

Having been led by the Spirit of God to receive the Lord Jesus Christ as our personal Savior, and having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God and His assembly, most solemnly and joyfully commit ourselves one to another as one body in Christ.

We shall, to the best of our ability and by the help of the Holy Spirit, follow Christ as individuals, as families, and as a local church assembly; base our doctrine and the pattern of our lives upon the Word of God alone; and impose no requirements of doctrine or life upon one another beyond what can be plainly demonstrated by the brotherhood from the Holy Scriptures, allowing our consciences to be bound only by the Word of God through the Holy Spirit.

We agree to be worshipers of God in private, family, and corporate settings, instructing one another from the Word of God, and to maintain a teachable spirit. We seek to serve God and one another through the spiritual gifts that God has given to us, to meet together regularly for mutual encouragement in our Christian walk, and to practice Christian stewardship of our time, talents and money.

We shall endeavor to be devoted to one another in brotherly love, above all having fervent charity amongst ourselves, to earnestly pray one for another, to aid one another in sickness and distress, to maintain a humble spirit, letting nothing be done through strife or vain glory, but in lowliness of mind esteeming others better than ourselves.

We will also endeavor to bear one another's burdens and so fulfill the law of Christ. Furthermore, we endeavor to avoid all gossip and to share only good reports about others, taking no offense, but always being ready for conciliation, being careful to obey the Words of our Lord in all things.

We shall also submit to the authority of the Elders, as long as they follow Christ and are obedient to the Word of God, and to submit ourselves to the counsel of the brotherhood, submitting ourselves one to another in the fear of God, in all things seeking for those things which make peace.

We shall endeavor to advance the Gospel and Kingdom of Christ in this world, to be mindful of the church beyond our own assembly, to seek to live out our unity with the body of Christ in every place, to demonstrate the mercy of God through relief of the poor, to seek the salvation of those near and far who still need the Savior, and to adorn our profession of faith in Christ with a life of love and obedience that brings praise to our Lord.

## Statement of Faith, Practice and Purpose

We believe in one eternal God,<sup>1</sup> omnipotent<sup>2</sup> and omniscient,<sup>3</sup> creator of all that exists.<sup>4</sup> We believe and profess that God is a Triune God,<sup>5</sup> expressed in three persons: God the Father,<sup>6</sup> God the Son<sup>7</sup> and God the Holy Spirit.<sup>8</sup>

### God the Father

The eternal Father, unchanging,<sup>9</sup> without beginning or ending,<sup>10</sup> is above all.<sup>11</sup> He is the Father of the Lord Jesus Christ,<sup>12</sup> and our heavenly Father.<sup>13</sup>

### God the Son

We believe and profess that Jesus Christ is the eternal Son of God,<sup>14</sup> the express image of the Father.<sup>15</sup> In Him dwells all the fullness of the godhead bodily.<sup>16</sup> He existed from eternity with the Father,<sup>17</sup> yet became flesh,<sup>18</sup> being conceived by the Holy Ghost,<sup>19</sup> and born of the virgin Mary.<sup>20</sup> He lived sinlessly,<sup>21</sup> was crucified, died and was buried.<sup>22</sup> On the third day<sup>23</sup> He rose from the dead.<sup>24</sup> After 40 days,<sup>25</sup> He ascended into heaven<sup>26</sup> and is seated at the right hand of the Father.<sup>27</sup> He is mankind's only hope of salvation,<sup>28</sup> being the only mediator between God and man.<sup>29</sup> At a time appointed and known only to God the Father,<sup>30</sup> Jesus will return to earth<sup>31</sup> to judge the living and the dead.<sup>32</sup>

### God the Holy Spirit

We believe that God sent the Holy Spirit into the world<sup>33</sup> after Christ's ascension<sup>34</sup> to convince the world of sin, and of righteousness, and of judgment to come.<sup>35</sup> He glorifies God and guides the Christian unto all truth.<sup>36</sup> He indwells the true believer<sup>37</sup> and works in their life to sanctify them and make them holy,<sup>38</sup> conforming them to the life and image of Jesus.<sup>39</sup> He works within the body of Christ (the church) manifesting His gifts<sup>40</sup> for the edification of the body and the work of the ministry.<sup>41</sup>

### The Holy Bible

We believe and confess that the whole Bible is the inspired Word of God.<sup>42</sup> It is the only rule of faith and practice.<sup>43</sup> We believe the New Testament in particular is to be the standard by which we conduct our lives.<sup>44</sup> Nothing is to be added to the Scriptures, whether by new revelations or by traditions of men.<sup>45</sup>

### Sin and the Fall of Man

Sin is disobedience to God's commandments given to us in the Word of God<sup>46</sup> whether by thought<sup>47</sup> or deed.<sup>48</sup> We believe man was originally sinless<sup>49</sup> and enjoyed fellowship with God.<sup>50</sup> Through disobedience to God,<sup>51</sup> man fell to a condition of spiritual death<sup>52</sup> and separation from God.<sup>53</sup> This brought physical death<sup>54</sup> and a sinful nature upon all mankind.<sup>55</sup> All men have sinned and come short of the glory of God.<sup>56</sup>

