

## I. The Scriptures

The Old and New Testaments were written by men inspired by the Holy Spirit. All of Scripture has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It is God's revelation to humanity, and, in content, it is a treasure of divine instruction for life. All Scripture is true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the supreme standard by which all human conduct, creeds, and religious opinions should be evaluated. All Scripture is a testimony to Christ, who is Himself the focus and culmination of divine revelation.

[Exodus 24:4](#); [Deuteronomy 4:1-2](#); [17:19](#); [Joshua 8:34](#); [Psalms 19:7-10](#); [119:11,89,105,140](#); [Isaiah 34:16](#); [40:8](#); [Jeremiah 15:16](#); [36:1-32](#); [Matthew 5:17-18](#); [22:29](#); [Luke 21:33](#); [24:44-46](#); [John 5:39](#); [16:13-15](#); [17:17](#); [Acts 2:16ff](#); [17:11](#); [Romans 15:4](#); [16:25-26](#); [2 Timothy 3:15-17](#); [Hebrews 1:1-2](#); [4:12](#); [1 Peter 1:25](#); [2 Peter 1:19-21](#).

## II. God

There is one, and only one, living and true God who exists in triune distinction: Father, Son, and Holy Spirit. He is an intelligent, spiritual, relational, and personal Being. He is the Creator, Redeemer, Preserver, and Ruler of the universe. God is completely holy and perfect. All three divine Persons are all-powerful and all-knowing. God's perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, worship, and obedience. Each divine person is beheld uniquely in personhood and work especially in the work of creation and salvation, but there is no division of nature, essence, or being among the Trinity. God exists self-sufficiently in eternal, loving relationship between Father, Son and Holy Spirit.

### A. God the Father

God the Father is fully God, and reigns with providential care over the universe, His creatures, and time itself. He is all-powerful, all-knowing, all-loving, and all-wise. As Creator, He is the father of all creation. Although human fathers are imperfect, the heavenly Father perfectly disciplines and cares for his children. Those who place their faith in Jesus Christ are no longer slaves or fearful,

but they are truly children of the Father and can affectionately call upon him as his sons and daughters.

[Genesis 1:1](#); [2:7](#); [Exodus 3:14](#); [6:2-3](#); [15:11ff](#); [20:1ff](#); [Leviticus 22:2](#); [Deuteronomy 6:4](#); [32:6](#); [1 Chronicles 29:10](#); [Psalm 19:1-3](#); [Isaiah 43:3,15](#); [64:8](#); [Jeremiah 10:10](#); [17:13](#); [Matthew 6:9ff](#); [7:11](#); [23:9](#); [28:19](#); [Mark 1:9-11](#); [John 4:24](#); [5:26](#); [14:6-13](#); [17:1-8](#); [Acts 1:7](#); [Romans 8:14-15](#); [1 Corinthians 8:6](#); [Galatians 4:6](#); [Ephesians 4:6](#); [Colossians 1:15](#); [1 Timothy 1:17](#); [Hebrews 11:6](#); [12:9](#); [1 Peter 1:17](#); [1 John 5:7](#).

### B. God the Son

Jesus Christ is the eternal Son of God. The Son has eternally existed with the Father and is fully God. In His incarnation, Jesus was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and accomplished the will of the Father. He took human nature upon Himself with its demands, necessities, and limitations. As a real and true human, he identified Himself completely with every human person, yet he was without sin. He fulfilled the old covenant by His obedience, and through His substitutionary death on the cross, He made provision for the redemption of humanity from sin. He was raised from the dead with a glorified body and appeared to His disciples. He ascended into heaven and is now exalted at the right hand of the Father where He is the One Mediator, fully God and fully man. In him, humanity has reconciliation with God. At a time only known by the Father, Christ will return in power and glory to judge the world and to consummate His redemptive mission.

