



WHAT WE BELIEVE

The Bible

We believe and teach that the Bible is the only sufficient, certain, and infallible means of all saving knowledge, faith, and obedience (2 Timothy 3:15-17). The light of nature and the works of creation and providence so clearly demonstrate the goodness, wisdom and power of God, that people are left without excuse; however, these demonstrations are not sufficient to give the knowledge of God and His will, that is necessary for salvation (Romans 1:19-21, Romans 2:12,14-15).

We believe and teach every word of the Bible in the Old and New Testaments is verbally inspired (2 Timothy 3:16), soundly inerrant in its original documents, infallible and God breathed. We believe that the Bible is God's written revelation to man given as holy men were moved upon by the Holy Spirit (2 Peter 1:20-21).

We believe and teach that the authority of the Bible obligates trust in it. This authority does not depend on the testimony of any man, or church; but on God the author alone, Who is truth Himself. Therefore, it is to be received, because it is the Word of God (2 Peter 1:19-21, 1 Thessalonians 2:13).

We believe and teach that the whole counsel of God concerning everything necessary for his own glory, man's salvation, faith and life, is either explicitly stated or necessarily contained in the Bible; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or traditions of men (2 Timothy 3:15-17). Therefore, we believe that the Bible is adequate for all of life, having every confidence that we possess a complete Canon of Scripture that is sufficient to govern all of life. Furthermore, we maintain the conviction that God has ordained His truth to set men free from sinful addictions (John 8:32).

We believe and teach that some things in the Bible are clearer than others, and some people are spiritually gifted to understand the teachings more clearly than others (2 Peter 3:16). However, the things that must be known, believed, and obeyed for salvation, are so clearly set forth and explained in one part of the Bible or another, that both the educated and the uneducated may achieve a sufficient understanding of them by properly using ordinary measures (Psalm 19:7; Psalm 119:130).

God

We believe and teach that there is only one (Isaiah 45:5) and true God (Jeremiah 10:10), Who is perfect in His nature and attributes. The Almighty God is infinite, one in essence, eternally existing in three distinct Persons the Father, the Son, and the Holy Spirit. These three have the same substance, power, and eternity, each having the whole divine essence without the essence being divided (Exodus 3:14; John 14:11; 1 Corinthians 8:6). The Father is not derived from anyone, neither begotten nor proceeding. The Son is eternally begotten of the Father (John 1:14,18). The Holy Spirit proceeds from the Father and the Son (John 15:26). All three are infinite and without beginning and are therefore only one God, who is not to be divided in nature and being. Yet these three are distinguished by several distinctive characteristics and personal relations. This truth of the Trinity is the foundation of all our fellowship with God and of our comforting dependence on Him.

God the Father

We believe and teach that God the Father, the first person of the Trinity, ordains and carries out everything according to His sovereign will and glory (Ephesians 1:11). As the only Ruler of the universe, He is sovereign in creation, providence, and salvation. As Creator, He is Sovereign over all men, but only a spiritual Father to His children. He works all things after His eternal will by sustaining, directing and overseeing all creatures and events (Amos 3:6). In His sovereignty, He is neither the author nor approver of sin. While God is Head over everything, man is morally accountable for his sin and actions.

God the Son

We believe and teach that Jesus Christ is the second person of the Trinity and co-equal with God the Father, (John 10:30, John 14:9, Philippians 2:6) possessing all of the nature and attributes of God. Born of a virgin (Isaiah 7:14), the Son of God is fully (truly) God and fully (truly) man, for in Him dwells all the fullness of the Godhead bodily (Colossians 2:9; 1 Timothy 3:16). While His essence as deity never ceased while on earth, He yielded His divine prerogatives. The Lord Jesus secured our redemption by perfectly fulfilling the law and by shedding His blood as a sacrificial death on the cross (1 John 2:2; Romans 3:25-26). That death was voluntary, substitutionary, and completely satisfied the wrath of God to provide salvation from the punishment, power, and in eternity the presence of sin. Therefore, we have been declared righteous, given eternal life and adopted into the family of God (2 Corinthians 5:21).

