

Marysville Community Church Statement of Faith

Definition and Purpose - We have a Statement of Faith because we care about doctrine! Doctrine refers to what Christians believe about God revealed in the Scriptures. Doctrine concerns who God is, what He's done, who we are and how we're called to live in light of these things. Doctrine is first and foremost related to doing! The Bible is God's instruction manual for His people, providing guidance and direction for a life pleasing to Him! It informs us how we are to live in a way that honors the King of the Universe! Bible doctrine, which is laid out in our statement of faith, is a summary of what the Bible teaches on any given topic and is useful for Christian living.

Furthermore, as a local church it is important that we are united in what we believe about God, namely who He is, what He's done and how we're called to live in light of these great truths! A statement of faith provides a local church with clear boundaries for faith and practice rooted in the Bible. Such a statement is helpful both for the membership of the church and those considering membership. Furthermore, a statement of faith serves as an accountability partner. It's something we can regularly refer our members to, if we see that they are espousing false teaching or living in a way that is not in line with what we believe as a church.

Finally, we believe that the Bible emphasizes one overarching message—the message of the gospel! From beginning to end, the Bible declares God's rescue mission through the life, death and resurrection of Jesus Christ. We believe that all of Scripture points to this historical and earth-shattering event through which God would establish His royal rule over a rescued people for His glory and fame!

- **The Scriptures** – We believe that the Bible, both the Old Testament and the New Testament, is the divinely inspired and inerrant Word of God. The Bible is sufficient, for in it we have what we need to know for salvation and godly living. The saving message of the gospel is clearly communicated in the Scriptures—from beginning to end—and may be grasped by the illuminating work of the Spirit through the declaration of the good news. As the Word of God, the Scriptures are authoritative and therefore must take precedence in the life of the follower of Jesus in all matters of faith and practice. The Bible is necessary for knowing God, knowing *about* God and knowing how to live *for* God. We believe that Scripture tells the story of creation, fall, redemption and new creation and that all Scripture points to Jesus Christ as the fulfillment of God's plan to rescue and redeem a people for Himself (**Psalm 19:7-11; 2 Timothy 3:16-17; 2 Peter 1:19-21**).
- **God** – We believe in One Triune God—Creator, Savior and Applicator of our salvation—who has existed equally and eternally in three persons as Father, Son and Holy Spirit, in perfect fellowship. We believe each person of the Trinity is unique in their redemptive role, and yet all three work together in perfect harmony for the accomplishment of God's perfect plan of salvation (**Mark 1:9-11; John 12:49; John 14:26; Matthew 28:19-20**).
- **Jesus Christ** – We believe that Jesus Christ was conceived by the Holy Spirit, born of the Virgin Mary, and is truly man and truly God (**Matthew 1:18, 23-25; Luke 2:40; John 4:6; Hebrews 2:17-18; John 1:1-3, 18; John 20:28; Romans 9:5**).
- **The Fall and Human Sinfulness** – We believe that mankind was made in the image of God for the purpose of knowing God and making Him known. Mankind, represented by Adam and Eve, the first two humans, disobeyed God and rejected Him as King. As a result, sin has entered into God's good creation and has caused separation between sinful mankind and a holy God.

Because of sin, mankind is spiritually dead, in a state of perpetual rebellion against God, and therefore unable to do any spiritual good. Sin has caused mankind to reject God as the rightful King and Ruler of their lives. This sinful attitude of the heart is seen in mankind's desire to live independently of God. Mankind is born with a sinful nature, is unable to do anything to remedy his situation before God (apart from God's gracious act of regeneration), and is fully deserving of God's just punishment—eternal separation from God. Mankind is in need of God's forgiveness, a new heart and a new King (**Genesis 1-3; John 3:19-20; Romans 3:10-12; Romans 3:23; Romans 5:6-8; Romans 5:12-21; Romans 6:23; Romans 8:7; 1 Corinthians 2:14; Ephesians 2:1-2**).

