peter 2:24; I Peter 3:18; I John 2:1-2; I John 3:5; Revelation 1:5]

The Resurrection of Jesus Christ

We believe Jesus Christ rose from the dead on the third day, according to the Scriptures; that the Lord's resurrection was attested to by many infallible proofs; and that forty days thereafter, He physically ascended back to heaven assuming His place as man's Advocate with the Father: the faithful High Priest who ever lives to make intercession for mankind.

[Matthew 16:21; Matthew 28:1-15; Mark 16:1-13,19; Luke 24:1-51; John 2:19; John 20:1-20,24-29; Acts 1:1-3; Acts 2:22-27,29-33; Acts 3:14-15; Acts 4:33; Acts 10:39-41; Acts 13:29-31; Acts 17:2-3,31; Acts 26:22-23; Romans 1:4; Romans 6:9-10; Romans 8:34; Romans 10:9; I Corinthians 15:3-8; II Corinthians 4:14; Ephesians 1:20; Philippians 3:10-11; II Timothy 2:8; I Peter 3:21-22; Revelation 1:18]

The Person of the Holy Spirit

We believe the Holy Spirit is a Divine Person, equal with God the Father and God the Son, and of the same nature; that He was active in creation; that in His relation to the unbelieving world, the Holy Spirit restrains the evil one until God's purpose is fulfilled; that the Holy Spirit convicts of sin, of judgment, and of righteousness; that He is the witness of and the guide into all truth; that He will not speak or exalt Himself, but will glorify God the Son; that the Holy Spirit is the agent in the New Birth; and that He seals, endues, comforts, guides, teaches, witnesses, sanctifies, and helps the believer.

[Genesis 1:1-3; II Chronicles 7:1-3; Nehemiah 9:20-30; Job 33:4; Psalm 139:7; Isaiah 11:1-2; Isaiah 59:19; Ezekiel 36:26-27; Zechariah 4:6; Matthew 12:31; Luke 1:35; Luke 24:49; John 3:5-6; John 14:16-17,26; John 15:26; John 16:7-11,13-14; Acts 1:8; Acts 5:30-32; Acts 6:5; Acts 13:2; Romans 8:9,14-16,26-27; I Corinthians 3:16; Galatians 5:22-23; Ephesians 3:16; Ephesians 4:30; I Peter 1:2; I John 4:13; Revelation 22:17]

The Creation Account

We believe the Genesis account of creation; that the Genesis creation record is to be accepted literally, not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that by God's own work, in the space of six twenty-four hour days, were all things created that are in heaven and that are in the earth, visible and invisible; that creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; and that all animal and vegetable life was made directly, and God's established law was that they should bring forth only after their own kind.

[Genesis 1:1-2:3; Genesis 2:21-23; Genesis 5:1-2; Exodus 20:11; I Chronicles 16:26; Nehemiah 9:6; Job 12:7-9; Job 38:4-11; Psalm 8:3-6; Psalm 19:1; Psalm 100:3; Psalm 102:25; Proverbs 30:4; Isaiah

42:5; Isaiah 45:11-12,18; Jeremiah 10:12; Jeremiah 32:17; John 1:1-3; Acts 4:24; Acts 17:24-26; Romans 1:20; Colossians 1:16-17; Hebrews 11:3; Revelation 4:11; Revelation 10:5-6]

The Devil, or Satan

We believe that Satan was once holy, and enjoyed heavenly honours, but through pride and ambition to be as the Almighty, he fell and drew after him a host of angels; that Satan is now the malignant prince of the power of the air, and the unholy god of this world; that he is mankind's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power behind apostasy; and that he is the lord of the antichrist, and the author of all the powers of darkness. He is destined to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in the Lake of Fire, a place prepared for him and his angels.

