

ARTICLES OF FAITH

"To set forth in order a declaration of those things which are most surely believed among us...that thou mightest know the certainty of those things wherein thou hast been instructed," we send forth the commonly believed confession of faith held among us, as follows:

Article I. OF THE HOLY SCRIPTURES

We believe that the Holy Bible was verbally and plenary written by men who were supernaturally inspired of God.

We believe that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union (fellowship) and the supreme standard by which all human conduct, creeds, and opinions should be tried.

We affirm our commitment to the Holy Scriptures as our authority in all matters of faith and practice.

- A. By "The Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written does not only contain and convey the Word of God, but IS the very Word of God.
- B. By "inspiration" we mean that the books of the Bible were written by holy men of old as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error as no other writings have ever been or ever will be inspired. II. Tim. 3:16-17; II Pet. 1:19-21; Acts 1:16, 28:25; Psalms 19:7-11, 119:89, 105, 130, 160; Luke 16:31, 24:25-27, 44-45; John 5:39, 45-47, 12:48, 17:17; Prov. 30:5-6; Rom. 3:6, 15:4; I Pet. 1:23; Rev. 22:19; Isa. 8:20; Eph. 6:17.
- C. We believe that the original manuscripts of the Word of God are no longer in existence, but that God has supernaturally and providentially preserved His Word from the very beginning through all of time to this very moment. We believe that God's Word is preserved for us today and that inspiration without preservation would be meaningless. Psalms 12:6-7, 119:160; Isa. 59:21; Matt. 5:18, 24:35; I Pet. 1:23.
- D. We believe that the Texts which are the closest to the original autographs of the Bible are the Masoretic Hebrew Text for the Old Testament and the Textus Receptus Greek Text for the New Testament and that the King James Version of the English Bible is a true and faithful translation of these two providentially preserved Texts. II Tim. 3:16; II Pet. 1:19-21; Acts 1:16; Acts 28:25; Psalms 119:160; Psalms 119:130; Luke 24:25-27; John 17:17; Luke 24:44-45; Psalms 119:89; Prov. 30:5-6; Rom. 3:4; I Pet. 1:23; Rev. 22:18-19; John 12:48; Isa. 8:20; Eph. 6:17; Rom. 15:4; Luke 16:31; Psalms 19:7-11; John 5:45-47; John 5:39.
- E. We believe the Bible to be the absolute and final rule of faith, doctrine, and practice for the believer, and that every believer must come under its authority in order to be obedient to God.

Article II. OF THE ONE TRUE GOD

We believe that there is one, and only one, living and true God; an infinite, intelligent Spirit, the maker and Supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons; the Father, and the Son, and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. This Trinity of the Godhead does not constitute three separate Gods, but rather Three in One. (Matt. 28:19; Mark 12:30; John 15:26; Acts 5:3,4; Rom. 11:33; I Cor. 2:10-11). 2 Chr 15:3; Jer 10:10; 1Joh 5:20

A. God the Father

We believe God the Father is the first person of the Holy Trinity. He is to be feared and obeyed (Deut 6:3-4; Ps 111:10). He is the creator and giver of all life (Gen 1:27 & 2:7). He is omnipotent (Gen 17:1), omnipresent (Matt 28:20; John 3:13), omniscient (1 John 3:20), immutable (Heb 13:8) and sovereign over all (Psa 103:19). His attributes include but are not limited to holiness, love, justice, mercy, wrath, and truth. His integrity is impeccable (Ps 78:72). His honor is unassailable (Psa 111:2-3). He is the Almighty God without beginning and without end (Rev 1:8).

B. God the Son

We believe that the Son of God is a divine person; equal with God the Father and God the Holy Spirit and of the same nature.). He is equal with God in his person (John 5:18, Phil 2:6) and in his eternal existence, power, knowledge, omnipresence, righteousness and holiness (1 John 2:14, Rom 1:16-20). He shares all the attributes of the Godhead. In his role he was active in creation (Gen 1:2), and in dealings with mankind from the foundation of the earth (Gen 6:3; Job 33:4).

We believe that Jesus Christ was begotten of the Holy Spirit in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He is both Son of God, and God the Son. (Isa. 7:14; Matt. 1:18-25; John 1:14; Gal. 4:4).

We believe that Jesus Christ rose from the dead according to the Scriptures.....

C. God the Holy Spirit

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; that he bear witness, and that He convicts of sin, of judgment and of righteousness; and that He bear witness, to the truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer. (Matt. 28:19; mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Rom. 8:14,16; Eph. 1:13-34).

