



STATEMENT OF FAITH

At Integrity Church we think what you believe about God is the most important thing about you. Consequently, we want to explain what we at Integrity Church believe about God, His creation, and His plan to redeem a people to call His own.

Gospel-Centered

Integrity Church is a gospel-centered church. Because we believe the gospel is our epicenter, we want you to know what we mean by the gospel. Simply put, the gospel is the announcement that God has reconciled us to Himself by sending His Son, Jesus Christ, to live a perfect life, die as a substitute for our sins. Everyone who repents and believes in Him for the forgiveness of their sins has eternal life with Him. The gospel is the hope of the world. As we read the Scriptures, we see the overarching themes of God's providence, power, and provision to reconcile a people to himself through the person and work of Jesus Christ. In light of this, we aim to be explicitly gospel-centered in all that we preach, teach, and practice.

Anyone pursuing membership or baptism at Integrity Church must believe the gospel applies to them, have repented of their sins, trusted in Jesus Christ for salvation and evidenced a new heart.

Basic Beliefs vs. Distinctive

Our basic beliefs include the most critical and foundational beliefs of the Christian faith from a biblical and historical perspective. It captures the essential concepts of Christian theology. We consider these to be close-handed issues.

Our Distinctives capture our convictions on areas that are debated even among Bible-believing, gospel-centered churches. We will preach, teach, and counsel based on these distinctives.

Together, these two sections communicate what we believe as a church and will, therefore, be foundational for our teaching, preaching, praying, instructing, church discipline, and counseling.

Basic Beliefs

The Scriptures

The Scriptures are true, authoritative, sufficient, and the normative rule and guide of all Christian life, practice, and doctrine.¹ We accept the Bible, including the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. Each book is to be interpreted according to its context and purpose. We urge all believers to study the Scriptures and diligently apply them to their lives.

The Trinity

There is only one true God, Creator of heaven and earth, who eternally exists in three distinct persons: Father, Son, and Holy Spirit. The Father is not the Son. The Son is not the Holy Spirit. The Holy Spirit is not the Father. Yet each is truly Deity, the same in substance, equal in power and glory.²

→ *Father*

God the Father is the Creator of heaven and earth by His Word and for His glory, He freely and supernaturally created the world out of nothing. Through the same Word, He daily sustains all creation. He rules overall and, together with the Son and the Spirit, is the only Sovereign.³ His plans and purposes cannot be thwarted. He is faithful to every promise. He works all things together for the good of those who love Him and are called according to His purpose.⁴ In His unfathomable grace, He gave His Son, Jesus Christ, for the redemption of His people. He made all things for the praise of His glory and intends for man to live in fellowship with Himself.⁵

→ *Son*

Jesus Christ is the eternal Son of God. He was born of a virgin and was both fully God and fully human.⁶ Jesus Christ died as the sacrificial substitute to pay the penalty for the sins of those who believe. He is the only Savior for the sins of the world, having shed His blood and died on the cross in our place. This sacrificial death revealed divine love, upheld divine justice, removed our guilt, and reconciled us to God.⁷ He is the only mediator between God and man.⁸ He is the Head of His body, the Church, and should be adored, loved, served, and obeyed by all.⁹

→ *Holy Spirit*

Through the proclamation of the gospel, the Holy Spirit acts independently of the human will to persuade men to repent of their sins and confess Jesus as Lord.¹⁰ By the same Spirit, a person is led to trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth, and dwells within the regenerate.¹¹ The Holy Spirit has come to glorify the Son who,

¹ Psalm 19:7-11; Hebrews 1:1-2; 2 Timothy 3:16-17; 2 Peter 1:20-21; Luke 1:1-4; John 14:26; John 16:13-15; 2 Peter 3:15-16; John 10:34-35

² Genesis 1:26; Deuteronomy 6:4; Isaiah 45:5-6; Psalm 110:1; Matthew 3:13-17; Matthew 28:18-20; John 1:1-14; John 20:28; John 10:29-30; John 14:5-14; Acts 5:3-4; 1 Corinthians 1:3; 1 Corinthians 12:4-6; 1 Timothy 2:5

³ 1 Corinthians 8:6; Hebrew 11:3; Isaiah 37:16, 40:12, 13; Psalm 96:5; Jeremiah 10:11, 12

⁴ Romans 8:28-39; Genesis 50:15-21

⁵ Ephesians 1:3-14; John 3:16-17; Romans 5:8; Galatians 1:4

⁶ Philippians 2:6-8; Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3

⁷ John 1:29, 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18

⁸ 1 Timothy 2:5; Hebrews 9:15, 12:24

⁹ Colossians 1:18; Ephesians 1:22, 4:15-16, 5:23

¹⁰ John 3:5, 6:63; Titus 3:5; Gal 3:2; 1 Cor. 6:11

¹¹ 1 Corinthians 12:13; Ephesians 2:18

in turn, came to glorify the Father.¹² He will lead the Church into a right understanding and rich application of the truth of God's Word.¹³ The Holy Spirit is to be respected, honored, and worshiped as God, the Third Person of the Trinity.

