

Creekside Bible Church

Statements of Essential Doctrine

THE WORD OF GOD. We believe that the Scriptures of the Old and New Testaments are the inspired Word of God, without error in the original writings, complete as the revelation of God's will for salvation, and the supreme and final authority in all matters to which they speak. (Jn. 10:35; Jn. 17:17; 2 Tim. 3:16-17; 2 Pet. 1:19-21)

THE GODHEAD. We believe in one God, Creator and Sustainer of all things, eternally existing in three persons -- Father, Son and Holy Spirit; that these are equal in their divinity and that they execute distinct and harmonious functions. (Deut. 6:4; Ps. 90:1-2; Matt. 28:19; Jn. 1:1-4)

GOD THE FATHER. We believe in God the Father, an infinite, personal being, perfect in holiness, wisdom, power and love. He concerns Himself mercifully in the affairs of men and women, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ. (Jn. 3:16-17; Jn. 4:24; Eph. 2:4-5; Rev. 3:20)

JESUS CHRIST. We believe in the deity of Jesus Christ, God the Son. We believe that He was preexistent and is eternal; that He was conceived by the Holy Spirit and born of the Virgin Mary, and is fully God and fully man. We believe that His death on the cross was substitutionary and representative and the only payment for sin that meets the demands of divine justice. We believe that He arose bodily from the dead and ascended to the right hand of the Father, where He now carries on a ministry as advocate and intercessor for the saints. (Matt. 1:20; Lk. 24:39; Jn. 1:1-14; Acts 1:11; Phil. 2:5-11; Col. 2:9; Heb. 4:14-16; 1 Jn. 1:7; 1 Cor. 15:17)

THE HOLY SPIRIT. We believe in the deity and personality of God the Holy Spirit. We believe that the Holy Spirit was the agent in the revelation and inspiration of the Scriptures and is the One who bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word. We believe that it is the Holy Spirit who performs the work of salvation in the hearts of individual believers, baptizing them into the body of Christ, sealing, indwelling, filling and teaching them. He intercedes for believers. He also bestows spiritual gifts upon them, empowering them for the works of service. (Jn. 14:26; Jn. 16:7-8, 13-14; Rom. 8:14-17, 26; 1 Cor. 2:10-16; 1 Cor. 6; 1 Cor. 12:13; 1 Cor. 12:1-31; 2 Cor. 1:21-22; Eph. 1:13-14; Eph. 4:30; Eph. 5:18; Tit. 3:5-6; 2 Pet. 1:20-21; 1 Jn. 2:27)

HUMANITY. We believe God created humanity, male and female, in the image of God and free from sin. Because of Adam's sinful fall, we further believe all persons are sinners by

nature and by choice and are, therefore, spiritually dead and can only be made alive through Christ. (Gen. 1:26-27; Rom. 1:18-23; Rom. 3:23; Rom. 6:23; Rom. 5:12; Eph. 2:1-5)

SALVATION. We believe in salvation by grace through faith in Jesus Christ alone. This salvation is based upon the sovereign grace of God, and was accomplished by Christ's death on the cross, and is received through faith apart from any human merit, works, or ritual. We believe salvation is eternal and results in a personal relationship with God, righteous living, good works and proper social concern. Because God gives us eternal life through Jesus Christ, the true believer is secure in that salvation for eternity. If you have been genuinely saved, you cannot "lose" it. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. It is the grace and keeping power of God that gives us this security. (Jn. 3:1-7; Jn. 10:28-29; Rom. 3:24-28; Rom. 8:28-39; Rom. 10:9-10; 1 Cor. 15:1-4; Eph. 2:8-9; Eph. 3:11-12; Eph. 4:11-16; Phil. 2:14-16; Col. 3:12-17; Tit. 2:11-12; Heb. 7:25-27; 2 Tim. 1:12; Heb. 10:10; Heb. 10:14; 1 Pet. 1:3-5)

THE CHURCH. We believe that the Church is the spiritual body, of which Christ is the Head, and is composed of all persons who have professed faith in Christ for salvation and have been baptized into the unity of one body by the Holy Spirit. This body expresses itself in local assemblies for worship, service, instruction and evangelism. The ordinances of the local church are believers' baptism and the observance of the Lord's Supper, which is a memorial of what Christ has done on the cross, and which anticipates His return. (Matt. 28:18-20; Mk. 14:25; Acts 2:4; Acts 20:17-18; Rom. 6:3-5; 1 Cor. 11:23-29; 1 Cor. 12:13; Eph. 1:22-23; Eph. 4:15; Col. 2:12)

THE LAST THINGS. We believe in the personal, visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the bodily resurrection of the saved and unsaved, the final judgment, the eternal happiness of the righteous, and the endless suffering of the wicked. (Matt. 25:31-36; Jn. 5:28-29; Acts 1:11; 2 Cor. 5:10; 1 Thess. 4:16-18; Rev. 20:1-15)