ARTICLE III OF CREATION

We believe in the Genesis account of creation. In the beginning God created the heavens and the earth (Gen 1:1; Isa 42:5; Jer 10:10-13; 32:17; Job 38:4; Psa 19:1). All things, both visible and invisible, were created by God (Rom 1:20; Acts 17:23-26; Col 1:16; Rev 10:6). The creation week included six twenty-four-hour days when God created all that is and on the seventh day God rested (Gen 1-2; Ex 20:11; Acts 4:24). The creation week was literal and not allegorical, or figurative (Gen 1:4, 8, 13, 19, 23, 31; Heb 11:3). Man was created in God's own image and after his likeness (Gen 1:27). God breathed into man the breath of life and he became a living soul (Gen 2:7). Man did not evolve by any means (Gen 1:27; Mal 3:6; Heb 1:12; 13:8). God created Adam and Eve; male and female created he them (Gen 2:18-25). This is God's design for humanity. Not only was man created but so were the animals and all plant life (Gen 1:20-25). Everything that was created was created by God and it was very good (Gen 1:31). Jesus Christ is the one that created all things and nothing was created without him and by Him all things consist (John 1:3-4; Eph 3:9; Col 1:16-17).

1. God created the heavens and the earth.
2. God created all plant life on the earth and in the sea.
3. God created all animal life on the earth and in the sea.
4. God created mankind.
5. God created all angels including the devil. Psa. 148:1-5, Ezek 28:14-19

Article IV. Of Sin and the Fall of Man

We believe that man was created in innocence under the law of his maker, but by voluntary transgression fell from his sinless and happy state, in consequence, of which, all mankind are now sinners, not by constraint, but of choice and therefore under just condemnation without defense or excuse. (Gen. 3:1-6; Rom. 5:12; 3:19-20; 1:20).

Originally Adam and Eve were without sin and lived in the paradise of God's own creation. However of their own choice, they fell into sin by disobeying God's command not to eat of the tree of the knowledge of good and evil (Gen 3:12-13). Their fall into sin was a result of the temptation of Satan to eat of the forbidden fruit. Because of their decision to disobey God, sin and its penalty of death was brought upon all mankind. Immediately man's relationship with God was broken and had God not intervened, he would have been lost forever. In his mercy, God drove man from the garden and placed a Cherubim at the entry to keep them from eating of the tree of life and living in a state of sin forever (Gen 3:24). Because of man's sin, man was separated from God and the whole earth suffered and a curse was placed upon it. Yet God did not completely abandon man.

Sin is disobedience to the commands and will of God (James 4:17). It originated with Satan, who through his own pride lifted up himself and determined that he would be as God (Isa 14:12-15). Because of his own sinful pride, he became the father of sin (Isa 14:12-14). Satan is a liar and the father of lies (John 8:44). He continues to tempt man to destroy him and bring down the creation of God. The effect of man's sin was immediate (Gen 3:7-12). Prior to his sin man lived in innocence. After his sin his fellowship with God was broken and he became conscience of his guilt (Gen 3:7-9). The results of his sin were separation from God and the penalty of death (Rom 5:12). The end result of sin is eternal damnation in hell for ever and ever (Rom 6:23). Because of man's sin, the penalty of death has fallen upon all mankind (Rom 5:12). This is the direct result of God's curse for man's disobedience. There can be no escape of death except through the mercy and provision of God's forgiveness (Heb 2:3). Sin's curse has also affected the whole of creation. The whole earth is now under the curse of God as a direct result of the penalty of sin (Gen 3:17-19). There are no exceptions to the curse and penalty of sin. It has fallen upon all mankind. The most significant evidence of the sin curse is seen in man's inescapable death. Death reigns over all men (Rom 5:14), and until the law, it was given to show man his sin. It remains a powerful proof that man is still under the curse of God. However, God gave His law to Moses so that he might show man what sin is and so that man may understand his guilt before a Holy God (Gal 3:21-24). Man must now seek out God's forgiveness and redemption from sin which is freely available to him through the grace and mercy of God (Eph 1:7).

Although man fell into sin, God has made provision for his redemption through the sacrifice of his only son, Jesus Christ. Although man sinned, God made a covering for him and promised that the devil would be punished for what he had done (Gen 3:21). The woman and the man were both cursed because of their sin yet God promised that there would be a deliverance (Gen 3:15), which is the first biblical reference to the coming Redeemer.

