



## Statement of Faith:

### The Bible:

- We believe that the Bible is God’s written revelation to man, and thus the sixty-six books of the Bible (39 books in the Old Testament and 27 in the New Testament) given to us by the Holy Spirit constitute the plenary (meaning that it is inspired in ALL of its parts).
- We believe that the Bible is the Word of God (1 Cor 2:14; 2 Peter 1:20-21) and is worthy of unreserved submission in all areas of our life
- We believe and teach that the Word of God is objective, propositional revelation (1 Thess 2:13; 1 Cor 2:13) and verbally inspired in every word (2 Tim 3:16; Matthew 5:18)
  - We believe that the original documents are inerrant and God-breathed
- We teach the literal grammatical-historical interpretation of scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17)
  - We believe that when the Bible speaks on matters of science and history it is accurate.
- We believe that the Bible constitutes the only infallible rule of faith and practice and is the only thing that can bind the conscience of any believer (Matthew 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21)
- We deny that God used any means of macro evolution to bring about humanity and the rest of civilization. This belief is rooted in an understanding of God that actually attacks his perfect character by claiming that God must have called sin and death “good” and part of his process before sin officially entered the world as it says in Romans 5:12 “therefore, just as sin entered the world through one man, and DEATH through sin, and in this way death came to all people, because all sinned—”
- We teach that God spoke in His written word by a process of dual (divine-human) authorship. The Holy Spirit superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God’s word to man without error. (2 Peter 1:20-21; Matthew 5:18; 2 Timothy 3:16; Psalm 19:7)

- We teach that, whereas there may be several applications of any given passage of scripture, there is but ONE true interpretation. The meaning of scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16;12-15; 1 Corinthians 2:7-15; 1 John 2:20) It is the responsibility of believers to ascertain carefully the true intent and meaning of scripture (2 timothy 2:15), recognizing that proper application is binding on all generations. Yet the truth of scripture always stands in judgement of men; never do men stand in judgement of it. Never do we have the right to change, add to or subtract from scripture or its plain meaning to adjust to modern culture.
- We agree with the **Chicago statement of inerrancy on the Bible**  
(see [www.theopedia.com/chicago-statement-on-biblical-inerrancy](http://www.theopedia.com/chicago-statement-on-biblical-inerrancy))

## **God**

- We believe and teach that there is but one and living God
- We believe that God is self-existing, infinite, immaterial, space less, timeless, omnipotent, omnipresent, omniscient, immutable, Holy, perfect in all His attributes and personal.

## **Trinity**

- We believe and affirm that the trinity is a mystery to us, but not to God. We also affirm that the trinity formula consists of God being “One is essence, and three in personhood.” Mystery, but not a contradiction.

## **God the Father**

- We believe that God the Father- the first person of the Trinity, orders and disposes all things according to his own purpose and grace (psalm 145:8-9; 1 Corinthians 8:6)
  - God the Father is creator of all things (Genesis 1:-31; Ephesians 3:9) and is the absolute omnipotent ruler in the universe
  - God is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36)
  - God’s fatherhood involves both his designation within the Trinity and His relationship with mankind. As creator he is Father to all men (Ephesians 4:6) but he is spiritual father ONLY to believers (Romans 8:14; 2 Corinthians 6:18; John 1:12).

## **God the Son- Jesus:**

- We teach that Jesus Christ, second person of the Trinity, possesses all the divine excellencies and attributes, and in these he is co equal, consubstantial (has the same nature as God the father) and co-eternal with the Father (John 10:30, 14:9)
- We teach that God the Father created all things according to his own will, through his Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 12)
- We teach that the incarnation (God becoming a man) the Lord Jesus Christ surrendered only some of the prerogatives of deity but nothing of the divine essence, either in degree or kind. In his incarnation, the eternal Son of God accepted all the essential characteristics of humanity and so become the God-man. Two natures - Truly 100% God and truly 100% Man and one in the person of Jesus. (Philippians 2:5-8; Colossians 2:9)
- We believe that Jesus was born of the virgin Mary (Isaiah 7:14; Mathew 1:23,25; Luke 1:26-35); that he was (and is) God incarnate (John 1:1,14) and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19)
- We believe and teach that Jesus' death was a substitute to atone for our sins from the just and perfect punishment from a good and Holy God
- We believe that Jesus rose literally, bodily from the dead and is now ascended to the right hand of the father, where He now mediates as our advocate and High Priest (Matthew 28:6; Luke 38-39; Acts 2:30-32, Romans 4:25, 8:34; Hebrews 7:25; 9:24; 1 John 2:1)
- We believe that, in the resurrection of Jesus Christ from the grave, God confirmed the deity of his Son and gave proof that He has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; romans 1:4, 4:25; 6:5-10; 1 Corinthians 15:20,23)

