



ALL CHURCH

Vision, Values, and Statement of Faith

1 Corinthians 9:22-23

“I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.”

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OUR VISION

We will strive to be a place where all are welcome and it's all about Jesus. Although simple, it is incredibly powerful to live this out at All Church. We want everyone to feel welcome here without regard to their habits, hang ups, or hurts. And we will regularly point people to Jesus; believing only he is able to do the work of changing us and moving us toward a life lived for his glory and our good.

OUR MISSION

We echo the words of the apostle Paul in 1 Corinthians 9:22-23 and say that we have become "all things to all people so that by all means we might save some and we do it all for the sake of the gospel." This is what compels us to reach this city and beyond for Jesus.

OUR VALUES

At All Church we hold up 4 basic guiding principles. These principles will help us reach those who are still far from God.

Biblical

We need to know the Bible. The Bible is nothing less than God's inerrant communication with us, his creation. It is only through knowing and understanding the Bible that we can know and understand God. The good news is the Bible can be applied to all of life and is intended to help us live in a way that honors God. This truth drives us to know and apply what we learn in the Bible to our everyday life.

Authentic

Our world is craving authenticity and by authenticity, we mean a willingness to admit mistakes and failures to grow through them. We will resist the all too familiar discomfort of admitting shortcomings and strive to be honest and vulnerable. We will be willing to sacrifice comfort and ego for the sake of pointing people to Jesus. None of us have it all figured out and that's okay.

Belonging

We strive to be a church where truly all are welcome. We will work hard to maintain the difficult balance between accepting others versus approving of their behaviors. We will do the hard work of pushing against the cultural mantra that says, "If you love me, you will accept my life choices as right." No, we love you and we are deeply persuaded that God has a better course for your life than the one you've chosen. We want all people everywhere to know All Church as a place they can come and wrestle with what God teaches us in his Word. Love, patience and kindness are currency in a place like this.

Generous

Giving is powerful! God loves us so much that he gave Jesus to stand in our place and pay the penalty for our sins. Generosity is the heart of God. We want this place and all who attend here to increase in generosity . . . radically. Our time, our talent, and our treasure are all God's, and we will continue to reflect God's nature by being increasingly generous.

STATEMENT OF FAITH

Within our statement of faith is a distinction between *doctrines* and *distinctives*. We believe that drawing this line provides *clarity* and *charity*; clarity to the specific beliefs of All Church and charity in disagreement around distinctives with other orthodox Christian churches. We believe that in order to be true to our values of **Biblical** and **Authentic** we must clarify the distinct beliefs that the pastors and elders of All Church hold.

Doctrines

While we believe that all one needs for salvation is repentance of sin and faith in Christ, the Doctrines are the “non-negotiables” of the Christian faith that every orthodox Christian church would affirm. To deny these doctrines would be to deny the historic and biblical Christian faith that has been once-for-all delivered to the saints. This list of doctrines includes beliefs such as the Trinity, Sin, and Salvation, to name a few.

**In order to be a member here at All Church you must affirm every doctrine.*

Distinctives

Distinctives are distinguishing beliefs at All Church. Beliefs we believe are faithful to the Bible but recognize that christians and churches may disagree with us on these issues. The pastors of All Church believe that these distinctives provide the most faithful interpretation of the Bible. Therefore, our distinctives will inform how All Church operates in a practical way. Distinctives are those beliefs where Christians are able to hold differing views and still worship together as brothers and sisters in Christ. The list of distinctives includes Complementarianism, Eternal Security, Believer’s Baptism, and Gifts of the Holy Spirit.

**In order to be a member here at All Church you must be willing to submit to these teachings but are not required to agree with them. This means that you recognize that these are the beliefs held by the pastors that will be informing our teaching, leading, and discipleship. The expectation with providing clarity is that you will not be surprised or divisive when these beliefs come up.*

Doctrine: The Bible

We believe that, composed of the sixty-six books of the Old and New Testament, the Bible is the divinely-inspired Word of God, the final and trustworthy authority for faith and practice. The Bible is a direct communication from God in which He reveals Who He is, what His expectations are for our lives, and His plan of redemption. It was written by human authors under the supernatural guidance and inspiration of the Holy Spirit. Therefore, the Bible is truth without error and is found today exactly as God intended it to be. It is to be interpreted responsibly under the guidance of the Holy Spirit within the community of faith. The Bible clearly reveals the character of our Triune God, the essentials leading to Salvation and the basics of how to conduct our lives in a way that honors the Lord. It is the ultimate standard by which human conduct, faith statements, and all opinions about God should be tried.

