



Bible-based. Christ-centred. Spirit-led.

Statement of Faith

Approved by Board of Directors

Statement of Faith

This Statement of Faith has a shorter version, consisting of one-sentence statements about big areas, and a longer version, explaining them in more detail with Scriptural support.

Shorter Statement

1. We believe in one God eternally existing in three persons—Father, Son, and Holy Spirit—each possessing all the attributes of deity and perfection.
2. We believe in the full deity and humanity of the Lord Jesus Christ, his virgin birth, sinless life, sacrificial death on the cross, bodily resurrection, ascension into heaven, exaltation to the right hand of God (the Father), and his glorious return at his Second Coming. He is the full revelation of God to humanity and the only Mediator between God and humankind (Hebrews 1:1–4; 1 Timothy 2:4–5).
3. We believe the Holy Spirit is the third Person of the Trinity, who is actively involved in convicting and regenerating sinners, and indwelling and empowering believers for sanctification and service.
4. We believe the Bible is the inspired, inerrant Word of God; therefore, it serves as the ultimate authority for faith and life.
5. We believe God created all things (both visible and invisible), making humanity, male and female, in his image, and establishing the foundation for gender and marriage.
6. We believe in the historical fall of Adam and Eve, resulting in sin entering the world, causing all human beings to become sinners in nature and deed, alienated from God, one another, and creation, deserving of God’s judgement and unable to earn his favour.
7. We believe salvation is by God’s grace through Jesus’s atoning death apart from human merit, necessitating repentance from sin and faith in Christ, and encompassing justification, regeneration, sanctification, and glorification.
8. We believe in the body of Christ, the universal church, which is a global community of believers united by faith in Jesus Christ, meeting in local churches for worship, discipleship, and mission.
9. We believe baptism and the Lord’s Supper were instituted by Jesus Christ for the church.
10. We believe the mission of God is to reconcile all creation to himself through Jesus Christ, calling the church to participate in evangelism and discipleship and to engage in mission by proclaiming and embodying the gospel and values of the kingdom of God.
11. We believe Christians are called to respect and submit to governing authorities, engaging in civil disobedience only when laws directly contradict God’s explicit commands.
12. We believe in Christ’s imminent Second Coming, in the resurrection of the dead, in eternal judgement, in the renewed creation, in eternal life for the righteous and eternal damnation for the wicked.

Longer Statement

God

We uphold the doctrine of the Trinity, a core tenet of Christian faith, which asserts that there is one God in essence who eternally exists as three distinct persons: Father, Son, and Holy Spirit (Matthew 28:19). This unity of three co-eternal Persons does not divide the essence of God nor does it imply three gods; rather, it reveals how the one true God exists and works (2 Corinthians 13:14). Each Person of the Trinity is fully God, sharing the same divine nature and attributes, yet each is distinct in role and relation to humanity and to each other.

The Scriptures affirm the deity of the Father, the Creator and Sustainer of all things (1 Corinthians 8:6), the deity (and humanity) of the Son, Jesus Christ, through whom the world was created, by whom salvation is accomplished (John 1:1–14; Colossians 1:16–17), and through whom God is most fully revealed to humanity, and the deity of the Holy Spirit, who is the Agent of salvation, sanctification, and service (John 3:3, 5; Acts 1:8; 5:3–4; 2 Corinthians 3:17–18).

God's perfections are infinite and eternal. He is unchangeable in his being, wisdom, power, holiness, justice, goodness, truth, and love (Psalm 90:2; James 1:17). God is holy and separate from sin (Isaiah 6:3), omniscient (knowing all things actual and possible; Psalm 147:5), omnipotent (having all power; Revelation 19:6), omnipresent (being present everywhere; Psalm 139:7–12), and immutable (unchanging over time; Hebrews 13:8). God's perfections ensure his promises are reliable, his guidance is infallible, and his love is unconditional. They provide the foundation for understanding his desire for a relationship with humanity and for demonstrating why this is only possible through Jesus Christ.