[Genesis 18:1ff](#); [Psalms 2:7ff](#); [110:1ff](#); [Isaiah 7:14](#); [53](#); [Matthew 1:18-23](#); [3:17](#); [8:29](#); [11:27](#); [14:33](#); [16:16,27](#); [17:5](#); [27](#); [28:1-6,19](#); [Mark 1:1](#); [3:11](#); [Luke 1:35](#); [4:41](#); [22:70](#); [24:46](#); [John 1:1-18,29](#); [10:30,38](#); [11:25-27](#); [12:44-50](#); [14:7-11](#); [16:15-16,28](#); [17:1-5](#); [21-22](#); [20:1-20,28](#); [Acts 1:9](#); [2:22-24](#); [7:55-56](#); [9:4-5,20](#); [Romans 1:3-4](#); [3:23-26](#); [5:6-21](#); [8:1-3,34](#); [10:4](#); [1 Corinthians 1:30](#); [2:2](#); [8:6](#); [15:1-8,24-28](#); [2 Corinthians 5:19-21](#); [8:9](#); [Galatians 4:4-5](#); [Ephesians 1:20](#); [3:11](#); [4:7-10](#); [Philippians 2:5-11](#); [Colossians 1:13-22](#); [2:9](#); [1 Thessalonians 4:14-18](#); [1 Timothy 2:5-6](#); [3:16](#); [Titus 2:13-14](#); [Hebrews 1:1-3](#); [4:14-15](#); [7:14-28](#); [9:12-15,24-28](#); [12:2](#); [13:8](#); [1 Peter 2:21-25](#); [3:22](#); [1 John 1:7-9](#); [3:2](#); [4:14-15](#); [5:9](#); [2 John 7-9](#); [Revelation 1:13-16](#); [5:9-14](#); [12:10-11](#); [13:8](#); [19:16](#).

### C. *God the Holy Spirit*

The Holy Spirit is fully God and is equal with both the Father and the Son. He searches all things, even the deep things of God, and it is through him that we are able to know God. Through his inspiration the Scriptures were authored, and through his illumination He enables men and women to understand truths concerning God's work and being. He exalts Christ. He convicts people of false understandings of sin, righteousness, and judgment. He calls all people to the Savior and effects regeneration. At the moment of regeneration, He indwells every believer as they join the body of Christ. He cultivates Christian character, comforts believers, and distributes spiritual gifts. He seals the believer unto the day of final redemption. His presence in each Christian is the guarantee that God will bring the believer into the fullness of the measure of Christ. He enlightens and empowers believers in worship, evangelism, and service.

[Genesis 1:2](#); [Judges 14:6](#); [Job 26:13](#); [Psalms 51:11](#); [139:7ff](#); [Isaiah 61:1-3](#); [Joel 2:28-32](#); [Matthew 1:18](#); [3:16](#); [4:1](#); [12:28-32](#); [28:19](#); [Mark 1:10,12](#); [Luke 1:35](#); [4:1,18-19](#); [11:13](#); [12:12](#); [24:49](#); [John 4:24](#); [14:16-17,26](#); [15:26](#); [16:7-14](#); [Acts 1:8](#); [2:1-4,38](#); [4:31](#); [5:3](#); [6:3](#); [7:55](#); [8:17,39](#); [10:44](#); [13:2](#); [15:28](#); [16:6](#); [19:1-6](#); [Romans 8:9-11,14-16,26-27](#); [1 Corinthians 2:10-14](#); [3:16](#); [12:3-11,13](#); [Galatians 4:6](#); [Ephesians 1:13-14](#); [4:30](#); [5:18](#); [1 Thessalonians 5:19](#); [1 Timothy 3:16](#); [4:1](#); [2 Timothy 1:14](#); [3:16](#); [Hebrews 9:8,14](#); [2 Peter 1:21](#); [1 John 4:13](#); [5:6-7](#); [Revelation 1:10](#); [22:17](#).

