

Article One: Scripture

I believe that the Bible is the infallible word of God, the supreme rule for faith and practice. The sixty-six books of the Old and New Testament came from the very mouth of God through holy men of God who were moved by the Holy Spirit and are without error in the originals. I also believe that the divine inspiration extends equally and fully to all parts of the writings no matter what genre or literature is used (e.g., historical, poetical, prophetic).

I believe that the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming. Therefore, the teachings of the Bible are sufficient for salvation and sanctification. I believe the Scriptures therefore the unique and supreme guide for all it affirms, including both belief and behavior. While there are questions of meaning and application over which we may agree or disagree, there is nothing for which we are responsible to God in terms of our salvation and sanctification that is not expressed in Scripture, either in precept or principle (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2–3; 18:28; 26:22–23; 28:23; Rom 15:4; 1 Cor 2:13; 10:11; 2 Tim 3:16; 2 Pet 1:21). From these convictions flow the following articles of faith.

Article Two: The Trinity

I believe that there is one God, infinitely perfect, without change, creator of all yet not created, distinct from His creation yet everywhere present, perfectly balanced in all His attribute, omniscient over all time, wholly sovereign. He alone is the sole object of worship and obedience.

I believe that God exists eternally in three persons-Father, Son, and Holy Spirit. They are eternally equal in nature, essence and divine perfection and all three are uncreated, executing distinct but harmonious offices (Matt 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Cor 13:14; Heb 1:1–3; Rev 1:4–6).

Article Three: God the Father

I believe that God the Father, the first person of the Trinity, is an infinite, personal spirit, perfect in holiness, wisdom, power and love. He is the absolute ruler in the universe, sovereign in creation, providence, and redemption. He is the Father all men, but is spiritual Father only to believers. So He always upholds, directs, and governs all creatures and events. He concerns himself mercifully in the affairs of his creation, hearing and answering prayers, graciously choosing those whom He would have as his own, saving from sin all who come to him through Jesus Christ, and adopting them as his own sons and heirs. All life is to be lived ultimately for his glory (Gen 1:1-31; 1 Chro 29:11; Ps 103:19; 145:8-9; Rom 4:14; 8:15; 11:36; 1 Cor 8:6; 10:31; 2 Cor 6:18; Gal 4:5; Eph 1:4-6, 11; 3:9; 4:6; 1 Pet 1:17; Heb 12:5-9).

Article Four: God the Son

I believe that God the Son is fully God and fully human, without confusion or mixture, the unique and only Son. He fulfilled prophecies about him, was conceived by the Holy Spirit, born of the virgin Mary and received a human body and a sinless nature (Luke 1:30-35; John 1:18; 3:16; Heb 4:15).

I believe he was not only born sinless, but also lived a sinless life, yet retained his absolute deity and functioned within the sphere of that which was human, but sometimes within the sphere of that which was divine (Luke 2:40; John 1:1-2; Phil 2:5-8).

I believe that he came first for his own people, but was rejected according to the eternal counsels of God (John 1:11; Acts 2:22-24; 1 Tim 2:6). He died on the cross as the sacrifice for our sins, bearing the holy judgments against sin which the righteousness of God must impose. By his substitutionary death on the cross, he became the Savior of the Lost (John 1:29; Rom 3:25-26; 2 Cor 5:14; Heb 10:5-14; 1 Pet 3:18).

I believe that according to the Scriptures, he was physically raised from the dead as prophesied, ascended into heaven, and now sits at the right hand of God the Father, interceding and advocating for the saints as the sole mediator. I believe he continued to have the same body, though glorified, in which he lived and died (John 20:20; Phil 3:20-21; Heb 1:3; 1 John 2:1).

I believe that he became Head over all things to the church which is his body, and will return to earth and ultimately every knee shall bow and every tongue confess that Jesus Christ is Lord (Eph 1:22-23; Phil 2:5-11; Heb 7:25).

Article Five: God the Holy Spirit

I believe that the Holy Spirit, the Third Person of the Trinity, descends on the day of Pentecost according to the divine promise. He baptizes and unites all believers to Christ in one body. He fully indwells every true believer as a guarantee of his inheritance, guides him and empowers him as he intercedes for him in accordance with the will of God. He gives spiritual gifts to the ones whom he baptized and enables them to exercise the gifts to build up the body of Christ. He is the source of all power and all acceptable worship and service to the Lord (John 3:6; 16:7–11; Rom 8:9; 1 Cor 12:13; Eph 4:30; 5:18; 2 Thess 2:7; 1 John 2:20–27).