### Salvation

- **The Need:** Because mankind is at enmity with God due to the fall<sup>57</sup> and is destined to spend eternity separated from God,<sup>58</sup> even suffering God's coming wrath,<sup>59</sup> a means of saving mankind was necessary.<sup>60</sup>
- **The Means:** God sent His only Son Jesus into the world to become the perfect sacrifice for man's sin,<sup>61</sup> thereby enabling man's sinfulness to be forgiven.<sup>62</sup> Though He was without sin,<sup>63</sup> he was crucified on a cross for our sin,<sup>64</sup> and satisfied God's righteous requirement of death for

sin.<sup>65</sup> He arose from the grave three days later<sup>66</sup> and gave us the promise of resurrection.<sup>67</sup> God gives His grace to enable mankind to believe and confess Jesus Christ as Lord and Savior.<sup>68</sup> This grace, which brings salvation, has appeared unto all mankind,<sup>69</sup> thus all who do not accept Christ are without excuse.<sup>70</sup>

- **The Method:** God's Word tells us that all who repent (confess and forsake their sin) and believe in their heart that Christ came in the flesh,<sup>71</sup> was crucified for their sin and was resurrected, and confess with their mouth that Jesus Christ is their Lord, will be saved.<sup>72</sup>
- **The Result:** After coming to faith in Christ we are born again by the Spirit of God<sup>73</sup> and given a new heart,<sup>74</sup> which brings about a change in life<sup>75</sup> as we have now become the children of God.<sup>76</sup> We have been justified before God.<sup>77</sup> The person that has truly been born again will do good works<sup>78</sup> and produce good fruit out of a love for God,<sup>79</sup> and will also develop a disdain for the things of the world.<sup>80</sup> Good works and good fruit are the evidence of our salvation,<sup>81</sup> not the substance of it.<sup>82</sup> The person who continues in willful sin or chooses to follow after the world and its pleasures after professing faith has a dead faith, which cannot save them.<sup>83</sup>
- **Baptism:** Jesus commanded that all believers be baptized in water.<sup>84</sup> This is an outward sign<sup>85</sup> of the inward change.<sup>86</sup> In response to the teachings of Jesus, the believer will desire baptism.<sup>87</sup> Immersion is the preferred method.<sup>88</sup> The gift of salvation<sup>89</sup> we receive from God is complete in Christ,<sup>90</sup> and includes salvation from hell,<sup>91</sup> sin,<sup>92</sup> the coming wrath of God,<sup>93</sup> and spiritual death.<sup>94</sup>

## Heaven and Hell

Hell is a real place of fire and great torment.<sup>95</sup> It is the destination of all who reject salvation through Jesus Christ and die in their sins.<sup>96</sup> Heaven is also a real place, but it is a place of peace and comfort.<sup>97</sup> Those who have accepted Christ as their Lord and Savior will dwell in the very presence of God eternally,<sup>98</sup> where there will be no more death, sorrow, crying, or pain.<sup>99</sup>

## Resurrection and Judgment

At the end of the age, Jesus Christ will judge the living and the dead.<sup>100</sup> All the dead will be resurrected (raised back to life.<sup>101</sup>) All that have done evil and rejected Christ will be judged and cast into a lake burning with fire,<sup>102</sup> where they will be tormented for all eternity;<sup>103</sup> there will be weeping and gnashing of teeth.<sup>104</sup> Those that have been saved and cleansed of their sin by the shed blood of Christ will live together with God in eternal joy and bliss in the kingdom of Heaven.<sup>105</sup>

## The Church

We believe and confess that Jesus Christ is the Head and Savior of the church.<sup>106</sup>

We believe the church is the body of Christ,<sup>107</sup> both in a local expression and worldwide.<sup>108</sup> The church consists of those persons from all nations who are redeemed by the blood of Christ and who have responded to the call of salvation with faith and obedience.<sup>109</sup>

We believe the local church is to be a close knit group of individuals who are of the same mind one toward another.<sup>110</sup> They are to practice brotherly kindness,<sup>111</sup> lowliness and meekness, with longsuffering, forbearing one another in love,<sup>112</sup> esteeming others higher than themselves,<sup>113</sup> not gossiping or slandering,<sup>114</sup> not complaining or disputing,<sup>115</sup> but rather restoring those who are overcome in a fault in the spirit of meekness.<sup>116</sup> They are to submit themselves to the authority and oversight of the elders,<sup>117</sup> being accountable one to another and to the brotherhood.<sup>118</sup>

We believe that God has placed each member in the body for a purpose,<sup>119</sup> and has given gifts to them<sup>120</sup> for the building of the local body and for the work of the ministry.<sup>121</sup> Each member therefore is to seek to fulfill their function within the body by utilizing their specific gifts.<sup>122</sup>