Jesus Christ

We affirm the Lord Jesus Christ as fully God and fully Man, the second Person of the Trinity. His incarnation was through the virgin birth (Isaiah 7:14; Matthew 1:23), a miraculous event affirming both his deity and his humanity. Jesus lived a life in perfect obedience to the Father, untainted by sin (Hebrews 4:15), showcasing his divine nature and fulfilling the righteous requirements of the law on behalf of humanity.

Jesus's crucifixion was the ultimate substitutionary sacrifice for sin (1 Peter 2:24), satisfying God's justice and demonstrating his love by atoning for the sins of the world (John 3:16; Romans 5:8). His death was not the end; his bodily resurrection on the third day was a historic and verifiable event (1 Corinthians 15:3–4), affirming his victory over sin and death, and providing the foundation for the Christian hope of eternal life.

Jesus Christ's ascension to the right hand of the Father (Acts 1:9–11) signifies his current and eternal reign as Lord of all and his intercession for believers (Hebrews 7:25). We eagerly await

his future return in glory, which will culminate in the final judgment and the restoration of all things (Acts 1:11; Revelation 22:20).

Jesus Christ, in his person and work, is central to the Christian faith. Through him, we have redemption and the promise of resurrection life, embodying the hope of the gospel. His teachings, life, death, and resurrection are the foundation for Christian doctrine, ethics, and the anticipated renewal of creation.

The Holy Spirit

We affirm the Holy Spirit as the third Person of the Trinity, co-equal and co-eternal with the Father and the Son. The Holy Spirit is not an impersonal power or force but a personal being who possesses intellect, emotions, and will. He is actively involved in the world, convicting individuals of sin, righteousness, and judgment (John 16:8), and regenerating sinners to new life in Christ (Titus 3:5). Upon conversion (i.e. rebirth; John 3:3, 5), the Spirit indwells believers (1 Corinthians 6:19), sealing them for the day of redemption (Ephesians 1:13–14) and assuring them of their relationship with God (Romans 8:16).

The Holy Spirit's work includes sanctifying believers, making them more like Christ (2 Thessalonians 2:13), guiding them into all truth (John 16:13), and empowering them for service and witness (Acts 1:8). He distributes spiritual gifts to each believer as he wills (1 Corinthians 12:7–11), for building up the body of Christ (Ephesians 4:12). Consistent with a continuationist view, we believe that the gifts of the Spirit, including those often termed as miraculous (such as healing, prophecy, and speaking in tongues), continue to be available and operative within the church today. This stance affirms the ongoing, dynamic presence and power of the Spirit in the life of the church, enabling believers to minister effectively in any situation.

The Holy Spirit plays a crucial role in personal transformation and in the corporate life of the church, fostering unity, worship, and mutual edification. His ongoing activity is essential for the church's mission, the believer's growth in godliness, and the demonstration of the gospel's power in the world.

Scripture

We affirm that the Bible, comprising the 66 books of the Old and New Testaments, is God-breathed and inspired by the Holy Spirit (2 Timothy 3:16–17), making it unique in its authority and reliability. This divine inspiration extends to every word (verbal inspiration) and to all parts of the Scripture (plenary inspiration), ensuring that it is without error in the original manuscripts (inerrancy). Because it is the Word of God, the Bible is the supreme and final

authority in all matters of faith and conduct (Psalm 119:105; Matthew 5:18). It is a complete and sufficient revelation of God's person, nature, will, and redemptive plan for humanity.¹

The Scriptures form a unity centred on Jesus Christ (Luke 24:25–27, 44–49; John 5:39–40). Therefore, Scripture should be interpreted in a Christ-centred manner. We embrace a hermeneutic of trust that reads with the grain of Scripture, rejecting all expressions of a hermeneutic of suspicion and reader-centred methods of interpreting the Bible. Scripture should hold a central place in the teaching and research of the seminary, taking precedence over all other source materials.

