

Statement of Faith and Covenant

A. The Scriptures

We believe that the Holy Bible is the preserved revelation of God's will to man. We also affirm it to be the inspired Word of God, given to us by our Creator to be a *"lamp unto our feet and a light unto our path."* (*Ps. 119:105*) We further assert that the Scriptures are a sacred revelation, written by men inspired by the Holy Spirit, and that its contents are without error, in all that they attest. It is therefore the standard by which all human conduct, creeds and opinions should be tried and, as Christians, is our final authority for faith and practice (*Isa. 8:20*). Holding fast this truth, that *"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"* (*2 Tim. 3:16*); we should strive to study (*2 Tim 2:15*) and obey its precepts (*Jn 14:15*). By this, we may grow in faith (*Romans 10:17*), wisdom (*Proverbs 1:7*), and spiritual strength (*Matt. 4:4; Luke 4:4*), through our knowledge of and adherence to its tenets (*Luke 6:46*).

Ps. 119:105; Prov. 1:7; Isa. 8:20; Matt. 4:4; Lk. 4:4; 6:46; Jn. 14:15; Rom. 10:17; 2 Tim. 2:15; 3:16

- By the "Holy Bible," we mean the collection of the sixty-six books [commonly referred to as the canon] from Genesis to Revelation.

Ps. 119:89; Rev. 22:18-19

- By "inspiration," we mean that the contents of the Scriptures were literally God breathed. They were written by holy men of God, as these men were moved by the Holy Ghost to do so. This was done in such a definite manner as to make the writings not only conceptually, but also verbally inspired and free from error.

Lk. 24:25-27; Jn. 12:48-50; 17:17; Acts 1:16; 28:25; 2 Tim. 3:16; 2 Peter 1:21

- By "preservation," we mean that the Scripture's inerrant content has been maintained by God without flaw to this day. Foundationally, God inspired the Bible, in its original manuscripts. Yet God has also promised to preserve His Word. This he has done in many different languages throughout history. This preservation is His divine watch-care over the writings, collection, and transmission of His Word throughout the ages.

Psalms 12:6-7; 119:152, 160; Isaiah 40:8; Matthew 5:17-18; 1 Peter 1:25

God's Word, as revealed in the Holy Bible, is the basis of all of our beliefs and practices. It is the mainstay of our spiritual strength and nourishment. Its principles are the foundation of the instruction we are to give our children, and its truth is the basis of the witness we give to others. Not only are we to come to the Bible as a source of knowledge, but also through a prayerful reading of its pages we are able to become *"partakers of the divine nature."* (*2 Peter 1:4*)

B. The True God:

We affirm our belief in the one and only true, eternal and infinite God, who is self-existent, all-powerful and all-knowing. He is the ever-present, invisible and intelligent Spirit of Love (*1 John 4:8*), Holiness (*Leviticus 11:44*) and Justice (*Psalms 89:14*). He is Creator and Supreme Ruler of the universe and all things therein and therefore worthy of all possible honor and praise. We believe in the unity of the

Godhead, and that there are three distinguishable but inseparable Persons: the Father, the Son, and the Holy Spirit; each being equal in every divine perfection and executing distinct yet harmonious offices in the great works of creation and redemption. There is Old Testament evidence of this (*Genesis 1:1, 26; 11:7*), as well as New Testament confirmation (*Matthew 28:19; 2 Corinthians 13:14; 1 John 5:7*).

Gen. 1:1; 17:1; Ex. 20:2-3; Deut. 4:35,39; 6:4; 1 Kgs. 8:60; Ps. 83:18; 90:2; 147:5; Isa. 43:11; 45:14, 18, 22; 46:9; 48:16; Jer. 10:1; Hosea 13:4; Matt. 28:19; Mk .12:29; Jn 1:1-3; 4:24; Col. 1:17;

C. Jesus Christ:

We hold Jesus to be the Only Begotten Son of the Father, the 2nd Person of the Trinity, and the Savior first prophesied in *Genesis 3:15*. He is not only the Word of God made flesh, but is God Himself (*John 1:1*). We believe in His miraculous birth; that He was born of the virgin, Mary, and conceived by the Holy Ghost (*Matthew 1:20; Luke 1:35*). We further believe, that having taken upon Himself the form of humanity (*Philippians 2:6-8*), His life was one of sinless perfection (*Hebrews 4:15*).