We believe and teach the bodily resurrection of Jesus Christ by which all true believers have the assurance of justification before God. His resurrection guarantees future resurrection for all of His church (Acts 17:31, 1 Corinthians 15:20)

We believe and teach the Second Coming of Jesus Christ for His Church and that all men will stand before God in judgement (1 Thessalonians 4:16-17, Romans 14:10, 2 Corinthians 5:10).

God the Holy Spirit

We believe and teach that the Spirit of God is the third Person of the Trinity. He is eternal, possessing all the attributes of personhood and deity. His work is to carry out the divine will in relation to all mankind. We see his role in creation, the incarnation of Christ, agency in giving the Scriptures and His work in salvation

We believe and teach that the work of the Spirit in salvation is supernatural and sovereign. He convicts of sin, righteousness, and judgement; glorifies Christ, and transforms the believer into the likeness of

Jesus Christ. The Spirit of God also baptizes the believer into the body of Christ, indwells, sanctifies, instructs, enables for ministry, and seals until the day of redemption. Every Christian is commanded to be filled with the Spirit (Ephesians 5:18).

We believe and teach that the Holy Spirit gives spiritual gifts to the church. He does not speak of Himself, glorify Himself, call attention to Himself through extraordinary displays of His gifts or power, nor act independently of the Godhead.

We believe and teach that God the Holy Spirit is sovereign in His bestowing of spiritual gifts and they were given for the building up of the body of Christ, not for personal edification. Speaking in tongues and the operation of sign miracles in the beginning days of the New Testament church were for the purpose of authenticating the gospel and the apostles as ministers of divine truth.

Creation

We believe and teach that the Triune God created the universe independently of preexisting materials. We believe that God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as non-biblical theories of origin. We believe in the historicity of the first eleven chapters of Genesis. (Genesis 1:1; Matthew 19:4; John 1:1-3; Romans 1:20; Colossians 1:16, 17; Hebrews 11:3)

Providence

We believe and teach that from all eternity God decreed everything that occurs, without reference to anything outside himself (Isaiah 46:10; Ephesians 1:11). He did this by the perfectly wise and holy counsel of his own will, freely and unchangeably. Yet God did this in such a way that he is neither the author of sin nor has fellowship with any in their sin (James 1:13). This decree does not violate the will or responsibility of men.

We believe and teach that all things come to pass unchangeably and certainly in relation to the foreknowledge and decree of God (Acts 2:23), who is the first cause. Thus, nothing happens to anyone by chance (Proverbs 16:33).

Man

We believe and teach that man was made in the image of God and was created intelligent, volitional, and morally responsible to the Almighty. We believe that man was created to glorify God, enjoy fellowship with his Maker, live in the will of God, and by so doing, accomplish God's purpose for him in the world.

We believe and teach that though God created man upright and perfect he did not remain for long in this position of honor. Satan used the craftiness of the serpent to seduce Eve, who then seduced Adam. Adam acted without any outside compulsion and deliberately transgressed the law of his creation and the command given to him by eating the forbidden fruit. God was pleased, in keeping with His wise and

holy counsel, to permit this act, because He had purposed to direct it for His own glory. (Genesis 3:9-13; 2 Corinthians 11:3)

We believe and teach that because of Adam's sin, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from Divine intervention and grace. Possessing no inherent ability to save himself, all men are hopelessly, spiritually lost. Therefore, salvation is completely dependent upon God's grace by the redemptive work of the Lord Jesus Christ.

