



PROVIDENCE CITY CHURCH

POSITIONAL STATEMENTS

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Providence City Church's Positional Statements

This document was drafted by pastors and lay leaders at Providence City Church to help clearly outline our doctrinal stances and theological positions on a variety of issues. Our hope is that this document will help provide clarity and promote unity as we continue to press on towards the mission of healing a broken world with the bold love of Jesus. We have broken the document down into two parts: Part 1 is "*The Statement of Basic Beliefs*". This section will outline core truths of biblical Christianity; truths that we contend one must believe to be considered a Christ follower. Part 2 will be our "*Positional Statements*." This section will speak to the theological leanings of PCC.

While the doctrines expressed in the "The Statement of Basic Beliefs" are those that are recognized to be universal and primary within the Church, there are a number of secondary beliefs about which the leadership of Providence City Church is passionate. Complete agreement on these secondary issues is not required for the sake of partnership (membership) at PCC as we believe in the importance of theological charity while not compromising unity amongst the Body of Christ. However, it should be known that Providence City Church will preach, teach and counsel in accordance with these theological convictions.

As this document seeks to offer deeper insight into the core beliefs and stances of PCC, it is foundational to begin with our doctrine of the Scriptures. The reason for this is that ALL subsequent stances and beliefs are derived from the Scriptures. PCC stands on the foundation of Sola Scriptura (Scripture Alone)!

We believe the Bible, including the 39 books of the Old Testament and 27 books of the New Testament, to be the written Word of God. As originally given, the Scriptures are divinely inspired, they are without error and trustworthy in all matters upon which they speak - scientific, historical, moral, and theological. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. They are the authoritative and normative rule and guide of all Christian life, practice and doctrine. They are totally sufficient and must not be added to, superseded or changed by later tradition, extra-biblical revelation or worldly wisdom. (2 Tim. 2:15; 3:16-17; Matt. 5:18; Luke 24:32; Ps. 19:7-8).

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Part 1: Statements of Basic Belief

● The Trinity

- There is one God who eternally exists as three distinct Persons — the Father, Son, and Holy Spirit. Stated differently, God is one in essence and three in person. These definitions express three crucial truths: (1) the Father, Son, and Holy Spirit are distinct Persons, (2) each Person is fully God, (3) there is only one God. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son
 - Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; 1 Corinthians 12:4-6
 - *(If you would like more detailed information about the trinity, please follow this link: [Doctrine of the Trinity](#))*

● Original Sin

- All of mankind is born sinful. No one is born good.
- The moral corruption we possess as a consequence of Adam's sin, resulting in a sinful disposition manifesting itself in habitually sinful behavior.
- We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death (Genesis 2:16-17; 3:1-19; Romans 3:23; 5:12; 6:23); became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost (1 Corinthians 2:14), apart from the salvation which is the redemptive work of the Lord Jesus Christ (Ephesians 1:5; 2:1-3; Titus 3:5-6). We teach that all men were in the loins of Adam and that the sin nature as well as the consequences of that original sin have been transmitted (imputed) to all men of all ages (Romans 5:12), Jesus Christ being the exception. All men are thus sinners by divine declaration (Psalms 14:1-3; Romans 3:9-18, 23), by nature (Jeremiah 17:9; Matthew 15:19) and by choice (Isaiah 53:6; James 2:10).
 - Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3

● Salvation

- Sinful man can only be saved and can only be in right standing before God by putting their faith in the grace of Jesus Christ.
- To be justified (counted not guilty) a person must believe that Jesus died in their place and rose from the dead. There is no other way by which man can be saved.
- We believe that, due to universal death through sin, no one can enter the kingdom of God unless born again (John 3:5-8); that salvation is only by grace through faith in the shed blood of Jesus Christ; and that all who receive the Lord

Jesus Christ through faith are declared righteous by God and become children of God (Heb.10:19-25).

- Acts 4:12; Romans 5:1-2, 11:6; Ephesians 2:7-10; Titus 3:5

● The Virgin Birth

- Jesus Christ was born apart from the normal process of procreation, but was supernaturally conceived in the womb of the virgin Mary by the power of the Holy Spirit, and born of her, without sin.
 - Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3

● Jesus' Substitutionary and Atoning Death

- This view holds that the most fundamental event of the atonement is that Jesus Christ took the full punishment that we deserved for our sins as a substitute in our place.
 - John 1:29; 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18

● The Resurrection of Jesus Christ

- We believe that Jesus was innocent but crucified and hung on a cross until death. After which He was buried in a tomb. Three days later, He rose from the dead, claiming victory over sin and death.
 - Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; 1 Corinthians 15:4, 12-34

