

As a non-denominational community church, people attending Camano Chapel come from a variety of church, denominational and doctrinal backgrounds. The “Statement of Faith” is established to confirm doctrines to which this church subscribes and to which we require the agreement of all members. Additionally, the following “Doctrines Camano Chapel’s Elders Hold to be True” is established to confirm unity in teaching according to what the Elders believe God’s inerrant Word teaches. While agreement by all members is not required, we ask that all spiritual leaders and teachers not teach anything contrary to the following positions.

Note: *Camano Chapel Elders reserve the right to decline acceptance of, or remove, any staff member, lay leader, or teacher who holds or advocates any beliefs in conflict with the Bible-based nature of Camano Chapel.*

CAMANO CHAPEL’S STATEMENT OF FAITH

All spiritual leaders, teachers and covenant members are to believe the following doctrines:

- 1. The supernatural and complete inspiration of the Scriptures** – that they are without error and that their teaching and authority are absolute, supreme, and final, *(2 Timothy 3:16-17; 2 Peter 1:20-21; John 17:17)*
- 2. The Trinity of the Godhead – God, the Father; God, the Son; and God, the Holy Spirit,** *(Matthew 29:19; 1 Peter 1:2; John 14:26)*
- 3. The personality of God** – the personality and deity of Jesus Christ, conceived by the Holy Spirit, born of the Virgin Mary, fully God and fully man; the personality of the Holy Spirit, *(John 1:1; Matthew 1:18; Hebrews 1:3)*
- 4. The sinfulness of man** – that all human beings are born separated from God because of sin, are totally depraved and need a Savior from sin, *(Psalm 51:5; Romans 3:23, 5:12)*
- 5. The Atonement** – that God accepted Jesus Christ’s death on the cross as once – and – for – all the punishment for the sins of the world, *(John 14:6; Galatians 3:13; 1 Peter 2:24)*
- 6. The resurrection of Jesus Christ** – that His body was raised from the dead according to the Scriptures, and that He ascended into Heaven and sits on the right hand of God as the believer’s Advocate, *(Mark 16:6; Acts 13:30; 1 Corinthians 15:1-8; 1 Peter 3:22; Hebrews 1:3; 1 John 2:1)*
- 7. The necessity of the new birth** – salvation from sin is a gift of God through faith in Jesus Christ and not of works; good works are evidence of faith in the life of the believer, *(Ephesians 2:8-10; Acts 4:12; James 2:17)*
- 8. The literal resurrection of the body, both of the saved and of the unsaved.** *(1 Corinthians 15:50-53; Romans 6:5; Daniel 12:2)*
- 9. The eternal life of the saved, and the eternal punishment of the lost.** *(John 3:16-18; Romans 10:9; 2 Thessalonians 1:9)*
- 10. The evangelization of the world** – the supreme mission of the church in this age is to preach the good news of Jesus Christ to every creature, *(Matthew 28:19-20; Mark 16:15; 2 Timothy 4:5)*
- 11. The return of Christ to earth according to Scripture.** *(Acts 1:6-7; 1 Thessalonians 4:16-17; Revelation 22:7)*

DOCTRINES CAMANO CHAPEL'S ELDERS HOLD TO BE TRUE

All spiritual leaders and teachers are not to teach anything contrary to the following doctrines:

