

SECTION 01

CHURCH INTRODUCTION

LINCOLN BEREAN CHURCH IS LOCATED IN LINCOLN, NEBRASKA. LINCOLN IS THE CAPITAL CITY OF NEBRASKA. IT IS A VIBRANT, GROWING COLLEGE TOWN OF 300,000, HAS AN ACTIVE ARTS, SPORTS AND MUSIC COMMUNITY, AND WAS RECENTLY RATED ONE OF THE TOP CITIES IN AMERICA FOR YOUNG ENTREPRENEURIAL START-UPS.

Lincoln Berean Church is a healthy and growing church through whom God is reaching and transforming thousands of lives. With a weekly attendance of approximately 4500, LBC seeks to help each person grow toward completion in Christ through worship, expository Biblical instruction, service, community, generosity, and outreach into our city and world. "Berean" comes from Acts 17 and underscores our strong commitment to a solid Biblical foundation and to continual effective Biblical teaching.



Staff Christmas Party, 2017

Lincoln Berean was established, by faith, as a small group in a living room in June of 1962. By God's grace, the ministry has grown every year since and been used of God to reach thousands of people locally and tens of thousands of people around the world. Lincoln Berean has been blessed of God to have great stability and an ever-growing impact over the years having had only two Senior Pastors in all of our 56 years of ministry. Accompanying that stability is a philosophy of empowerment and team-based leadership with four members of the Staff Directional Team (including the Senior Pastor) giving overall day-to-day leadership to the church. The Directional Team along with our Lay Elders form the governing body for this "Elder Led" congregation.

Lincoln Berean's roots stem from the Berean Fellowship of Churches located primarily in the Midwest and part of the Fundamentalist movement founded to uphold the "fundamentals" of Biblical Christianity. Our journey has taken us through the struggles and bondage of legalism into the wonder of God's amazing grace. Today we strive to understand and celebrate the freedom and life changing power of Jesus and His grace in our lives. When people ask what makes LBC so special the best answer is, "the people." God has blessed our church with amazing people over the years who willingly and joyfully sacrifice time, talent and treasure for Kingdom purposes. While some local churches gain a reputation for damaging pastors, LBC would be the polar opposite. The people of LBC have a long history of loving, supporting and encouraging their pastors. It's a great place to lead and serve.

Lincoln Berean is a vibrant community of Jesus, building our lives around the invitation of a loving God and the opportunity to love others one person at a time, one day at a time. We are ordinary, imperfect sinners, misfits and losers representing different backgrounds and life stages, being changed by the power of Jesus through this beautiful thing called grace. We are learning to love others right where they are, no matter what their circumstances or where they have been. We understand that people matter to God and, honestly, they deeply matter to us, too. In our weekend services we gather to laugh, cry, sing, share and listen to effective teaching from the Bible. We also gather throughout the week in mid-sized and smaller groups and in all sorts of different ways to encourage, grow, mentor and live out life with Jesus. These range from section parties to support groups, business leaders over lunch, to grandparents praying together, to clusters of people in neighborhoods, to kids' clubs, and all sorts of other ways.

**WE ARE ORDINARY,
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CALLED GRACE.**



**OUR MISSION:
TO GLORIFY GOD BY
SEEKING TO PRESENT
EVERY PERSON
COMPLETE IN CHRIST.**

WEEKEND SERVICES

Lincoln Berean's worship services primarily target believers with an understanding that there are always unbelievers among us on any given weekend. We view ourselves as a family and desire to have our whole family together in worship. For that reason, each weekend all our services are the same as we seek to blend various types of music, traditions and worship styles for all ages. We highly value expository preaching as we have a passion to rightly handle the Word of Truth. We desire to equip believers when we gather together so they can go out and do the work of ministry including faithfully living out the Gospel in our community and around the world. We put a high emphasis on discipleship from our youngest children to our oldest adults. In addition, we are heavily invested in global missions as well as highly involved in various ways in our own community.