- **Election** – We believe that God, in accordance with His mercy, goodness, grace and love, and before creation, has elected some persons to salvation, not on the basis of their foreseen good works, but due to His sovereign will and good pleasure. We believe that the doctrine of election precludes boasting, results in praise, and promotes active participation in the mission of God (**Romans 8:28-33; Romans 9:6-23; Ephesians 1:3-14; 1 Thessalonians 1:4-5; 2 Thessalonians 2:13**).
- **The Gospel and the Kingdom of God** – We believe that the gospel is the remedy to mankind's sin problem. The gospel concerns the life, death and resurrection of Jesus Christ as God's provision of grace to reconcile sinners to Himself. Jesus lived the life we should have lived, but were unable to, due to sin; He died the death we should have died, in our place, in order to satisfy God's wrath against human sinfulness; furthermore, He was raised from the dead, proving that His saving action on the Cross worked, that His sacrifice was acceptable to the Father, and that He truly is the Lord of the universe. Coupled with the gospel is the Kingdom of God, or His saving rule. The Kingdom of God was inaugurated at the first coming of Christ and will be seen in its completed glory at the return of King Jesus. We enter into God's Kingdom now through faith in Jesus Christ, and as a result are brought into God's Kingdom community—the church. The church is called to visibly demonstrate what it looks like to live with Jesus as King by being salt and light in a dark world. The church is to reflect the future fullness of God's Kingdom in the present as God's new creation people (**1 Corinthians 15:1-6; Romans 1:1-4; 1 Peter 2:24; 1 John 2:1-2; Mark 1:14-15; Philippians 1:27; Matthew 5:13-16**).
- **Salvation** – We believe that Jesus Christ has provided the only way for sinners to be reconciled to a holy God. At the Cross, Jesus paid the price for our sinfulness by taking our punishment for our disobedience to God upon Himself, thus making full atonement for our sins. Three days later Jesus was raised from the dead for our justification. We believe that salvation is appropriated through repentance and faith—turning away from one's sin and placing one's faith and trust in Jesus Christ and His saving work. Repentance and faith are gifts from God, enabled through the Spirit's work of regeneration. Salvation is by grace alone, through faith alone, in Jesus Christ alone. We believe that all who receive Jesus by faith are forgiven, united to Christ, brought into the family of God, the church, and have received the Holy Spirit as a guarantee of the inheritance of eternal life and for the purpose of living a transformed life in the present. We believe that when Christians die, their spirit goes on to be with their Lord and Savior in heaven. We believe that when an unbeliever dies, their spirit is cast into eternal punishment to await the final judgment (**John 14:6; Romans 4:25; Romans 5:6-10; Ephesians 2:1-10; Philippians 1:23; Luke 16:24-26**).
- **Regeneration** – We believe that through the preaching of the gospel, the Spirit quickens the spiritually dead—sinners—to the truth of who Christ is and what He has accomplished through

His life, death and resurrection. This is the new birth. This new birth entails the Lord's gracious provision of a new heart—renewing our will—and the giving of the Holy Spirit. The Spirit's work of regeneration moves sinners to repent of their sin and respond to Jesus Christ in faith. The result is a faith that justifies the believer before God, and a new commitment to King Jesus and His Word, evidenced by the fruit of the Spirit. In sum, we believe that the Holy Spirit gives life to the spiritually dead, convicting us of sin, convincing us of the truth of the gospel, and moving us to repentance and faith. The new heart desires Jesus, and will respond in faith. Apart from the Spirit's initial work of regeneration, we cannot respond to Jesus Christ in faith (**Ezekiel 36:25-27; John 3:1-8; Romans 8:7; Acts 16:14; 2 Corinthians 4:4-6; Ephesians 2:1-10; 1 John 5:1**).

- **Justification** – We believe that by trusting in Jesus and His saving work, we are united to Christ and justified (declared right or innocent) on the basis of our union with Christ, our new representative, and His saving work—His perfect life, sacrificial death and victorious resurrection. What is true of Him is now true of those who trust in Him. The merits of His perfect life and saving death are imputed to us. By faith alone in Christ alone, His righteousness is imputed to us and we are declared righteous before God. Because of Christ's saving work, and our proper response to it, we now have peace with God (**Isaiah 53:5; Romans 3:28; Romans 5:1; 1 Corinthians 1:30; 2 Corinthians 5:21; Galatians 2:16; 1 John 2:1-2**).
- **Adoption** – We believe that those who have trusted in Jesus for salvation are adopted into God's family as evidenced by the indwelling Holy Spirit. Through our union with the Son, by faith, we are no longer children of wrath and disobedience, but are sons and daughters of God, and are now able to relate to God as Father. Adoption concerns the vertical *relationship* with God and the horizontal *relationships* with God's people—the church—that result from our union with Jesus Christ (**John 1:12; Romans 8:14-16; Galatians 3:26; 1 John 3:1-2**).
- **Sanctification** – We believe that those who have trusted in Jesus for salvation are indwelt by the Holy Spirit for the purpose of holy living. This is an ongoing process of grace, begun at regeneration, accomplished by the power of the Holy Spirit through the preaching and study of God's Word, prayer, fellowship with the church, and the ongoing work of putting off the old self and putting on the new self, and is evidenced by the believer progressively becoming more like Jesus Christ and growing in the fruit of the Spirit (**2 Corinthians 3:18; Galatians 5:22-23; Ephesians 1:13-14; Philippians 2:12-13; Philippians 3:13-14; 1 John 2:6**).
- **Glorification** – We believe that when a believer dies, their soul goes to be with the Lord in heaven to await the final glorification. We believe that this will happen at the resurrection of the saints, the culmination of God's redemptive work for His people at the Lord's return. On that day, our resurrection bodies will be united with our souls. We believe that this resurrection body, incorruptible and eternal, will be like the body Jesus received at His resurrection (**Romans 8:16-17, 23-24; 1 Corinthians 15:20-23, 51-55; Philippians 3:20-21; 1 John 3:2**).
- **Perseverance** – We believe that followers of Jesus, sealed by the Holy Spirit, will not fall away from Christ, but will persevere to the end in holiness, righteousness and devotion to the Lord. The evidence of perseverance is seen in the believer continuing in the faith—a life marked by ongoing allegiance to Christ and obedience to His Word (**Ephesians 1:13-14; Philippians 1:6; 2 Timothy 2:11-12; 1 John 2:19-20; Hebrews 3:12-14**).
- **The Church** – We believe that the church is the transformed body of believers reconciled to God through repentance and faith in Jesus Christ. As God's people, united to Christ and to one another by the Holy Spirit, we have been rescued by grace to worship the living God as Savior