We believe and teach that because all men were in Adam that they are corrupt by nature, Jesus Christ being the only exception. All men are sinners by nature, by choice, and by divine declaration. All actual transgressions arise from man's fallen nature. By it we are thoroughly biased against, and disabled and antagonistic toward all that is good, and we are inclined toward all that is evil. (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12, 8:7; James 1:14; Colossians 1:21)

Salvation

We believe and teach that the salvation of sinners is wholly a work of grace based on the redemptive work of Jesus Christ and not on the works of man. The Lord Jesus Christ, by the appointment of the Father, freely took upon himself a human nature, yet without sin; fulfilled the divine law by his personal obedience, suffered and died on the cross to make atonement for our sins. He was buried, and rose again on the third day, and ascended to His Father, at whose right hand He ever lives to make intercession for His people. He is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. He is the only Mediator, Prophet, Priest and King of the Church, and Sovereign of the Universe. (John 1:12-13; Eph 1:7, 2:8-10; 1 Peter 1:18-19)

Regeneration

We believe and teach that regeneration is a supernatural work of the Holy Spirit by which a divine nature and divine life are given (John 3:3-7; Titus 3:5). Regeneration is immediate and is accomplished completely by the power of the Holy Spirit. Regeneration is revealed through the fruit of conversion which includes godly attitudes and righteous conduct.

Election

We believe and teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2)

We believe and teach that election does not contradict or negate the responsibility of man to repent and believe on Jesus Christ. (Ezekiel 18:23, 32; 33:11; John 3:18-20, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17)

We believe and teach that God's unmerited favor that He grants to helpless sinners is not related to any initiative on their part or to God's anticipation of what they might do by their own will, but solely a work of sovereign grace. (John 1:13; Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2)

We believe and teach that the Bible makes clear that it is the responsibility of Christians to go into the world and to proclaim the gospel to all people (Matthew 28:18-20; Mark 16:15), and that God commands all people everywhere to repent (Acts 17:30). Yet, because of the unbelief and sin of their heart they will not receive Christ, except by divine intervention (John 6:37,44; 10:25-27; Psalm 110:3). Therefore, salvation is all of grace, but as man is responsible for his unbelief and sin; he is also responsible for his own condemnation (Jonah 2:9; John 3:18-20).

We believe and teach that the doctrine of the mystery of predestination is to be handled with special prudence and care so that those heeding the will of God revealed in his Word and obeying him may be assured of their eternal election by the certainty of their effectual calling. (1 Thessalonians 1:4, 5; 2 Peter 1:10) In this way this doctrine will give reasons for praise, reverence, and admiration of God, as well as humility, diligence and rich comfort to all who sincerely obey the gospel. (Ephesians 1:6; Romans 11:33)

Justification

We believe and teach that justification is a divine act of God (Romans 8:33) by which He declares righteous those who repent of their sins (Luke 13:3; Acts 20:21) and believe on the Lord Jesus Christ. This righteousness is independent of any virtue or work of man (Ephesians 2:8-9; Romans 4:4-5) and involves the imputation of our sins to Christ (Colossians 2:14) and the imputation of Christ's righteousness to us (2 Corinthians 5:21)

Sanctification

We believe and teach that every believer is sanctified unto God by justification and declared to be holy. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. Furthermore, this sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 12 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12).

We believe and teach that there is a progressive sanctification by the Holy Spirit by which the believer is being transformed into the image of Christ. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

We believe and teach that all claims to the eradication of sin (Perfectionism) in this life are unscriptural. Eradication of sin is not possible, however, the believer can experience victory over sin through the control of the Holy Spirit. (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

We believe and teach that separation from all religious apostasy, sin, and worldliness is called for throughout the Old and New Testaments and thus commanded by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; 1 John 2:15-17; 2 John 9-11).