LOCAL + GLOBAL OUTREACH

Lincoln Berean's size is not unique in the overall church landscape of America. There are many larger churches. However, LBC's size is fairly unique in proportion to the size of our community. In fact, one out of every 50 people in Lincoln call Lincoln Berean their church home. This allows us to truly penetrate and impact our community. Our people serve personally and through organizations across Lincoln engaging vast sectors and a broad demographic. LBC is the largest church in the state of Nebraska, but our impact extends far beyond our state. In addition to sending missionaries to many countries around the globe, Lincoln Berean leads a church planting organization through which the Lord has directly used us to plant hundreds of churches in South and Southeast Asia.

OUR FACILITIES

Lincoln Berean Church gathers on a 50-acre campus upon which 220,000 square feet of facilities have been constructed in six phases. The last phase was the construction of our newest auditorium with a capacity for 3500 people. This auditorium opened in 2007 and this past November we celebrated, with great thanksgiving, being entirely debt free as a ministry. Our annual operating budget is approximately \$8.5 million. Approximately 100 people serve as full-time or part-time staff at LBC. Over 10,000 events take place at Lincoln Berean each year.



VISIT OUR WEBSITE
TO GET TO KNOW
US MORE:
LINCOLNBEREAN.ORG
- SERMONS
- STORIES

SECTION 02

POSITION INTRODUCTION

OUR CULTURE IS BUILT AROUND VALUES RATHER THAN PERSONALITIES.

We have a high value on expository preaching. The people of LBC highly value the Scriptures and desire them to be taught in a thoughtful and relevant way. Our Senior Pastor does a majority of the preaching (70%) but he does not do all of it. He must have the training and experience to exegete accurately both the Scriptures and the culture in order to apply the truth of Scripture to everyday life. He must also have a deep passion for and commitment to preaching as a significant part of his calling. In addition, the senior pastor, like the other senior leaders, will oversee various ministry areas by overseeing and shepherding various ministry area leaders. His role will include both the development and shepherding of these leaders.

WE HIGHLY VALUE A TEAM-BASED MINISTRY MODELED FROM THE SENIOR LEADERS.

The Senior Pastor is expected to oversee and lead the Staff Directional Team made up of 3-4 other senior level leaders. This must include creating a culture where the directional leaders work together and all get an equal voice in the general direction of LBC. LBC is not the place for someone who desires to be “the guy” to run the church. The expectation is that the church will be led by a team of leaders working together to accomplish the mission, which is why chemistry with the other leaders will be key.

THERE IS ALSO A HIGH VALUE ON THE LEADER AS A SHEPHERD.

We are not looking to hire a CEO. We are looking to hire a pastor who is called to care for the flock. In our context at LBC an effective preacher must also be a loving shepherd. We are not looking for an orator who simply shows up on weekends to deliver a message. This means the senior pastor will be heavily involved with the people in meaningful ways. The senior pastor/preacher must be accessible to the people in a way that communicates genuine love both for God's people and the community in which he serves. The senior pastor role at LBC is not intended to be a platform for gaining celebrity status or a springboard for a writing or speaking career apart from our church.

THE SENIOR PASTOR MUST HAVE STRONG LEADERSHIP ABILITIES AND GOOD MANAGEMENT SKILLS.

The Senior Pastor needs to be a visionary but not view himself as the only visionary. Rather, responsibility for the vision of the church must be shared with the other directional leaders. He needs to have the character to win the trust of the congregation as well as the ability to influence the people together towards a common vision. He must also have the integrity and humility to use that influence in a responsible way that celebrates his fellow leaders and teammates. In other words, he must have the ability to gain significant influence as well as the character to steward that influence with his fellow leaders by empowering and releasing them to lead significant areas of ministry.

