



SUFFICIENCY *of* SCRIPTURE  
M I N I S T R I E S

# SOS Ministries

## Doctrinal Statement

STRENGTHENING CHURCHES  
*and* DISCIPLING *our*  
COMMUNITY *for* CHRIST

# SOS Doctrinal Statement

## PREFACE

The following is a summary of what Sufficiency of Scripture Ministries believes and teaches. The content that follows sets forth a careful and detailed presentation of what we as an institution believe and teach in regards to the major biblical doctrines. This document is but a fallible human attempt to summarize and systematize the riches of an infallible divine revelation. Nonetheless, this document is provided for the purposes of clarity and as a measuring rod for those within our organization and for stakeholders without. It is designed to provide a framework for our curriculum and teaching within our institutions and as an anchor to protect our ministries against theological and pragmatic drift. This document is not for the purpose of separating believers who hold to differing positions. SOS will unite and work with brothers and sisters who do not hold to the same positions that are stated below in areas that are not essential to the Gospel.

## The Holy Scriptures

### CONTENT

We believe that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We believe that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16) and absolutely inerrant in the original documents.

### AUTHORSHIP AND AUTHORITY

We believe that the Bible is the only God-inspired (breathed) special revelation available to mankind; and thus is the exclusive, supreme, authoritative word of God. It is powerful in nature and sufficient in content and is to be mankind's ultimate standard of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21). We believe that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error (infallible) in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

### INTERPRETATION

We believe that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to carefully interpret a given passage in light of the context and the original intention and meaning of the author. New Testament revelation does not supersede the original intention of the Old Testament authors. Furthermore, we recognize that proper interpretation and application of the biblical text is important because it is binding on all generations and the truth of Scripture always stands in judgment of men; never do men stand in judgment of it.

# The Godhead

## OVERVIEW

We believe that there is one living and true God (Deuteronomy 6:4; Isaiah 45:5–7; 1 Corinthians 8:4), who is King over all things (Daniel 4:34–35), and is an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, holy in essence, eternally existing in three Persons—Father, Son, and Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

## GOD THE FATHER | HIS PERSON

We believe that God the Father, the first Person of the Trinity, is the Creator of all things (Genesis 1:1–31; Ephesians 3:9), and formed this present world in six literal days (Genesis 1:31; Exodus 31:17). Thus, He alone is the universal, absolute, omnipotent King, who is sovereign over creation, providence, redemption (Psalm 103:19; Romans 11:36), and all things.

## GOD THE FATHER | HIS CHARACTER

As Ruler, God the Father not only orders all things by decree according to His own purpose and grace (Psalm 145:8–9; 1 Corinthians 8:6), He also continually upholds, directs, and governs all creatures and events for His own glory (Ephesians 1:11; 1 Chronicles 29:11). In His sovereignty, however, He is just and good, neither the author nor approver of sin (Habakkuk 1:13; John 8:38–47, James 1:13), but in His grace, He is the Savior from sin (Ephesians 1:4–6) and the judge of it (Revelation 20:11–15). He is compassionate and gracious, slow to anger, and abounding in lovingkindness and truth, forgiving iniquities of His own children and becoming a Father of those He predestines to redeem (Exodus 34:6–7; John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5–9; Romans 8:14; 2 Corinthians 6:18, Ephesians 1:4–8, 4:6).

## GOD THE SON | HIS PERSON

We believe that Jesus Christ, the second Person of the Trinity, has eternally existed as a Son and possesses all the divine excellencies. Thus, He is coequal, consubstantial (the same substance or essence), and coeternal with the Father (John 10:30; 14:9). He created the world and sustains its existence and operation (John 1:3; Colossians 1:15–17; Hebrews 1:2).

