

ARTICLES OF FAITH

ARTICLE ONE – THE BIBLE: We believe the Bible to be the inspired and infallible word of God (II Timothy 3:16). All doctrine, faith, hope and instruction for the church must be based and harmonize with the Bible. (II Peter 1:20, 21, John 1:1-4)

ARTICLE TWO – ONE TRUE GOD: We believe in the one, ever-living, eternal God, infinite in power and wisdom, holy in nature, attributes and purpose; possessing absolute, indivisible deity. We believe the Scriptures teach that there is one and only one living and true God, an infinite intelligent Spirit, inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love.

The Scripture does more than attempt to prove the existence of God; it asserts, assumes and declares that the knowledge of God is universal (Romans 1:19, 21, 28, 32; 2:15). God is invisible, incorporeal, without parts, without body and therefore free from all limitations. He is Spirit (John 4:24), and “a spirit hath not flesh and bones...” (Luke 24:39).

The first of all commandments is, “Hear, O Israel: the LORD our God is one LORD:” (Mark 12:29; Deuteronomy 6:4). “One God and Father of all, who is above all, and through all, and in you all:” (Ephesians 4:6).

Before the incarnation, this one true God manifested Himself in diverse ways. In the incarnation, He manifested himself in the Son, who walked among men and after the ascension, as he works in the lives of the believers, He manifests Himself as the Holy Spirit. (I Cor.8:6; Eph. 4:6; II Cor. 5:19; Joel 2:28)

ARTICLE THREE – JESUS CHRIST: We believe that the Lord Jesus Christ was born miraculously from the womb of a virgin Mary through the work of the Holy Spirit. The God of the Old Testament took upon Himself human form (Isaiah 60:1-3). “And the Word was made flesh and dwelt among us...” (John 1:14) “And with controversy great is the mystery of godliness: God was manifest in flesh, justified in the spirit, seen on angels, preached unto the gentiles, believed on in the world, received up into glory.” (I Tim. 3:16)

We believe that in Jesus Christ, God’s divine attributes and human nature were combined in a perfect and incomprehensible form. He is called the Son of Man because He was born of the Virgin Mary in whose womb He took the form of man and thus acquired His human nature. He is called the Son of God because He was begotten of the Holy Spirit and thus partook of the Divine nature. (Isaiah 9:6)

Therefore, we believe that Jesus Christ is God “For in him dwelleth all the fullness of the Godhead bodily.” (Colossians 2:9)

We believe that Jesus Christ actually suffered, was crucified, died and was buried to reconcile us to the Father and to make atonement not only for our actual guilt, but also for original sin.

We believe that Jesus Christ descended into the depths of hell and took the keys to the kingdom and led captivity captive; He truly did rise again and took again His body and ascended into heaven and there sits as mediator until He shall return to judge all men at the last day. (Eph. 4:9-10; Romans 8:34).

ARTICLE FOUR – THE HOLY GHOST: We believe the Holy Ghost known also as the Holy Spirit, Spirit of God (creator) and the Spirit of (the resurrected) Jesus Christ is not a separate person, but rather it is the power of God, through which Christ created and sustains the entire universe. The Holy Ghost comes to

dwell in the hearts and lives of repentant human beings who believes and obeys the gospel, as the comforter, Sustainer, and keeper; enabling them to develop godly righteous character, so that at Christ's second coming they will be transformed into spirit beings, born into God's family. (Gen 1:2-3; John. 1:1-3; 14:16-26; Romans 8:9-11).

ARTICLE FIVE – MAN: We believe that man by nature is sinful and that he has fallen from a glorious and righteous state from which he was created thus becoming unrighteous and unholy. (Gen 1:27; Psalm 51:5) Man, therefore, must be restored to his state of holiness from which he has fallen by being born again (John 3:7), sanctified and cleansed from all sin by the blood of Jesus. Adam's sin, committed by eating of the forbidden fruit from the tree of knowledge of good and evil, carried with it permanent pollution or depraved human nature to all his descendants. This is called "original sin". (Romans 5:12)

ARTICLE SIX – SIN: Sin, the Bible teaches began in the angelic world (Ezekiel 28:11-19, Isaiah 14:12-20), and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (I Tim. 2:14). Sin can now be defined as a volitional transgression against God and a lack of conformity to His will.

