

City to City Ministries Doctrinal Statement

Acknowledgements

We would like to acknowledge John MacArthur Ministries as well as the Dallas Theological Seminary for much of the wording of our doctrinal statement. While some of our teachings do not always agree with the teachings of the above organizations, we believe that we stand in unity with them on essential Christian Doctrine.

GOD

We believe and teach that there is only one living and true God! (Deut. 6:4; Isa. 45:5-7, John 1:1-3). That He is perfect, all-knowing, infinite and one in essence. The all powerful, spirit being, eternally existing in three persons - Father, Son and Holy Spirit. Each person worthy of obedience and worship equally in the Godhead.

Article I - GOD THE FATHER

We believe and teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8,9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1–31; Eph. 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is Spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (1 Chr. 29:11). In His sovereignty He is neither author nor approver of sin (Hab. 1:13), nor does He abridge the accountability of moral, intelligent creatures (1 Pet. 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4–6); He saves from sin all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5–9).¹

Article II - GOD THE SON

We believe and teach that Jesus Christ is the second person of the Trinity and as such, He is consubstantial, i.e., the same in substance, nature and essence with the Father, and coeternal and coequal with God, being in deed, the very Son of God. We teach that God the Father created “the heavens and the earth and all that is in them” according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Col. 1:15–17; Heb. 1:2).

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We believe and teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5–8; Col. 2:9).

We believe and teach that Jesus Christ represents humanity and deity in indivisible oneness (Mic. 5:2; John 5:23; 14:9, 10; Col. 2:9).

We believe and teach that our Lord Jesus Christ was virgin born (Is. 7:14; Matt. 1:23,25; Luke 1:26–35); that He was God incarnate (John 1:1,14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps. 2:7–9; Is. 9:6; John 1:29; Phil. 2:9–11; Heb. 7:25,26; 1 Pet. 1:18,19).

We believe and teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Phil. 2:5–8).

We believe and teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Rom. 3:24,25; 5:8; 1 Pet. 2:24).

We believe and teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Rom. 3:25; 5:8, 9; 2 Cor. 5:14, 15; 1 Pet. 2:24; 3:18).

We believe and teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High-Priest (Matt. 28:6; Luke 24:38,39; Acts 2:30,31; Rom. 4:25; 8:34; Heb. 7:25; 9:24; 1 John 2:1).

We believe and teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26–29; 14:19; Rom. 4:25; 6:5–10; 1 Cor. 15:20, 23).

We believe and teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the Rapture and, returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9–11; 1 Theses. 4:13–18; Rev. 20).

We believe and teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22, 23):

- a. Believers (1 Cor. 3:10–15; 2 Cor. 5:10);
- b. Living inhabitants of the earth at His glorious return (Matt. 25:31–46); and
- c. Unbelieving dead at the Great White Throne (Rev. 20:11–15).

As the mediator between God and man (1 Tim. 2:5), the head of His body the church (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King who will reign on the throne of David (Is. 9:6,7; Ezek. 37:24–28; Luke 1:31–33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14–46; Acts 17:30,31).

We believe and teach the death, burial and resurrection of Jesus Christ!

Article III - THE HOLY SPIRIT

We believe and teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10–13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternity (Heb. 9:14), omnipresence (Ps. 139:7–10), omniscience (Is. 40:13,14), omnipotence (Rom. 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3,4; 28:25,26; 1 Cor. 12:4–6; 2 Cor. 13:14; and Jer. 31:31–34 with Heb. 10:15–17).

We believe and teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in the creation (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (2 Pet. 1:20, 21), and the work of salvation (John 3:5–7).

We believe and teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16, 17; 15:26) to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7–9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

We believe and teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9–11; 2 Cor. 3:6; Eph. 1:13).

We believe and teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Pet. 1:19–21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Rom. 8:9–11; Eph. 5:18; 1 John 2:20, 27).

We believe and teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by grandiose displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13,14; Acts 1:8; 1 Cor. 12:4–11; 2 Cor. 3:18).