We further affirm that Jesus is the only mediator between God and man (*1 Timothy 2:5*), who gave Himself as the only ransom for our sins (*Matthew 20:28; Mark 10:45*). Having perfectly fulfilled the law, He suffered and died upon the cross for the salvation of sinful man, and that it was through His sacrifice, that man's sin debt has been paid in full.

We believe in His physical resurrection (*Matthew 28:6-7; Mark 16:9; Acts 13:30-31*), His bodily ascension into Heaven (*Acts 1:9-11*), His perpetual intercession for all believers (*Hebrews 7:25*), and in His imminent (*1 Thessalonians 4:16; 5:2*), and lastly His visible (*Acts 1:9*) return to the world, in power and glory.

Isa. 7:14; 9:6; Matt. 28:18; Lk. 1:35; Jn 1:1-2; 3:16; 8:58; 10:30; Acts 1:9-11; Rom 1:3-4; 2 Cor 5:21; Phil 2:5-11; 1 Tim 2:5; 3:16; Titus 2:13-14; Heb 4:15; 9:28; 1 Peter 2:24-25

➤ We affirm that the work of Creation is ascribed to Christ.

John 1:1-3; In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

Colossians 1:16; For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

➤ We further affirm that Jesus, God the Son, possesses the same attributes of Deity as God the Father.

*Truth - Jn.14:6 Holiness - Heb.7:26 Omnipotence - Matt.28:18; Rev 1:8
Immutability - Heb. 13:8 Self-existence - Jn. 5:26 Omniscience - Jn. 2:24*

D. The Holy Spirit:

We believe that the Holy Spirit is a divine person; that He is the 3rd Person of the Trinity and is God (*Acts 5:3, 4*); therefore equal with God the Father and God the Son and of the same nature and substance (*1 John 5:7*). We affirm that He was active in Creation (*Genesis 1:2*) and in the miraculous birth of our Lord Jesus (*Matthew 1:20*). In His relationship to the unbelieving world, He presently restrains the evil one

until God's purpose is fulfilled (2 Thess. 2:7). We further believe that He reproves the world of sin, of righteousness, and of judgment (John 16:8). Also, that He bears witness to the truth of the Gospel (John 14:17), in both preaching and in personal testimony. He is the active regenerative power in man's spiritual rebirth (Titus 3:5), and that He seals (Ephesians 1:13-14), guides (John 16:13), teaches (John 14:26), witnesses to (Romans 8:16), sanctifies (Romans 15:16), and helps the believer. Furthermore, having proceeded from the Father (John 14:16), He indwells every believer (John 14:17), and that there is no need of any further reception of the Holy Spirit after regeneration (Romans 5:5; 1 Corinthians 6:19).

Gen 1:13; Matt 3:11; 28:19; Mk 1:8; Lk 1:35; 3:16; 24:49; Jn 1:33; 3:5-6; 14:16-17; 15:26-27; 16:8-11,13; Acts 5:3-4; 30-32; 11:16; Rom 8:14, 16, 26-27; 2 Thess 2:7, 13; Heb 9:14; 1 Peter 1:2; 1 John 5:7

E. Of the Devil, or Satan:

We believe that Satan is a literal being and is not a personification or a mere composite metaphor for evil in the world. We hold that prior to his fall, he was Lucifer (Isaiah 14:12), the anointed cherub that covers (Ezekiel 28:14-16); that through pride, jealousy, and ambition to be as God, he fell. A great company of angels followed Lucifer in his fall (Rev.12: 4), and thus became demons; evil spirits which are presently active as associates in the execution of Satan's purpose to defy God. We further assert that Satan is the original perpetrator of sin, who through subtlety led to man's fall (Genesis 3:13; Revelation 12:9). We therefore hold Satan to be the open and avowed enemy of not only God, but also man. He is the accuser of the saints (Revelation 12:10), the author of all false religions (John 8:44), the chief power behind the present apostasy (1 John 4:3), the ruler over all the powers of darkness (Ephesians 2:2), and the lord of the antichrist. He and his minions are destined to final defeat at the hands of the Lord Jesus, at which point he will be forever confined to the Lake of Fire, which has been prepared for him and his angels (Matthew 25:41).