We believe that man is saved by the confession and forsaking of his sins and believing on the Lord Jesus Christ; that by being born again and adopted into the family of God, he may and should claim the inheritance of the sons of God, namely the baptism or infilling of the Holy Ghost and everlasting life.

ARTICLE SEVEN – SALVATION: We believe that Jesus Christ shed His blood for the remission of sins that are past (Rom 3:25, John 1:7); for the regeneration of penitent sinners; for salvation from sin and from sinning (Eph. 2:1-10; I John 3:5-10); and for the complete cleansing of the justified believer from all indwelling sin and its pollution subsequent (John 17:17; Acts 26:18; Rom. 6:6; I Thess. 5:23; Heb. 13:12; I John 1:7-9)

We proclaim Lord, Jesus Christ, is the name of God that was given to this generation as the only Name whereby the people of this Grace dispensation of time can be saved. (Acts 4:12)

We teach and firmly maintain that scriptural doctrine of justification by faith alone through the blood. (Romans 3:24-25; Romans 5:6-9; Eph. 1:7; Col 1:14)

Salvation deals with the application of the work of redemption to the sinner with his restoration to divine favor and communion with God. The redemptive operation of the Holy Ghost upon sinners is brought about by repentance towards God and faith toward our Lord Jesus Christ, which brings conversion, faith, justification, regeneration, sanctification and the baptism or infilling of the Holy Ghost.

- Repentance is the work of God which results in a change of mind in respect to man's relationship to God (Matt. 3:1-2, 4-17; Acts 20:21)
- Faith is a conviction wrought in the heart of the believer by the Holy Spirit, as to the truth of the Gospel. It allows the heart to trust in the promises of God in Christ (Rom. 1:17; 3:28; Matt. 9:22; Acts 26:18)
- Conversion is the act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith (II Kings 5:15; II Chron. 33:12-13; Luke 19:8)

- Regeneration is that act of God by which the principle of the new life is implanted in man and the governing disposition of the soul is made holy.
- Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers that justified sinner from the position of sin, renews his whole nature in the image of God and enables him to perform good works. (Romans 6:4, 5:6; Col. 2:12, 3:1)

ARTICLE EIGHT – SANCTIFICATION: We believe that sanctification is obtainable by faith on the part of the fully justified believer (Exod. 31:13; Lev. 11:44-45; 20:7-8; Luke 24:50-51; Heb 10:9-14)

The Scriptures teach a life of “holiness without no man shall see the Lord” (Heb 12:14) and by the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy.” (1 Pet. 1:15-16)

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection; by faith reckoning daily upon the fact of that union; and by offering every faculty continually to the dominion of the Holy Spirit.

ARTICLE NINE – BAPTISM: We believe that the Scriptures teach that Christian baptism is the immersion (covering completely) in water of a believer in the name of the Lord, Jesus Christ of Nazereth. It is for those who have genuinely repented (turned from their sin and love for the world) to show forth in a solemn and beautiful emblem of faith the crucified, buried and risen Savior, with its (faith’s) effect, in our death to sin and resurrection to a new life (Acts 2:38; Acts 10:47-48; Mark 16:16; Matt. 28:19)

ARTICLE TEN – THE CHURCH: The true Church, built upon the Foundation of Jesus Christ (1 Corinthians 3:11; Ephesians 2:20), is the Body of our Lord (Romans 12:5; 1 Corinthians 12:27); Christ being the Head (Ephesians 1:22; Colossians 1:18). Its earthly constituents are true believers, born again of the Spirit (John 3:6) and of the Word (1 Peter 1:23), who are living and overcoming Christian life (Ephesians 5:27; Revelation 21:27). To the church, through its members, is delegated the various gifts and offices of the Holy Ghost (1 Corinthians 12:7-11, 27-28) which are necessary for the successful evangelization of the world and the perfecting of the Body of Christ (1 Corinthians 12:7; Ephesians 4:11-12). This universal, invisible, sanctified Church is the chaste virgin Bride of Christ (2 Corinthians 1:1-2; Ephesians 5:26-27; Revelation 21:9b, 27). It is the Bride for whom Jesus Christ returns, just prior to the Great Tribulation, to catch her away and take her to heaven (John 14:23; 1 Thessalonians 4:13-18).

