

General

The Bible

We believe that the scriptures of the Old and New Testaments are the Word of God, fully inspired without error and the infallible rule of faith and practice. The Word of God is the foundation upon which the church operates and is the basis for which the church is governed.

God

We believe that there is one living and true God, eternally existing in three persons: The Father, the Son, and the Holy Spirit, equal in power and glory; that this triune God created all, upholds all, and governs all things toward the ultimate goal of His own glory.

The Father

We believe in the person of God the Father, an infinite, eternal, personal Spirit, perfect in holiness, wisdom, power and love; that He reigns in incomprehensible majesty from His throne in Heaven as supreme King and Judge over the universe; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin and death all those who come to Him through Jesus Christ.

The Son

We believe in the person of Jesus Christ, God's only unique Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings, his substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and personal, visible return to earth.

The Holy Spirit

We believe in the person of the Holy Spirit, Who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, indwell, sanctify and empower for ministry all who believe in Christ.

Salvation

We believe that salvation is by grace, through faith, and consists of regeneration (new birth/conversion), justification, forgiveness of sins, indwelling of the Holy Spirit, gifting of eternal life, positional sanctification, and imputed righteousness.

We believe that the evidence that someone has repented and believed unto salvation is that they go on confessing and believing as a result of that salvation. The truly converted person displays the evidence of progressive sanctification in their thoughts, words, and deeds for the remainder of their natural life on earth.

We reject any method of leading sinners to Christ that assures them of their salvation based on the sincerity of their own decision, rather than their ongoing trust in Christ.

The Second Coming

We believe in the Second Coming of Jesus Christ, which is His personal, visible return to Earth and the establishment of His millennial kingdom, in the resurrection of the body, in Christ's final judgment, and eternal blessing of the righteous and eternal punishment of the wicked. We believe that there is no biblical support for a pre-tribulation “rapture” event in which all believers collectively vanish from the planet.

Water Baptism

We believe that every Christian is commanded to be immersed in water as a symbolic expression of their death to sin and resurrection to new life with Christ.

Evangelism

We believe that every Christian is mandated by Christ to verbally communicate the gospel to people who have not yet believed in Jesus for salvation.

Family

We believe that the family is the most important God-ordained institution among humanity; that marriage, comprised exclusively of a permanent union between one man and woman, is a lifelong covenant with no acceptable reason for dissolution among believers; and that the sanctity of marriage and the family should be honored, taught, and defended by Christians in the face of a society that seeks to destroy the family unit.

We believe that a man is not limited to one marriage at a time, and that God has never differentiated between a household with one wife and a household with more.

What Kind Of Ministry Are You?

We Are Protestant

As opposed to Catholicism, we are Protestant. That means we protest the idea that men need to go through human mediators in order to access the Father. We believe that there is only one Mediator between God and man, Jesus Christ.

We Adhere To Essential Reformed Truths

We believe that salvation is by Grace Alone, through Faith Alone, in Christ Alone, to the Glory Of God Alone, according to the Scriptures Alone.

We Embrace Modern-Day “Baptism In The Holy Spirit”

We believe that a unique event can occur in the life of a believer in which the Holy Spirit, Who already dwells inside the believer since conversion, enables them to speak in a human language they are not familiar with (or, “tongues”), and that this experience is often accompanied by other signs of spiritual vigor, such as boldness to preach, an increased desire to live holy, and/or other normative Spirit-inspired manifestations of Christian progress.

We Are Continualist

We believe that signs, wonders, and miracles will accompany the Church's evangelistic efforts until the return of Christ. We also believe that the spiritual gifts described in 1 Corinthians 12 will continue to be divinely distributed among believers, according to God's will, for the edification of the Church, until the return of Christ.

Baptist Ecclesiology

We believe in the autonomy of the local church, in regenerated membership, and in baptism by immersion for those who profess faith only.

Church Leadership

We believe that there are two biblically recognized "offices" in the church; Elder and Deacon; the former being occupied exclusively by men. Elders primarily serve the church through oversight, the ministry of the word, and personal spiritual disciplines such as prayer and the study of scripture to prepare them for the ministry of the word. Deacons primarily serve the church by more practical means such as property and finance management, humanitarian-related efforts, and facilitation of corporate services.

