



## Statement of Faith

### *The Holy Scriptures*

We believe the Scriptures, both Old and New Testaments, to be the verbal plenary inspired word of God, written by men under God's control, inerrant and infallible in the original manuscripts and the final authority in faith and life. We accept the grammatical-historical system of interpretation of the Scriptures and accept the historical record of the Bible as accurate.

**We affirm** that the Bible is God's Word, breathed out by him. It is inerrant, infallible, and the final authority for determining what is true (what we must believe) and what is right (how we must live). All truth claims and ethical standards must be tested by God's final Word, which is Scripture alone.

**We deny** that Christian belief, character, or conduct can be dictated by any other authority, and we deny that the postmodern ideologies derived from intersectionality, radical feminism, and critical race theory are consistent with biblical teaching. We further deny that competency to teach on any biblical issue comes from any qualification for spiritual people other than clear understanding and simple communication of what is revealed in Scripture.

Genesis 2:18-25 | Psalm 19:7-10 | Corinthians 2:14-15 | Ephesians 5:22-23 | 2Timothy 3:13; 4:5 | Hebrews 4:12; 13:4 | 1Peter 1:25 | 2Peter 1:19-21

### *The Godhead*

We believe in one God, eternally existing in three persons - Father, Son, and Holy Spirit- Who are identical in essence, equal in power and glory, and possess precisely the same attributes and perfection.

Deuteronomy 6:4 | Matthew 28:19 | 2Corinthians 13:14

### *Eschatology*

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord. This truth has been revealed to provide the believer comfort and encouragement in this life.

(Isaiah 2:4; 11:9 | Matthew 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64 | Mark 8:38; 9:43-48 | Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28 | John 14:1-3 | Acts 1:11; 17:31 | Romans 14:10 | 1 Corinthians 4:5; 15:24-28, 35-58 | 2 Corinthians 5:10 | Philippians 3:20-21 | Colossians 1:5; 3:4 | 1 Thessalonians 4:14-18; 5:1ff | 2 Thessalonians 1:7ff; 2 | 1 Timothy 6:14 | 2 Timothy 4:1, 8 | Titus 2:13 | Hebrews 9:27-28 | James 5:8 | 2 Peter 3:7ff | 1 John 2:28; 3:2 | Jude 14 | Revelation 1:18; 3:11; 20:1-22:13)

### *The Person and Word of Jesus Christ*

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God; that He was conceived of the Holy Spirit and born of a virgin in order that He might redeem sinful man. He accomplished this redemption by voluntarily giving Himself as a sinless substitutionary atonement on the cross thereby satisfying God's righteous judgment against the sin of the elect. He gave proof that He accomplished that redemption by His bodily resurrection from the grave. He then ascended to the right hand of His Father where He intercedes on behalf of His people.

Matthew 1:21 | John 1:1-2, 14, 18; 10:15 | Luke 1:34 | Romans 3:24-25; 5:8 | 1 Peter 2:2-4



## *The Person and Work of the Holy Spirit*

We believe that the Holy Spirit is the Divine Person who convicts the world of sin; that He alone brings new life to those who are spiritually dead; that He places all believers into the one true church, which is the Body of Christ and that He indwells them permanently, seals them unto the day of redemption, and bestows spiritual gifts upon them.

John 3:3-8; 14:16-17; 16:7-11 | 1 Corinthians 12:4-11 | Ephesians 4:30; 5:18

## *Man*

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice, man sinned against God and brought sin into the human race. Through the temptation of Satan, man transgressed the command of God and fell from his original innocence whereby his posterity inherited a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

**We affirm** that God created every person equally in his own image. As divine image-bearers, all people have inestimable value and dignity before God and deserve honor, respect, and protection. Everyone has been created by God and for God.

**We deny** that God-given roles, socioeconomic status, ethnicity, religion, sex, or physical condition or any other property of a person either negates or contributes to that individual's worth as an image-bearer of God.

**We affirm** God made all people from one man. Though people can be distinguished by different ethnicities and nationalities, they are ontological equals before God in both creation and redemption. "Race" is not a biblical category but rather a social construct that often has been used to classify groups of people in terms of inferiority and superiority. All that is good, honest, just, and beautiful in various ethnic backgrounds and experiences can be celebrated as the fruit of God's grace. All sinful actions and their results (including evils perpetrated between and upon ethnic groups by others) are to be confessed as sinful, repented of, and repudiated.

