

ARTICLE 2 STATEMENT OF FAITH

2.01 The Trinity. There is one God, eternally existent in three persons: Father, Son, and Holy Spirit. These three are co-equal and co-eternal.¹

(a) **Father.** God the Father is the one from whom all things came and for whom we live; He is the first and the last.²

(b) **Son.** Jesus Christ is God the Son, the second person of the Trinity, Jesus is fully God and fully man.³ He is the only man ever to have lived a sinless life. He was born of a virgin, lived a sinless life, performed miracles, died on the cross for mankind and, thus, atoned for our sins through the shedding of His blood. He rose from the dead on the third day according to the Bible, ascended to the right hand of the Father and will return again in power and glory.⁴

(c) **Holy Spirit.** Holy Spirit is God, the third Person of the Trinity, who was active in the Old Testament, and given to the church in fullness at Pentecost.⁵ He empowers the saints for service and witness, cleanses man from the old nature, and conforms us to the image of Christ.⁶ For anyone to know God, regeneration by the Holy Spirit is essential.⁷ The baptism in the Holy Spirit, following conversion, releases the fullness of the Spirit and is evidenced by tongues, joy, praise, and other inward and outward manifestations and gifts.⁸ All of the gifts of the Spirit listed in the New Testament are operative today, including the gifts of prophecy, tongues, and miracles. All believers are commanded to earnestly desire the manifestation of the gifts in their lives. These gifts always operate in harmony with the Bible and should never be used in violation of biblical parameters.⁹

2.02 Bible. The Bible, in its original writing, is the only infallible, inspired, written word of God. It is tested and proven true. It delivers revelation, clarity, and understanding. It alone is the final authority in determining all doctrinal truths.¹⁰

2.03 Atonement. Man was created good and upright, but by voluntary transgression fell; his only hope of redemption is in Jesus Christ, the Son of God.¹¹ The blood that Jesus Christ shed on the cross of Calvary was sinless and is 100% sufficient to cleanse mankind of all sin. Jesus allowed Himself to be punished for both our sinfulness and our sins, enabling all those who believe to be free from the penalty of sin, which is death.¹²

¹ 1 John 5:7; Genesis 1:26; Matthew 3:16-17, 28:19

² 1 Corinthians 8:6; Isaiah 44:6

³ 1 Timothy 2:5

⁴ John 1:1, 14; 1 Timothy 3:16; Isaiah 9:6; Philippians 2:5-6; 1 Timothy 2:5

⁵ Joel 2:28-29; Matthew 3:11; Acts 2:1-4, 17, 11:15-17, 19:1-6

⁶ Acts 1:5, 8; Acts 2:38-39; Acts 11:15-17

⁷ John 6:44, 65

⁸ Mark 16:17; Acts 10:44-46; Acts 19:1-6

⁹ Hebrews 2:4; Romans 1:11, 12:4-8; 2 Timothy 1:5-16; 1 Corinthians 12:1-31, 14:1-40, Luke 11:13

¹⁰ 2 Timothy 3:16; 2 Peter 1:20-21; Proverbs 30:5; Romans 16:25-26

¹¹ Genesis 1:26-31; 3:1-7; Romans 5:12-21

¹² 1 John 1:7; Revelation 1:5, 5:9; Colossians 1:20; Romans 3:10-12, 23, 5:9; John 1:29

2.04 Salvation. We are saved from eternal death by grace through faith in Jesus Christ – confessing with our mouth that He is Lord and believing in our heart that God raised Him from the dead. Salvation is a gift from God, not a result of our good works or of any human efforts.¹³

2.05 Christian Life. Christians are born-again believers who confessed with their mouth that Jesus is Lord and believe in their heart that God raised him from the dead. They trust in Jesus as their Savior and relinquish the authority of their lives over to Him as Lord. They put their trust in what Jesus accomplished for them when He died, was buried, and rose again from the dead, and they have divine appointments for fulfillment of Jesus’ Great Commission.¹⁴

Sanctification is the ongoing process of yielding to God’s word and His Spirit in order to complete the development of Christ’s character in us. It is through the present ministry of the Holy Spirit and the word of God that the Christian is enabled to live a godly life.¹⁵

2.06 Church. Every Christian is an integral part of the church as a member of the body of believers. The church is the Body of Christ and the habitation of God through the Spirit, and there is a spiritual unity of all believers in our Lord Jesus Christ.¹⁶

2.07 Baptism and Lord’s Supper. Following faith in the Lord Jesus Christ, the new convert is commanded by Jesus Christ to be baptized in water in the name of the Father and the Son and the Holy Spirit.¹⁷ Communion (some refer to it as “The Lord’s Supper”) is an intentional time that Christians spend in the presence of God when the bread and cup are taken in remembrance of Jesus’ sacrifice on the cross.¹⁸

2.08 Heaven and Hell. Heaven is the eternal dwelling place for all believers in the gospel of Jesus Christ.¹⁹ After living one life on earth, the unbelievers will be judged by God and sent to hell where they will be eternally tormented.²⁰

2.09 Eschatology. Jesus Christ will physically and visibly return to earth for the second time to establish His Kingdom. This will occur at a date undisclosed by the Bible.²¹

2.10 Healing. Healing of the sick is illustrated in the life and ministry of Jesus and included in the commission of Jesus to His disciples. Healing is a sign that follows believers. It is also a part of Jesus’ work on the cross and one of the gifts of the Spirit.²²

