

STATEMENT OF FAITH



STATEMENT OF BASIC BELIEFS

The following Statement of Basic Beliefs consists of the most foundational and biblical doctrines of the Christian Faith. While church members are not required to fully explain all aspects of these doctrines, the explicit rejection of any of these basic beliefs will disqualify one from membership at SGC.

- The sixty-six books of the Bible, the Old and New Testament, as recorded in the original manuscripts, are the inspired, infallible, inerrant, authoritative written Word of God and final authority in all matters to which they speak (*Deuteronomy 4:2; Psalm 119:160; Matthew 5:18; John 10:35; 1 Corinthians 2:13-16; 1 Thessalonians 2:13; 2 Timothy 3:16; 4:1-4; 2 Peter 1:21; Revelation 22:18-21*).
- There is one true God, eternally existing in three persons – Father, Son (Jesus), and Holy Spirit – each of whom equally possesses all attributes of Deity. God is the creator of all things made and is the giver and sustainer of life to all things living (*Genesis 1:1; 1:26; Deuteronomy 6:4; Matthew 28:19; John 1:1,2; Acts 5:3-4; 17:24; 1 Timothy 2:5; 2 Corinthians 13:14; Revelation 4:11*).
- The Father is God. The Son is God. The Holy Spirit is God. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son (*Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; Acts 5:3-4; 1 Corinthians 12:4-6; Titus 2:13; Philippians 2:5-8; Hebrews 1:8; Colossians 1:16-17*).
- Jesus is the Christ, or the Messiah, which means that He is the coming King of whom the Old Testament Scriptures prophesied. Eternally God, He became flesh through miraculous conception by the Holy Spirit resulting in a virgin birth. He is perfect Deity and true humanity united in one person forevermore (*Matthew 1:18-23; Mark 1:1; Luke 2:52; John 1:1-4; 9:35-37; 14:1-4; Philippians 2:5-8; Colossians 1:15-20; Hebrews 1:1-3; 4:15; 1 Peter 2:2*).
- Jesus lived a sinless and righteous life, was crucified, and died for our sins. By His death, He received the judgment of the wrath of God in our place. His substitutionary death makes it justly possible for God to forgive our sins and grant us eternal life by faith (*John 1:29; 3:16; 10:1-18; Romans 5:8; 8:2-3; 1*

Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; Hebrews 4:15; 8-10; 1 Peter 2:2; 3:18; Isaiah 53:1-10; 1 John 2:2).

- Three days after His death, Jesus rose bodily from the dead and will never die again. His resurrection life guarantees us a mediator in heaven and deliverance from the wrath to come (*Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; 1 Corinthians 15:3-34; 1 Timothy 2:5; Hebrews 7:25*).
- Jesus physically ascended into heaven and will one day physically return (*John 14:3; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7*).
- There will be a future physical resurrection of the dead. Those who trust in Jesus alone will be raised to eternal reward. Those who have not trusted in Jesus Christ will be raised to eternal punishment (*Matthew 25:31-46; John 5:28-29; Acts 24:15*).
- The gospel of Jesus Christ is the good news that Jesus of Nazareth is God the Son, the Christ, who became a man, being born without sin of a virgin by the Holy Spirit, lived a sinless life of perfect obedience to His Father, died for our sins, was buried, was raised on the third day in accordance with the Scriptures, and will one day return. This message alone is the power of God for salvation to all who believe. Therefore, anyone who hears and believes this good message is freely forgiven of all their sins and given the gift of everlasting life. Salvation is by God's grace, through belief in Jesus Christ alone, apart from any human work, or any other means (*John 1:12; 14:6; Acts 4:12; Romans 1:16; 3:28; 4:4-5; 10:17; 1 Corinthians 15:3-4; Ephesians 2:8-9; Titus 2:11; 3:5; 1 John 4:2; 5:9-13; Hebrews 4:15; 1 Peter 2:2*).
- God the Holy Spirit, the Third Person of the trinity, unites believers to Jesus Christ through faith, brings about new birth, and dwells within the regenerate. He imparts the power to fight sin, He convicts, and He leads believers to a right understanding and rich application of the Truth (*Ezekiel 36:26-27; John 14:15-17; 16:7-15; Acts 1:8; 1 Corinthians 3:16-17; 6:19; 2 Corinthians 3:18; Galatians 5:22*).
- All of humanity (Christ excluded) are sinners and in need of a savior (*Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3*).

DOCTRINAL POSITIONS

The following are doctrinal affirmations we believe to be clearly taught in Scripture and therefore will be taught at SGC. Though this list is not comprehensive, it serves to summarize some of the more prominent points of distinction that may distinguish our teaching and affirmations from other groups.

Should a member or prospective member dissent or disagree with any of the following Doctrinal Positions, he or she may remain qualified for membership at the discretion of the elders. However, the member or prospective member must agree to refrain from practicing any sinful behavior contrary to any of these positions; must refrain from participation in any behavior that would undermine teaching on these issues, or promote divisiveness among church members; and must remain able and willing to maintain fellowship and peace with the rest of the congregation in areas of disagreement.