The purpose of the church is to be a testimony of the light and love of Jesus Christ to the world,<sup>123</sup> making disciples through the gospel,<sup>124</sup> and continuing to disciple all believers, that they may grow more and more into the image of Christ.<sup>125</sup> While it is necessary for the church to be in the world, it is called to be separate from and not conformed to the world.<sup>126</sup> Thus, the church will not follow the world in its fashions, sports, and other carnal pursuits, for the love of the world is not of the Father.<sup>127</sup>

We also recognize that brothers may be at different stages of their walk of faith and that Christian liberty as discussed in Romans 14 may apply in certain cases. Wisdom and direction from the brotherhood and from church leadership can resolve these issues as necessary.

### **Leadership**

We believe that authority in the local church is exercised through a plurality of godly men called **elders**;<sup>128</sup> (bishops or overseers are synonymous terms.) Men that meet the qualifications given in 1Timothy 3 and Titus 1 and who are ordained to such an office are to watch over the souls of those in the local flock as they that must give account.<sup>129</sup>

Their attitude towards the flock is to be that of a shepherding servant; instructing, helping, being an example, guarding the flock, laboring in the Word and in doctrine.<sup>130</sup> They have authority to maintain purity in the church.<sup>131</sup> This includes guarding the flock from the influence of those that cause division or strife.<sup>132</sup>

We believe that the administrative needs within the local church are to be met by a plurality of godly men called **deacons**. Men meeting the qualifications given in 1Timothy 3 for the office of deacon and who are ordained to such a position are to be responsible for the practical needs within the church.<sup>133</sup>

### **Church Discipline**

We believe discipline must be exercised within the body, under the leadership of the elders, for the reclaiming of erring brethren, for the purity of the body, to prevent others from being ensnared or defiled, and for the sake of the testimony of Christ.<sup>134</sup>

There are different forms of church discipline outlined for us in the Scriptures:

1. Matthew 18:15-17 speaks of a brother who sins against another brother and offends him. These steps of love must be carried out within the brotherhood in the spirit of meekness.
2. 2Thessalonians 3:6, and 3:14-15 speak of a brother who is walking disorderly and not in harmony with the Scriptures. This discipline may be exercised with someone who is sowing discord among brethren, who is a busybody, or who has a root of bitterness whereby he is defiling many. This discipline must also be carried out in the spirit of love, with an effort to reconcile the erring brother to God and the church.
3. 1Corinthians 5 speaks of a brother or sister who is ensnared by the sins listed in this passage of Scripture. If this person does not repent from their sin, after being rebuked and admonished with all longsuffering and doctrine, he or she is to be delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. This discipline is also to be

carried out in the spirit of love and prayer and in the power of our Lord Jesus Christ.

These are the three forms of church discipline that we see in the Word, and we believe that in exercising these, the church will remain an effective testimony and witness of the pure bride of Christ, without spot or wrinkle.

### **Worship**

We believe it is both the privilege and responsibility of members to gather together to worship God in the assembly of His people,<sup>135</sup> to pray together and pour out their hearts before Him, to praise Him in psalms, hymns, and spiritual songs.<sup>136</sup> The worship service is also a time to receive instruction for the building up of the faith through the preaching of God's Word<sup>137</sup> and the mutual sharing of the wonderful works of the Lord in each other's lives.<sup>138</sup> We choose to do this on Sunday.<sup>139</sup> We also encourage the brethren to abstain from work and carnal pleasures on our day of worship to consciously focus on fellowship, meditation on the Holy Scriptures, and encouragement and edification of the Body.<sup>140</sup>

### **Communion**

We believe communion (the Lord's Supper) is given to the local body to remember the Lord's death.<sup>141</sup> We do not practice open communion for anyone who wants to participate, but rather a guarded communion for those who know one another's lives.<sup>142</sup>

### **Missions/Evangelism**

We believe the Great Commission applies both corporately in the support of missions<sup>143</sup> and individually in the personal day to day sharing of one's faith with others as opportunities arise.<sup>144</sup> We support both home and foreign missions by getting involved in outreach work both physically and financially.

### **Christian Piety and Lifestyle**

We believe that a Christian is not saved **by** their good works,<sup>145</sup> but **for** good works.<sup>146</sup> The Christian is enabled by the Holy Spirit to walk in obedience to God's Word.<sup>147</sup> We believe the Christian is to exemplify the teachings of the Bible in all areas of life, and practices that are taught in the Bible should be evident in the life of each believer. We also believe that the Christian is to keep himself from being spotted by the world.<sup>148</sup>