## GOD THE SON | HIS ROLE

Without altering His divine nature or surrendering any of the divine attributes, Jesus, who existed as God, became man (incarnation) by being born of a virgin woman, having been conceived by the Holy Spirit (Luke 1:35; Galatians 4:4–5), and made Himself of no reputation having taken on a full human nature and existing on earth without sin (Philippians 2:5–8; Hebrews 4:15; 7:26). He is therefore very God and very man (Colossians 2:9; cf. Luke 5:18–26; John 16:30; 20:28). While on earth, according to His divine nature, He displayed His glory and exercised His divine authority and power as the eternal Son (John 1:14; cf. 2:11; 10:37–38; 14:10–11); but being clothed in the likeness of man, the glories of His majesty were concealed behind the veil of His humanity (Matthew 17:2; Mark 13:32; Philippians 2:5–8). Therefore, Jesus Christ, by the power of the Holy Spirit (Isaiah 42:1; Matthew 12:28; Luke 4:1, 14), joyfully served in submission to His Father (John 4:34; 5:19, 30; 6:38) and took the prophetic role as Israel's Messiah, Son of God, Son of Man, and mankind's Savior, and became mankind's mediator between God and man (Daniel 7:13–14; Zechariah 12:10; Matthew 8:20; 9:6; 12:8; 24:30–31; John 5:18; 10:36; 1 Timothy 2:5; Hebrews 9:15; 12:24; Revelation 1:7; 16:27–28; 26:64).

## **GOD THE SON | HIS FIRST COMING**

We believe that Jesus Christ, through His incarnation and submission to the Father, accomplished the believer's redemption as a result of His perfect life and His voluntary, vicarious, substitutionary, propitiatory, redemptive and sacrificial death on the cross (John 10:15; Romans 3:24–25; 5:8; 1 Peter 2:24). Furthermore, Jesus Christ secured all believers' future resurrection and victory over sin by His physical resurrection from the dead and His ascension to the right hand of the Father, where He now serves as our Advocate, High Priest, King, Friend, and Head of His Body the Church (Matthew 28:6; Luke 24:38–39; John 5:26–29; 14:19; Acts 2:30–31; Romans 4:25; 8:34; Ephesians 1:22; 5:23; Colossians 1:18; Hebrews 7:25; 9:24; 1 John 2:1). Jesus' resurrection also confirmed Jesus' deity, His position as Lord, and God's acceptance of Jesus' atoning work on our behalf (Romans 1:4; 4:25; 6:5–10; 1 Corinthians 15:20, 23).

## **GOD THE SON | HIS SECOND COMING**

We believe that Jesus Christ will return with His Church in glory, will establish His millennial kingdom on earth (Matthew 25:31–46; Acts 1:9–11; 1 Thessalonians 4:13–18; Revelation 20), and reign on the throne of David (Daniel 2:44; Isaiah 9:6–7; Luke 1:31–33), fulfilling all His promises given to the physical nation of Israel (Isaiah 24:21–23; 65:17–25; Jeremiah 23: 5–6; Ezekiel 36:22–28; 39:25–48; Daniel 7:13–14; 26–28; Zechariah 12:1–14; 14:9–21 ) and to the nations (Genesis 18:18, 22:18; Isaiah 60:1–61:11; 63:1–6; Ezekiel 37:21–23; Zechariah 12:1–9; Acts 3:25; Revelation 20:11–22). As Lord, Jesus Christ will be the One through whom God will eternally judge all mankind (John 5:22–23; Acts 17:30–31; 1 Corinthians 3:10–15; 2 Corinthians 5:10; Revelation 20:11–15).

## **GOD THE HOLY SPIRIT | HIS PERSON**

We believe that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10–13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7–10), omniscience (Isaiah 40:13–14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes, He is also coequal and consubstantial (the same substance or essence) with the Father and the Son (Matthew 28:19; Acts 5:3–4; 28:25–26; 1 Corinthians 12:4–6; 2 Corinthians 13:14; Jeremiah 31:31–34 with Hebrews 10:15–17).

