

CORE BELIEFS

Based on the foundational truths taught in the Bible.

GOD: There is one eternally existing God (Isaiah 44:6), who has three distinct persons: God the Father, God the Son, and God the Holy Spirit (Matthew 3:16-17, 28:19). He is the creator of all that exists, both visible and invisible, and is therefore worthy of all glory and praise (Genesis 1). God is perfect in love, power, holiness, goodness, knowledge, wisdom, justice, and mercy. He is unchangeable and therefore is the same yesterday, today, and tomorrow.

REVELATION: God has revealed Himself to us through His Son, Jesus Christ, who is the visible image of the invisible God, the Holy Scriptures, and through all of creation itself (Philippians 2:6-11, Hebrews 2:14-18, Colossians 2:9).

MANKIND: Humans, both male and female, were created in God's image for His glory (Genesis 1:27). The first humans, Adam & Eve, were created without sin and appointed as caretakers of the rest of God's creations (Genesis 1:26-31).

THE FALL: When Adam and Eve chose not to obey God, they ceased to be what they were made to be and became distorted images of God. This caused them to fall out of fellowship with God and fractured all of creation ever since that time (Genesis 3).

SALVATION: Jesus Christ came to reconcile us with God. He lived a life without sin and willingly died on the cross to pay the penalty for our transgressions. God raised Him from the dead and now (1 Corinthians 15:3-5), by grace, offers as a free gift, eternal life to all who follow Christ, by faith, as their Lord and Saviour (John 3:16, Acts 13:39). That is why salvation can be found in Christ alone (Acts 4:11-12).

THE CHURCH: The Church is meant to be the visible body of Christ (Ephesians 1:20-23), sent into the world to glorify God and proclaim the gospel of Jesus Christ (Matthew 28:16-20).

CHRIST RETURN: Jesus Christ is returning one day to judge both the living and the dead and to usher in the fullness of God's kingdom on earth (1 Thessalonians 4:13-17).

COMPLEMENTARISM: The complementary view of gender, often called complementarianism, affirms that God created humanity as two distinct, biological sexes—male and female—who are equal in dignity and worth but are designed to fulfill different, complementary roles within the home and the church. This perspective holds that these distinct roles, particularly in leadership, are rooted in the creation order and are intended for the mutual flourishing and benefit of men, women, and the community of faith.

Key Scriptural Foundations

1. The Creation Account (Genesis 1-3)

- Genesis 1:27 affirms the equal value of men and women: "So God created man in his own image, in the image of God he created him; male and female he created them."
- Genesis 2:18-23 and the order of creation establish a functional distinction. Adam was created first and given the primary responsibility (naming the animals, receiving the command not to eat from the tree), and Eve was created second as a "helper fit for him" (ezer kenegdo). Complementarians view this sequence and the description of the woman as a helper as the basis for male leadership (headship) and female partnership (submission) before the Fall.
- 1 Timothy 2:13-14 directly references this order: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor."

2. Marriage and Family Roles (Ephesians 5)

- The New Testament epistles lay out distinct roles in the marriage relationship that are seen as a divine illustration of Christ and the Church.
- Ephesians 5:22-25 and Colossians 3:18-19 are central:
- The husband is called to exercise loving headship as "the head of the wife even as Christ is the head of the church," which must be displayed through self-sacrificial love for his wife.
- The wife is called to demonstrate willing submission to her husband, modeling "as the church submits to Christ."
- 1 Corinthians 11:3 provides the theological hierarchy: "But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God."

3. Church Leadership (1 Timothy 2-3 and Titus 1)

- Specific passages regarding the public ministry of the church are used to limit the authoritative teaching and governing roles (such as Elder or Pastor) to men.
- 1 Timothy 2:12 is a key text: "I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet."
- The qualifications for the office of Elder/Overseer (the primary teaching and governing role) explicitly require the office-holder to be a man and to manage his household well (e.g., 1 Timothy 3:2 and Titus 1:6 specify that the leader must be "the husband of one wife" or "a man whose children believe").