We reject the idea that "Pastor" is a position of oversight in the church, but rather is a spiritual gift to shepherd/disciple people, received and exercised in the same manner as the other Church-edifying gifts listed in Ephesians 4:11, such as "Teacher" and "Evangelist." We believe that the most prominent modern-day church structure of Pastor + Others, in all its forms, is inherently unbiblical, while also recognizing the sincerity of most who utilize such forms of church government, extending grace to all with regard to this matter as most have simply not been biblically instructed. We happily recognize the validity of church oversight structures which utilize the semantic "pastor" but function as biblical elders and deacons, deeming the difference in semantics hardly worthy of debate, so long as the oversight's function is biblical.

We Are Non-Denominational

This ministry is not directly affiliated with any specific denomination. We gladly labor alongside any denomination or church that unwaveringly promotes biblical truth.

Soteriology

Total Depravity

We believe that the totality of man is depraved; that is, his spirit, soul, and body are corrupted by sin.

We reject the idea that every man is as depraved as he can be, as it practically defies the easily observable shared morality and sense of justice among humanity; and acknowledge the *radical* nature of man's depravity, rather than *totality*, as it better describes the insane nature of it, considering the worth and majesty of the One whom man is depraved against.

Unconditional Election

We believe that there is nothing in man that merits election.

We reject the idea that God, for His own pleasure and glory, decided who would be saved and damned before the creation of the world; entirely negating man's responsibility to respond to the drawing of His Spirit with repentance and faith, and blaspheming against the revealed character of God in His will that "none perish" and that He "takes no pleasure in the death of the wicked."

Sovereignty & God's Decree

We believe that God is sovereign over all of His creation; meaning, He has the power and right to impose His will on the events of the universe and actions of men in any way He pleases; and that all of His interventions are righteous and just, working toward the ultimate goal of His own glory.

We believe that many events in the universe have been predetermined by God, especially involving creation, Israel, Christ, and last things, and that God, in His sovereignty, works all things together toward these events. However, we reject the idea that God has predetermined absolutely every happening in the universe. Rather, all things, though upheld in their existence by His power, were created with observable natural laws that govern them, allowing for fluctuation and in most cases, decision-making, as the timeline of the universe presses forward. Entire predetermination leaves no logical antithesis for God being the author of sin, making Him not merely the permitter of evil, but the direct cause of, and willful agent behind, all evil that occurs in the universe. We believe that, as the whole of time exists within God (Who is omniscient) no single event in the universe escapes His foreknowledge.

Limited “Atonement”

We believe that the redemptive work of Christ on the cross is sufficient for all, but only savingly effective for the elect (those who are born again).

We reject the idea that Christ was the propitiation for our sin only, but rather, according to 1 John 2:2, He was the propitiation for the sin of the whole world as well; meaning, He absorbed the wrath of God owed to every human who will ever exist, resulting in the availability of salvation to anyone who calls on the name of the Lord in response to His Spirit's drawing.

Irresistible Grace

We believe that the grace for Christ to be revealed is irresistible, not the grace to save. It is the opening of the heart to the tragic nature of sin and the reality and beauty of Christ that cannot be resisted; and subsequent to this revelatory grace, it is the responsibility of man to respond with repentance and faith; in response to which, God, according to His promise, saves him by grace, which is solely and exclusively a divine act of God.

We believe that God has hardened certain groups and people at certain times throughout history to accomplish His ultimate plan of salvation, and that man has no right to question the Potter with regard to the times He deems fit to harden one and soften another. We believe that Romans 9-11 outlines God's partial hardening of the Gentiles for Israel's sake, then God's partial hardening of Israel for the Gentile's sake, and then reconciles the two in a dispensation where God can now "show mercy to all."

Free Will

We believe that God is the only entity in existence that has a truly free will; one that is not dependent on anything outside of Himself, not persuaded by external influences, and proceeds entirely from Himself. We believe that man, although he does not have a free will, has a functional will; meaning, humans have the capacity to make choices. These choices are not born of a free will, as it is helplessly influenced by new information, external circumstances, and past experience, but as heavily affected as the will is, choices still proceed from it. We reject the idea that God has predetermined all, or even the majority, of the natural decisions men make, which would imply the existence of a mechanical agent rather than a moral one.