## **GOD THE HOLY SPIRIT | HIS INAUGURATION WITH SIGN AND WONDERS**

We believe that the work of the Holy Spirit in this age was inaugurated at Pentecost, when He came from the Father as promised by Christ (John 14:16–17; 15:26) for the purpose of initiating and completing the building of the Body of Christ (John 16:13–14; Acts 1:8; 1 Corinthians 12:13; 2 Corinthians 3:18). His coming, however, was authenticated with unique signs and wonders. These signs were not to be characteristic of the entire Church Age, but operative at that time as a signpost to validate the Person of Jesus Christ, the rejection of Israel's Messiah, and God's new work among the Gentiles through the Church (Matt 16:16,8; Acts 2:1–13; 10:44–48; 11:15–18; 19:6); and will be operative in the future as a signpost to authentic God's restoration of Israel, His condemnation of the nations, and His restored coming Kingdom (Ezekiel 36:24–36; 37:1–14; Zechariah 12:10; Joel 2:28–32; Romans 11:25–27; Revelation 11:3–13). Biblically, throughout every age, especially the last days, these signs and wonders were and will be falsified and used for personal edification or self-proclamation by false teachers (Exodus 7:22; 8:7; 8:18; Deuteronomy 13:1; Jeremiah 23:16; 21–22, 25–32; Matthew 24:24; Revelation 13:11–15; 18:23; 19:20), which Jesus warned against repeatedly (Matthew 7:22–23; 24:24–31; Jude 1:8–10; 1 Thessalonians 5:1–10; 2 Thessalonians 2:3–10).

## **GOD THE HOLY SPIRIT | HIS ROLE**

We believe that at this present time the primary focus of the Holy Spirit's divine activities are not external, supernatural manifestations, but are the sovereign, private, internal-workings within the world generally and within the lives of His people specifically. In a general way, the Holy Spirit is seen sovereignly active in creation (Genesis 1:2), the incarnation (Matthew 1:18), in God's written revelation, guiding the apostles and prophets in writing the Bible (2 Peter 1:19–21), and in convicting the whole world of sin, righteousness, and judgment (John 16:7–9). In the lives of believers, the Holy Spirit is seen supernaturally indwelling believers at conversion, regenerating them, baptizing all believers into the Body of Christ (1 Corinthians 12:13), sanctifying and teaching them throughout their lives, empowering them for service, conforming believers into the image of Christ (Acts 1:5; 2 Corinthians 3:18; Ephesians 2:22), and sealing them for redemption and glorification (Romans 8:9; 8:29; 2 Corinthians 3:6; Ephesians 1:13). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of the believer to not restrict the Spirit's work, but continuously allow the Spirit to fill or control him by not grieving the Spirit, but yielding to His will, as revealed in the Scriptures (John 16:13; Romans 8:9; Ephesians 4:30; 5:18; 1 Thessalonians 5:19; 1 John 2:20, 27).

## **GOD THE HOLY SPIRIT | HIS SPIRITUAL GIFTS**

Furthermore, we believe, as part of the Holy Spirit's role of building the Body of Christ, the Holy Spirit bestows and administers spiritual gifts to His Church (1 Corinthians 12:4-11; 2 Corinthians 3:18). These gifts were given for the glory of God, the perfecting of the saints for the service, and for the mutual building up of the Body of Christ (Ephesians 4:1-14; 1 Corinthians 12:7; 14:3-4, 14:12; 14:24-26). Not all spiritual gifts were for all times and ages; they come into operation and out of operation by God's sovereign will as is the biblical witness of sign and wonders. Therefore, speaking in tongues, prophecy, and the working of sign miracles are not for all ages (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4) and clear instruction is provided for how they are to be practiced in the Church (1 Corinthians 14:27-32) and how they are to take place; therefore, a lack of adherence to these instructions is very serious. Unfortunately, an unbiblical use of "spiritual gifts" is far too common today. Regardless of the fact that signs and wonders don't appear to be operative today, including the gift of healing, God is kind and loving and still does graciously hear and answer the prayers of His people and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

## **Mankind and Sin**

### **MANKIND'S CREATION AND VALUE**

We believe that mankind, both male and female, was directly, immediately, and perfectly created by God without sin in God's image and likeness, giving all humanity innate value and dignity until death, which should be reflected in the way each person relates with all people, regardless of age, ethnicity, gender, and physical or intellectual capacity (Genesis 1:26-28,31; James 3:9). The creation of human life begins at the point of conception (Genesis 1:26-28; 9:6; Exodus 4:11; 20:13; 21:12; 21:22-25; Psalm 127:3; 139:13-16; Matthew 10:29-31; James 3:9). Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

### **MANKIND'S PURPOSE AND ROLE**

We believe that God's intention in the creation of man was purposeful and a magnificent part of His wise plan. His intention was that mankind should rule over creation on His behalf and under His supremacy. God designed mankind to enjoy His fellowship, His rule as Master over them, and His created world. He wanted mankind's best and created a world whereby as they faithfully serve God as their Master and King and lived in subjection under God's will, they would find their highest joy and God would be glorified as both good and sovereign (Genesis 1:26-28; 2:7-9; 2:15-25; 3:8; Isaiah 43:7; 1 Corinthians 11:8; Colossians 1:16; Revelation 4:11).

