



Doctrinal Statements



Our Essential Doctrinal Statement

Purpose of an Essential Doctrinal Statement

Our mission is to fulfill the Great Commission of our Lord given to the Church. We recognize that within Christianity there are genuine and sincere believers who have differing views on various doctrines. There is a unifying body of essential beliefs that virtually all conservative evangelical Christians accept. We believe that in order to be a member of this church, one should agree completely with this essential set of beliefs.

Essential Doctrines

God

We believe in one God, maker of heaven and earth, and eternally existent as God the Father, God the Son, and God the Holy Spirit. The three have distinct personalities, and yet are of the same substance, one God. (Gen. 1:1; John 10:30; John 4:24; Deut. 6:4; Matt. 28:19; 2 Cor. 13:14)

The Scriptures

We believe the Bible, composed of the sixty-six books of the Old and New Testaments, is God's inspired and infallible Word. It is inerrant in the original manuscripts, and is the authority for conduct, belief, and practice. (2 Tim. 3:16; 2 Peter 1:21)

Jesus Christ

We believe in the deity of Jesus Christ. We believe He is the manifestation of God in the flesh. We believe He was conceived by the Holy Spirit and born of the Virgin Mary. We believe in His sinless life and in His miracles. He is true God and true man. His death on the cross was substitutionary for mankind and paid for the sins of the world. He bodily rose from the grave, He ascended into heaven, and He will return to the earth in power and glory. (John 1:1, 14, 18; 5:18; Heb. 1:1-9, 5:8, 1 John 5:20; 1 Tim. 2:5; 1 Cor. 15:1-5)

The Holy Spirit

We believe in the deity of the Holy Spirit, that His present work is to reveal Jesus Christ to people, to convict of sin, and to regenerate those who believe. We believe He permanently indwells believers at the moment of salvation, that He guides, instructs, comforts, and empowers believers for godly living and service. (Mat. 28:19; John 3:3-7; Acts 1:8; Titus 3:5; 1 Cor. 6:19; Rom. 8:9; 1 Cor. 2:12, 12:13; 2 Cor. 1; Eph. 4:30; Col. 3:14)

Doctrinal Statements (Cont.)

Man

We believe people are created in the image of God. Through Adam all people inherit a sin nature. Because of sin all people in their natural condition are separated from God and under His wrath and condemnation. (Rom. 2:2, 3, 5; 3:10, 23; 5:12; Eph. 2:1, 8, 9; Gen. 1:27:9:6)

Salvation

We believe people may be saved from the wrath of God, be forgiven of sin, be justified by the righteousness of Jesus Christ, and be reconciled to God through repentance and faith in the Lord Jesus Christ. This salvation is a free, permanent gift to all who believe. (Acts 4:12; 16:31; 1 Cor. 15:1-4; Rom. 4:4-5; 5:1; 8:28-29; John 3:16; Eph. 2:8-9)

Ordinances

The Bible sets forth two ordinances: Baptism and the Lord's Supper.

We believe the local church was commanded by the Lord Jesus Christ to baptize those who come to faith in Him. This baptism is an act of obedience to the Lord's Command, an outward testimony of a person's belief in Christ, expresses our union with the death, burial, and resurrection of Jesus, and is a basic requirement for local church membership. Immersion is the mode of baptism set forth in Scripture. (Matt. 28:19-20; Acts 2:41; 10:47, 48)

We believe the local church was commanded by the Lord Jesus Christ to remember His death until He returns by taking communion (the Lord's Supper) with one another preceded by a time of self-examination. (1 Cor. 11:23-26)

The Church

We believe that the Church, the body of Christ, is made up of all believers of the church age; that Jesus Christ is the Head of the Church; and that local churches are the practical expression of the Church. The local church is a group of baptized believers voluntarily joined together to worship God and to glorify Jesus Christ through an aggressive effort to disciple others by the preaching of the gospel, and the exercise of spiritual gifts. (Matt. 28:19-20; Eph. 1:22, 23; 4:1-16; 1 Cor. 12:4-13, 27)

Final Judgments

We believe there is an eternal state of punishment for the unsaved and an eternal state of blessing for the saved. All unbelievers of all ages will be judged and condemned to eternal separation from God in the Lake of Fire. All believers will be saved from the wrath of God, but they will give an account of their works as God's children. (Rom. 2:8, 9; 5:1; 5:12; 2 Cor. 5:10; Heb. 9:27; Rev. 20:11-15)

