

## *We Believe:*

We believe that there is One Lord, One Faith, and One Baptism, and that in order to escape the lake of fire, the eternal punishment of God, and to have the hope of enjoying the glory of eternal life with Christ, one must be baptized in Jesus' name, filled with the Holy Ghost, and living a holy and sanctified life.

### *The Godhead*

We fully believe in the mystery of the Godhead. We believe in the mystery of the One God manifesting Himself in the person of Jesus Christ. He manifested Himself as Father in creation and in the person of His Son in redemption. He manifests Himself in the Church by the power of the Holy Ghost. (I Timothy 3:16; Isaiah 9:6; John 14:6-10; Psalms 132:11; Isaiah 44:6,8; Revelations 1:18; 22:16)

### *The New Birth*

We believe that everyone must be born again to enter into the Kingdom of God (John 3:3, 5). The new birth ("being born again") includes a genuine repentance. In order to experience the new birth, one must be baptized in water in the name of the Lord Jesus Christ by immersion, and be baptized with the Holy Spirit (Ghost) with the initial evidence of speaking with other tongues as the Spirit of the Lord giveth utterance.

### *Repentance*

The only grounds upon which God will accept a sinner is repentance from the heart for the sins he has committed. "A broken and contrite heart...thou wilt not despise." (Psalms 51:17). Jesus stated that "repentance and remission of sins should be preached in His name beginning at Jerusalem" (Luke 24:47), and Peter fulfilled this commandment on the day of Pentecost (Acts 2:38).

## *Water Baptism*

Water baptism was administered in the name of Jesus Christ, for this was the name given to our Savior before his birth for the purpose of saving His people from their sins (Matthew 1:21); for there is salvation in "none other name (Acts 4:12) whereby we must be saved." The apostles always administered baptism in His name from the Day of Pentecost forward. There is no biblical record of one person ever being baptized, as some believers are today, using the formula "In the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19). In administering baptism in Jesus' name our formula should include, In the name of the Lord Jesus Christ for the remission of sins. We believe in baptism once in the name of the Lord Jesus Christ for the remission of sins for persons who have reached the age of understanding, and no baptism of infants under any condition. (Romans 6:4; Colossians 2:12; Acts 2:38).

## *Baptism of the Holy Ghost*

We believe that all full believers receive the gift of the Holy Ghost, as promised by our Lord and as witness to their scripturally based faith in Jesus (John 7:37-39); and that the new birth of the Spirit (John 3:5) is necessary to place the believer in the Kingdom of God or the Body of Christ, the Church (I Corinthians 12:12-13). We further believe that the outpouring of the Spirit on the Day of Pentecost marked a new era in the Spirit's dealing with mankind as prophesied by Joel (Joel 2:28-29; Isaiah 28:11), the Holy Ghost being the gift to every believer in this age of grace: hand-maidens, servants, sons and daughters. The Holy Ghost does not indwell the believer simply because he says "I believe" as many evangelicals teach. St. Paul shows that the Holy Ghost comes after believing (Ephesians 1:13), not synonymous with it. The Holy Spirit is "the seal of the righteousness of the faith" which the believer has (Romans 4:11), as circumcision was the seal of the righteousness of Abraham. We believe that speaking with tongues as the Spirit gives utterance (Acts 2:4), is the initial evidence of the indwelling of the Spirit; not only on the Day of Pentecost for the one hundred and twenty, but for all believers for all time. Jesus told Nicodemus "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." (John 3:8). Speaking with tongues is the sound of the Spirit, heard by every believer. It is synonymous with the cry of the newborn babe in the first birth (birth of the flesh); for God has sent forth His Spirit into our hearts in the second birth (birth of the Spirit) crying Abba, Father (Romans 8:15; Galatians 4:6).

## *Communion*

Communion, also known as the Lord's Supper, is a Christian sacrament in which unleavened bread and grape wine are partaken as a commemoration of the death of Jesus Christ. Melchisedec, the Priest of the Most High God, gave the first communion to our Father Abraham (Genesis 14:18). Christ, being a High Priest "after the order of Melchisedec" (Hebrews 6:20), instituted this sacrament in Matthew 26:26-28. (See also Mark 14:22-24; Luke 22:19-20; I Corinthians 11:23-26).

## *Feet Washing*

This ordinance is as much a divine command as any other New testament ordinance. Jesus gave us an example that we should do even as he had. He said that we ought to wash one another's feet. "If ye know these things, happy are ye if ye do them." (John 13:4-17). There is scriptural evidence that this was practiced by the church in the days of the Apostle Paul. (I Timothy 5:10).

## *The coming of Christ*

That Jesus is coming to earth again in person is a doctrine clearly set forth in Apostolic times. Jesus taught it, the Apostles preached it, and the saints expected it. (Matthew 24:1-37; Acts 1:11; 3:19-21; I Corinthians 1:7-8; 11:26; Philippians 3:20-21; I Thessalonians 4:14-17; Titus 2:13-14)

## *Translation of the Saints*

We believe that the time draweth near for the coming of the Lord to make a change in the present order of things, and at that time all the righteous dead shall rise from their graves, and "we that are alive" and living righteous before God shall be translated or "caught up to meet the Lord in the air." (Luke 17:20-37; I Corinthians 15:51-54; Philippians 3:20-21; I Thessalonians 4:13-17).

## *The Millennium*

We believe that the distress upon the world is the "beginning of sorrows" and will become more intense until there "shall be a time of trouble such as there never was since there was a nation, even to that same time" (Matthew 24:3-8; Daniel 12:1), and that period of tribulation will be followed by the dawn of a better day on earth, and that for one thousand years there shall be "peace on earth, good will toward men." (Revelations 20:1-5; Isaiah 65:17-25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Habakkuk 2:14).

## *Final Judgment*

When the thousand years are finished, there shall be a resurrection of the dead who shall be summoned before the great white throne for their final judgment. All those whose names are not found written in the book of life shall be cast into the lake of fire, burning with brimstone, which God hath prepared for the devil and his angels; Satan being cast in first. (Revelations 20:7-15; Matthew 25:41-46; Revelations 21:8).

## *Wholly Sanctified Life*

We believe that in order to escape the judgment of God and to have the hope of enjoying the glory of life eternal, one must be thoroughly saved from his sins, wholly sanctified and filled with the Holy Ghost; and that a wholly sanctified life is the only true standard of Christian life. (Hebrews 12:14; I Peter 1:15-17).

## *Confession and Restoration*

We believe the procedure for restoration of a saint after committing sin is by confession, which is revealing a secret. (Joshua 7:19). Restoration of a member, upon confession, is according to God's Word (I John 1:9). The confession and restoration process is to be followed by all, regardless of rank. We do not believe in sitting people down who have confessed their sins.