- **Bible reading/study/meditation:** The Bible is one means by which God communicates with mankind. As such, regular reading, study, and meditation are an integral part of the growing Christian's life.<sup>149</sup>
- **Separation from earthly kingdoms (including government involvement):** We believe the Christian, as a child of God, is a citizen of God's heavenly kingdom,<sup>150</sup> and as such is not to be part of or involved in the kingdoms of this world,<sup>151</sup> but is to be an ambassador for Christ to this world.<sup>152</sup> Therefore Christians are not to involve themselves in the affairs of this world such as government and politics, law enforcement, military service or yoking themselves by oath or pledge with unbelievers.<sup>153</sup>
- **Nonresistance:** We believe the Christian's weapons are not earthly weapons, but are those of prayer and the Word of God;<sup>154</sup> thus Christians are not to defend themselves or their possessions by using earthly force,<sup>155</sup> but rather are to be willing to suffer wrong for the sake of the witness and testimony of Christ.<sup>156</sup>
- **Modesty in dress & behavior:** We believe the Christian should dress his or her body in a modest fashion so as to conceal the body and not reveal it, or draw attention to any specific part

of it.<sup>157</sup> This means one should clothe himself or herself in a manner that does not expose the body or reveal its shape or form in a way that would cause another brother or sister to stumble.<sup>158</sup> We believe there should be a clear distinction of dress between men and women, men being clothed with masculine clothing and women with feminine clothing,<sup>159</sup> with neither adorning themselves with jewelry or costly array.<sup>160</sup> We also believe that modest behavior would not include inappropriate language, teasing, or any other suggestive actions between brothers and sisters.<sup>161</sup> Modesty without question should be the heart attitude of the believer.

- **A modest lifestyle:** We believe the Christian life is to be modest, not seeking after the biggest and best of the things the world has to offer, but being content with sufficient provisions as to maintain an adequate but humble lifestyle.<sup>162</sup>
- **The headship veiling:** We believe there are three aspects to the headship veiling found in Scripture:
  1. It is shameful for a woman to pray or prophesy with her head uncovered.<sup>163</sup>
  2. The veiling is a symbol of the woman's submission to her head (her husband or father) as her authority.<sup>164</sup>
  3. The hair of a woman is a glory unto her and should be veiled.<sup>165</sup>

For these reasons we believe the Christian woman is to use a cloth veiling to modestly cover her head.

- **Foot washing & A servant spirit:** We believe this is for the local brotherhood to literally practice with one another, as it exemplifies the servant spirit we are to employ towards each other.<sup>166</sup> Typically we do this after a communion service.
- **The holy kiss:**<sup>167</sup> We believe this practice is intended for our day as well as in biblical times. So we practice this, brothers with brothers and sisters with sisters when we greet each other.
- **Anointing with oil:** The Bible tells us to anoint the sick with oil in the name of the Lord.<sup>168</sup> We believe that God can heal and bring forgiveness within the body when we obey this practice. We are not against the use of medicine or the medical profession,<sup>169</sup> but we do encourage all to obey this Scripture and receive the blessing from it.
- **Prayer & fasting:** We believe that prayer<sup>170</sup> and fasting<sup>171</sup> are both means of deepening one's relationship with God and are to be practiced by all believers, either corporately or individually.
- **Faithful stewardship of one's time, talents, and finances:** We believe that each brother needs to provide for his household<sup>172</sup> being a faithful steward of what God has entrusted to him<sup>173</sup> and being mindful of the needs of others both inside & outside the local body.<sup>174</sup>
- **Business:** We believe Christian character is to be practiced in business as in all other areas of life.<sup>175</sup> Thus all business practices are to exemplify honesty, integrity, and fairness, not respecting persons, not compromising honesty to increase profits, not going to law with one another but being willing rather to suffer loss to maintain a good testimony as a disciple of Jesus.<sup>176</sup>
- **Personal evangelism:** We believe all Christians will have a desire that the lost be saved, and will be mindful of opportunities to share the gospel message.<sup>177</sup>
- **Oaths:** We believe that all swearing of oaths is forbidden of the Christian. All of our obligations, declarations and testimonies, whether "yes" or "no", are to be as binding as a solemn oath.<sup>178</sup>

## **Marriage and the family**

We believe God instituted marriage as a sacred and holy relationship between one man and one woman.<sup>179</sup> It was set forth by God for the propagation of the human race,<sup>180</sup> for the purity of the family<sup>181</sup> and for the bringing up of godly children.<sup>182</sup> Only death can terminate the marriage covenant.<sup>183</sup>

We believe that the family is of utmost importance in raising children and is to be a center of Christian discipleship. Parents are primarily responsible for the spiritual training of their children<sup>184</sup> (this includes discipline and biblical instruction and discipleship.) As a church we will seek to support and strengthen this most important institution for the advancement of God's kingdom. Children are to obey and honor their parents.<sup>185</sup>

