

Bible doctrine is important. It forms and informs fellowship among Christians and unites those who share a love of it (Acts 2:42). Oneness in truth enables us to work together to declare and defend that truth.

Whilst we don't have an official 'creed' (separate to the Bible), it is only right that you should know what we teach, so you can have confidence about attending. So, here is a brief outline of *some* core elements of the body of Truth:

Bibliology

(2 Tim 3:16-17, 2 Pet 1:20-21, Acts 20:32)

We believe in:

The verbal, plenary inspiration of the Bible (66 books);

The inerrancy and infallibility of the Bible;

The Bible as our absolute standard – authoritative and sufficient in all matters of faith and doctrine (Sola Scriptura).

Theology

(John 1:1, Matt 28:19, 1 Cor 12:4-6, 2 Cor 13:14, Eph 1:11, 1 John 1:5, 4:16)

We believe:

There is one God, who exists as three co-equal, co-eternal and consubstantial divine persons – Father, Son and Holy Spirit;

God is sovereign and self-existent, and is perfectly omnipotent, omnipresent, omniscient, immutable, holy, righteous and loving.

Christology

(Isa 7:14, Col 1:15-19, 3:9, John 1:18, 1 John 3:5)

We believe in:

The eternal pre-existence of Christ;

The eternal sonship of Christ;

The virgin conception of Christ in Mary, "flesh of her flesh";

Hypostatic union – that Christ has two natures, being both fully God and fully man;

The sinless impeccability of Christ. He did not sin; could not sin; nor could He be tempted by sin.

Anthropology

(Ex 20:11, Gen 1:26-27, 1 Cor 11:1-16, 14:34-35, 1 Tim 2:8-15, 1 Thess 5:23)

We believe:

In the creation of the world and human beings in 6 days by supernatural acts of God;

That God created male and female in His own image;

That human beings are composed of body, soul and spirit;

That male and female human beings are equal in nature, essence and being, but differ – by divine design – in role, function and office in the family, society and the church.

Hamartiology

(Rom 3:23, 5:12, Eph 2:1-3, Jer 17:9, Psa 51:5, Gen 12:1-3, Jer 31:31-34, Gal 3:19, Rom 5:20)

We believe that:

Humanity is universally condemned as a result of its rebellion and sin in Eden;
All men and women are sinners by nature (original sin) and by practice (individual sins).

Soteriology

(Rom 3:20-26, 5:1, 2 Tim 2:5-6, John 3:7, 10:28, Acts 8:36-38, 20:21, Rom 6:15, 1 Cor 9:21)

We believe:

Christ's atoning death and bodily resurrection are the basis of salvation;
Christ died for all people, without exception and without distinction;
The new birth is required for sinners to be made right with God;
Sinners, to be saved, must repent and believe the gospel;
Justification is by grace alone, through faith alone, in Christ alone (not by works);
A truly justified person can never be lost, being predestined to be conformed to the image of God's Son;
Baptism is by immersion in water as a public declaration of personal faith, but contributes nothing to salvation;
Believers are not under Mosaic law either for justification or for sanctification, but under grace, and Christ is their rule of life;
In the priesthood of all believers;
The covenants of Scripture are God's programme of recovery of all that was lost in Eden's fall (Noahic, Abrahamic, Davidic, New.) The Old Covenant was temporary.

Pneumatology

(Titus 3:5, Acts 5:3, Rom 8:9, Gal 3:26, 4:6, 1 Cor 12:7, 13, 13:8, 2 Cor 1:21-22)

We believe:

The Holy Spirit is a real person, not a mere 'influence' or power;
He seals, indwells, fills and anoints believers immediately upon conversion;
All believers have been baptised in the Spirit (no "second blessing" is required);
The Holy Spirit operates in our world in conviction, conversion, sanctification and empowerment for service;
Each believer has one or more spiritual gift; but all the *revelatory* and generally all the *sign* gifts – including prophecy, tongues and 'miraculous healing' – ceased with the passing of the apostles by the close of the first century AD.

Ecclesiology

(Matt 16:18, 18:20, Acts 2:41-42, 20:17, 28, 2 Thess 1:4, 1 Pet 2:5)

We believe:

There are two aspects of 'the Church'. Firstly, the 'body of Christ' is composed of all believers from the Day of Pentecost (Acts 2) to the return of Christ, of which Christ alone is the head. Secondly, 'local assemblies' are composed of baptised believers who have been received into fellowship;

Local assemblies are led by a plurality of elders, locally raised up by the Holy Spirit, not hired professionally from elsewhere;

Each assembly is autonomous and responsible to the risen Lord alone, not to an earthly HQ. "Gathering in the Lord's name" precludes any denominational affiliation. Christ is the local assembly's Lord, elders are its guides and the Word of God is its absolute standard.

Eschatology

(1 Cor 10:32, Eph 1:10, 3:21, Rom 11:25, 2 Thess 2:2-1-8, Rev 20:1-6, Matt 25:46)

We believe:

That God's ultimate goal in history – which will be fulfilled in the Millennial kingdom age – is to place the whole universe under His Son in manhood, with the Church in union with Him as His body;

The Bible's history is unfolded dispensationally (Israel and the Church are to be distinguished);

In the premillennial, pretribulational return of Christ;

In two resurrections, and in separate judgments for the saved and the lost (i.e. no general judgment and no general resurrection);

In eternal bliss in Heaven for the believer and eternal damnation in the Lake of Fire for the unbeliever.