## **MANKIND'S PURPOSE AND ROLES IN MARRIAGE AND SEX**

We believe that within God's creation of mankind He exclusively created only two sexes, male and female, which can be identified by their God-given sex at birth. Both sexes were created in God's image and are perfectly complementary and wonderfully distinct (Gen. 1:26-27; 2:18; 1 Cor. 11:8). They are of equal value and dignity, while having distinct roles and functions that are to be expressed in the home and in the church (Galatians 3:26-28). God created men to be masculine and fulfill the role of being a leader, provider, and protector in the home, and God created women to be feminine and fulfill the role of being a helper to the man and bearers and nurturers of life (Genesis 2:18; Proverbs 31:10-31; 1 Corinthians 14:34; Ephesians 5:22-33; 1 Timothy 2:12-3:7; Titus 2:4-5). Male leadership in the home is a position of authority that God entrusts to husbands and fathers (Romans 13:1; Ephesians 5:22-6:4; Colossians 3:18-21) for the purpose of leading his wife and family to know, love, and serve Jesus Christ as Master and King. Each husband and father will be held accountable to God for the faithfulness or unfaithfulness that he renders to that calling.

Within God's perfect and beautiful creation plan, He made marriage. Biblical marriage, as described in the story of creation (Genesis 2:24) and affirmed by Jesus (Mark 10:6-9) is designed by God to be a covenantal, lifelong, exclusive relationship (Matthew 19:1-12; 1 Corinthians 7:1-16; 7:32-40) between one man and one woman, affirmed in most cases by agreement with one's family (through a dowry, betrothal, or engagement). We believe another form of marriage is not biblical and is a pollution of God's design. Furthermore, marriage or sex between two individuals of the same sex is sin, unnatural, and an abomination before God (Romans 1:26-27). God created sex for marriage. It is made for the pleasure of His creation and for the shared enjoyment between a husband and a wife; and is to be enjoyed exclusively within the context of the marriage covenant (Proverbs 5:15-20; 1 Corinthians 6: 9-10; 7:4-5; Hebrews 13:4) and that all intimate sexual activity outside the marriage relationship is immoral and sinful (Proverbs 2:16-17; Malachi 2:14; 1 Corinthians 7:2). Biblical marriage should be held in honor by all (Hebrews 13:4) and should be marked by faithfulness, sacrificial love, and joy because of its importance to the home and society and because it displays the relationship between God and His Church (Exodus 20:14, 17; Leviticus 18:22-23; Hosea 2:16; Matthew 5:27-28, 19:4-9; John 2:1-12; Romans 1:18-32; 1 Corinthians 6:9-10; 1 Timothy 1:8-11; Hebrews 13:4; Jude 7; Revelation 21:1-9).

## **MANKIND'S PURPOSE IN FAMILY**

We believe that it was God's design to not only create marriage, but through marriage to create a family. In accordance with God's design, the family is the backbone of human society. Therefore, the family functioning in accordance with God's design is extremely important. God designed the home to manifest a climate that is filled with love, grace, beauty, and kindness, conducive to nurturing life. A home where fathers lead, mothers nurture, parents are respected and obeyed, children are given dignity, and where everyone receives the blessings that accompany God's design. The primary responsibility parents have in the home is to train their children to know, love, and follow Jesus Christ as their Master and Lord in every area of their lives (Psalm 127:3; Philippians 2:1-4; James 3:7-10; 4:11; Proverbs 4:1-23; 22:6), which will enable a thriving and enjoyable society, in which God is glorified.