In the case of spiritual ability, men, as moral agents, have willfully rebelled against God and purposefully hated righteousness to the extent that they are completely unable to "seek God" and "do good" without divine influence. This area of man's will is incapacitated by sin and bound by Satan, rendering it entirely incapable of considering righteousness on its own.

Perseverance Of The Saints

We believe that all genuine converts will remain justified and regenerated until the end of their natural life on earth, resulting in God's promise of their final glorification. This, in no way, excuses ongoing carnal behavior; for a person engaged in immorality with an unbothered conscience has great reason to fear. Such a one should be exhorted to examine the validity of their conversion,

rather than assured to rest in a false hope of eternal life, having born no lasting fruit of conversion.

(We acknowledge that many Christians, as a result of sincere, dedicated study of Scripture, arrive at the perfectly rational conclusion that under certain circumstances, a regenerated person can forfeit their salvation, resulting in eternal punishment; and this view is not one which we deem worthy of rebuke, mockery, or any other negative response; though, as with all doctrinal matters, is worthy of gracious debate.)

Where Do You Stand On "The Issues?"

Hermeneutics

We believe that biblical hermeneutics should be studied within the context of the Church, and that for a biblical doctrine to be deemed conclusively accurate, it has to be applicable everywhere, not just in certain places or times.

Creation & Evolution

We believe that God formed the Earth, as we know it, in 6 literal days, each consisting of 24 hours. We believe that God made every living creature in its fully functional, finished form. We reject the unscientific theory of evolution, claiming that changes in "kinds" have occurred over long periods of time. However, we do acknowledge that adaptation frequently occurs within many species, altering certain characteristics to better relate to their environment.

Israel

We believe that Israel and the Jews, being the "root" that the Gentiles were grafted into, retain a unique significance with regard to biblical prophecy concerning the final events of history.

Racism

The only race on the planet is the human race. Racism is illogical, immoral, and incompatible with biblical Christianity.

Abortion

Abortion, from the moment of conception, is murder and is therefore incompatible with biblical Christianity, as is any method of birth control that terminates a conceived life.

Alcohol & Substances

We believe that wine (or alcohol) is not inherently immoral, recognizing that Jesus promoted its consumption and Paul recommended it to Timothy for medicinal reasons. We believe that consuming enough alcohol to alter one's judgement or behavior is counted as drunkenness, something the New Testament explicitly condemns. We believe the argument that "wine" in the time of Jesus was simply grape juice is historically and biblically unfounded; otherwise, how could the Pharisees rationalize accusing Jesus of being a "drunkard?"

We believe that Christians must abstain from smoking cigarettes and intaking similarly harmful and addictive substances, recognizing that the body is "for the Lord" and the "temple of the Holy Spirit." We believe our body belongs to Christ and is not ours to purposefully destroy; for God will destroy anyone who destroys His human temple (1 Cor. 3:17).

We believe that Christians must abstain from the recreational use of harmful or mind-altering drugs, such as marijuana, cocaine, LSD, etc, in obedience to the commands to be "alert" and "sober minded" as we await the appearance of Jesus Christ.

Heaven, Hell, & The Lake Of Fire

We believe that Heaven is the dwelling place of God and that no human will ever go there.

We believe that God will make the earth "new" at the conclusion of human history, restoring it to something resembling former Edenic perfection, where God's people will live in the light of the Son for all eternity.

We believe that Hell is a temporary holding place, possibly inside the earth, for those who have died without Christ, where they await their resurrection to final judgement in torment.

We believe that "Abraham's Bosom" is a temporary holding place, possibly inside the earth, for Christians who have died, where they await their resurrection to final judgement in the peaceful presence of the Lord.

We believe that the Lake of Fire is an eternal, supernatural domain of torment, originally reserved for the punishment of Satan and fallen angels, but now also awaits the arrival of death, Hell, and the whole of unsaved humanity, where they will suffer the wrath of God deserved for their sins for all eternity.

Transubstantiation & Baptismal Regeneration

We believe that both communion and water baptism are symbolic expressions of unseen spiritual realities and do not contain, in themselves, the physical presence of Christ or the power to regenerate.

