



WHAT WE BELIEVE

THE BIBLE

We believe and teach that every word of the Bible in both the Old and New Testaments is verbally inspired (II Timothy 3:16), soundly inerrant in its original documents, infallible and God breathed. We believe that the Bible is God's written revelation to man given as holy men were moved upon by the Holy Spirit. II Peter 1:20-21

We believe and teach that the Bible is adequate for all of life, having every confidence that we possess a complete Canon of Scripture that it is infinitely sufficient to govern all of life. Furthermore, we maintain the conviction that God has ordained His truth to set men free from sinful additions. John 8:32

We believe and teach that while a passage may have many applications, there is only one interpretation. It is incumbent on every believer to carefully study the Scripture in order to derive the true meaning for personal application. II Timothy 2:15

GOD

We believe and teach that there is only one (Isaiah 45:5) and true God (Jeremiah 10:10), Who is perfect in His nature and attributes. The Almighty God is infinite, one in essence, eternally existing in three distinct Persons as Father, Son and Holy Spirit.

GOD THE FATHER

We believe and teach that God the Father, the first person of the Trinity, ordains and carries out everything according to His sovereign will and glory. Ephesians 1:11 As the only Ruler of the universe, He is sovereign in creation, providence and salvation. As Creator, He is Father to all men, but only spiritual Father to His own children. He works all things after His eternal will by sustaining, directing and overseeing all creatures and events. Amos 3:6 In His sovereignty, He is neither the author nor approver of sin. While God is Head over everything, man is morally accountable for his sin and actions.

GOD THE SON

We believe and teach Jesus Christ is the second Person of the Trinity and co-equal with God, (John 10:30, John 14:9, Phil. 2:6) possessing all of His nature and divine attributes. Born of a virgin (Isaiah 7:14), the Son of God was fully God and fully man (I Tim. 3:16). While His essence as deity never ceased while on earth, He yielded His divine prerogatives. The Lord Jesus secured our redemption through His shed blood and sacrificial death on the cross (I John 2:2; Rom. 3:25-26). That death was voluntary, substitutionary and completely satisfied the wrath of God to provide salvation from the punishment, power and one day, the presence of sin. Therefore, we have been declared righteous, given eternal life and adopted into the family of God. (II Cor. 5:21)

We believe and teach the bodily resurrection of Jesus Christ by which all true believers have the assurance of justification before God. His resurrection guarantees future resurrection for all of His church. (Acts 17:31, I Cor. 15)

We believe and teach the Second Coming of Jesus Christ for His church and that all men will stand before God in judgment, believers at the judgment seat of Christ and unbelievers at the Great White Throne. (I Thess. 4:16-17, Rom. 14:10, II Cor. 5:10)

GOD THE HOLY SPIRIT

We believe and teach that the Spirit of God is the Third Member of the Trinity. He is eternal, possessing all the attributes of personality and deity. His work is to carry out the divine will in relation to all mankind. We see His role in creation, the incarnation of Christ, agency in giving the Scriptures and His work in salvation.

We believe and teach that the work of the Spirit in salvation is supernatural and sovereign. He convicts of sin, righteousness and judgment, glorifies Christ, and transforms the believer into the likeness of Jesus Christ. The Spirit of God also baptizes the believer into the body of Christ, indwells, sanctifies, instructs, enables for ministry and seals until the day of redemption. Every Christian is commanded to be filled with the Spirit. (Ephesians 5:18)

We believe and teach that the Holy Spirit gives spiritual gifts to the church. He does not speak of Himself, glorify Himself nor call attention to Himself through ostentatious displays of His gifts or power.

We believe and teach that God the Holy Spirit is sovereign in His bestowing of spiritual gifts and they were given for the building up of the body of Christ, not for personal edification. Speaking in tongues and the operation of sign miracles in the beginning days of the church were for the purpose of authenticating the gospel and the apostles as ministers of divine truth.

MAN

We believe and teach that man was made in the image of God and was created intelligent, volitional and morally responsible to the Almighty. We believe that man was created to glorify God, enjoy fellowship with His Maker, live in the will of God, and by so doing, accomplish God's purpose for Him in the world.

We believe and teach that because of Adam's sin, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine intervention and grace. Possessing no inherent ability to save Himself, all men are hopelessly, spiritually lost. Therefore, salvation is thereby completely dependent upon God's grace through the redemptive work the Lord Jesus Christ.

We believe and teach that because all men were in Adam that they are corrupt by nature, Jesus Christ being the only exception. All men are sinners by nature, by choice and by divine declaration. (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12)

SALVATION

We believe and teach that salvation is wholly a work of grace based on the redemptive work of Jesus Christ and not on the works of man. (John 1:12-13; Eph. 1:7; 2:8-10; 1 Peter 1:18-19)

REGENERATION

We believe and teach that regeneration is a supernatural work of the Holy Spirit by which a divine nature and divine life are given. (John 3:3-7; Titus 3:5) Regeneration is immediate and is accomplished completely by the power of the Holy Spirit in accordance with the Word of God when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the gospel.

Regeneration is revealed through the fruit of conversion which includes godly attitudes and righteous conduct.