The Bible is not just a historical document or a collection of religious writings; it is the living Word of God (Hebrews 4:12), powerful and effective in guiding believers in their daily lives, instructing them in righteousness, and equipping them for every good work (2 Timothy 3:16–17). As such, it transcends cultural, temporal, and geographical barriers, speaking to all generations with authority and clarity. In its pages, believers find the revelation of God's person and nature, the path to salvation through Jesus Christ, and the principles for living a life that honours God.

Creation and Humanity

We affirm that God, in his sovereign wisdom and power, created the heavens and the earth and all that is within them, declaring his creation good (Genesis 1:31). Central to his creation, God made humanity, male and female, in his own image (*imago Dei*; Genesis 1:26–27).

The image of God in every human being bestows intrinsic value, dignity, and worth, irrespective of one's sex or ethnicity. By creating humanity as male and female, God established the biological and spiritual foundation for gender and the sacred institution of marriage. Marriage, designed by God from the beginning, is a covenantal union between one biological man and one biological woman (Matthew 19:4–6). This divine institution symbolises the mystical and eternal union between Christ and his church. It is intended for the happiness of the spouses, the welfare of society, the procreation of children, and their nurture in the knowledge and love of the Lord.

We believe that this biblical understanding of gender and marriage underpins the moral and social fabric of society and reflects God's design for human relationships and community. Our commitment to this clear biblical teaching about creation, gender, and marriage shapes our pastoral care, teaching, and community life, affirming that these truths are grounded in the Scriptures and bear witness to the flourishing of humanity as intended by God. In upholding these principles, we adhere to the traditional Christian view on gender and marriage, recognising them as foundational to biblical doctrine and the health of the church and society.

¹ It is a complete and sufficient revelation of God not in the sense that it contains all that can be known about him, but in the sense that it contains all that God chose to reveal about himself, being sufficient for salvation and sanctification.

We affirm the Christian belief that sexual relations are to be enjoyed exclusively within the covenant of marriage, which is defined as a lifelong union between one man and one woman. We hold that God provides two good and honourable paths for sexual expression: abstinence outside of marriage and fidelity within marriage. We uphold singleness as a biblically affirmed and valuable way of life, presenting unique opportunities for service and devotion to God that are as legitimate and fulfilling as those found within marriage. Scripture supports and validates both single and married states as means to live a godly life, devoted to Christ and his kingdom.

We uphold the sanctity of human life, rooted in our belief that God has created each person in his image. We affirm that all human life is sacred and inviolable, beginning at conception and deserving of protection until natural death. Only God has the sovereign authority to end a life. We acknowledge, however, that Scripture allows for exceptions such as when lawful capital punishment is applied or when Christians, under compelling circumstances, participate in warfare. These exceptions do not diminish our commitment to the principle that life is a sacred gift from God, to be cherished and protected.

Sin

We affirm the biblical account of the historical fall of Adam and Eve in the Garden of Eden as a pivotal event with profound implications for all humanity (Genesis 3:1–24). By disobeying God’s explicit command not to eat from the tree of the knowledge of good and evil, they committed the first sin, resulting in the curse of sin and death entering the world (Romans 5:12). This act of disobedience fractured the perfect relationship between God and humanity, introducing physical, spiritual, and eternal death into human experience.

The fall had immediate and far-reaching consequences: not only were Adam and Eve subjected to physical death and expelled from the Garden of Eden, but their sin also tainted the very nature of human beings, corrupting the image of God in which they were made (Genesis 3:16–19). As a result, all descendants of Adam inherit a sinful nature, are born in sin, commit personal sins, and are under the judgement of God (Psalm 51:5; Ephesians 2:3). This inherent sinfulness affects every aspect of human life, including the mind, will, and emotions, leading to a natural inclination towards disobedience against God’s laws (Jeremiah 17:9; Romans 3:23).

The fall necessitates divine intervention for redemption and restoration. It underscores the need for a Saviour to reconcile humanity with God, a role fulfilled by Jesus Christ through his death and resurrection (Romans 5:17–19; 1 Corinthians 15:21–22). The doctrine of the fall explains the presence of evil and suffering in the world and highlights the grace of God in offering salvation and the promise of new creation through faith in Christ. It serves as a fundamental tenet of the Christian faith, reminding believers of their need for redemption and their hope in the gospel.