Article V. OF THE GOSPEL OF SALVATION

We believe that the gospel is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek (Rom 16:16-17; 1 Cor 1:17-18). The gospel is the message of the death, burial, and resurrection of Jesus Christ, according to the Scriptures (1 Cor 15:104). The gospel is to be preached unto the whole world so that everyone may hear the good news that God hath sent His Son to die for their sins (Matt 28:18-20; Mk 16:15; John 3:16-18). The gospel may be viewed by the lost world to be foolishness, but it pleased God by the foolishness of preaching the gospel to save them that believe (1 Cor 1:21).

A. Of The Necessity Of Salvation

We believe that the soul that sinneth shall surely die; that all have sinned and come short of the glory of God, that none is righteous, no not one, and that the wages of sin is death. All are without excuse and it is necessary that every person must come unto the saving knowing of Jesus Christ. This was the very reason God sent forth His Son to die upon the cross; so that they may be saved. Christ said, He was come to call sinners unto repentance and to save them. God has shown his love toward sinners by sending his Son to die upon the cross so that they might be saved. It is not the will of God that any would perish, but that all might be saved. The unbeliever is already condemned and for this reason God sent his son Jesus that they might believe in Him and be saved (Ezek 18:4, 20; Rom 1:20; 2:1, 12-16; 3:10, 23; 6:23; Matt 9:13; Mark 2:17; Luke 5:32; 1 Tim 1:15; 2 Pet 3:9; John 3:16-18).

B. Of Repentance And Faith

We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our soul by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger and helplessness, and the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all sufficient Savior. Acts 20:21; Mark 1:15; Luke 18:13; Rom. 10:13; 9:11.

C. Of The Atonement Of Sin

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by appointment of the Father, freely took upon Him, our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by his death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just for the unjust, Christ, the Lord, bearing our sins in His own body on the tree that, having risen from the dead, He is now enthroned in heaven and uniting in His wonderful person tenderest sympathies with divine perfection, He is every way qualified to be suitable, compassionate and a all-sufficient Savior. (Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; 1 Pet. 2:24; 1 Tim 2:5; Isa. 53:11; 1 John 2:2).

D. Of Grace To Be Born Again

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (John 3:3; Cor. 5:17; I John 5:1; John 3:6,7; Gal. 5:22).

E. Of The Freeness Of Salvation

We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation (I Thess. 1:4; Col. 3:12; Rom. 8:29-30; Rev. 22:17; John 6:37; I Tim. 1:15).

F. Of Justification By Faith

We believe that the great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin and the gift of eternal life on the principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood is His righteousness imputed unto us. Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1, 5:1, 9, 1:17, 4:1-8; Tit. 3:5-7; Hab. 2:4; Gal. 3:11; Heb. 10:38.

G. Of Eternal Security of the Believers

We believe that the saved are saved eternally. Jesus taught that we are in God's hand, and no man is able to pluck us from his hands. John taught that God hath given to us Everlasting Life, and this life is in his Son. Our salvation is a free gift given to every repentant believer who calls upon Jesus Christ. Even our faith to believe is a gift from God. The Bible was given as God's record that we may know that we have eternal life in His Son. This does not depend upon our ability and strength but upon His. We are kept saved by his power, not our own. (John 3:15, 16, 36; 4:14; 6:40,47; 10:28; Rom 5:21; 6:23; 1John 2:25; 5:13; Eph 2:8-9).

H. Of The Perseverance Of The Saints

We believe that such are only real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and that they are kept by the power of God through faith unto eternal salvation; and that they are known by their fruits of righteousness and service unto their Lord (John 8:32; Col. 1:2; I John 2:19; Rom. 8:28; I Pet. 1:5; John 10:28; 10:29; Rom.8:35-39; Mat 3:8; 7:20-21).

Article VI. OF THE CHURCH

We believe that a church of Christ is a congregation of baptized believers associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; exercising the gifts, rights and privileges invested in them by His Word; that its officers of ordination are pastors (Elders and Bishops) whose qualifications, claims and duties are clearly defined in the Scriptures; Matt. 28:19-20; Mark 16:15; John 20:21; Acts 1:8; Acts 13:1-4; Rom. 10:13, 14, 15; Acts 2:41; I Cor. 11:2; Eph. 1:22-23; Acts 14:23; 6:5, 6; 15:23; 20:17-28; Eph. 5:23-24; Mal. 3:10.

A. Public Confession Baptism and Lord's Supper

We believe that Christian baptism is the immersion in water of a believer in the name of the Father, and of the Son, and of the Holy Ghost, with the authority of the local church, to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation and to the Lord's supper in which the members of the church, by the sacred use of bread and the fruit of the vine, are to commemorate together the dying love of Christ preceded always by solemn self-examination. Acts 2:41-42, 8:36-39; Matt. 3:6, 16, 28:19-20; John 3:23; Rom. 6:3-5; Col. 2:12; Matt. 26:26-30; I Cor. 11:23-28.