Isa 14: 12-15; Ezek 28:14-17; Matt 4:1-3; 13:25; 25:41; Mk 13:21-22; Lk 22:3-4; Jn 14:30; 2 Cor 11:13-14; Eph 2:2; 1 Thess 3:5; 2 Thess 2:8-11; 1 Peter 5:8; 1 Jn 3:8;4:3; Rev 12:7-10; 13:13-14; 19:11, 16, 20; 20:1-3, 10;

F. Creation:

We believe the Biblical account of creation, as depicted in the Book of Genesis; that this account is to be accepted literally, and not allegorically or figuratively. God, not chaos created the Heavens and the Earth, and that the entire universe, as we know it, was created without use of pre-existent matter (ex nihilo), in six, twenty-four hour days. Man was created by a direct act of God and did not ascend from a lower order of species as contemporary scientific theories would purport.

Gen 1:1, 11, 24, 26-27; 2:21-23; Ex 20:11; Neh 9:6; Jer 10:12; Jn 1:1-3; Acts 4:24; 17:24; Rom1:20; Col 1:16-17; Heb 11:3; Rev 10:6;

G. The Fall of Man:

We believe that Man was created innocent by his Maker, but through the temptation of Satan, voluntarily transgressed and fell from his sinless state, in consequence of which all mankind has inherited a nature which is corrupt and wholly opposed to God's law. Being by nature utterly void of the holiness required by the law of God, mankind is absolutely unable to attain to righteousness without the saving power of Jesus Christ.

Gen 3:1-6, 24; Ezek 18:19-20; Rom 1:18, 20, 28, 32; 3:10-19 5:12, 19; Gal 3:22; Ephe 2:1,3;

H. The Way of Salvation:

As previously stated, we believe that all men are sinners, by nature and by choice (*Romans 3:10-12*), therefore alienated from God and under just condemnation (*Romans 1:20*). *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8)*. We hold therefore, that all persons who personally accept God's pardon for sin, through Jesus Christ (*Romans 10:9-13*), will be forgiven and reconciled to God (*John 1:12-13*).

Hebrews 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

We believe that the salvation of mankind is wholly by grace (*Ephesians 2:8*) and is effected through the mediatorial ministry of the Son of God (*John 3:16*). Who, in infinite love for the lost, voluntarily accepted the Father's will (*Luke 22:42*), and became the divinely appointed sacrificial Lamb, Who alone can take away our sins (*John 1:29*). This He accomplished by his personal obedience to the divine law (*Philippians 2:8*); and by His death, made a full and vicarious atonement for our sins (*1 John 2:2*). This atonement consisted not in setting for us an example to live by; nor did it consist in His death as a martyr. Rather, it was a voluntary substitution; Christ taking upon Himself the just penalty for our sins, and dying in our stead (*Isaiah 53:6*).

Isa 53:4-7, 11-12; Matt 18:11; Jn 3:16; 10:18; Acts 15:11; Rom 3:24-25; Gal 1:4; Eph 2:8; Phil 2:7-8; Heb 2:14, 7:25; 9:12-15;

We reaffirm the following Scriptural truths regarding Salvation:

- All of Mankind are sinners and are in dire need of a Savior.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- Salvation is solely by grace; and no one by virtue of any goodness or work of their own, no matter how meritorious it may appear in human terms, can become a child of God.

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- Salvation can only be acquired through Jesus Christ.

John 14:6 I am the way, the truth, and the life: no man cometh unto the Father, but by me.

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

I. Regeneration:

We believe that in order to be saved, all men must be born again (*John 3:1-7*). We assert that this regeneration or the new birth is brought about through the power of the Holy Spirit (*John 1:12-13*), and is a singular occurrence, not a process. It is through this spiritual rebirth, that believers receive eternal life, and become a new creation in Christ Jesus (*2 Corinthians 5:17*). Regeneration is a work of God's grace conditioned upon faith in Christ alone, and made manifest by the fruit (*Matthew 7: 20*), which is brought forth to the glory of God.

Lk 5:27; Acts 2:41; Rom 6:23; Gal 5:22; Eph 2:1; 5:9; Col 2:13; 1 Jn 5:1;

J. The Freeness of Salvation:

We believe in God's limitless grace; that the blessings of salvation are made available to all through the gospel (*2 Peter 3:9; 1 John 2:2*), and that it is the duty of all persons to accept these blessings through penitent and obedient faith. Only man's voluntary refusal to accept God's free gift prevents his receiving eternal life, through Christ Jesus.

