

Doctrinal Statement of Beliefs

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A. The Holy Scriptures

1. I affirm that the Bible, in its original writings, is the inspired Word of God and the authoritative written record of His self-revelation to humanity. As such, Scripture is complete in its revelation, final in its authority, and wholly trustworthy, being without error in all that it affirms.
2. I affirm that God has faithfully preserved His Word through history, particularly through the Masoretic Text of the Old Testament and the Majority Text (Textus Receptus) tradition of the New Testament, from which faithful English translations of the Bible have been derived.
3. I affirm that the canon of Scripture consists of sixty-six books—thirty-nine books of the Old Testament and twenty-seven books of the New Testament—which alone were divinely inspired and recognized by the people of God as authoritative.
4. I affirm that God communicated His Word through human authors who wrote under the direction and superintendence of the Holy Spirit, such that their writings convey God's truth without negating their individual personalities or historical contexts.
5. I affirm that no Bible translation or its translators are divinely inspired in the same sense as the original writings. I hold that the King James Version, though not perfect, is based upon the Textus Receptus and remains a highly reliable and trustworthy English translation of the Holy Scriptures.
6. I reject the Apocrypha and all other non-biblical writings as inspired or canonical Scripture. I affirm that neither Jesus nor the apostles treated such writings as authoritative Scripture, and that they were not received as canonical by the early church. At the same time, I acknowledge that non-biblical texts, including apocryphal and extra-biblical writings, may provide valuable historical, cultural, and contextual insights when properly subordinated to and evaluated in light of the authority of Scripture.
 - i. Scripture References: 2 Timothy 3:16-17; John 10:35; Psalm 89:34; Psalm 119:89; Psalm 12:6-7; Hebrews 6:17-18; 2 Peter 1:20-21; 2 Peter 3:16; Matthew 24:35; 1 Peter 1:25.

B. The Trinity

1. I affirm that there is one true and living God, eternally existent and the Creator of heaven and earth, who has revealed Himself as one God in three distinct persons: Father, Son, and Holy Spirit. Each person of the Godhead is fully God, co-eternal in being, equal in power and glory, and sharing the same divine nature, attributes, and perfections, yet without division of essence or confusion of persons.
 - i. Scripture References: Deuteronomy 6:4; Genesis 1:1; 2 Corinthians 13:14; Isaiah 7:14; Isaiah 9:6; John 1:1; John 10:30; John 14:9; 1 Timothy 3:16; 1 John 5:7

C. The Person and Work of Jesus Christ

1. I affirm that the Lord Jesus Christ, the eternal Son of God, became truly man without ceasing to be fully God. He was conceived by the Holy Spirit and born of the Virgin Mary in order to reveal God to humanity and to accomplish the redemption of fallen and sinful people.
2. I affirm that the Lord Jesus Christ lived a sinless and perfect life and accomplished our redemption through His death and the shedding of His blood on the cross as a substitutionary and sufficient sacrifice. Our justification is secured by His literal and bodily resurrection from the dead. Through His atoning work, provision is made for the forgiveness of sin, and salvation is offered to all who believe.
3. I affirm that the Lord Jesus Christ ascended bodily into heaven and is now exalted at the right hand of God. As our great High Priest, He continually serves as our representative, intercessor, and advocate before the Father.
 - i. Scripture References: Romans 3:24-25; Romans 4:5-7; Romans 5:8; Romans 8:34; Romans 10:13; 1 Peter 1:3-5; 1 Peter 2:24; Philippians 2:5-8; Ephesians 1:7; Luke 1:35; 1 John 1:2; 1 John 2:2; 1 John 3:5; 1 John 4:14; Matthew 18:11; 2 Corinthians 5:21; John 3:16-17; Hebrews 4:14-16; Hebrews 7:25; Hebrews 9:24, 28; Hebrews 10:10-14; Colossians 1:13-14; Colossians 2:13-14; Revelation 1:5; Titus 2:11; Titus 3:5; Acts 1:9-10; Acts 4:12; Acts 13:38-41; Acts 16:31; 1 Corinthians 15:1-4.