## **MANKIND AND SIN**

We believe that in Adam's sin of disobedience to the revealed will and Word of God, destroyed humanity. As God promised, Adam's sin brought about spiritual and physical death (Genesis 2:17; Romans 5:12-14). This happened because sin's evil presence entered into Adam and took control of his total person, his heart, mind, emotions, and deeds (Genesis 4:7; 6:5; Isaiah 6:5; John 8:34; Romans 3:9; 6:6-7; 6:17-18; 6:22; 7:14-24; 8:5-8; 1 Corinthians 2:14). Since the time of Adam's sin, now, at the moment of conception (Psalm 51:5) sin and death are transmitted through man's seed to all men and to all humanity of all ages (Romans 5:10-12). Thus, each person is enslaved and under sin's dominion from conception (Jesus Christ being the only exception). Furthermore, all men are sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12). They have lost their innocence, have incurred the penalty of spiritual and physical death, and have become subject to God's wrath. Mankind is inherently depraved and utterly incapable of doing that which is acceptable to God, apart from divine grace. With no innate powers to enable him to recover himself, man is hopelessly lost. (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

# Salvation

## OVERVIEW

We believe that salvation is wholly a work of the Godhead and is entirely by grace on the basis of the merit of the imputed righteousness of Jesus Christ and His redemptive, propitiatory sacrifice on the cross and not on the basis of human merit or works (John 1:12; Romans 3:21-26; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19). It is a result of the loving and kind appointed plan of the Father who sent His son, Jesus Christ, who freely took upon Himself our nature, fulfilled the divine righteous requirements of the law by His personal obedience, and made a full atonement for our sins by His death (Isaiah 1:18; Luke 19:10; John 3:16; 2 Corinthians 5:21; Ephesians 2:8-9; Philippians 2:6-11; 1 John 4:10). Christ's atonement is applied to us by the transforming work of the Holy Spirit (Titus 3:1-7). The individual parts of God's salvation are detailed below.

## ELECTION IN SALVATION

We believe that election is the benevolent act of God by which, before the foundation of the world, He, out of love, chose those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2). Although mysterious and hard to understand, God's sovereign election does not contradict or negate human responsibility to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). God's election of undeserving sinners to salvation is a most glorious display of God's sovereign goodness and love and it is exercised in harmony with all His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). The unmerited favor that God grants totally depraved sinners is not related to any initiative of their own nor to God's anticipation of what they might do by their own will, but is solely an outcome of God's grace and mercy and should always result in the humility of the elect and the praise and exaltation of Elector (Matthew 11:25-28; John 6:37-40, 44; Acts 13:48; 2 Timothy 1:9; James 4:8; Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

## REGENERATION IN SALVATION

We believe that regeneration is an incredible supernatural work, performed by the Holy Spirit, by which unbelieving mankind, who is dead and bound in sin, is set free from sin and made spiritually alive (Romans 6:6-7; 6:17-18). It is the event by which the Spirit of God causes a child of wrath to be born again, transformed, and spiritually renewed, taking on a new divine nature and life (John 3:3-7; Ephesians 2:1-3; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Regeneration is manifested by fruits worthy of repentance and enslavement to righteousness, as demonstrated in new attitudes and conduct (Romans 6:18; 1 John 3:7-10). Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer abides in Christ, submits or yields to the control of the Holy Spirit, and walks in faithful obedience to God's Word (Psalm 1:1-3; John 15:1-11; Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10).



## JUSTIFICATION IN SALVATION

We believe that the heart and soul of the Gospel is the message of justification or the imputation of the righteousness of Jesus Christ. Justification is an act of God (Romans 8:33) by which, He, the universal judge pardons or forgives guilty sinners and declares them to be eternally righteous or holy before Him, thus becoming a saint (1 Peter 2:9; 1 Corinthians 14:33; Ephesians 1:1, 4:12). This act of justification involves the imputation or crediting of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation or crediting of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21; Romans 3:26). This declaration of new righteous standing is not earned by any virtue or work of man (Romans 3:20; 4:6). Rather, it is based on the merit of Jesus Christ, as a result of Him doing what man could not do in fulfilling the righteous requirements of the Law (Romans 8:3-4). This righteous belonging to Jesus Christ is freely credited to those who put their faith in His person and work (Isaiah 53:6; Mark 10:45; Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 3:21-14; 5:1-19; 2 Corinthians 7:10; Isaiah 55:6-7). This faith is manifested by one confessing and repenting of their sins and surrendering their lives to Jesus Christ as their sovereign King (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). The implications of this righteous status are immense, the foremost including peace with God and the promise of eternal life (Romans 5:1; 8:1).

