



TWIN RIVERS
CHURCH

DOCTRINAL STATEMENT

January 2025

The following Doctrinal Statement does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we teach. We do believe, however, that our Doctrinal Statement accurately represents the teaching of the Bible, and, therefore, is binding on all members. All literature used in the church shall be in complete agreement with the Doctrinal Statement.

The Scriptures

We teach that the entire Bible is inspired of God and that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture which is a record of God’s revelation of Himself to man. Every word in the original writings of the sixty-six books of the Old and New Testaments are without error, trustworthy, and serve as the foundation for faith and practice. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation and is the final authority on all matters to which it speaks.

Matthew 4:4; 5:17-19; 24:35; Mark 12:26, 36; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Romans 10:17; 15:4; 1 Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21

The Godhead

We teach the one true God exists eternally in three persons—Father, Son, and Holy Spirit. The three are one in essence (having precisely the same nature, attributes, and perfections), distinct in person, and equal in glory (worthy of precisely the same homage, confidence, and obedience).

Genesis 1:1-2; 27; Deuteronomy 6:4; Matthew 28:18-19; Mark 12:29; John 1:1, 14; 4:24; 10:30; 14:9;; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 4:1-6

We teach the one true God exists eternally in three persons—Father, Son, and Holy Spirit. The three are one in essence (having precisely the same nature, attributes, and

perfections), distinct in person, and equal in glory (worthy of precisely the same homage, confidence, and obedience).

A. The Person and Work of God the Father

We teach God the Father is the first person of the Trinity. He is perfect in holiness, infinite in wisdom, and measureless in power. His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:17-18). He possesses the attributes of sovereignty, eternity, self-existence, immutability, omnipotence, omnipresence, omniscience, holiness, righteousness, justice, love, truth, mercy and grace.

Isaiah 43:13; 44:6; 45:18-25; 46:9-10; Exodus 6:6-8; 15:11; Psalm 31:5; 89:14; 99:9; 117:1-2; 119:137-142; 130:3-4; 139:1-24; 145:8-9; Proverbs 15:3; Jeremiah 32:17; Malachi 3:6; James 1:17; 1 John 4:8; Hebrews 6:17-18; Revelation 19:6

We teach God the Father in perfect love, redeems those who, by faith, accept His Son as Savior and Lord. He is Father of our Lord and Savior Jesus Christ.

John 3:16; Acts 4:12; Romans 10:9-13

B. The Person and Work of God the Son

We teach the Lord Jesus Christ, the preexistent eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God the Father and redeem sinners.

Isaiah 7:14; Luke 1:30-35; John 1:1-18; 3:16; 10:25-30; Acts 4:10-12; Romans 5:8; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:15-20; Hebrews 4:14-15; 1 John 4:9-10; John 10:30

We teach the Lord Jesus Christ accomplished our redemption through the shedding of His blood and by His death on the cross as a representative and substitutionary sacrifice; our justification is made sure by His literal, physical

resurrection from the dead.

John 1:29; 2 Corinthians 5:14; Romans 3:25-26; 4:24-25; Ephesians 1:7; Hebrews 10:5-14; 1 Peter 1:3-5; 3:18; 1 Timothy 2:5-6

We teach the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of God the Father, where, as our High Priest, He fulfills the ministry of representative, intercessor, and advocate.

John 14:6; Acts 1:9-10; Romans 8:34; Colossians 3:1; Hebrews 1:3; 7:25; 1 John 2:1-2; 1 Timothy 2:5

C. The Person and Work of God the Holy Spirit

We teach that God the Holy Spirit is the one who convicts the world of sin, righteousness, and judgment. He is the divine agent in regeneration. At the moment of salvation, He baptizes all believers into the body of Christ, indwelling and sealing them unto the day of redemption.

John 3:6; 15:26; 16:7-11; Acts 5:3-4; Romans 8:9; 1 Corinthians 12:12-14; Ephesians 1:13-14; 2:22; 4:30; 1 John 2:20-27; Titus 3:5

We teach that God the Holy Spirit is the divine agent who enables believers to understand and live in obedience to the Scriptures. It is the privilege and responsibility of all the saved to be filled with the Holy Spirit.

Ezekiel 36:26-27; John 14:16-17; John 16:12-15; 1 Corinthians 2:10-13; 6:19; Ephesians 1:17-18; 5:18

We teach that God the Holy Spirit is sovereign in the bestowal of spiritual gifts to every believer. God uniquely equips believers in order to do the work of the ministry. Likewise, gifts are given to build up the church in unity and bring glory to God.

Romans 12:1-8; 1 Corinthians 12:13; Ephesians 4:7-13; 1 Peter 4:10-11

The Nature of Man

We teach that man was created in the image of God; that he sinned, and thereby incurred not only physical death but also spiritual death, which is eternal separation from the Holy God. We teach that all mankind is born with a sin nature and is accountable before God and without excuse.