### III. Humanity

Humans are the special creation of God, made in His own image and likeness. 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 humans were innocent of sin and endowed by their Creator with freedom of choice. By their free choice humans rebelled against God, and sin was brought into the human race. Succumbing to the temptation of Satan, humans transgressed the command of God and fell from original innocence. Therefore, all people inherit a nature inclined toward sin. Only by God's grace can humans be reconciled to God and fulfill their creative, God-given purpose. Every human person has intrinsic value because God created them

in His image; therefore, every person of every race, nation, gender, and status possesses full dignity and is worthy of respect and Christian love.

[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 17:26-31](#); [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](#); [15:19,21-22](#); [Ephesians 2:1-22](#); [Colossians 1:21-22](#); [3:9-11](#).

### IV. Salvation

Salvation involves the redemption of the whole person and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense, salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from God's grace through faith in Jesus Christ.

*A. Regeneration*, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart brought about by the Holy Spirit through conviction of sin, to which the sinner responds in both repentance to God and in faith in Christ. Repentance and faith are essential for regeneration.

Repentance is a genuine turning from sin toward God. Faith is the acceptance and commitment of the entire person to Jesus Christ as Lord and Savior.

*B. Justification* is God's gracious and full acquittal of the punishment of sin because of Christ's imputed righteousness. This is available to all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

*C. Sanctification* is the experience, beginning in regeneration, by which the believer is set apart to God's purposes and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit. This process should continue throughout the regenerate person's life.

*D. Glorification* is the culmination of salvation and is the final blessed and abiding state of the redeemed. Given incorruptible and eternal bodies, the redeemed will dwell with God forever and ever.

[Genesis 3:15](#); [Exodus 3:14-17](#); [6:2-8](#); [Matthew 1:21](#); [4:17](#); [16:21-26](#); [27:22-28:6](#); [Luke 1:68-69](#); [2:28-32](#); [John 1:11-14,29](#); [3:3-21,36](#); [5:24](#); [10:9,28-29](#); [15:1-16](#); [17:17](#); [Acts 2:21](#); [4:12](#); [15:11](#); [16:30-31](#); [17:30-31](#); [20:32](#); [Romans 1:16-18](#); [2:4](#); [3:23-25](#); [4:3ff.](#); [5:8-10](#); [6:1-23](#); [8:1-18,29-39](#); [10:9-10,13](#); [13:11-14](#); [1 Corinthians 1:18,30](#); [6:19-20](#); [15:10](#); [2 Corinthians 5:17-20](#); [Galatians 2:20](#); [3:13](#); [5:22-25](#); [6:15](#); [Ephesians 1:7](#); [2:8-22](#); [4:11-16](#); [Philippians 2:12-13](#); [Colossians 1:9-22](#); [3:1ff.](#); [1 Thessalonians 5:23-24](#); [2 Timothy 1:12](#); [Titus 2:11-14](#); [Hebrews 2:1-3](#); [5:8-9](#); [9:24-28](#); [11:1-12:8,14](#); [James 2:14-26](#); [1 Peter 1:2-23](#); [1 John 1:6-2:11](#); [Revelation 3:20](#); [21:1-22:5](#).

## V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. Human free agency and God's election function in complete harmony. As humans freely choose, God's purposes are brought to fruition. It is the glorious display of God's sovereign goodness, as well as his infinite wisdom, holiness, aseity, and immutability. Election by God removes any legitimacy for human boasting and promotes humility, while humans are fully responsible for their own decisions to sin.

All true believers endure until the end. Those whom God has redeemed through Christ and sanctified by His Spirit will never fall away from the state of grace. The elect may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their own good and comfort, and bring reproach on the cause of Christ and temporal judgments on themselves. However, those who are truly followers of Christ shall be kept by the power of God through faith unto salvation.