### **Roles of Men and Women**

We recognize that in Christ, men and women are equal,<sup>186</sup> however we believe that God has ordained two distinctive roles for the man and the woman in the home, in the church, and in the world. We believe that the husband is to be the leader in the home,<sup>187</sup> taking responsibility for guiding the home in the ways of the Lord, and providing for the safety and welfare of his family as God enables him.<sup>188</sup> The wife was created to complement the husband,<sup>189</sup> being his closest friend and companion.<sup>190</sup> Her role is to bear children,<sup>191</sup> to be a keeper at home, guiding the children under the husband's authority and direction,<sup>192</sup> and ministering to her family.<sup>193</sup>

Within the church, men are to fill the leadership roles<sup>194</sup> (preaching, teaching, interpretation of the scriptures, administering church authority) and exercise the spiritual gifts they have been given.<sup>195</sup> Spiritual roles for the women include teaching and ministering to the younger women,<sup>196</sup> hospitality,<sup>197</sup> sister's prayer groups,<sup>198</sup> and otherwise exercising their spiritual gifts discreetly, as is fitting for a meek and quiet sister.<sup>199</sup> Spiritual gifts in women that are by nature authoritative (such as discerning of spirits, prophesying, teaching) can be exercised through the husband with discretion. Women are not to fill or practice the leadership positions within the church or in any way to be in authority over the men.<sup>200</sup>

### **Divorce & Remarriage**

We believe that God hates divorce.<sup>201</sup> It disrupts the beautiful marriage relationship and the home that is to be a picture of Christ and the church.<sup>202</sup> Divorce was not a part of God's original design for marriage.<sup>203</sup> If a man or woman divorces their spouse, neither are free to remarry another person as long as the former spouse is alive, for this constitutes adultery.<sup>204</sup> A man and woman in an adulterous marriage must repent and separate from each other, thus ending their adulterous relationship. Repentance is not only repenting from the act of marrying a divorced person, but includes separating one's self from the life of adultery.<sup>205</sup>

### **Amendments**

The Word of God does not change with the times of this world, but abides forever. However, this statement of faith and practice is not the Word of God and may be changed. This would need to be done through prayer, the guidance of the elders, and the counsel of the brotherhood.

## FOOTNOTES

1. 1Timothy 2:5, Deuteronomy 6:4, Isaiah 44:8
2. Matthew 28:18, Jeremiah 32:17, Psalm 145:3, Revelation 19:6
3. Psalm 147:5, Romans 11:33, Psalm 139:1-16, John 16:30
4. Revelation 10:6, Genesis 1:1, Revelation 4:11
5. 1John 5:7, John 10:30, Acts 5:3-4, Romans 8:9
6. Matthew 3:16-17, Galatians 1:1,3
7. Matthew 3:16-17, John 8:54
8. John 14:26, Acts 1:8, John 4:24
9. James1:17, Malachi 3:6
10. Revelation 4:10, Psalm 93:2, Psalm 90:2
11. John 14:28, 1Corinthians 15:27
12. John 8:19,54, John 5:17-18
13. Matthew 6:6, Ephesians 5:1, Romans 8:14-15
14. Luke 10:22, Acts 3:13, John 9:35,37, John 5:18
15. Hebrews 1:3, Colossians 1:13-15, John 14:9
16. Colossians 2:8-9, 1:19
17. John 1:1, Micah 5:2, Colossians 1:17
18. John 1:1,14, 1John 4:2-3, 1Timothy 3:16
19. Matthew 1:20, Luke 1:35
20. Matthew 1:23,25, Luke 1:27,34, Isaiah 7:14
21. John 8:46, 2Corinthians 5:21, Hebrews 4:15
22. Matthew 27:35-50,57-60, Mark 15:24-37,43-46, Luke 23:33-46,52-53, John 19:18-30,38-42
23. Luke 24:7,21, Matthew 12:40, John 2:19
24. Luke 24:1-7, Mark 16:6, Matthew 28:1-7, John 20
25. Acts 1:3
26. Mark 16:19, Luke 24:51, Acts 1:11
27. Mark 16:19, Hebrews 1:3
28. Acts 4:12, John 14:6
29. 1Timothy 2:5, Hebrews 8:6, 9:15
30. Matthew 24:36
31. Matthew 24:30, Matthew 16:27, Revelation 1:7, Acts 1:11
32. John 5:22, Acts 10:42, Acts 17:31
33. John 14:16,26
34. John 16:7
35. John 16:8
36. John 14:26, John 16:13-14
37. John 14:17
38. Romans 8:4, Romans 14:17, Romans 15:16, 2Thessalonians 2:13
39. Romans 8:11, 2Corinthians 3:18, Romans 8:29
40. 1Corinthians 12:7-11
41. Ephesians 4:8,11-12
42. 2Peter 1:20-21, Acts 3:18, 2Timothy 3:16  
*We believe the original manuscripts were inerrant, infallible and inspired. While God can use any translation to bring people to repentance, we hold the King James Version to be the most accurate English translation.*
43. 2Timothy 3:16-17, Romans 15:4, Isaiah 55:11, Psalm 119:105
44. John 14:15,21-24, Hebrews 8:10,13
45. Revelation 22:18-19, Proverbs 30:5-6, Matthew 15:3,6,9
46. 1John 3:4, Romans 7:21-23
47. Mark 7:21, Hebrews 4:12, 2Corinthians 10:5
48. James 4:17, Galatians 5:19-21, James 1:22-25
49. Genesis 1:31, Genesis 2:16-17, Romans 5:12
50. Genesis 2:15, Genesis 3:8, 2Corinthians 5:18
51. Genesis 2:16-17, Genesis 3:6, Romans 5:19
52. Colossians 2:13, Romans 5:15, Genesis 2:17
53. Genesis 3:23, Ephesians 2:13,17
54. Genesis 3:19, Romans 6:23, Hebrews 9:27
55. Romans 5:12, Ephesians 2:3
56. Romans 3:10-13,23, Isaiah 53:6, 64:6, Galatians 3:22
57. Ephesians 2:16, Romans 8:7
58. Jude 13, Mark 9:43-44, Matthew 8:12
59. Romans 2:5, Revelation 6:16-17, Ephesians 5:6
60. John 3:17, 1Timothy 2:4, 2Peter 3:9
61. Isaiah 53:6,10-11, 1Peter 2:24, Hebrews 9:12,14
62. Colossians 1:14, Ephesians 1:7, Colossians 2:13-14
63. John 8:46, 2Corinthians 5:21, Hebrews 4:15
64. 2Corinthians 5:21, 1Peter 2:24
65. Galatians 3:13, Romans 6:23, Isaiah 53:10-11, Ezekiel 18:4,20
66. Luke 24:7,21, Matthew 12:40, John 2:19
67. John 11:24-26, 1Corinthians 15:21-22, John 5:28-29

