

Drexel Hill Church

Rooted in Jesus. Advancing His Kingdom. In the love of God and by the Spirit's power.

Statement of Faith

PREAMBLE

Drexel Hill Church traces its heritage to the Church of the Brethren, a tradition marked by deep devotion to Scripture, simplicity of faith, and a historic commitment to follow Jesus above all else. The Brethren have long held that no creed but Christ is necessary — a conviction rooted in reverence for the living Word and the sufficiency of Scripture alone.

We honor that heritage. And in that same spirit of fidelity to Scripture, we offer this statement — not as a creed that stands above God's Word, but as a clear declaration of the foundational truths we find there. We do so out of love for the people of Drexel Hill Church — those who worship with us today and those who will come after us — that all may know what we believe, why we believe it, and upon what foundation this congregation stands.

To that end, we receive the Apostles' Creed and the Nicene Creed as faithful summaries of the core witness of Scripture, affirmed by the church across every age. We also affirm the Evangelical Free Church of America Statement of Faith (2019) as our doctrinal witness, together with the particular statements that follow on matters requiring clear definition for the life and witness of this congregation.

These documents together constitute the doctrinal witness of Drexel Hill Church.

THE APOSTLES' CREED

The Apostles' Creed is among the oldest confessions of the Christian faith, taking its present form by the late second century and used in the Western church ever since as a baptismal confession — the declaration of faith made by new believers entering the covenant community. It is personal in form, first-person in voice, and catechetical in purpose: a summary of what every follower of Jesus Christ believes. Drexel Hill Church receives it as a faithful distillation of the biblical witness shared by Christians across every age and tradition.

A note on the word "catholic": in this creed, catholic means universal — the one body of Christ spanning every nation, culture, and generation. It is not a reference to the Roman Catholic Church. When we confess belief in "the holy catholic Church," we are affirming our place in the whole, unbroken community of believers from Pentecost to the present day.

*I believe in God, the Father Almighty,
Creator of heaven and earth.*

*I believe in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended to the dead.
On the third day He rose again;
He ascended into heaven,
He is seated at the right hand of the Father,
and He will come to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.*

THE NICENE CREED

The Nicene Creed was forged in the fires of one of the church's greatest theological controversies. Adopted at the Council of Nicaea in 325 AD and finalized at the Council of Constantinople in 381 AD, it was the church's definitive answer to Arianism — the teaching that Jesus Christ was a created being, subordinate to the Father rather than fully and eternally God. The Council affirmed what Scripture declares: that the Son is of one substance with the Father, true God from true God. The Nicene Creed is therefore not merely a summary of belief but a boundary marker of orthodox Christianity, and it has been received as such by the Eastern and Western church alike for over sixteen hundred years. Where the Apostles' Creed is personal and baptismal, the Nicene Creed is corporate and doctrinal — the faith of the whole church, declared together.

As in the Apostles' Creed, the word "catholic" here means universal — the one church of Jesus Christ across every age, nation, and tradition.

*We believe in one God, the Father Almighty, Maker of heaven and earth,
of all things visible and invisible.*

*And in one Lord Jesus Christ, the only-begotten Son of God,
begotten of the Father before all ages,
God from God, Light from Light, true God from true God,
begotten, not made, of one substance with the Father,
through whom all things were made;
who for us and for our salvation came down from heaven,
and was incarnate by the Holy Spirit and the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;*

*He suffered and was buried;
and the third day He rose again according to the Scriptures,
and ascended into heaven,
and is seated at the right hand of the Father;
and He will come again with glory to judge the living and the dead,
whose kingdom will have no end.*

*And in the Holy Spirit, the Lord and Giver of life,
who proceeds from the Father and the Son,
who together with the Father and the Son is worshipped and glorified,
who spoke by the prophets.*

*In one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.*

EFCA STATEMENT OF FAITH — 2019

The Evangelical Free Church of America (EFCA) is a movement of over 1,500 autonomous evangelical churches united around a shared statement of theological convictions. Drexel Hill Church is not a member congregation of the EFCA, but we have adopted their Statement of Faith — most recently revised in 2019 — as the clearest and most faithful expression of our evangelical convictions available. It is precise where precision is needed, generous where the Scriptures permit latitude, and grounded throughout in the authority of God's Word. We commend it to every member and friend of Drexel Hill Church as a trustworthy summary of what we believe.

1. God

We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

2. The Bible

We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

3. The Human Condition

We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan. In union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God's saving work in Jesus Christ can we be rescued, reconciled and renewed.

4. Jesus Christ

We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus — Israel's promised Messiah — was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.

5. The Work of Christ

We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.

6. The Holy Spirit

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.