## SANCTIFICATION IN SALVATION

We believe that sanctification is the process of Christian growth by which, according to the salvific plan of God, a believer is being conformed into the image of Jesus Christ (Romans 8:28-30). At salvation a believer is instantaneously positionally sanctified (or made holy), as a result of being justified. However, his thoughts and actions are not yet perfectly holy. Sanctification is the progressive work of God, carried on in the hearts of believers by the presence and power of the Holy Spirit, by which believers are brought closer to the standing they positionally enjoy in justification (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2). Through obedience to the Word of God and adequate provision given through the power of the indwelling Holy Spirit for victory, the believer is able to live a life of increasing holiness, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Thessalonians 4:3-4; 5:23; 1 Peter 1:14-16; 1 John 3:5-9). Sanctification is a process that is inaugurated by God at regeneration and continues until the believer is glorified (Philippians 1:6; Romans 8:28-30). Due to the weakness of one's flesh and the temptations of the devil and the world around the believer, holiness will never be attained, but will always be longed for until it is realized in the age to come.

## HOLINESS LIVING IN SALVATION

We believe that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5). Therefore, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all who identify with the name of Christ should live in a manner worthy of the gospel and demonstrate our adoring love for God by living in a way fully pleasing to our Lord and Savior (Ezekiel 36:16-23; Colossians 1). Henceforth, at all costs believers abstain from religious apostasy and worldly and sinful practices that God's word commands us to abstain from, knowing God's commandments are written for the believer's good and protection (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11). Believers should be careful in how they walk, not as unwise men, but as wise, making the most of their days. They must be watchful and alert knowing the weaknesses of their flesh and the deceitfulness of sin (Ephesians 5:15-17) and must faithfully abide in Christ, saturate their minds in truth, seek God's help in prayer, and set their minds on things above (Psalms 1:1-3; Matthew 6:19-24; 6:33; John 15:1-11, Colossians 3:1-2; Hebrews 12:1-2; Jude 1:20-21). They must fully dedicate themselves to know, love, and follow Jesus Christ and thus demonstrate to the world their satisfaction in God as their loving King (2 Thessalonians 1:11-12; Hebrews 12:1-2; Hebrews 12:14; Titus 2:11-14).



## SECURITY IN SALVATION

We believe that all true believers are called by God into salvation, loved by God throughout their lives, and kept by God's power to the end. Thus, believers are eternally secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). Because believers are kept by the power of God and are sealed by God's Spirit, a believer's endurance in the faith to the end of his life is a visual evidence of God's saving work (Psalm 121:3; Jeremiah 32:40; Mark 13:13; John 6:66-69; 8:31; Philippians 1:6; 1 John 2:19; 4:4). To the contrary, a person who uses grace as a license for sin and carnality is giving evidence of having not been saved by God (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14). A Christian can get caught in sin, but can't live in it (1 Corinthians 3:1-3; Galatians 6:1; James 5:19; 1 John 1:6-7; 2:3-6; 3:35:1-4). As a result of God's preserving work, believers can rejoice in this life in God's enduring love and be assured that their salvation is reserved in Heaven and that their future inheritance is secure (Ephesians 1:13-14; 2:6; 1 Peter 1:4-5).

## The Church

### THE CHURCH DEFINED

We believe that the church is the most important organization in the world, because it is established, led, and built by God Himself (Matthew 16:18; Ephesians 1:22; 4:15; Colossians 1:18). It is one united spiritual people, who have been assembled by God's calling having repented of their sins and put their faith in Jesus Christ. It is called the Bride of Christ (1 Corinthians 12:12-13; 2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), the Household of God (1 Timothy 3:15; Ephesians 2:19), God's field or building (1 Corinthians 3:9), the pillar and support of the truth (1 Timothy 3:15), a wild olive branch (Romans 11:17-24), and a holy temple (Ephesians 2:21). The formation of the Church began on the Day of Pentecost (Acts 2:1-47) and will be completed at the coming of Christ (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18). Therefore, it is a unique spiritual organism that is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32), having been made up of people from all nations (1 Peter 2:9-10; Deuteronomy 32:21).