Sabbath

We believe that God provided Israel with one day a week to rest for their benefit, but now, according to Hebrews 4, the Sabbath rest that remains for God's people, having been a mere shadow of things to come through Christ (Col 2:17), is the rest we find in Jesus Christ. So we believe that entering His eternal rest through faith has replaced the need for a weekly Sabbath.

Giving & Tithing

We believe that the law requiring tithing a certain amount of one's possessions for the provision of the Levitical priests was fulfilled in Christ, having no more temple to deliver it to and no unique priesthood dedicated to its service that consequently requires its provision. We believe that translating "storehouse" to "church," and "Levitical priests" to "pastors" is a careless handling of both Old and New Testament instructions regarding giving.

We believe that every Christian should give to their local church any amount they choose, cheerfully and not under compulsion, considering that those who preach the gospel should live by the gospel and that its workers are worthy of their wages.

Religious Objects & Liturgical Worship

We believe that the use of religious objects, including, but not limited to, artistic renderings of the person of Jesus, statues and images of divine beings, and apparel resembling the dress of "Rome" and other pagan traditions, is forbidden for use in Christian worship, as their aid in worship violates the second of the Ten Commandments.

Bible Translations & KJV-Onlyism

The ASV (1901), NASB (1977), NASB (1995), and LSB represent the most accurate word-for-word lineage of English translations of Hebrew and Greek scripture available. There are a variety of other acceptable English translations available, such as the NASB (2020), NIV, CSB, and NJKV, among others. Paraphrases like The Message and The Passion Translation are not translations of Hebrew and Greek scripture and should be avoided entirely.

We believe that the King James Version, including all published versions to date (1611-1769), is an objectively inferior English translation of the Bible

compared to many popular English translations available today. Utilizing newer, less reliable manuscripts, its tendency to mistranslate key verses and add entire sections of unverifiable text make it a poor choice for the modern reader, especially considering its use of words that have not retained their original meaning in today's English. Like the Tyndale, Geneva, and other English bibles published in Europe centuries ago, the KJV suffers from typical translation issues expected to be present in any scholarly work that lacks access to sufficient academic resources.

We acknowledge a relatively widespread adherence to “KJV-Onlyism” (the belief that a certain publication of the KJV is the only acceptable English translation of Scripture) among English-speaking Christians, and that, while a simple preference for the KJV is understandable, those who promote any edition of the KJV as a divinely inspired publication or condemn other Christians for reading other Bible translations should be regarded as members of a cult, as their belief system rests upon the idea that God has inspired an errant, post-apostolic translation of scripture which people must obey to be saved.

Apocrypha & Other Extra-Biblical Writings

We believe that apocryphal writings, as found in older English editions of the Bible, are not inspired or infallible, though we acknowledge that some may contain some historical fact. We believe that the Book of Enoch and other extra-biblical attempts to elaborate on the activity of divine beings and the Nephilim, the authorship of which have been proven to be fabricated, should not be considered accurate, and subsequently, should not influence a Christian's theology. We believe that "gnostic" gospels are entirely falsified accounts of the life of Jesus and should be avoided altogether.

Apostles & Prophets

We acknowledge that the office of Apostle has ceased with the death of the original 12 apostles of Christ, in that no man will ever again receive divine revelation for the purpose of establishing doctrine for the Church. We

acknowledge, however, that some men, like Barnabas, receive apostolic-like giftings for the purposes of strengthening the Church and uniquely effective evangelism, and that God will distribute similar giftings to men of His choosing until the return of Christ.

We acknowledge that God still enables prophets who, by various means of supernatural revelation, communicate messages from God to specific groups of people and individuals. We acknowledge that it is the church's responsibility to judge the predictive accuracy, doctrinal compliance, and God-glorifying nature of every prophecy and supposed prophet.

