

BCCC Statement of Beliefs

The human phraseology employed in this statement is not inspired nor contended for, but the truth set forth is held to be essential to a full Gospel ministry. No claim is made that it contains all the truth in the Bible, only that it covers orthodox fundamental matters and church distinctives.

1. The Scriptures Inspired

The Bible is the inspired Word of God, a revelation from God to men, the infallible rule of faith and conduct, and superior to conscience and reason, but not contrary to reason (2 Tim. 3:15–17; 1 Pet. 1:23–25; Heb. 4:12).

2. The One True God

The one true God is the eternally self-existent, self-revealed “I AM,” and has further revealed Himself as embodying the principles of relationship and association, by simultaneously existing in three coequal, distinct persons: the Father, the Son, and the Holy Spirit (Deut. 6:4; Mark 12:29; Isa. 43:10–11; Matt. 28:19).

3. Man’s Fall and Redemption

Man was created good and upright, for God said, “Let us make man in our image and after our likeness.” Man, by voluntary transgression, fell, and his only hope of redemption is in Jesus Christ, the Son of God. Apart from Christ, humanity is without salvation because all have sinned and fall short of God’s glory. (Gen. 1:26–31; Gen. 3:17; Rom. 5:12–21; Rom. 3:23).

4. The Salvation of Man (The New Birth)

Conditions of Salvation

The grace of God, which brings salvation, has appeared to all men. The Son became man, was crucified for our sins, and rose bodily from the dead. Through the preaching of repentance toward God and faith in the Lord Jesus Christ, man is saved by the regeneration and renewing of the Holy Spirit and, being justified by grace, has become heir of God according to the hope of eternal life—with man declaring Jesus as Lord and believing in his heart that God raised Him from the dead—and thereby becoming the righteousness of God (Titus 2:11; 3:5–7; John 1:14; Phil. 2:6–8; Isa. 53:5; Acts 2:23; 1 Cor. 15:3–4; Luke 24:39; John 20:27; Rom. 10:9, 13–15; Luke 24:47; 2 Cor. 5:21).

Evidences of Salvation

The inward evidence to the believer of his salvation is the direct witness of the Spirit (Rom. 8:16). The outward evidence is a confession of Jesus as Lord and a life increasingly marked by obedience and spiritual fruit (Rom. 10:9; 1 Thess. 4:7; 2 Tim. 1:9; Gal. 5:16–26).

5. Life is Relationship

We believe life is relationship. Relationship starts with the Trinity: Father, Son, and Holy Spirit. We love Him because He first loved us, and we love each other as we love ourselves. When we abide in His love, we have life. (John 17:3; John 5:19–20; John 15:26; John 16:13–14; Matthew 3:16–17; John 17:21–23; Matthew 28:19; 2 Corinthians 13:14; 1 John 4:19; Matthew 22:37–40; John 15:1–17; 1 John 5:11–12; John 3:16–17)

6. The Baptism of the Holy Spirit

All believers should desire and expect the Promise of the Father, which is the baptism in the Holy Spirit. With it comes the infilling of power for life and service, and the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4–8; 1 Cor. 12:1–31; 1 Cor. 14:1–5). This experience may be distinct from and subsequent to the experience of the New Birth. Moreover, the gifts of tongues is available to all believers and may or may not be the initial evidence (Acts 2:38; 8:12–18a; 9:17–18; 10:44–46; 11:14–16; 15:7–9; 19:1–7).

7. Sanctification Process

The Bible teaches that without holiness no man can see the Lord. We believe in the doctrine of sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation at Christ's return (1 Cor. 6:11; Phil. 1:6; Heb. 10:14; 1 Thess. 4:3–4; Rom. 6:19–22).

8. The Church

The Church is the holy Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer is an integral part of the Church, and their names are written in the Lamb's Book of Life (1 Thess. 2:4).

9. Ministry

Divinely called and Scripturally ordained ministry has been provided by our Lord for a three-fold purpose:

1. The glory of God,
2. The evangelization of the world, and
3. The edification of the Body of Christ (Mark 16:15, 20; Eph. 1:12; 4:11–13).