[Genesis 3:14-15; Job 2:2; Isaiah 14:12-17; Ezekiel 28:14-19; Zechariah 3:1; Matthew 4:1-11; Matthew 13:19,38-39; Matthew 25:41; John 8:44; John 13:2; John 14:30; II Corinthians 4:3-4; II Corinthians 11:13-15; Ephesians 2:2; Ephesians 6:11-12; I Thessalonians 3:5; II Thessalonians 2:7-10; Hebrews 2:14; I Peter 5:8; II Peter 2:4; I John 2:22; I John 4:3; II John 7; Jude 6; Revelation 9:11; Revelation 12:7-10; Revelation 20:1-3, 7-10]

The Fall of Man

We believe man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state; and that by the sin of one man all men are now sinners, not by constraint, but by choice, and therefore all are under just condemnation without defense or excuse.

[Genesis 3:1-13,16-24; Job 15:16; Psalm 14:2-3; Psalm 51:5; Proverbs 20:9; Ecclesiastes 7:20; Isaiah 53:6; Jeremiah 16:12; Jeremiah 17:9; Ezekiel 18:4; Matthew 7:21-23; Matthew 23:28; Romans 1:18-20,28-32; Romans 2:1; Romans 3:10-19,23; Romans 5:12; I Corinthians 15:21-22; Galatians 3:22; Ephesians 2:1-3; I Timothy 2:13-14; James 1:13-15]

The Eternal State

We believe in the eternal joy and blessedness of the saved in the Heaven and the eternal torment and punishment of the lost in Hell; the moment of death will be the joy of the believer as he will stand in the presence of God as a child of God; he will await the Judgment Seat of Christ where he will be evaluated for his works and reward; the lost at the moment of death will descend immediately into Hell where they are kept under punishment until the Great White Throne Judgment; following this judgment, their bodies will be raised from the grave and be cast into the eternal Lake of Fire, the place of final and everlasting punishment.

[Genesis 18:23-25; Psalm 11:5-7; Proverbs 10:6-7,10; Proverbs 11:31; Proverbs 14:32; Malachi 4:1-2; Matthew 7:13-14; Matthew 13:38,47-48; Matthew 24:32-43, 41-46; Luke 16:25; John 3:18-21,36; John 5:28-29; John 12:25; John 14:1-6; Romans 1:17-18; Romans 2:9-11; Romans 5:18; Romans 6:16-18; Romans 7:5-6; I Corinthians 6:9-11; I Corinthians 15:22; Galatians 3:10-11; II Peter 3:7; I John 2:29; I John 3:7-10; I John 5:10-12, 18-19; Revelation 20:14-15; Revelation 21:8]

Human Life

We believe that human life begins at conception and that the unborn child is a living human being, abortion constitutes the unjustified, unexcused taking of unborn human life, abortion is murder; we reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well being of the mother are acceptable.

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention; life is a direct gift from God and must be respected from conception until natural death; thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God; discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of overzealous treatment.

[Job 3:16; Psalm 51:5; Psalm 139:14-16; Isaiah 44:24; Isaiah 49:1; Jeremiah 1:5; Jeremiah 20:15-18; Luke 1:44; Exodus 20:13; Exodus 23:7; Matthew 5:21; Acts 17:28]

Human Sexuality

We believe that God purposely created mankind as male (man) and female (woman); that God blessed and charged man and woman to fulfill the design of their sexuality (intimacy and progeny) strictly in the confines of a marriage relationship between one man and one woman for one lifetime; and that any deviation from God's original intent is a violation of God's Law.

[Genesis 1:27-28; Genesis 2:18,21-24; Leviticus 18:6-18,22-30; Deuteronomy 23:17; Deuteronomy 27:20-23; Proverbs 5:15,18-20; Proverbs 6:29; Proverbs 9:13-18; Proverbs 18:22; Ecclesiastes 9:9; Matthew 19:3-8; Romans 1:18-32; I Corinthians 5:9; I Corinthians 6:9-10,18; I Corinthians 7:1-2,8-11; I Corinthians 10:8; Galatians 5:19,21]

The Salvation of Sinners

We believe sinners must be born again in order to be saved; the new birth is a new creation in Jesus Christ; this salvation is by grace through faith in the completed work of Christ's death burial and resurrection; salvation is a gift of God that is neither merited nor secured by any virtue or work of man, but only through faith in Christ; that the new birth is instantaneous and not a process; 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; that the new creation is brought about in a manner above man's comprehension, and is 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 divine truth, so as to secure man's voluntary obedience to the gospel; and that proper evidences of the new birth appear in the fruits of faith and newness of life.