● The Ascension of Jesus Christ

- Jesus appeared to numerous witnesses after His bodily resurrection over 40 days. He ascended to the right hand of God the Father where He rules, reigns, and intercedes over all of Creation
 - John 14:3; Acts 1:3-11; 1 Corinthians 15:5-8 ; 1Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7

● The Resurrection of the Dead

- We teach the bodily resurrection of all men that will be followed by the just and perfect judgment of Christ. After this, those who have put their faith in Jesus will step into eternal life with glorified bodies while they live and worship in the presence of God forever. Those who have not chosen to surrender to Christ will step into everlasting punishment, separated from God for all eternity.
 - Daniel 12:2; Matthew 25:31-46; John 5:28-29; Acts 24:15; 2 Thessalonians 1:7-9; 2 Peter 2:9; Revelation 20

Part 2: Positional Statements

● Biblical Marriage

- Marriage is an institution created by God. It is a covenant relationship established by mutual vows between a biological man and a biological woman united by God. Permanent unity in marriage is possible in Christ and is demanded of Christ's disciples who are married.
- *Complementarianism*
 - This view holds that God's creation purpose for man and woman entails equality of individual value but also distinct roles. Men are given the responsibility to lead in marriage and the family, as well as in the church, while women are assigned a role of partnering with and supporting their husbands and are entrusted with bearing and nurturing children for God's glory, as well as being active participants in the church's mission.
 - From the opening pages of Scripture, we find that God, in His wisdom and providence, created two complementary sexes for our good and His glory. In light of His good created order, and the fact that men and women both share in divine image bearing, God intends for men and women to have different yet complementary roles and responsibilities in the church and home. These role distinctions do not arise from cultural definitions of masculinity and femininity but are an integral part of God's plan for humanity, as revealed in Scripture. We should recognize them as God's grace to men and women, protecting, preserving and practicing them for His glory, our joy and for the sake of human flourishing (Gen. 2:18-25; 1 Cor. 11:2-16, 14:33-35; Eph. 5:22-33; Col. 3:18-19; 1 Tim. 2:8-15; 1 Pet. 3:1-7).
 - The Bible teaches that God created two complementary sexes of humans, male and female, to bear His image together (Gen. 1:27-28; Matt. 19:4; Mark 10:6). This distinction in gender represents an essential characteristic of personhood and reflects an essential part of being created in God's image.
 - Genesis 1-2; Ephesians 5:22-33; 1 Timothy 2:8-15; 1 Corinthians 11:3

● Divorce

- Marriage is an institution created by God. It is a covenant relationship established by mutual vows between a man and a woman united by God. Permanent unity in marriage is possible in Christ and is demanded of Christ's disciples who are married. Marriages should not be dissolved; divorce grieves the heart of God. However, we do acknowledge the scriptures consider infidelity and abandonment grounds for divorce.
- We understand that abuse is not explicitly included as grounds for divorce in scripture. However, in cases of abuse where the spouse or the child/children are

in danger, the church believes intervention is necessary in order to protect the victimized.

- Matthew 5:32, 19:1-12; Luke 16:18; 1 Corinthians 7:12-16; Ephesians 5:22-23; Colossians 3:19; James 1:19-20

● Human sexuality

- Human sexuality is part of God's divine design for human beings (Gen. 1:28). However, the Bible restricts all forms of consensual sexual activity to within the boundaries of the marriage relationship (1 Cor. 7:1-5; Heb. 13:4). The Bible clearly prohibits not only non-consensual sexual misconduct (Deut. 22:25-27) but also any consensual sexual activity outside the boundaries of heterosexual marriage (1 Thess. 4:1-8). Furthermore the Bible specifically names as sinful and prohibits any form of sexual activity between persons of the same sex (Rom. 1:26-27; 1 Cor. 6:9-10; 1 Tim. 1:10), polygamy (Matt. 19:4-6; 1 Cor. 7:11), incest (Lev. 18:6-18; 1 Cor. 5:1), bestiality (Exod. 22:19; Lev. 18:23; 20:15-16; Deut. 27:21; Gal. 5:19; Eph. 5:3; Col. 3:5), adultery (Exod. 20:14; Mark 10:19; Luke 18:20; James 2:11), and sexual immorality or fornication of any sort (1 Cor. 6:9-10; 1 Thess. 4:3-8; Lev. 18:20).
 - Genesis 1-2; 1 Corinthians 7:1-5; Hebrews 13:4
- Gender Identity
 - As outlined in Scripture we believe that men and women are absolutely equal in essence, dignity and value and are complementary by divine design. Gender does not merely represent a social construct but, instead, represents a physical reality present in every human from birth. Men and women are not interchangeable.
 - God creates man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. God creates all humans as either male or female. There is no ambiguity.
 - God created man and woman in His image as two distinct but equal genders which He intends to use for His glory (Gen. 1:26-27). Furthermore, individual gender is assigned by God and determined at conception (Ps. 139:13-16). Therefore we believe that to intentionally alter or change one's physical gender or to live as a gender other than the one assigned at conception is to reject God's right as Creator to assign gender to His creatures and is a personal rejection of His plan to glorify Himself through the original gender He assigned that individual (1 Cor. 10:31).
 - Genesis 1-2; Psalm 139:13-16
- Homosexuality
 - Homosexualism (that is, explicit homosexual practice) is incompatible with obedience to the will of God and His design for human sexuality as revealed in Scripture. Those practicing homosexuality forego the opportunity to serve or lead in any capacity at PCC.
 - We do believe the church should do everything in its power to encourage those with same sex attraction to live in accordance with God's design for