B. Personal Responsibility/Accountability Service

We believe it is the responsibility of every born again believer to unite with a local church where he/she may worship and serve the Lord Jesus Christ. The Bible makes it clear that the early church met on the Lord's Day (Sunday) every week for worship, for doctrine, and for fellowship one with another. The Lord adds to the body (church) as it pleases him and once added, believers should use their talents or gifts in service to him. It is our reasonable service to surrender our lives to the Lord Jesus in gratitude for all he has done for us. We are to be steadfast in our service and devotion to the Lord and we should not forsake the assembling of ourselves together as many have done. Acts 2:42-42; Acts 20:7, I Cor. 16:2; I Cor. 12:18; I Cor. 12:4-11; Eph. 2:10; Eph. 4:7-12; Rom. 12:1-2; I Cor. 15:58; Heb. 10:23-25.

C. Purpose and Mission of the Church

We believe the true mission of the church is found in the Great Commission which was clearly given to the churches. The church is First, to make individual disciples; Second, to build up the church; Third, to teach and instruct as He has commanded. We do not believe in the reversal of this order. We hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; and that on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final. Acts 2:41-42, 6:5-6, 14:23, 15:22-23, 20:17-28; Eph. 1:22-23, 4:11, 5:23-24; I Cor. 5:11-13, 6:1-3, 11:2, 12:4, 8-11, 16:1; I Tim. 3:1-13; Matt. 28:19-20; Col. 1:18; I Pet. 5:1-4; Jude 3-4; II Cor. 8:23-24; Mal. 3:10; Lev. 27:32.

Article VII OF THE GRACE OF GIVING

We believe that Scriptural giving is one of the fundamentals of the faith (2 Cor. 8:7).

“Therefore as ye abound in everything, in faith, and utterance, and knowledge in all diligence, and in your love to us see that ye abound in this grace also.”

We are commanded to bring our gifts into the storehouse (Common treasury of the church) upon the first day of the week (1 Cor. 16:2).

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (1 Cor. 16:2).

Under grace we give, and do not pay the tithe --- "Abraham GAVE a tenth part of all"--- "Abraham GAVE the tenth of the spoils"--- Heb. 7:2, 4

“To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; (Heb 7:2).

“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils (Heb. 7:4). **and this was 400 years before the law,**

and is confirmed in the New Testament; Jesus said concerning the tithes, "these ye ought to have done" (Matt. 23:23).

“Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone (Matt. 23:23).

We are commanded to bring the tithe into the common treasury of the church (Lev. 27:30; Mal. 3:10).

“And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: in is holy unto the Lord (Lev. 27:30).

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10).

In the New Testament it was the common treasury of the church (Acts 4:34, 35, 37).

“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need” (Acts 4:34-35).

“Having land, sold it, and brought the money, and laid it at the apostles' feet (Acts 4:37).

VII. OF THE GRACE OF GIVING

We believe that Scriptural giving is one of the fundamentals of the faith. II Cor. 5:7. We are commanded to bring our gifts into the storehouse (Common treasury of the church) upon the first day of the week. I Cor. 16:2. Under grace we give, and do not pay the tithe-- "Abraham GAVE a tenth part of all"--- "Abraham GAVE the tenth of the spoils"—Heb. 7:2-4 and this was 400 years before the law, and this is confirmed in the New Testament; Jesus said concerning tithes, "these ye ought to have done" Matt. 23:23

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1. Of Tithes and Offerings

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

2. Of Personal Stewardship

1Ch 28:1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

Luk 12:42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

1Co 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1Co 4:2 Moreover it is required in stewards, that a man be found faithful.

3. Of Compassionate Generosity

Act 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2Co 8:13 For *I mean* not that other men be eased, and ye burdened:

2Co 8:14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

2Co 8:15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

2Co 9:6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

2Co 9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

Article VIII OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ; who is the only Lord of the conscience, and the coming Prince of the kings of the earth. (Rom. 13:1, 3; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Tit. 3:1; I Pet. 2:13-14 & 17; Acts 4:19-20; Dan. 3:17-18; Matt. 10:28; Matt. 23:10; Rev. 19:16; Phi. 2:10-11; Psal. 72:11.)

We believe that civil government is of divine appointment for the interests and good order of human society;

Rom 13:1 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.

Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom 13:3 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:

Rom 13:4 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.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Rom 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Rom 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

2Sa 23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be just*, ruling in the fear of God.