10. Marriage, Gender, and Sexuality

Men and women are each fearfully and wonderfully made. These two distinct, complementary sexes together reflect the image and nature of God (Gen. 1:26–27). God intentionally creates each person as male or female, and this biological sex is a gift to be received as part of His good design. Rejection of one's biological sex, or living in a way that does not affirm sex as God's good design, is understood as a rejection of the image of God given to that person.

The term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as modeled in Scripture (Gen. 2:18–25). God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Cor. 6:18; 7:2–5; Heb. 13:4). God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman.

Any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, or the use of pornography) is sinful and offensive to God (Matt. 15:18–20; 1 Cor. 6:9–10).

In order to preserve the function and integrity of this church as the local Body of Christ, and to provide a biblical role model, all Pastors, Elders, Deacons, and Staff agree to and abide by this Statement of Marriage, Gender, and Sexuality (Matt. 5:16; Phil. 2:14–16; 1 Thess. 5:22).

God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19–21; Rom. 10:9–10; 1 Cor. 6:9–11).

Every person must be afforded compassion, love, kindness, and respect (Mark 12:28–31; Luke 6:31). Unbiblical behavior or attitudes directed toward any individual are to be corrected and are not in accord with Scripture.

11. Divine Healing

Healing is for the whole person and is wrought by the power of God through the prayer of faith and by the laying on of hands. It is provided for in the atonement of Christ and is the privilege of every member of the Church today (James 5:14–15; Mark 16:18; Isa. 53:4–5; Matt. 8:17; 1 Pet. 2:24).

12. Resurrection of the Just and the Return of Our Lord

Jesus shall return in like manner as He was taken up into heaven. His coming is imminent. When He comes, the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air (Acts 1:11; 1 Thess. 4:16–17). He shall return to earth as King of kings and Lord of lords, and together with His saints, who shall be kings and priests, He shall reign a thousand years (Rev. 5:10; 20:6).

13. The Kingdom of God

The Kingdom of God is the eternal reign of God and was revealed and inaugurated in a new and decisive way through the life, death, resurrection, and ascension of Jesus Christ. The Kingdom is presently at work in the world by the power of the Holy Spirit. Through repentance and faith, believers are brought into this Kingdom now and experience its transforming realities—new life, righteousness, peace, and joy in the Holy Spirit—while the fullness of the Kingdom awaits its final consummation at the return of Christ. Until that day, the Church lives as a witness to the Kingdom by proclaiming the gospel, making disciples, and embodying the reign of Christ in faithful obedience, confident that God’s purposes are advancing even as creation awaits its

complete restoration (Mark 1:14–15; Luke 16:16; 17:20–21; Rom. 14:17; Col. 1:13; Matt. 6:10; 1 Cor. 15:24–26; Rev. 11:15; 21:1–4; Matt. 28:18–20; Acts 1:6–8).

14. The Millennial Reign of Jesus

The revelation of the Lord Jesus Christ from heaven, the salvation of national Israel, and the millennial reign of Christ on the earth are Scriptural promises and our hope (2 Thess. 1:7; Rev. 19:11–16; Rom. 11:25; Rev. 20:1–7).

15. The Lake of Fire

The devil and his angels, the beast and the false prophet, and whosoever is not found written in the Lamb's Book of Life shall be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Rev. 19:20; 20:10–15).

16. The New Heavens and New Earth

We, as promised in the Scriptures, look for a new heaven and a new earth wherein righteousness dwells (2 Pet. 3:13; Rev. 21:1).

Article IV – Ordinances

1. Baptism in Water

The ordinance of baptism, by immersion, should be observed (as commanded in the Scriptures) by all who have repented of their sins and in their hearts have believed on Christ as their Savior and Lord. In doing so, they declare to the world that they have died with Christ and that they have also been raised to walk with Him in newness of life (Matt. 28:19; Rom. 6:4).

This church practices believer's baptism only and does not treat infant baptism as a biblical ordinance. However, this does not exclude the opportunity for baby dedications, in which parents present their children to the Lord and commit to raise them in the faith.

2. The Lord's Supper (Communion)

The Lord's Supper, consisting of the elements of bread and fruit of the vine, is the symbol expressing our sharing in a memorial of His suffering and death and a prophecy of His second coming, and is enjoined to all believers "until He comes" (John 6:48, 51, 53–57; Luke 22:19–20; 2 Pet. 1:4; 1 Cor. 11:25).