[Jeremiah 17:7-8; John 1:12-13; John 3:3,6-7; John 5:24; John 6:63; Romans 3:24; Romans 5:15;

Romans 8:11,32; I Corinthians 6:9-11; II Corinthians 5:17-19; II Corinthians 9:15; Galatians 2:20; Galatians 4:29; Galatians 5:22-24; Galatians 6:15; Ephesians 2:1,5-8,15; Ephesians 4:24; Ephesians 5:9-10; Colossians 2:13; Colossians 3:1,9-10; II Timothy 2:1; Titus 3:5; James 1:18; I Peter 1:23; II Peter 1:4; I John 2:29; I John 3:8-10; I John 4:7; I John 5:1,4,10-12,18,21]

The Freeness of Salvation

We believe that Jesus Christ tasted death for every man and that the grace of God is universally offered to all that will believe on the Lord Jesus Christ in simple faith apart from their works; that nothing prevents the salvation of the greatest sinner on earth but his own voluntary rejection of the gospel, a rejection which evidences his unwillingness to be released from his already pending condemnation, and to abide under the wrath of God.

[Isaiah 55:1; Ezekiel 33:11; Matthew 11:28; Luke 11:10; John 3:14-20,36; John 4:10; John 6:37; John 15:16; Acts 2:38; Acts 8:20-21; Acts 10:34-35; Acts 17:29-31; Romans 5:18; Romans 6:23; Romans 8:29-30; Romans 10:12-13; Ephesians 2:7-9; Titus 1:1-2; II Peter 3:9; Revelation 3:20; Revelation 22:17]

The Justification of Sinners

We believe the great blessing of salvation through Christ Jesus alone is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; and that justification and its benefits are bestowed not in consideration of any works of righteousness which man has done, but rather, God's righteousness is imputed to man solely through faith in the Redeemer's vicarious shed blood.

[Genesis 15:6; Job 9:20; Psalm 40:2; Isaiah 53:11; Habakuk 2:4; Luke 16:15; John 5:24; Acts 13:39; Romans 1:17; Romans 2:13; Romans 3:24-28; Romans 4:1-9, 23-25; Romans 5:1,9; Romans 8:1; I Corinthians 6:11; Galatians 2:16; Galatians 3:8-11,24; Philippians 3:9; Titus 3:5-7; Hebrews 10:38; Hebrews 11:4; Revelation 1:5-6]

The Eternal Security of Saints

We believe all who place their faith in Christ alone are kept by the power of God through faith unto salvation, and are, therefore, secure in Christ; that eternal life is a present possession, and that eternal security is synonymous with eternal life, and is a work of God which insures that the gift of salvation, once received, cannot be lost by any believer.

[Psalm 31:23; Psalm 37:28; Psalm 121:3; Proverbs 2:8; Isaiah 46:4; Matthew 7:24-25; John 3:16; John 5:24; John 10:27-29; John 17:11; Romans 4:21; Romans 8:15-16,33-39; II Corinthians 1:21-22; II Corinthians 5:5; Ephesians 1:13-14; Philippians 1:6; II Timothy 1:12; II Timothy 4:18; I Peter 1:3-5; I John 2:19,25; I John 3:2; I John 4:13; I John 5:11-13; Jude 24]

The Return of Jesus Christ and Related Events

We believe that Jesus Christ will physically return to the earth in like manner as He was seen to go into heaven: bodily, personally and visibly; that His Second Coming will be preceded by a chronology of Last Days' events - literal events, beginning with a pre-tribulational, pre-millennial calling out of all the redeemed: the Rapture; that the Rapture will terminate the dispensation of the New Testament Church, and will induce the time of Jacob's Trouble: a

seven-year Tribulation Period and reign of antichrist; that the Tribulation will culminate with Armageddon: the final terrible event in world history when the Lord Jesus, with heaven's host, returns victoriously making the kingdoms of this world to become the kingdoms of our Lord and of His Christ; that upon the Second Coming of Christ, the Lord shall reign in righteousness on the earth for one thousand years, climaxing with the final condemnation of Satan and the last judgment of Revelation Chapter Twenty; and that, eternally thereafter, the Lord Jesus Christ shall reign for ever and ever.

