

ROBERT C. FREY FAMILY STATEMENT OF FAITH

THE SCRIPTURES - We believe that the sixty-six books of the Bible are verbally and plenary inspired of God and inerrant as contained in the original manuscripts, divinely preserved words of God in the historically received copies of the ben Chayyim family of the Old Testament, Majority Texts of the Byzantine family in the Textus Receptus of the New Testament, and that these manuscripts are The Scriptures and are the supreme and final authority in all matters of faith and life. The complete most accurate English translation of The Scriptures using Normal Hermeneutic rules and the Formal Equivalence Method of translation is of the Authorized King James type. Notes, helps and commentaries in the Bible are not a part of The Scriptures. (II Timothy 3:16-17; II Peter 1:19-21; Matthew 24:35; 2 Thessalonians 2: 2-5; Proverbs 9:8)

THE TRUE GOD - We believe in one God, eternally existing in three persons: the Father, the Son and the Holy Spirit, equal in essence, while distinct in personality and function. (Exodus 20:2-3; Matthew 28:19; I Corinthians 8:6)

CREATION - We believe in God's direct creation of the universe, without the use of pre-existent material, and apart from any process of evolution, according to the Genesis account. We accept the supernatural creation of the universe in six literal days. (Genesis 1:1-31; Exodus 20:11; Colossians 1:16-17; Hebrews 11:3)

THE LORD JESUS CHRIST - We believe that Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit, and born of Mary, a virgin, and is true God and true man. (John 1:1,14; Luke 1:35; Isaiah 7:14; Galatians 4:4)

We believe that the Lord Jesus Christ died as a substitution sacrifice for all human persons (Hebrews 9:22; II Peter 2:1; I John 2:2; I Timothy 2:6; 4:10; Titus 2:11; Romans 3:22)

We believe in the resurrection of the crucified body of our Lord Jesus Christ, His physical ascension into heaven, and in His present life there as High Priest and Advocate. (Matthew 28:1-7; Acts 1:8-11; I Corinthians 15:4-9; Hebrews 4:14-16)

THE HOLY SPIRIT - We believe that the Holy Spirit is the agent of the new birth through conviction and regeneration, and that He seals, indwells, and baptizes every believer into the Body of Christ at the moment of regeneration. We believe that the Holy Spirit fills, empowers, and distributes service gifts to believers, but that sign gifts such as tongues were temporary and uniquely given to authenticate to the nation of Israel the new church age. They must not be taken

as normative for the present age as they were only common practice during the first century of the early church and until the ministry of the apostles came to its close. (John 3:5; Ephesians 1:13; Romans 8:9; I Corinthians 12:13; Ephesians 5:18, 4:11-12; Romans 12:6-8; Hebrews 2:3-4; Ephesians 2:20; I Corinthians 13:8-13; Revelation 22:18-19)

SATAN - We believe that Satan is a created being who sinned and became a fallen angel. He has at his command a host of fallen angels or demons that oppose the salvatory work of Jesus Christ. Satan blinds the minds of the unbelieving so they will not see their need of Christ. (Isaiah 14:12; Ezekiel 28:12-19; II Corinthians 4:3,4; I Peter 5:8; John 8:44; Matthew 25:41; Revelation 12:9,10; Revelation 20:10; Ephesians 6:12)

MAN - We believe that man was created in the image of God, that he voluntarily sinned and thereby incurred not only physical death but also that spiritual death which is eternal separation from God. This total depravity has been inherited by to mankind so that human beings are born with a sinful nature, and upon reaching an age of moral responsibility (with sufficient mental capability to distinguish between good and evil) are also held accountable as sinners in thought, word and deed. (Genesis 1:26-27; 3:1-6; Romans 5:12,19 3:10-13; Titus 1:15-16; 2 Samuel 12:22-23; 1 Corinthians 7:14)

SALVATION - We believe that the individual human who believes through faith by grace in the Lord Jesus Christ, (who paid for sin by the shedding of His blood and physical death, was buried in the earth, and physically rose from the dead after 3 days fulfilling the total substitutionary atonement for the past, present and future sins of the believing individual) is born again of the Holy Spirit and thereby becomes a child of God, and is once for all reconciled back to God and Saved for all eternity. Salvation is available to all mankind but effectual only to those individuals who believe in the Death Burial and resurrection of the Lord Jesus Christ alone. Salvation of sinners is a free gift by the grace of God, not merited nor secured by any virtue or work of man. Condemnation of the ungodly is not an act of sovereignty, but of God's justice grounded in the guilt of the condemned (John 1:12-13, 3:3-16; Acts 16:31; Ephesians 1:11-14; 2:8-9; Romans 2:5-11; II Thessalonians 1:5-10; 1 Corinthians 15:1-7; Romans 10:9-13; Hebrews 10:10)