human sexuality. We fully acknowledge that every human being struggles with sin and as with all other sins, not only same sex attraction. God's call to humanity is a call to pursue holiness and sacrificial obedience. The church's support should extend to those with same sex attraction in their pursuit of this.

- Leviticus 18:22, 20:13; 1 Corinthians 6:9-11; 1 Timothy 1:8-11

● Sacraments

○ Baptism

- Baptism is appropriately administered only to those who give a believable profession of faith in Jesus Christ. Christian baptism by immersion (Acts 8:36-39) is the testimony of a believer. This act is a solemn and beautiful symbol of the believer's faith in the crucified, buried and risen Savior; the union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42)
- Mark 16:16; John 3:5; Acts 2:38, 22:16; Romans 6:3-5; 1 Peter 3:21

○ Child Dedication

- The practice of baptism was carried out in one way in the New Testament: the person being baptized was immersed or put under the water and then brought back up again. Therefore, we do not believe in the reformed practice of Infant Baptism.
- We do however, affirm child dedication, in which children are publicly dedicated to the Lord and in which the church agrees to support and encourage families as they seek to raise their children in Christ within the covenantal community of faith
- Deuteronomy 6:5-7; 1 Samuel 1:27-28; Proverbs 22:6; Luke 2:22

○ Communion

- The Lord's Supper is the commemoration and proclamation of His death until He comes (1 Corinthians 11:26) and should always be preceded by solemn self-examination (1 Corinthians 11:28). We teach that while Christ's flesh and blood are not actually present, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).
- 1 Corinthians 11:17-34; Matthew 26:26-28;

● The Work and Ministry of The Holy Spirit

○ Gifts of the Holy Spirit

- We believe that the gifts of the Holy Spirit that we see on display in the New Testament are still active within the life of the church. These gifts did not end with the close of the New Testament or the death of the last apostle.
- While we acknowledge that the gifts are still in operation, we do not believe a person's spiritual maturity is marked or defined by the amount or

the veracity by which their gift is used. We believe that people are gifted to glorify God and grow the church. Any instances where spiritual gifts are disruptive, distracting, or self aggrandizing will be addressed by the leadership of the church in order to preserve the unity of the body.

- Romans 12:3-8; 1 Corinthians 12, 13:1-13, 14:1-40; Galatians 5:22-23; 1 Peter 4:10

- **Baptism of the Holy Spirit**

- Scripture teaches that the baptism of the Holy Spirit is a single event that occurs at the moment of our Salvation where we are regenerated, cleansed, empowered, and permanently indwelt by him.
- The distinction between the baptism of the Holy Spirit (one-time-event) and the filling of the Holy Spirit (reoccurring) is: the former is the root, the latter the fruit. The filling of the Spirit is subsequent to one's initial experience of the Spirit where they are empowered for specific tasks or purposes. We do not believe there is, after conversion, a second baptism of the Holy Spirit where the believer is gifted anything more than what was given at the initial filling of the Holy Spirit.
- 1 Corinthians 12:13; Ephesians 4:5

- **Sanctity of Life**

- We believe that all humanity is created in the image of God and possesses intrinsic dignity and worth. In light of this, we believe that followers of Jesus Christ who are governed by the Bible are ethically obligated to preserve, promote, and defend the sanctity of life.
- We believe that whenever there is an ethical dilemma the default position should always be to protect life, including the unborn (Prov. 24:11–12). Jesus teaches this principle of carefulness in the Sermon on the Mount when He instructs His followers not only to avoid killing, but to cease from any activity or passion that increases one's proclivity toward murder (Matt 5:21-22). Therefore, we oppose the practice of abortion on the grounds that it involves the intentional, purposeful, and direct ending of a human life that began at conception.
- Our pro life beliefs not only include protecting the life of the unborn but also the commitment to the well-being and support of the parents in each situation.
- Genesis 1:26-27, 9:6; Psalm 139:13-16; Jeremiah 1:5;