SECTION 03

CANDIDATE PROFILE

HEART/PASSION

- Loves God
- Loves God's People
- Loves the Church and its mission (every person complete in Christ)
- Passionate about reaching people locally and globally

CHARACTER

- Humility/Brokenness
- Teachable/Accountable
- Self-aware and Secure in Christ (strengths, weaknesses, vulnerabilities)
- Healthy Rhythm (self-management, has a life outside of church)
- Consistency/Integrity
- God-confidence/courageous/steadfast in difficulty
- Steady temperament
- Elder qualified character (personal and home life)

SKILLS

- Outstanding expositional teaching skills
- Leadership skills suited to a large church (a good thinker, shaper of vision, strategy, implementation, evaluation)
- Shepherding skills (listening, discernment, care)
- Relational skills – able to relate with ease to a wide spectrum of people

THEOLOGY

- Theological education suited to position
- A sound theology of Grace (salvation and sanctification)
- Gospel as the whole Biblical story (Genesis to Revelation)
- First things first, second things second

MINISTRY PHILOSOPHY

- Team Leadership (servant leadership, empowering others, non-autocratic, non-paternalistic)
- LBC is a place of restoration, equipping and sending
- LBC has a vision for equipping people with a thoroughly Christian worldview
- Senior Leader is fully present here (not desiring a larger stage)
- Order in the church is derived from Biblical Principles rather than Policy
- Clock Making (building for the long term, honoring what has come before)
- Multi-generational

CULTURAL FIT

- Midwest values and work ethic understood, appreciated, and lived
- High value on character and substance over external dynamism (understated leaders preferred)
- Appreciates the cultural dynamics of Midwestern Agriculturally orientated state
- Appreciates the 4 seasons and the rhythms that come with our climate

SECTION 04

NEXT STEPS

If God has prepared you for such a role and is leading you to consider this opportunity, please email a resume and cover letter (introducing yourself and your interest in and preparation for this position) to jpetersen@lincolnberean.org or mail to the address below:

Lincoln Berean Church
ATTN: Jeff Petersen
6400 S. 70th Street
Lincoln, NE 68516

(402) 483-6512
lincolnberean.org

ADDENDUM 1: OFFICIAL JOB DESCRIPTION

OFFICIAL TITLE:	Senior Pastor
REPORTS TO:	Elder Board and the other members of the Staff Directional Team (SDT)
POSITION:	Full-Time, Salaried Senior Directional Leader
SUPERVISES:	Responsible to shepherd and ensure the effective functioning of the senior leadership team, our Staff Directional Team (SDT). Along with the SDT, gives overall leadership to the church and all ministries. Directly leads various other ministry leaders as agreed upon together by the SDT.

BASIC ASSUMPTIONS:

- He has a growing relationship with Jesus Christ demonstrated in his character and as outlined in I Timothy 3 and Titus 1.
- He has a humble and teachable spirit born out of his security in Christ and an accurate understanding of his God-given capacity.
- He lives a life of dependence on the Holy Spirit and faith as demonstrated in his prayer life and personal experience.
- He has a vision for reaching the lost and presenting every person complete in Christ through the local church.
- He understands and lives by an equipping ministry model and has the people skills necessary to build a leadership team and train leaders for ministry.
- He believes in and can articulate a team-based philosophy of ministry for leadership and service.
- He is in agreement with the doctrinal positions and constitution of Lincoln Berean Church.

POSITION SUMMARY:

The overall responsibility of the Senior Pastor is to ensure the effective functioning of the Senior Leadership of the church including both the Elder Board and the Staff Directional Team (SDT) and, together with the SDT, to provide overall vision, leadership, staff coaching, and oversight for all facets of all ministries of Lincoln Berean Church. He will also serve as the primary Preaching Pastor and will shepherd people as lead Pastor of the Body.

PRIMARY RESPONSIBILITIES:

- Ensure the overall health and effective function of the Lincoln Berean Elder Board including selection of officers of the Board.
- Ensure the overall health and effective function of the senior staff leadership team, the Staff Directional Team (SDT).
- Together with the lay Elders and SDT, give overall leadership to all facets of the ministry of Lincoln Berean Church.
- Pastor the people of Lincoln Berean both personally and, together with the other senior leaders, corporately through the staff and structure of Lincoln Berean. The senior pastor of LBC should always personally, first and foremost, be a pastor (not a CEO).
- Serve as the primary Preaching Pastor entrusted with primary responsibility for the Biblical instruction of the Body through effective expository preaching as well as serving of as the primary “mouthpiece” of the leadership of the church for the Body.
- Together with the other members of the SDT, lead and champion the overall “big picture” vision, values, direction, and strategy for the ministries of Lincoln Berean.
- Together with the other members of the SDT, lead the staff of Lincoln Berean in general as well and give oversight to various specific ministries and Ministry Area Leaders (MALs) as agreed upon together by the SDT.

