

# Kulungu for Congo

## Unabridged Statement of Faith

### I. The Holy Scriptures

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), absolutely inerrant in the original documents, infallible, and God breathed. We believe the literal, grammatical historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We believe that the Bible constitutes the only infallible rule 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 in the whole or in the part (Matthew 5:18; 2 Timothy 3:16). 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 ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

## II. God

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

### **God the Father**

We believe that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (*Psalm 145:8, 9; 1 Corinthians 8:6*). He is the Creator of all things (*Genesis 1:1–31; Ephesians 3:9*). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (*Psalm 103:19; Romans 11:36*). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (*Ephesians 4:6*), but He is spiritual Father only to believers (*Romans 8:14; 2 Corinthians 6:18*). He has decreed for His own glory all things that come to pass (*Ephesians 1:11*). He continually upholds, directs, and governs all creatures and events (*1 Chronicles 29:11*). In His sovereignty He is neither author nor approver of sin (*Habakkuk 1:13; John 8:38–47*), nor does He abridge the accountability of moral, intelligent creatures (*1 Peter 1:17*). He has graciously chosen from eternity past those whom He would have as His own (*Ephesians 1:4–6*); He saves from sin all who come to Him through Jesus Christ; He adopts as his own all those who come to Him; and He becomes, upon adoption, Father to His own (*John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5–9*).

### **God the Son**

We believe that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (*John 10:30; 14:9*).

We believe that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (*John 1:3; Colossians 1:15–17; Hebrews 1:2*).

We believe 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 ([Philippians 2:5-8](#); [Colossians 2:9](#)). We believe that Jesus Christ represents humanity and deity in indivisible oneness ([Micah 5:2](#); [John 5:23](#); [14:9-10](#); [Colossians 2:9](#)).

We believe that our Lord Jesus Christ was virgin born ([Isaiah 7:14](#); [Matthew 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 ([Psalm 2:7-9](#); [Isaiah 9:6](#); [John 1:29](#); [Philippians 2:9-11](#); [Hebrews 7:25,26](#); [1 Peter 1:18,19](#)).

We believe 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 ([Philippians 2:5-8](#)).

We believe 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](#); [Romans 3:24,25](#); [5:8](#); [1 Peter 2:24](#)).

We believe 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 ([Matthew 28:6](#); [Luke 24:38, 39](#); [Acts 2:30-31](#); [Romans 4:25](#); [8:34](#); [Hebrews 7:25](#); [9:24](#); [1 John 2:1](#)).

We believe 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](#); [Romans 1:4](#); [4:25](#); [6:5-10](#); [1 Corinthians 15:20, 23](#)).

We believe 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 Thessalonians 4:13-18](#); [Revelation 20](#)).

We believe that the Lord Jesus Christ is the One through whom God will judge all mankind ([John 5:22, 23](#)):

- Believers ([1 Corinthians 3:10-15](#); [2 Corinthians 5:10](#))
- Living inhabitants of the earth at His glorious return ([Matthew 25:31-46](#)).

- Unbelieving dead at the Great White Throne ([Revelation 20:11-15](#)).

As the Mediator between God and man ([1 Timothy 2:5](#)), the Head of His Body the church ([Ephesians 1:22; 5:23; Colossians 1:18](#)), and the coming universal King, who will reign on the throne of David ([Isaiah 9:6; Luke 1:31-33](#)), He is the final Judge of all who fail to place their trust in Him as Lord and Savior ([Matthew 25:14-46; Acts 17:30-31](#)). We believe 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 ([Romans 3:25; 5:8,9; 2 Corinthians 5:14,15; 1 Peter 2:24; 3:18](#)).

### **God the Holy Spirit**

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](#)), eternality ([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 coequal and consubstantial 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; and Jeremiah 31:31-34 with Hebrews 10:15-17](#)).

We believe 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 creation ([Genesis 1:2](#)), the incarnation ([Matthew 1:18](#)), the written revelation ([2 Peter 1:20,21](#)), and the work of salvation ([John 3:5-7](#)).

We believe that the 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, which is His church ([1 Corinthians 12:13](#)). The broad scope of His divine 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; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22](#)).

We believe that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ ([1 Corinthians 12:13](#)). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption ([Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13](#)).

We believe 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. 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 ([John 16:13](#); [Romans 8:9](#); [Ephesians 5:18](#); [2 Peter 1:19-21](#); [1 John 2:20, 27](#)).

We believe that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious 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 Corinthians 12:4-11](#); [2 Corinthians 3:18](#)).

We believe, 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 revealers of divine truth, and were never intended to be characteristic of the lives of believers ([1 Corinthians 12:4-11](#); [13:8-10](#); [2 Corinthians 12:12](#); [Ephesians 4:7-12](#); [Hebrews 2:14](#)).

### III. Man

We believe 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 ([Genesis 2:7, 15-25](#); [James 3:9](#)).

We believe 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 ([Isaiah 43:7](#); [Colossians 1:16](#); [Revelation 4:11](#)).

We believe 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 ([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).

We believe 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 (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

## IV. Salvation

We believe 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; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

### **Regeneration**

We believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; 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 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2 3).