I believe God the Holy Spirit is sent to convict the world of sin, righteousness, and judgment. But I also believe that he never departs from the church, nor from the weakest of the saints. He is always there in every believer to testify of Christ and to help understand any spiritual matters. I believe that his presence in the world in every believer will cease when Christ comes to receive His own at the completion of the church (John 14:16–17; 16:7–15; 1 Cor 6:19; Eph 2:22; 2 Thess 2:7).

I believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. They were intended to declare the new era of God's working in Christ Jesus through the Holy Spirit. I believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection (Acts 4:8, 31; Rom 8:23; 1 Cor 13:8).

Article Six: Anthropology (Doctrine of Man)

I believe that man was originally created in the image and likeness of God, the first man Adam from the dust of the ground and the first woman Eve from his side. They disobeyed God, fell through sin, and as a consequence of their sin, they lost and died spiritually and physically. They became dead in trespasses and sins and subject to the power of sin and the devil.

I believe that this death or total depravity of human nature has been transmitted to the entire human race, except Jesus Christ. Therefore, all people are objects of wrath, sinners by nature and by choice. They are dead in their sins and incapable of pleasing God. Without the direct divine grace and intervention of God, they will live separated from God, die in their sins, and receive the condemnation that their sin deserves forever (Gen 1:26; 2:17; 6:5; Pss 14:1–3; 51:5; Jer 17:9; John 3:6; 5:40; 6:35; Rom 3:10–19; 8:6–7; Eph 2:1–3; 1 Tim 5:6; 1 John 3:8).

Article Seven: Soteriology (Doctrine of Salvation)

I believe that no one can enter the kingdom of God unless born again, because no man can do good enough to get justified before God. I believe that salvation from sin and access to God is available only through the work of Christ on the cross, given by God's grace, mercy, and love, received solely by faith. Then a new nature will be imparted from above and a new life will be implanted by the Holy Spirit in Christ Jesus. I believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and a curse for us, dying in place of us. Therefore, no other efforts nor rules and regulations of any church can add to the value of the blood of Christ, or to the merit of the finished work of Christ (John 3:7-18; Rom 5:6-9; 2 Cor 5:21; Gal 3:13; 6:15; Eph 1:7; Phil 3:4-9; Titus 3:5; James 1:18; 1 Pet 1:18-19, 23).

In conversion, I believe the Holy Spirit convicted of sin and worked in a person's heart that he would repent from his sins and believe in Jesus Christ. He must be drawn by God to Himself, redeemed from his sins, declared wholly righteous, born again, made alive in Christ as a new creature, reconciled to God, and filled with the fullness of the Holy Spirit through whom he is empowered for a life of obedience. No other acts such as confession, baptism, prayer, or faithful service can provide salvation. Ultimately and mysteriously, it is only the elect who will truly respond to the gospel invitation (John 1:12; 3:16, 18, 36; 5:24; 6:29; 16:6-8; Acts 13:39; 16:31; Rom 1:16-17; 3:22, 26; 4:5; Gal 3:22).

Article Eight: The Extent of Salvation

I believe that when a sinner exercises his faith in Christ, he passes immediately out of spiritual death into spiritual life, from old birth to new birth, and from the old creation into the new. He is justified and accepted before the Father in Christ and becomes a child of God. Though he may

have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to the Holy Spirit, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is therefore in no way required by God to seek a "second blessing," or a "second work of grace" (John 5:24; 17:23; Acts 13:39; Rom 5:1; 1 Cor 3:21–23; Eph 1:3; Col 2:10; 1 John 4:17; 5:11–12).

Article Nine: Sanctification

I believe that God's will for every believer is his sanctification. It is the necessary and certain fruit of salvation, yet not meritorious; it is God alone who saves. Through the work of the Spirit, saints are called and enabled to live lives of holiness, "in" but not "of" the world, fully dedicated disciples of Jesus Christ, persevering to the end. Disciples are declared to be sanctified through the work of Christ and are also called to become sanctified in the experiences of life.

I believe that sanctification involves threefold: positional, progressive, and perpetual sanctification. When a sinner repents and believes in Jesus Christ, his position toward God is the same as Christ's position before God. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. However, I believe that the believer needs a progressive sanctification too. Even when he is saved, he retains his sin nature, which cannot be eradicated in this life. Therefore, even though his position in Christ is perfect, his present state is no more perfect than his experience in daily life. He has to grow in grace and be changed by the power of the Holy Spirit in the likeness of Christ. He will finally be sanctified completely and be like Christ in his humanity (John 17:17; 2 Cor 3:18; 7:1; Eph 4:24; 5:25-27; 1 Thess 5:23; Heb 10:10, 14; 12:10; 1 John 3:2).

