

The following comprise the Scriptural beliefs of this church and its members.

(A) The Holy Scriptures. We believe the Holy Bible (Scripture) is the verbally and plenary inspired Word of God, is inerrant and infallible, and was written by men supernaturally as they were moved by the Holy Spirit. We believe that it is truth without any admixture of error for its matter; and, therefore, it is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man. It is the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

(a) By “Holy Bible,” we mean that collection of sixty-six (66) books from Genesis through Revelation which not only contains the Word of God, but **IS** the very Word of God. The canon of Scripture is complete in the 66 books of the Old and New Testament, and the canon is closed.

(b) By “inspiration,” we mean that the books of the Bible were written by holy men of God as they were moved by the Holy Ghost. These men were moved 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.

(c) By “plenary,” we mean that all of the Bible is inspired and every part is equally inspired. By “inerrant,” we mean that the Bible was written down correct in every detail or without error in its recording. By “infallible,” we mean the Bible is without error in its teaching and is incapable of deception.

(d) We further believe that God has promised to preserve His Word, and that He has done so through the Masoretic Text of the Old Testament and the Greek Textus Receptus (Received Text) of the New Testament translated into the English in the King James Bible. We therefore believe that we have God’s Word preserved without error, and it is as living and powerful today as it was when it was first given. The Bible, therefore, is our only rule of faith and practice. We further believe that the Authorized (King James) Version is that providentially preserved Word of God and is, therefore, the official and only translation used by this church.

(e) The Scriptures shall be interpreted according to their normal grammatical-historical meaning, and all issues of interpretation and meaning shall be determined by the Pastor.

(2 Tim. 3:16-17; 2 Pet. 1:20-21; Acts 1:16; 3:21; 28:25; 2 Sam.23:2; Ps. 119:89,130,160; I Cor. 2:12-13; Luke 2:25-27, 44-45; Ps. 12:6-7; Is. 40:8; I Peter 1:23-25; John 10:35; Matt. 5:18; 24:35; John 17:17; Prov. 30:5-6; Rom.3:4; 15:4; Rev. 22:18-19; John 12:48; 5:39, 45-47; Is. 8:20; Eph. 6:17; Heb. 4:12; Ps. 19:7-11; Rom. 10:17).

(B) Dispensationalism. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations—the law, the church, and the kingdom—are the subjects of detailed revelation in Scripture. (Gen. 1:28; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24-25, 27; Rev. 20:2-6)

(C) The True God. We believe the Scriptures teach that 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 honor, confidence, and love. In the unity of the Godhead, there are three Persons: the Father, the Son, and the Holy Ghost. Each is equal in every divine perfection and executes distinct but harmonious offices in the great work of redemption. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; John 14:10, 26; Matt. 3:16-17).

(1) God the Father. We believe the Scriptures teach that God the Father reigns with providential care over His universe, His creatures, and the events of human history according to the purposes of His grace; that He is unchangeable in holiness, love, and truth; that He is Father in truth to those who are the children of God through faith in the Lord Jesus Christ; and that He is fatherly in His attitude toward all men, not willing that any should perish, but that all should come to repentance and receive His gift of eternal life through Jesus Christ. (Gen. 1:1; 17:1; Ex. 3:14; 15:11; 20:2,3; I Cor. 8:6; Eph. 4:6; John 4:24; Ps. 83:18; 90:2; 147:5; Jere. 10:10; Rev. 4:11; I Tim. 1:17; Rom. 11:33; Mark 12:30; Matt. 28:19; I John 1:5, 4:8, 5:7; 2 Cor. 13:14; Eph. 2:18; Heb. 12:29; Deut. 6:4,5; Is. 6:3; I Peter 1:15; 2 Peter 3:9).

(2) God the Son – Jesus Christ. We believe the Scriptures teach that Jesus Christ (the second Person of the Trinity) is the only begotten Son of God, co-equal, co-essential, and co-eternal with God the Father and God the Holy Spirit; that He is God Incarnate; and that He is both perfect God and perfect Man.

(a) We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful man.