Tongues

We believe that the ability to pray to God in tongues is available to every regenerated person. We acknowledge that, despite its availability, not everyone receives this ability, largely due to many people's reluctance to ask for such a mode of prayer. We believe, in light of examining the context of Paul's question, "All do not speak with tongues, do they?", that the clearly insinuated negative answer is referring to the "gift of tongues," not personal prayer "between oneself and God." *(more on this below)*

We believe that there is a difference between praying in tongues between oneself and God and inspiration/enabling to address other people in tongues, the latter being the biblical "gift of tongues," requiring interpretation, and not occurring in more than three individuals during a corporate service. Tongues are in no way to be forbidden for use "between oneself and God" either in private prayer or corporate worship; although, as with all elements of corporate worship, everything must be done in an orderly manner.

We believe that there can be unique events, typically observed during evangelistic efforts, where the Holy Spirit gives an entire gathering of people utterance and unction to collectively pray in tongues, as recorded in numerous evangelistic efforts in the book of Acts, among various group sizes; and that this occurrence is not regarded as disorderly by any New Testament instruction

given to the Church, but rather, is a sign that the Holy Spirit has been poured out among a group of people. We acknowledge that tongues should never be considered the only sign of the Spirit's outpouring and that, even where tongues are supposedly present, all other biblical evidences should be considered when examining the authenticity of a spiritual awakening; such as fruit of the Spirit, God-glorifying testimony, and growth in biblical truth.

We acknowledge that it is a notably frequent occurrence for people to carnally imitate tongues for various reasons, both well-intended and ill-intended, and that workers of darkness, such as witches, warlocks, etc, occasionally attempt to demonstrate and induce counterfeit manifestations of tongues for purposes related to deceiving the body of Christ and diluting genuine moves of the Holy Spirit.

Women's Roles In Church

We acknowledge that it is inappropriate for women to teach or address the congregation with verbal spiritual gifts during the church's formal, elder-led assemblies. We do believe, however, that it is appropriate for women to preach and exercise any spiritual gift (provided that they are willingly submitted to the authority of their husband; or father, as it may pertain) among mixed congregations outside of the church's formal, elder-led assemblies. In addition to the nine gifts listed in 1 Corinthians 12, we believe that women are eligible to receive all five gifts listed in Ephesians 4:11; apostolic gifts, to aid in missions work and church planting: prophetic gifts, to aid in encouraging the saints; evangelistic gifts, to share Christ with the lost and equip others to do the same; teaching gifts, to communicate biblical truth to others; and pastoral gifts, to offer wise counsel and disciple other women.

We believe that the most important and God-glorifying role of women in the Church is to instruct and "encourage younger women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, *and* subject to their own husbands."

"Creation Roles"

We believe that gender is irrelevant with regard to salvation and all of the benefits thereafter. Both men and women must respond to the gospel with repentance and faith for themselves, resulting in salvation that instills priesthood, adoption as sons and daughters, and citizenship in heaven.

We believe that men and women, though equal in value, were created differently and fill certain primary roles in creation unique to their respective gender. Men are the "image and glory of God," the spiritual covering (or, head) of their wives, the managers of their household, responsible for the discipleship of their families, and the primary source of discipline for their children. Women are "the glory of man," the helpers of their husband, the primary keepers of their home, and the primary nurturers of their children.

Husbands must love their wives "the same way Christ loved the Church, giving Himself up for her," with godly behavior, selfless love, and compassionate understanding, knowing that she is the weaker vessel; and wives must respect their husbands, submitting to them "in everything, as unto the Lord."

We believe that in generations past, the religious permission afforded to husbands to mistreat their wives is one of the grossest, most deplorable manifestations of evil ever present among professing Christians. In recent decades, however, the tables have drastically turned, and now, what seems to threaten the Western family more than anything is the effeminizing of the man and unnatural aspirations in the woman to take on masculine responsibilities. We believe that it is the Church's responsibility to unwaveringly teach the biblical roles of men and women, no matter how vehemently they oppose modern culture.

Divorce & Remarriage

We believe that there is no acceptable reason for a Christian to divorce his wife. If a man does divorce his wife, he is forbidden from taking another wife in her place. While Mosaic Law (which Jesus alluded to in Matt. 5:32, “except for the reason of unchastity”) permitted a man, who found out his wife wasn’t a virgin, to bring her to the courts for capital punishment on account of her pre-marital intercourse, the New Testament command is, “The husband should not divorce his wife (1 Cor. 7:11).” Nowhere did Jesus ever state that adultery or any other form of post-marital sexual immorality was grounds for a man to divorce his wife. Rather, in the case of an unfaithful wife, as is the case with all sin among all believers, Jesus commands us to forgive them (Luke 17:3-4).