The Depravity of Man

All humanity, Christ excluded, is sinful by both birth and action. Tempted by Satan, man rebelled against God, his Creator, becoming inwardly depraved, separated from God and subject to divine wrath.¹⁴ Apart from a special work of grace, man is utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will, and affections.¹⁵ Unregenerate man lives under the dominion of sin and Satan. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ alone. The deserved penalty for sin is both physical and spiritual death.¹⁶

The Gospel

There is no greater message to be heard than that which we call the gospel. But as important as it is, the gospel is often given to massive distortions or over-simplifications. People think they are preaching the gospel to you when they tell you, "you can have a purpose or meaning to your life," or "you can have a personal relationship with Jesus." All of those things are true, and they are all important, but they do not get to the heart of the gospel.

The gospel is the "good news" because it addresses the most serious problem that you and I have as human beings: God is holy and just, and we are not.¹⁷ At the end of our lives, we are going to stand before a just and holy God who will judge each person.¹⁸ If we are judged based on our righteousness, we will be found wanting. However, the good news of the gospel is that Jesus lived a life of perfect righteousness, of perfect obedience to God qualifying Him as the perfect sacrifice on our behalf to satisfy the justice and the righteousness of God and reconciling all who repent and believe to Himself. His sacrifice on the cross did for us what we could not possibly do for ourselves.¹⁹ We are to preach this gospel of grace to all peoples where it will save all those and only those who genuinely repent of their sins and, by God's grace, put saving faith in Christ.²⁰

This salvation is a free gift²¹ of God provided by grace alone through faith alone because of Christ alone, for the glory of God alone.²² Anyone who repents of their sin by the miracle of regeneration and looks to Christ and His substitutionary death is declared righteous by God and receives the free gift of eternal life.²³ Justified and fully accepted by God, through Christ's atonement for sin, an individual is thus reconciled to God as Father and becomes His child²⁴ liberated from the law of sin and death by the power of the life-giving Spirit of God.²⁵

¹² John 14:25, 16:12-15; 1 Cor. 12:3; 1 Jn. 5:6-12

¹³ Ephesians 1:17-19; 1 Corinthians 2:12; 1 Thessalonians 1:5; John 16:12-13

¹⁴ Genesis 3:1-19, 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23

¹⁵ Romans 5:8, 12-21; Ephesians 2:1-9

¹⁶ Romans 5:12, 6:23; James 1:14-15

¹⁷ God is holy (Lev 11:45; Joshua 24:19; 1 Pet 1:15-16); All have sinned (Genesis 3; Romans 3:23, 5:6-11)

¹⁸ 2 Corinthians 5:6-10; 1 Corinthians 4:1-5; Jude 5-7; Matthew 25:31-46; Revelation 20:11-15

¹⁹ Romans 5:12-21; Ephesians 2:1-9; Hebrews 2:17-18; 1 John 2:2, 4:10

²⁰ 2 Corinthians 5:18-21; Matthew 28:16-20

²¹ Ephesians 2:4-10; John 1:12-13; Titus 3:4-7

²² Romans 3:21-31; John 6:44; Romans 4:1-25; Romans 5:12-21; Ephesians 4:7; Romans 10:3-4

²³ Mk 1:14-15; Acts 2:37-41, 19:4, 20:21

²⁴ Ephesians 1:1-14; Romans 8:5-39; Hebrews 12:1-13

²⁵ Romans 7:4, 8:1-4; Hebrews 8:13, 10:1-2

Sanctification

The Holy Spirit is the active agent in our sanctification, seeking to produce His fruit in us. He renews our minds and conforms us to the image of Christ.²⁶ Though indwelling sin remains a reality²⁷, the Spirit leads us to grow in the knowledge of the Lord, freely keep His commandments and endeavor to live in a world where all people may see our good works and glorify our Father in heaven.²⁸ All believers are exhorted to persevere in the faith, knowing they will have to give an account to God for their every thought, word, and deed. The spiritual disciplines, especially Bible study, prayer, worship, confession, and repentance, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based on the sure promise of God to preserve His people until the end.²⁹