Genesis 1:26-27; 2:17; 6:5; Psalm 14:1-3; 51:5; Isaiah 59:1-8; Jeremiah 17:9; John 3:6; 6:53; Romans 1:18-20; 3:10-19, 23, 5:12; 8:6-7; 1 Corinthians 2:14; Ephesians 2:1-3; 1 John 3:8

Marriage

We teach that marriage is a part of God's good creation and marriage within the Church as a rite and institution tied directly to our foundational belief of God as Creator who made us male and female. We also that marriage is a sacred institution which reflects the mysterious and wonderful bond between Christ and His Church. Marriage is more than a contract between two persons. It is a covenant based upon promises between one man and one woman and finds its divinely intended expression in the "one flesh" covenant union of husband and wife. We therefore will only authorize and recognize heterosexual marriages. We are committed to the home and family as set forth in Holy Scripture. The Bible sets forth specific home and family values, which include the distinct roles of husbands and wives, fathers and mothers, and children.

We teach that sexual acts outside marriage are sinful. Consequently, believers should resist and refrain from any and all sexual acts outside marriage—including but not limited to adultery, fornication, cohabitation (living together while not legally married), and homosexuality

(Exodus 20:14; Leviticus 18:7–23, 20:10–21; Deuteronomy 5:18; Matthew 5:27–28, 15:19; Romans 1:26–27; 1 Corinthians 6:9–13; 1 Thessalonians 4:3; Hebrews 13:4; Galatians 5:19; Ephesians 4:17–19; Colossians 3:5).

We teach celibacy is also a gift from God, given as He wills for His glory and the good of those who receive and rejoice in His gift to them. Celibacy and faithful singleness is to be celebrated and affirmed (1 Corinthians 7:7–40).

Human Sexuality

We teach that God created mankind in His image: male (man) and female (woman), sexually different but with equal personal dignity. Consequently, believers should affirm their biological sex and refrain from any and all attempts to physically change, alter, or disagree with their predominant biological sex.

Genesis 1:26–28; Romans 1:26–32; 1 Corinthians 6:9–11

We teach that God created and ordered human sexuality to the permanent, exclusive, comprehensive, and conjugal “one flesh” covenant union of man and woman. Consequently, believers should affirm the sexual complementarity of man and woman and resist any and all same-sex sexual attractions and refrain from any and all same-sex sexual acts or conduct.

Genesis 1:27, 2:24; Matthew 19:4–6; Mark 10:5–9; Romans 1:26–27; 1 Corinthians 6:9–11; Ephesians 5:25–27; Revelation 19:7–9, 21:2

Salvation

We teach that salvation is completely the work of God apart from any human merit and that no degree of reformation however great, no attainments in morality however high, no culture however impressive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. Jesus Christ, who was made to be sin

and was made a curse for us, dying in our place, paid the penalty for sin by His substitutionary death and bodily resurrection. By faith in Jesus Christ alone enabled by the Holy Spirit, a lost sinner who repents, is forgiven of his/her sins, is eternally secured as a child of God, and given all that he/she needs for spiritual life, including direct access to God through Christ, but not license to sin. We further teach that salvation results in a godly compassion and concern for the lost, righteous living, good works, and the fruit of the Spirit.

Acts 4:12; John 1:12, 3:16; 10:27-30; 2 Corinthians 5:21; Romans 3:24-28, 5:1, 6:1-13; 8:28-30; Galatians 2:16; Galatians 5:22-23; Ephesians 2:8-10; 1 Peter 1:6-9; James 2:14-22; 1 John 3:14-19

A. Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which a renewed nature and spiritual life are given (John 3:3-7; 2 Corinthians 5:17; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24; James 1:18; 1 Peter 1:23). As a result of this divine illumination (2 Corinthians 4:6), the repentant sinner, so enabled by the Holy Spirit, responds in faith in Christ (1 Corinthians 12:3; 1 John 5:1).

B. Justification

We teach that justification before God is the act of God (Romans 8:33) in which He declares righteous those who, by His irresistible grace, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10), turn to Christ in faith (Acts 16:31; 20:21; Romans 1:16, 3:22, 26; 5:1-2; Galatians 1:16; 3:11; 3:22), and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11).

C. Sanctification

We teach that every believer is sanctified (set apart) unto God at conversion, declared to be holy, and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought into greater conformity with the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 8:29; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23; Hebrews 2:11; 10:14).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is not completely ended until he sees Christ face to face. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Romans 6:1-2; Galatians 5:16-25; Ephesians 2:10; 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:2-9).

D. Glorification

We teach glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed (Romans 8:16-18; 29-30; Colossians 3:4; 1 John 3:2; Philippians 3:20-21; Hebrews 2:10).

E. Security

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 11:29; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; Titus 1:1-2; 1 Peter 1:5; Jude 24). Those who once professed faith and subsequently deny the Lord demonstrate that they were never truly saved (1 John 2:19).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15–

22; 12:1-2; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14; 1 John 2:15-17).

Genuine salvation is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10) and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the universal church (1 Corinthians 12:12-19), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the universal church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all regenerate persons (i.e., believers) in this present age. The church is distinct from Israel, a mystery not revealed until this age (Ephesians 2:11-3:6; Romans 11:1-36).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called overseers and pastors, Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1–13; Titus 1:5–9; 1 Peter 5:1–5).

