

THE COMSTOCK'S

England • United Kingdom
Skelmersdale, Lancashire

DOCTRINAL STATEMENT

We having the same spirit of faith, according as it is written,
I believed, and therefore have I spoken;
we also believe, and therefore speak.

2 Corinthians 4:13



THE SCRIPTURES. We believe the sixty-six books of the Old and New Testaments to be the verbally and plenary inspired word of God and that they are a record of God's revelation of Himself to man; they are a perfect treasure of heavenly instruction; having God for its author, salvation for its end, and truth without any mixture of error for its matter; they are a testimony to Christ, who is Himself the focus of divine revelation; they reveal the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. The Scriptures are the final authority for faith and practice and should be interpreted according to their normal, grammatical-historical meaning.

Furthermore, the Scriptures are inspired, inerrant, infallible, and preserved in the Hebrew Masoretic and Textus Receptus texts; from which, the King James Version (Authorized Version) is derived. The King James Version of the Bible is the only translation we use in teaching and preaching. We reject all modern translations and paraphrased versions, as these commonly alter or delete Bible doctrines, including the pure meaning of redemption and the virgin birth and deity of Christ. **Note:** we do not hold to Peter Ruckman's view of double-inspiration or advanced revelation.

2 Timothy 3:15-17; 2 Peter 1:20-21; 2 Samuel 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psalm 119:9, 105, 89, 111; 138:2; Romans 3:1,2; 1 Peter 1:10-12; Acts 11:14; Romans 1:16; Mark 16:16; John 5:38,39; Proverbs 30:5, 6; John 17:17; Revelation 22:18,19; Romans 2:12; 3:4; 1 Corinthians 4:3,4; Luke 10:10-16; 12:47,48; Philippians 3:16; Ephesians 4:3-6; 6:17; Philippians 1:9-11; 2:1,2; 1 Corinthians 1:10; 1 Peter 1:25; 4:11; 1 John 4:1; Acts 17:11; 1 John 4:6; Jude 3; Psalm 12:6-7; Matthew 5:18; 24:35; Isaiah 40:8; Revelation 22:18, 19.

CREATION. We believe that God created the universe in six literal, 24-hour periods. We reject evolution and theistic evolution as unscriptural theories of origin.

Genesis 1-2; Exodus 20:11; John 1:1-3; Romans 1:20; Colossians 1:16-17; Hebrews 11:3; Revelation 10:6.

DISPENSATIONALISM. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose.

Genesis 1:28; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24-27; Revelation 20:2-6.

THE GODHEAD. We believe there is but ONE God only; the living and true God, who is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth; that there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections; they execute distinct but harmonious offices in the work of creation, providence and redemption.

John 4:24; Job 11:7; Psalm 90:2; 1 Timothy 1:17; James 1:17; Exodus 3:14; Psalm 147:5; Revelation 4:8; Exodus 34:6, 7; Genesis 1:1,26; Matthew 28:19; John 1:1, 3; Ephesians 4:5, 6; Deuteronomy 6:4; 2 Corinthians 13:14; John 14:10, 26.

GOD THE FATHER. We believe in God the Father, an infinite, personal Spirit, perfect in holiness, wisdom, power, and love. As such, He reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is immutable, omnipresent, omnipotent, omniscient, eternal, and sovereign. We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ, His only begotten Son.

Genesis 1:1; 2:7; 17:1; Exodus 3:14; 6:2-3; 15:11; 20:1-3; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; 139:7-10; 147:4; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9; 7:11; 23:9; 28:19; Mark 1:9-11; Luke 10:21, 22; John 3:16; 4:24; 5:26; 6:27; 14:6-13; 17:1-8; Acts 1:7; Romans 1:7; 2:5, 6; 8:14-15; 11:33; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:3,17; 1 John 5:7; Revelation 1:6.

THE PERSON AND WORK OF CHRIST. We believe that the Lord Jesus Christ is God's only begotten Son, who was conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God, destroy the works of the devil, and redeem sinful men; He became man, without ceasing to be God, lived a sinless life, performed miracles, accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead; we believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate; we await His imminent, personal, visible return to earth.