Saving Faith

We believe and teach that saving faith is the trust, based on God's authority of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is accomplished by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

Repentance to Life

We believe and teach that repentance unto life is a gospel grace (Zechariah 12:10; Acts 11:18) in which those who are made aware by the Holy Spirit of the evils of their heart, humble themselves, hate their sin and turn to Christ. (Ezekiel 36:31; 2 Corinthians 7:11.) They are willing by strength of grace to endeavor by the provisions of the Holy Spirit to live before God in a well-pleasing way. (Psalms 119:6, 128)

We believe and teach that genuine repentance is characterized by ongoing repentance. Therefore, it is every true believer's desire to repent of each, known sin specifically. (Luke 19:8; 1 Timothy 1:13, 15)

Security

We believe and teach that all the genuinely redeemed, are kept by God's power and thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

The Law and the Gospel

We believe and teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin. It requires obedience of everyone, both those who are justified as well as others (Romans 13:8-10; James 2:8, 10-12.) This obligation arises not only because of its content but also because of the authority of God the Creator who gave it (James 2:10, 11). Nor does Christ in any way dissolve this obligation in the Gospel; instead he greatly strengthens it. (Matthew 5:17-19; Romans 3:31)

We believe and teach that the Law exposes the sinful corruptions of men's natures, hearts, and lives. As they examine themselves in light of the law, they come to further conviction of, humiliation for, and hatred of sin, (Romans 3:20; 7:7) along with a clearer view of their need for Christ and the perfection of his obedience.

We believe and teach that the law is not contrary to the grace of the Gospel but is in complete harmony with it, (Galatians 3:21) for the Spirit of Christ subdues and enables the human will to do freely and cheerfully what the will of God as revealed in the law requires. (Ezekiel 36:27)

We believe and teach that because Adam fell in sin and man was unable to attain life through the works of obedience, God was pleased to proclaim the promise of Christ, the seed of the woman, as the means of calling the elect and producing in them faith and repentance. In this promise the gospel in its substance was revealed and made effectual for the conversion and salvation of sinners. (Genesis 3:15. Revelation 13:8). This promise of Christ and of salvation through him is revealed in the Word of God alone (Romans 1:17).

Christian Liberty of Conscience

We believe and teach that God alone is Lord of the conscience, (James 4:12; Romans 14:4.) and he has left it free from human doctrines and commandments that are in any way contrary to his word or not contained in it. (Acts 4:19, 29; 1 Corinthians 7:23; Matthew 15:9.) So, believing such doctrines, or obeying such commands out of conscience, is a betrayal of true liberty of conscience (Colossians 2:20, 22, 23). Requiring implicit faith or absolute and blind obedience destroys liberty of conscience and reason as well. (1 Corinthians 3:5; 2 Corinthians 1:24)

We believe and teach that those who use Christian liberty as an excuse to practice any sin or nurture any sinful desire pervert the main objective of the grace of the gospel to their own destruction, (Romans 6:1, 2) and they completely destroy the purpose of Christian liberty. This purpose is that we, having been delivered from the hands of all our enemies, may serve the Lord without fear, in holiness and righteousness before him, all the days of our lives. (Galatians 5:13; 2 Peter 2:18, 21)

The Lord's Day

We believe and teach that the Lord's Day is for the gathering of the saints to celebrate Christ's resurrection and the redemption of His people. Sundays are for the reading and teaching of the Word of God, worship, prayer, and the mutual encouragement of one another to love and good deeds. It is also fitting to give special observation to the day for rest and personal devotion.

Civil Authority

We believe and teach that civil magistrates are ordained of God and should be obeyed in all lawful things, not only for wrath, but also for conscience sake. If in any matter we are required by government to disobey God's commands, we must obey God rather than men. (Romans 13:1-5; Acts 5:29)

Marriage, Divorce and Remarriage

We believe and teach that God has ordained marriage for His glory. It is a sacred union between a man and a woman. The purposes of marriage are companionship (Genesis 2:18) and procreation (Genesis 2:18). It also serves to deter sexual immorality. (1 Corinthians 7:9)

We believe and teach that marriage is a picture of the union and relationship of Christ and the church (Ephesians 5:25-33). It is a creation ordinance that is intended to be a lifelong union (Matthew 19:1-6). While divorce is a reality in our world from the beginning it was not so, nevertheless it is permitted in the case of sexual immorality (Matthew 19:8-9).