[Genesis 18:25; Isaiah 11:4-10; Jeremiah 23:5-6; Jeremiah 30:6-10; Daniel 7:23-27; Daniel 9:24; Daniel 12:1; Zechariah 14:9-11; Matthew 24:3-31,36-51; Matthew 25:31-33; Matthew 26:64; John 5:22; John 14:2-4; Acts 1:9-11; I Corinthians 15:22-26,48-54; Philippians 3:20-21; I Thessalonians 4:15-17; I Thessalonians 5:1-9; II Timothy 4:1; Titus 2:13; Hebrews 9:28; Hebrews 10:37; II Peter 3:10-13; Jude 14-15; Revelation 1:17; Revelation 16:16; Revelation 20:1-15; Revelation 22:20]

The Local Church

We believe the New Testament Church is a local, visible, autonomous assembly that Jesus Christ established in seed form with His disciples in Matthew 16; the Church was empowered on the Day of Pentecost in Acts 2; the Church came to full fruition and understanding from the teachings of the Apostle Paul; a Baptist Church is a congregation of baptised believers associated by a covenant of faith and fellowship of the gospel, the church alone is authorised to administer and observe the ordinances of Christ; that all church members, ministries, and polities are to be subject to the Lordship of Christ and authority of Scripture; church officers are pastor, and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures.

We believe the true mission of the church is found in the Great Commission: first to make individual disciples, second to baptise believers and add them to the church, third to teach and instruct as Christ commanded. We do not believe in any reversal in this order.

We believe the church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organisations; that the one and only superintendent of the church is Jesus Christ, through the work of the Holy Spirit; that it is Scriptural for churches to cooperate together 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 with others; and that in all matters of membership, of policy, of government, of discipline, of benevolence, the will of the church is final.

[Matthew 16:18-19; Matthew 18:15-18; Matthew 28:18-20; Acts 2:41-42,46-47; Acts 6:2-6; Acts 11:25-26; Acts 20:17-21,27-28; Romans 16:1-5; I Corinthians 3:9-11; I Corinthians 6:1-3; I Corinthians 11:2; I Corinthians 12:12-27; I Corinthians 16:15-19; II Corinthians 1:1; II Corinthians 8:23-24; Ephesians 1:22-23; Ephesians 3:8-11,21; Ephesians 4:11-12; Ephesians 5:23-27; Colossians 1:18; I Timothy 3:1-15; I Peter 5:1-4]

The Ordinances

We believe baptism is the immersion in water of a believer in the name of the Father, of the

Son, and of the Holy Ghost, by and under the authority of a New Testament church, to show forth in a solemn and beautiful emblem one's faith in and identification with the death, burial, and resurrection of Jesus Christ, with its effects: death to sin and resurrection to new life; that baptism is requisite to the place and privileges of a church membership and to the Lord's Table in which after solemn self-examination, and by the use of unleavened bread and the fruit of the vine, the members of this local church and any church of like faith and practice are invited to partake and commemorate the sacrificial love of Christ.

[Matthew 3:5-8,13-17; Matthew 26:26-29; Matthew 28:18-19; Mark 13:34; Luke 22:19-20; John 3:22-23; Acts 2:41-42; Acts 8:12,36-39; Acts 10:48; Acts 18:8; Romans 6:3-5; I Corinthians 10:21; I Corinthians 11:2,23-29; I Corinthians 12:12-13; Ephesians 4:4-5; Colossians 2:12; I Peter 3:21]

The Missions Effort of the Church

We believe Missions, the endeavour to reach all the world with the gospel, is a charge to, and the responsibility of the church; that the church is debtor to those who have never heard the gospel; that the Lord Jesus Christ has commanded the gospel to be preached at home and abroad- to the uttermost part of the earth; the magnitude of the Great Commission constrains autonomous New Testament Churches to cooperate together for the accomplishment of the task.