We believe that a woman does not have the authority to divorce her husband, and although various human governments recognize this supposed ability on the basis of man-made legislation, a woman who “divorces” her husband in the eyes of the world still belongs to him in the eyes of God, which is why Jesus warns that she commits adultery if she is joined to another. A woman can no more break away from her head, who is her husband, than the Church can break away from *Her* head, who is Christ. The applicable New Testament command is, “The wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband) (1 Cor. 7:10)”

We acknowledge that geographical separation between spouses is sometimes necessary to ensure the safety of the parties involved.

We believe that if an unbelieving spouse leaves their Christian spouse, the Christian is “not under bondage” in such circumstances and is free to lawfully remarry.

We believe that refusing to repent of intentions to divorce after many warnings warrants questioning the validity of one’s conversion, subjecting them to church discipline; and if they proceed with divorce, excommunication.

Sexuality

We believe that sexual intercourse is to be enjoyed solely within the confines of marriage between a biological man and biological woman. Any sexual intercourse outside of the divine institution of marriage, due to a man inseminating a woman he has no right to inseminate, is condemned by scripture as immoral and therefore incompatible with biblical Christianity. Outside of sexual intercourse, "it is good for a man not to touch a woman" in any way that stimulates unlawful sexual desire.

We believe that, as a result of man's refusal to honor God as God and give Him thanks for creation, but rather serve and worship creating things, God, as judgment, has given some such persons over to unnatural lifestyles; men "abandoning the natural use of the woman" and likewise, women "abandoning the natural use of the man" in favor of unnatural sexual lifestyles which include acts like harlotry, adultery, prostitution, sodomy, etc., entirely exchanging their God-given sexual function to marry and reproduce for the temporary enjoyment of sexual pleasure or even delusional aspirations to romance and marriage (which is no marriage at all) within their own gender.

We believe that all forms of sexual immorality (fornication, adultery, etc.) and sexual perversion (sodomy, bestiality, etc.) provided to us by the Law of Moses are completely incompatible with biblical Christianity, as well as unlisted acts that are naturally apparent to the sane among us, such as sexual acts with people who have not completed puberty.

We acknowledge the existence of conspiracies among certain world powers to normalize sexual perversion in the consciences of future generations through education, entertainment, and even force.

Biological Sex & Gender Ideology

We believe that God created two biologically unique human beings, male and female. We adhere to both biblical teaching and biological reality with regard to

the makeup of human beings. A Male is a living creature without ovaries. A Female is a living creature with ovaries. Though medical anomalies can appear in DNA and genitalia, every human being is a definable male or female based on the existence, or lack thereof, of ovaries. Any attempt to hormonally or surgically alter the body of a human being to make it more closely resemble that of the opposite sex is nothing more than an alteration, as biological sex is unchangeable.

We believe (if this unnecessary term must be employed at all) that there are two "genders," each coinciding with their respective biological sex. A Man is a human male who has completed puberty. A Boy is a human male who has *not* completed puberty. [Woman/Girl defined likewise.] Any attempt to alter one's gender through philosophy or external appearance accomplishes nothing but the communication of one's personal feelings, having no impact on their objective gender.

We acknowledge the existence of conspiracies among certain world powers to normalize unscientific philosophy with regard to biological sex and gender in the consciences of future generations through education, entertainment, and even force.

Cultural Propriety

We acknowledge that scripture does not communicate a moral standard with regard to inter-sex physical interaction (outside of sexual intercourse). Therefore, we believe that every Christian should be aware of the affection considered normal in their current environment and do their best to avoid being a stumbling block to both men and women who are unaccustomed to varying degrees of physical interaction.

We also acknowledge that, outside of flaunting one's wealth, there is no objective standard, or even mention, in the Bible of appropriate dress. Different cultures around the world have vastly different acceptable "norms" in their style of dress. Ranging from total-coverage burqas, to thong-style loin cloths, to

everything in-between, we believe that Christians have no right to impose an objective standard of dress on any people (apart from concealing the reproductive organ during normal activity). In light of this variety, we believe that Christians should consider the culture they are currently in, as well as any appropriate biblical principles (as there is no biblical standard) when determining matters regarding dress.