[Genesis 12:1-3](#); [Exodus 19:5-8](#); [1 Samuel 8:4-7,19-22](#); [Isaiah 5:1-7](#); [Jeremiah 31:31ff.](#); [Matthew 16:18-19](#); [21:28-45](#); [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 5:9-10](#); [8:28-39](#); [10:12-15](#); [11:5-7,26-36](#); [1 Corinthians 1:1-2](#); [15:24-28](#); [Ephesians 1:4-23](#); [2:1-10](#); [3:1-11](#); [Colossians 1:12-14](#); [2 Thessalonians 2:13-14](#); [2 Timothy 1:12](#); [2:10,19](#); [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](#).

## VI. The Church

As church based on the model provided in the New Testament, we are an autonomous local congregation of

baptized believers associated by covenant in the faith and fellowship of the gospel. We observe the two ordinances of Christ: baptism and communion. We are governed by His laws. We strive to exercise all the gifts, rights, and privileges invested in us by Christ and the Holy Spirit. Additionally, we seek to extend the gospel to the ends of the earth. In our congregation, each member is responsible and accountable to Christ and the church. While both men and women are gifted for ministry in the church, the office of lead or senior pastor is reserved for men.

The New Testament speaks also of the church as the body of Christ which includes the redeemed of every age, tribe, tongue, ethnicity, and nation.

[Matthew 16:15-19](#); [18:15-20](#); [Acts 2:41-42,47](#); [5:11-14](#); [6:3-6](#); [13:1-3](#); [14:23,27](#); [15:1-30](#); [16:5](#); [20:28](#); [Romans 1:7](#); [1 Corinthians 1:2](#); [3:16](#); [5:4-5](#); [7:17](#); [9:13-14](#); [12](#); [Ephesians 1:22-23](#); [2:19-22](#); [3:8-11,21](#); [5:22-32](#); [Philippians 1:1](#); [Colossians 1:18](#); [1 Timothy 2:9-14](#); [3:1-15](#); [4:14](#); [Hebrews 11:39-40](#); [1 Peter 5:1-4](#); [Revelation 2-3](#); [21:2-3](#).

## VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, Son, and Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to faith in the final resurrection of the dead, and entrance into the community of faith. Being a church ordinance, it is prerequisite to the privileges of church membership.

The Lord's Supper is a symbolic act of obedience whereby those who have placed their faith in Christ memorialize the death of Christ and anticipate His second coming through partaking of the bread and the fruit of the vine. This is done in communion with God and with one another.

[Matthew 3:13-17](#); [26:26-30](#); [28:19-20](#); [Mark 1:9-11](#); [14:22-26](#); [Luke 3:21-22](#); [22:19-20](#); [John 3:23](#); [Acts 2:41-42](#); [8:35-39](#); [16:30-33](#); [20:7](#); [Romans 6:3-5](#); [1 Corinthians 10:16,21](#); [11:23-29](#); [Colossians 2:12](#).

## VIII. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over those who

willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which people enter by grace through faith demonstrated as childlike commitment to Jesus Christ. Christians ought to pray that the Kingdom may come and God's will would be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

[Genesis 1:1](#); [Isaiah 9:6-7](#); [Jeremiah 23:5-6](#); [Matthew 3:2](#); [4:8-10,23](#); [12:25-28](#); [13:1-52](#); [25:31-46](#); [26:29](#); [Mark 1:14-15](#); [9:1](#); [Luke 4:43](#); [8:1](#); [9:2](#); [12:31-32](#); [17:20-21](#); [23:42](#); [John 3:3](#); [18:36](#); [Acts 1:6-7](#); [17:22-31](#); [Romans 5:17](#); [8:19](#); [1 Corinthians 15:24-28](#); [Colossians 1:13](#); [Hebrews 11:10,16](#); [12:28](#); [1 Peter 2:4-10](#); [4:13](#); [Revelation 1:6,9](#); [5:10](#); [11:15](#); [21-22](#).

## IX. Last Things

God, in His own time and in His own way, will bring the world to its appropriate glorified state. According to His promise, Jesus Christ will return personally and visibly in glory to the earth. At the end, the dead will be raised, and Christ will judge all people by his righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. Those covered in his righteousness will, in their resurrected and glorified bodies, receive their reward and will dwell with God forever in the new heavens and new earth.

