

The Doctrinal Statement of the Biblical Counseling Coalition

The following statement summarizes the core doctrinal beliefs of the Biblical Counseling Coalition. It is not an exhaustive statement, but a theological framework concerning our core affirmations regarding the central doctrines of the Christian faith.

About the Bible: We believe that God has given the Bible as His inspired, infallible, inerrant, and living revelatory Word. We affirm the verbal, plenary inspiration of the Bible and are therefore committed to the complete trustworthiness and primacy of Scripture. The Bible is God's relevant, profound, deeply personal communication to us that invites us to intimate fellowship with Him. The Scriptures consist of the sixty-six books of the Old and New Testaments. They are the totally sufficient, authoritative, and normative rule and guide of all Christian life, practice, and doctrine, and are profitable for glorifying God through growth in likeness to Christ which is our life purpose.

The Bible is complete in its revelation of Who God is, His person, character, promises, commandments, and will for the salvation of a people for His own possession. The Bible reveals who we are: created in God's image, accountable to God, fallen into sin against God, judged and justly condemned by God, redeemed by Jesus Christ, and transformed by the Holy Spirit. The Bible reveals the meaning of our total life situation in each and all its aspects—all the blessings of this life, the variety of sufferings and hardships, Satan, the influence of other human beings, etc. The Bible also reveals the nature of the Christian life and the ministries of the Church, showing the content, the functions, and the goals that express the image of Christ.

About the Triune God: We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, Who know, love, and glorify one another. They are forever equal in nature, attributes, and perfection, yet forever distinct in Their relations to one another and distinct in Their particular relationships both to the creation and to the actions and processes of redemption. They are equally worthy of our worship, love, and obedience. This One true and living God is infinitely perfect both in His love and in His holiness. The Triune God, in affectionate sovereignty, sustains and rules over all things, providentially bringing about His eternal good purpose to redeem a people for Himself—to the praise of the glory of His grace.

About God the Father: We believe that God, as the Father, reigns over His entire universe with providential care, holy justice, and saving mercy, to His own glory. In His holy love, the Father is all-powerful, all-loving, all-knowing, and all-wise. He is fatherly in attitude toward all men, but Father, indeed, to those who have been made children of God through salvation in Christ.

About God the Son, Jesus Christ: We believe in the deity of our Lord Jesus Christ, the eternal Son of God, Who humbled Himself by taking on the form of a man by means of His virgin birth, becoming forever both fully human without ceasing to be fully God. We affirm that He lived a sinless life of active love and perfect wisdom. He died by crucifixion on the cross, by His shed blood and death making a vicarious, substitutionary atonement for our sins. After three days, He was resurrected bodily from the dead, unto an indestructible life. After appearing to His disciples and instructing them for forty days, He ascended to heaven. He is now seated at the

right hand of the Father, interceding for believers, reigning as King over all creation, and working in and through His Church. He will personally return in power and glory to judge the living and the dead, and to raise to immortality those who eagerly await Him, perfecting them in His image.

About God the Holy Spirit: We believe that God the Holy Spirit, sent by the Father and the Son, has come into the world to reveal and glorify Christ, and to convict and draw sinners to Christ. From the moment of spiritual birth, He indwells believers, individually and corporately, as their Helper. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family. He imparts new life to believers, placing them into the Body of Christ, transforming and empowering them for Christlike living, and sealing them until the day of redemption. He is the source of power for all acceptable worship and ministry as He imparts a diversity of enabling gifts that equip God's people for service. He provides the power to understand and apply God's truth in love.

About Humanity—Creation: We believe that God created Adam and Eve in His image, male and female, and declared them "very good," granting them all the capacities of image bearers. God created them to reflect and to enjoy His glory. They were created material and immaterial, physical body and spiritual soul, these qualities united and inseparably interdependent. They were created with a conscience able to discern good and evil; with the capacity to relate, think, choose, and feel in all the fruitfulness of wisdom. They were designed and commissioned to love God and one another, living in holy and devoted fellowship with God, and in loving, complementary relationship with each other. They were designed and commissioned to care for and govern His creation, working in and ruling over all creation as God's faithful servants and stewards.

About Humanity—Fall: We believe that because of voluntary sin against God, Adam and Eve fell from the actively good, sinless, and innocent state in which they were first created. They became self-willed, perverse, and transgressive against God and each other. Immediately they died spiritually and also began to die physically. Consequently, for them and all their progeny, the image of God was distorted and their nature depraved and corrupted in every aspect of their being (spiritually, socially, mentally, volitionally, and emotionally). While human beings are corrupted in every aspect of their being and functioning, because of God's common grace the image of God has not been totally eradicated, and evil is not given full reign. God preserves and enables many common goods. All people have true dignity, a conscience in which clarity coexists with distortion, and many powers of mind, action, and feeling. All humanity is separated and alienated from God and thus spiritually dead—until God's own gracious intervention. The supreme need of all human beings is to be reconciled to God; and the only hope of all human beings is to receive the undeserved grace of God in Christ. God alone can rescue us and restore sinners to Himself.