D. Water Baptism

1. I affirm that water baptism is not a means of salvation and has no part in securing justification, which is received by grace alone through faith alone. Water baptism is an outward, public testimony of an inward faith, symbolizing the believer's identification with the death, burial, and resurrection of the Lord Jesus Christ. I affirm baptism by immersion as the biblical mode, reflecting this spiritual reality.
2. I affirm that the baptism of Jesus Christ, as recorded in the Gospels, was unique in purpose and significance. His baptism identified Him with the mission that would culminate in His death, burial, and resurrection, and inaugurated His public ministry. I therefore reject the teaching that Christ's baptism establishes water baptism as a requirement for salvation. Salvation is a free gift of God's grace and must not be confused with ordinances that testify to faith rather than produce it.
 - i. Scripture References: 1 Peter 3:21; Ephesians 2:8-9; Mark 1:9-10; Romans 6:3-4; Romans 11:6; Colossians 2:12; Galatians 2:16; Galatians 1:8-9; Acts 8:38.

E. The Fallen, Sinful Human Race

1. I affirm that every human being is born with a sinful nature and, as a result, is fallen, separated from God, and unable to attain righteousness by personal effort. Because of this condition, all people are in need of

salvation, and regeneration by the Holy Spirit is essential for spiritual life and reconciliation with God.

- i. Scripture References: Romans 3:9-12; Romans 3:23; Romans 5:12; Romans 6:23; John 3:3, 7

F. Separation

1. I affirm that all believers are called to live in a manner worthy of the Lord Jesus Christ and to conduct themselves so as not to bring reproach upon His name. I affirm that Scripture calls Christians to pursue holiness and to exercise discernment in separating from religious apostasy and from sinful or worldly practices that contradict a godly life. Such separation is not a means of earning salvation, but a response of obedience and gratitude, enabled by the work of the Holy Spirit, and intended to reflect the transforming power of the gospel in the believer's life.

- i. Scripture References: 2 Timothy 3:1-5; Romans 6:12-13; Romans 12:1-2; Romans 14:13; Colossians 1:10; Colossians 2:6; Titus 3:8; Ephesians 2:10; Matthew 5:16; 2 John 9-11; 2 Corinthians 6:14-17; James 2:17-18; 1 John 2:15-17.

G. Witnessing

1. I affirm that it is both the privilege and responsibility of every believer to bear witness to the gospel of Jesus Christ and to make known God's plan of salvation. This calling extends to all places, all people, and every vocation or circumstance of life, as believers are led and empowered by the Holy Spirit to proclaim the truth with faithfulness, wisdom, and love.

- i. Scripture References: Mark 16:15; Luke 24:47; Matthew 28:19; 1 Thessalonians 2:4; Romans 1:16; 2 Timothy 1:11-12.

H. Eternal Security of the Believer

1. I affirm that salvation is received by grace through faith alone in Jesus Christ and that all who are truly saved are eternally secure in Him. From the moment a person becomes a child of God, that relationship is permanent, and eternal life is truly eternal, granted by God and not dependent upon human effort or perseverance.
2. I affirm that eternal security is inherent to the nature of salvation itself and is not a separate or secondary doctrine. A person is either eternally saved or not saved at all; Scripture presents no category of temporary or conditional salvation. Those whom God has redeemed are kept by His power, sealed by the Holy Spirit, and assured of their final redemption, even while subject to discipline and accountability in this life.