We believe in the eternal security of the believer, that all who are born again are kept by God the Father in Christ Jesus (I John 2:19; Philippians 1:6; John 6:39, 10:27,28; Romans 8:35-39; Jude 1; I Peter 1:5)

We believe in the bodily resurrection of the just and unjust. The souls of the redeemed are, at death, absent from the body and present with the Lord and will appear before the Judgment Seat of Christ to receive his gain or loss of reward.

The redeemed are in conscious bliss while they await the first general resurrection, when spirit, soul and body are reunited to be glorified forever with the Lord. (II Corinthians 5:10; I Corinthians 3:12-15; Luke 23:43; Philippians 1:23, 3:21; I Thessalonians 4:13-18; Revelation 20:4-6).

The souls of the lost are in conscious misery until the second general resurrection, when with soul and body reunited, they shall appear at the Great White Throne of Judgment where they will be sentenced to everlasting torment in the Lake of Fire. The opportunity for salvation is available in this life and ceases upon physical death. There is no possibility of salvation after physical death (Matthew 25:31-46; Luke 16:19-31; Hebrews 9:27; Revelation 20:10,15, 21:1-8).

PRIESTHOOD OF THE BELIEVER – The distinctions of a priest are as follows: 1) Fully human. 2) Called of God. 3) Wears the garb of his function. 4) Has something to sacrifice. 5) Has an altar. 6) Has a temple. 7) The work is to intercede.

Jesus Christ is our High Priest. (1 Timothy 2:5) 1) He was a man. (John 1:14) 2) He was called by God to be a priest. (Hebrews 7:17) 3) He wears the garb of His function, which is His righteousness. (Mark 9:3; Rev 1:13) 4) He sacrificed Himself. (Hebrews 9:28) 5) His altar was the cross. (Hebrews 12:2) 6) He has a temple in which to work. (Revelation 11:19; Hebrews 9:24) 7) His work is to intercede in behalf of the saints. (Hebrews 7:25; John 17).

All born again believers are priests. (1 Peter 2:5,9; Revelation 1:6; 5:10) 1) We are fully human. 2) We are called of God. (John 6:44; 15:16) 3) We have priestly robes, which are His righteousness. (Philippians 3:9) 4) We give our bodies a living sacrifice. (Romans 12:1) 5) We have an altar where self must die. (Galatians 2:20) 6) We have a temple in which the Holy Spirit dwells. (1 Corinthians 6:19-20) 7) We have the responsibility of prayer. (1 Timothy 2:8; Luke 18:1; 1 Timothy 2:1-4).

SANCTIFICATION - We believe that sanctification is presented in three senses by scripture: Every saved person has been sanctified through the death of Christ; is being sanctified by the Holy Spirit; and will be completely sanctified at his glorification. Every believer has two natures, an old and a new, and the old cannot be eradicated during this life. (Hebrews 10:10; John 17:17; Ephesians 5:25-27; I Thessalonians 4:13-18; Galatians 5:17; Romans 7:18-25)

CHURCH - We believe that the Church, which is Christ's body, is the spiritual organism consisting of all born-again believers of this New Testament dispensation, which began at Pentecost and ends at the rapture. (Ephesians 1:22-23; I Corinthians 12:13; Romans 12:5; Matthew 16:16-18; Acts 2:42-47)

We believe that the local church is the central agency through which God has chosen to accomplish His work in the world. A New Testament church is an organized body of regenerate baptized believers, immersed upon a credible confession of faith in Jesus Christ, led by the pastoral office and served by the office of deacon, congregational in polity, autonomous in nature, and banded together for work, worship, discipleship, edification, observance of the ordinances, and the worldwide fulfillment of the Great Commission. (Acts 2:41-47; Ephesians 3:10; Matthew 28:18-20; I Timothy 3; I Peter 5:1-3)

We believe that the office of the pastor encompasses all the scriptural responsibilities of shepherd, elder and bishop. The Bible Clearly states that the office of the Pastor and Deacon is to be filled by men. In the event of a plurality of elders (Pastor's Staff), the Senior Pastor is recognized as having the ultimate responsibility for the oversight of the church. (I Peter 5:1-5; I Timothy 2:12-14).