### THE CHURCH'S LOCAL IDENTIFICATION

We believe that the members of the one spiritual Body are directed to associate themselves together in local assemblies (Acts 14:23, 27; 20:17, 28; 1 Corinthians 11:18-20; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; Hebrews 10:25). Each of these local churches are all under the supreme authority of Jesus Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all to be aligned under His supremacy, as He has instructed in the Scriptures.

### THE CHURCH'S LEADERSHIP

We believe that the God-entrusted leaders of each local congregation are elders, who serve under Christ (Acts 20:28; Ephesians 4:11). These elders lead or rule as servants of Christ (1 Timothy 5:17-22) and under His authority in directing the church. These men are to be focused on the ministry of the Word and prayer (Acts 6:1-7). Their role is to lead the flock, equip the flock to be ministers, and shepherd and watch over the flock ensuring and helping them to love and follow their Shepherd (Ephesians 4:11-14; 1 Peter 5:1-4; 1 Timothy 5:17-22). The elders are responsible for leading their local body of believers to follow Jesus Christ, which means they point them to God's Word and not to themselves or their own words. They are also responsible to care for each member of their local body and ensure they remain following after the Lord. Elders are to be assisted by deacons, who help relieve them of administrative and humanitarian concerns, so that the ministry of the word does not fall under neglect (Acts 6:1-7). Both leadership positions must be filled with men who meet the biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). Although many women are capable leaders and teachers, these offices are exclusively entrusted by God to men. The Bible is very clear that God, according to creative design, does not allow a woman to teach or exercise authority over a man in the context of the local church (1 Timothy 2:11-13). Therefore, this office, despite culture, is exclusively for biblically qualified men who aspire to these offices (1 Timothy 3:1-7).

## THE CHURCH'S MEMBERSHIP

We believe that each local assembly should have identified members. They should have publicly identified their faith in Jesus Christ through baptism, demonstrated their understanding of the Gospel, and have publicly committed to faithfully serve and be led by its leadership. Therefore, baptism is a prerequisite to the privileges and responsibilities of church membership (Acts 2:38-42; 8:36-39). The congregation is to joyfully submit to their leadership, knowing they are designed by God to keep watch over the souls of each member (Hebrews 13:7, 17).

## THE CHURCH'S UNIVERSAL RELATIONSHIP

We believe that each local church is autonomous from external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). However, when a church is weak, they should welcome and seek accountability and assistance from other congregations that are more mature or from denominational leadership (1 Corinthians 5:3-5; 2 Corinthians 10:1, 11; 13:2). As a result, denominational association is good, helpful, and encouraged. It is scriptural for true churches to cooperate with each other for kingdom purposes, for mutual encouragement and accountability, and Gospel propagation. Each local church, however, should be free to determine all matters of membership, policy, discipline, benevolence, and government (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4). We believe that it is wise to avoid common titles such as bishops, archdeacon, reverends, priest, lay reader, apostle, and/or prophet because many of these titles and roles are found nowhere in Scripture or its current usage does not match the biblical function. As a result, the local church's effectiveness is compromised.

## THE CHURCH'S PURPOSE

We believe that the purpose of the church gathering is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the Gospel to the world (Matthew 28:19; Acts 1:8; 2:42). Furthermore, the members of each church, in accordance with God's design, must be committed to discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability (Matthew 18:5-14), discipline of sinning members (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16), and the calling of all Christians to use their spiritual gifts for the work of service (1 Corinthians 15:58; Ephesians 4:7-12; Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11; Revelation 22:12).

## THE CHURCH'S ORDINANCES

We believe that two ordinances have been commanded to be exercised by the church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism is the immersion in water of a believer (Acts 8:36-39) and represents the solemn and beautiful public proclamation of a believer's faith in the crucified, buried, and risen Savior, and it symbolically expresses his dying with Christ to sin and resurrection to a new life of obedience (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42). The Lord's Supper is an event whereby the church jointly commemorates and celebrates the death of Christ and His love for His Church. It should be preceded by solemn self-examination and done with reverence (1 Corinthians 11:28-32) as it in a unique way involves the participation in the body and blood of Christ (1 Corinthians 10:16). The Lord's Supper has no saving value, but is a symbolic representation of the body and blood of Christ and provides a wonderful opportunity to present a strong and clear Gospel proclamation.