- i. Scripture References: John 3:16; John 5:24; John 6:47; John 10:28-29; Romans 8:32-39; Ephesians 1:13; Ephesians 4:30; 1 Peter 1:4-5; 1 Corinthians 3:15; 1 John 5:13; Hebrews 12:2

I. The Two Phases of the Second Advent

1. I affirm that the first phase of the Lord Jesus Christ's second advent is the rapture of the church, in which Christ will descend from heaven and all who are born again will be caught up to meet Him in the air—those who have died in Christ being raised first, followed by those who are alive at His coming. This event is imminent and precedes the outpouring of divine wrath.
2. I affirm the personal, bodily, premillennial, and pre-tribulational return of our Savior and Lord, Jesus Christ. I hold that the rapture of the church and the subsequent visible return of Christ to the earth are distinct events within God's prophetic program.
3. I affirm that the second phase of Christ's return will be His visible coming to the earth in great power and glory, accompanied by His angels and saints, to judge the nations and to establish His literal millennial kingdom. During this thousand-year reign, Christ will rule with perfect righteousness and peace, fulfilling God's covenant promises.
 - i. Scripture References: 1 Thessalonians 1:10; 1 Thessalonians 4:16-17; 1 Thessalonians 5:9-11; Titus 2:13; Matthew 24:1-51; Mark 13:21-37; Luke 21:21-36; 1 Corinthians 15:51-53; Philippians 3:20-21; 2 Thessalonians 2:1-3; Isaiah 26:17-21; Revelation 20:1-6.

J. Spiritual Gifts

1. I affirm that spiritual gifts are given by the Holy Spirit for the edification of the church and continue to operate according to God's will and purpose. I affirm that the biblical gift of tongues refers to real, intelligible human languages and that its proper use is governed by the clear instructions of Scripture, including the requirement of interpretation when exercised in the gathered assembly. I therefore reject practices that present unintelligible or uninterpreted speech as a biblical manifestation of tongues.
2. I further affirm that God continues to hear and answer prayer and that He may grant healing, guidance, and other works of grace in accordance with His sovereign will. While God is able to heal miraculously and does so at times, physical healing is not guaranteed, nor is it universally promised in the atonement. The exercise of spiritual gifts must always align with the authority of Scripture, the order prescribed in the New Testament, and the purpose of building up the body of Christ rather than drawing attention to individuals.
 - i. Scripture References: Acts 2:5-11; 1 Corinthians 12:4-11; 1 Corinthians 14:22-28; 1 Corinthians 13:8-10; Hebrews 2:3-4; 2 Corinthians 12:7-10; James 5:14-16; John 15:7

K. The Evidence of Salvation.

1. I affirm that the sole basis and evidence of salvation rests in a person's faith in Jesus Christ alone for eternal life. Assurance of salvation is grounded in whom one is trusting for salvation, not in the evaluation of

outward behavior, personal growth, or perceived spiritual fruit. I therefore reject the teaching that salvation can be confirmed or denied by human judgment based on conduct or lifestyle, acknowledging that only God fully knows the heart and that believers may mature at different rates while remaining genuinely saved.

- i. Scripture References: Romans 4:5; 2 Corinthians 3:17; Titus 3:5-8; John 3:16; Acts 16:31; Ephesians 2:8-10.

L. The Person and Work of the Holy Spirit

1. I affirm that the Holy Spirit is a divine Person who convicts the world of sin, righteousness, and judgment, and who sovereignly accomplishes the work of regeneration. At the moment a person trusts in Jesus Christ by faith alone, the Holy Spirit baptizes the believer into the body of Christ, permanently indwells the believer, and seals him or her unto the day of redemption.
2. I affirm that the Holy Spirit is the divine Teacher who guides believers into all truth and enables spiritual understanding. I further affirm that it is both the privilege and responsibility of every believer to be filled with the Holy Spirit—that is, to live under His control—so that the life of Christ may be manifested through obedience, growth, and service.

- i. Scripture References: John 16:8-11, 13-15; 1 Corinthians 3:16; 1 Corinthians 12:12-14; Romans 8:9-11, 29; Ephesians 1:13-14; Ephesians 4:30; Ephesians 5:18; 2 Corinthians 5:17-18; 1 John 2:20, 27.