ELECTION

We believe and teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves and sanctifies. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2)

We believe and teach that election does not contradict or negate the responsibility of man to repent and believe on Jesus Christ. (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17)

We believe and teach that God's unmerited favor that He grants to helpless sinners is not related to any initiative on their part or to God's anticipation of what they might do by their own will, but is solely a work of sovereign grace. (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2)

JUSTIFICATION

We believe and teach that justification is a divine act of God (Romans 8:33) by which He declares righteous those who repent of their sins (Luke 13:3; Acts 20:21) and believe on the Lord Jesus Christ. This righteousness is independent of any virtue or work of man (Ephesians 2:8-9; Romans 4:4-5) and involves the imputation of our sins to Christ (Colossians 2:14; I Peter 2:24) and the imputation of Christ's righteousness to us (I Corinthians 1:30; II Corinthians 5:21).

SANCTIFICATION

We believe and teach that every believer is sanctified unto God by justification and declared to be holy. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. Furthermore, this sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We believe and teach that there is a progressive sanctification by the Holy Spirit by which the believer is brought closer to the positional standing that he has through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

We believe and teach that all claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, however, the believer can experience victory over sin through the control of the Holy Spirit. (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

SECURITY

We believe and teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

SEPARATION

We believe and teach that separation from sin and worldliness is called for throughout the Old and New Testaments. (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We believe and teach that separation from all religious apostasy and worldly and sinful practices is commanded by God (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

THE CHURCH

We believe and teach that all who place their faith in Jesus Christ are baptized by the Holy Spirit into one spiritual Body, the Church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We believe and teach that the church is a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6).

We believe and teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to congregate together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We believe and teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5).

We believe and teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the gospel. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We believe and teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances of baptism and the Lord's supper (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We believe and teach the calling of all saints to the work of service (1 Cor. 15:58; Eph. 4:12; Rev. 22:12).

We believe and teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He chooses men for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Rom 12:5-8; 1 Cor. 12:4-31; 1 Peter 4:10-11).

We believe and teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We believe and teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We believe and teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and glorious testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and the world and resurrection to a new life

(Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We believe and teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

THE WOMAN'S ROLE IN THE CHURCH

We believe and teach that while men and women are spiritually equal in position before God, He has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders in the church. Accordingly, only men are eligible for licensure and ordination by the church. (Gal. 3:28; Col. 3:18; I Tim. 2:8-15; 3:4-5, 12).

We believe and teach that women are to be honored and loved as heirs of the grace of life. The Bible teaches that women are not to teach nor take authority over men. We recognize that the woman's involvement in the church is invaluable to its functionality. The Scripture encourages women to use their spiritual gifts and talents in areas of church work which do not conflict with the headship principle. An example is older, qualified women who are approved of the elders of the church are to teach the younger women. (I Timothy 2:12; Titus 2:3-5)

CREATION

We believe and teach that the Triune God created the universe independently of preexisting materials. We believe that God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as non-biblical theories of origin. We believe in the historicity of the first eleven chapters of Genesis (Genesis 1:1; Matthew 19:4; John 1:1-3; Romans 1:20; Colossians 1:16, 17; Hebrews 11:3).

THE LORD'S DAY

We believe and teach that the Lord's Day is for the gathering of the saints to celebrate Christ's resurrection and the redemption of His people. Sundays are for the reading and teaching of the Word of God, worship, prayer, and the mutual encouragement of one another to love and good deeds. It is also fitting to give special observance to the day for rest and personal devotion.

MARRIAGE, DIVORCE AND REMARRIAGE

We believe and teach that God has ordained marriage for His glory. It is the sacred union between a man and a woman. The purposes of marriage are companionship (Gen. 2:18) and procreation (Gen. 2:18). It also serves to deter sexual immorality. (I Cor. 7:9)

HUMAN SEXUALITY

We believe and teach that the only legitimate marriage is the joining of a man and a woman in holy matrimony before God. (Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23).

ABORTION

We believe and teach that human life begins at conception and that the unborn child is a living human being. All unborn children are the heritage of the Lord and are created in the image of God. We reject any teaching that abortion of pregnancies due to rape, incest, birth defects, gender selection, birth or population control is justified. (Job 3:16; Psalm 51:5; 139:14-16; Isa. 44:24; Jer. 1:5; 20:15-18; Luke 1:44)

CIVIL AUTHORITY

We believe and teach that civil magistrates are ordained of God and should be obeyed in all lawful things, not only for wrath, but also for conscience sake. If in any matter we are required by government to disobey God's commands, we must obey God rather than men. (Rom. 13:1-5; Acts 5:29)

DEATH

We believe and teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11) and that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8).

We believe and teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and then be cast into the lake of fire (Matthew 25:41-46), cut off from the mercy of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

JUDGMENT

We believe and teach that God has appointed a day in which He will judge every man by Jesus Christ according to his deeds, the wicked (Christ rejecters) shall go into everlasting punishment; the righteous (believers), into everlasting life. (Acts 17:31; Daniel 12:2; Rev. 20:12-15)

** Every elder/ pastor/ teacher of Providence Gospel Church affirms they will not teach contrary to the aforementioned doctrinal statement. We understand the interpretation of secondary issues may vary. Therefore, we desire to be charitable with those who may interpret secondary issues in a different manner.*