68. Titus 2:11-12, Romans 10:9-10
69. Titus 2:11
70. John 3:18, Titus 2:11, Romans 1:20
71. 1John 4:2-3, 2John 1:7
72. Romans 10:9-10,13, John 3:16, Acts 8:37
73. John 3:5-6, Acts 2:38, 1John 5:4
74. Ezekiel 11:19, 36:26, Titus 3:5, 2Corinthians 5:17
75. Romans 8:4,12-13, Colossians 3:12-17
76. Romans 8:14-17, John 1:12
77. Romans 3:24-28, 5:1, 5:9, 8:30, Acts 13:39, Titus 3:7
78. Ephesians 2:10, Titus 3:8,14, 2Timothy 3:17 James 2:14-26
79. Matthew 5:16, John 15:8, Matthew 7:17-18
80. 1John 2:15-17, James 4:4
81. James 2:18,22, 3:13, Matthew 7:15-20
82. Titus 3:5, Galatians 3:1-8, Ephesians 2:8,9
83. James 2:14-26, Hebrews 10:26-29, 2Peter 2:20-21
84. Mark 16:16, John 3:5, Acts 2:38
85. Acts 10:44-47, 1Peter 3:21, Acts 2:38  
*Repentance must always precede baptism. In 1Peter 3:21 the answer of a good conscience exemplifies the inward change that brings about the desire for baptism. See footnote 81.*
86. Romans 8:4,12-13, Colossians 3:12-17
87. Acts 2:41, Acts 8:36
88. Mark1:10, Acts 8:39  
*We believe the wording indicates immersion was what was practiced in the NT and that immersion gives an accurate picture of the death of the old man and the new life in Christ coming forth. We do, however, recognize that in some instances, pouring could also constitute an acceptable mode of baptism.*
89. Romans 5:15-18
90. Hebrews 10:10-14, 2Timothy 1:12, Colossians 1:20-22
91. Matthew 5:29-30, 10:28, Luke 23:42-43 *Implied by the context of Jesus (and by His example of not being in hell) is that believers will not suffer in hell, but will go to paradise.*
92. Matthew 1:21, John 8:31-32, 34-36, Romans 6
93. Romans 5:9, 1Thessalonians 1:10, Ephesians 2:1-7
94. Romans 8:11, Colossians 2:13, Ephesians 2:1,5 *Note: 'quicken' means 'make alive, give life' in this context, spiritual life.*
95. Mark 9:43-44, Luke 16:23-24, Jude 7,13
96. John 8:21,24, John 3:18
97. Luke 23:43, Revelation 21:3-4, Luke 16:22,25
98. Revelation 21:3, Revelation 22:5
99. Revelation 21:4
100. John 5:22, Acts 10:42, Acts 17:31
101. John 5:28-29, Acts 26:8, Acts 24:15
102. Revelation 20:12-15, 21:8
103. Revelation 20:10, Mark 9:43-48, Matthew 25:41,46
104. Matthew 8:12, 13:42, 22:13
105. Revelation 21:1-6, 22:1-5
106. Ephesians 5:23, Colossians 1:18
107. 1Corinthians 12:12-14,27, Ephesians 5:23,30, Ephesians 4:13-16, Romans 12:4-5
108. Revelation 7:9, 1Corinthians. 16:19, Romans 16:5
109. Revelation 5:9, 22:14, John 14:15, Matthew 7:21-23
110. Philippians 2:2, 3:15-16, Romans 12:16, 1Corinthians 1:10
111. 2Peter 1:7, 1Thessalonians 3:12, Galatians 6:10
112. Ephesians 4:1-3, Colossians 3:12-13, Galatians 5:22-23, 1John 3:14
113. Philippians 2:3, 1Peter 5:5, Romans 12:10
114. Proverbs 10:18, Titus 3:2, James 4:11, 1Timothy 3:11
115. Jude 16, Philippians 2:14 *Disputing with the understanding of persuading one of truth is not wrong. Perverse disputing, arguing, or striving over scripture is wrong.*
116. Galatians 6:1
117. Hebrews 13:7,17, 1Thessalonians 5:12-13
118. 1Peter 5:5, Ephesians 5:21
119. 1Corinthians 12:12-28
120. 1Corinthians 12:7-11, Ephesians 4:8,11-12, Romans 12:4-8
121. Ephesians 4:11-12
122. Colossians 4:17, Matthew 25:14-30
123. John 13:35, Acts 1:8
124. Matthew 28:19-20
125. Ephesians 4:12-13, 2Corinthians 3:18, Romans 8:29
126. James 1:27, Romans 12:2, John 17:11-16
127. 1John 2:15-17, Romans 8:1-8
128. 1Timothy 3:1-7, Titus 1:5-9, 1Peter 5:1-3
129. Hebrews 13:17, Acts 20:28-31, 1Timothy 4:14-16
130. 1Timothy 4:6-16, 2Timothy 4:1-5
131. 1Corinthians 5:11-13, Titus 3:10,11, 1Timothy 1:20, Hebrews 13:17

