

Doctrinal Statement

This statement is not all we believe. However, these are some of the essential truths of historic Christianity that we all agree to.

Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed (2 Timothy 3:16, 17; 2 Peter 1:20, 21; Matthew 5:18; John 16:12, 13).

Godhead

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14).

Person and Work of Christ

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 man (John 1:1–2, 14; Luke 1:35).

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 (Romans 3:24; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:3–5).

We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as Representative, Intercessor, and Advocate (Acts 1:9, 10; Hebrews 7:25; Hebrews 9:24; Romans 8:34; 1 John 2:1–2).

We believe Jesus is coming again to judge the living and the dead (1 Peter 4:5; Romans 14:9; 2 Timothy 4:1).

Person and Work of the Holy Spirit

We believe that the Holy Spirit is one of the persons of the Godhead. He convicts the world of sin, of righteousness, and of judgment; 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; 2 Corinthians 3:6; 1 Corinthians 12:12–14; Romans 8:9; Ephesians 5:18).

Total Depravity of Man

We believe that man was created in the image and likeness of God, but that through Adam's sin the 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 (Genesis 1:26, 27; Romans 3:22, 23; 5:12; Ephesians 2:1–3, 12).

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, whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 2:8–10; John 1:12; Ephesians 1:7; 1 Peter 1:18–19).

Election

We believe that since man is helpless (John 15:5, Romans 7:18), spiritually dead (Genesis 2:17–18, Ephesians 2:1), and can do nothing to initiate or contribute to his salvation (John 6:44, 65), the sovereign election of God is a condition for faith (Romans 9:6–24, Ephesians 1:3–14). God is under obligation to save no one, and mercifully chooses some for salvation by empowering them with the gift of repentance and saving faith (Ephesians 2:8–9, Ezekiel 36:26–27).

The Sovereignty of God

We believe that God is sovereign over all things in the universe, and nothing happens outside of His plans (Proverbs 21:1, Ephesians 1:11). We believe that God is sovereign over good and evil events (Acts 4:27–28, Amos 3:6, Job 1:21), though all events happen through secondary agents, and He is neither the one doing evil or nor should He ever be blamed for evil. We believe that all believers in Christ should be confident in the worst of personal suffering or in the report of evil, that God governs all things for His own glory and for the good of His children (Romans 8:28–29).

The 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 (John 6:37–40; 10:27–30; Romans 8:1, 38, 39; 1 Corinthians 1:4–8; 1 Peter 1:5). 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 clearly forbids the use of Christian liberty as an occasion for the flesh (Romans 13:13, 14; Galatians 5:13; Titus 2:11–15). We also believe that one who claims to be in Christ but willfully continues in sin does not know Christ at all (1 John 2:4, 3:6).

Ministry and Spiritual Gifts

We believe that God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to attempt to develop their sovereignly given spiritual gift(s).

We believe that all believers receive the indwelling presence of the Holy Spirit at conversion (Romans 8:9, Galatians 4:6-7), but that all believers may receive special gifts of the Holy Spirit subsequent to conversion as empowerment for Christian service (Acts 1:8, 1 Corinthians 12:31, 1 Corinthians 14:1).

We believe that tongues can be an initial evidence of receiving spiritual gifts, though not necessarily so as other gifts may prove to be sufficient evidence (1 Corinthians 12:27-31).

We also believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience (1 Corinthians 12:7, 11, 13; Ephesians 4:7-8).

We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted (John 15:7; 1 John 5:14, 15).

We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him (Romans 12:1-8; 1 Corinthians 13; 1 Peter 4:10-11).

Church

We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons (Ephesians 1:22, 23; 5:25-27; 1 Corinthians 12:12-14; 2 Corinthians 11:2).

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 18:22; 20:17; 1 Timothy 3:1-3; Titus 1:5-11).

We believe in the autonomy of the local churches, free of any external authority and control (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1,4; 1 Corinthians 3:9, 16; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We recognize believer's baptism and the Lord's Supper as the scriptural ordinances of the church (Matthew 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Corinthians 11:23-26).

Roles of Men and Women

We are complementarian. This means that we believe that women can minister in any expression of ministry (evangelism, worship, teaching, etc.) but governmental positions should be left up to men in the home (Ephesians 5:21-33) and the church (1 Timothy 1:1-7) when at all possible.

Women are of equal worth in the eyes of God and are equal co-heirs of Christ with men, but we believe the Scriptures teach that God has designed distinct "complementary" roles for men and women in the church and in the home.

This does not make women inferior any more than Christ the Son was inferior to God the Father though Jesus was called to submission. We avoid all forms of chauvinism, and seek to encourage all men to be Christlike in bearing their authority (Philippians 2:1-8, Ephesians 5:1), pursuing servant leadership (Matthew 20:28, Matthew 23:11).