



Doctrinal Statement

THE SCRIPTURES — SECTION 2.01

We believe the Bible (the sixty-six books of the Old & New Testaments) is complete in every respect, and is the verbally inspired Word of God (2 Peter 1:20-21). We believe it is without error in the original writings, true, authoritative and sufficient for faith and life (Psalm 19:7-11; 2 Timothy 3:16-17).

THE GODHEAD — SECTION 2.02

We believe that there is one living and true God, Creator of all things, holy, infinitely perfect and eternally existing in three equally divine Persons: the Father, the Son and the Holy Spirit (Matthew 28:19). We believe that the Father, Son, and Spirit were all active in the creation of the universe. We believe that God created the heavens and the earth, including all life, each after its own kind, by direct act and not by the process of evolution (Genesis 1:1-2, 26; John 1:3; Colossians 1:16-17). We believe each Person of the Godhead is eternal in being, identical in nature, equal in power and glory, and has the same attributes and perfections (John 1:1-2; Ephesians 4:5-6; 1 Corinthians 12:4-6).

GOD THE FATHER — SECTION 2.03

We believe in God the Father, who is holy, almighty, merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, infinite in wisdom (Exodus 34:6-7; Isaiah 6:1-3; Romans 11:33; Revelation 4:8). He hears and answers prayer, and He saves from eternal death and from hell all who believe in Jesus Christ (Psalm 10:17; John 3:16-18).

GOD THE SON — SECTION 2.04

We believe in the Lord Jesus Christ, who is truly God and truly man (John 1:1, 14). We believe in His virgin birth, His substitutionary death through the shedding of His blood for the remission of sins, and His bodily resurrection and ascension (Matthew 1:20-23; Luke 24:1-12; Acts 1:9-11; 1 Corinthians 15:3; 2 Corinthians 5:21). We believe He is presently ministering as our high priest in heaven, that He is the only sufficient mediator between God and man, and that He will one day physically return to earth (1 Thessalonians 4:14-18; 1 Timothy 2:5; Hebrews 8:1-2).

GOD THE HOLY SPIRIT — SECTION 2.05

We believe in the Holy Spirit, who is truly God and the agent of the new birth (John 3:5). We believe He empowers, guides, teaches and helps believers live a set apart life primarily through illuminating the Word of God to believers (John 6:63; John 14:16-17, 26; 1 Corinthians 2:12-13). We believe He convicts the world concerning sin, righteousness and judgment, and that at conversion He baptizes all true believers into the body of Christ (John 16:7-11; Romans 8:9; 1 Corinthians 12:13). We believe the baptism of the Holy Spirit occurs at the moment of conversion when Jesus sends His Spirit to regenerate a person (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5, 11:16; Romans 8:9; 1 Corinthians 12:13). We believe that He assigns gifts for the common good, and that He indwells, seals, sanctifies and secures believers until the day of redemption (1 Corinthians 12:7, 11; Ephesians 1:13-14; 1 Peter 1:2).

MAN — SECTION 2.06

We believe that God created Adam and Eve in His image and in a state of sinlessness but, through willful rebellion against God, they sinned and thereby incurred both physical and spiritual death, which is eternal separation from God (Genesis 1:26-27, 3:1-19). We believe that, through the fall of Adam and Eve, all human beings, while still bearing the image of God, are now born with a sinful nature (Romans 5:12). Moreover, every person is a sinner in thought, desire, word, and deed, absolutely guilty and lost and incapable of saving themselves and is in need of being regenerated (born again) (John 3:3, 7; Romans 3:23, 6:23; Ephesians 2:1, 2:8-9). Therefore, every person is a sinner, both by nature and by choice.

GENDER, MARRIAGE, and SEXUALITY — SECTION 2.07

We believe God created humanity “male and female” (Genesis 1:27). As God intentionally created humanity with gender distinction, rejection of one’s biological sex is a rejection of God’s prerogative and purpose as Creator (Genesis 1:26-27). To assert that God created a person with the wrong biological sex is idolatrous because it implies that we know better than God regarding His creation.

We believe that the term marriage has only one meaning: the uniting of one biological man (i.e., a male by birth) and one biological woman (i.e., a female by birth) in a single, exclusive union (a covenant), as delineated in Scripture (Genesis 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Corinthians 6:18; 7:2-5; Hebrews 13:4). 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, since the fall of mankind, we all still struggle with sin and its effects (Genesis 3:1-24). We believe that any form of sexual immorality, either in desire or action, is sinful and offensive to God. This includes, but is not limited to: adultery, fornication, homosexual behavior, bisexual conduct, pedophilia, incest, and use of pornography (Matthew 5:27-30; 15:18-20; 1 Corinthians 6:9-10).

We believe God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11). Furthermore, every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31).

SALVATION — SECTION 2.08

We believe salvation is a gift of God in grace, wholly apart from any human merit and is received by anyone through faith in the Lord Jesus Christ, whose precious blood was shed for the forgiveness of our sins. We believe that neither baptism, the Lord's Supper, nor any other rite, ceremony, or work contributes to the sinner's salvation (Romans 4:5; Ephesians 1:7, 2:8-9; 1 Peter 3:18). We believe that any person who repents of their sin and puts their faith in Jesus is forgiven of their sins (Mark 1:15).