Matthew 1:18-25; Luke 1:26-38; 1 John 3:5-8; John 5:18; 20:30, 31; Romans 5:6-8; 6:9, 10; 9:5; Philippians 2:6; 1 Timothy 3:16; Hebrews 9:28; 1 Peter 2:21-24. Isa. 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Corinthians 5:19-21; Galatians 4:4-5; Philippians 2:5-8; Acts 2:18-36; Romans 3:24-25; Ephesians 1:7; 1 Peter 1:3-5; Acts 1:9-10; Hebrews 9:24; 7:25; Romans 8:34; 1 John 2:1-2.

THE PERSON AND WORK OF THE HOLY SPIRIT. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and, that He is the Supernatural Agent in regeneration and sanctification, baptizing all believers into Christ, indwelling, empowering, and sealing them unto the day of redemption. He is an abiding Helper, Comforter, Teacher, and Guide; His presence in the Christian is the assurance of God to bring the believer into the fulness of the stature of Christ.

The Holy Spirit enlightens and empowers the believer and the church in worship, evangelism, and service. It is the privilege and duty of all the saved to be filled with the Spirit. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry.

We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit, and that ultimate deliverance of the body from sickness or

death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical, emotional, and mental healing.

Genesis 1:2; John 14:16, 17, 26; Romans 8:9; 1 Corinthians 3:16; 6:19; Galatians 5:22-26; John 16:8-11; 1 Corinthians 12:3-14, 28; 2 Corinthians 3:6; Ephesians 1:13-18; 4:30; 5:18; 1 John 2:20, 27; Psalm 51:11; Romans 8:9-16, 26-27; 12:3-8; Ephesians 4:7-12; 1 Corinthians 1:22; 13:8; 14:21-22; James 5:14-16; John 4:24; 15:26-27; 16:9-14.

OF THE FALL OF MAN. We believe that man was created, male and female, in the image of God, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now totally depraved sinners by birth, nature and choice and positively inclined to evil; being in bondage of sin and under just condemnation to eternal ruin, without defense or excuse, man is in desperate need of salvation; man being thus dead, his help and recovery is wholly in and from God—man is utterly unable to remedy his lost condition and his help and recovery is wholly in and from God.

Furthermore, the sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-31; 3:6-24; Joh 3:6, 36; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; 53:6; ; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:9-23; 5:6-21; 1 Corinthians 15:21-23; Galatians 3:22; Ephesians 2.

SALVATION. We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, Who, by His own precious blood, shed on Calvary, obtained forgiveness of sins and eternal redemption for the believer. We believe that salvation is offered freely to all by the gospel; that it is the immediate duty of all to receive Christ by a cordial, penitent, and obedient faith; that nothing prevents the salvation of the greatest sinner but his own inherent depravity and voluntary rejection of Christ; we believe that all sins, except blasphemy of the Holy Spirit, are forgivable. In its broadest sense salvation includes regeneration, sanctification, and glorification.

Note: We reject the doctrine of Calvinism, believing God sent His Son into the world to save *whosoever* believeth in Him; that Christ tasted death for *every* man; that it is not God's will that *any* perish but that **all** come to repentance.

Isaiah 55:1; John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19; Matthew 12:22-32; 1 John 1:9. Matthew 3:1-2; 4:17; Mark 1:15; Acts 3:19; 5:31; 17:30; 20:21; Luke 18:13-14; 24:47; Isaiah 55:6-7; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Jn 3:14-19; Hebrews 2:9; 2 Pet 3:9.

REPENTANCE AND FAITH. We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God whereby being deeply convinced of our guilt, danger, and helplessness, and of 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 as our Prophet, Priest, and King, and relying on Him alone as the only and all-sufficient Savior.

Mark 1:15; Ephesians 2:8; 1 John 5:1; John 16:8; Acts 2:37–38; 3:19; 11:18; 16:30–31; 20:21; Luke 18:13; 15:18–21; Matthew 3:1–2; 4:17; James 4:7–10; 2 Corinthians 7:9–11; Romans 10:9–13; Psalm 51; Acts 3:22–23; Hebrews 1:8; 4:14; 7:17, 28; John 6:44.

