

TENETS OF FAITH

The Bible is our all-sufficient and sole rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship so that we all speak the same thing, (I Corinthians 1:10; Acts 2:42). The phraseology employed in these statements is not inspired or contended for, but the biblical truth set forth is held to be essential to the full-gospel ministry of DCC.

The Scriptures Inspired

The Holy Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct. (II Timothy 3:5-17; I Thessalonians 2:13; II Peter 1:21).

The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Spirit. (Deuteronomy 6:4; Isaiah 43:10-11; Matthew 28:19; Luke 3:22).

The Godhead

Terms defined

The terms "Trinity" and "Persons" are related to the Godhead, (as found in the plural Hebrew word for God, "Elohim" found in Genesis 1:1,) are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is one Lord, as a Trinity or Being of three Persons, and still be absolutely scriptural (Matthew 28:19; II Corinthians 13:14; John 14:16,17).

Distinction and Relationship in the Godhead

Christ taught a distinction of the Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship as to its mode is inscrutable and incomprehensible, because unexplained. (Luke 1:35; I Corinthians 1:24; Matthew 1:25-27; 28:19; II Corinthians 13:14; I John 1:3,4).

Unity of the One Being of Father, Son and Holy Spirit

Accordingly, therefore there is that in the Son which constitutes Him the Son and not the Father; and there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore the Father is the begetter; the Son is the begotten; and the Holy Spirit is the One proceeding from the Father and Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name is One. (John 1:18; 15:16; 17:11,21; Zechariah 14:9).

Identity and Cooperation in the Godhead

The Father, Son and Holy Spirit are never identical as to Person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence neither Person in the Godhead either exists or works separately or independently of the others. (John 5:17-30,32,37; 8:17,18).

The Title, Lord Jesus Christ

The appellation, "Lord Jesus Christ," is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God. (Romans 1:1-3,7; II John 3).

The Lord Jesus Christ, God with us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is “Immanuel,” God with us. (Matthew 1:23; I John 4:2,10,14; Revelation 1:13,17).

The Title, Son of God

Since the name “Immanuel” embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title “Son of God” belongs to the order of eternity, and the title “Son of Man” to the order of time. (Matthew 1:21-23; II John 3; I John 3:8; Hebrews 7:3; 1:1-13).

Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title “Son of God” solely from the fact of incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and Son; and a displacement of the truth that Jesus Christ is come in the flesh. (II John 9; John 1:1,2,14,18,29,49; I John 2:22-23; 4:1-5; Hebrews 12:2).

Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down at the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. (Hebrews 1:3; I Peter 3:22; Acts 2:32-36; Romans 14:11; I Corinthians 15:24-28).

Equal honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Spirit to ascribe unto the Son all the attributes of Deity, and to give Him all honor and the glory contained in all the names and titles of the Godhead (except those which express relationship; (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father. (John 5:22-23; I Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 7:9-10; Revelation 4:8-11).

The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth (Matthew 1:23, Luke 1:31,35)
- b. His sinless life (Hebrews 7:26; I Peter 2:22)
- c. His miracles (Acts 2:22; 10:38)
- d. His substitutionary work on the cross (I Corinthians 15:3; II Corinthians 5:21)
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; I Corinthians 15:4)
- f. His exaltation to the right hand of God (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3)

The Fall of Man

Man was created good and upright for God said, "Let us make man in Our image, after Our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death, but also spiritual death, which is separation from God. (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

The Salvation of Man

Man's only hope of redemption is through the substitutionary atonement of Jesus the Christ on the Cross of Calvary whereby He shed His blood for the forgiveness of sins for all mankind. (Hebrews 10:12; 2:9; I John 2:2)

Conditions to Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By confessing with your mouth that Jesus is your Lord and by believing in your heart that God raised Him from the dead. By washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes a son of God, a citizen of the Kingdom of God, an heir of God according to the hope of eternal life. (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8-9; Titus 2:11; 3:5-7; Galatians 3:6; Colossians 1:13, 27).

The Evidence of Salvation

The inward evidence of salvation is the direct witness of the Holy Spirit (Romans 8:16). The outward evidence of salvation is a life lived according to righteousness and holiness. (Ephesians 4:24; Titus 2:12; I Peter 1:13-16).

The Ordinances of the Church

Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent, believe in and confess Jesus the Christ as Lord are to be baptized in water. Through baptism, they are declaring to the world that they have died with Christ to their "old life" and that they are being raised up with Him to walk in a "new life" as a citizen of the Kingdom of God. (Matthew 28:19; Mark 16:16; Acts 10:47-48; Romans 6:4; Ephesians 4:17-23).

Holy Communion

The Lord's Supper, The Lord's Table, consists of the "elements" (bread and the fruit of the vine). When we partake of the Lord's Table; we are reminded that we are partakers of the

divine nature of our Lord Jesus Christ; we are reminded of His substitutionary atonement and the prophecy of His second coming; we are to partake of His Table regularly “till He come.” (II Peter 1:4; I Corinthians 11:23-26; I Corinthians 11:16)

The Baptism in the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism of the Holy Spirit and fire, (Matthew 3:11; Luke 3:16) according to the command of our Lord Jesus Christ (Luke 24:49). This is a promise to be received by every believer today. This was a normal experience of all believers as seen in the early Christian Church. The Baptism of the Holy Spirit brings with it an endowment of power for life and service, the bestowment of the gifts and their uses for everyday life (Luke 24:49; Acts 1:4,8; I Corinthians 12:1-31). This experience is different from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit comes such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and more active love for Christ, for His Word and for the lost (Mark 16:15-20).

The Initial Physical Evidence of the Baptism in the Holy Ghost

The baptism of believers in the Holy Spirit and fire is witnessed by the initial physical sign of speaking in other tongues as the Spirit of God gives them utterance. (Acts 2:4) The speaking in tongues in this instance is the same in essence as the gift of tongues (I Corinthians 12:4-10,28), but different in purpose and use. (Jude 1:20; Romans 8:26-27)

Sanctification

Sanctification is an act of separation from that which is evil, and absolute dedication unto God (Romans 12:1,2; I Thessalonians 5:23; Hebrews 13:12). The Scriptures teach a life of ‘holiness without which no man shall see the Lord.’ (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy.” (I Peter 1:15-16). Sanctification is facilitated by grace and enacted by faith when the believer: acknowledges his identification with Christ through His substitutionary atonement and humbly and willfully offers every faculty of his being continually to the dominion of the Holy Spirit (Romans 6:1-11,13; 8:1,2,13; I Corinthians 6:17; Galatians 2:20; Philippians 2:12,13; I Peter 1:5).

Divine Healing

Divine healing is an integral part of the Gospel of the Kingdom. Deliverance from all sickness and disease was provided for and accomplished in the atonement of Christ. It is the right of all believers to receive physical healing and a privilege to demonstrate for all in need (Exodus 15:26; Isaiah 53:4-5; Matthew 8:16-17; Mark 16:14-18; James 5:14-16).

The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (I Thessalonians 4:16-17; Romans 8:23; Titus 2:13; I Corinthians 15:51-52; II Peter 3:10-14; Matthew 24:29-44; II Timothy 4:8).

The Millennial Reign of Christ

The second coming of Christ includes the premillennial rapture of the saints, which is our blessed hope followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27,30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21-22; Zephaniah 3:19-20; Romans 11:26-27) and the establishment of universal peace (Isaiah 11:6-9; Psalms 72:3-8; Micah 4:3-4).

The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

The New Heavens and the New Earth

“We, according to His promise, look for the new heavens and a new earth, wherein dwells righteousness.” (II Peter 3:13; Revelation 21:22).