One of the many results of sanctification is the desire to share the gospel with sinners; evangelism grows out of an awareness of what Christ has done for you.

Article Ten: Security of Salvation

I believe that all true believers will be kept saved forever by the power of God in Christ. The reason is that salvation of any man is in the eternal purpose of God grounded on the blood of Christ and the unending intercession and advocacy of Christ at the right hand of God. It is also the regenerating and abiding work of the Holy Spirit in the hearts of all who are saved by grace

through faith.

I also believe that God, being righteous, true, and holy, cannot overlook the sin of his children. So he will chasten his sinning or unrepentant child to restore him, so that his child would repent and come back to God. I believe that the Holy Spirit can be grieved, but will not go away from the believer, because he has sealed him for the day of redemption. I believe Jesus will finally present everyone of God's children faultless before the presence of his glory and conformed to the image of his Son (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom 8:29; 1 Cor 6:19; Eph 4:30; Heb 7:25; 1 Pet 1:5; 1 John 2:1-2; 5:13; Jude 24).

Article Eleven: The Dispensations

I believe that the dispensations are stewardships by which God administers His purpose in human history. I believe that different administrative God-given responsibilities of man are manifest in the human history, that each ends in the failure of man under the respective test and in an ensuing judgment from God.

I believe that there are at least three dispensations which are the subject of extended revelation in the Scriptures: 1) the dispensation of the Pre-Mosaic and Mosaic Law, 2) the present dispensation of grace, and 4) the future dispensation of the millennial kingdom and after. I believe that these dispensations are not ways of salvation; rather, they are ways of life and responsibility to God which test the submission of man to His revealed will during a particular time. I believe that man's own efforts to gain the favor of God always failed in every dispensation. Therefore, I believe that according to the eternal purpose of God, salvation in the divine reckoning is always by grace through faith, because faith is the only possible way to please God (1 Cor 9:17; Eph 2:5-9; 3:2, 9; Col 1:25; 1 Tim 1:4; Heb 11:6).

I believe that since the people in the OT time did not have the same revelation we do have today, they might not be able to comprehend the full redemption story of the incarnate and crucified Son of God who was also the Lamb of God (John 1:29). Therefore, I believe that their faith in God was activated differently (Heb 11:1-40). I believe that their faith thus was counted unto them for righteousness (Gen 15:6; Rom 4:3-8; Heb 11:7).

Article Twelve: Ecclesiology (Doctrine of the Church)

I believe that the church consists of all true disciples of Jesus Christ. This church is also called the bride and body of Christ. It was started on the day of Pentecost and is completely distinct from Israel. I believe that by the same Spirit all believers in this age are baptized into the body of Christ and there is no distinction at all. I believe it will be completed at the coming of Jesus Christ for his own at the rapture.

I believe that all things exist under the supremacy of Christ, and therefore Christ and Christ alone is the head of the church. The local expression of the church is comprised of disciples gifted for the work of building up the body of Christ. While different local expressions may have different emphases, all are commanded to make disciples, which include both evangelism and teaching obedience to all that Jesus taught. The church is to be committed to the reading of Scripture, the exhortation to obedience, and teaching of the doctrinal truths of Scripture, as well as to all that is necessary for the edification of the body, including worship, singing, prayer, and service, all to the glory of God (Matt 16:16–18; Acts 2:1-21, 42–47; Rom 12:5; 1 Cor 12:12–27; Eph 1:20–23; 4:3–10; Col 3:14–15).

Article Thirteen: The Autonomy of the Local Church

I believe that the local church is free from any external authority either from the government or from any organization, because the church has the right of self government and freedom from the interference of any hierarchy. I believe that is the supreme authority of the Church and that church leadership, gifts, order, discipline, and worship are all appointed in the Scriptures. Pastors/elders/bishops are appointed for leadership and deacons come along with them. Both of them must meet the biblical qualifications provided in 1 Tim 3:1-13, Titus 1:5-9, and 1 Pet 5:1-5. The congregation is to submit to their leadership. I also believe that genuine churches should partner with each other for the presentation and propagation of the gospel. (Acts 15:19-31; 20:28; 1 Cor 5:4-7, 13; 11:3; Eph 1:22; 4:11; Col 1:18; 1 Pet 5:1-4; Heb 13:7, 17).