Deuteronomy 4:1-2, II Timothy 2:15, 3:16-17, II Peter 1:20-21

Doctrine: The Trinity

We believe in one personal and sovereign God who is worthy of all glory, honor, and worship. He is eternally existent as one essence in three distinct persons: God the Father, God the Son, and God the Holy Spirit. Therefore, each person of the Trinity is fully God and is deserving of all glory, honor, and worship. God is unchanging, simple,¹ and holy. God has eternally existed in a satisfied relationship with Himself for all eternity. Although each person of the Godhead serves different functions, they each possess equal power and authority. God is the creator of all things, seen and unseen. God himself is the chief joy of humankind as we were created for delightful fellowship with the Trinity.

Genesis 1:1, Deuteronomy 6:4, Malachi 3:6, John 4:24, 14, Galatians 4:6, 2 Peter 1:17, Psalm 2:7ff, Isaiah 7:14, John 1:1-18, Hebrews 1:8, Psalm 51:11, 1 John 4:13, Acts 5:3-4

¹ By simple we do not mean God is "easy to understand" or is "unintelligible" but we are affirming the doctrine of Divine Simplicity. That is, God is not made of composite parts or attributes. Rather, He is a perfect unity made up of one essence that is talked about in numerous ways. For example, God's love is not distinct from His justice or His wisdom. Instead, God's love is a just and wise love, His justice is a wise and loving justice, and His wisdom is a just and loving wisdom. This is because He, himself, is loving, just, and wise. God is one unified essence that is not made up of individual parts. This is what we mean by Divine Simplicity.

Doctrine: God The Father

We believe that God the Father is the first person of the Trinity. It is He whose role is the planning and directing of creation and redemption as He sends the Son and the Spirit to accomplish these plans. The Father spoke creation into being through the Son and the Spirit. God the Father sent the Son into the world to accomplish the necessary work for our redemption. Prior to the ascension of the Son, it was the Father, with the Son, who sent the Spirit to apply the work of Christ to us. While we can pray to any person of the Trinity, it is the Father whom Jesus exemplifies as the one to whom our prayers ought to be directed. God the Father also gives the right to become children of God to those who place faith in Christ and are born of Him through the Spirit. He is our Father. He is loving, compassionate, and faithful to His people and His promises. He genuinely cares and is concerned with each of His creations.

Genesis 1:3; Exodus 3:14; Numbers 23:19; Leviticus 11:44-45, 19:2; Psalm 11:4-6; Malachi 3:6; Matthew 6:9-13; John 1:12, 3:16, 4:24, 5:26, 14:1, 17:1-26; Acts 17:28; Romans 3:3-4, 8:15

Doctrine: God The Son

We believe that Jesus Christ is the Son of God, eternally begotten of the Father and born of the Virgin Mary, fully divine and fully human, the eternal and pre-existent Word. The Son was begotten, not made, being of one substance with the Father, by whom all things were made. By His death Christ made full atonement for our sins, and by His resurrection He showed Himself to be the Lord and giver of life to all who believe. He is the only plan for bringing sinful humanity back into a right relationship with God. He lived a perfect life, so that He could be a substitution for us in reconciling us with God, Who is perfect. He received punishment for our sins when He died on the cross to satisfy God's wrath. He defeated death in His resurrection so that we could have life. He overcame sin, death, and evil to set the world right. He ushered in the Kingdom of God here and now and for eternity.

Isaiah 7:14, 53, Matthew 1:18-23, 3:17, 8:29, 14:33, 16:16, 28:5-6, Luke 1:34-35, 22:70, 24:46-47, John 1:1-3, 14, 10:30, 11:25-27, 17:1-5, Acts 1:9, 2:22-24, 7:55-56, Romans 1:3-4, 3:23-26, 8, 10:4, 1 Corinthians 8:6, 2 Corinthians 5:19-21, Galatians 4:4-5, Philippians 2:5-11, Colossians 1:15, 2:9, 1 Timothy 2:5-6, 3:16, Hebrews 1:1-3, Hebrews 4:14-15, 12:2, 13:8, 1 John 4:14-15

Doctrine: God The Holy Spirit

We believe the Holy Spirit proceeds from the Father and the Son, and with the Father and the Son is worshiped and glorified. He played an active role in creation and has been at work throughout all of redemptive history. His presence assures us of our relationship with Christ. He guides believers into all truth and exalts Christ. He convicts people of their sin, God's righteousness, and the coming judgment. He comforts us, gives us spiritual gifts, and makes us more like Christ through the sanctifying process of removing our sin and growing in us a desire for God himself.