[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](#).

## X. Evangelism and Missions

It is the duty and privilege of every follower of Christ and every church to endeavor to make disciples of all nations. Missionary effort on the part of all Christians rests upon a spiritual necessity of the regenerate life for salvation, and is expressly and repeatedly commanded in the teachings of Christ. Jesus has commanded the preaching of the gospel to all nations, and it is the duty of every child of God to constantly seek to win the lost to Christ through their

testimony by the power of the Holy Spirit. While Christians are called to faithfully and tactfully spread the gospel, it is only through the calling of the Father, the work of the Son, and the application of the Holy Spirit that a person may be saved.

[Genesis 12:1-3](#); [Exodus 19:5-6](#); [Isaiah 6:1-8](#); [Matthew 9:37-38](#); [10:5-15](#); [13:18-30](#), [37-43](#); [16:19](#); [22:9-10](#); [24:14](#); [28:18-20](#); [Luke 10:1-18](#); [24:46-53](#); [John 6:44-45](#); [14:11-12](#); [15:7-8,16](#); [17:15](#); [20:21](#); [Acts 1:8](#); [2](#); [8:26-40](#); [10:42-48](#); [13:2-3](#); [Romans 10:13-15](#); [Ephesians 3:1-11](#); [1 Thessalonians 1:8](#); [2 Timothy 4:5](#); [Hebrews 2:1-3](#); [11:39-12:2](#); [1 Peter 2:4-10](#); [Revelation 22:17](#).

## XI. Education

Because Christianity is true, intelligence and learning do not stand in opposition to the knowledge of God. Therefore, Christians do not need to fear intellectual advancement in themselves or others. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of God's creation and does not stand in conflict with our faith. Moreover, the cause of education in the Kingdom of Christ coordinates with the causes of missions and general benevolence and should receive along with these the support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

[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](#).

## XII. Stewardship

God is the source of all blessings, temporal and spiritual. All our possessions belong to Him. More than that, our entire existence is indebted to him. As a gift of God, all creation is under the stewardship of humanity. This applies on a universal and personal level. All people are called to steward their possessions in accordance with God's standards. We are under obligation to serve Him with our time, talents, and material possessions, recognizing that all these were entrusted to us 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](#).

### XIII. 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 violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

[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.](#); [Acts 1:13-14](#); [2:1ff.](#); [4:31-37](#); [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](#).

### XIV. The Christian 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 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 people 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.

[Exodus 20:3-17](#); [Leviticus 6:2-5](#); [Deuteronomy 10:12](#); [27:17](#); [Psalm 101:5](#); [Micah 6:8](#); [Zechariah 8:16](#); [Matthew 5:13-16,43-48](#); [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](#); [Romans 12-14](#); [1 Corinthians 5:9-10](#); [6:1-7](#); [7:20-24](#); [10:23-11:1](#); [Galatians 3:26-28](#); [Ephesians 6:5-9](#); [Colossians 3:12-17](#); [1 Thessalonians 3:12](#); [Philemon](#); [James 1:27](#); [2:8](#).

### XV. Peace and War

It is the duty of Christians to seek peace with all 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 peace. The supreme need of the world is the acceptance of His teachings in all personal and national affairs, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

[Isaiah 2:4](#); [Matthew 5:9,38-48](#); [6:33](#); [26:52](#); [Luke 22:36,38](#); [Romans 12:18-19](#); [13:1-7](#); [14:19](#); [Hebrews 12:14](#); [James 4:1-2](#).

### XVI. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of humanity 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 civil power.

[Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.](#)

## **XVII. 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, protect, and lead his family. A wife is to graciously submit to the servant leadership of her husband just as the church willingly submits to the headship of Christ.

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

[Genesis 1:26-28; 2:15-25; 3:1-20; 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; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.](#)

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