GENERAL LINCOLN BEREAN CHURCH-WIDE RESPONSIBILITIES:

- Officiate weddings and funerals and be directly involved in pastoral care (in conjunction with the rest of the staff) as needed.
- Regularly participate in the overall life of the Body at Lincoln Berean, cultivating an atmosphere of unity and encouragement among all ministries, staff, and people.
- Faithfully attend and participate in all Lincoln Berean staff meetings, functions, and community- building opportunities.
- Fully agree to the terms of employment and other employee policies as outlined in the Lincoln Berean Employee Handbook.
- Willingly submit to the LBC leadership structure and willingly follow the ministry and office procedures and protocols for the staff and Body of Lincoln Berean.

INTERVIEW AND SEARCH PROCEDURE:

The Elder Board of Lincoln Berean will serve as the Official Search Team for this position. After seeking input from various facets of our staff and Body, the Elder Board will make any decisions related to offering the position to a candidate.

HOURS, REMUNERATION AND BENEFITS:

See “Staff” section of Lincoln Berean Employee Handbook.

ADDENDUM 2: SENIOR PASTOR TRANSITION PLAN

INTRODUCTION

The Senior Pastor position at Lincoln Berean provides a very unique opportunity for the right candidate. However, it also comes with some unique challenges that must be understood and embraced for an effective transition to take place.

As previously mentioned, in 56 years Lincoln Berean has had only two Senior Pastors. This means we have experienced a transition of the senior leader only once in our entire history. The Lord has truly blessed us with continuity and stability that have created a healthy environment in which growth has occurred. As we seek to transition again, we want to do so in a way that will be beneficial and effective for both the LBC church body as well as the incoming Senior Pastor.

The context for the transition is neither crisis nor necessity. Rather it is perceived opportunity. Our current Senior Pastor refuses to “stay too long” and end up putting his own desire ahead of the needs and opportunities of the church. He is choosing to step down that we might effectively transition to a next generation leader whom God has prepared to take Lincoln Berean to the next level of effectiveness in accomplishing our mission. To give everyone the best opportunity for a smooth and healthy transition, the Elder Board has outlined the following four-phase transition plan.

PHASE 1

The search for the right candidate for the next Senior Pastor of Lincoln Berean will be the first step of the transition. This phase is now underway.

PHASE 2

As soon as the Lord brings the right candidate (as affirmed by both the Elder Board and the candidate himself), Lincoln Berean will extend an offer to the candidate to immediately join our staff. The candidate will be hired to be the next Senior Pastor of Lincoln Berean. However, the candidate will first join our staff as an Associate Pastor. For about a year (Lord willing), he will have various leadership responsibilities including serving as one of our Directional Pastors (senior leaders) and he will be a part of the Elder Board. However, at this point he will only preach occasionally in the main worship services. This phase will allow the incoming candidate to get to truly get to know Lincoln Berean including our staff and culture while also giving the staff the opportunity to get to know him.

PHASE 3

Assuming all goes well in Phase 2, the candidate would then assume the role of Senior Pastor (in approximately January 2020). This would include all the responsibilities of the Senior Pastor role except functioning as the primary preaching Pastor. Bryan Clark would, at this point, remove himself from the Staff Directional Team and Elder Board but remain the primary preaching pastor for about 18-24 months. The new Senior Pastor would preach occasionally.

PHASE 4

When it is clear to both the Elder Board and the new Senior Pastor that this is a good fit for the long-term future of LBC, the Senior Pastor would assume the primary preaching role and Bryan would transition out of that role. At this point the transition will be complete.