## God the Holy Spirit

- We teach that the Holy Spirit is a divine person, eternal, uncreated, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10-13) emotions (Ephesians 4:30), Will (1 Corinthians 12:11), Eternality (Hebrews 9:14), Omnipresence (Psalm 139:7-10), Omniscience (Isaiah 40:13-14), Omnipotence (Romans 15:13), and Truthfulness (John 16:13). In all the divine attributes He is co-equal and consubstantial (has the same nature as) with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:35-36, 1 Corinthians 12:4-6; 2 Corinthians 13:14, and Jeremiah 31:31-34 with Hebrews 10:15-17)
- We believe and teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation, (Genesis 1:2) in the incarnation (Matthew 1:18), the written revelation (2 Peter 2:20-21) and the work of salvation (john 3:5-7; Titus 3:5)
- We believe that the one of the works of the Spirit is to convict the world of sin, of righteousness, and of judgement, glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:5; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22)

- We believe that the Holy Spirit is the supernatural and sovereign agent in regeneration (Titus 3:5) baptizing believers in the body of Christ at the moment of belief in Christ- salvation (1 Corinthians 12:13)
- We believe that, in all true believers, the Holy spirit also indwells, sanctifies, instructs, empowers for service and seals them unto the day of redemption (Romans 8:9; 1 Corinthians 3:16; 1 Corinthians 3:6; Ephesians 1:13).
- We believe that the New testament distinguishes between being baptized with the Spirit (which is a non-emotional work of the Spirit taking place once at conversion) and being “filled with the Holy Spirit”- which is a daily yielding to the control of the Spirit.
- We believe that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God’s revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with the Spirit (John 16:14; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20,27)
- We believe and teach There is not a second baptism, but may be a moment of “greater filling of the Spirit”
- We believe and teach that the Holy Spirit administers spiritual gifts to every true believer in the Lord Jesus Christ. The Holy Spirit glorifies neither Himself nor his gifts by showy displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most Holy faith.

## Man:

- We believe and teach that man (Adam and Eve) was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9). Man willingly and gladly chose to obey God and enjoy relationship with him before the fall of creation. Before the fall there was no sin or death in the world.
- We believe and teach that God’s intention in the creation of man was that man should glorify God, enjoy God’s fellowship, live his life in the will of God, and by this accomplish God’s purpose for man in the world (Isiah 43:7; Colossians 1:16; Revelation 4:11)
- We believe and teach that in Adam and Eve’s sin of disobedience to the revealed will and word of God, man lost his innocence, incurred the penalty of Spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Man now has no powers to enable himself to be recovered and is hopelessly lost. Thus, man’s salvation is wholly dependent on God’s grace through the redemptive work of our Lord Jesus (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8; Romans 5:12-21)
- We teach that because all men were in Adam, a nature corrupted by Adam’s sin has been transmitted to all men of all ages, Jesus Christ being the only exception. Consequently, all men are sinners by and nature and by choice (1 Corinthians 15:22; Psalm 14:1-3; Jeremiah 17:9; Romans 3:8-18; 5:12-21)

- We deny any teaching on man's nature that says that "man is basically good and has made a few mistakes" or any teaching that says "man is a little corrupted, but still retains some ability to choose and live in a pleasing manner in the eyes of God" and only affirm a view of man's nature being radically corrupted by sin (i.e. total depravity). This does not mean that man is utterly depraved- meaning that man is as wicked or as sinful as he could be, nor does it mean that man is without a conscience or any sense of right or wrong. Neither does it mean that man does not or cannot do things that seem to be good when viewed from a human perspective or measured against a human standard. It does not even mean that man cannot do things that seem to conform outwardly to the law of God. What the bible does teach and what total depravity does recognize is that even the "good" things man does are tainted by sin because they are not done for the Glory of God and out of faith in Him (Romans 14:23; Hebrews 11:6). While man looks upon the outward acts and judges them to be "good," God looks upon not only the outward acts but also the inward motives that lie behind them, and because they proceed from a heart that is in rebellion against Him and they are not done for his glory, even those good deeds are like "filthy rags" in His sight. In other words, fallen man's good deeds are motivated not by a desire to please God but by our own self-interest and are thus corrupted to the point where God declares that there is "no one who does good, no not one!" (Roman's 3:10-11)