**We deny** that Christians should segregate themselves into racial groups or regard racial identity above, or even equal to, their identity in Christ. We deny that any divisions between people groups (from an unstated attitude of superiority to an overt spirit of resentment) have any legitimate place in the fellowship of the redeemed. We reject any teaching that encourages racial groups to view themselves as privileged oppressors or entitled victims of oppression. While we are to weep with those who weep, we deny that a person's feelings of offense or oppression necessarily prove that someone else is guilty of sinful behaviors, oppression, or prejudice.

Genesis 1:26-30; 2:5, 7, 18-22; 3; 9:6 | Psalms 1; 8:3-6; 32:1-5; 51:5 | Isaiah 6:5 | Jeremiah 17:5 | Matthew 16:26 | Acts 17:24-31 | Romans 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29 | 1 Corinthians 1:21-31; 13:4-7; 15:19, 21-22 | 2 Corinthians 5:17; 12:16-18 | Ephesians 2:1-22 | Colossians 1:21-22; 3:9-11



## *The Gospel*

The covenant of works being broken by sin and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect and begetting in them faith and repentance; in this promise the gospel, as to the substance of it was revealed and [is] therein effectual for the conversion and salvation of sinners.

This promise of Christ, and salvation by him, is revealed only by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

**We affirm** that the gospel is the divinely-revealed message concerning the person and work of Jesus Christ—especially his virgin birth, righteous life, substitutionary sacrifice, atoning death, and bodily resurrection—revealing who he is and what he has done with the promise that he will save anyone and everyone who turns from sin by trusting him as Lord.

**We deny** that anything else, whether works to be performed or opinions to be held, can be added to the gospel without perverting it into another gospel. This also means that implications and applications of the gospel, such as the obligation to live justly in the world, though legitimate and important in their own right, and not definitional components of the gospel.

Genesis 3:15 | Proverbs 19:18; 28:18 | Isaiah 25:7; 60:2-3 | Romans 1:16-17; 10:14-15, 17 | 1 Corinthians 15:1-11 | Galatians 1:6-9 | Revelation 13:8

## *Salvation*

We believe that salvation is the gift of God's grace given to all whom God has elected to salvation. It includes all that God does in saving the elect from the penalty, power and presence of sin and in restoring them to a right relationship with God. As such, it is solely the work of God from the initiation to completion. The regenerating work of the Holy Spirit is the cause, not the result, of the believer's saving faith. It cannot be gained by good works, but is a free gift for all who put their trust in Jesus Christ and His finished work on the cross. All who trust in Jesus Christ as Savior and Lord are forgiven and saved from their sins and made righteous before God and are born into the family of God. God's purpose for saving His elect is so that they bring glory to Him by their lives.

**We affirm** that all people are connected to Adam both naturally and federally. Therefore, because of original sin everyone is born under the curse of God's law and all break his commandments through sin. There is no difference in the condition of sinners due to age, ethnicity, or sex. All are depraved in all their faculties and all stand condemned before God's law. All human relationships, systems, and institutions have been affected by sin.

**We deny** that, other than the previously stated connection to Adam, any person is morally culpable for another person's sin. Although families, groups, and nations can sin collectively, and cultures can be predisposed to particular sins, subsequent generations share the collective guilt of their ancestors only if they approve and embrace (or attempt to justify) those sins. Before God each person must repent and confess his or her own sins in order to receive forgiveness. We further deny that one's ethnicity establishes any necessary connection to any particular sin.

Genesis 2:16, 3:12, 12:1-3, 13-15, 17 | Exodus 19:5-8 | Samuel 8:4-7, 19-22 | Proverbs 29:18 |



## *God's Purpose of Grace*

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

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Genesis 2:16; 3:12; 12:1-3; 13-15; 17 | Exodus 19:5-8 | 1 Samuel 8:4-7, 19-22 | Proverbs 29:18 | Isaiah 5:1-7; 25:7 | Jeremiah 31:27-34 | Ezekiel 18:1-9, 14-18 | Matthew 16:18-19; 21:28-45; 23:29-36; 24:22, 31; 25:34 | Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48 | John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18 | Acts 20:32 | Romans 1:16-17; 3:23; 5:9-12; 8:28-39; 10:12-17; 11:5-7, 26-36 | 1 Corinthians 1:102; 15:3-11, 24-28; 2 | 2 Corinthians 11:3 | Galatians 1:6-9 | Ephesians 1:4-23; 2:1-110; 3:1-11 | Colossians 1:12-14 | 2 Thessalonians 2:13-14 | 2 Timothy 1:12; 2:10, 19 | Titus 1:12, 13 | Hebrews 11:39-12:2 | James 1:12 | 1 Peter 1:2-5, 13; 2:4-10 | 1 John 1:7-9; 2:19; 3:2 | Revelation 13:8

## *Security, Assurance, and Responsibility*

We believe that all the saved – those in whom God has accomplished His transforming work of grace – are kept by His power and thus are secure in Christ forever. This assurance, however, is not the occasion for sin, for God in His holiness cannot tolerate persistent sin in His children, and in infinite love He correct them. True faith in Christ is expressed by a fruitful, God pleasing life that endure until death.