(b) We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; that He shed His blood to secure our redemption and for the forgiveness of our sins; and that our justification is made sure by His literal, physical resurrection from the dead after three days and three nights in the tomb.

(c) We believe that 40 days after His resurrection, Christ ascended bodily into Heaven, where He is now seated at the right of the Father and serves as our High Priest, Intercessor, Advocate, and Mediator.

(d) We believe that the Lord Jesus Christ will one day return bodily to rapture His saints. His coming is imminent. The coming of Christ will be followed by a 7 year period, known as “the Tribulation,” after which Jesus will bodily return to earth with His saints to establish His Millennial Kingdom.

(Gen. 3:15; Ps. 2:7; Is. 7:14; 9:6-7; 53:1-12; Mt. 1:18-25; Mark 1:1; Luke 1:35; John 1:1-3,14; 8:58; 10:30; 14:1-6; 17:5; Acts 1:9-11; 2:18-36; Rom. 3:23-25; 8:34; 9:5; I Cor. 15:3-4, 47; II Cor. 5:19-21; Gal. 4:4-5; Eph. 1:7; Phil. 2:5-11; Col. 1:15-18; I Thess. 4:13-18; II Thess. 2:7-14; I Tim. 3:16; Heb. 1:3-8; 4:15; 7:25-26; 9:24-28; 10:12; 13:8; I Peter 1:3-5; 2:24; 3:18; I John 2:1; 5:20; Rev. 1:5-8)

(3) God the Holy Spirit. We believe the Scriptures teach that the Holy Spirit (Holy Ghost; third Person of the Trinity) is a Divine Person, co-equal, co-essential, co-eternal, and co-active with God the Father and God the Son; that He was active in the creation of the universe; that He moved holy men of God to write the Bible; that He is the present representative of the Godhead on this earth.

(a) We believe that the Holy Spirit convicts the world of sin, of righteousness, and of judgment. He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption.

(b) We believe that He is the divine Teacher who assists believers to understand and appropriate the Scriptures, and that it is the privilege and duty of all the saved to be filled with the Spirit.

(c) We believe that God is Sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry.

(d) We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Ghost. The ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. We reject the modern day “charismatic movement”!

(Mt. 3:11; Mark 1:8; Luke 1:35; 3:16; 24:49; John 1:33; 3:1-8; 14:16, 17, 26; 15:26, 27; 16:7-14; Acts 1:8; 5:3, 4, 30-32; 11:16; Rom. 8:9, 14, 16, 26-27; 12:3-8; I Cor. 1:22; 2:10-11; 12:4-14; 13:8; 14:21-22; II Cor. 3:6; Eph. 1:13-18; 4:7-12; 5:17-20; II Thess. 2:7, 13; Heb. 9:14; I Peter 1:2; I John 2:20, 27)

(D) Mankind. We believe the Scriptures teach that God created man in His own image and after His likeness; that man is notably distinct from all other forms of life, being tripartite in nature and having an everlasting soul; that man’s creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms of life.

(1) The nature of man. We believe the Scriptures teach that man is an eternal soul housed in a physical body; that he has a spirit that is dead in trespasses and sin both by nature and by choice; and that his spirit comes to life when he is “born again” by the Spirit of God.

(2) The fall of man. We believe the Scriptures teach that man was created in innocence under the law of his Maker, but by voluntary transgression through an act of deliberate disobedience fell from that sinless and happy state. In consequence of this fall, all mankind are now sinners, not by constraint but of choice, being by nature utterly void of that holiness required by the Law of God and positively inclined to evil; that upon reaching a capability of moral action becomes a transgressor and, therefore, under the just condemnation to eternal judgment without defense or excuse. Man is totally depraved and, of himself, utterly unable to remedy his lost condition.