Human Sexuality

We believe and teach that the only legitimate marriage is the joining of a man and a woman in holy matrimony before God (Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23). God has not designed marriage to be a homosexual, polygamous, or polyamorous relationship. Marriage is not a mere human contract but rather a covenant made before God. We do not accept the idea that gender is fluid or can be changed. God made humanity to be male and female. (Gen 1:27)

We believe and teach that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness. The grace of God teaches us to deny ungodliness (Titus 2:11-12). We also believe that there is hope for those who turn from such sins and place their faith in Christ Jesus to find real deliverance and forgiveness. (Romans 10:11-13; I Corinthians 6:9-11)

Abortion

We believe and teach that human life begins at conception and that the unborn child is a living human being. All unborn children are the heritage of the Lord and are created in the image of God. We reject any teaching that abortion of pregnancies due to rape, incest, birth defects, gender selection, birth or population control is justified. (Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; Jeremiah 1:5; 20:15-18; Luke 1:44)

The Church

We believe and teach that all who place their faith in Jesus Christ are baptized by the Holy Spirit into one spiritual Body, the Church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We believe and teach that the church is a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6).

We believe and teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to congregate together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We believe and teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5).

We believe and teach that it is Scriptural for true churches to cooperate with each other for the presentation and propagation of the gospel. However, through its elders and their interpretation and application of the Scripture, each local church should be the sole judge of its measure, policy, discipline, benevolence, and government. (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We believe and teach that the purpose of the church is to glorify God (Ephesus 3:21) by building itself up in the faith (Eph 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances of baptism and the Lord's supper (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We believe and teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesus 4:12; Revelation 22:12).

We believe and teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He chooses men for the purpose of equipping the saints for the work of the ministry (Ephesus 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We believe and teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of authenticity of a man's message, and confirming gifts are no longer necessary to validate a man or his message (I Corinthians 13:8-12). Miracles can even be counterfeited by Satan so as to deceive even believers (I Corinthians 13:13-14:12; Revelation 13:13-14). The gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We believe and teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

The Woman's Role in the Church

We believe and teach that while men and women are spiritually equal in position before God, He has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders in the church. Accordingly, only men are eligible for licensure and ordination by the church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12).

We believe and teach that women are to be honored and loved as heirs of the grace of life. The Bible teaches that women are not to teach nor exercise authority over men. We recognize that the woman's involvement in the church is invaluable to its functionality. The Scripture encourages women to use their spiritual gifts and talents in areas of church work which do not conflict with the headship principle. Thus,

older women are told to be reverent in behavior, not slanderers or slaves to much wine; to teach what is good, and so train the young women to love their husbands and children. (1 Timothy 2:12; Titus 2:3-5)

Baptism and The Lord's Supper

We believe and teach that two ordinances have been committed to the local church: Baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19, 20; Acts 8:36-39 is the solemn and glorious testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and the world and resurrection to a new life (Romans 6:1-11). It is an act of obedience, a sign of Christian fellowship, and public identification with the visible Body of Christ (Acts 2:41-42).

We believe and teach that those who profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this ordinance. (Mark 16:16; Acts 2:41, 8:12,36, 37, 18:8.

We believe and teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should always be preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

Death

We believe and teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11) and that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8).

We believe and teach that the souls of the unsaved at death are kept under punishment until the great day (Luke 16:19-26; Jude 6-7; Revelation 20:13-15), when soul and body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgement (Revelation 20:11-15) and then be cast into the lake of fire (Matthew 25:41-46), cut off from the mercy of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

Judgement

We believe and teach that God has appointed a day in which He will judge every man by Jesus Christ according to his deeds, the wicked (Christ rejecters) shall go into everlasting punishment; the righteous (believers), into everlasting life. (Acts 17:31; Daniel 12:2; Revelation 20:12-15)

- *Every elder/ pastor/ teacher of Providence Gospel Church affirms they will not teach contrary to the aforementioned doctrinal statement. We understand the interpretation of secondary issues may vary. Therefore, we desire to be charitable with those who may interpret secondary issues in a different manner.*