Exodus Doctrinal Statement

I. The Gospel

A. We believe the gospel is the good news that Jesus Christ has come to establish his kingdom on earth. Through his perfect life, sacrificial death, and glorious resurrection Jesus has redeemed a people for his own glory by graciously forgiving their sins through his atoning work on the cross. Jesus is now restoring his kingdom by the power of the Spirit through his redeemed people. This good news is the hope of the church that all things will be fully reconciled in Christ.

B. The gospel is centered in Christ; the foundation for the life of the Church, and our only hope for eternal communion with Christ.

C. The Gospel is not only the means by which people are saved but also the truth and power by which people are being saved; it is the truth of the Gospel that enables us to genuinely and joyfully do what is pleasing to God and to grow in progressive conformity to the image of Christ.

D. Salvation comes by grace alone, through faith alone, in Christ alone.

II. The Scriptures

A. God's authority is majestically displayed in Genesis 1, where the words "and God said" puncture the darkness of chaos and speak the cosmos into being. It is supremely challenged by a creature of his own making in Genesis 3: "did God really say … ?" asks the serpent of the woman (3:1), and the question echoes down through the centuries that follow, all the way to the Book of Revelation, where God's omnipotent reign is eschatologically established and every challenge to his authority destroyed (19:16; 20:14). This is the theological context for the question of the authority of the Bible. We believe the Bible is God's written revelation. Thus, its authority is the authority of God; for what Scripture says, God says.

III. The Doctrine of Scripture:

A. Unity and Diversity:

1. The unity of the Scriptures is found through the relationship of the sixty-six canonical books of the Bible. The unity of Scripture claims that the Bible presents a non-contradictory and consistent message concerning God and redemptive history. Scripture itself is one of the redemptive acts by which God draws people into union with Christ and into a relationship with himself.

2. Diversity is observed in comparing the individual authors' presentations of God and history. It is clear that the Bible consists of books written in different ages, cultures, genres and styles. Each book must be interpreted according to its unique composition.

B. Authority

1. The authority of the Scripture is based not on tradition, though tradition is massively important, and it is not based on its effectual nature to minister to the life of the believer. Rather, the Scripture is authoritative because it is the very word of God (2 Tim 2:15). As God's word, we ought to submit to its authority in the same way we submit to God. God and his word cannot bifurcate unless we lose authority altogether. A proper doctrine of Scripture is, therefore, profoundly theological: it is grounded in the character and nature of the God who speaks the Scriptures and the relationship between God and his words.

C. Inspiration

1. Inspiration is that extraordinary, supernatural influence exerted by the Holy Spirit on the writers of the canonical Scriptures, by which their words were also rendered the words of God, and, therefore, inspired. According to this mode of formation, the whole of Scripture is the product of divine activities. This does not happen by The Spirit overriding the activities of the human authors, but in perfect harmony with them; so that the Scriptures are the joint product of divine and human activities. Both the divine and human penetrate them at every point, working harmoniously together to the production of a writing which is not divine here and human there, but at once divine and human in every part, every word, and every particular.

D. Inerrancy/Infallibility

1. The Scriptures, both old and new testaments, being authoritative and inspired must also be inerrant in their original transmission. Believing that the Bible is the actual word of God demands infallibility because it is the word of an infallible God. There must always be humility when a fallible human engages with the infallible word not to think that one's interpretation is infallible along with the Scripture. In like manner, if the word of God should apparently contradict our theology, we ought to presume our theology to be that which is flawed.

IV. The Godhead

A. Trinity

1. We believe in one living, sovereign, and all-glorious God, eternally existing in three Persons: God the Father, fountain of all being; God the Son, eternally begotten, not made, without beginning, being of one essence with the Father; and God the Holy Spirit, proceeding in the full, divine essence, as a Person, eternally from the Father and the Son. Thus, each Person in the Godhead is fully and completely God. Within the divine economy, each member of the Trinity works in unity as Opera Trinitatis ad extra sunt indivisa (the external works of the Trinity are indivisible). When God acts, he always acts as Trinity. However, the Trinity is also to be understood according to the doctrine of appropriation. The doctrine of appropriation notes that the function of the Son is not equally the function of the Father. However, the function of the Son is the function of the Trinity.

B. Attributes

1. The attributes of God are those characteristics of the Triune God that are permanent and intrinsically inherent within himself. These attributes consist of communicable attributes (those that he shares with other beings) and incommunicable attributes (those that he does not share or "communicate" to anyone or anything else).

2. We believe that God is not simply the sum of his attributes. His attributes are not separate from one another, but each one modifies or qualifies each of the others.

