

Cloud By Day Missions, Inc. and City Victorious

STATEMENT OF FAITH

8.01—Authority Of Statement Of Faith (as part of the By Laws)

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the Statement of Faith accurately represents the teachings of the Bible and, therefore, is binding upon all employees, volunteers and others who work for the Ministry. All literature, whether print or electronic, used in the Ministry shall be in complete agreement with the Statement of Faith. In all conflicts regarding interpretation of the Statement of Faith, the President and Board, on behalf of the Ministry/Corporation, shall have the final authority.

8.02—Statement Of Faith: Beliefs on Doctrinal and Cultural Issues

(A) The Holy Scriptures.

We believe the Old and New Testament Scriptures are the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed and are, therefore, the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to Man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning, and all issues of interpretation and meaning shall be determined by the pastor. The King James Version of the Bible shall be the official translation used by the church. (2 Tim. 3:16-17; 2 Pet. 1:20-21)

(B) Creation.

We believe that the Genesis account of creation is neither allegory nor myth, but a literal, historical account of God's creation of the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Gen. 1-2; Ex. 20:11)

(C) The Godhead.

(1) We believe in one triune God, eternally existing in three persons—Father, Son, and Holy Spirit—each co-eternal in being, co-identical in nature, coequal in power and glory, and having the same attributes and perfections. (Deut. 6:4; Matt. 28:19; John 14:10, 26; 2 Cor. 13:14)

(2) Unity of the One Being of Father, Son and Holy Spirit

Accordingly, therefore, there is that in the Father which constitutes him the Father and not the Son; 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 the Son. (John 1:18; John 15:26; John 17:11, 21; Zechariah 14:9)

- (3) Identity and Cooperation in the Godhead
The Father, the Son and the 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; John 8:17,18)

(D) The Person and Work of Christ.

- (1) The Deity Of The Lord Jesus Christ

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

His virgin birth (Matthew 1:23; Luke 1:31, 35)

His sinless life (Hebrews 7:26; 1 Peter 2:22)

His miracles (Acts 2:22; Acts 10:38)

His substitutionary work on the cross (1 Cor. 15:3; 2 Cor. 5:21)

His bodily resurrection from the dead (Matt. 28:6; Luke 24:39; 1 Cor. 15:4)

His exaltation to the right hand of God (Acts 1:9, 11; Acts 2:33; Phil. 2:9-11; Hebrews 1:3)

- (2) We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men. (Isa. 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)
- (3) We believe that the Lord Jesus Christ 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. (Acts 2:18-36; Rom. 3:24-25; Eph. 1:7; 1 Pet. 2:24; 1 Peter 1:3-5)
- (4) 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. (Acts 1:9-10; Rom. 8:34; Heb. 9:24; 7:25; 1 John 2:1-2)

(E) The Person and Work of the Holy Spirit.

- (1) 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, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)
- (2) We believe that He is the divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (Eph. 1:17-18; 5:18; 1 John 2:20, 27)
- (3) 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 church to do the work of the ministry. (Rom. 12:3-8; 1 Cor. 12:4-11, 28; Eph. 4:7-12)

(F) The Baptism In The Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.
(Luke 24:49; Acts 1:4, 8; 1 Corinthians 12:1-31)

This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; Acts 10:44-46; Acts 11:14-16; Acts 15:7-90)

With the baptism in the Holy Spirit come 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 a more active love for Christ, for His Word and for the lost, Mark 16:20

(G) The Initial Physical Evidence Of The Baptism In The Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with 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, but is different in purpose and use. (1 Cor. 12:4-10, 12:28)

(H) The Total Depravity of Man.

We believe that man was created in the image and likeness of God; but that in Adam's sin the human race fell, inherited a sinful nature, and became alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

(I) Salvation.