- **Observances of water baptism and communion** - Water baptism in the name of the Father, Son and Holy Spirit, and through immersion is a commandment given to all Christians (*Matthew 28:19; Mark 16:16; Acts 2:38; 8:36-39*). Water baptism is a visual demonstration of a person's union with Christ in the likeness of His death and resurrection. As with water baptism, the Lord's Supper or communion is to be observed only by those who have become genuine believers in Christ. Communion symbolizes the breaking of Christ's body and shedding of His blood on our behalf and should be observed repeatedly throughout the Christian life (*Matthew 26:26-28; Luke 22:19-20; 1 Corinthians 11:24-26*).
- **Commitment to evangelism** - All believers in Christ are called to evangelize by spreading the gospel message, and teaching His commandments. SGC is committed to fulfilling this command both personally and corporately (*Matthew 28:19-20*).
- **The Church** - The Church universal is made up of those who have become followers of Jesus Christ and exists to worship and glorify God as Father, Son, and Holy Spirit. The Church also exists to serve Jesus by faithfully doing His will on earth, and by loving God and neighbors. Upon conversion, newly redeemed men and women should be added to a local church in which they can devote themselves to teaching, fellowship, the Lord's Supper and prayer

(Romans 12:5; Acts 20:28; 1 Corinthians 3:9; 3:17; Ephesians 1:22-23; 2:20-22; 4:16; 4:25; 1 Timothy 3:15).

- **Empowered by the Holy Spirit** - All believers in Jesus Christ are indwelt by the Holy Spirit upon conversion. The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts His supernatural gifts for the edification of the Church and for various works of ministry. God has not ceased in displaying His goodness and power through spiritual gifts. No genuine outpouring of the Spirit will ever add to or contradict Scripture in any way (*Acts 1:8; 2:38; Romans 8:1-39; 12:6-8; 15:13; 1 Corinthians 12:1-31; 14:1-40; 1 Peter 4:10*).
- **God's sovereignty in man's salvation** - Though man is responsible to believe the gospel message of Christ to be saved, God is the author, initiator, and finisher of this salvation (*John 1:12-13; 6:44,65; 10:25-29; Romans 8:28-32; 9:14-21; Ephesians 1:3-7; 2:8-9; Hebrews 12:2*).
- **Pursuit of practical righteousness** - Practical righteousness, or walking in a manner worthy of the Gospel of Jesus Christ, is to be pursued by every believer. The primary means of this pursuit should come through growing in the grace and knowledge of Jesus Christ, loving God and others with a selfless and sacrificial love, and biblical repentance (the process of transforming one's thinking into alignment with God's word). Believers pursuing this lifestyle will not be perfect, but must strive to walk in the same way that Jesus walked, knowing that they will one day have to give an account to Him (*Romans 12:1-2; 2 Corinthians 5:9-11; Ephesians 4:1; Philippians 1:27; 2:13; Colossians 1:10; 1 Thessalonians 2:12; 2 Peter 3:18; 1 John 2:6*).
- **Sanctity of life** - Humans are a creation of God alone and shall be honored as such. Aborting embryos or fetuses at any age or stage is considered murder in the eyes of the Lord. God created each human being with a unique body, soul, and purpose. He alone is the initiator and is also the finisher of life (*Genesis 1:26-27; Psalm 71:6; 139:13-14; Ecclesiastes 11:5*).
- **Church Discipline** - Church discipline is a process of correcting sin and fostering righteousness in the life of the congregation and its members. The New Testament speaks of both formative and corrective discipline. In the broad sense, discipline in the church includes everything the church does to help its members pursue holiness and fight sin. This would involve such

disciplines as preaching, teaching, prayer, corporate worship, accountability relationships, and godly oversight by elders. In the narrower sense, church discipline is any biblical method of correcting sin in the life of the body, including the possible final step of disassociating an unrepentant member from fellowship or membership in the local church. Church discipline may be carried out in various biblical ways, but the goal is always to correct sin and foster righteousness in the life of the congregation and its members (*Matthew 18:15-17, 1 Corinthians 5:1-13, 2 Corinthians 2:6, Ephesians 4:11-32, Philippians 2:1-12, 2 Thessalonians 3:6-15, Hebrews 12:5-11, James 5:19-20*).

- **Qualified male eldership** – Scripture is clear that the position of elder shall be held by men of a high moral character and gifting as described in I Timothy 2:12; 3:1-7; and Titus 1:6-9.
- **Complementarian understanding of male & female roles** – Scripture reveals a pattern of complementary order between men and women and their roles. This order is rooted in God’s creation and is a testimony to the relationship between Christ and His bride, the Church (*Genesis 1:26-27; 2:23; 3:15-16; 1 Corinthians 11:2-16; 14:34-36; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:8-15; 1 Peter 3:7*).
- **Marriage between one man and one woman** – It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various customs and cultures have evolving definitions of marriage, it is God alone who has the ultimate authority to prescribe and describe the marital relationship. Any other definition of marriage is regarded as sin (*Genesis 2:24; Matthew 19:1-9; Mark 10:1-12; 1 Corinthians 7:2-16*).
- **Sexual morality** – Any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman is clearly and expressly prohibited by the Lord. Consequently, we regard any and all forms of sexual immorality as sinful. This includes adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pedophilia, pornography, or even lustful intent toward such (*Genesis 2:24; Matthew 15:19; 19:1-9; Mark 10:1-12; Romans 1:26-32; 1 Corinthians 6:9-11; 7:3-5; Galatians 5:19-21; 1 Thessalonians 4:3; Hebrews 13:4*).