- **Creation**

- The account of origins in Genesis is a factual narrative of historical events; that is, God created the universe, including all original kinds of living organisms (including man) in six days. We believe there is insufficient evidence to understand those 6 days as literal or symbolic, so we do not hold a stance on the age of the Earth.
- We believe that God created the world from nothing and governs all things at all times in all places.
 - Gen. 1-2; Exod. 20:11; 31:17

● Church Leadership Structure

○ Elder led

- We affirm that the Scripture limits the office of pastor/elder to spiritually qualified men.
- Providence City Church is to be recognized as a Jesus ruled, elder led, and congregationally accountable church in accordance with the principles laid down in the New Testament.
- The elders of PCC are responsible for leading the church in all matters of direction, doctrine, and discipline. They are responsible to oversee and evaluate the direction of all ministries and stewardship of the church. The elders may hire or remove church staff as necessary. The elders may establish teams and other leaders to assist them in any of their duties. They may delegate authority to qualified individuals or teams as they deem fit.
- Acts 14:23; 1 Corinthians 14:34-35; 1 Timothy 3:1-16; Titus 1:5-16

○ Role of Women in the Church

- To reflect God's beautiful design as Providence City, we desire to articulate and embody a theological vision of complementarianism. Specifically, when it comes to the consideration of women in ministry, we want to be obedient to Scripture, honor the Lord and give opportunities for women to flourish in their role(s) at Providence City church
- Congregational Worship Services
 - Every member of the church body actively participates in our congregational worship services, not just those who are on the platform. Every role is open to both men and women, except the roles of preaching the Word of God and officiating the ordinances (baptism/the Lord's Supper). Every member is invited to baptize and distribute the elements of communion, but the roles of preaching and officiating the ordinances are reserved for elders/pastors/qualified men.
- Teaching Environments in Children's ministry, Student ministry, and Throughout the life of the Church
 - Mixed-gender teaching environments in which adults (18+) are being taught will be led by pastors, elders, and/or church staff. These leaders should seek out, equip and utilize gifted men and women to help lead, teach and shape these ministry environments.
 - While clear in adult settings, we understand the nuance in children and student teaching environments. We do believe there is freedom in teaching by qualified and gifted men and women who are partners at PCC.
 - Gender-specific teaching environments are taught by a leader of the same gender.
- City Groups

- Gender-specific groups are led by a leader of the same gender. Men lead men's groups, and women lead women's groups. Mixed-gender groups are led by both a man and woman. In mixed-gender group leadership we expect for there to be a co-discipleship relationship between the man and the woman. Co-discipleship in the group doesn't mean that male and female leaders are interchangeable or lead in the exact same way, but as co-disciplers, the man and the woman operate in their roles according to gifting. Both men and women may serve as group group leaders.
 - Acts 14:23; 1 Corinthians 14:34-35; Ephesians 5:21-33; 1 Timothy 2:8-15, 3:1-16; Titus 1:5-16, 2:3-5

● Community

- We believe that the Christian life is meant to be lived out in community, not isolation. To love Christ is to love His bride. We take seriously the mandate in scripture that compels us to "not neglect to meet together as the day draws near." All faithful disciples of Jesus will desire to be in community and fellowship with other believers who help challenge, grow, and encourage their faith.
 - Proverbs 17:17, 27:17; Hebrews 10:25

● Evangelism/Missiology

- Providence City Church is committed to fulfilling the great commission – Jesus' command to go to all nations and make disciples, to teach them His commands and to baptize them in the name of the Father, the Son, and the Holy Spirit. This means we desire to be a sending church.
 - Sending church partners out into their neighborhoods, workplaces, etc. to share the Gospel and be the hands and feet of Christ
 - Sending missionaries to other states and countries
 - Financially and prayerfully providing for missionaries that are already planted on specific mission field (at the time of the most recent update to this document, we are giving 15% of our monthly tithes/offerings to various mission efforts across the world)
- Our desire is to actively evangelize our community as well as the ends of the earth.
 - Matthew 28:18-20; Acts 1:8; Romans 10:5-17

● End Times

- Providence City Church does not champion a specific eschatological (end times) view. Biblically, we see merit in various aspects of multiple views. We believe that adhering to one particular view on a doctrine that has been so widely debated for centuries can allow for seeds of division among the body. Thus, we seek to live in theological charity with people who have differing eschatological views while not promoting a specific one.