We believe the Scriptural ordinances are baptism and the Lord's supper and are to be administered by the local church; that baptism, by physical total immersion in water, should be administered to born again believers only as a testimony of their belief in the death, burial and resurrection with the Lord Jesus Christ; and that the Lord's supper follows the practice of close communion involving immersed believers of like faith and practice, to show forth His death, "till He come." In no wise does this memorial observation impart any grace for sin, but is to be observed for personal reflectance repentance of sin and self-judgment of the believer. (Matthew 28:18-20; Acts 2:41-47, 8:26-39; I Corinthians 11:23-28; Colossians 2:12)

Evangelism and church-planting at home and abroad should be primary in the program of the local church. This includes preaching the gospel for salvation, baptizing and instructing believers to observe Christian doctrine. Every believer has the obligation to proclaim the gospel by life and by word and to seek the salvation of the lost. (Matthew 28:19,20; Acts 1:8; John 20:21; II Corinthians 5:18-20)

We believe in following the historic Baptist position of an independent body of people that God has raised up in order to keep before the world the appropriate pattern of a New Testament church. The church is to carry on its ministry in an entirely autonomous fashion and is not to submit to the leadership or control of any individual, group or hierarchy outside the membership of the church. The local church must not associate with any ecumenical endeavor that compromises or brings into question its own distinctive doctrines of faith and practice. (Ephesians 1:22; Romans 16:17; II Corinthians 6:14-17; I Timothy 6:3-5)

CIVIL GOVERNMENT - We believe that the church and state should be separate. Civil government is a divine appointment for the interests and good order of human society. Government Officials 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 our conscience, and the coming Prince of the kings of the earth. (II Samuel 13:3; Exodus 18:21,22; Psalm 72:11; Psalm 2; Daniel 3:17-18; Matthew 22:21; Acts 4:18-20, 5:29, 23:5; Romans 13:1-7; Romans 14:9-13; I Timothy 2:1-3; Titus 3:1; I Peter 2:13,14; James 4:12).

SEPARATION - We believe in the Biblical doctrine of separation, which encompasses two essential areas:

1. As a church, separation from all affiliation and fellowship with churches or organizations who deny the verities of the Christian faith and from those who are content to walk in fellowship (judicious secondary separation) with unbelief and error. (Matthew 16:18)
2. As individuals, separation of the believer from worldly practices and associations that would dishonor the Savior or take away from the resources of the local church, and/or are contradictory to the Christian life. (II Timothy 3:1-5; Titus 3:10,11; Romans 12:1,2, 14:13; 16:17,18; I Corinthians 5:11; II Thessalonians 3:6,7; I John 2:15-17; II John 9-11)

FUTURE EVENTS - We believe in the imminent, personal, physical, and premillennial return of Christ, occurring in two phases. First, to complete the church age by a pre-tribulation rapture of all believers to meet him in the air, prior to the beginning of any tribulation events. Second, at the end of the tribulation, when Christ shall return with His saints to judge the nations. At this time the Millennial Kingdom will be ushered in with Christ as King, and re-gathered Israel central in world affairs. At the end of one thousand years the Judgment of the Great White Throne will take place, followed by the eternal peace of the righteous, and the eternal damnation of the wicked. (I Thessalonians 4:13-18; II Thessalonians 2:1-12; Matthew 24,25; Revelation 20:1-15; Romans 9-11; I Corinthians 15:51-58)

STEWARDSHIP - "Moreover it is required in stewards that a man be found faithful" (I Cor. 4:2). We believe that the stewardship of a believer consists of time, talent and monetary giving. We believe in personal, voluntary, regular, systematic, and proportionate giving to the support of the local church and its purposes. This is best accomplished by beginning with the giving of our income and additional contributions of special gifts and offering (Gen. 14:20; Num. 18:25-29; Prov. 3:9; Mal. 3:8,10; Matt. 6:3; 23:23; I Cor. 16:2; II Cor. 9:6-15; Hebrews 7:1,2,6,9).