Genesis 1:2, Psalms 51:11, 139:7ff, Isaiah 6:1-3, Joel 2:28-32, Mark 1:10, Luke 1:35, 4:1, 11:13, 12:12, John 15:26, 16:7-14, Acts 1:8, 2:1-4, 13:2, Romans 8:9-11, 14-16, 26-27, 1 Corinthians 3:16, Ephesians 1:13-14, 2 Peter 1:21, Revelation 22:17

Doctrine: Creation and Providence

We believe that God created the universe and all things there-in from nothing and continues to providentially rule and reign over His creation. As an outpouring of His triune love, God intentionally made heaven and earth, all things visible and invisible and declared that His creation was "very good". This act of creation places all things in subjection to His loving and wise will. God's work in creation did not cease once all things were made, but rather, he continues to uphold and maintain all things by the Word of His power. God is the *Creator* and *Sustainer* of all things; He alone is self-sufficient and eternally existent.

Genesis 1:1-31, 2:4-24; Psalm 24:1, 33:6; John 1:1-3; 1 Corinthians 8:6; Colossians 1:16-17; Revelation 4:11

Doctrine: Humanity

We believe that humans are made in the image of God and are the supreme object of God's creation. In His image, God created humanity as embodied souls with two distinct genders; male and female he made them. Humanity was created to have fellowship with God, but became separated in that relationship through sinful disobedience. As a result, human beings cannot attain a right relationship with God through our own effort; a savior is needed. Nevertheless, the image of God on mankind was not lost at the fall but was marred. Therefore, every human is uniquely created, possesses dignity, and is worthy of respect and Godly love. As creatures, we believe that God has Creator-rights to order humanity as he pleases, according to his good will, and that true human flourishing is found in faithfulness to his design for humanity.

Genesis 1:26-30, 2:7, 18-19, 3, Psalms 8:3-6, 32:1-5, 51:5, Isaiah 6:5, Jeremiah 17:5, Acts 17:26-31, Romans 1:19-32, 3:10-18, 23, 5:6, 12-21, 6:6, 7:14-25, 1 Corinthians 1:21-31, 15:19, 21-22, Ephesians 2, Colossians 1:21, 3:9-11

Distinctive: Complementarian

We believe that God created men and women with equal dignity, value, and worth. God also designed men and women to be distinct from each other. This divine distinction celebrates the femininity of women and the masculinity of men as equally wonderful and beautiful gifts for the family, the church, and the world. Therefore, men and women have different complementing roles within God's good purposes. While men and women are both called to lead and engage in fruitful ministry, the husband is to be the head of the home and the church offices of pastor and elder are reserved for qualified men.

Genesis 1:27; Ephesians 5:22-32; 1 Timothy 3:1-7; Titus 1:5-16

Doctrine: Sin

By God's decree we believe that all of creation was made very good. Genesis 3 tells us that, at the temptation of Satan, humanity rebelled against the good will of God and subsequently fell from their original state of holiness. This rebellion and disregard for God's will whether in word, thought, desire, or action is called sin. The original sin of Adam brought all of creation underneath the curse of sin and, as a result, we believe that all of humanity is born with a sinful nature; corrupt and at enmity with God. Yet, we are not personally condemned by Adam's sin, rather, the testimony of scripture and the experience of our lives would tell us that all have sinned and fallen short of the glory of God. Consequently, God forewarned humanity that to rebel against His will would bring about death. Therefore, we believe that we are dead in our sin and that sin has brought forth God's righteous judgment upon humanity. The death of sin was both physical, our natural death, and spiritual, eternal death, which is hell. Sin severed our relationship with our Creator, brought about death, and created the need for a Savior to redeem us from our helpless state.

Genesis 2:17, 3:1-23; Isaiah 53:6; John 3:19, 3:36; Romans 3:10-12, 3:23, 6:23, 8:7-8; Eph 2:1-10, 4:18

Doctrine: Salvation

We believe the blood of Jesus Christ, shed on the cross, provides the only way of salvation through the forgiveness of sin. Salvation occurs when people place their faith in the death and resurrection of Jesus as sufficient payment for their sin and as a redeeming of the created order of God. Salvation is a gift from God and it cannot be earned through our own efforts. Through Christ the believer becomes a new creation whose mind and will are transformed by the power of the Holy Spirit from loving sin, to loving the Lord with all our heart, soul, and mind, and loving all people as we love ourselves.