We believe that God rather than human consensus, the state, or the prevailing culture determines what is good or bad, what is sinful or righteous. We believe in absolute truth and absolute standards of right and wrong, as determined solely by God and revealed to us in Scripture. We submit to the authority of God's Word, the Bible, as the ultimate and infallible guide to truth and morality. We hold that the Scriptures provide an objective standard by which all beliefs and actions should be judged. When the moral teachings of Scripture conflict with the prevailing ethics of the world, we hold that what the Scriptures prohibit as wrong is wrong and what the Scriptures affirm as good is good (Isaiah 5:20; John 17:17).

Salvation

We affirm that salvation is a gift of God's grace, received through faith in the Lord Jesus Christ, apart from human merit, works, or ritual (Ephesians 2:8–9). It is the sovereign act of God whereby sinners are justified (declared righteous before God) on the basis of Jesus's life of perfect righteousness and his atoning sacrifice on the cross (Romans 3:24–25). This salvation is appropriated personally through repentance (a turning away from sin) and faith (a wholehearted trust in Jesus Christ alone for salvation) (Acts 20:21).

The gospel, the good news of Jesus Christ's death and resurrection, is the power of God for the salvation of everyone who believes (Romans 1:16). It demands and warrants a response of repentance and faith, which are inseparable aspects of a genuine conversion experience. Repentance involves a recognition of one's sinfulness, a heartfelt sorrow for sin, and a decisive turn from sin toward God (2 Corinthians 7:10). Faith is not merely intellectual assent but relational trust in Jesus Christ as Lord and Saviour, leading to a transformed life (James 2:14–26).

Salvation encompasses justification, regeneration, sanctification, and glorification. Justification is an instantaneous legal act of God in which he pardons our sins and credits us with Christ's righteousness (2 Corinthians 5:21). Regeneration is the spiritual rebirth and renewal of a person, effected by the Holy Spirit, resulting in a transformed nature and a new identity in Christ (John 3:3, 5; 2 Corinthians 5:17). Sanctification is the ongoing process of being made holy; it is a work of the Holy Spirit in the lives of submitted believers, progressively changing them to reflect Jesus's character more fully (2 Corinthians 3:18; Philippians 2:12–13). Glorification is the future and final work of God in which believers will be raised from the dead and fully conformed to the image of Christ, free from sin and suffering (Romans 8:29–30).

Salvation is assured to all who truly believe in Jesus Christ and is evidenced by a life of holiness, obedience, and good works, which are the fruits of salvation and not its basis (Ephesians 2:10). The Holy Spirit seals and indwells believers, guaranteeing their inheritance and empowering them for godly living (Ephesians 1:13–14). This comprehensive understanding of salvation highlights the depth of human need, the sufficiency of Christ's work, and the transformative

power of the gospel, by which ‘he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves’ (Colossians 1:13).

The Church

We affirm that the church, both universal and local, is the body of Christ, composed of all who have placed their faith in Jesus Christ for salvation, transcending time, place, and culture (1 Corinthians 12:27; Ephesians 2:19–22). It is established by God to worship him, to disciple and edify believers, and to proclaim the gospel to the world (Matthew 28:19–20). The church exists to glorify God through worship in Spirit and truth (John 4:23–24), through fellowship and mutual care among believers (Acts 2:42–47), through the teaching of the Word (2 Timothy 3:16–4:5), through observance of baptism and the Lord’s Supper as instituted by Christ (Matthew 28:19; 1 Corinthians 11:23–26), and through engaging in prayer (Acts 2:42).

We believe that Jesus purchased the church with his blood (Acts 20:28) and loves it as his bride (Ephesians 5:25–27; Revelation 19:7–9). Jesus Christ is the Head of the church (Colossians 1:18) who builds it (Matthew 16:18) and indwells it by his Spirit (1 Corinthians 3:16–17; Ephesians 2:19–23). In essence, the church, though often denigrated by the world and neglected by Christians, is close to God’s heart and central to his mission. Theological education should ideally be embedded in church communities and must be in service of the church. When it is removed from the church and situated in secular institutions, it does damage to the kingdom of God and to the faith of those called to serve as shepherds in God’s fold.