M. Predestination and Foreknowledge

1. I affirm that God is absolutely sovereign and that, in His sovereignty, He has ordained that human beings respond to His gracious offer of salvation by faith. God genuinely desires that all people be saved and has provided salvation freely through Jesus Christ. While God is fully sovereign, He permits each person's eternal destiny to rest upon his or her response to the gospel, without coercion.
2. I affirm that God possesses perfect foreknowledge and eternally knows those who will accept or reject the gift of eternal life that He has provided through His Son. God's foreknowledge does not negate human responsibility, nor does it require that human choices be causally determined by divine decree.
3. I therefore reject the teaching that God has predestined some individuals to salvation and others to condemnation. Such a view is inconsistent with God's revealed character, His impartiality, and the universal provision of salvation through Christ. Scripture affirms that God does not show favoritism and that Christ's atoning work is sufficient for all, though effective only for those who believe.

- i. Scripture References: John 6:36, 64-65; Acts 10:34; Romans 2:11; Romans 8:29-30; Romans 9:30-32; 1 Corinthians 1:21; 1 Timothy 2:4;

1 John 2:2; 1 John 4:14; 1 Peter 1:2; 2 Peter 3:9; 2 Thessalonians 2:13; Deuteronomy 10:17.

N. Creation and the Pre-Genesis Gap

1. I affirm the Genesis account of creation as a true and historical record and hold that God is the sovereign Creator of the heavens and the earth. I affirm that God created all things by His direct and supernatural act, and that the six days of creation described in Genesis were literal, consecutive, twenty-four-hour days, accomplished by the word of God.
2. I affirm that mankind was created directly by God in His own image, with Adam as the first man and Eve as the first woman, uniquely distinguished from the rest of creation and endowed with moral, spiritual, and relational capacity.
3. I affirm that God originally created the earth orderly and complete, and I acknowledge the interpretive view commonly known as the Pre-Genesis Gap or Gap Theory, which understands Genesis 1:1 as an original creation and Genesis 1:2 as describing a subsequent condition of chaos following divine judgment associated with the rebellion of Satan and his angels. According to this view, the six-day creation account describes God's restorative work in preparing the earth for human habitation. While not essential to the doctrine of creation, this view is held to be consistent with the character of God and certain biblical passages addressing Satan's fall and divine judgment.
4. I reject the theory of macroevolution and any worldview that denies or diminishes God as the personal Creator of the universe, humanity, and all living things. Such theories are incompatible with the clear teaching of Scripture regarding God's creative work, human origins, and divine purpose.
 - i. Scripture References: Genesis 1:1-28; Genesis 2:7, 21-22; Isaiah 14:12-14; Isaiah 45:18; Isaiah 24:1; Ezekiel 28:12-15; Jeremiah 4:23-28; Psalm 104:30; John 1:3; Acts 4:24; Acts 17:24; Colossians 1:16; Hebrews 1:1-3; Revelation 4:11; Revelation 10:6; Revelation 12:7-9; Ephesians 2:2.

O. The Christian Walk

1. I affirm that believers, through sin, may experience a loss of fellowship with the Lord, along with the loss of the joy of salvation, spiritual power, testimony, blessings, and eternal rewards. While the believer's relationship with God as a child is eternally secure through the new birth, fellowship with God is conditional and dependent upon obedience. God graciously guarantees eternal life as a free and irrevocable gift, while rewards, blessings, and fruitfulness are associated with faithful obedience. Conversely, God lovingly disciplines His children for disobedience, which may include loss of reward and blessing. Such discipline does not involve the loss of salvation, though Scripture affirms that in rare cases God may remove a persistently disobedient believer from earthly life through severe

chastening.