Isaiah 1:18, 53:5-6, 55:7, Matthew 1:21, 22:37-38, 27:22-28:6, 28:18-20, Acts 1:8, 2:21, 4:12, 16:30-31, 17:30-31, Romans 1:16-18, 3:23-25, 5:8-10, 6, 8, 10:9-10, 13, 1 Corinthians 1:18, 2 Corinthians 5:17-20, Galatians 2:20, 3:13, Ephesians 2:8-22, Philippians 2:12-13, Hebrews 9:24-28, 1 John 1:6-2:11, Revelation 3:20

Distinctive: Eternal Security

We believe that God saves unto the end. No one can snatch the Father's sheep out of His loving and preserving grace. Those who have been justified, will be those who are glorified. By the grace of God, His people will be kept from stumbling and will be brought into His presence with great joy. Our salvation is guarded by God in heaven so that we may obtain the outcome of our faith; the salvation of our souls. Those who fall away from the faith do not lose their salvation, rather, they evidence that they never possessed the faith that they once professed. Our Good Shepherd promises that His sheep will never perish.

John 10:27-29; Romans 8:28-38; 1 Peter 1:3-9; 1 John 2:19; Jude 23-25

Doctrine: Eternity

Humans were created to exist forever. We will either exist eternally separated from God by sin, or in union with God through forgiveness and salvation. To be eternally separated from God for eternity is Hell. To be eternally in union with God is eternal life. Heaven and Hell are places of eternal existence. Jesus Christ will return visibly, at which time He will raise the dead and judge all people. Believers will enjoy eternal fellowship with God as they participate in the fullness of His eternal reign, while unbelievers will suffer eternal separation from God in hell.

Matthew 24:29-31, 25:31-46; John 3:16, 36, Romans 6:23, 1 Thessalonians 4:14-18, 1 John 2:25, 5:11-13, Revelation 20:4-6, 11-15

Doctrine: The Church

The church is a local community of regenerated believers unified through faith in Jesus Christ as Lord. It is committed to the teachings of Christ, to obeying all of His commands, and it seeks to bring the gospel to the world. The Church works together in love and unity, intent on the ultimate purpose of glorifying Christ. Such believers claim a personal relationship to God through Jesus Christ, are indwelt by the Holy Spirit, follow the Lord in believer's baptism by immersion, share in the Lord's Supper, gather regularly for worship, and covenant for mutual edification and care-giving. That the Church is called to proclaim the Good News of Jesus Christ and God's reconciling grace in the power of the Holy Spirit, inviting persons to receive salvation and follow Christ as His disciples.

Matthew 16:15-19, 28:18-20 Romans 10:9-10, Acts 1:8, 16:30-33, I Corinthians 6:19, 11:23-26, Galatians 3:26-28, Ephesians 1:22-23, Hebrews 10:23-25, James 1:27, 2:8

Distinctive: Believer's Baptism

We believe the Bible teaches we are saved by grace through faith and not our baptism. In the New Testament church, a person's baptism was always the first expression of faith or the first "step" of faith, not separate from it. Therefore, baptism was not simply a trite symbol or a memorial of faith but was intended to offer a means of union with Christ and a benchmark of transformation, marking the place and time a person made a commitment to Christ. At the instant we believed, we became totally identified with Christ. And in baptism we are identified with Christ's people; the Church. His death became our death, His burial our burial, His resurrection our resurrection. Going under the water symbolizes death to our old way of life and coming up out of the water pictures the beginning of a new life, lived for God, in the power of Christ's resurrection. At All Church, we are attempting to restore the original intent and practice of baptism. Therefore, we ask a person to be baptized at the point that he or she makes a commitment to Christ. If you are interested in learning more about baptism, consider attending one of our baptism classes offered regularly.

Romans 6:1-8, Ephesians 2:8; Acts 2:41,47

Distinctive: Gifts of the Holy Spirit

We believe that the gifts of the Holy Spirit that are on display in the New Testament are still active today. However, we recognize the uniqueness of the time of Christ and the Biblical reality that God does not operate in the same ways throughout every era of the history of redemption. Therefore, we do not expect that certain gifts be as prevalent as they were in Biblical times, nor do we believe that they are required to operate in the same specific ways. Our belief is neither charismatic nor cessationist in thinking, but

continuist;² allowing God to be God and work as He so chooses through the gifts that He gives to His church through the Holy Spirit. Regardless, any and all spiritual gifts are not for the elevation or boasting of the individual, but have been given to individuals within the church for the mutual encouragement and building up of each other's faith.

Acts 2:17; 1 Corinthians 12-14; Hebrews 1:1-2

² These labels of charismatic, cessationist, and continuist are not Biblical terms but are helpful labels for our current moment within the larger Christian cultural conversation around spiritual gifts.