Matthew 7:20 | John 10:27-29 | Romans 8:29-39 | Hebrews 12:6 | James 2:20 | 1 John 5:13

## *The Holy Scriptures*

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2 Timothy 3:13-15 | 2 Peter 1:20-21



## *The Church*

We believe the true Church, called in Scripture the Body of Christ, is a spiritual organism. Every person who has trusted Jesus Christ for salvation is a part of the church. The local church, as established in Scripture, is made up of redeemed individuals who have joined together for worship, instruction, fellowship, and service under the leadership of the elders.

**We affirm** that the primary role of the church is to worship God through the preaching of His word, teaching sound doctrine, observing baptism and the Lord's Supper, refuting those who contradict, equipping the saints, and evangelizing the lost.

**We affirm** that when the primacy of the gospel is maintained that this often has a positive effect on the culture in which various societal ills are mollified. We affirm that under the lordship of Christ, we are to obey the governing authorities established by God and pray for civil leaders.

**We deny** that political or social activism should be viewed as integral components of the gospel or primary to the mission of the church. Though believers can and should utilize all lawful means that God has providentially established to have some effect on the laws of a society, we deny that these activities are either evidence of saving faith or constitute a central part of the church's mission given to her by Jesus Christ, her head. We deny that laws or regulations possess any inherent power to change sinful hearts.

Matthew 28:16-20 | Acts 2:42; 13:1-2 | Romans 13:1-7 | 1 Corinthians 12:13 | Ephesians 1:22 | 1 Timothy 2:1-3 | 2 Timothy 4:2 | Titus 1:9 | 1 Peter 2:13-27

## *Ordinances*

We believe that our Lord Jesus Christ instituted two ordinances to be observed by all believers as a matter of obedience, not as a condition for salvation: water baptism, by immersion, subsequent to the believer's profession of faith, and the Lord's Supper.

Matthew 28:19 | 1 Corinthians 11:23-26

## *The Eternal State*

We believe that at death the souls of those who have trusted in Christ for salvation pass immediately into His presence and remain there in conscious bliss until the bodily resurrection at Christ's coming for the Church. We then shall be with Him forever in glory. We also believe that at death the souls of unbelievers remain in conscious misery until the final judgment following bodily resurrection and they are then cast into the lake of fire – not to be annihilated, but to be separated from God forever in conscious punishment.

Genesis 2:7 | Luke 16:19-26 | 2 Corinthians 5:8 | Philippians 1:23 | 2 Thessalonians 1:7-9



## *Cooperation*

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violations of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

**We affirm** that heresy is a denial of our departure from a doctrine that is essential to the Christian faith. We further affirm that heresy often involves the replacement of key, essential truths with variant concepts, or the elevation of non-essentials to the status of essentials. To embrace heresy is to depart from the faith once delivered to the saints and thus to be on a path toward spiritual destruction. We affirm that the accusation of heresy should be reserved for those departures from Christian truth that destroy the weight bearing doctrines of the redemptive core of Scripture. We affirm that accusations of heresy should be accompanied with clear evidence of such destructive beliefs.

**We deny** that the charge of heresy can be legitimately brought against every failure to achieve perfect conformity to all that is implied in sincere faith in the gospel.

Exodus 17:12; 18:17ff | Judges 7:21 | Ezra 1:3-4; 2:68-69; 5:14-15 | Nehemiah 4; 8:1-5 | Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20 | Mark 2:3 | Luke 10:1ff | John 14:6 | Acts 1:13-14; 2:1ff; 4:12, 31-37; 13:2-3; 15:1-35 | 1 Corinthians 1: 10-17; 3:5-15; 12 | 2 Corinthians 8-9 | Galatians 1:6-10 | Ephesians 4:1-16 | Philippians 1:15-18 | 1 John 4:1-3, 10, 14, 15; 5:1, 6-12

## *The Family*

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle examples and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

**We affirm** that God created mankind both male and female with inherent biological and personal distinctions between them and that these created differences are good, proper, and beautiful. Though there is no difference between men and women before God's law or as recipients of His saving grace, we affirm that God has designed men and women with



distinct traits and to fulfill distinct roles. These differences are most clearly defined in marriage and the church but are not irrelevant in other spheres of life. In marriage the husband is to lead, love, and safeguard his wife and the wife is to respect and be submissive to her husband in all things lawful. In the church, qualified men alone are to lead as pastors/elders/bishops and preach to and teach the whole congregation. We further affirm that the image of God is expressed most fully and beautifully in human society when men and women walk in obedience to their God-ordained roles and serve according to their God-given gifts.