Sanctity of Life

We believe that all human life is sacred from conception throughout the entire natural human life; that human beings are created in His image and, as such, are to be protected; that the weak, vulnerable, infirm, handicapped, pre-born, and needy deserve our respect and our care. (Psalm 51:5; 71:6; 139:14-16; Jer. 1:5; Luke 1:44; 1 Cor. 11:12)

Human Sexuality and Marriage

We believe God has commanded that no sexual activity be engaged in outside of a marriage between a man and a woman. God has ordained marriage as a sacred union between a man and a woman for life. (Gen. 2:24; Exo. 20:14; Rom. 1:26-29; 1 Cor. 5:1-13; 6:9; Col. 3:5; Heb. 13:4)

Authority of Statement of Faith

This doctrinal statement does not exhaust the extent of our beliefs. The Bible itself is the sole and final source of all we believe. We do believe, however, that the foregoing statement of faith accurately represents the teaching of the Bible, and therefore, is binding upon all members. In addition to this statement of faith, a leadership-approved document shall be kept current that reflects the church's position on non-essential, but important matters that sincere believers differ on. That document serves to guard the church's position on these matters and aids in qualifying and guiding those who serve in discipleship and teaching ministries of the church.

Important but Non-Essential Doctrine

Purpose of an “Important but Non-essential” Doctrinal Statement

Our essential beliefs are defined in our essential doctrinal statement. We require complete agreement with those beliefs for church membership.

What makes some doctrines “important but non-essential” is this:

1. They are non-essential because evangelical Christians hold a variety of positions on them, but,
2. They are important because they determine the methods by which ministry is performed.

Our ultimate goal is to obey the Lord and fulfill the mission He gave us of making disciples. We believe we can do that best by having a balanced approach to doctrinal agreement and differences. We avoid the extreme of requiring everyone's absolute agreement on every teaching position the church holds because it unnecessarily separates some Christians from us who should be working with us in our mission. We avoid the extreme of taking no position outside of the essentials because it would leave us without a framework for how we do ministry as well as create an atmosphere of argumentation instead of love and service.

Doctrinal Statements (Cont.)

While we require members to agree completely in the essentials, we require members to respect our positions in the important but non-essential doctrines. By “respect” we mean that if they hold a differing view, that they do so without belittling or criticizing the church and/or its leadership for holding its position, that they not have a personal agenda to change the church's position, and that they not sidetrack the effectiveness of the church by becoming argumentative or divisive over the matter. We also require members to show respect for those who teach these positions by not being divisive over these “important but non-essential” positions.

For people in key leadership positions we require not only that they respect the church's positions, but that they also protect them. By “protect” we mean that they take the lead in maintaining order in their ministries and deal graciously but directly with those who do have an agenda to change the church's position or who knowingly or unknowingly sidetrack ministries and make them ineffective.

Concerning Prophecy: We hold a pre-tribulation and pre-millennial view of future events. This means we believe that a “rapture” or “catching away” of the church from this world will occur before the great Tribulation. We see the return of Christ to earth as occurring at the end of the Tribulation. At that time He will establish His earthly millennial kingdom.

Concerning Salvation and Predestination/Foreknowledge/Election: We believe that salvation is by God's grace, through faith, and cannot be achieved by any works of man. We believe that while God is completely sovereign, man has a personal responsibility to respond in faith to the message of the gospel. We are completely comfortable with the tension and mystery that exists between these two truths of Scripture. While there are varying degrees on the specifics of this topic, we seek to avoid the extreme positions that are fatalistic leading to an empty passion for evangelism as well as the manipulative, man-centered approach that would attempt to do what God alone can do in drawing sinners to repentance.

Concerning Denominations and Church Affiliation: We believe that true believers and the true Church are not defined by denominational affiliations or associations. We believe that denominations and affiliations have value as long as they serve the mission of the Church. We freely associate with any churches or ministry organizations with whom we have enough agreement to cooperate in ministry.

Concerning Interpretation of the Bible: We believe inerrancy applies to the original manuscripts of the Bible and that any version of the Bible based on honest and solid scholarship are valuable. We reject the belief that only one version is the inspired Bible in the English language.

Concerning Church Government: We believe that church leadership in the New Testament is best described by a plurality of Elders with a “first among equals” identified. For our purposes, we have a board of Elders serving alongside our Senior Pastor. While the pastor sets the vision for the church, these men are collectively responsible for the spiritual oversight and governing of the congregation. Deacons are also identified and assist our Elders in serving the congregation.