2. I affirm that every child of God possesses eternal life, is justified by faith alone, is positionally sanctified in Christ, is permanently sealed by the Holy Spirit, is eternally secure, and has been baptized by the Holy Spirit into the body of Christ at the moment of salvation.
3. I affirm that 1 John 1:9 is a gracious and precious promise assuring the believer of God's forgiveness and cleansing from sin upon confession. I further affirm that this promise does not guarantee the removal of temporal consequences, restoration of trust, or immunity from the effects of sin in this life. Confession itself does not produce spiritual fruit; rather, it restores the believer to a position of fellowship with the Lord, from which spiritual growth, obedience, and fruitfulness may again proceed through the work of the Holy Spirit.
4. I affirm that Scripture teaches that fellowship with God is the result of the believer's walk in the light—that is, a life of obedience and dependence upon God—and not merely the act of confessing sin.
5. I affirm that true spirituality, of which fellowship is a central aspect, flows from obedience to God and submission to His will, resulting in a life that reflects Christ and bears fruit to the glory of God.
 - i. Scripture References: 1 Corinthians 3:11-17; 1 Corinthians 5:1-5; 1 Corinthians 11:30-32; Hebrews 12:5-11; 1 John 1:6-9; 1 John 5:16; Psalm 37:4-5; John 3:16; John 6:37; John 10:28-29; John 15:8; Romans 3:28; Romans 8:32-39; Ephesians 1:13; 2 Peter 1:5-8; Galatians 5:22-23

P. The Church

1. I affirm that the church, which is the body of Christ, is a spiritual organism composed of all who have trusted by faith alone in Jesus Christ as their personal Savior, from the Day of Pentecost until the rapture of the church. This body is distinct from Israel and is united by the baptizing work of the Holy Spirit.
2. I affirm that the establishment, purpose, and continuance of local churches are clearly taught and defined in the New Testament. Local churches serve as visible expressions of the body of Christ, entrusted with worship, instruction, fellowship, discipline, and the proclamation of the gospel.
3. I affirm that the Lord Jesus Christ instituted two ordinances for the local church: water baptism and the Lord's Supper. These ordinances are acts of obedience for the believer and testimonies of faith, but they are not means of salvation and do not impart saving grace.
4. I affirm that the Lord's Supper is open to all who have trusted by faith alone in Jesus Christ as their personal Savior, without regard to denominational affiliation, and that participation should be approached with reverence and self-examination.
5. I affirm that the Lord's Supper is symbolic in nature and was given by Christ

to the church as a memorial of His sacrificial death and shed blood for the forgiveness of sins. Through this ordinance, believers remember Christ's finished work on the cross and proclaim their faith in His death, burial, and resurrection as the sole basis for eternal life.

- i. Scripture References: Ephesians 1:22-23; Ephesians 5:25-27; 1 Corinthians 12:12-14; 1 Corinthians 11:23-28; Matthew 28:19; Matthew 26:26-27; Luke 22:17-20; Mark 14:22-24; Acts 2:41-47; Acts 14:27; Acts 20:17, 23-28; 2 Corinthians 11:2; 1 Timothy 3:1-13; Titus 1:5-11

Q. Salvation

1. I affirm that salvation is wholly by grace through faith alone and is the free and unearned gift of God. Nothing of human merit, effort, or works contributes to obtaining or maintaining salvation. Salvation rests entirely upon the finished work of Jesus Christ on the cross, to which nothing can be added and from which nothing can be taken away.
2. I affirm that repentance is necessary for salvation and understand biblical repentance to mean a change of mind. In the context of salvation, repentance involves a change of mind from any reliance upon human effort or merit to faith alone in Jesus Christ and His saving work.
3. I affirm that repentance for salvation is not a commitment to reform one's life, turn from sin, or perform acts of obedience, but a change of mind regarding the means of salvation—embracing God's provision of salvation through faith alone in Christ alone.
4. I reject the teaching that salvation requires or is secured by any human effort, including but not limited to turning from sin, water baptism, obedience to commandments, good works, confession of sins, church attendance, moral living, or sorrow for sin. Such additions confuse the gospel and undermine the sufficiency of Christ's work.
5. I affirm that to add works of any kind to the gospel message is to nullify grace and distort the biblical doctrine of salvation.
6. I affirm that salvation is not the result of what a person does for God, but of what God has done for humanity through His Son, Jesus Christ, whose substitutionary death and resurrection fully accomplished redemption.
7. I affirm that salvation and service are distinct doctrines. Salvation is a free gift received by faith alone, while service, obedience, and good works pertain to discipleship, fellowship, reward, and blessing. Service is neither a condition for obtaining salvation nor a test by which salvation is proven.
8. I reject baptismal regeneration, lordship salvation, and deterministic views of predestination as unscriptural teachings that obscure or redefine the gospel of grace.
 - i. Scripture References: Titus 3:5-7; Ephesians 2:8-9; Galatians 1:8-9; Galatians 2:16, 21; Galatians 3:1-3; Galatians 5:1-4; Romans 3:22; Romans 4:1-7; Romans 6:23; Romans 10:13; Romans 11:6; Acts 4:12; Acts 13:38-39; Acts 16:31; 2 Corinthians 5:21; 2 Corinthians 11:13-15;