Exo 18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

Exo 18:22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

that magistrates are to be prayed for,

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

1Ti 2:2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

conscientiously honored and obeyed,

Act 23:5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Tit 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Mat 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

1Pe 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

1Pe 2:16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

1Pe 2:17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

except in things opposed to the will of our Lord Jesus Christ;

Act 4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

Act 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Act 4:20 For we cannot but speak the things which we have seen and heard.

Dan 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

Dan 3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

who is the only Lord of the conscience,

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Mat 23:10 Neither be ye called masters: for one is your Master, *even* Christ.

and the coming Prince of the kings of the earth.

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Php 2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Php 2:11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Psa 72:11 Yea, all kings shall fall down before him: all nations shall serve him.

Biblical Forms of Government:

1. God Ruled over Adam and Eve
2. Man Ruled over his own family – Patriarchs
3. Moses Introduced Israel's National Government – A Theocracy
4. The High Priest and Priests of Israel ruled under the Theocracy
5. When the Theocracy collapsed, Judges Ruled
6. Israel then desired to have a King – A Monarchy – Saul and David
7. When the Kings failed God raised up Prophets
8. When the Prophets failed, an enemy nation would conquer them.
9. When Israel's governments failed, they were taken into heathen lands.
10. God allowed human governments to rule the people but many were given limited rule under their conquerors.
11. The Sanhedrin had Pharisees and Sadducees (Priests of the Synagogues).
12. Some lands had Governors, Magistrates, Tetrarchs, Princes, Caesars,
13. Some lands were ruled by Armies.
14. All Power and Authority comes from God.
15. Man must obey those in power or suffer the consequences.
16. Our obedience is commanded except in cases that oppose the will of God.
17. When faces with two choices, Christians must choose to serve God rather than man.
18. Dictatorships
19. There are no forms of modern democracies in the Bible.
20. There are no forms of modern communism in the Bible.

Article IX OF THE SECOND COMING OF CHRIST AND LAST THINGS

We believe in and accept the sacred Scriptures upon these subjects at their face and full value. Of the resurrection, we believe that Christ arose bodily "The third day according to the Scripture" that He ascended "to the right hand of the throne of God;" "That this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven", bodily and visibly; that the "dead in Christ shall rise first; that the living Saints" shall all be changed in a moment, in the twinkling of an eye, and the last trump;" "and the Lord God shall give unto him the throne of His Father David;" and that "Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet." 2 Tim. 3:16; Matt. 28:6-7; Mark 16:6; 1 Cor. 15:1-4; Mark 16:19; Luke 24:51; Acts 2:33; Col. 3:1; Heb. 10:12; John 14:3; Acts 1:9-11; 1 Thess. 4:16-17; 1 Cor. 15:52; 15:42-44; Luke 1:32-33; 1 Cor 15:25; Rev. 20:1-4.

We believe in and accept the sacred Scriptures upon these subjects at their face and full value.

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Of the resurrection, we believe that Christ arose bodily "The third day according to the Scripture"

Mat 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Mat 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Mar 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

that He ascended "to the right hand of the throne of God;"

(Mar 16:19) So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Luk 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

(Act 2:33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

(Col 3:1) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

(Heb 10:12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

"That this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven", bodily and visibly;

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Act 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

that the "dead in Christ shall rise first;

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

that the living Saints" shall all be changed in a moment, in the twinkling of an eye, and the last trump;"

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"and the Lord God shall give unto him the throne of His Father David;"

Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luk 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

and that " Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet."

1Co 15:25 For he must reign, till he hath put all enemies under his feet.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Article X OF JUDGMENT AND REWARDS TO COME

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death, in the everlasting felicity of the saved and everlasting conscious suffering of the lost. (Mal. 3:18; Rom 6:17-18; I Pet. 4:18; I Cor. 15:22; Acts 10:34-35; Rom. 6:16; Gal. 3:10; Luke 16:25).

We believe that there is a radical and essential difference between the righteous and the wicked;

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Col 1:21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

that such only as through faith are justified in the name of the Lord Jesus,

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

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

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

and sanctified by the Spirit of our God,

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

are truly righteous in His esteem;

Act 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

while all such as continue in impenitence and unbelief are in His sight wicked,

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

and under the curse;

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

and this distinction holds among men both in and after death,

Luk 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luk 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

in the everlasting felicity (great happiness) of the saved

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Jud 1:24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

and everlasting conscious suffering of the lost.

Mat 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Article XI Of the Sanctity of Life

Article XII Of God's Plan for the Family