The universal church is made visible in local assemblies where believers gather in specific locations. They are united in the Christian faith and core doctrine, embodying the unity and diversity of the body of Christ (1 Corinthians 12:12–14). Leadership within the church is biblically ordained, although there are diverse traditions regarding the preferred model of church governance.

The church is endowed with various spiritual gifts bestowed by the Holy Spirit (1 Corinthians 12:4–11). These gifts equip believers for service and edify the church. We hold to the continuationist perspective that all gifts of the Spirit are available and active today for the building up of the body of Christ.

The church is called to be a light to the world, a ‘city on a hill’ (Matthew 5:14), demonstrating the love, righteousness, and justice of God. It engages in mission by proclaiming and embodying the gospel and values of the kingdom of God, seeking to make disciples of all nations and to minister to the needs of the poor, oppressed, and marginalised in the name of Jesus. The church looks forward to the return of Christ, which will consummate its mission and usher in the fullness of the kingdom of God.

Baptism and Communion

We affirm that baptism and the Lord's Supper were instituted by Jesus Christ for his church, serving as symbols of the gospel. Baptism is an outward sign of an inward reality, marking the believer's identification with Christ in his death, burial, and resurrection (Romans 6:3–4). It is an act of obedience following conversion, symbolising the washing away of sins and the recipient's initiation into the body of Christ, the church (Acts 2:38, 41). Baptism is practiced through immersion in water in the name of the Father, the Son, and the Holy Spirit, reflecting belief in the Triune Godhead and the believer's commitment to live under Jesus Christ's lordship.

The Lord's Supper, also known as Holy Communion, is a memorial (commemoration) of Christ's once-and-for-all sacrifice on the cross and a celebration of the new covenant in his blood (1 Corinthians 11:23–26). It involves believers partaking of the elements of bread and wine (or grape juice), which represent Christ's body and blood offered for the forgiveness of sins. It is a means of proclaiming the Lord's death until he comes, fostering a deep sense of community among believers and a spiritual connection to Christ. It serves as a reminder of his suffering for our redemption, a symbol of our ongoing fellowship with him, and an anticipation of the future marriage supper of the Lamb (Revelation 19:9).

Both baptism and the Lord's Supper are to be observed with reverence, humility, and self-examination. They are channels through which God's grace may be experienced by faith. They are integral to the life and worship of the church, providing believers with tangible links to the foundational truths of the Christian faith, reinforcing our unity with Jesus Christ and with each other, and nurturing our spiritual growth. They are to be observed until Christ's return, serving as visible declarations of the gospel and our allegiance to Jesus as Lord.

The Mission of God

We affirm that the mission of God (*missio Dei*) is the overarching purpose behind all his actions throughout history, culminating in the life, death, resurrection, and anticipated return of Jesus Christ. This mission is to restore all things to himself (Colossians 1:19–20), reconcile sinners through Christ's atoning sacrifice (2 Corinthians 5:18–19), and establish his kingdom of justice, peace, and righteousness (Isaiah 9:7). God's mission involves the redemption of the entire created order, reflecting his desire for the redemption of humanity and the restoration of creation from the effects of sin (Romans 8:19–23).

The church, as the body of Christ, is called and sent into the world to participate in this mission. This involves proclaiming the gospel of the kingdom to all nations, making disciples, baptising and teaching them to obey all that Christ commanded (Matthew 28:18–20). Evangelism and discipleship are therefore central to the church's mission, aimed at bringing individuals into a saving relationship with Christ and nurturing them in their faith journey.

Moreover, the mission of God encompasses acts of justice, mercy, and peacemaking (Micah 6:8; Matthew 5:9). The church is to be an agent of reconciliation, embodying the love and righteousness of God in a broken world, labouring for biblical justice, caring for the poor and oppressed, and stewarding creation responsibly.