2.11 Marriage and Sexuality. The testimony of the God-breathed scriptures is that the marriage covenant is reserved only for one man with one woman. Sexuality and the divinely prescribed boundaries for the expression thereof is covered clearly in the Bible, which limits sexual expression to the marital relationship of one man with one woman. Furthermore, the Church

¹³ Ephesians 2:8-9; Galatians 2:16, 3:8; Titus 3:5; Romans 10:9-10; Acts 16:31, 2:21; Joel 2:32; Hebrews 9:22

¹⁴ John 1:12; John 14:17, 23; John 15:4; Romans 8:11; Revelation 3:20, Matthew 28:16-20

¹⁵ 1 Thessalonians 4:3, 5:23; 2 Corinthians 3:18; Romans 8:29, 12:1-2; Hebrews 2:11

¹⁶ Ephesians 1:22, 2:19-22; Hebrews 12:23; John 17:11, 20-23

¹⁷ Matthew 28:19; Acts 8:12, Mark 16:16

¹⁸ Matthew 26:26-29; Mark 16:16; 1 Corinthians 10:16, 11:23-25

¹⁹ Matthew 5:3, 12, 20, 6:20, 19:21, 25:34; John 17:24; 2 Corinthians 5:1; Hebrews 11:16; 1 Peter 1:4

²⁰ Matthew 25:41; Mark 9:43-48; Hebrews 9:27; Revelation 14:9-11, 20:12-15, 21:8

²¹ Matthew 24:30, 26:63-64; Acts 1:9-11; 1 Thessalonians 4:15-17; 2 Thessalonians 1:7-8; Revelation 1:7

²² Psalm 103:2-3; Isaiah 53:5; Matthew 8:16-17; Mark 16:17-18; Acts 8:6-7; James 5:14-16; 1 Corinthians 12:9, 28; Romans 11:29

believes that sexuality is assigned by God at birth, whichever that may be, and the Bible does not permit an individual from altering their sexual identity physically or otherwise.²³

The idea that marriage is a covenant only between one man and one woman has been the traditional definition of marriage for all human history (“Traditional Definition of Marriage”). Because of the longstanding importance of the Traditional Definition of Marriage to humans and their relationships and communities, and, most importantly, the fact that God has ordained that marriage be between one man and one woman, as clearly conveyed in God’s inerrant Bible, including for example, in Matthew 19:4-6 where, in speaking about marriage, Jesus referred to the fact that “he which made them at the beginning made them male and female,” the Church hereby creates this policy, which shall be known as the “Marriage Policy.”

Under this Church’s Marriage Policy, the Traditional Definition of Marriage is the only definition of marriage that will be recognized or accepted. No Elder, officer, employee, servant, agent, or any person, corporation, organization, or entity under the direction or control of this Church shall commit any act or omission, or make any decision whatever, that would be inconsistent with, or that could be perceived by any person to be inconsistent with, full support of this Church’s Marriage Policy and strict adherence to the Traditional Definition of Marriage rather than any alternative to the Traditional Definition of Marriage.

This Church’s Marriage Policy specifically prohibits acts or omissions including, but not limited to, permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or could be perceived by any person to be inconsistent with this Church’s Marriage Policy or the Traditional Definition of Marriage, including, but not limited to, permitting any church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than the Traditional Definition of Marriage.

This Church’s Marriage Policy is based upon God’s will for human life as conveyed to us through the Bible, upon which this Church has been founded and anchored, and this Marriage Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.²⁴

2.12 Common Law Marriage Policy. In no case shall persons be accepted into Church membership and/or Church employment that are known to be living in: (i) a common-law state of matrimony; or (ii) a manner inconsistent with the Church’s teaching on marriage or sexuality pursuant to Article 2.11 of these Bylaws.

2.13 Sexuality Policy. Sexuality and the divinely prescribed boundaries for the expression thereof is covered clearly in the Holy Scriptures, which limit sexual expression to the marital relationship of one (1) man with one (1) woman. Homosexual acts, adultery, bestiality, and all

²³ Deuteronomy 23:1

²⁴ Genesis 2:18-24; 1:27-28; Matthew 19:4-6; Ephesians 5: 23, 25, 31-32

forms of fornication are categorically condemned in the Holy Scriptures. *See 1 Cor. 6:18; 1 Thes. 4:3; Rom. 1:26-27; Prov. 5:3-5, 8-13; 7:21-27; Gal. 5:19; Exodus 20:14; Deut. 5:18; Matt. 5:27; 19:18; Luke 18:20; Rom. 13:9; James 2:11; Lev. 20:10-21; 1 Cor. 10:8; and 6:18; Jude 7.* Furthermore, the Church believes that sexuality is assigned by God at birth, whatever that may be, and the Holy Scripture does not permit an individual to alter their sexual identity physically or otherwise. *See Deut. 23:1.*

2.14 Bathroom Policy. Consistent with the Church's sincerely held religious beliefs, gender specific bathroom facilities may only be utilized consistent with gender assigned at birth and not gender identity or expression. Optional family (non-gender specific) bathrooms may also be made available.

2.15 Child Dedication Policy. The Church believes that children are a gift from the Lord and desire to affirm the dedication of a child to the Lord, recognizing that dedication does not offer salvation but only serves as a reminder that all good gifts come from the Father of Heavenly lights. *See Psalm 127:3; James 1:17.* The Church reserves the right to dedicate children in the most God-honoring manner that, in its discretion and understanding of Biblical principles and methodology, the Church determines is best.