V. The Person and Work of Christ

A. 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 all things (John 1:1–2, John 1:14, Luke 1:35, Col. 1:19-20).

B. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our salvation is made sure by His literal, physical resurrection from the dead (Romans 3:24, 1 Peter 2:24, Ephesians 1:7, 1 Peter 1:3–5).

C. The Deity of Christ

1. Jesus Christ is completely in every way equivalent with God in nature and divinity. He is eternal, co-existent and shares in the attributes of the triune God. There was never a time when Jesus ceased to be divine, rather in the incarnation he added humanity to his divinity thus operating as the unique God-man.

D. The Humanity of Christ

1. While Jesus was wholly God, in the incarnation, he took upon himself humanity. His humanity was not partial, or in some way spurious, his humanity was just as real as his divinity. Jesus experienced real emotion, pain, hunger, love, temptation and every other human experience except sin. The author of Hebrews places a perfect identification of Christ with man (Heb 2:6-9).

E. The Work of Christ

1. Jesus came as the promised Messiah of Israel was conceived through the miraculous agency of the Holy Spirit and was born of the Virgin Mary. He lived a perfect life in complete submission to God the Father. Through his obedience, Jesus fulfilled prophecy, fulfilled the demands of the law, performed miraculous signs, and proclaimed both in his body and his teaching the kingdom of God. Through his obedience, he also inaugurated the new covenant, was crucified under Pontius Pilate and was resurrected from the grave.

2. On the cross he removed the penalty of sin which is death, he propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension, he has been forever exalted as Lord and has prepared a place for us to be with him.

VI. The Person and Work of The Holy Spirit

A. 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 unto the day of redemption. (John 16:8–11, 2 Corinthians 3:6, 1 Corinthians 12:12–14, Romans 8:9, Ephesians 5:18)

B. The Holy Spirit is fully God, equal with the Father and Son, whose primary ministry is to glorify the Lord Jesus Christ; he also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth).

C. The Spirit permanently indwells, graciously sanctifies, lovingly leads, and empowers all who are brought to faith in Christ so that they might live in

obedience to the inerrant Scriptures.

D. The Holy Spirit who indwelt and empowered Christ in like manner indwells and empowers us through spiritual gifts he has bestowed for the work of ministry and the building up of the body of Christ. Although there are different understandings of the nature and function of these gifts, we recognize that they are divine provisions central to spiritual growth and effective ministry and are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines. (Matthew 3:11; 12:28; Luke 4:1, 14; 5:17; 10:21; John 1:12-13; 3:1-15, 34; 14:12; 15:26-27; 16:7-15; Acts 2:14-21; 4:29-30; 10:38; Romans 8:9; 12:3-8; 1 Corinthians 12:7-13; 12:28-31; 14:1-33; 2 Corinthians 1:21-22; Galatians 3:1-5; Ephesians 1:13-14; 5:18)

VII. The Church

A. We believe the church is the visible and invisible covenant community of God and the house and family of God. The church is Christ's body and bride; the temple of the Holy Spirit; the new Israel and new Jerusalem; God's royal priesthood; the firstfruits of the world to come; and the communion of the saints. (Ephesians 2:19, Romans 12:5, Ephesians 5:25/Revelation 19:7, 1 Corinthians 6:19-20, 1 Peter 2:4-5, 9-10, Revelation 21:9-10, Romans 8:23, James 1:18, Jude 1:3)

B. We believe that the church is called to join the mission of God, empowered by the Holy Spirit, to create other worshipers of Him, and to see the kingdom of God restored on earth as it is in heaven. (Acts 1:8, John 4:23, Matthew 6:10)

VIII. The Sacraments

A. Baptism

1. We believe that baptism is one of two sacraments given to the church of Jesus Christ. Baptism symbolizes the power of the gospel to move us from the old to the new, from death to life, from animosity to harmony with God. It marks our union with Christ and our union with the body of Christ. Baptism is to act as a covenantal reminder of the new life Jesus purchased for us on the cross. We are, as baptized believers, to live according to our baptism, as faithful covenant members.

B. Lord's Supper

1. The Lord's Supper is one of two sacraments given to the Church. Communion is a time of covenant renewal where we partake of the bread and the wine (or juice) which represent the body and blood of Christ. Exodus Church holds to the Spiritual Presence view of communion meaning that though the bread and the wine do not literally turn into the body and blood of Christ, the bread and the wine represent the body and blood of Christ. As the church gathers each week to partake in the spiritual meal, we believe that Jesus is spiritually present with us in a special way.