1. **Creation:** We believe that God created the universe within 6 literal days. All creation is subject to its Creator, Jesus Christ. All that exists is subject to His divine authority: material, immaterial, time, space, natural, supernatural, physical, spiritual, all powers and all authority. He holds it all together and by Him and for Him it exists. (*Gen. 1, Heb. 11:1, Col. 1:16-17*)
2. **The Holy Spirit:** We believe the Holy Spirit is the Third Person of the Trinity. Since the day of Pentecost, He permanently indwells every believer at conversion. The baptism of the Holy Spirit occurs at salvation and unites all believers in Christ's body. The ministries of the Holy Spirit glorify Jesus and include convicting the world of sin, righteousness and judgment; regenerating people; giving spiritual gifts to all believers for service to the church; the sealing of all believers until the day of redemption. The Christian life can only be lived by His power. Striving in the flesh to please God only leads to frustration and defeat. The believer is to obey the command to be continually filled with the Holy Spirit which is accomplished by submitting to His control and to the Scriptures. As the believer submits to His control, their character will increasingly reflect the fruit of the Spirit. (*John 3:6; 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; Galatians 5:16-25*)
3. **The security of the believer in Christ:** Biblical salvation teaches us that those whom God has accepted in Christ, will never fall away from grace, but shall persevere to the end. Believers may fall into sin and grieve the Spirit, yet they will be kept by the power of God through faith unto salvation. (*Gen. 12:1-3; Is. 5:1-7; Matt. 16:18-19; 21:28-45; Lk. 1:68-79; Jn. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10,19; Heb. 11:39-12:2; James. 1:12; 1 Pet. 1:2-5,13; 2:4-10; 1 Jn. 1:7-9; 2:19; 3:2*)
4. **Sanctity and dignity of human life:** All human life is sacred and created by God in His image and is of inestimable worth and significance in all its dimensions, including the pre-born, the aged, the widowed, the mentally disabled, the unattractive, the physically disabled and every other condition in which humanness is expressed from conception through natural death. (*Psalm 139*)
 - a) The Christian perspective of human life puts God in control. We trust the Author of life to allow only what ultimately benefits us (*Rom. 8:29*). But this does not give us a passive role--we are called to be salt and light. This means we must stand up for truth and defend those who are the most vulnerable and silent, the pre-born. We are opposed to abortion and infanticide.
 - b) A consensual sexual relationship outside of God's gracious boundary of marriage is sin. The godly response to a pregnancy outside of marriage involves, first, seeking to gently restore the male and the female involved in the immoral relationship to a right relationship with God (*Galatians 6:1*). Secondly, though sinful acts are never to be glorified or minimized, the church should assist and encourage the female/couple during the pregnancy and beyond. Also, as a precious gift from God, the baby is to be loved and embraced by the church family.
 - c) The church is to stand *for* compassionate care of the dying while standing *against* any form of killing. We are to seize opportunities to minister God's love to those who are needy and suffering. We oppose euthanasia; we must also show how love can overcome the pain and fears of dying. By doing so, we can provide the most eloquent answer of all to the question of human life --- "...My grace is sufficient for you, for power is perfected in weakness." (*2 Cor. 12:9*)
5. **Marriage and Divorce:** Marriage is designed by God to be a lifelong covenant relationship between one biological man and a one biological woman, for His glory and our enjoyment. The Bible instructs us on the foundational principles of marriage and limits its damage from divorce (*Gen. 2:24; 1 Cor. 6:16; Eph. 5:22-31 Eph. 5:21-33; Heb. 13:4; 1 Peter 3:7*).
 - a) Divorce is contrary to God's design for marriage and is a result of sin. The Bible seeks to elevate marriage and to discourage divorce by describing the joys of married love and faithfulness. The biblical grounds

for divorce are adultery and abandonment by an unbelieving spouse (*Matt. 19:3-8; Mark 10:2-9, Deut. 24:1-4, Prov. 5:18-20; Song of Sol. 2:16; 4:9-5:1 Matt. 5:32, 1 Cor. 7:10-15*).

- b) God's divine grace is the only powerful tool that can lead to a renewed and restored marriage. God provides comfort to those who have been wounded, and accepts the repentance of sinful people. (*2 Sam. 11; 12; Ps. 34:18; 86:5; Joel 2:12, 13; John 8:2-11; 1 John 1:9, Isa. 54:5; Jer. 3:1, Hosea 3:1-3, Mal. 2:15, 16*).

6. Gender and sexuality:

- a) God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (*Gen. 1:26-27*). Rejection of one's biological sex is a rejection of the image of God within that person.
- b) The term "marriage" has only one meaning: the unity of one biological man and one biological woman in a single, exclusive union, as delineated in Scripture. (*Gen. 2:18-25*).
- c) We believe that 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*). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.
- d) Any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (*Matt. 15:18-20; 1 Cor. 6:9-10*).
- e) In order to preserve the function and integrity of Camano Chapel as a local Body of Christ, and to provide a biblical role model to Camano Chapel members, attendees and the community, it is imperative that all persons employed by Camano Chapel in any capacity, agree to and abide by this statement on Marriage, Gender, and Sexuality (which is part of the Bible-based Nature of Camano Chapel). (*Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22*)
- f) 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*).
- g) Every person must be afforded compassion, love, kindness, respect and dignity. (*Mark 12:28-31; Luke 6:31*). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture.