CONCLUSION

While, obviously, this type of transition is not the typical pattern for a new hire we believe it will be beneficial for both the new Senior Pastor and the church as a whole. With such continuity of leadership for so long, it would be very dramatic for a transition to take place over night. There also does not exist a need for a rapid change. Rather, we feel this pattern of a gradual hand-off will give the new Senior Leader the best opportunity to be effectively platformed and established as he prepares to lead LBC into the future. At the same time, it will allow the church body to adjust gradually (rather than somewhat traumatically) to a major leadership change.

ADDENDUM 3: STAFF VALUES

MISSION:

God has given the church a clear and compelling mission. Because of the importance and urgency of the mission, we value creativity, innovation and stewardship to be as effective as possible.

TRUST:

We value resting in the security of who we are in Christ rather than operating out of fear. God is in control of all things and we rest in Him regardless of the circumstances. We value perseverance reflecting our belief that God will be faithful.

EMPOWERMENT:

We seek to empower and release others to fulfill their God-given calling. Our desire is to help people steward their time, talent and treasure for God's purposes by casting a compelling vision and encouraging people to take significant steps of faith.

HUMILITY:

We believe our view of salvation requires of us to deal with others with the heart of a servant. We are not to think of ourselves as more important than anyone else which should be reflected in a lifestyle seeking to serve rather than be served.

GRACE:

God has extended scandalous grace to us and calls us to extend the same to others. Our desire is to create a culture of favor, patience and forgiveness. We believe our motivation for excellence should be based on finding our significance in Christ rather than seeking significance based on our performance.

TEAM:

Born out of our theology of the body we desire to be a team-based ministry meaning every ministry is led by a team. We recognize and celebrate our need for one another, with various talents and experiences, to accomplish the mission. It is the responsibility of every team leader to appreciate and maximize the strengths of team members for greater effectiveness.

MULTIPLICATION:

To multiply the impact of our lives we must continually be raising up leaders and releasing them to multiply themselves according to their calling. Reproduction must be part of the DNA of every leader to keep up with the demands of a growing ministry. To be as effective and efficient as possible we must always seek to collaborate and never compete with other ministries.

ADDENDUM 4: THE THEOLOGY OF LINCOLN BEREAN CHURCH

THEOLOGICAL FRAMEWORK

The roots of the Berean Fellowship of Churches (BFC), to which LBC belongs, were strongly fundamentalist flowing out of the teaching of the Denver Bible Institute. This included a strong dispensational theology that was required for all member churches. At one point the BFC Constitution listed three “planks” upon which the BFC stood. They were the deity of Christ, the authority of Scripture and the pre-tribulation rapture of the church. To include the pre-tribulation rapture with the other two foundational doctrines of the faith gives much insight as to our theological roots.

However, over time, there has been much progress in sorting out what is foundational and non-negotiable (deity of Christ, authority of Scripture) and what is clearly secondary (pre-tribulation). Most BFC churches are still primarily dispensational in their theological orientation. LBC has historically been in the camp of classic dispensationalism over its 50+ year history. However, over time the theology of LBC has morphed in such a way that it does not fit neatly into any particular camp. It has become a mixture of primarily dispensational and reform theology.

The change has not been a theological drift but rather an intentional attempt to be more committed to biblical theology and less tied to a particular theological camp. LBC has sought to be true to the text within a context. The law of the first reader has been a guiding principle to help navigate our way through the Bible. To truly wrestle with how the first readers would have understood any given text given the context in which it appears is vitally important to capturing the author’s intent. We have sought to carefully understand the “big idea” of any text in light of what precedes it and what follows it in the flow of thought of any book.

We have sought to respect that God communicated his book through various genres and that each book should be interpreted in a way that is consistent with that genre. We believe in the historical grammatical approach to Scripture with due respect to the genre in which it is written. We acknowledge that at times various conclusions may not fit neatly in a package with other conclusions from other books. Our option has been to live with that tension rather than trying to force a text to say something that seems either contrary to the writer’s intent or forced to say something beyond the normal, obvious meaning of the text. Our intent is primarily to get the text right in its historical context rather than trying to use that text to support a larger theological distinctive of one camp or the other.