[Psalm 96:3; Proverbs 11:30; Isaiah 6:8; Daniel 12:3; Matthew 9:36-38; Matthew 24:14; Matthew 28:18-20; Mark 16:15; Luke 24:45-47; John 4:35-38; John 20:21; Acts 1:8; Acts 13:1-4; Acts 16:9-10; Romans 1:14-16; Romans 9:22-26; Romans 10:13-15; II Corinthians 5:18-20; II Corinthians 10:13-16; Philippians 4:14-18; II Peter 3:9; Revelation 14:6]

The Grace of Giving

We believe God's program for financing the execution of His Great Commission is the program by which every believer gives tithes and offerings to God in and through the New Testament storehouse: His Church; that the institution of tithing predates the Law, exists during the Law, and is taught in the New Testament; and that cheerful, obedient, sacrificial giving presents for God opportunities to manifest His grace and inexhaustible supply of blessings on those believers who give from a heart of grace.

[Leviticus 27:30,32; I Chronicles 29:3; II Chronicles 31:10; Proverbs 3:9-10; Proverbs 11:25; Malachi 3:8-11; Matthew 6:1-4; Matthew 23:23; Luke 6:38; Acts 4:33-35,37; Acts 11:29-30; Acts 20:35; I Corinthians 4:2; I Corinthians 16:2; II Corinthians 8:1-9; II Corinthians 9:6-7; I Timothy 6:17-18; Hebrews 7:1-2,4; Hebrews 13:16]

The Current Trends in Theology

We believe one distinguishing mark of Biblical Christianity is a separation from conduct, interests, philosophies, and unions that are unscriptural; separation from directions and movements that lean toward and embrace unscriptural theology and practice; Community Baptist Church takes a separatist stand against Neo-Orthodoxy, Neo-Evangelicalism, the Ecumenical movement which seeks to unite all religions into one; we reject the theories of

Calvinism, Arminianism, the ungodly philosophy of Humanism or the Charismatic emphasis of the modern tongues movement, signs and wonders, and faith healers as a ministry of the Holy Spirit; we recognise that walking in the truth of God and His Word is the only basis of fellowship.

[Ezra 10:11-12; Psalm 1:1; Proverbs 4:14; Proverbs 13:20; Proverbs 24:1; Isaiah 52:11; Ezekiel 44:23; Amos 3:3; Matthew 5:13,16; John 15:19; Acts 2:40; Romans 8:1; I Corinthians 6:19-20; II Corinthians 5:17; II Corinthians 6:14-18; Galatians 5:16; Ephesians 5:11,13-15; I Thessalonians 4:3-5; I Thessalonians 5:22; II Thessalonians 3:6; Titus 2:11-12; James 4:4,8; I Peter 2:11-12; I Peter 4:1-4; I John 2:6,15-16]

The Civil Government

We believe civil government is ordained of God for the interest and good order of society; that government's purpose is to punish evildoers and to support and defend the righteous; that believers are commanded to honour, obey, and pray for all that are in authority, that men may lead quiet and peaceable lives in all godliness and honesty; that civil government has no jurisdiction in respect to free exercise of the church; and that civil disobedience is justified only in things opposed to Divine Law, which is supreme, and to the will of the Lord Jesus Christ, who is the only Lord of the conscience, and the coming King of Kings.

[Exodus 22:28; II Samuel 23:3; II Chronicles 19:6; Psalm 72:11; Proverbs 16:12-15; Proverbs 19:12; Proverbs 24:21; Proverbs 29:2; Ecclesiastes 8:2; Isaiah 10:1; Daniel 2:21; Matthew 17:24-27; Matthew 22:21; Acts 4:19-20; Acts 5:29; Romans 13:1-7; Ephesians 6:5-9; Philippians 2:10-11; Colossians 3:22-25; Colossians 4:1; I Timothy 2:1-4; I Timothy 6:1-2; Titus 3:1; I Peter 2:13-14,17-18]

The Statement of Faith does 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 foregoing Statement of Faith accurately represents the teaching of the Bible and, therefore, is binding upon all members. All literature, teaching, and speakers used in the church shall be in complete agreement with the Statement of Faith.