7. The Church

We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the Head. The true church is manifest in local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

8. *Christian Living*

We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

9. *Christ's Return*

We believe in the personal, bodily and glorious return of our Lord Jesus Christ. The coming of Christ, at a time known only to God, demands constant expectancy and, as our blessed hope, motivates the believer to godly living, sacrificial service and energetic mission.

10. *Response and Eternal Destiny*

We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.

STATEMENT ON BAPTISM AND COMMUNION

We believe that Christ has committed two ordinances to His church: water baptism and the Lord's Supper. Both are visible and tangible expressions of the gospel, celebrated in obedience to Christ's command. They are not means of salvation but signs and confirmations of the grace of God received through faith alone.

Drexel Hill Church practices believer's baptism by immersion — full burial in water as a picture of death to the old life and resurrection into the new. We recognize that believers baptized by pouring or sprinkling in another Christian tradition have made the same public declaration of faith, and we receive them without rebaptism.

We celebrate the Lord's Supper as a proclamation of Christ's atoning death and a declaration of His resurrection until He comes again (1 Corinthians 11:26). Communion is open to all baptized believers who examine themselves in accordance with Scripture (1 Corinthians 11:28), regardless of membership at Drexel Hill Church or any other congregation.

STATEMENT ON THE HOLY SPIRIT

We believe that the Holy Spirit continues His full and active ministry in and through the church in every age. We affirm that all spiritual gifts described in Scripture — including prophecy, healing, tongues, interpretation, words of knowledge and wisdom, and all other gifts given by the Spirit for the building up of the body of Christ — remain operative today.

We believe in the filling and empowering of the Holy Spirit for ministry, often experienced as a conscious and transforming work of God in the life of the believer. We practice the laying on of hands and anointing with oil for healing, commissioning, and the impartation of spiritual gifts. We affirm the ministry of divine healing as an expression of God's Kingdom reign breaking into the present age, available through prayer and faith in the name of Jesus.

We hold that no single spiritual gift is required as the necessary evidence of Spirit baptism or filling. The gifts of the Spirit are distributed according to His sovereign will for the common good of the body (1 Corinthians 12:7, 11), and are to be exercised in love, decency, and order (1 Corinthians 13:1–3; 14:40).

We believe that the truest evidence of the Holy Spirit's operation in a believer's life is not the exercise of any particular gift but the fruit of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–23). These are the marks of a life yielded to God, and they are the standard by which the Spirit's work in us is most clearly known.

STATEMENT ON GENDER AND SEXUALITY

We believe that God created human beings in His own image and likeness, and that He created them male and female — two distinct and complementary expressions of humanity, each equally and fully bearing the image of God. This distinction is a purposeful and permanent feature of God's good creation, established before the Fall, celebrated in Scripture, and woven into the design of human dignity, community, and covenant life.

We believe that human sexuality is a gift from God, given in the context of creation and designed to be expressed within the covenant of marriage between one man and one woman. We believe that God

calls all people to honor Him with their bodies, and that sexual intimacy is holy and good within the bounds of the covenant He has established.

STATEMENT ON MARRIAGE, SEPARATION, AND DIVORCE

We believe that God designed marriage as a holy covenant between one man and one woman, entered into freely before God and the community of faith. This covenant reflects the relationship between Christ and His church (Ephesians 5:31–32), and is the only God-ordained context for sexual intimacy and the building of family life. Marriage is intended by God to be lifelong, faithful, and fruitful — a living testimony to His covenant faithfulness toward His people.

We believe that God's heart is for covenant — for the flourishing, faithfulness, and lifelong union of husband and wife. His grief over divorce (Malachi 2:16) flows not from indifference to human suffering but from His deep love for the people caught in the devastation that broken covenant brings. His desire is always for restoration and healing, and His people are therefore called to pursue peace, to forgive as they have been forgiven, and to seek shalom — the wholeness and flourishing of the other — even when it is costly to themselves. This obligation does not diminish in the face of marital difficulty. Where there is conflict, we are called to love, bless, and actively pursue reconciliation with all people.

We recognize that separation can be a necessary and legitimate response to circumstances that threaten the safety, dignity, or wellbeing of a spouse or children. Drexel Hill Church supports and affirms separation as both a protective measure and a context for reconciliation — a space in which God's healing work can begin, accountability can be established, and the possibility of restored covenant can be pursued with the support of pastoral care and wise counsel.

We understand that despite genuine, good-faith, and intentional efforts at reconciliation, divorce is sometimes the reality that those involved must face. Drexel Hill Church does not stand in condemnation of those who have walked through the pain of divorce. We commit to walking alongside those in the midst of marital brokenness with compassion, truth, and the hope of the Kingdom of God.