We believe that the Gospel story runs from Genesis to Revelation. We believe Genesis reveals the world as God intended it to be. This is followed by sin and its consequences to both God's good creation and people made in His image who are now separated from Him. We believe the Old Covenant is filled with images and shadows that picture both the need for and the fulfillment of God's promise to send a Savior. We believe Jesus was God in the flesh who fulfilled God's promise to send a Savior. We believe salvation is solely on the basis of the death, burial and resurrection of Christ. We believe salvation is by faith alone in the substitutionary death of Christ for our sins. We believe that the work of Christ is radical in making us a new creation in Christ and because it involves no human works but only faith in Christ our salvation is in Christ alone so is eternally secure. We believe God ushered in a new covenant through the fulfillment of His promise in Christ. Therefore, believers today live in the fulfillment of that promise and now no longer require the shadows of the Old Covenant.

We also believe that God's redemptive plan includes restoring all creation that has been affected by sin in the world. We believe creation groans and awaits the return of Christ when all things will be made right. We believe the new heaven and earth will be this earth restored and redeemed in Christ and will be the eternal dwelling place for all believers. We believe the Kingdom of God was initiated at the resurrection of Christ and will be fulfilled at his return. We believe it is the calling of the church today to give people a glimpse of the Kingdom to come by addressing any issue in our world that is inconsistent with the world as God intended it to be. Therefore, we believe the core of the Gospel message is the substitutionary death of Christ for salvation, but includes as an outflow, a desire to redeem what has been so badly broken by sin in our communities.

We believe there are things in the Bible that remain a mystery and that mystery is part of the wonder of God. We readily admit that there are many tensions and mysteries in the bible that we simply cannot explain. We acknowledge that there are many biblical truths we can embrace and believe without the need to explain what seems to be unexplainable. Some examples of these great truths would be the eternity of God, the Trinity of God, the sin-less-ness of Jesus, the hypostatic union of Christ, the virgin birth, the omnipresence of God, how prayer works with the sovereignty of God, election and free will and so much more. We believe those things that seem unclear in the Scripture are left unclear for a reason. We believe it is a mistake to be more dogmatic and rigid on various subjects than what is clearly stated in the Scriptures. Humility requires the interpreter to often realize there is much we don't know and many subjects that must remain unclear in the final conclusion.

We believe that while grace is commonly referred to in most evangelical churches it is often not understood or believed. We believe grace is truly scandalous and runs contrary to all our human instincts. As a matter of fact, we believe grace is so contrary to the natural performance-based value system of our world it could have only been conceived of in the mind of God. We believe the true concept of grace is the primary distinctive that separates Christianity from all other religions. We believe a true understanding of grace is the key that unlocks the radical nature of our new life in Christ.

DOCTRINAL STATEMENT

1. BIBLE

We believe the Bible, consisting of both the Old and New Testament Scriptures in their entirety, is the only divinely inspired, inerrant, objectively true, and authoritative written Word of God, and the only infallible rule of faith and practice. The divine inspiration of Scripture extends to each word of the original manuscripts, but not to the various copies or translations of Scripture. The Bible should be interpreted literally, grammatically, contextually, and historically. (Gen. 1-3; Deut. 29:29; John 10:35; 2 Tim. 3:15-17; 2 Pet. 1:21; 1 Cor. 2:13)

2. GOD

We believe in only one God, the Creator, who is infinite, personal, eternally existing in three persons, and who is revealed to us in Scripture as Father, Son, and Holy Spirit. (Gen. 1:1; Deut. 6:4; Isa. 43:10; 44:6; 45:22; Matt. 28:19; John 4:24; 5:26; Col. 1:16-19; 1 Cor. 8:4)

3. JESUS CHRIST

We believe that Jesus Christ is God the Son who has neither beginning nor ending. He was conceived in the flesh by the Holy Spirit, born of the Virgin Mary, and is fully God and fully man. Jesus died for our sins, was buried, and arose bodily on the third day. He ascended into heaven and is now seated at the right hand of God the Father as our only mediator, high priest, and advocate. (Matt. 1:23-25; John 1:1; 14:3; Acts 4:12; 1 Cor. 15:3,4,20; Phil. 2:5-11; 1 Tim. 2:5-6; Heb. 4:14-16; 1 Pet. 2:22)