(Gen. 1:1, 11, 25-27, 31; 2:21-23; 3:1-6, 24; Ex. 20:11; Neh. 9:6; Ps. 51:6; Eccl. 7:29; Is. 53:6; Jere. 10:12; Ezek. 18:19, 20; Mt. 20:15; John 1:3; Acts 4:24; 17:23-26; Rom. 1:18, 20, 28, 32; 3:10-19, 22-23; 5:12, 19:23; Gal. 3:10, 22; Eph. 2:1-3; 4:17-19; Col. 1:16, 17; Heb. 11:3; Rev. 10:6)

(E) Salvation. We believe that salvation is the gift of God, brought to man by God’s grace and received by personal faith in the Lord Jesus Christ, Whose precious blood was shed on Calvary for the forgiveness of our sins.

(1) Of the Law and the Gospel. We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature. To deliver men from that nature, and to restore them through a Mediator of unfeigned obedience to the holy Law is the one great end of the Gospel - that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.

(2) Of God's Purpose of Grace. We believe the Scriptures teach that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves those sinners who by faith receive the gift of eternal life by believing on the Lord Jesus Christ; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that grace is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting and, rather, promotes humility, love, prayer, praise, trust in God, and active imitation of free mercy; that it may be ascertained by its effects in all who truly believe the Gospel; and that it is the foundation of Christian assurance.

(3) Of the Freeness of Salvation. We believe the Scriptures teach the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own inherent sin nature and voluntary refusal to believe on the Lord Jesus Christ, which refusal will subject him to an eternal condemnation.

(4) Of the Atonement for Sin. We believe the Scriptures teach that the Son of God, by appointment with the Father, freely took upon Him our nature, yet without sin; that by His death on the cross made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinners' place, the Just for the unjust; that, having risen from the dead He is now enthroned in Heaven; and, that uniting in His wonderful Person the tenderest sympathies with divine perfections, He is in every way qualified to be a suitable, compassionate, and all-sufficient Saviour.

(5) Of Regeneration. We believe the Scriptures teach that regeneration, or the "new birth," is that change wrought in the heart by the Holy Spirit, by which a new nature and a spiritual life, not before possessed, are imparted, and the person, spiritually dead in trespasses and sins, becomes a

new creature in Christ Jesus, and is made a partaker of the divine nature, and receives eternal life; that this change is instantaneous and not a process- effected, not by culture, character, nor by the will of man, but wholly and solely by the power of the Holy Spirit through the Word of God, in a manner above our ability to comprehend or reason.

(6) Of Repentance and Faith. We believe the Scriptures teach that repentance and faith are solemn obligations and inseparable graces wrought in the souls of men by the quickening power of the Holy Spirit of God; that man cannot be saved without Biblical repentance; and that when there is true repentance, there will be a natural faith response to the Gospel of the Lord Jesus Christ. We believe the Scriptures teach that true repentance is when a man agrees with God against himself, acknowledges his sin and guilt before a holy God, and understands his total inability to save himself; he also understands that Jesus Christ died as his substitute on the cross of Calvary and, by faith, accepts the free gift of eternal life offered as payment for his sin. His reliance is totally and absolutely in the person and work of the Lord Jesus Christ.

(7) Of Justification. We believe the Scriptures teach that the great Gospel which Christ secures to such as believe in Him provides justification, and that justification declares the sinner righteous through the merits of Jesus Christ. This Divine pardon (that His righteousness is imputed unto us) is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood. We believe that His resurrection proved His acceptable sacrifice before the Father and secured our eternal salvation; and that through justification we have peace with God.

(8) Of Sanctification. We believe the Scriptures teach that sanctification is that work by which, according to the will of God, we are set apart unto God and made partakers of His holiness; that it is both a declared fact and a progressive work; that it is begun in regeneration; that it is carried out in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, through the continual use of the Word of God, self-examination, self-denial, watchfulness, prayer, and in the practice of all godly exercises and duties.