7. The Two Church Ordinances: Water baptism & communion:

- a) Water Baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus.
- i. Water baptism comes *after* salvation and has nothing to do with salvation, but everything to do with obedience. (*Matt. 3:15,16; 28:19; Act 2:38; 8:12-13,37; 10:47-48; Rom. 6:3-11*)
- b) Communion is a symbolic act of obedience in which all believers, through partaking of the bread and cup, remember the death of the Jesus on the cross and anticipate His second coming. (*Matt. 3:13-17; 26:26-30; 28:19-20; Mk. 1:9-11; 14:22-26; Lk. 3:21-22; 22:19-20; Jn. 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Rom. 6:3-5; 1 Cor. 10:16,21; 11:23-29; Col. 2:12*)

8. Commitment to Church – Family – Government: God has ordained three basic institutions — the church, the family and the government — for the benefit of all humanity.

- a) The church primarily exists to glorify God, love people and make disciples. (*Matt. 22:36-40; Matt. 28:18-20*)
- b) The family primarily exists for spouses and their children to care for one another, grow in Christ and raise up the next godly generation. (*Gen. 2:24; Ex. 20:12; Prov. 17:6; Eph. 5:25*)
- c) Government primarily exists to exercise justice and protection by punishing evil and rewarding good. (*Romans 13:3-7; 1 Peter 13:3-7*)

9. Male church leadership (elder/pastor): God has called men to the role of leadership as pastors of the church, (*1 Tim. 3:1-7; Titus 1:6-9*), and that the office of pastor-teacher is reserved only for a man. The biblically designated officers serving under Christ and over the assembly are men designated as elders (also called bishops, pastors, and pastor teachers); These leaders lead or rule as servants of Christ and have His authority in directing the church. The congregation is to submit to their leadership. The male elders are to be the official voice of the doctrine of the church and are held responsible by God and the church for how they live and what they teach. (*Acts 20:28; 1 Cor. 11:3; Eph. 1:22; 4:11; Col. 1:18; 1 Tim. 2:12-3:7; 1 Tim. 5:19-20; Heb. 13:7,17; 1 Pet. 5:1-5*)

10. The imminent, pre-millennial second coming of Christ: We recognize that all believers agree Jesus is coming again and ultimately, He is the central focus of all prophecy. These two beliefs are to motivate us towards hope and holy living. Realizing that godly believers vary in their interpretations of the specifics of end time events, we respectfully believe and teach the following*:

- a) The next key prophetic event will be the “catching away” of believers (sometimes referred to as the “rapture”). This catching away will involve the Lord himself coming down from heaven, and the dead in Christ will rise first. Immediately following this, living believers will be caught up together with them to meet the Lord in the air, and thus we will be with Him forever. (*1Thessalonians 4:16-18, John 14:1-4*)
- b) Because believers will be caught away in the event described above, they will not suffer wrath like unbelievers who are in darkness. Therefore, we are able to encourage one another with this hope. Following this catching away, there will be a time of rebellion and a revealing of the man of lawlessness (often called “the antichrist”). God’s wrath will be poured out on the earth (often called “The Tribulation”). Toward the end of this time of tribulation, there will be a great revival among the Jewish people and all Israel will be saved. Also, the man of lawlessness will be overthrown at Christ’s return. (*1 Thessalonians 5:1-11; 2 Thessalonians 2:1-12; Revelation 13; Romans 11:25-29; Zechariah 12:10-13:1*).
- c) The end of this time of tribulation will occur when Christ will return to the earth in glory. He will establish His kingdom on earth for a thousand years. (*Revelation 19:11-20:3; Daniel 7:17-22*)
- d) When the thousand years are over, Satan will deceive the nations and incite one last futile rebellion. Then the unbelieving dead will be resurrected, judged and cast into the lake of fire to be tormented forever. At this time believers will enter the eternal state with God. The elements will be dissolved and God will bring forth a new heaven and earth. The Holy City, the New Jerusalem, will come down out of heaven and the dwelling place of God will be with redeemed human beings forever. (*Revelation 20:7-21:4; 2 Peter 3:10*)

*Footnote on point #10. We do not teach that the Bible’s statements about the topics of the rapture of the church, the tribulation period, the second coming of Christ, and His millennial reign are so biblically certain and absolute that it should be used as a sole measure of orthodoxy or Christian fellowship with regard to every church member, staff member or pastor (or other churches). There is room for differing opinions and conclusions on these end time topics, and is not a test of fellowship. The supremacy of Christ and the advancement of His gospel is paramount above all.