### **Election**

We believe that election is the act of God by which, before the foundation of the world, He chose in Christ 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).

We believe that sovereign election does not contradict or negate the responsibility of man 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). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37 40, 44; Acts 13:48; James 4:8).

We believe that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We believe that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

### **Justification**

We believe that justification before God is an act of God (Romans 8:33) 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; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

### **Sanctification**

We believe 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 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We believe 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 standing the believer positionally enjoys through justification. 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; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

In this respect, we believe 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 (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

### **Security**

We believe 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; 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).

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

## **V. Separation**

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).



We believe that 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 the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also believe that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2, 1 Corinthians 5:9 13; 2 Corinthians 6:14-7:1; 1 John 2:15 17; 2 John 9 11).

We believe that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11 12; Hebrews 12:1 2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2 12) and a continual pursuit of holiness (Romans 12:1 2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11 14; 1 John 3:1 10).

## VI. The Church

We believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12 13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23 32; Revelation 19:7 8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We believe 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 Corinthians 15:51 52; 1 Thessalonians 4:13 18).

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

We believe 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; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18 20; Hebrews 10:25).

We believe that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 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 (also called bishops, pastors, and pastor teachers; [Acts 20:28](#); [Ephesians 4:11](#)) and deacons, both of whom must meet biblical qualifications ([1 Timothy 3:1-13](#); [Titus 1:5-9](#); [1 Peter 5:1-5](#)). We believe that these leaders lead or rule as servants of Christ ([1 Timothy 5:17-22](#)) and have His authority in directing the church. The congregation is to submit to their leadership ([Hebrews 13:7, 17](#)).

We believe the importance of discipleship ([Matthew 28:19-20](#); [2 Timothy 2:2](#)), mutual accountability of all believers to each other ([Matthew 18:5-14](#)), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture ([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](#)).

We believe that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well ([Acts 15:19-31](#); [20:28](#); [1 Corinthians 5:4-7, 13](#); [1 Peter 5:1-4](#)).

We believe that the purpose of the church 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 entire world ([Matthew 28:19](#); [Acts 1:8](#); [2:42](#)).

We believe the calling of all saints to the work of service ([1 Corinthians 15:58](#); [Ephesians 4:12](#); [Revelation 22:12](#)).

We believe 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 ([Ephesians 4:7-12](#)), and He also gives unique and special spiritual abilities to each member of the Body of Christ ([Romans 12:5-8](#); [1 Corinthians 12:4-31](#); [1 Peter 4:10-11](#)).

We believe 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 ([Romans 6:1-11](#)). It is also a sign of fellowship and identification with the visible Body of Christ ([Acts 2:41-42](#)).

We believe 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 Corinthians 11:28-32](#)). We also believe 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 Corinthians 10:16](#)).

## VII. 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 God and to worship Him ([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 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 12:114](#)), and by introducing sin into the human race by his temptation of Eve ([Genesis 3:1-15](#)).

We believe that Satan is the open and declared enemy of God and man ([Isaiah 14:13-14](#); [Matthew 4:1-11](#); [Revelation 12:9-10](#)); the prince of this world, who has been defeated through the death and resurrection of Jesus Christ ([Romans 16:20](#)); and that he shall be eternally punished in the lake of fire ([Isaiah 14:12-17](#); [Ezekiel 28:11-19](#); [Matthew 25:41](#); [Revelation 20:10](#)).

## VIII. Eschatology (The End)

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.

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; 5:1; 2 Thessalonians 1:7; 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

## Position Statements

### Statement on Marriage, Gender and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen. 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term 'marriage' has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Gen 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4).

We believe that any form of sexual immorality (including but not limited to adultery, fornication, homosexual behavior, bisexual behavior, polygamy, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt 15:18-20; 1 Cor 6:9-10).

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Demeaning, harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accordance with Scripture.

#### Statement on the Dignity and Sanctity of Human Life

We believe all persons are created in the image of God giving them intrinsic dignity regardless of ethnicity or gender. Christians, through the local church, are then called to serve the needs of the poor and marginalized by building a culture of dignity through sharing the gospel, and providing for basic material needs while preventing the damage to human dignity that comes through paternalism.

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. A failure to do so would be a sin.

#### Statement on Final Authority

This Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired, inerrant, and infallible Word of God that speaks with final authority concerning truth, morality and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of faith, doctrine, practice, policy and discipline, our board of directors is our final interpretative authority on the Bible's meaning and application.

## Statement on Slavery and Human Trafficking

Human trafficking is a form of modern slavery in which a person is exploited through forced labor or forced prostitution, by threats of violence, use of force, deception or coercion. Human trafficking exploits vulnerable people and violates human dignity.

God calls us to care for the vulnerable. He commands his people to “seek justice, rescue the oppressed, defend the orphan, plead for the widow” (Isaiah 1:17-18). God sees and hears the suffering of the oppressed: “he does not ignore the cry of the afflicted” (Psalm 9:12b).

Each person has human dignity flowing from our creation by God in His image and His love for us. This human dignity compels us to respect and uphold each person’s inherent worth, and to not treat them as objects for our gratification or profit.