**We deny** that the God-ordained differences in men's and women's roles disparage the inherent spiritual worth or value of one over the other, nor do those differences in any way inhibit either men or women from flourishing for the glory of God.

Genesis 1:26-28 | 2:15-25; 3:1-24; 4:1; 19:24-28 | Exodus 20:12 | Deuteronomy 6:4-9 | Joshua 24:15 | 1 Samuel 1:26-28 | Psalms 51:5; 78:1-8; 127; 128; 139:13-16 | Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15, 17; 31:10-31 | Ecclesiastes 4:9-12:1:9-9 | Malachi 2:14-16 | Matthew 5:31-32; 18:2-5; 19:3-9 | Mark 10:6-12 | Romans 1:18-32; 8:13 | 1 Corinthians 6:9-11; 7:1-16; 11:7-9 | Ephesians 5:21-33; 6:1-4 | Colossians 3:18-21 | 1 Timothy 1:10; 5:8, 14; 2:12-14 | 2 Timothy 1:3-5 | Titus 2 | Hebrews 13:4 | 1 Peter 3:1-7 | Jude 7

### *Peace and War*

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

**We affirm** that since he is holy, righteous, and just, God requires those who bear his image to live justly in the world. This includes showing appropriate respect to every person and giving to each one what he or she is due. We affirm that societies must establish laws to correct injustices that have been imposed through cultural prejudice.

**We deny** that true justice can be culturally defined or that standards of justice that are merely socially constructed can be imposed with the same authority as those that are derived from Scripture. We further deny that Christians can live justly in the world under any principles other than the biblical standard of righteousness. Relativism, socially constructed standards of truth or morality, and notions of virtue and vice that are constantly in flux cannot result in authentic justice

Genesis 18:19 | Isaiah 2:4; 61:8 | Micah 6:8 | Matthew 5:9, 17-19, 38-48; 6:33; 26:52 | Luke 22:36, 38 | Romans 3:31; 12:18-19; 13:1-7; 14:19 | Hebrews 12:14 | James 4:1-2

### *Religious Liberty*

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.



**We affirm** that God’s law, as summarized in the ten commandments, more succinctly summarized in the two great commandments, and manifested in Jesus Christ, is the only standard of unchanging righteousness. Violation of that law is what constitutes sin.

**We deny** that any obligation that does not arise from God’s commandments can be legitimately imposed on Christians as a prescription for righteous living. We further deny the legitimacy of any charge of sin or call to repentance that does not arise from a violation of God’s commandments.

Genesis 1:27; 2:7 | Deuteronomy 10:4 | Matthew 6:6-7, 24; 16:26; 22:21 | John 8:36 | Acts 4:19-20 | Romans 6:1-2, 14; 10:15; 13:1-7 | Galatians 2:16; 3:10; 5:1, 13; 12 | Philippians 3:20 | Colossians 2:14-17 | 1 Timothy 2:1-2 | Hebrews 10:1 | James 4:12 | 1 Peter 2: 12-17; 3:11-17; 4:12-19

### *Christians and the Social Order*

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

**We affirm** that God created mankind male and female and that this divinely determined distinction is good, proper, and to be celebrated. Maleness and femaleness are biologically determined at conception and are not subject to change. The curse of sin results in sinful, disordered affections that manifest in some people as same-sex attraction. Salvation grants sanctifying power to renounce such dishonorable affections as sinful and to mortify them by the Spirit. We further affirm that God’s design for marriage is that one woman and one man live in a one-flesh, covenantal, sexual relationship until separated by death. Those who lack the desire or opportunity for marriage are called to serve God in singleness and chastity. This is as noble a calling as marriage.

**We deny** that human sexuality is a socially constructed concept. We also deny that one’s sex can be fluid. We reject “gay Christian” as a legitimate biblical category. We further deny that any kind of partnership or union can properly be called marriage other than one man and one woman in lifelong covenant together. We further deny that people should be identified as “sexual minorities”—which serves as a cultural classification rather than one that honors the image-bearing character of human sexuality as created by God.