and Supreme Lord, to nurture one another by means of the fruit and gifts imparted by the Spirit, and further to testify to the world concerning the Good News of Jesus Christ as the sole means of forgiveness and reconciliation to a Holy and Merciful God. We believe that the church is God's intended means of reaching the world with the gospel and is called to be a living preview of life in God's Kingdom with Jesus as King. The church is called to regularly gather together around the Word for corporate worship for the honor and glory of King Jesus (**1 Peter 2:9-12; Acts 1:8; Acts 2:42-47; Philippians 1:27-30; Philippians 2:12-18; Ephesians 4:1-7; Hebrews 10:24-25**).

- **The Ordinances** – We believe that the Christian ordinances of Baptism and the Lord's Supper are God's intended means of visibly displaying, declaring and celebrating the gospel in the context of His worshiping body—the church. We believe that Christian baptism is full immersion in water, by a gospel-proclaiming follower of Jesus, in the name of the Father, the Son, and the Holy Spirit. In baptism, the follower of Jesus declares their allegiance to their Savior, Jesus Christ, who lived, died, rose again and ascended to the right hand of the Father as our new representative. In baptism, the follower of Jesus publicly identifies with Christ's death and resurrection and declares to God's people—the church—their death to sin, resurrection to new life made available in Christ and hope in the resurrection to come. It is a prerequisite to the privileges of church membership. We believe that the Lord's Supper is a sacred meal of bread and the cup to be received only by followers of Jesus until the return of King Jesus. In taking the Lord's Supper together, the gathered church commemorates the Lord's saving death and celebrates both their union with Christ and one another through the reception of Jesus, the Savior, by faith. Finally, this holy meal points the church to the marriage supper of the Lamb, a meal to be enjoyed by the saints in the new creation to come. The ordinances themselves are not required for salvation, but are commanded for God's people (**Matthew 28:18-20; Romans 6:1-5; Luke 22:14-20; 1 Corinthians 11:23-26**).
- **The Future** – We believe that the end is approaching, and that when King Jesus returns, both the righteous and the wicked will be raised to stand judgement before the Lord! The wicked will be assigned to eternal punishment in hell and the righteous in Christ to everlasting life and joy in the presence of God in the new heaven and new earth. The ultimate hope of the believer that dramatically affects how they live in the present—a life marked by faith and love—is the return of the King, bodily resurrection life, the righting of all wrongs, the judgment of the wicked, the abolishment of sin, death and sadness and eternal life with Jesus and His redeemed people in the fullness of His Kingdom in the new creation (**John 5:28-29; 1 Thessalonians 4:13-18; Revelation 21:1-4**).
- **Marriage, Gender and Sexuality** – God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders each reflect the image and nature of God, and each person's biological gender is designed by God (**Genesis 1:26-27**). The term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union as delineated in Scripture (**Genesis 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 Corinthians 6:18, 7:2-5; Hebrews 13:4**). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. Any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (**Matthew 15:18-20; 1 Corinthians 6:9-10**).

God offers redemption and restoration to all who confess and forsake their sin and seek His mercy and forgiveness through Jesus Christ (**Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11**). Every person must be afforded compassion, love, kindness, respect and dignity (**Mark 12:28-31; Luke 6:31**). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Marysville Community Church.