We believe and teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as proclaimers of divine truth, and were never intended to be necessarily duplicated in the lives of every believer (1 Cor. 12:4–11; 13:8–10; 2 Cor. 12:12; Eph. 4:7–12; Heb. 2:1–4).

Article IV - MAN

We believe and teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:7,15–25; James 3:9).

We believe and teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Is. 43:7; Col. 1:16; Rev. 4:11).

We believe and teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16, 17; 3:1–19; John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1–3; 1 Tim. 2:13, 14; 1 John 1:8).

We believe and teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Ps. 14:1–3; Jer. 17:9; Rom. 3:9–18, 23; 5:10–12).²

Article V - ANGELS

We believe and teach that God created an innumerable company of sinless, spiritual beings, known as angels; that one, “Lucifer, son of the morning”—the highest in rank—sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are “reserved in everlasting chains under darkness unto the judgment of the great day” ([Isa. 14:12–17](#); [Ezek. 28:11–19](#); [1 Tim. 3:6](#); [2 Pet. 2:4](#); Jude 6).

We believe and teach that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshiped; and that he who in the beginning said, “I will be like the most High,” in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone ([Gen. 3:1–19](#); [Rom. 5:12–14](#); [2 Cor. 4:3–4](#); [11:13–15](#); [Eph. 6:10–12](#); [2 Thess. 2:4](#); [1 Tim. 4:1–3](#)).

We believe and teach that Satan was judged at the Cross, though not then executed, and that he, a usurper, now rules as the “god of this world”; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night for ever and ever” ([Col. 2:15](#); [Rev. 20:1–3, 10](#)).

We believe and teach that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation ([Luke 15:10](#); [Eph. 1:21](#); [Heb. 1:14](#); [Rev. 7:12](#)).

Article VI - THE SCRIPTURES

We believe and teach that “all Scripture is given by inspiration of God,” by which we understand the whole Bible is inspired in the sense that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture.

We believe and teach that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts.

We believe and teach that the whole Bible in the originals is therefore without error.

We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction in righteousness and all Godliness ([Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Pet. 1:21](#)).

We believe and teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor. 2:7-14; 2 Pet. 1:20, 21).

We believe and teach that the Word of God is an objective, propositional revelation (1 Cor. 2:13; 1 Thess. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Ex. 31:17).

We believe and teach that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12, 13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pet. 1:20, 21).

We believe and teach 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 Pet. 1:20, 21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

We believe and teach 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 Cor. 2:7-15; 1 John 2:20).

Article VII - SALVATION AND THE BELIEVER

We believe and teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:4-7; 2:8-10; 1 Pet. 1:18,19).

We believe and teach that, because all have sinned and come short of the glory of God, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God.

We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity ([Lev. 17:11](#); [Isa. 64:6](#); [Matt. 26:28](#); [John 3:7–18](#); [Rom. 5:6–9](#); [2 Cor. 5:21](#); [Gal. 3:13](#); [6:15](#); [Eph. 1:7](#); [Phil. 3:4–9](#); [Titus 3:5](#); [James 1:18](#); [1 Pet. 1:18–19, 23](#)).

We believe and teach that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation ([John 1:12](#); [3:16](#), [18](#), [36](#); [5:24](#); [6:29](#); [Acts 13:39](#); [16:31](#); [Rom. 1:16–17](#); [3:22](#), [26](#); [4:5](#); [10:4](#); [Gal. 3:22](#)).

Regeneration

We believe and teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3–8; 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. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Cor. 6:19, 20; Eph. 5:17–21; Phil. 2:12b; Col. 3:12–17; 2 Pet. 1:4–11). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:16, 17; 2 Pet. 1:4; 1 John 3:2, 3).

Justification

We believe and teach that justification before God is an act of God (Rom. 8:30,33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10; Is. 55:6,7) and confess Him as sovereign Lord (Rom. 10:9,10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11). This righteousness is apart from any virtue or work of man (Rom. 3:20; 4:6) and involves the placing of our sins on Christ (Col. 2:14; 1 Pet. 2:24) and the imputation of Christ's righteousness to us (1 Cor. 1:2, 30; 6:11; 2 Cor. 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Rom. 3:26).

