

## **Dillon Community Church Statement of Faith**

As a non-denominational, community church that serves people from a wide variety of Christian traditions, we embrace the following famous statement from Augustine, Erasmus and many Christian bodies since then and seek to have:

*In essentials – Unity  
In non-essentials – Freedom  
In all things – Charity*

We hold the following historic, Protestant, evangelical beliefs to be *The Essentials* of the message of salvation:

- A. We believe concerning the Bible** that the sixty-six books of the Old and New Testaments are inspired by the Holy Spirit and, thus, they are the infallible word of God. As such, Scripture is the supreme and final authority on all matters to which it speaks (Psalm 19:7-11; 2 Tim 3:16-17; Rom 3:1-2).
  
- B. We believe in one God**, the sovereign Creator (Gen 1:1) and Sustainer (Col 1:17) of all things, morally perfect (Dt 32:4; Mt 5:48) and eternally existent in three Persons (Matt 28:19) — Father (1 Cor 8:6), Son (John 1:1-3; John 8:58; John 14:9), and Holy Spirit (Rom 8:9; 1 Cor 3:16; 2 Cor 3:17).
  
- C. We believe concerning the person and work of Jesus** that He is God the Son (John 8:58; 3:16), Messiah (John 4:25-26), the incarnate Word of God (John 1:1-2; 14), conceived by the Holy Spirit and born of the Virgin Mary (Luke 1:34-35), without sin (John 8:28-29; Heb 4:15), fully God (John 8:58) and fully man (Heb 2:14, 17) united in one Person forever. Christ died on the cross as a sacrifice to pay the penalty for our sins (Is 53:6,10; Matt 20:28; 1 Pet 2:24), arose from the dead on the third day to conquer death on our behalf (John 20; Acts 2:29-32; 1 Cor 15:3-8), and ascended to heaven (Acts 1:9) to sit on the right hand of God as our mediating High Priest (Rom 8:34).
  
- D. We believe concerning the person and work of the Holy Spirit** that He is God the Spirit (1 Cor 3:16) and that He was poured out on Pentecost (Acts 2) to glorify Jesus (John 16:14), to apply Jesus' saving work to our hearts (John 16:8-11), to empower the Church for its work (Acts 1:8; 1 Cor 12:7), and to protect us with God's power until the end of the age (Eph 4:30). We believe that every believer in Jesus is indwelt by the Spirit (Rom 8:9).

**E. We believe concerning humanity** that we are created in God's image (Gen 1:27) for a personal relationship of love with (Matt 22:37-38) and obedience to God (John 14:15). But in our natural born condition we are estranged from God as sons of Adam (Rom 5:12-19; 1 Cor 15:21-22) and due to our own personal disobedience of Him (Rom 3:23; 6:23; Col 1:21), and we live in danger of His wrath (Rom 3:18) and of eternal separation from Him (Matt 25:31-33, 46).

**F. We believe that salvation** means being reconciled to God through the forgiveness of sin (Acts 10:43) and being given the gift of eternal life (Rom 6:23), which means enjoying His presence forever (Matt 13:40-43; 1 Thess 4:13-18).

The way of salvation is opened up to us by the atoning sacrifice (Rom 3:25) and resurrection (1 Pet 1:3; 3:21) of Christ. Forgiveness for sin and eternal life is a gift from God (Rom 6:23), an act of mercy called God's grace, that we receive through faith in the work of Jesus (Eph 2:8,9; John 3:16). Salvation is found only through faith in Jesus; there is no other way (John 14:6; Acts 4:12). Repentance, turning away from disobeying God, is an integral part of this faith in Jesus (Mark 1:15; Acts 2:38; James 2:17-18).

**G. We believe in the universal church** composed of all people, past, present and future, who, through saving faith in Jesus and the unifying work of the Holy Spirit, comprise one body (1 Cor 12:12-13; Heb 12:23). As the church waits for her perfecting at the return of her Lord (Matt 25:31-33; 13:40-43), she finds her visible, imperfect expression in local congregations where the Word of God is proclaimed, Scriptural obedience is practiced, God is worshipped in Christ, the ordinances are observed and loving community is maintained (Acts 2:42-47; Heb 10:24-25).

**H. We believe in the bodily and visible return of Jesus** to the earth to judge the living and the dead. His followers will be taken with Him to eternal life. Those who did not believe in Him will suffer the consequences of their disobedience by being eternally separated from God in what Jesus called hell. (Matt 24:30-31; 25:31-33; 46)

**I. We believe in the Great Commission** (Matthew 28:19-20) of all believers to proclaim the good news, thus making disciples among all nations. This is the first task of the Church (Acts 1:6-9), and fulfilling it requires believers not only to proclaim the message (2 Cor 5:18-20; 1 Pet 3:15; Phil 1:6), but to remain morally distinct in a degenerate world (Rom 6:1-4; Eph 4:17), to sacrificially love the lost in order to model the love of Jesus (Luke 19:10; John 13:34-35) and to maintain the unity of the Church (Phil 1:27; 2:1-5) as God's primary tool for this work.

Though not historically Protestant Essentials to the message of salvation, we also believe the following about the Ordinances:

- A. We believe in two ordinances:** Baptism (Acts 2:38) and the Lord's Supper (Luke 22:19).
  
- B. We believe in water baptism** by immersion as a statement of repentance from sin and of faith in the saving work of Jesus (Acts 2:37-39; 1 Pet 3:21). As such, we do not baptize infants. Baptism is not necessary for salvation. But it is a command from God, and it strengthens both the believer and the rest of the Church.
  
- C. We believe concerning the Lord's Supper** that it is an edifying, unifying and proclaiming remembrance of the work of Jesus and of the promise of the hope of eternity to come (Luke 22:19; 1 Cor 11:23-26). Receiving the Lord's Supper is not necessary for salvation. But it strengthens both the individual believer and the congregation in their faith in Christ. We observe an open table to all who have made the decision to believe in Jesus for forgiveness from sin and for the gift of eternal life.