Colossians 2:8, 13; Philippians 3:9; John 3:15-18, 36; John 5:24; 1 Timothy 6:3-4; 1 Corinthians 15:1-4

R. The Pastor or Spiritual Leader

1. I affirm that God created men and women equal in dignity, value, and spiritual standing, and that He has used both throughout Scripture in vital and honorable ways. I further affirm that Scripture teaches distinct roles within the life of the church, including the reservation of authoritative doctrinal teaching and pastoral oversight of the assembled body of Christ to qualified men. At the same time, women are encouraged to teach children and other women and to serve faithfully in leadership capacities such as administrative, advisory, legal, and board-level roles. These distinctions reflect biblical order and faithfulness to Scripture, not differences in worth, gifting, or spiritual importance.
2. I affirm that a pastor must meet the biblical qualifications for spiritual leadership, demonstrating moral integrity, sound judgment, self-control, and a godly reputation. He must be able to teach and rightly divide the Word of God, conduct himself with patience and humility, be free from addiction or greed, and exhibit a life that is blameless and above reproach.
3. I affirm that Scripture does not prohibit a divorced man from serving in the office of pastor when repentance, moral integrity, and faithfulness are evident. I hold that the biblical requirement that an overseer be the “husband of one wife” speaks to marital faithfulness and moral character, addressing issues such as polygamy or sexual unfaithfulness common in the surrounding culture, rather than establishing a permanent disqualification based solely on divorce. In keeping with the gospel’s emphasis on repentance, forgiveness, and restoration, past marital failure, when biblically addressed, does not in itself preclude a man from pastoral ministry.
4. I affirm that the pastor serves as the spiritual overseer and shepherd of the local church, entrusted with leadership under the authority of Christ. His responsibilities include faithfully preaching and teaching the Word of God, administering the ordinances, guarding the spiritual welfare of the congregation, providing guidance and care, and warning against false teaching and doctrinal error. While exercising spiritual authority, the pastor is called to lead with humility, accountability, and dependence upon the Lord.
 - i. Scripture References: Genesis 1:27; Galatians 3:28; 1 Timothy 2:11-14; 1 Timothy 3:1-7; Titus 1:5-9; Proverbs 31:16-27; Acts 18:26; Titus 2:3-5; Matthew 19:8; 1 Corinthians 7:10-11, 27-28; 1 Corinthians 12:4-7, 12-27; Galatians 6:1; 2 Corinthians 5:17; 2 Timothy 2:15; 2 Timothy 3:16; 2 Timothy 4:2; 1 Peter 5:1-3, 5; Hebrews 13:7.