We believe and teach that all are sinners in need of this great salvation.

1. You need to be saved: Romans 3:10; 3:23; John 3:1–16
2. You cannot save yourself: Titus 3:5
3. God has provided for your salvation: Hebrews 7:25
4. Jesus Christ is the only way of salvation: John 14:6
5. God wants to save you: II Peter 3:9; I Timothy 2:4
6. You must repent and believe on Christ alone: Acts 3:19; Romans 10:9–10
7. God can save you now: Romans 10:13

ETERNAL SECURITY AND ASSURANCE OF BELIEVERS.

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh.

John 6:37–40; 10:27–30; Romans 8:1; 38–39; 1 Corinthians 1:4–8; 1 Peter 1:4–5; Romans 13:13–14; Galatians 5:13; Titus 2:11–15.

THE CHURCH. A New Testament church is an assembly (*ekklesia*) of born again baptized believers, associated together by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; being governed by His laws and exercising the gifts, rights, and privileges invested in them by His Word; having the responsibility to fulfill the Great Commission which Christ gave unto the first church, which He began during His earthly ministry, to preach and teach the gospel both at home and to the uttermost parts of the earth; that its only Scriptural officers are pastors and deacons, whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus; that a New Testament church is a local (having a definite location), visible (not mystical or universal), organized assembly with Scriptural authority and autonomy, being free of any external authority or control.

Matthew 16:15–19; 18:15–20; 28:19–20; 1 Corinthians 1:1–13; 3:9, 16; 4:17; 5:4–7, 12–13; 11:2; 14:23; Acts 2:41–42; 5:11; 8:1; 11:2–23; 14:23; 15:22; 2 Thessalonians 3:6; Romans 16:17–20; 2 Corinthians 2:17; Ephesians 4:11–16; 1 Corinthians 12:14; 1 Timothy 3; Titus 1.

BAPTISM AND THE LORD'S SUPPER. We believe Christ instituted the ordinances of Baptism and the Lord's Supper; that there is no saving grace communicated either through Baptism or the Lord's Supper. Christian Baptism is by immersion in water of a believer, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, which is

symbolical (not sacramental) of our death to sin and resurrection to a new life; it is an act of obedience and the door into the church and her privileges.

The Lord's Supper, in which the members of the church (closed communion) by sacred use of bread and the fruit of the vine (grape juice) are to commemorate together the dying love of Christ; preceded always by solemn self-examination; that Scriptural baptism is requisite to the Lord's Supper; that it is the duty of all members to partake of the supper after serious examination has been made concerning their walk with the LORD; that it is to be observed "till he come."

Matthew 3:5-6, 13-17; 26:26-30; 28:19-20; Acts 2:41-42; 8:12, 36-39; 16:31-34; 18:8; Romans 6:4; 1 Peter 3:20-21; 1 Corinthians 11:26-28; 11:23-32; 1 Timothy 3:15.

MISSIONS AND EVANGELISM. We believe that God has given the church a great commission to proclaim the gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to go to the foreign nations and not wait for them to come to us. It is the duty of every child of God to constantly seek to win the lost to Christ by verbal witness undergirded by a Christian lifestyle. New Testament churches should earnestly endeavor to proclaim the everlasting gospel of Jesus Christ near and far, baptizing the converts, organizing churches and teaching them all things whatsoever the Lord hath commanded, having the promise of His presence with His church until the end of the age.

Evangelism is our raison d'etra—our reason for living! There is nothing that can put more shout in a church like seeing new converts baptized into the church body—new life!

Matthew 9:37-38; 22:1-10; 24:14; 28:18-20; Mark 16:15; Luke 10:1-16; 24:46-48; John 20:21; Acts 1:8; 13:1-3; Revelation 7:9; 22:17; 1 Corinthians 1:21; 2:2-4; 2 Corinthians 5:18-20; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; 1 Peter 2:4-10; Colossians 4:5, 6; 1 Peter 3:15.