## Angels

### HOLY ANGELS

We believe that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve and worship God (Luke 2:9–14; Hebrews 1:6–7, 14; 2:6–7; Revelation 5:11–14; 19:10; 22:9).

### FALLEN ANGELS

We believe that Satan is also a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12–17; Ezekiel 28:11–19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1–14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1–15). Satan is the open and declared enemy of God and man (Isaiah 14:13–14; Matthew 4:1–11; Revelation 12:9–10) and the prince of this world. He was defeated through the death and resurrection of Jesus Christ (Romans 16:20) and shall be eternally punished in the lake of fire (Isaiah 14:12–17; Ezekiel 28:11–19; Matthew 25:41; Revelation 20:10). Demons can possess people, but not believers, because believers are indwelt by the Spirit of God.

## End Time Events

### OVERVIEW

We believe that the end of the world is approaching and that the Bible is very clear on the future events of death, the tribulation, the Day of the Lord, the second return of Jesus, Christ's future millennial reign, the fulfillment of God's promises to Israel, the destruction of Satan, the final judgment, and the eternal kingdom. However, the Bible does not reveal every detail. Therefore, we believe, out of integrity to God's revelation, it is important to unashamedly state what is clearly revealed concerning these coming events.

### DEATH

We believe that physical death involves no loss of our immaterial consciousness (Revelation 6:9–11). For the redeemed, their souls pass immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), there is a separation of soul and body (Philippians 1:21–24), and such separation will continue until the Lord calls us to Himself, which initiates the first resurrection (1 Thessalonians 4:13–17; Revelation 20:4–6). This first resurrection is when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35–44, 50–54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ and will enter into eternal life (John 6:39; Romans 8:10–11, 19–23; 2 Corinthians 4:14; 5:8). We believe that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19–26; Revelation 20:13–15), when the soul and the resurrection body will be united (John 5:28–29). They shall then appear at the final Great White Throne of Judgment (Revelation 20:11–15) and shall be cast into hell, the lake of fire (Matthew 25:41–46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41–46; John 5:29; 2 Thessalonians 1:7–9; Revelation 20:13–15).

### THE TRIBULATION PERIOD

We believe that before the second coming of our Lord Jesus Christ, God will pour out upon the unbelieving world righteous judgments of wrath (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7–12; Revelation 16). These judgments will include seven seal judgments (Revelation 5:1–8:1), seven trumpets judgments (Revelation 8:2–11:19), seven bowls judgments (Revelation 16:1–19:6), and will be climaxed by the Lord Jesus Christ's glorious, bodily return to the earth (Matthew 24:27–31; 25:31–46; 2 Thessalonians 2:7–12).

## THE SECOND COMING AND MILLENNIAL REIGN

We believe that, after the tribulation period, Christ will come to earth and physically rule from the throne of David (Daniel 2:44; Isaiah 9:6-7; 2 Samuel 7:8-16; Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; 1 Thessalonians 4:13-18; Revelation 20), fulfilling all His promises given to the physical nation of Israel to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68; Isaiah 24:21-23; 65:17-25; Jeremiah 23: 5-6; Ezekiel 36:22-28; 37:21-28; 39:25-48; Daniel 7:13-14; 26-28; Zechariah 8:1-17; 12:1-14; 14:9-21). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29). This rule on the earth over the nations will be for 1,000 years (Isaiah 2:1-5; 11:1-16; Ezekiel 37:24-28; Zechariah 14:9-21; Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 3:21; 5:10; 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7). This reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

## SATAN'S FINAL STAND

We believe that following the physical release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from Heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 8:29; 25:41; Jude 1:6; Revelation 20:10).

## JUDGMENT

We believe that the world will end with the resurrection of the dead and judgment of the unsaved, whereby they will be sentenced to an eternal conscious punishment in the lake of fire (Matthew 25:41; 2 Thessalonians 1:7-9; Revelation 20:11-15) and the saved will enter the eternal state of glory with God (Revelation 21:1-22:21).

## ETERNITY

After the final judgment, the elements of this earth are to be dissolved and replaced with a new earth (2 Peter 3:10; Revelation 21:1), wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this, the heavenly city will come down out of Heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the Kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).



**SUFFICIENCY of SCRIPTURE**  
MINISTRIES