#### **More Scriptures relating to this view on the condition of Man:**

- Man's heart is "deceitful and desperately wicked" (Jeremiah 17:9)
- Man is born dead in transgressions and sin (Psalm 51:5, Psalm 58:3; Ephesians 2:1-5)
- Spiritually dead people are held captive with a love for sin and darkness (John 3:19; John 8:34 and will not seek God (Romans 3:10-11)
- Spiritually dead people do not understand the things of God (1 Corinthians 1:182:14) and suppress the truth of God in a pursuit of unrighteousness (Romans 1:18) and continue to willfully live in sin
- Spiritually dead man is hostile to the things of God (romans 8:7)
- Spiritually dead people are unable to come to faith in Jesus apart from a work of God's divine initiative (john 6:44)

## **Salvation:**

- We believe and teach that Justification before God is an act of God (Romans 8:30,33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Cor 7:10; Is 55:6,7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Cor 12:3; 2 Cor 4:5; Phil 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the placing of our sins on Christ (Col 2:14, 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Cor 1:2-3, 5:11; 2 Cor 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (romans 3:26)

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- We believe and teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works.
- We believe and teach that we are **justified by faith alone and no sacrament or ordinance is necessary to receive or obtain salvation.** At the moment of Belief -one is saved (Eph 1:13; Romans 10:9) Therefore, salvation is by grace alone, through faith alone, in Christ alone (John 1:12; Ephesians 1:7; 2:8-10; Romans 4; 1 Peter 1:18-19) and this teaching from the Bible leads us to Give God all the glory and credit for our salvation.
- Regeneration: we believe that regeneration, the new birth into Christ, is a supernatural work of the Holy Spirit in which the divine nature and life are given. Regeneration is the gift and work of God, it is instantaneous and is not a gradual process or a synergistic work, a co-operation, of part man and part God.
- We affirm that faith is not a work (romans 4:5) and that true, saving faith, consists not in doing something, but in believing and receiving something
- We believe and teach that genuine and saving faith will always result in true repentance and in sanctification- the growing in holiness- growing into the likeness of Christ.
- We deny any teaching that affirms in universal salvation of all people and affirm salvation only to those that truly place their faith in Jesus alone for salvation.
- We deny any teaching that implies that people are already saved, already reconciled to God and simply just need to believe that they are and live reconciled to Jesus. We affirm that all people must come and believe in Jesus to be saved

## **Ordinances:**

- We believe the ordinances for the believer are water baptism by immersion and the Lord's supper as a memorial. They are, however, not to be regarded as a means of salvation and are not necessary for salvation. Necessary evidence OF salvation, but not the cause of salvation. Both ordinances are evidence of obedience and fellowship with the Lord (Matthew 28:19-20, Acts 2:38, 41, 8:12; 35-38; Luke 22:19-20; 1 Corinthians 11:23-29)
- We believe and teach that Baptism is the sign of the New covenant of believers that are united with Christ in his death, burial and resurrection. It is not the reality that it points to (salvation) but is a signpost pointing to that reality. (1 Cor 1:17)
- We believe that the Lord's supper/eucharist/communion is a memorial to be observed in the church as a reminder of the sacrifice of Jesus. We deny the view of Transubstantiation that says that the bread and juice literally become the Body and blood of Jesus and that it is a propitiatory sacrifice or a "continuing" of the sacrificial work of Jesus that must be received in order to receive or keep salvation.

## **Eternal Security**

We believe that true believers, once saved, are kept secure in Christ forever and that this doctrine is essential, and the character of God hinges on it.

We believe that Jesus has promised to never lose that whom the father has given to him (John 6)

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 for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14)

## The Second Coming:

Jesus Christ will come again to the earth- personally, visibly, and bodily- to judge the living and the dead and to consummate history and the eternal plan of God.

## The Church:

We affirm that the true church is composed of all person who through saving faith in Jesus Christ and the sanctifying work of the Holy Spirit are united together in the body of Christ.

The church finds her visible, yet imperfect, expression in local congregations where the Word is preached in its purity and the sacraments are administered in their integrity; where scriptural discipline is practiced, and where loving fellowship is maintained.

## Marriage and Human sexuality

- We agree the historically Biblical view of Human sexuality and marriage
- We also agree with the **Nashville statement on human sexuality and marriage.**  
(See [cbmw.org](http://cbmw.org) for the full statement)

## Great Commission:

The Lord Jesus commands all believers to proclaim the Gospel throughout the world to make disciples of all nations. Obedience to the Great commission requires total commitment to "Him who loved us and gave himself for us." He calls us to a life of self-denying love and service. "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."  
(Eph 2:10)