We affirm that some cultures operate on assumptions that are inherently better than those of other cultures because of the biblical truths that inform those worldviews that have produced these distinct assumptions. Those elements of a given culture that reflect divine revelation should be celebrated and promoted. But the various cultures out of which we have been called all have features that are worldly and sinful—and therefore those sinful features should be repudiated for the honor of Christ. We affirm that whatever evil influences to which we have been subjected via our culture can be—and must be—overcome through conversion and the training of both mind and heart through biblical truth.

**We deny** that individuals and sub-groups in any culture are unable, by God’s grace, to rise above whatever moral defects or spiritual deficiencies have been engendered or encouraged by their respective cultures.





We affirm that racism is a sin rooted in pride and malice which must be condemned and renounced by all who would honor the image of God in all people. Such racial sin can subtly or overtly manifest itself as racial animosity or racial vainglory. Such sinful prejudice or partiality falls short of God's revealed will and violates the royal law of love.

We affirm that virtually all cultures, including our own, at times contain laws and systems that foster racist attitudes and policies.

**We deny** that treating people with sinful partiality or prejudice is consistent with biblical Christianity. We deny that only those in positions of power are capable of racism, or that individuals of any particular ethnic groups are incapable of racism. We deny that systemic racism is in any way compatible with the core principles of historic evangelical convictions. We deny that the Bible can be legitimately used to foster or justify partiality, prejudice, or contempt toward other ethnicities. We deny that the contemporary evangelical movement has any deliberate agenda to elevate one ethnic group and subjugate another. And we emphatically deny that lectures on social issues (or activism aimed at reshaping the wider culture) are as vital to the life and health of the church as the preaching of the gospel and the exposition of Scripture. Historically, such things tend to become distractions that inevitably lead to departures from the gospel.

Genesis 1:26-27; 2:24; 4:1 | Exodus 20:3-17 | Leviticus 6:2-5 | Deuteronomy 10:12, 17; 27:17 | Psalm 101:5 | Micah 6:8 | Zechariah 8:16 | Matthew 5:13-16, 43-48; 19:3-6; 22:36-40; 25:35 | Mark 1:29-34; 2:3ff; 10:21 | Luke 4:18-21; 10:27-37; 20:25 | John 15:12; 17:15 | Acts 10:34 | Romans 1:18-32; 2:11; 8:13; 12-14 | 1 Corinthians 5:9-10; 6:1-11; 7:20-24; 10:23-11:1 | Galatians 3:26-28 | Ephesians 4:17-24; 6:5-9 | Colossians 3:5-17 | 1 Thessalonians 3:12 | 1 Timothy 1:10 | Philemon | James 1:27; 2:4, 8 | Jude 7

## *Stewardship*

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20 | Leviticus 27:30-32 | Deuteronomy 8:18 | Malachi 3:8-12 | Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29 | Luke 12:16-21, 42; 16:1-13 | Acts 2:44-47; 5:1-11; 17:24-25; 20:35 | Romans 6:6-22; 12:1-2 | 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4 | 2 Corinthians 8-9; 12:15 | Philippians 4:10-19 | 1 Peter 1:18-19

## *Education*

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1, 5, 9, 14; 6:1-10; 31:12-13 | Nehemiah 8:1-8 | Job 28:28 | Psalms 19:7ff; 119:11 | Proverbs 3:13ff; 4:1-10; 8:1-7, 11; 15:14 | Ecclesiastes 7:19 | Matthew 5:2; 7:24ff; 28:19-20 | Luke 2:40 | 1 Corinthians 1:18-31 | Ephesians 4:11-16 | Philippians 4:8 | Colossians 2:3, 8-9 | 1 Timothy 1:3-7 | 2 Timothy 2:15; 3:14-17 | Hebrews 5:12-6:3 | James 1:5; 3:17



## *Eschatology*

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord. This truth has been revealed to provide the believer comfort and encouragement in this life.

Isaiah 2:4; 11:9 | Matthew 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64 | Mark 8:38; 9:43-48 | Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28 | John 14:1-3 | Acts 1:11; 17:31 | Romans 14:10 | 1 Corinthians 4:5; 15:24-28, 35-58 | 2 Corinthians 5:10 | Philippians 3:20-21 | Colossians 1:5; 3:4 | 1 Thessalonians 4:14-18; 5:1ff | 2 Thessalonians 1:7ff; 2 | 1 Timothy 6:14 | 2 Timothy 4:1, 8 | Titus 2:13 | Hebrews 9:27-28 | James 5:8 | 2 Peter 3:7ff | 1 John 2:28; 3:2 | Jude 14 | Revelation 1:18; 3:11; 20:1-22:13