Church History

We believe that, although many lessons and methods can be derived from church history, the only infallible inspiration and example of church history is found in the New Testament. All major events since the time of Wycliffe and Tyndale attempting to translate the scripture for the common man, such as the Protestant Reformation of the 16th century, the Great Ejection of the 17th century, the Methodist awakening of the 18th century, the American revivals of the 19th Century, the Pentecostal outpouring at Azusa Street in 1906, and the Jesus Movement several decades later, all contain both noble and deeply flawed characters, true and false doctrine, genuine and counterfeit manifestations of spiritual power, and godly and carnal behavior, subsequently leaving behind them many positive and negative elements to repeat and learn from, respectively.

We strive to "hold fast to that which is good" from every heaven-sent revival and authentic evangelistic movement while acknowledging the inherent flaws in both men and methods presumably present among any work of the Spirit, not due, of course, to the Spirit's lack, but to our own. We do not believe that any one "stream" of theological tradition has all the right answers. Rather, all tend to exude varying strengths and weaknesses, further indicating our need for every part of the body of the Christ.

Education

We believe that it is primarily the responsibility of parents to educate their children. If parents are not present or unable to homeschool due to situations beyond their control, it is the responsibility of the church to assist in educating the children, ideally through the volunteer help of other members or Christian co-ops. If the church is unable to assist with education and the children must be sent to school, it is the responsibility of the church to see to it that a Christian education is sponsored, should the parents be unable to afford it. Under no circumstances should children be subjected to modern-day public education or alternative religious education, such as Catholic institutions. (Exceptions must be tolerated and faith exercised accordingly in countries where public school is mandated, of course.)

Jehovah's Witness / Mormonism / Seventh Day Adventist / Catholicism

These religious organizations recognize the divine authority of either altered versions of the Bible or extra-biblical writings, which encourage works-based righteousness and are therefore categorically non-Christian. While it is possible for truly converted persons to remain in these movements for a time, ignorant of their malignity, one of the evidences of their conversion will be their eventual exodus out of the heretical religion and into the true Church of Jesus Christ.

The "New Apostolic Reformation"

We acknowledge the existence of Gnostic teaching and experience among movements such as the Toronto Blessing and Lakeland Outpouring, along with other similar "revivals" and the churches that embrace similar doctrine and spiritual expression, such as Bethel and iHop. We believe that these excesses are a result of valuing miracles, emotional ecstasy, and self-expression rather than God, the gospel, and the scriptures; and are therefore not authentic expressions of Christianity.

The "Prosperity" Gospel

We believe that television preachers who promise all believers health, wealth, and luxurious comfort are the judgment of God upon people who, "wanting to have their ears tickled, accumulate teachers for themselves in accordance to their own desires." Consequently, these sorts of prosperity-driven churches are not authentic expressions of Christianity.

Oneness / "Jesus Only"

We believe that God is triune; that is, one divine nature, represented by three distinct, simultaneously existing persons; the Father, the Son, and the Holy Spirit. We believe that a Christian's baptismal experience should be considered genuine whether it was conducted in the name of Jesus Christ or in the name of The Father, The Son, and The Holy Spirit.

We believe that there are genuine Christians who adhere to Modalism and that grace should be extended when attempting to convince a brother or sister regarding their misunderstanding of this doctrine; but, on the other hand, we believe that strong proponents and teachers of Modalism should be excommunicated from the church as heretics.

Satan, Angels, & Demons

We believe that Satan was a cherub who ministered in the presence of God until sin was found in him and he was cast out of Heaven to Earth. Here, he intends to spitefully abuse God's creation in every way within his means until his ultimate defeat at Christ's second coming.

We believe that angels are ministering spirits, sent to serve those who inherit salvation and carry out various other activities according to God's decree. We believe that angels have, and can, appear in our realm, taking either the form

of a human male or a "glorified" human male for the delivery of unique messages or any other purpose for which God sees fit. We believe that female "angels" supposedly seen in "New Apostolic" revivals are deceptive demonic manifestations. We believe there is one archangel, Michael.