The Holy Spirit empowers and equips the church for this mission, distributing gifts among believers for service and witness (Acts 1:8; 1 Corinthians 12:4–11). The church's participation in God's mission is both a privilege and a responsibility, reflecting the heart of God for the lost and his desire for all people to come to a knowledge of the truth (1 Timothy 2:4).

In sum, the mission of God is a comprehensive calling to witness to Christ's reign over all aspects of life, inviting and ushering the transformative power of the gospel into every corner of the world. The church's engagement in this mission is a testament to God's ongoing work of redemption and a foretaste of the coming fullness of his kingdom.

Government

We affirm the biblical teaching that God institutes government authorities for the purpose of order, justice, and the welfare of society (Romans 13:1–7). Christians are therefore called to respect, pray for, and submit to governing authorities, recognising their role as servants of God for our good. This submission includes obeying laws, paying taxes, and honouring those in positions of authority, as these actions are expressions of our allegiance to God's sovereign rule over all things (1 Peter 2:13–17).

However, Scripture also acknowledges instances where obedience to God conflicts with the demands of human authorities. In such cases, Christians are guided by the principle that we must obey God rather than humans (Acts 5:29). Civil disobedience is seen as a last resort, undertaken reluctantly and respectfully, when the laws or actions of a government would force believers to violate clear biblical commands or compromise their commitment to Christ. Examples of this include mandates that prohibit the preaching of the gospel, compel participation in injustice, or demand the worship of other gods (Exodus 20:3).

When engaging in civil disobedience, Christians are called to accept the consequences of their actions with grace and humility, entrusting themselves to God's care and justice. This stance is not one of rebellion or disrespect for authority but a deep commitment to obeying God's higher law. Moreover, believers are encouraged to advocate for justice, peace, and righteousness within the public sphere, seeking the welfare of their city and country (Jeremiah 29:7), and to engage in acts of service and mercy that reflect the kingdom of God.

The Christian responsibility towards the state is thus characterised by a dual commitment: to respect and submit to government as an institution ordained by God, and to remain steadfast in allegiance to God's commands, even when this leads to civil disobedience. This approach underscores the sovereignty of God over all human institutions and the ultimate accountability of all people to him, including those in positions of authority.

The Future

We affirm the Christian belief in the imminent return of Jesus Christ, which will be personal, visible, and glorious, a blessed hope for which we eagerly wait (Titus 2:13; Acts 1:11). This event heralds the culmination of history and the beginning of an eternal state where God's purposes for creation are fully realised. At his coming, the dead in Christ will rise first, followed by those who are alive and remain, all being transformed into their eternal, glorified bodies (1 Thessalonians 4:16–17; 1 Corinthians 15:51–52).

Following the resurrection, the final judgement will occur, where Christ will judge all people with justice and equity (2 Corinthians 5:10; Revelation 20:11–15). This judgement will result in the eternal destiny of every individual being sealed—eternity with God in the new heavens and new earth for those who have trusted in Christ (Revelation 21:1–4), and eternal separation from God (damnation) in the Lake of Fire for those who have rejected him (Matthew 25:46; Revelation 20:11–15). These realities underscore the gravity of the gospel message and the urgency of faith in Jesus Christ.

Eternity for believers is characterised by life in the presence of God, where there will be no more death, mourning, crying, or pain (Revelation 21:4). It is a place of unimaginable beauty and joy, where God's redeemed people will enjoy fellowship with him and one another forever. This eternal state will reveal the fullness of God's glory, majesty, and love, fulfilling his redemptive plan for his creation.

The doctrine of the end times provides both comfort and a call to action for the church collectively and for each believer individually. It comforts us with the promise of God's ultimate victory over Satan, sin, and death and the restoration of all things. Simultaneously, it calls us to live in readiness, holiness, and active participation in God's mission, knowing that our labour in the Lord is not in vain (1 Corinthians 15:58). The anticipation of Christ's return motivates believers to evangelise, to pursue godliness, and to hope steadfastly for the glorious future that God has promised.