We believe the sacrifice of our Lord Jesus Christ, by virtue of His redemptive work on the cross, was sufficient to pay for the sins of all who have lived or shall ever live, but that it effectively applies only to those who have or will put their faith and trust in Him (John 3:16; Acts 20:28).

We believe we are justified by Christ's obedience, death, and resurrection, His righteousness having been credited to us and our guilt being credited to Him (2 Corinthians 5:21). Upon justification, the believer is adopted into the family of God, and is made a coheir with Christ (Romans 8:15-17; Galatians 3:25-29; Ephesians 1:5).

We believe that all believers are regenerated by the Holy Spirit who raises them from being dead in their sins to being alive with Christ (John 3:5, Ephesians 2:1, 5). Believers are sealed by the Holy Spirit and kept secure in Christ forever (Ephesians 1:13-14). We reject the teaching that a saved man can lose his salvation (John 6:37-40, 10:27-30; Romans 8:1, 27-30, 38-39).

SANCTIFICATION — SECTION 2.09

We believe sanctification refers to both the state and the process of the believer being set apart as holy. Upon regeneration, God immediately puts the believer in a state of holiness (Acts 20:32, 26:18; 1 Corinthians 1:2, 6:11; Hebrews 10:10). This means that, in God's sight, all Christians are viewed as holy.

We believe sanctification also refers to the ongoing process of the believer's growth in being set apart for God. Due to the believer's remaining sin nature, sanctification is progressive (Romans 6:13-16, Hebrews 12:14, 1 John 1:8-10, 3:5-9). Sinlessness cannot be achieved in this life, and the believer must consciously strive toward Christlikeness to the end of earthly life (Ephesians 4:20-24, Philippians 3:12).

We believe the process of sanctification is carried on in the believer by means of the presence and power of the Holy Spirit, who dwells in every believer and guarantees the completion of their sanctification (Philippians 1:6). To sanctify the believer, the Spirit makes use of the ordinary means of grace, such as the preaching and reading of the Word, baptism, corporate worship, the Lord's Supper and prayer (John 17:17; 1 Corinthians 11:23-26; Ephesians 5:26). The process of sanctification is, therefore, simultaneously the work of God and of the believer (2 Corinthians 3:18; Philippians 2:12-13).

THE LOCAL CHURCH — SECTION 2.10

We believe the true Church is comprised of all who have been justified by God's grace through faith alone in Christ alone (1 Corinthians 12:12-13). They are united by the Holy Spirit in the body of Christ, of which Jesus is the authoritative Head.

We believe the true Church is manifest in local churches, whose membership should be composed only of believers (1 Corinthians 16:19; Revelation 2:1, 8, 12, 18; 3:1, 7, 14). The local church's mission is to glorify God by making and maturing disciples of Jesus Christ (Matthew 28:18-20; Acts 1:8). The local church shall be led by biblically qualified elders, who shepherd the church and safeguard doctrine, and deacons, who serve the church (1 Timothy 3:1-13; Titus 1:5-9). The church should be devoted to the apostles' teaching, to fellowship, to the breaking of bread, and to prayer (Acts 2:42).

BAPTISM AND THE LORD'S SUPPER — SECTION 2.11

We believe baptism is the immersion of a professing believer in water as a declaration of their faith in and allegiance to the Lord Jesus Christ (Matthew 28:19). Baptism pictures the cleansing of the believer's sin through faith in Jesus and signifies the believer's salvation (Galatians 3:27; 1 Peter 3:21). In baptism, the believer declares identification by faith with Jesus' death and resurrection (Colossians 2:12). Baptism reminds us that our faith in Jesus results in newness of life (Romans 6:4). We believe that all believers should be baptized in obedience to Jesus' command (Matthew 28:19).

We believe the Lord's Supper is a commemoration of the Lord Jesus Christ's body and blood being offered as an atoning sacrifice for all believers. We believe this is to be an ongoing observance for the church until the Lord's return (1 Corinthians 11:23-26).

LAST THINGS — SECTION 2.12

We believe the souls of those who have trusted in the Lord Jesus Christ for salvation will immediately enter into the presence of the Lord at physical death (Luke 23:43; John 14:3; 2 Corinthians 5:8). We believe that, after death, the souls of unbelievers shall remain in conscious torment until the final judgment (Matthew 25:41-46; Luke 16:24-26).

We believe in the personal, bodily return of our Lord Jesus Christ, after which He will bind Satan and set up His geopolitical kingdom on earth (1 Thessalonians 4:16; Revelation 20:1-6). We believe in the resurrection of the body, the final judgement, the eternal joy of the righteous in the presence of the Lord, and the endless suffering of the wicked in the lake of fire (Romans 2:5-7; Hebrews 9:27; Revelation 20:11-15).

We believe the heavens and the earth will pass away and be replaced with a new heavens and new earth where only the righteous dwell. In this new creation, the saints will dwell with the Lord in the New Jerusalem forever (Revelation 21:1-27).

SATAN — SECTION 2.13

We believe Satan is a distinct and real personality (John 8:44, Ephesians 2:2). We believe that he is a fallen angel, the god of this age, the adversary of Christ and His church, and that his destiny is eternal punishment in the lake of fire (John 13:2; 2 Corinthians 4:4; 1 Thessalonians 2:18; Revelation 20:1-3, 7-10).

AUTHORITY OF DOCTRINE — SECTION 2.14

The final authority for dealing with matters of church doctrine is the Doctrinal Statement as stated above.