- What we believe: one day, Jesus will return to the earth to judge the living and the dead. The end of this earthly age means all who are in Christ are ushered into the New Heavens and New Earth, and all those who have rejected Christ will be ushered into a place of eternal torment and separation from God.
 - Matthew 25:31-46; 2 Timothy 4:1; Romans 14:10; Revelation 21-22

● Church Discipline

- We teach the disciplining of sinning members of the congregation in accord with the standards of 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16.
- Church discipline is used in matters where a partner of the church has broken or violated the covenant they agreed to upon partnership.
- We must take seriously as church members our role and responsibility to fellow church members in exhorting one another and charging each other to flee sin. Local churches should not expect more or less than what the Bible requires when we seek to restore a person under discipline, namely, repentance. While discipline is not going to be popular in our present-day culture, we trust the authority and sufficiency of Scripture and we remain faithful to the task of making disciples, loving God and one another, and pursuing holiness.
- Matthew 18:15-20; Romans 16:17-18 2 Corinthians 2:5-1; Galatians 6:1; 2 Thessalonians 3:13-15; 1 Timothy 5:19-20; Titus 3:9-11; Hebrews 12:6; James 5:19-20

● Moral Issues

- Alcohol Consumption
 - Providence City Church does not hold to a view that drinking alcohol is inherently sinful. Scripture teaches that beverages containing alcohol can be a blessing or a source of evil. Those who drink alcohol must consider its effects on themselves and on others. Abstinence from alcohol may be an appropriate moral response in particular situations, but it is not demanded by Scripture and therefore should not be demanded by the church.
 - According to Scripture, all Christians must avoid drunkenness. Though abstinence from alcohol is a morally creditable choice, those who, in their freedom in Christ, choose to drink alcohol (maturely and moderately in ways that do not lead to sin or drunkenness) are not to be condemned. The church should provide pastoral care and guidance for alcoholic church members and their families, including intervention, counseling, and discipline when necessary.
 - Proverbs 20:1; Romans 14:21; Ephesians 5:18; Galatians 5:19-21
- Drug Use
 - PCC does not condone any type of drug abuse or illegal drug use.

- The church should provide pastoral care and guidance for church members battling drug addictions and their families, including intervention, counseling, and discipline when necessary.
 - Proverbs 20:1; Romans 14:21; 1 Corinthians 6:19-20, 10:13; Ephesians 5:18; Galatians 5:19-21
 - Gossip
 - Gossip is casual or unconstrained conversation or reports about other people, typically involving details that are not confirmed as being true.
 - While not often talked about, gossip is a major problem in the universal church and should be weeded out and discouraged as much as possible. Gossip causes division within the church, and it should be addressed in ways that support the biblical model laid out in Matthew 18:15-20
 - When it comes to gossip (or potential gossip), the appropriate response is to confront the one repeating gossip, refuse to listen, and, if it is too late for that, refuse to repeat it. If some action seems to be warranted, then the information must be confirmed with a person in a position to know and give permission to share it.
 - Proverbs 11:13, 16:28, 20:19, 26:20; Matthew 18:15-20; Romans 1:28–30; 2 Corinthians 12:20
 - Premarital Sex
 - We believe God has reserved sex to only take place between a man and a woman in the context of marriage. Any sexual promiscuity that happens in a relationship before marriage is an affront to God’s design for sex, marriage, and intimate relationships.
 - God has declared sexual immorality to be evil, improper, sinful, fleshly, earthly, and against His revealed will. Those who continually and unrepentantly practice it are declared guilty and unrighteous, and will be subject to judgment by Him. Rather than engaging in the act of sexual immorality, the Bible says that we are to “flee” and “abstain” as we attempt to “control” our bodies for the sake of the Lord. 1 Corinthians 7 indicates that marriage is the only proper, God-ordained means to guard against the danger of sexual immorality and is therefore the only fitting prescription if one is unable or unwilling to exercise self-control.
 - Acts 15:20; 1 Corinthians 7:2; Hebrews 13:4; 1 Corinthians 5:1; 6:13, 7:2, 18, 10:8; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Colossians 3:5; 1 Thessalonians 4:3; Jude 1:7; and Revelation 21:8.
 - Other issues
 - This is not an exhaustive list of moral issues. It includes anything else that does not adhere to the commands and precepts laid out clearly in Scripture. Issues will be added to/amended as needed by church leadership.

If you have any questions or you would like to discuss any of these issues further, please reach out to our elders by emailing elders@providencecitychurch.org or our staff by emailing info@providencecitychurch.org.