



Grace
Hill
Church

Articles of Faith

[Revised 2021]

Of the Scriptures

We believe that the Holy Bible, as originally written, was verbally and plenary (full, complete) inspired by God and therefore, is truth without any admixture of error for its matter. It shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the final authority by which all human conduct, creeds and opinions should be tried. (II Timothy 3:16-17)

Of the True God

We believe that there is one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. (Ephesians 4:5-6)

Of the Creation

We believe in the Genesis account of creation and that it is to be accepted literally (twenty-four hour days) and not allegorically or figuratively, that man was created directly in God's own image and after his own likeness; male and female He created them; that man's creation was not a matter of evolution or evolutionary change of species, or evolutionary development through intermediate periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was - they would bring forth only "after their kind". (Genesis 1)

Of the Fall of Man

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint, but by choice; and therefore under just condemnation without defense of excuse. (Romans 5:12)

Of the Virgin Birth

We believe that Jesus Christ was begotten of the Holy Spirit in a miraculous manner; born of Mary, a virgin, as no other man was ever born, and that He is both the Son of God, and God the Son. (Luke 1:26-33)

Of the Atonement for Sin

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God who by the appointment of the Father freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience and by His death made a full vicarious atonement for our sins. We believe that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on a tree; that, having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is ever qualified to be a suitable, a compassionate and all-sufficient Savior. (Ephesians 2:8, I Peter 2:24)

Of the Perseverance of the Saints

We believe that such only are real believers as endure unto the end that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that God watches over their welfare; and that they are kept by His power through faith unto eternal salvation. (I Peter 1:5)

Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; and such only as through faith are justified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse and this distinction holds among men both in and after death. (Psalm 14:2-3; Galatians 3:10)

Of Civil Government

We believe that the civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed except only in things opposed to the will of our God; who is the only Lord of the conscience and the coming Prince of the kings of the earth. (Romans 13:1-3)

Of the Devil or Satan

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels, that he is now the evil prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions and the powers of darkness, the chief power behind the present apostasy; the lord of the anti-Christ - destined however to final defeat at the hands of God's Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels. (Isaiah 14:12-15)

Of the Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God (Colossians 1:11-14) and delight in the blessings of the new covenant (I Corinthians 11:25; Hebrews 8:8-13): the forgiveness of sins, the inward transformation by the Holy Spirit that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace (Ephesians 2:10; Matthew 7:17). Living as salt in a world that is decaying and light in a world that is dark (Matthew 5:13-16), believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city (Jeremiah 29:7), for all the glory and honor of the nations is to be offered up to the living God (Matthew 28:18-20; Revelation 5:9-10, 21:26). Recognizing this is God's created order, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God (Galatians 6:10). The kingdom of God, already present but not fully realized (Matthew 3:2, 4:17, 4:23, 5:3, 5:10, 12:28; Acts 1:3; Romans 14:17; Ephesians 1:19-23; Hebrews 1:1-4, 8-9, 12:28-29; I Thessalonians 4:17, 5:9; II Thessalonians 1:5-12; Revelation 20:11-21:8), is the exercise of God's sovereignty in the world toward the eventual redemption of all creation (I Corinthians 15:20-28). The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom (Colossians 1:11-14, 2:11-15). It therefore inevitably establishes a new community of human life together under God (I Peter 2:9-10).

Of the Resurrection and of the Second Coming of Christ

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be fully consummated (John 14:3; Acts 1:10-11; I Thessalonians 4:15-17; Revelation 1:7, 22:20). We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness (Matthew 25:31-46; Acts 24:15; Revelation 20:11-21:8). On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished (I Corinthians 1:8-9; I Thessalonians 5:23-24; Revelation 5:9-10, 7:14, 22:14). God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace (I Corinthians 15:24-28).

Of the Church

We believe that a church of Christ is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel observing the ordinances of Christ governed by His laws, and exercising the gifts, rights and privileges invested in them by His word. We believe the true mission of the church is found in the great commission; First, to make individual disciples; Second, to build up the church; Third, to teach and instruct as He has commanded. We do not believe in the reversal of His order; we hold that the local church has the absolute right of self government, free from interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit, that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its co-operation, on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final.

Of Baptism and the Lord's Supper

We believe that Christian baptism is the immersion in water of a believer; in the name of the Father, the Son, and the Holy Spirit; to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to a new life: that it is prerequisite to the privileges of church membership. We believe in the observance of the Lord's Supper, by the sacred use of bread and the fruit of the vine, which are to commemorate together the death of Christ; preceded always by solemn self-examination. (Acts 8:38, I Corinthians 11:23-31)

Of Grace in the New Creation

We believe that in order to be saved sinners must be born again, that the new birth is a new creation in Christ Jesus, and that it is instantaneous and not a process. That in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (II Corinthians 5:17)

Of the Freeness of Salvation

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. (Romans 5:15-21)

Of Justification

We believe that the great gospel blessing which Christ secures to such as believed in Him is Justification; that Justification includes the pardon of sin and the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood; His righteousness is imputed unto us. (Romans 5:1-2)

Of Repentance and Faith

We believe that Repentance and Faith are solemn obligations and also inseparable graces wrought in our souls by the quickening Spirit of God, thereby being deeply convicted of our guilt, danger and helplessness and the way of salvation by Christ we turn to God with unfeigned contrition, confession and supplication for mercy at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all sufficient Savior. (Acts 3:19)

Of Marriage and Sexuality

We believe God's plan for marriage and sexual intimacy is between one man and one woman in a covenant relationship for life; this for the purposes of procreation, companionship, and reflecting the relationship of Christ and the Church. We believe male and female are permanently assigned by God at conception. We also believe those gifted by God with singleness can enjoy fullness of life in the Kingdom. We further believe the Bible is clear that any form of sexual immorality, such as, but not limited to, lust, pornography, adultery, fornication, homosexuality, bisexuality, transsexual conduct, bestiality, and incest, is sinful and offensive to God. It is not, however, unforgivable sin. The same redemption in Christ available to all repentant sinners is available to those who repent of any form of sexual immorality. They, too, may become new creations in Christ. (Genesis 1:26-28, 2:18-25; Leviticus 18:23; Romans 1:26-27; I Corinthians 6:9-11, 7:6-7; I Timothy 1:10; Matthew 19:4-6, 10-12; Hebrews 13:4; Ephesians 5:32).