Article Fourteen: The Two Ordinances

I believe that baptism by immersion and the Lord's Supper are the ordinances to be valued and observed. They are visible signs representing spiritual truths; they do not accomplish salvation. Baptism is the washing of the believer, signifying that in conversion he has died to his old life and has been raised in union with Christ into a newness of life in which the power of sin is

broken. The Lord's Supper is the present proclamation of Christ's atoning death, and looks forward to his return. The elements are only representative of the flesh and blood of Christ (Matt 28:19; Luke 22:19–20; Acts 8:36-39; 10:47–48; 16:32–33; 18:7–8; Rom 6:1-11; 1 Cor 11:26-32).

Article fifteen: The Christian Life

I believe that believers are called to walk not according to the flesh, but the Holy Spirit, and to live in the power of the indwelling Spirit so that we will not yield to the lust of the flesh. I believe that we have to bear the fruit of the Spirit. I also believe that we are commanded to be spiritual, not carnal and honor the Lord by whatever we do (Rom 6:11-13; 8:2, 4, 12-13; 1 Cor 10:31; Gal 5:16-23)

Article sixteen: The Christian Service

I believe that spiritual gifts for service are given by the Spirit to all individuals at conversion. There is a diversity of gifts distributed by the Holy Spirit according to his will. Therefore, one cannot ask or choose a gift for his own. An individual does not receive all gifts, but all individuals receive at least one gift each to build up the body of Christ. In the time of the founding of the church there were apostles, prophets, evangelists, pastors, and teachers, who were appointed by God to establish and build up the Church. I believe that today some men are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God (Rom 12:6; 1 Cor 12:4–11; Eph4:11).

I believe that since spiritual gifts are bestowed equally upon all who believe, rewards will be given according to the faithfulness of each believer in his service for the Lord at the Bema judgment seat of Christ (1 Cor 3:9-15; 9:18-27; 2 Cor 5:10).

Article Seventeen: The Great Commission

I believe that our Lord Jesus Christ sent out all believers into the world even as he was sent by

his Father into the world. I believe that all believers are strangers and pilgrims, ambassadors and witnesses and are still kept in the world to do the work of the gospel (Matt 28:18–19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor 5:18–20; 1 Pet 1:17; 2:11).

Article Eighteen: Eschatology (Doctrine of Last Things)

I believe that Jesus will come bodily before the seven-year tribulation to receive to Himself into heaven both the believers who have fallen asleep in Jesus and who are still alive. This is the blessed hope set before us which we should be constantly expecting (John 14:1–3; 1 Cor 15:51–52; Phil 3:20; 1 Thess 4:13–18; Titus 2:11–14).

I believe that the rapture of the church will be followed by the fulfillment of Israel's seventieth week. This seven-year-week will be a time of judgment on the whole earth and at the end of which the times of the Gentiles will be brought to a close. The second half of this week will be the time of Jacob's trouble, which was called the great tribulation (Dan 9:27; Jer 30:7; Matt 24:15-21; Rev 6:1-19:21).

I believe that Jesus Christ will return personally, physically, visibly to all with his saints and this coming will conclude the great tribulation. As he comes with power and great glory, he will introduce the millennial age and bind Satan and throw him into the bottomless pit. Jesus the Messiah will restore Israel to her own land, give her the realization of God's covenant promises and bring the whole world to the knowledge of God. During this millennial reign, Jesus will rule with the resurrected saints over Israel and all the nation of the earth (Deut 30:1–10; Isa 11:9; Ezek 37:21–28; Dan 7:17-22; Matt 24:15–25:46; Acts 15:16–17; Rom 8:19–23; 11:25–27; 1 Tim 4:1–3; 2 Tim 3:1–5; Rev 19:11-16; 20:1–3).

I believe that at the final judgment, the unrepentant souls will be raised from their condemnation and misery to the resurrection of judgment, the great white throne judgment at the close of the millennium and cast into the everlasting punishment, the lake of fire. They will suffer forever and not be annihilated. Believers, while already having passed from darkness to light, will be raised to the resurrection of life, their body and soul will be reunited and they will enjoy the everlasting, personal presence of God in His heavenly kingdom. God's plan of creation, redemption, and glorification will be complete (Luke 16:19–26; 23:42; 2 Cor 5:8; Phil 1:23; 2 Thess 1:7–9; Jude 6–7; Rev 20:11–15).

This is the hope for which we long, which helps to motivate us now toward godly living, and which propels us to share the gospel of Jesus Christ with a lost and dying world.