ARTICLE ELEVEN – THE MINISTRY: God, through the Holy Spirit, calls such as he desires to serve as apostles, prophets, evangelist, pastors and teachers, and specifically endues the one called with the talents and gifts peculiar to that office of offices (Ephesians 4:11-13). Under no circumstances should anyone be ordained or set apart to any such office unless the calling is distinct and evident.

ARTICLE TWELVE – LORD’S SUPPER: We believe that the Lord’s Supper is an observance given to the New Testament church as a memorial of the death, burial and resurrection of Jesus Christ until He returns. It is totally symbolic in nature and serves to remind God’s people of the price that was paid for their redemption.

We believe that God expects His children to judge themselves and to come to His table with clean hearts, having confessed their sins to Him, and that those who come without such preparation bring upon themselves His chastisement and judgment.

We believe that the Scripture clearly teaches that communion – “common union” - can only exist among agreeing members of a body; therefore, only those who are members of the Body of Christ (born again believers) will partake of the Lord's Table in our assembly. (II Peter 1:4; I Cor. 11:26)

ARTICLE THIRTEEN – FEET WASHING: We believe that the example of foot washing given by Christ in John 13 was to teach His disciples the importance of humility and service to one another. The time, manner and frequency of its observance is left to the discretion of each local congregation. (John 13: 4-5; 14-15)

ARTICLE FOURTEEN – TITHES & OFFERINGS: We recognize the scriptural principle of all ministers, deacons, leaders and laity to give tithes (defined as 10% of one's income) as unto the Lord (Hebrews 7:8) and free-will offerings as they are able. These gifts are commanded of the Lord but should not be given out of coercion, grudgingly or necessity but cheerfully as it is a form of worship. “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver” (2 Corinthians 9:7-11). Tithes and offerings should be used for the support of the active ministry and for the propagation of the Gospel and work of the Lord in general. (Malachi 3:7-11; Hebrews 7:2; 1 Cor. 16:2)

ARTICLE FIFTEEN – BAPTISM IN THE HOLY GHOST: We believe that the Pentecostal baptism (also known as the infilling) of the Holy Ghost, is obtainable by a definite act of appropriating faith on the part of the sanctified believer and that the initial evidence of this experience is speaking with other tongues as the spirit gives utterance (Acts 1:5; Acts 2:1-4; Acts 8:14-17; Acts 10:44-46; Acts 19:6). It is important to state that every true born-again Christian has the Holy Spirit. "Now if anyone does not have the Spirit of Christ, he is not His." (Romans 8:9). The Holy Spirit is given by God "to those who obey Him" (Acts 5:32). To receive Christ is an act of obedience by which the person submits to the work of the cross and becomes a new person (2 Corinthians 5:17).

The Holy Spirit enters our human spirit when we are born again of the Spirit of God (John 3). Jesus comes into us by his Spirit (John 1:12). As we grow in Christ we produce the fruit of the Spirit (Gal 5:22,23).

However, there is an empowering by the Holy Spirit which is distinct from being born of God. We get authority (exousia) to be sons of God at the new birth (John 1:12), but we receive power (dunamis) after the Holy Spirit comes upon us and we are filled with the Holy Spirit. (Acts 1:8)

As such, they have experienced the work of the Holy Spirit in several important ways. These ways include but are not limited to: conviction, regeneration and the witness of the Spirit in our lives that we are children of God. However, the dimension of power that God wants for His children can only be reached through the Baptism in the Holy Spirit. It is God's will that every Christian be baptized in the Holy Spirit. (Acts 2:38-39). Even though some Christians achieve results without the actual baptism in the Holy Spirit, they would achieve more if they yielded to God so as to receive the Baptism in the Spirit.