The Church

God, by His Word and Spirit calls sinful men and women out of the whole human race into the fellowship of Christ's body, the Church. By the same Word and Spirit, He guides and preserves this newly redeemed humanity. The Church is not a religious institution or denomination. Rather, all those who have become genuine followers of Jesus Christ by personally repenting of their sins, trusting in Christ's sacrifice for the forgiveness of their sins, and acknowledging that Christ is Lord of their lives make up the Church.³⁰ The Church exists to worship and glorify God as Father, Son, and Holy Spirit. It also exists to serve Him by faithfully doing His will on earth. This service involves a commitment to see the gospel preached and churches planted throughout the entire world. The ultimate mission of the Church is to bring glory to God by living for Him, loving others, and making disciples.³¹

Upon conversion, newly redeemed men and women should join a local church in which they devote themselves to worship, teaching, fellowship, the Lord's Supper, and prayer. All members of the Church are to be a vital and committed part of a local church. In this context, they are to live out the implications of the gospel, demonstrating the reality of God's people living in the kingdom of God. The ascended Christ has appointed and gifted some within the Church to be prophets, evangelists, pastors, teachers, etc. The people in the local Church are to use these gifts to guide fellow believers toward maturity, increasing in their love for the Lord so that they are ready for all good works.³²

The Lord's Return

The culmination of God's plan³³ includes the future, visible, personal and glorious return of Jesus Christ³⁴, the resurrection of the dead³⁵, the transformation of those alive in Christ³⁶, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth.³⁷ When this judgment occurs, Satan, with his hosts and all those who have not believed in Christ, are finally separated from the benevolent presence of God, enduring eternal punishment.³⁸ But the righteous, in glorious bodies, will live and reign with Him forever, serving Him and giving Him unending praise and glory.³⁹

²⁶ Romans 6; Hebrews 8:7-13; Romans 8:1-17; Ephesians 2:1-10; Romans 1:30

²⁷ Galatians 5:16-18

²⁸ Romans 6; 8:1-17, Philippians 1:3-6; 1 John 3:9-11; Matthew 13:1-23; Hebrews 10:14; Revelation 2:7

²⁹ Philippians 1:3-6; Romans 8:28-39; Jude 24-25

³⁰ Revelation 5:9-10; 1 Peter 2:4-10

³¹ Ephesians 2:11-22; Colossians 1:15-20; 2 Corinthians 5:18-20; Isaiah 43:7

³² Colossians 3:16; 1 Corinthians 12; Hebrews 3:13, 10:24-25; Acts 2:42-47; Revelation 1:4-3:22

³³ Ephesians 1:3-14

³⁴ Acts 1:9-11; 1 Corinthians 4:1-5

³⁵ Matthew 25:31-46; John 5:28-29; Acts 24:15; 1 Thessalonians 4:13-18

³⁶ 1 Corinthians 15:12-58

³⁷ Matthew 25:31-46; Matthew 24; 2 Corinthians 5:6-10; Revelation 20:11-15

³⁸ John 5:25-29; Jude 5-7

³⁹ 1 Corinthians 15:53-54; Revelation 21

DISTINCTIVES

Divine Sovereignty

God is sovereign over all things such that there is no aspect of reality outside of His ultimate control.⁴⁰ Though God's rule extends to all things, it is particularly His sovereignty over the work of salvation that is a theological distinctive. We believe that it is exceedingly good and glorious news that salvation is not dependent on the desires or deeds of man, but is grounded instead in God's grace, mercy, and eternal decree of election.⁴¹ Though man is responsible for his sin, God is ultimately and entirely responsible for drawing those He would save unto Himself and overcoming their natural resistance to the gospel by giving the gift of faith.⁴²

The New Heart

Before someone becomes a believer, they are an enemy of God. They are in bondage to their sin, making them unable to do or even want to do anything that pleases the true God. But Those who welcome Jesus Christ as their Savior and Lord are regenerated and receive a new heart. This new heart consists of a new desire created by the Holy Spirit to make Jesus Christ the Lord of their life. As a result of one's conversion, this new heart causes him to now love God and desire to please the God of Scripture.⁴³