Concerning Charismatic Belief: We are not Charismatic or Pentecostal in theology or practice. Concerning our specific differences with Charismatic or Pentecostal practices and beliefs:

1. We believe that the baptism of the Holy Spirit is the placing of the new believer into the Body of Christ, not a second work of Grace following salvation by which a person receives the Holy Spirit. We believe a person receives the Holy Spirit completely at salvation.
2. We believe the filling of the Holy Spirit is the Christian's allowing of the Holy Spirit to have control, not a filling in the sense of receiving the Spirit or part of the Spirit that was not there.
3. We believe that the coming of the Holy Spirit at Pentecost was a historical first and marked the birth of the Church, the Body of Christ. We believe that it was at Pentecost that believers, for the first time in history, received the permanent indwelling of the Holy Spirit.
4. We believe the phenomenon of speaking in tongues in the New Testament was the supernatural ability to speak an unlearned, though legitimate, foreign language. It was a sign from God used during the transitional period of time from the founding of the Church to the completion of the written Word of God (the New Testament). We do not believe the modern phenomena of “speaking in tongues” fits the New Testament description. While many sincere believers practice “speaking in tongues” as they understand it, we do not practice speaking in tongues in our services or ministries.
5. We believe God's revelation is complete in the Bible and reject the Charismatic view of on-going revelation through tongues, or visions, or a gift of knowledge. We believe the Holy Spirit gives on-going illumination of the meaning of the Bible and that God gives “leading” by His Spirit and His providential control of circumstances.
6. We believe God is able to do any miracle and is able to heal anyone He chooses. We believe in asking God for miracles and for healing. We do not believe Christians today possess the gifts of miracles and healing.

Concerning Baptism: We believe water baptism is the prescribed method the Lord gives for new believers to express their new faith in Him and identification with Him. We do not believe Baptism is an automatic entry into a local church. We do not believe any denomination or authorizing body has exclusive rights to baptism. We do not believe baptism is a requirement for salvation, but is a matter of obedience to God. We believe salvation is by faith. We practice baptism by immersion.

Concerning Grace: We believe Christians are in a position of God's grace. This position includes God's total forgiveness of all sins and the impartation of Christ's righteousness to the Christian's “official record” with God. This position includes a total reconciliation to God where no works are required to earn God's favor. Christians do works of righteousness because they have God's favor, not to earn it. This grace also includes the active work of the Holy Spirit in the believer to desire and do God's will. God will certainly discipline His children to develop their maturity and to correct them. God's discipline is not a sign of God's rejection of His children, but an indicator that He loves them.

Concerning the Church: We believe we have a responsibility to extend the “right hand of fellowship” to all believers in the body of Christ. This involves a love and appreciation for them as true brothers and sisters in Christ. We do not believe any denomination or association constitutes the official Church or churches. We believe the local church is the planned instrument of God to carry out the Great Commission. Therefore, we believe every believer should join a local church and its efforts in ministry. We believe our job is to be an effective church and to do our part to multiply new churches as God leads.

Doctrinal Statements (Cont.)

Concerning Communion: We practice “close” communion, which means we do not prevent people from taking communion with us. Following an explanation, we “welcome” all born again believers to join with us in communion whether members at Midway or not. We believe this best honors our responsibility to fellowship with all believers as members of the body of Christ and allows each individual to be responsible for his or her faith and actions.

Concerning Clergy: We believe God calls some to serve His Church in vocational ministries as pastors and various other ministries. While recognizing the immense value of women in the ministry of the church, we believe the New Testament clearly calls men to spiritual leadership in the church and limits the office of pastor/shepherd/elder to men. We believe the Bible teaches that it is right and ethical for the church to financially support vocational ministers so their needs are met and so they may focus their attention upon the ministry. We also believe pastors/elders are to be given respect and honor as they are given responsibility and authority for the spiritual well being of the Lord's Church. We believe all Christians are “priests” and have direct access to God and do not need pastors/elders to mediate for them with God. The role of pastors/elders is to teach, lead, and give oversight to the church and its ministries.

Concerning Spiritual Gifts: We believe God gives spiritual gifts or divinely empowered abilities to minister in the church. Each believer has gifts that are to be used and strengthened. God has a calling on each believer's life to serve others, thereby advancing the overall plan of God.

Concerning Tithing: We believe that the primary purpose of tithing in the Old Testament was to support the “work” and the “workers” (priests and spiritual servants) of the Temple. We believe that the New Testament defines tithing in the Church Age as the appropriate means of supporting pastors and ministers of the Gospel, as well as the ministry of the church. (1 Corinthians 9, 1 Corinthians 16, Galatians 6)