S. Marriage

1. I affirm that God ordained marriage as a sacred and lifelong covenant between one man and one woman, established at creation and designed to reflect both His order for human flourishing and profound spiritual truths concerning Christ and His relationship to the church. This divinely instituted pattern forms the foundation for family, society, and the moral transmission of faith. I therefore reject views of sexuality, marriage, and gender identity that depart from this biblical design, including homosexuality and transgenderism, as they undermine God's created order by elevating human desire and self-definition above God's revealed will. While affirming the dignity and worth of every person as created in the image of God, we maintain that love, truth, and faithfulness to Scripture require upholding God's design rather than redefining it in accordance with cultural or humanistic standards.
2. I further affirm that while God's design for marriage is a lifelong covenant, Scripture acknowledges that in a fallen world, circumstances may arise in which divorce occurs due to sin, brokenness, or human failure. In such cases, full restoration of fellowship with God is possible through repentance, forgiveness, and reconciliation. Divorced individuals are not to be stigmatized, excluded from the life of the church, or automatically prohibited from remarriage or from serving in positions of responsibility, provided there is evidence of repentance, moral integrity, and faithfulness to biblical principles. God's grace is sufficient to heal past failure, and redemption, not permanent disqualification, characterizes His work in the lives of believers.
 - i. Scripture References: Genesis 1:26-27; Genesis 2:18-25; Matthew 19:4-9; Romans 1:18-27; 1 Corinthians 6:9-11; 1 Corinthians 7:10-15, 27-28; Ephesians 5:31-32; Hebrews 13:4; Galatians 6:1; 2 Corinthians 5:17

T. The Personality and Work of Satan

1. I affirm that Satan is a created, personal being who was originally created as an angel of high rank. Through pride and rebellion against God, he fell from his original position and became God's adversary and the adversary of His purposes.
2. I affirm that Satan is a real and personal being, not a symbol or abstraction, and that he was instrumental in the introduction of sin into the human race through the fall of man.
3. I affirm that Satan is the declared enemy of God and humanity and actively opposes God's redemptive work. He advances his purposes through deception, false doctrine, corrupt philosophies, and counterfeit spiritual systems, employing fallen angels and demons to mislead and deceive as many as possible.
4. I affirm that a portion of the fallen angels who followed Satan in his rebellion committed a further transgression by unlawfully interacting with

human women, resulting in an ungodly race of violent and corrupt beings described in Scripture as the Nephilim. Because of this extraordinary rebellion, these angels were confined by God to a place of imprisonment, reserved under darkness until final judgment.

5. I affirm that demons are distinct from fallen angels. Demons do not possess physical bodies and therefore seek embodiment. Consistent with ancient Jewish understanding preserved in Second Temple literature, we acknowledge the view that demons are the disembodied spirits of the Nephilim who perished in the Flood—beings who are neither angelic nor human, but a distinct category. While such extrabiblical texts are not inspired or authoritative, they provide historical and contextual insights that align with the biblical portrayal of demonic activity and language regarding the Rephaim.
6. I affirm that Satan, his fallen angels, and demons are under God’s ultimate authority and will be eternally judged and punished in the lake of fire, bringing their rebellion to a final and irreversible end.
 - i. Scripture References: Job 1:6-7; Isaiah 14:9, 12-17; Isaiah 26:14; Ezekiel 28:12-15; Genesis 6:1-4; Psalm 88:10; Matthew 4:1-11; Matthew 25:41; John 8:44; 1 Peter 5:8-9; 2 Peter 2:4; Revelation 20:1-3, 10.

U. The Two Natures of The Believer

1. I affirm that every child of God possesses two distinct natures: the flesh (the old nature inherited from Adam) and the new nature imparted through the Holy Spirit at regeneration. The flesh is wholly corrupted by sin and is incapable of righteousness, while the new nature, born of the Spirit, is righteous and does not produce sin. These two natures are in continual conflict, resulting in an ongoing spiritual struggle within the believer that persists throughout earthly life, ending only at physical death or the rapture.
2. I affirm that the new birth does not alter or eradicate the fleshly nature of the believer. Rather, the flesh remains present and must be continually restrained and brought under control by the Holy Spirit. Victory in the Christian life is not achieved through the elimination of the old nature, but through submission to the Spirit’s control. I therefore reject all teachings that claim the eradication or perfection of the fleshly nature in this life as unscriptural and contrary to the clear teaching of Scripture.
 - i. Scripture References: John 3:3-7; Romans 5:12; Romans 7:15-25; Romans 8:6-13; Galatians 5:16-17; 1 John 3:9; 1 John 5:19; 1 Peter 1:23

V. The Main Issues of the Doctrine of Salvation

1. I affirm that every person is a sinner by nature and by choice and therefore stands guilty before a holy and righteous God.
2. I affirm that the just penalty for sin is death, which includes eternal separation from God, and that no unrighteous person can enter God’s

presence.

