

Statement of Essential Beliefs

The Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed (2 Timothy 3:16, 17; 2 Peter 1:20, 21; Matthew 5:18; John 16:12, 13).

The Triune God

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14)

The Person and Work of Jesus

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary in order that He might reveal God and redeem sinful man (John 1:1–2, 14; Luke 1:35). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary, propitiatory sacrifice, and that our justification is made sure by His literal, physical, and permanent resurrection from the dead (Romans 3:24; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:3–5). We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God the Father where He fulfills the ministry of High Priest as Representative, Intercessor, and Advocate (Acts 1:9, 10; Hebrews 7:25; Hebrews 9:24; Romans 8:34; 1 John 2:1–2). We believe Jesus is coming again to judge the living and the dead (1 Peter 4:5; Romans 14:9; 2 Timothy 4:1).

The Person and Work of the Holy Spirit

We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them until the day of redemption (John 16:8–11; 2 Corinthians 3:6; 1 Corinthians 12:12–14; Romans 8:9; Ephesians 5:18).

The Condition of Mankind

We believe that man and woman were created in the image and likeness of God, but that through Adam's sin the race fell, inherited a sinful nature, and became alienated from God. Mankind is totally depraved and we are utterly unable to remedy our lost condition on our own (Genesis 1:26, 27; Romans 3:22, 23; 5:12; Ephesians 2:1–3, 12).

The Salvation of Mankind

We believe that salvation is the gift of God brought to mankind by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 2:8–10; John 1:12; Ephesians 1:7; 1 Peter 1:18–19).

The Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37–40; 10:27–30; Romans 8:1, 38, 39; 1 Corinthians 1:4–8; 1 Peter 1:5). We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which clearly forbids the use of Christian liberty as an occasion for the flesh (Romans 13:13, 14; Galatians 5:13; Titus 2:11–15).

Ministry and Spiritual Gifts

We believe that God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to develop their God-given spiritual gift(s). The baptism of the Holy Spirit occurs at conversion and places the believer permanently into the body of Christ. We believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are they an indication of deep spiritual experience (1 Corinthians 12:7, 11, 13; Ephesians 4:7–8). We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted (John 15:7; 1 John 5:14, 15). We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him or her (Romans 12:1–8; 1 Corinthians 13; 1 Peter 4:10–11).

The Church

We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons (Ephesians 1:22, 23; 5:25–27; 1 Corinthians 12:12–14; 2 Corinthians 11:2). We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 18:22; 20:17; 1 Timothy 3:1–3; Titus 1:5–11). We believe in the autonomy of local churches, free of any external authority and control (Acts 13:1–4; 15:19–31; 20:28; Romans 16:1,4; 1 Corinthians 3:9, 16; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4). We recognize believer's baptism and the Lord's Supper as scriptural means of testimony for the church (Matthew 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Corinthians 11:23–26).

The Consummation

We believe in the consummation of all things, including the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. We believe Satan, his hosts, and all those outside Christ, are finally separated from the benevolent presence of God, enduring eternal punishment. We believe the righteous, in resurrected heavenly bodies, shall live and reign with Christ forever. We believe the eager expectation of all creation will be fulfilled and the whole earth shall proclaim the glory of God, who makes all things new (Matthew 25:31–46; Mark 9:43–48; John 5:28–29; John 11:25–26; Philippians 3:20–21; 1 Corinthians 15:35–54; 2 Corinthians 5:1; 1 John 3:2; Revelation 20, 21:1–8).

We affirm the ecumenical (universal) creeds that were written in the early centuries of Christianity and are now widely accepted as the parameters of authentic Christian faith. These creeds are:

The Apostles' Creed (ca. 100 A.D.)

I believe in God, the Father Almighty, the Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. The third day He arose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From there, he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic [universal] church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

The Nicene Creed (325, 381 A.D.)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe one holy catholic [universal] and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Creed of Chalcedon (451 A.D.)

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

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