Sanctification

We believe and teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

We believe and teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the likeness of Christ through obedience to the Word of God and the empowering of the Holy Spirit. The believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17,19; Rom. 6:1–22; 2 Cor. 3:18; 1 Thess. 4:3,4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Gal. 5:16–25; Eph. 4:22–24; Phil. 3:12; Col. 3:9, 10; 1 Pet. 1:14–16; 1 John 3:5–9).

Security

We believe and teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37–40; 10:27–30; Rom. 5:9,10; 8:1,31–39; 1 Cor. 1:4–9; Eph. 4:30; Heb. 7:25; 13:5; 1 Pet. 1:4,5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which however, clearly forbids the use of Christian liberty as an excuse for sinful living and carnality (Rom. 6:15–22; 13:13,14; Gal. 5:13,16,17,25,26; Titus 2:11–14).

Article VIII - THE CHURCH

We believe and teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Cor. 12:12,13), the bride of Christ (2 Cor. 11:2; Eph. 5:23–32; Rev. 19:7,8), of which Christ is the head (Eph. 1:22; 4:15; Col. 1:18).

We believe and teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1–21,38–47) and will be completed at the coming of Christ for His own at the Rapture (1 Cor. 15:51,52; 1 Thess. 4:13–18).

We believe and teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph. 2:11–3:6). The church is distinct from Israel (1 Cor. 10:32), a mystery not revealed until this age (Eph. 3:1–6; 5:32).

We believe and teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23,27; 20:17,28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1; 2 Thess. 1:1) and that the members of the one scriptural body are directed to associate themselves together in local assemblies (1 Cor. 11:18–20; Heb. 10:25).

We believe and teach that the one supreme authority for the church is Christ (Eph. 1:22; Col. 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; Acts 20:28; Eph. 4:11) and deacons, both of whom must meet biblical qualification (1 Tim. 3:1–13; Titus 1:5–9; 1 Pet. 5:1–5).

We believe and teach that these leaders lead or rule as servants of Christ (1 Tim. 5:17–22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb. 13:7, 17).

We believe and teach that spiritually gifted women are divinely chosen by God to aid and to assist these God-called men in carrying out their divine duties and Christian ministries according to the biblical examples set forth in the Holy scriptures, respecting the unique male-female created design (1 Cor. 11:1-16).

We believe and teach the importance of discipleship (Matt. 28:19,20; 2 Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:15–17), as well as the need for discipline for sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15–22; Acts 5:1–11; 1 Cor. 5:1–13; 2 Thess. 3:6–15; 1 Tim. 1:19,20; Titus 1:10–16).

We believe and teach the autonomy of the local church, free from any 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). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Local churches, however, through their pastors and their interpretation and application of Scripture, should be the sole judges of the measure and method of their cooperation (Acts 15:19–31; 20:28; 1 Cor. 5:4–7,13; 1 Pet. 5:1–4).

We believe and teach that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13–16), by instruction of the Word (2 Tim. 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 entire world (Matt. 28:19; Acts 1:8).

We believe and teach the calling of all saints to the work of service (1 Cor. 15:58; Eph. 4:12; Rev. 22:12).

We believe and teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph. 4:7–12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Rom. 12:5–8; 1 Cor. 12:4–31; 1 Pet. 4:10,11).

We believe and teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb. 2:3, 4; 2 Cor. 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor. 13:8–12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (Matt. 24:24). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Rom. 12:6–8).

We believe and teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1–8; John 5:7–9; 2 Cor. 12:6–10; James 5:13–16; 1 John 5:14,15).

We believe and teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38–42). Christian baptism by immersion (Acts 8:36–39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Rom. 6: 1–11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41, 42).

We believe and teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:23–32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual Communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Cor. 10:16).

Article IV - THE GREAT COMMISSION

We believe and teach that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world.

We believe and teach that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to glorify God and to make Christ known to the whole world ([Matt. 28:18–19](#); [Mark 16:15](#); [John 17:18](#); [Acts 1:8](#); [2 Cor. 5:18–20](#); [1 Pet. 1:17](#); [2:11](#)).