3. I affirm that God's standard for entrance into heaven is perfect righteousness, a standard no human being can attain through personal effort, morality, or religious observance.
4. I affirm that humanity is completely unable to achieve this required righteousness and is therefore wholly dependent upon God's provision for salvation.
5. I affirm that God has graciously provided a sin-bearer in the person of Jesus Christ, who bore the penalty for sin on the cross. Through faith alone in Christ, God imputes Christ's righteousness to the believer, fully satisfying His righteous demands.
6. I affirm that salvation is received solely by faith alone in the Lord Jesus Christ as personal Savior, apart from works, merit, or religious performance.
7. I affirm that a person may have immediate and complete assurance of salvation at the moment of belief, based upon the promises of God and the finished work of Christ.
 - i. Scripture References: Romans 3:10-12, 20, 23; Romans 6:23; Ecclesiastes 7:20; Isaiah 53:6; Isaiah 64:6; John 1:12; John 3:16, 36; Ephesians 1:13; Ephesians 2:8-9; Titus 3:5-7; Galatians 2:16, 21; Philippians 3:9; Revelation 21:27; Acts 16:31; 1 John 5:13; 1 Peter 3:18; 2 Corinthians 5:211

W. Heaven and Hell

1. I affirm that heaven and hell are real, literal, and conscious destinations prepared by God. Heaven is the eternal dwelling place of the redeemed, marked by the presence of God, everlasting joy, and the fulfillment of His promises. Hell is the place of eternal punishment and separation from God for those who reject His provision of salvation. These destinies are final and unending, reflecting both the justice and the righteousness of God.
 - i. Scripture References: Matthew 7:13-14, 21-23; Matthew 13:42; Matthew 25:31-34; Luke 10:20; Luke 16:19-28; John 14:2; Daniel 7:10; Isaiah 33:14; Revelation 14:10-11; Revelation 21:1-27; Revelation 22:1-5; 1 Corinthians 6:9-10; 2 Corinthians 5:8; 1 Peter 1:20-21

X. The Two Resurrections

1. I affirm that Scripture teaches two distinct resurrections: the resurrection of the saved unto eternal life and the resurrection of the lost unto eternal judgment. The resurrection of the saved occurs in connection with the rapture of the church and includes all believers, who are raised or transformed to dwell forever with the Lord. The resurrection of the lost takes place at the Great White Throne Judgment, where the unbelieving dead are raised to face eternal conscious punishment in the lake of fire. These two resurrections are separated by a literal period of one thousand years.

- i. Scripture References: 1 Thessalonians 4:13-18; Daniel 12:2; Revelation 20:5-15; Hebrews 9:27

Y. The Two Judgment Seats

1. I affirm that Scripture teaches two distinct judgments: one for the saved and one for the lost. The Judgment Seat of Christ is for believers and concerns the evaluation of their service, faithfulness, and obedience to the Lord. At this judgment, believers will not be judged for sin or condemned but will receive reward or suffer loss of reward based upon their works, while remaining eternally secure in Christ.
2. I affirm that the Great White Throne Judgment is for the unsaved dead. At this judgment, unbelievers will be judged according to their deeds and works and will receive varying degrees of punishment consistent with God's perfect justice. This judgment results in eternal separation from God in the lake of fire and marks the final judgment of all who rejected God's provision of salvation.
 - i. Scripture References: Matthew 11:21-24, 1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10-12, Philippians 2:10,11, 3:20, Hebrews 9:27, revelation 20:11-15.