4. HOLY SPIRIT

We believe the Holy Spirit is God, the third person of the Trinity. He is a person, not a force. The Holy Spirit's ministries include convicting all people of sin; calling, regenerating, indwelling, and baptizing believers into the Body of Christ; setting them apart to a holy life; and teaching, keeping, and empowering them day by day. The Holy Spirit calls and empowers all believers to be part of something that will last forever. We believe evidence of the presence and filling of the Holy Spirit should be the fruit of the Spirit rather than an expectation of a miraculous sign. (John 3:5-8; Acts 1:8; 5:3-4; 16:7-14; 1 Cor. 2:9-12; 3:16; 12:3-13,28-31; 13:8-11; Gal. 5:16-25; Eph. 1:13-14; 5:18; Heb.2:3-4)

5. HUMAN RACE

We believe that both man and woman were created in the image of God to enjoy a personal relationship with Him. As a result of deliberate disobedience, they fell from their sinless state and they and all their descendants became sinners. Consequently, they cannot save themselves and apart from the grace of God in Jesus Christ, they are condemned to a place of eternal torment. (Gen. 1:26-27; 2:7; Matt. 5:20-48; John 3:16-18,36; Rom. 2:6-16; 5:12-21; 6:23; 2 Thess. 1:6-9; Rev. 20:13-15)

6. SALVATION

We believe we are saved solely by the grace of God through faith in Christ alone. This salvation was purchased by the substitutionary death and shed blood of Jesus Christ for the sins of every person and is offered to everyone as a free gift. The person who has trusted in the Lord Jesus Christ as Savior is eternally secure and can enjoy the assurance of salvation. We believe that at death believers enter eternal glory and that unbelievers enter eternal torment consistent with the willful choices each made in life. (Acts 16:31; 20:20-21; Rom. 3:28; 10:9; 1 Cor. 15:3-4; John 1:12; 3:16; 10:28; Eph. 2:8-9; Phil. 1:6)

7. SANCTIFICATION

We believe that every believer has been sanctified, set apart with a perfect standing before God. As believers yield themselves to the Holy Spirit, they will experience spiritual growth in holiness, but they will not experience perfection in conduct. Future rewards are determined primarily by what motivates Christian behavior more than the behavior itself. Those whose behavior is an outflow of finding their identity in Christ will be rewarded. Those whose behavior is an attempt to merit favor with God will not be rewarded. (Heb. 10:10; Phil. 3:12; Rom. 6:13-19; 1 Cor. 3:8)

8. CHURCH

We believe that Christ is the Head of the Church, which is His Body. All who have trusted in Him as Savior are members of this Body. Christians should commit themselves to worship, instruction, fellowship, stewardship, and service in a local church. The church is responsible to represent Jesus Christ in the world through godly living and evangelism. All believers are commanded to participate in two church ordinances: believers' baptism by immersion and the Lord's Supper. (Matt. 26:26-29; 28:18-20; Acts 2:42; 1 Cor. 12:13; Eph. 1:22, 23; 2:19-22; 3:6-10; 4:11-13; 5:23-27; 1 Thess. 2:14; Heb. 10:25; 1 Pet. 2:9-10; 1 John 4:17)

9. SATAN

We believe that Satan was created an angelic being. He became the author of sin, our adversary and accuser, and the great deceiver of the nations. He will finally be overcome by the Lord Jesus Christ and suffer eternal punishment in the lake of fire. (Gen. 3:1; Job 1:6-12; Matt. 4:3-11; John 8:44; 2 Cor. 4:4; 1 John 3:8; 5:19; Rev. 12:9-10; 20:10)

10. FUTURE EVENTS

We believe, on a day known only by God the Father, Jesus will return for His Church. This will be followed by the final judgment of the wicked in the lake of fire and eternal life for God's children in a new heaven and a new earth. (John 14:3; Acts 1:7, 11; Rom. 8:1; 1 Cor. 15:20, 23; 2 Cor. 5:10; Phil. 1:23; 1 Thess. 4:16-17; Rev. 11:15; 19:11-21:5)