We believe that a portion of angels joined Satan in his rebellion against God and were likewise expelled from Heaven. Shortly after the banishment of Adam and Eve from the garden of Eden, these angels, having noticed the beauty of human women, somehow engaged in sexual intercourse with them, producing giant, half-angel / half-human, hybrid beings known as the Nephilim. These hybrid beings so polluted the lineage of humanity, both morally and genetically, that God deemed fit to destroy them in a flood and restart the lineage of humanity through Noah. However, according to Genesis 6:4, the angels repeated their first offense in the days after the flood, once again producing giants (Nephilim) within the human race. At some point during this second invasion, God intervened and locked these angels away until the coming day of judgement (Jude 6), leaving Israel to extinguish their human remnants by force, a mission that was successfully completed when Jonathan defeated the last four giants in Gath (1 Chron. 20). We subsequently believe it is no coincidence that, after the giants were fully eradicated, God never sent Israel to foreign battle again.

We believe that when a Nephilim was killed, its body decomposed in the earth, its soul (or life) departed, but its hybrid spirit was left to wander the earth; and that these hybrid spirits left behind are what we know today as "demons." We believe that, because demon spirits are part human, they have the unique ability to affect the human spirit, resulting in cases of "demonization," and that deliverance from the oppressive influence of these demonic entities is available through the power of God.

We believe that many pagan cultures of old worshiped the Nephilim as deities, and that these "gods" (or so they were thought to be) instructed humanity in all manners of witchcraft and sorcery, leaving behind symbols, rituals, mythology, and other various methods of invoking the power of demon spirits for future generations to utilize to this day.

Entertainment

We acknowledge the overwhelming influence of the demonic in much of mainstream media; including movies, shows, music, and video games. We believe that it is imperative that Christians examine what entertains them in light of scripture and take heed not to be entertained by digital content that grieves the Holy Spirit. Christians are absolutely forbidden from enjoying blatantly Satanic entertainment such as horror movies, devil-worshiping music artists, and video games containing demonic characters and themes.

The Occult

Christians are absolutely forbidden from participating in occult festivities, owning or using objects of pagan worship, and inquiring of services utilizing any form of divination. Halloween, yoga, astrology, dream catchers, ouija boards, and hypnosis are just a few examples of overtly demonic activities and instruments built for witchcraft that scores of professing Christians disregard as neutral matter. God's people are commanded to "come out from among them and touch no unclean thing," have none found among them that are in any way a practitioner of any kind of sorcery or divination (Deuteronomy 18:9-14), and to "avoid *even* the appearance of evil." We believe that demonic oppression and influence frequently follows the entertaining of such forbidden practices.

Tattoos

We believe that the command to abstain from tattoos is part of the Moral Law, included as a restriction to protect God's people from the divination invoked by its practice among heathens. As with any moral law forbidding a form of divination, Christians must obey it today, risking unseen demonic influence if they ignore the command and participate. Subsequently, we believe that, after being sufficiently instructed and repeatedly warned, professing Christians who ignore the Moral Law and choose to get a tattoo should be excommunicated from the church as an immoral person. We believe that tattoos already received

in ignorance or as a result of false teaching must not affect how a Christian is viewed or treated, despite the ongoing physical presence of their tattoo.

Secret Societies & Fraternal Orders

We believe that all secret societies and fraternal orders (such as Masons, college fraternities and sororities, etc.) that require oaths, utilize initiation rituals, or invoke power from a false god, are entirely under the dominion of Satan and entirely incompatible with biblical Christianity. Following conversion, a Christian must renounce any vows or membership once made with any such society, and should be forbidden from church membership until they willingly do so.

Unity

We believe that all truly born again Christians, who, in a sincere attempt to honor God with their beliefs, yet arrive at varying conclusions concerning biblical doctrine and practice, are united under the Name of Jesus, the indwelling of the Holy Spirit, and faith in the true gospel; and that all genuine Christians should seek to extend grace in all matters of faith, and always esteem their brethren as “greater than themselves.” As the Bereans of old, scripture must be studied and even debated in order to discover and instill biblical truth in the churches of every generation, but this debate and holy struggle for truth must always be conducted in love, humility, and grace.