(Lev. 17:11; Is. 53; Jere. 8:6; Matt. 3:2; Luke 13:1-5; John 1:12-13; 3:1-8; 6:37, 44; 17:17; Acts 3:19; 4:12; 16:31; 17:30; 20:20-21; 26:14-20; Rom. 1:14-18; 3:21-26; 4:1-5, 16, 20-25; 5:8-10, 15, 18; 6:23; 10:9-13,17; 15:1-2; I Cor. 1:21, 29-31; 6:11, 18-20; 15:1-4; II Cor. 5:14-21; Gal. 2:16; 3:13, 24; 5:22-25; Eph. 1:7; 2:1-10; 5:26; Phil. 3:20-21; Col. 1:12-14; 3:1-11; I Tim. 2:6; 4:10; II Tim. 2:19-21; Titus 2:11-15; 3:5; Heb. 2:9; 9:12-14, 22-28; 10:4-14; James 1:18; I Peter 1:18-25; 2:21-25; 3:18; II Peter 1:1-12; 3:9, 18; I John 2:2; 3:1-3; Rev. 22:17)

(F) The Eternal Security and Assurance of Believers.

(1) We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. The Bible uses clear words to demonstrate the permanence of salvation. Such words include the following: eternal life, everlasting life, never perish, shall not perish, etc. (John 3:14-18, 36; 5:24; 6:37-40; 10:27-30; Rom. 8:1; 32-39; 1 Cor. 1:4-8; 1 Pet. 1:4-5; 1 John 5:10-13)

(2) We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh or as a license to do wrong. Eternal security is never an excuse to practice wickedness or do wrong. We also believe that grand attachment to Christ is the mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; that they are kept by the power of God; and that they are chastened by the loving hand of their Heavenly Father when they stray. (Prov. 3:5-12; Jere. 29:11-13; Mt. 6:25-34; John 15:1-5; Rom. 13:13-14; II Cor. 5:17; 12:19-21; Gal. 5:13; Eph. 4:17-24; Col. 2:11-12; Titus 2:11-15; Heb. 12:1-13; Jude 3,4)

(G) The Church. We believe the Scriptures teach that a Baptist Church is a congregation of baptized believers associated by a covenant of faith and fellowship of the Gospel, said church being understood to be the "pillar and ground of the truth"; observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word; that its only Scriptural offices are pastors (elders, bishops) 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 build up the church by baptizing those believers; third, to teach and instruct in "all things" as He has commanded. This order of reaching the lost, baptizing them, and teaching the saved cannot be reversed. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations, and that the one and only Head of each church is Jesus Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other 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; and that on all matters of membership, policy, government, discipline, and benevolence, the will of the local church is final.

(Mt. 18:15-20; 28:18-20; Mark 16:14-20; John 14:15; 15:10; Acts 2:41, 42, 47; 5:11, 42; 6:5,6; 8:1; 11:31; 14:23; 15:22, 23; 18:8; 20:17-28; Rom. 16: 17-20; I Cor. 4:7; 5:5, 11-13, 18; 6:1-3; 11:2, 23; 12:4, 8-11; II Cor. 8:5, 23, 24; Eph. 1:22,

23; 5:21-33; Phil. 1:1; Col. 1:18; I Thess. 4:2; II Thess. 3:7; I Tim. 3:1-15; Titus 1:5-9; I Peter 5:1-4; I John 4:21; II John 6; Jude 3,4)

(H) The Ordinances. We believe the Scriptures teach there are two, and only two, ordinances given to the local church. These ordinances are baptism and the Lord's Supper. These ordinances (neither of which aids in, adds to, or is a part of one's salvation) are both beautiful symbols and pictures of the Person and work of the Lord Jesus Christ.

(1) Baptism. We believe the Scriptures teach that Christian baptism is the complete immersion of a believer in water (in the name of the Father, the Son, and the Holy Ghost) performed with the church's authority; that it shows forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour; that it pictures our death to sin and resurrection to a new life; and that it is the obedient submission to and willing identification of the child of God with Christ. We believe that baptism does not constitute in part or in whole, salvation or redemption; it is a prerequisite to the privileges of church membership and participation in the Lord's Supper.

(2) The LORD'S Supper. We believe the Scriptures teach that the Lord's Supper is a provision of unleavened bread and unfermented fruit of the vine, as symbols of Christ's body and shed blood, partaken of by members of the church, in commemoration of the suffering and death of the Lord Jesus Christ and in wonderful anticipation of His return; that it should always be observed with humility, seriousness, and solemn self-examination.