132. Romans 16:17, 2Thessalonians 3:6,14-15, Titus 1:9-11
133. 1Timothy 3:8-13, Acts 6:1-6
134. Titus 1:9-16, 1Corinthians 5, 2Corinthians 2, James 5:19-20
135. Hebrews 10:24-25, Acts 2:42
136. Colossians 3:15-17, Acts 1:12-14, Acts 12:12, Ephesians 5:19
137. Acts 5:42, John 7:28, Acts 20:7
138. 1Thessalonians 5:11, Hebrews 3:13, Galatians 6:6, Philemon 6
139. *Though the NT is not conclusive in its advancement as Sunday being the Lord's day and thus the day for corporate worship, there are a few verses that seem to indicate such was the practice. Jesus was resurrected and appeared to His disciples on the first day of the week, (Matthew 28:1, Mark 16:2 & 9, Luke 24:1, John 20:1 & 19,) John refers to the Lord's day in Revelation 1:10, and Paul preached to the disciples on Sunday in Acts 20:7. Also the historical practice of the Christian church in general has been to conduct corporate worship on Sunday since the time of the apostles.*
140. *Though the NT does not put any commandments on the believer regarding the observance of a "Sabbath day", we feel that the principle of the Sabbath is still God's heart, as He created it for man from the beginning (Genesis 2:3, Mark 2:27, Colossians 2:16-17), that His people might receive the blessing of a day of rest for the body and refreshment of the soul.*
141. Luke 22:14-20, 1Corinthians 11:23-26
142. 1Corinthians 5:9-13, Ephesians 5:3-7,11
143. Matthew 28:19-20, Romans 10:14-15, 1Corinthians 9:11-14
144. 2Timothy 4:2, 1Peter 3:15
145. Titus 3:5, Galatians 3:1-8, Ephesians 2:8-9, Galatians 2:16, Romans 3:28
146. James 2:18,22, 3:13, Ephesians 2:10
147. Romans 8:4,14:17,15:16, 2Thessalonians 2:13, Titus 2:11-12, 2Corinthians 3:18
148. 1Peter 2:9, 1Peter 1:16, James 1:27
149. 2Timothy 2:15, Psalm 63:6, Psalm 119:11, 2Timothy 3:16-17, 1Timothy 4:13
150. John 15:18-19, John 14:2-3, Philippians 3:20
151. John 18:36, 2Timothy 2:3-4, 1John 2:15-17
152. Ephesians 6:20, 2Corinthians 5:20
153. 2Corinthians 6:14-18, 2Corinthians 10:3-4, Ephesians 6:12  
*We believe the caution in Scripture to be not unequally yoked with unbelievers applies in our business and social practices as well as in the choice of a spouse. While not excluding ourselves from unbelievers, we believe we are not to enter into binding agreements with them, such as business partnerships, labor unions, social clubs, or such like entities.*
154. Luke 6:27-36, Ephesians 6:17-18
155. Matthew 5:38-44, 1Peter 3:9, 1Thessalonians 5:15
156. Matthew 5:10-12, 1Peter 3:14, Romans 12:14-21, Hebrews 10:34
157. 1Timothy 2:9, 1Peter 3:2-4, Exodus 28:42-43
158. Romans 14:21, Matthew 18:6, Job 31:1
159. Deuteronomy 22:5
160. 1Timothy 2:9, 1Peter 3:2-3. *We consider wedding rings to be included within the definition of jewelry.*
161. Ephesians 5:3-4, 1Thessalonians 4:7, 1Timothy 5:1-2
162. 1Timothy 6:6-11, Hebrews 13:5, 1Thessalonians 4:11-12
163. 1Corinthians 11:5-6,13
164. 1Corinthians 11:3,8-10, Genesis 24:65, Numbers 5:18
165. 1Corinthians 11:15, Isaiah 47:2-3
166. John 13:14-17, Galatians 5:13, Matthew 23:11
167. Romans 16:16, 1Corinthians 16:20, 1Thessalonians 5:26, Luke 7:45
168. James 5:14-15, Mark 6:13
169. 1Timothy 5:23, Luke 10:34, Matthew 9:12
170. 1Thessalonians 5:17, Mark 14:38, James 5:13
171. Matthew 6:16-18, Mark 2:20, Joel 2:15
172. 1Thessalonians 4:11-12, 2Thessalonians 3:12, Ephesians 4:28
173. Luke 16:11-12, 1Timothy 3:8
174. Romans 15:25-26, 1Corinthians 16:1-2, Luke 3:11, 2Corinthians 8:13-14
175. 1Peter 1:15, Proverbs 22:29, Romans 12:11
176. Romans 12:17, Proverbs 19:1, Colossians 4:1, James 2:9, 1Corinthians 6:7-8
177. 2Timothy 4:2, Matthew 28:19-20, Romans 10:15, 1Peter 3:15
178. Matthew 5:33-37, James 5:12, Ephesians 4:25  
*As it was with Christ, all of the words of the Christian are to be full of grace and truth. The swearing of an oath only serves to diminish the weight and truthfulness of our "yes" or "no" when used apart from an oath; thus making our "yes" or "no" to be little more than idle words apart from an oath.*
179. Genesis 2:18-25, Hebrews 13:4, Romans 1:26-27
180. Genesis 1:27-28, Genesis 9:1
181. Leviticus 18, Ezra 9:11-12, 1Corinthians 7:2
182. Malachi 2:15, Psalm 127:3-5, Psalm 144:12
183. Romans 7:2-3, Mark 10:9-12, Matthew 19:8-9
184. Deuteronomy 6:7, Proverbs 13:24, Ephesians 6:4, Proverbs 22:6
185. Exodus 20:12, Ephesians 6:1-3, Colossians 3:20
186. Galatians 3:28, 1Peter 3:7, 1Corinthians 11:11 -12
187. 1Corinthians 11:3, 1Timothy 3:5, 1Peter 3:1,5-6, Genesis 3:16, Ephesians 5:22
188. Deuteronomy 6:7, Genesis 18:19, Ephesians 5:25-28, 6:4  
*In almost all instances in the Bible, the household is referred to as being of the father.*
189. Genesis 2:18, 1Corinthians 11:11-12, Proverbs 12:4