ARTICLE SIXTEEN – DIVINE HEALING: We believe that the redemptive work of Christ on the cross provides healing for the human body in answer to believing prayer. St. James' writings in his epistle encourage Elders to pray for the sick, lay hands upon them with oil, and that prayers coupled with faith shall heal the sick and raise them up. (Exod. 15:26; Psalm 103:3; Isaiah 53:4-5; Matt. 8:16-17; Mark 16:17-18; Acts 8:7; James 5:14-15)

ARTICLE SEVENTEEN – GREAT COMMISSION: We believe that the Word of God must be proclaimed throughout the entire world, according to God's commandment and that it is the responsibility of every believer to dedicate his life to carrying out the Great Commission. (Matthew 28:18-20; Mark 16:15; Romans 10:18, Acts 1:8)

ARTICLE EIGHTEEN – WORLD TO COME/SECOND COMING: We believe the Scriptures teach that the end of the world is approaching. On that day, the dead in Christ shall rise first. Then, we who are alive and remain will be changed, and caught up together with them in the air. And so, shall we forever be with our LORD and Savior Jesus Christ. Following the tribulation, He shall return to earth as King of Kings and Lord of Lords, and together with His saints, who shall be kings and priests, he shall reign for a thousand years. (John 14:3; I Corinthians 15:51-58; I Thessalonians 4:15-17, Revelation 20:6)

ARTICLE NINETEEN – SETTING A TIME FOR THE LORD'S RETURN: It is unwise to teach that the Lord will come at a specified time, thereby setting a date for His appearing. It is also unwise to teach, preach or publish visions of numbers and dates which will tend to fix the time of the second coming of the Lord. (Mark 13:32, 33)

ARTICLE TWENTY – HELL & ETERNAL RETRIBUTION: The one who physically dies in his sins without Christ is hopelessly and eternally lost in the lake of Fire, and therefore has no further opportunity of hearing the Gospel or for repentance (Hebrews 9:27). The Lake of Fire is literal (Revelation 19:20). The terms "eternal" and "everlasting" used in describing the duration of the punishment of the damned (Matthew 25:41-46) in the lake of fire, carry the same thought and meaning of endless existence as used in denoting the duration of joy and ecstasy of the saints in the presence of God.

ARTICLE TWENTY-ONE – RELATIONSHIP TO CIVIL GOVERNMENT: We fully believe all civil rulers are ordained of God for peace, safety and the welfare of the people (Romans 13:1-17). Therefore, it is our duty to obey all requirements of the law, which are not contrary to the Word of God. We must honor our rulers, showing respect and paying tribute, including taxation according to the law of the land (Matthew 17:24-27; 22:17-21).

ARTICLE TWENTY-TWO – KINGDOM INCLUSION / MARRIAGE: We believe that salvation and entrance into the Kingdom of God is available to all and is not predicated on a predisposition of habits, issues or proclivities, but rather a sincere confession of Jesus Christ's Lordship and a continued diligence God-ward towards a holy lifestyle pleasing and acceptable to God as recorded in the Holy Writ. Thus, we now and shall forever believe that marriage is a sacred union between one man and one woman only which is honorable by all and the bed undefiled. We consider marriage a Holy and Sacred act as well as private and honored by God. We believe any other definition of marriage, sexual, and/or affectional relationships other than between one man and one woman is a direct offense to God's standard of marriage or relationships that are biblically honored and we reserve the right to object it as such. But, as spirit-filled believers we stand for the unity of faith and have or will never be in agreement with any level of hate speech or discrimination of any kind as it pertains to attendance and participation in worship, public worship and/or church sponsored events. We will follow peace with ALL men, show the love of Christ being a witness unto all the world and know that it is with "loving-kindness" that people shall be drawn to salvation and the complete work of a sovereign God. (Romans 12:1; Romans 5:8; Lev. 18:22; 1 Cor. 6:9-11; Gen 2:18-24; Heb. 13:4; Malachi 2:14-15; 1 Corinthians 7:2, Jeremiah 31:3)