Ezek 33:11; Matt 11:28; Jn 3:15-18; 5:40; Rom 8:29-30; 1 Tim 1:15; 2 Pet 3:9; 1 Jn 2:2;

K. Justification:

Justification is God's gracious and full acquittal of all sinners who have accepted the sacrifice of Christ as payment for their sins. This legal position of forgiveness, based solely upon principles of His righteousness, is for all sins; past, present and future and brings the believer into a relationship of peace and favor with God. It is based solely on the satisfaction wrought by Christ and is not in consideration of any works of righteousness, which can be accomplished by man. Through faith in our Redeemer's blood, His righteousness is imputed to us.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 5:8-9 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.

Isa 53:11; Hab 2:4; Acts 13:39; Rom 1:17; 4:2-3; 8:1; Gal 3:11-14; Titus 3:5-7; Heb 10:38-39;

L. Repentance and Faith:

Repentance and faith are inseparable experiences of grace and are solemn obligations wrought in our beings by the quickening power of the Holy Spirit. Repentance is a genuine turning from sin toward God. Faith is the acceptance Jesus Christ and the commitment of our entire person to Him as Lord and Savior.

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Ps 51:1-4, 7; Matt 3:2; 4:17; Acts 2:37-38; 17:30;

M. The Church:

We hold a Baptist Church to be a visible and local congregation of baptized believers who have covenanted together to fulfill the purposes, and to observe the ordinances given to her by Christ (*1 Cor 11:2*). It is to be governed solely by the laws of Christ (*Eph 5:23-24*) and committed to His teachings (*Matthew 28:20*), with all members jointly exercising the gifts, rights and privileges invested in her by His divine Word (*1 Cor 12:4, 8-11*). Its officers are to be pastor (bishop, elder) and deacons; with the pastor as the primary leader and shepherd of the flock. It is a local and autonomous assembly and is Biblically designed to be free from all outside interference, its one and only true superintendent being Christ (*Eph 1:22-23; Col 1:18*), as He operates in said church through the power of the Holy Spirit. On all matters of membership, policy (*1 Cor 5:11-15*), government, discipline (*1 Cor 6:1*) and giving (*1 Cor 16:1-2*), the will of the local church is final.

The primary focus of the local church can be found in the words described as the “great commission.” *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: (Matthew 28:19-20; cf. Mark 16:15)*. Therefore, each local church assembly is to be the propagator of the Divine Word, the appropriate administrator of the Divine Ordinances, and the primary means by which Christ is made manifest in the world. The ministry of the church should be supported through the faithful giving, via tithes and offerings, of its members (*Mal. 3:10; 1 Cor. 16:2; 2 Cor 9:6-13*).

Acts 2:41-42; 6:1-6; 14:23; 20:28; Eph 4:11-12; 1 Tim 3:1-13;

N. The Ordinances; Baptism and the Lord’s Supper:

Christian baptism is an ordinance to be administered by the authority of the local church. It consists of immersion of the believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Savior (*1 Peter 3:21*). The baptism itself displays the believer’s death to sin, the burial of the old life, and resurrection to a new life in Christ Jesus (*Romans 6:4-5*). Baptism is the believer’s first step of obedience after salvation and is a prerequisite for church membership.

Matt 3:5-6, 16; 28:19-20; Jn 3:22-23; Acts 2:41; 8:36-39; Rom 6:3-6; Col 2:12;

The Lord’s Supper is a symbolic act of obedience whereby members of the church, through the partaking of bread and the fruit of the vine, memorialize the death of our Savior and anticipate his return. Participants of the Lord’s Supper must be born again, baptized believers and should be free of unconfessed sin.

Lk 22:19; 1 Cor 11:23-29;

O. Perseverance of the Saints:

Those whom God has accepted, through faith in Christ, and sanctified by His Spirit, can never fall from this state of grace, but shall certainly persevere to the end. This persevering attachment to Christ is the mark, which distinguishes true believers from all superficial professors. Believers may fall, through neglect and temptation, into sin, whereby they grieve the Holy Spirit, impair their fellowship with the Father, and incur temporal judgments, but this shall in no way separate them from their salvation (*Ps 37: 23-24*). Salvation is a gift of God (*Eph 2:8*), and *the gifts and calling of God are without repentance*

(Rom 11:29). The true believer will always be renewed unto repentance, and kept through the power of God, through faith unto salvation.

John 10:27-30 My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Romans 8:35-39 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the daylong; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Peter 1:3-6 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

Matt 13: 18-23; Jn 3:16-18; 8:31-32; Rom 8:1, 28-30, 35-39; 11:29; Phil 1:6; Col 1:21-23; 2 Tim 1:12; 1 Jn 1:8-10; 2:19; 5:1, 13;

P. Civil Government:

We believe that, through His divine providence and care, God has appointed human governments for the continuance and beneficial order of society. Governmental leaders are not only to be honored and obeyed, but are also to be prayed for, so that their judgments might remain in the best interests of the people at large. Only when said authorities' actions and commands are in opposition to the dictates and will of Christ is the believer free from this obligation.