GIVING. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the gospel.

Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; 1 John 3:17.

SEPARATION. We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances.

Romans 12:1-2; 14:13; 2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; 1 John 2:15-17; 2 John 9-11; Leviticus 19:28; 1 Corinthians 6:19-20.

THE SECOND ADVENT OF CHRIST. We believe in that blessed hope, the personal, imminent return of Christ, Who will rapture all believers prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom which was promised to the nation of Israel.

Titus 2:13; Acts 1:9-11; Psalm 89:3-4; Daniel 2:31-45; Zechariah 14:4-11; 1 Thessalonians 1:10; 4:13-18; Revelation 3:10; 19:11-16; 20:1-6.

APOSTASY. Whereas "the last days" are set forth in Scripture as perilous times, and recognizing that these days are upon us, and seeing a departure from the Word of God, we are opposed to the interdenominational and neo-evangelical trends of our day. We hold to *the faith* once delivered to the saints and oppose modern liberalism. We stand opposed to the modern charismatic movement with its unscriptural practices, as well as ecumenical unification of religion.

1 Corinthians 13:1-13; 14:22-34; Hebrews 2:1-4; 1 Timothy 4:1-3; 2 Timothy 3; 4:1-4; Jude 3; Colossians 2:8.

LAST THINGS. According to His promise, Jesus Christ will return personally, visibly, and bodily; that His return is imminent; that it is the duty of saints to be ready and in expectation of His return. When Christ shall come in the air, "the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"; that this return shall precede the tribulation and millennium; until that time "evil men and seducers shall wax worse and worse, deceiving, and being deceived" and there shall be "a falling away first," (as there is now in this present day of ecumenicism and apostasy); then the Anti-Christ will be manifested here upon the earth and the seven years of tribulation shall begin. At the end of the seven years of tribulation, the Lord will return with His saints and utterly defeat the armies of the Anti-Christ and "Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet."

We are premillennial and pretribulational in our eschatological beliefs.

Acts 1:11; Matthew 24:42; 25:13; Titus 2:13; 1 John 2:28; 3:2; 2 Peter 3:11-12; Philippians 3:20-21; 1 Thessalonians 4:14-18; Revelation 3:10; 2 Timothy 3:13; 2 Thessalonians 2:3; Jude 14; Isaiah 2:4; 1 Corinthians 15:23-28; Revelation 4-21.

THE ETERNAL STATE. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment.

Matthew 25:41-46; John 5:28-29; 11:25-26; Luke 23:43; 2 Corinthians 5:8; Phil. 1:23; 3:21; 1 Thessalonians 4:16-17; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20.

THE PERSONALITY OF SATAN. We believe that Satan was once holy and enjoyed heavenly honors. Through pride and ambition to be as the Almighty, he fell and drew one third of the angelic host with him. He is now the malignant prince and 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 religion, the chief power behind the present apostasy, the Lord of the anti-Christ, the great dragon, and the old serpent called the devil. He is to be resisted by all those who name the name of Christ, resolving not to give place to him. His final defeat will be by the hands of God's Son, with the judgment of an eternal justice in hell, a place prepared for him and his angels.

Psalm 78:49; Jude 6; Job 1:6-7; Revelation 12:9, 10; John. 14:30; Ephesians 2:2; 1 Peter 5:8; Matthew 13:39; John. 8:44; Ephesians 4:27; 6:12; Hebrews. 2:14; Matthew 25:41; Isaiah 14:12-20; 2 Corinthians 4:4; Ezra 28:12-17; Revelation 16:20; 20:7-10.

HUMAN SEXUALITY. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that no church should hire, appoint, or retain any employee or volunteer that practices any form of these perversions. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance.

Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1: 26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4.

DIVORCE AND REMARRIAGE. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage are regarded as adultery; there is forgiveness for divorce and divorced persons are not "second class" saints. Although divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon as the Scriptures instruct otherwise.

Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; 1 Timothy 3:2, 12; Titus 1:6.

ABORTION. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that supports abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control.

Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44.

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

~ 2 Peter 3:11-12