190. 1Corinthians 7:33-34, Proverbs 5:18-19, Genesis 2:24, Ephesians 5:28-29,31
191. 1Timothy 2:15, 1Timothy 5:14, Psalm 128:3
192. Titus 2:5, Proverbs 31:10-31, 1Timothy 5:14, Ephesians 5:21-23,33, 1Peter 3:1
193. 1Corinthians 7:34, Ephesians 5:33, Titus 2:4
194. 2Timothy 2:2, Titus 1:5-9, 1Timothy 3:1-2
195. Ephesians 4:7-15, Romans 12:3-8, 2Timothy 1:6
196. Titus 2:3-5
197. 1Timothy 5:9-10,
198. Acts 16:13, *Prayer groups are spoken of in general in several places in scripture, though women's prayer groups are not mentioned specifically for Christian women. Many times meek and quiet women may feel more comfortable and open praying in groups when only women are present, thus women leading these groups is an effective way for women to participate in this practice.*
199. 1Corinthians 14:34-35, 1Timothy 2:11-12, Titus 2:5
200. 1Timothy 2:11-14, 1Corinthians 11:3, Isaiah 3:12
201. Malachi 2:14-16, Matthew 19:8
202. Ephesians 5:30-32, John 3:29, Luke 5:34-35, Revelation 19:9
203. Matthew 19:8, Genesis 2:23-24
204. Mark 10:2-12, Romans 7:2-3, Matthew 19:9
205. Ezra 10, Matthew 5:32, Luke 16:18  
*The word "committeth" is present tense, not past, thus the adultery continues in the present even though the remarriage itself happened in the past. Thus, as long as an illegitimate marriage is intact, a person is continuing to commit adultery. As with any sin, adultery must be repented of not only by confession, but also by the forsaking of it (Proverbs 28:13).*