Believer Baptism

Water baptism is only for the individual who has received the saving benefits of Christ's atoning work and has become His disciple. In obedience to Christ's command and as a testimony to God, the Church, oneself, and the world, a believer should be baptized with water in the name of the Father, Son, and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that a former way of life has been put to death and vividly depicts a person's release from the mastery of sin.⁴⁴

Complementarianism

Men and women are absolutely equal in essence, dignity, and value.⁴⁵ However, they are different by divine design. As part of God's good created order, men and women are to have different yet complementary roles and responsibilities in the home and Church, especially as it comes to teaching and authority. These role distinctions are God's grace to man and woman and are to be protected, preserved, and practiced for His glory and our joy.⁴⁶

Elder Led Church Government

God has given two positions of leadership in the local Church: elders and deacons. Elders are responsible to shepherd and teach the local Church. The elders are the final authority in the Church. All elders have equal authority and are the pastors of the Church. Women are not allowed to be elders.⁴⁷ Deacons assist the elders. They are to serve at the discretion of the elders who determine their duties. Elders and Deacons are to meet the qualifications given in Scripture.⁴⁸

⁴⁰ Psalm 115:3, 135:6

⁴¹ Ephesians 1:3-14, 2:1-10; Romans 3:20, 8:26-9:23

⁴² John 1:12-13; Ephesians 2:8; Romans 3:21-29, 9:11

⁴³ 2 Corinthians 5:17; Romans 6; Hebrews 8:7-13; Romans 8:1-17; Ephesians 2:1-10; Romans 1:30

⁴⁴ Romans 6:1-4; 1 Peter 3:18-22; Matthew 28:18-20; Acts 2:37-41

⁴⁵ Galatians 3:28-29

⁴⁶ 1 Corinthians 11:2-16, 14:33-35; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:8-15; 1 Peter 3:1-7

⁴⁷ Titus 1:5-16; 1 Timothy 3:1-13; Ephesians 4:9-16; Philippians 1:1-2; Acts 14:21-23; Hebrews 13:17; Matthew 20:20-28

⁴⁸ 1 Timothy 3:8-13; Acts 6:1-6; 1 Timothy 2:11-15; Titus 1:5-9

Expositional Preaching

At Integrity Church, we typically preach through the Bible chapter by chapter, verse by verse allowing the text to drive our understanding of Scripture. Our approach seeks to explore the context of the passage allowing the nuances of a passage's implications to be understood with more clarity in light of the original flow of thought. Explaining the author's original intent causes us to examine the whole counsel of God and not just the passages that emphasize our preferred theological issues or applications. In this way, the sermon based on a given passage will be centered on the inspired text, not on a preconceived idea. We believe this method allows God's Word to speak for itself. On rare occasions, we will have a "Topical" sermon series, but even then, our approach to the topic will still be expositional centered on appropriate passages taken in context.

Progressive Revelation

We learn how to interpret the Old Testament from Jesus and His Apostles. God has revealed Himself and His will progressively over time and with increasing clarity. His revelation has come to a climax in Jesus Christ.⁴⁹ All Scripture prior to Christ must be interpreted in light of His centrality. Because of progressive revelation, we Interpret the Old Testament in light of the New Testament.⁵⁰ Therefore, while the Bible is best read from front to back, it is best understood from back to front.

The Old Testament revelation, though accurate, is incomplete because God chose to reveal His will incrementally over time. The later revelation does not contradict the previous revelation but rather clarifies and further develops ideas previously revealed.⁵¹ Thus, we have an advantage over those who lived prior to the completion of Scripture. We can look back from this side of the cross and see the unfolding of God's plan throughout history. In a sense, it is like being able to read the end of a mystery first. When we interpret the Bible, we look from the back to the front to better understand the flow of God's plan.

When we interpret the Bible from the front to the end, we obtain a first impression as to what a passage means. Then when we look at the later revelation, which refers back to the earlier passage, we are tempted to reconcile the latter to our initial understanding of the first. But when we interpret the Old Testament through the lens of the New, we allow the new to clarify, modify, and correct our first impression, because we know the more recent revelation states God's plan more clearly and completely than does the older revelation.

⁴⁹ Ephesians 1:3-14, 3:3-11; Romans 16:25-26; Colossians 1:26-28

⁵⁰ Hebrews 1:1-2; Luke 24:27, 44; John 5:39

⁵¹ Matthew 13:35; Matthew 13:17; John 5:39; Romans 16:25-26; 1 Corinthians 2:7-8; Hebrews 1:1-2; 1 Peter 1:10-12