(Mt. 3:1-16; 21:24-25; 26:27-30; 28:19-20; Mark 14:22-26; Luke 22:18-20; John 3:22-23; 4:1-2; Acts 2:41; 8:12-13, 26-29; 9:17-18; 10:25-26, 44-48; 16:14-15, 25-27; 18:7-11; Rom. 6:3-5; I Cor. 1:10-18; 10:16; 11:2, 17-34; Gal. 3:27-28; Col. 2:2; I Peter 3:15, 18-22)

(I) Separation. We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances, piercings, and bodily markings.

(Rom. 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11; Lev. 19:28; 1 Cor. 6:19-20)

(J) The Second Advent of Christ. We believe in that *blessed hope*, the personal, imminent return of Christ Who will rapture His church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom which was promised to the nation of Israel.

(Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; I Thess. 1:10; 1 Thess. 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6)

(K) The Eternal State.

(1) We believe in the bodily resurrection of all men - the saved to eternal life, and the unsaved to judgment and everlasting punishment.

(Matt. 25:46; John 5:28, 29; 11:25-26; Rev. 20:5-6, 12-13)

(2) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord.

(Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; I Thess. 4:16-17; Rev. 20:4-6)

(3) We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment.

(Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

(L) Satan, the Devil. We believe the Scriptures teach that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, he fell and drew a host of angels after him; that he is the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man'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 the present evil world, the lord of the antichrist, the author of all powers of darkness – destined, however, 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.

(Gen. 3:1-7, 14-15; Job 1:6-7; Isa. 14:12-17; Ezek. 28:14-17; Matt. 4:2-11; 25:41; II Cor. 4:4; 11:13-15; Eph. 2:1-3; I Peter 5:8; Rev. 12:9; 20:7-10)

(M) Creation. We believe the Genesis account of creation is to be accepted literally and not allegorically or figuratively: that God created the universe in six literal, 24-hour periods. We believe that man was created directly in God's own

image and after His own likeness and that man's creation was NOT a matter of evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms of life. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin.

(Gen. 1-2; Ex. 20:11; Job 38-41; Ps. 19:1-6; Rom. 1:19-20))

(N) Civil Government. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. Civil government was given by God for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except in those things directly opposed to Scripture and to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and the coming Prince of the kings of the earth.

(Acts 5:25-32; Rom. 13:1-7; Eph. 5:22-24; Phil. 2:10-11; Heb. 13:17; 1 Pet. 2:13-14, 17; Rev. 19: 11-16)

(O) Human Sexuality.

(1) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance.

(Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1: 26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

(2) We believe that the only legitimate marriage is the joining of one man and one woman.

(Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

(P) Family Relationships

(1) We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church.

(Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12)

(2) We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction.

(Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; I Cor. 7:1-16; Eph. 5:21-33; 6:1-4, Col. 3:18-21; Heb. 13:4; I Pet. 3:1-7)

(Q) Divorce and Remarriage. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. Although divorced persons or divorced and remarried persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon.

(Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6)

(R) Abortion. 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. This priority of life also forbids that taking of the lives of the handicapped, elderly, or terminally ill.

(Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

(S) Love. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions.

(Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18)

(T) Lawsuits Between Believers. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a

Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander.
(1 Cor. 6:1-8; Eph. 4:31-32)

(U) Missions. 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 ambassadors of Christ we must use all available means to go to the foreign nations and not wait for them to come to us. In order to accomplish the goal of getting the Gospel to the "uttermost part of the earth", this church uses promotes, teaches, and participates in "Faith Promise Missions". Our purpose is to partner with missionaries and ministries of like faith and practice to propagate the Gospel of Jesus Christ across the street and across the world.
(Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; II Cor. 5:20; 8-9; Phil. 4:14-19)

(V) Giving. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made.
(Gen. 14:20; Prov. 3:9-10; Mal. 3:8-12; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)