We teach that the eldership of a local congregation consists of spiritually qualified men who lead or rule as servants of Christ (1 Timothy 2:11–12; 5:17–22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19–20; 2 Timothy 2:2; John 13:34–35; Acts 11:19–26), the mutual accountability of all believers (Matthew 18:5–14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15–22; Acts 5:1–11; 1 Corinthians 5:1–13; 2 Thessalonians 3:6–15; 1 Timothy 1:19–20; Titus 1:10–16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5).

We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government (Acts 15:19–31; 20:28; 1 Corinthians 5:4–13; 1 Peter 5:1–4).

We teach there are two kinds of gifts given to the early church: (1) miraculous gifts of divine revelation and healing (also referred to as sign gifts) and (2) ministering gifts given to equip believers for edifying one another (Acts 1:8; 1 Corinthians 12:4–11; 1 Corinthians 14:26). The working of sign gifts in the beginning days of the church which included speaking in tongues, healing, and other miracles played a unique role in the ministry of Jesus' disciples and were given for the purpose of authenticating God's work among them

(Acts 2:43, 5:12, 14:3, 15:12; 2 Corinthians 12:12; Hebrews 2:3-4). Jesus Himself was authenticated by miracles, wonders, and signs (Acts 2:22). These gifts were given to the church before the New Testament scriptures were complete and bore witness to the supernatural working of God. As the good news of Jesus was shared, in the New Testament, scripture becomes the sole test of the authenticity of a man's message. These gifts are therefore not normative for the church today (Ephesians 2:20; 1 Corinthians 13:8-10).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:11-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:46-47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42; 1 Corinthians 11:23-26) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

Baptism and the Lord's Supper

We teach that water baptism and the Lord's Supper are the only ordinances of the church. Christian 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. It is a testimony to his faith in the final resurrection of the dead.

The Lord's Supper is a symbolic act of obedience whereby followers of Christ, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:1-11; 1 Corinthians 10:16, 21; 11:23-29; Colossians 2:12.

The Christian's Service

We teach that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is enabled by the same Spirit, and each is called to his own divinely appointed service as the Spirit sovereignly determines. In the apostolic church there were certain gifted individuals—apostles, prophets, evangelists, pastors, and teachers—who were appointed by God for the perfecting of the saints unto their work of the ministry. We teach also that today some are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God.

Romans 12:6–8; 1 Corinthians 12:4–11; 15:58; Ephesians 4:11–13

We teach that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself.

1 Corinthians 3:9–15; 9:18–27; 2 Corinthians 5:10; Revelation 22:12

Giving

We teach that God has established the principle of giving whereby Christians should give regularly and cheerfully to support the spread of the Gospel. We teach that every Christian, as a steward of that portion of God's wealth entrusted to him, should prioritize to give to support his local church financially. Giving to those in need or other para-church organizations are also worthy means of stewarding funds but should be a second priority to the local church. We teach that one of the roles of church leadership is to direct the use of the offering once the gift has been made.

Genesis 14:20; Exodus 3:19; Nehemiah 10:35–39; Proverbs 3:9–10; Acts 4:34–37; 1 Corinthians 16:2; 2 Corinthians 9:6–7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17–18; 1 John 3:17

The Great Commission

We teach that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world even as He was sent forth of His Father into the world. We teach that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. We teach that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to share and preach the Gospel of Jesus Christ locally, nationally, and globally.

Matthew 28:19–20; Mark 16:15; Luke 24:46–48; John 17:18; 20:21; Acts 1:8; 2 Corinthians 5:18–20

The Rapture

We teach that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord Jesus Christ in the air to receive to Himself into heaven both His own who are alive and remain until His coming, and also all who have died in Christ. This event is the blessed hope set before us in the Scripture, and for this we should be constantly looking, since it could occur at any moment.

John 14:1–3; 1 Corinthians 15:51–52; Philippians 3:20; 1 Thessalonians 4:13–18; 5:8–10; Titus 2:11–14; Revelation 3:10

The Second Coming

We teach that the period of great tribulation on the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the fulfillment of God's covenant promises. At that time the whole world will be exposed to the knowledge of God.

Deuteronomy 30:1–10; Isaiah 11:9; Ezekiel 37:21–28; Matthew 24:15–25, 46; Acts 15:16–17; Romans 8:19–23; 11:25–27; 1 Thessalonians 5:1–11; Revelation 20:1–3

The Eternal State

We teach that at death the souls of believers are absent from the body and present with the Lord, where they await the first resurrection when their eternal soul and their resurrection body are reunited to be glorified forever with the Lord.

Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 1 Thessalonians 4:16–17

We teach that every human being will experience bodily resurrection; believers to eternal life with God while unbelievers remain in conscious punishment and torment until the second resurrection when, with their soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment.

Matthew 25:41–46; Mark 9:43–48; Luke 16:19–26; John 5:28–30; Jude 6–7; Revelation 20