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God. Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God, according to the hope of eternal life. (Luke 24:47; John 3:3; Romans 10:13-15; Eph. 2:8, Titus 2:11; Titus 3:5-7)

The inward evidence of salvation is the direct witness of the Spirit. (Romans 8:16)
The outward evidence to all men is a life of righteousness and true holiness.
(Ephesians 4:24; Titus 2:12)

(J) The Security of the Believer's Salvation

Luke 8:13 makes clear the fact that believers can lose their salvation. It says some "believe for a while, but in the time of testing they fall away." Revelation 22:19 says "If anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life, and in the holy city."

Because we are creatures with free wills, we must be vigilantly on guard because the enemy of our soul, the devil, "prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith" (1 Peter 5:8,9). We

believe carelessness can lead to apathy, apathy to neglect, and neglect to a conscious decision to sin. We often refer to this spiritual decline as backsliding. We believe one who backslides is in danger of losing his salvation if the individual persists in rejecting the Holy Spirit's call to repentance and restoration.

In view of the biblical teaching that the security of the believer depends on a living relationship with Christ (John 15:6); in view of the Bible's call to a life of holiness (1 Peter 1:16; Hebrews 12:14); in view of the clear teaching that a man may have his part taken out of the Book of Life (Revelation 22:19); and in view of the fact that one who believes for a while can fall away (Luke 8:13); Cloud By Day Missions, Inc. stands against the unconditional security position which holds that it is impossible for a person once saved to be lost.

(K) Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God. (Romans 12:1,2; 1 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." (1 Peter 1:15,16)

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by the faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit. (Romans 6:1-11; 6:13; 8:1,2,13; Gal 2:20; Phil. 2:12,13; 1 Pet. 1:5)

(L) The Personality of Satan.

We believe that Satan is a person, the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10)

(M) The Church

- (1) We believe that the local church, which is the body and the espoused bride of Christ, is solely made up of born-again believers. (1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27)
- (2) We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament. (Acts 14:27; 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11)
- (3) We believe in the autonomy of the local church free of any external authority or controls, and any affiliations, societies, organizations, associations, or agencies this church affiliates with to further the objectives stated in the Purpose Statement are not authoritative in matters of church practice or belief. (Acts 13:1-4; 15:19-31; 20:28; Rom. 16:1, 4; 1 Cor. 3:9, 16; 5:4-7, 13; 1 Pet. 5:1-4)

(4) **Ordinances Of The Church**

The ordinance of baptism by immersion is commanded by the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matt. 28:19; Mark 16:16; Acts 10:47,48; Romans 6:4)

The Lord's Supper, consisting of the elements --bread and the fruit of the vine-- is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4), a memorial of his suffering and death (1 Corinthians 11:26), and a prophecy of His second coming (1 Corinthians 11:26), and is enjoined on all believers "till He come!"

(N) 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. (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52)

(O) The Millennial Reign Of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on earth for one thousand years. (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7; Revelation 19:11-14; Revelation 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. (Isa. 11:6-9; Psa. 72:3-8; Micah 4:3,4)

(P) 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 the everlasting punishment in the lake which burneth with fire and brimstone, which is the second death. (Matthew 25:46; Mark 9:43-48; Rev. 19:20; Rev. 20:11-15, 21:8)

(Q) The New Heavens And The New Earth

"We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." (2 Peter 3:13; Revelation 21, 22)

(R) Civil Government.

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. (Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; 1 Pet. 2:13-14)

(S) Human Sexuality

- (1) 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, transgenderism, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)
- (2) We believe that the term "marriage" has only one, legitimate meaning, and that is marriage sanctioned by God, which joins one man and one woman in a single, covenantal union, as delineated by Scripture. Marriage ceremonies performed in any facility owned, leased or rented by this church will only be those ceremonies sanctioned by God, joining one man with one woman as that gender was determined at birth. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

(T) 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 is regarded as adultery except on the grounds of fornication. (Mal. 2:14-17; Matt. 19:3-12)

(U) Sanctity of Life.

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 abortions due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable. (Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

(V) Euthanasia.

We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment. (Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28)

(W) Love.

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. (Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18)

(X) Lawsuits Between Believers.

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor. 6:1-8; Eph. 4:31-32)

(Y) Missions.

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. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)

(Z) Giving.

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support financially his local church. 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. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)