AFFIRMATIONS

AFFIRMATIONS OF BELIEF REGARDING HUMAN LIFE

- God created human life in His image (Gen. 1:27) and every human life is therefore worthy of dignity and respect (Gen 1:27) regardless of age, sex, or race.
- Human life is precious at all ages and stages and nowhere in Scripture does God grant humans the prerogative to independently take human life except in response to murder (Gen 9:6).
- God has ordained the days of each human life; therefore, it is His prerogative to determine when a life begins and when a life ends (Psalm 139:16)
- The shedding of human blood (murder) is regarded as the taking of human life at any age or stage of development and breaks God's holy standard which is sin (Ex. 20:13, Mt. 5:21).
- Human life begins when conception occurs in the mother's womb and all life in the womb is considered fully human (Psalm 139:13-14, Jer. 1:5).
- Abortion is therefore considered the unwarranted taking of human life regardless of the stage of embryonic/fetal development.
- Death has entered the world through the sin of one man and will only be overcome by Jesus Christ the God-man (1 Cor. 15:21, Rev. 1:18). Until Christ consummates His kingdom, it is clearly understood that death is a natural function in this sin-filled world.
- The church believes that euthanasia in any respect is therefore considered the unwarranted taking of human life. Care such as curative care, symptom care, and comfort care are endorsed as long as they do not purposefully accelerate the natural dying process.
- Forgiveness of all sins including abortion, euthanasia, and the unwarranted taking of human life (murder) are made possible by the sacrifice of Jesus Christ (Jn. 3:16, Rom. 8:1, Col. 3:14). We lovingly support any and all through the pain, guilt, and grief of such past actions as repentance is demonstrated and healing occurs. The church takes loving support seriously as a mandate of grace from Jesus Christ and is committed to carry this out with counseling, fellowship, and tangible assistance.

AFFIRMATIONS OF BELIEF REGARDING HUMAN SEXUALITY

- God created human beings as male and female (Gen. 1:27). The complementary, relational nature of the human race as “male and female” reflects the created order given by God when He created human beings “in His image” (Gen. 1:26-27; 5:1, 3; 9:6; 1 Cor. 11:7; Jas. 3:9; cf. Rom.8:29; 2 Cor. 3:18; Eph. 4:23-24; Col. 3:10). It is with joy in our finitude that we are to receive the gift of being either male or female.
- Scripture grants two life-enhancing options for sexual behavior: monogamous marital relations between one man and one woman (Gen. 1:27-28; 2:18, 21-24; Matt. 19:4-6; Mk. 10:5-8; cf. Heb.13:4) or sexual celibacy (1 Cor. 7:7; Matt. 19:12). Either is a gift from God, given as He wills for His glory and the good of those who receive and rejoice in His gift to them.
- In Scripture monogamous heterosexual marriage bears a significance which goes beyond the regulation of sexual behavior, the bearing and raising of children, the formation of families, and the recognition of certain economic and legal rights, all of which are important. Marriage between a woman and a man is emphatically declared in Scripture to create a “one flesh” union (Gen. 2:23-24; Matt. 19:5), which in turn signifies the mystery of the union between Christ and His body, the Church (Eph. 5:22-33). This means that the foundational understanding of marriage is as a covenant grounded in promises between a man and a woman which finds its divinely intended expression in the “one flesh” union of husband and wife, and between the “one flesh” union of husband and wife and God (cf. Prov. 2:16-17; Mal. 2:14; Eph. 5:31-32).
- All of human existence, including our sexuality, has been deeply damaged by the fall into sin (Gen. 3; Rom. 3:23; 5:12). We all are sinners, broken in some measure by this fall. Though Christians are rescued, reconciled, renewed and in process of being transformed, this brokenness also affects us in that we groan, as the whole creation, eager to experience final redemption knowing at present we live in a not-yet-glorified state (Rom. 8:22-23).
- Everything, from our environment to our bodily genetic code, has been ravaged by sin and the fall. Whether the homosexual attractions people experience are the product of their environment, their genetics, or another source, they are not what God intends and so do not render homosexual behavior legitimate.
- Temptation, including sexual attractions, is not sin. Sin is yielding to temptation. Jesus himself was tempted, yet without sin (Matt. 4:1-11, Heb. 4:15).

- The Scriptures have much to say about sexual behavior, from the beautiful affirmations of the Song of Songs to the clear prohibitions found throughout the Bible (e.g., Rom. 13:13-14; 1 Cor. 5:1-2, 6:9-10, 15-18; Gal. 5:16-21; 1 Thess. 4:3-8). The Apostle Paul affirms that among believers “there must not be even a hint of sexual immorality” (Eph. 5:3). All homosexual behavior is

specifically defined as sin in both the Old Testament and the New Testament (Gen. 19:4-11[cf. 2 Pet. 2:6-7; Jude 7]; Lev. 18:22, 20:13; Judges 19:22-25; Rom. 1:24-27; 1 Cor. 6:9-11; 1 Tim. 1:8-11). This includes both male and female homosexual activity, both the more passive and more active roles in homosexual practice, and all varieties of homosexual acts.

- The gospel is full of grace and truth. It is an offer of grace and forgiveness to sinners as well as a call to live a holy life. It empowers us in the struggle to resist sin, including the sin of homosexual practice (Rom. 1:16; 1 Cor. 6:9-11; Eph. 4:20-24; 1 Thess. 4:3-8; Tit. 2:11-13).

- The church is to be a new community that resembles a family of brothers and sisters united in Christ by the power of the Holy Spirit displaying deep relationships of love (cf. 1 Cor. 12:12-13; Rom. 12:10; 1 Tim. 5:1-2). Celibacy and singleness are to be celebrated and affirmed within the church family.