About Salvation—Redemption: We believe that salvation is the gift of God by grace alone and is received through faith alone in the Lord Jesus Christ. Salvation is wholly conceived, accomplished, and applied by God's sovereign grace. It is not, in whole or in part, conceived or accomplished by human will or works. We believe that salvation refers comprehensively to the entire work of God that redeems His people from the penalty, power, and eventual presence of sin while imputing to His people the righteousness of Jesus Christ and all the

benefits of adoption into His family. This salvation overthrows the dominion of darkness and creates a new people who enter Christ's Body of light, truth, and love.

We affirm that salvation is only through Christ, for there is no other name given under heaven by which we must be saved. Christ voluntarily took upon Himself the form of a man, was tempted in all points as we are, yet without sin in nature, word, or deed. He honored the Divine Law by His personal obedience, and by His death made a full and vicarious atonement for our sins. Jesus, having risen bodily from the dead, is now enthroned in Heaven serving as the suitable, compassionate, all-sufficient Savior and the Mediator for His believer-priests.

We believe that all the blessings of salvation are free gifts of God, and that each is a glorious facet of union with Christ. In Christ, persons once justly condemned are now forgiven and justified because Christ died bearing our sins, because He was raised for our justification, and because God imputes to His people the righteousness of Jesus Christ. In Christ, persons once dead in trespasses and sins are now made spiritually alive in the new birth, receive the Holy Spirit, and receive eternal life. In Christ, persons whose father and master was the devil are now adopted by God the Father into His family, and become citizens and servants in God's kingdom. In Christ, persons who were estranged from God are now reconciled forever. God gives all these gifts, and more, by the Holy Spirit, and we receive all these gifts by faith.

We believe that by His incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in Him we might become the righteousness of God. On the cross He canceled sin, satisfied by His sacrifice the wrath of God, and, by bearing the full penalty of our sins, reconciled to God all who believe. We believe that by His resurrection, Christ Jesus was vindicated by His Father, broke the power of death, defeated Satan who once had power over it, and brought everlasting life to all His people. We believe that by His ascension, Jesus Christ has been forever exalted as Lord and has prepared a place for us to be with Him. We believe that at His return, Jesus Christ will wipe away all tears, will remove all sin and suffering, will establish forever His kingdom of love, joy and peace, and will perfect His holy Bride. We believe that all whom God regenerates are made at once children of God, justified in His sight through faith alone in Christ's atoning work, and brought into His family. We believe that believers are kept by the power of God through faith in a state of grace, and are eternally secure apart from any human works. We believe that we who are Christ's Body will see Him face to face, and that we will live with Him and with one another forever.

About Sanctification: We believe that sanctification is the process by which believers, each one and all together—as set apart from sin and united in Christ—are increasingly conformed to the image of Christ. Sanctification has past, present, and future aspects. First, believers are “chosen, holy and beloved” in Christ, set apart for God in union with Christ, and are actually made new by regeneration (positional or definitive sanctification). Second, believers begin to mature in their new life, set apart day-by-day through growth in grace into the likeness of Christ. This process (progressive sanctification) takes place by the power of the Holy Spirit, through the Word of God, in the communion of the saints, by the continual use of God's appointed means of growth in grace, each member contributing to the growth of the whole unto maturity in Christ. Third, believers will be set apart from the very presence of sin when sanctification is completed (glorification) at the coming of Christ for the Church. Definitive sanctification in the past and glorification in the future provide anchors that sustain hope and

bring encouragement amidst the failures and sufferings that make progressive sanctification a long and arduous pilgrimage.

About the Church: We believe that the Church, the Body of Christ, is composed of all persons living and dead who have been joined to Christ and one another by the power of the Holy Spirit. Every true believer is baptized by the Holy Spirit into the Body of Christ and thus united in Christ to one another in unity and love across social, economic, and ethnic lines. We affirm that the local church is God's primary instrument and context for His work today; that every believer should be an active member in a local assembly; and that the Christian community is the context where believers are mutually encouraged, equipped, and empowered to conform to the image of Christ through worship, fellowship, discipleship, stewardship, and ambassadorship (evangelism). The sanctification of an individual is not a personal self-improvement project, but is the formation of a constructive, fruitful member of the Body of Christ. We believe it is every believer's privilege and obligation to be an instrument in the Redeemer's hands. This requires an intentional involvement in the lives of others: learning to speak and to live the truth in love, learning humility, and learning to forgive and to give, so that we all grow in unity and maturity into Christ Who is the Head. The true mission of the Church is to bring God glory, as believers (individually and corporately) live consistent with the Great Commandment and the Great Commission. We believe that baptism and the Lord's Supper are ordained by the Lord Jesus Himself. They are our public vows of submission to the once crucified and now resurrected Christ, and anticipations of His return and of the consummation of all things.

About the Eternal State and the Restoration of All Things: We believe in the personal, glorious, and bodily return of our Lord Jesus Christ when His kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, and the just to eternal blessedness in the presence of Him Who sits on the throne and of the Lamb, in the new heaven and the new earth, the eternal home of righteousness. On that day, the Church will be presented faultless before God by the obedience, suffering, and triumph of Christ; all sin will be purged and its wretched effects forever banished. God will be all in all, His people will be enthralled with Him, and everything will be done to the praise of His glorious grace.

***Promoting Personal Change
Centered on the Person of Christ
Through the Personal Ministry of the Word***



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