Romans 13:1-5 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Acts 5:28-29 Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Matthew 22:21; 1 Peter 2:13-16

Q. The Righteous and the Wicked:

We believe that there is a distinct and fundamental difference between the righteous and the wicked. Only those who have accepted Christ as personal Savior, having been justified through faith and sanctified by the Holy Spirit, are considered truly righteous in God's sight. All who continue in impenitence toward God and unbelief toward Christ are in His sight wicked and remain under the curse and penalty of sin. This distinction is held not only in this present life, but also in the life hereafter. Those who have believed will enjoy everlasting life in the presence of the Lord. Those who have not believed will be subjected to everlasting suffering.

Dan 12:2; Matt 7:13-14; 25:40-46; Mk 9:43-44; Rom 6:16-18; 2 Thess 1:7-9; 1 Pet 4:17-18; 1 Jn 2:7, 29; 5:19;

R. Eschatology:

We believe that the pretribulational *rapture*, during which all believers will be caught up from the earth to meet Jesus in the air, is imminent (*1 Cor. 15:51-58, 1 Thess. 4:13-18*). Raptured believers will then be rewarded according to their faithfulness, by the Lord Jesus Christ, at the *Judgment ("Bema") Seat of Christ*, and participate in the *Marriage Supper of the Lamb*. (*Rom. 14:10, 2 Cor. 5:10, Heb. 9:27, Rev. 19:7-10*)

Those who remain in the world will experience a seven-year *tribulation* period during which Satan, through the Antichrist, will reign upon the earth, having established a peace covenant with Israel. Midway through this tribulation period (signaling the beginning of the Great Tribulation), Antichrist will break this covenant, and God will then pour out His wrath on mankind. During this time, saved Israelites will be martyred by the forces of Antichrist. (*Mt. 24-25, Dan. 9:24-27, Rev. 6-19*)

The climax of this Tribulation period will be the visible, literal, premillennial *Second Coming (Advent) of Jesus Christ*. At this point, Christ will fulfill the conversion of Israel and defeat the forces of Antichrist at the Battle of Armageddon. (*Zech. 14:1-11, Mt. 24:29-31, Acts 1:11, Rom. 1:25-27, Rev. 19:11-21*)

After various judgments upon the nations, Jesus Christ will then establish his 1000-year *Millennial reign* on earth. During this period, Satan is cast into the bottomless pit, where he is held for the duration (*Jer. 31:27-34, 1 Cor. 15:24-28, Rev. 20:1-3; 5-6*).

At the end of the Millennium, Jesus will release Satan for one final confrontation (*Battle of Gog & Magog II*). At which point, Satan and his forces will be defeated once and for all (*Rev. 20:7-9*). Satan, along with his allies, and all of those who have rejected Jesus Christ as Savior, will be judged at the *Great White Throne Judgment* and sentenced to spend eternity in the Lake of Fire, experiencing God's wrath forever. (*Mt. 25:41, 2 Pt. 2:4, Jude: 6, Rev. 20:10-15*)

In contrast, all those who have received Jesus Christ as Savior will live eternally in the *New Heaven and New Earth* (*Rev. 21-22*). Those who have received the gift of salvation will spend eternity in the presence of God, experiencing His blessings in Heaven, while those who have rejected Jesus Christ will spend eternity separated from God, experiencing His wrath in Hell, and ultimately, in the Lake of Fire. (*Lk. 16:19-31, Jn. 3:36; 5:21-29; 14:1-3, 1 Cor. 15:42-44, Rev. 20:11-15*)

S. Missions:

It is our belief that all Christians have been commanded to take part in preaching the Gospel to every creature. We are to take the good news of salvation to a lost and dying world. Those directly involved in this activity should be sent out by the authority of the local church.

Matt 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Mk 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Jn 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 13:2-3 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Rom 10:13-15 For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Authority of Statement of Faith

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 accurately represents the teaching of the Bible, and therefore, is binding upon all members.

Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and upon profession of our faith, having been baptized in the name of the Father, the Son, and the Holy Ghost, we do now, in the presence of God, angels, and this, most solemnly and joyfully enter into this covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give to it sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure reconciliation without delay.