Article X - DEATH

We believe and teach that physical death involves no loss of our immaterial consciousness (Rev. 6:9–11), that there is a separation of soul and body (James 2:26), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23), and that, for the redeemed, such separation will continue until the Rapture (1 Thess. 4:13–17) which initiates the first resurrection (Rev. 20:4–6), when our soul and body will be reunited to be glorified forever with our Lord (1 Cor. 15:35–44, 50–54; Phil. 3:21). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor. 5:8).

We believe and teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Rom. 8:10, 11, 19–23; 2 Cor. 4:14), and the unsaved to judgment and everlasting punishment (Dan. 12:2; John 5:29; Rev. 20:13–15).

We believe and teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19–26; Rev. 20:13–15), when the soul and the resurrection body will be united (John 5:28, 29). They shall then appear at the Great White Throne judgment (Rev. 20:11–15) and shall be cast into hell, the lake of fire (Matt. 25:41–46), cut off from the life of God forever (Dan. 12:2; Matt. 25:41–46; 2 Thess. 1:7–9).

Article XI - FUTURE EVENTS (ESCHATOLOGY)

Special note on eschatology

We take great care to stand on essential Christian Doctrine but to allow for liberty on matters that are subject to interpretation and not required as a basic statement of faith. We believe specific teachings on eschatology are open to interpretation and therefore liberty should be granted for various interpretations within the body of the church. However, while our members are encouraged to search the scriptures for themselves, below is what the church leadership teaches concerning eschatology.

The Rapture of the Church

We believe and teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess. 4:16; Titus 2:13) to translate His church from this earth (John 14:1–3; 1 Cor. 15:51–53; 1 Thess. 4:15–5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Cor. 3:11–15; 2 Cor. 5:10).

The Tribulation Period

We believe and teach that immediately following the removal of the church from the earth (John 14:1–3; 1 Thess. 4:13–18) the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; 2 Thess. 2:7–12; Rev. 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt. 24:27–31; 25:31–46; 2 Thess. 2:7–12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan. 12:2, 3; Rev. 20:4–6). This period includes the seventieth week of Daniel’s prophecy (Dan. 9:24–27; Matt. 24:15–31; 25:31–46).

The Second Coming and the Millennial Reign

We believe and teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:32, 33; Acts 1:10, 11; 2:29, 30) and establish His messianic kingdom for a thousand years on the earth (Rev. 20:1–7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezek. 37:21–28; Dan. 7:17–22; Rev. 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 (Dan. 7:17–27; Rev. 20:1–6).

We believe and teach that the kingdom itself will be the fulfillment of God’s promise to Israel (Is. 65:17–25; Ezek. 37:21–28; Zech. 8:1–17) to restore them to the land which they forfeited through their disobedience (Deut. 28:15–68). The result of their disobedience was that Israel was temporarily set aside (Matt. 21:43; Rom. 11: 1–26) but will again be awakened through repentance to enter into the land of blessing (Jer. 31:31–34; Ezek. 36:22–32; Rom. 11:25–29).

We believe and teach that this time of our Lord’s reign will be characterized by harmony, justice, peace, righteousness, and long life (Is. 11; 65:17–25; Ezek. 36:33–38), and will be brought to an end with the release of Satan (Rev. 20:7).

The Judgment of the Unbeliever and the Fallen

We believe and teach that following the release of Satan after the thousand year reign of Christ (Rev. 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 (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10) whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We believe and teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28, 29), they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:41; Rev. 20:11–15).

Article XII - THE ETERNAL STATE

We believe and teach that after the closing of the Millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thess. 1:9; Rev. 20:7–15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet. 3:10) and replaced with a new earth wherein only righteousness dwells (Eph. 5:5; Rev. 20:15, 21, 22). Following this, the heavenly city will come down out of heaven (Rev. 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; Rev. 21,22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Cor. 15:23–28) that in all spheres the triune God may reign forever and ever (1 Cor. 15:28).