

APPLICATION FOR EMPLOYMENT



Thank you for applying! As an employer, we do not unbiblically discriminate in employment. No question on this application is used for the purpose of limiting or excluding any applicant from consideration for employment on a basis prohibited by local, state, or federal law unless superseded by biblical prescriptions or principles. Those applicants requiring reasonable accommodation to the application and/or interview process should notify a representative of the organization.

Applicant name: _____ **Date:** _____

E-Mail: _____

Position(s) Applied for or Type of Work Desired: _____

Address: _____

Telephone #: _____

Consent to Potential Credit and/or Background Checks: ☐ Yes ☐ No

Type of employment desired: ☐ full-time ☐ part-time ☐ temporary

Date you will be available to start work: [Click here to enter text.](#)

Are you able to meet the attendance requirements? ☐ Yes ☐ No

Do you have any objection to working overtime if necessary? ☐ Yes ☐ No

Can you travel if required by this position? ☐ Yes ☐ No

Have you ever been previously employed by our organization? ☐ Yes ☐ No

Can you submit proof of legal employment authorization and identity? ☐ Yes ☐ No

If you are under 18, can you furnish a work permit if it is required? ☐ Yes ☐ No

Have you ever been convicted of a crime in the last 7 years? ☐ Yes ☐ No

If yes, please explain (a conviction will not automatically bar employment): _____

Driver's license number (if driving is an essential job duty): _____

How were you referred to us? _____

EMPLOYMENT HISTORY

Please provide all employment information for the past three employers starting with the most recent.

Employer: _____ Position Held: _____

Address: _____ Telephone #: _____

Immediate supervisor and title: _____

Dates employed: _____ Salary: _____

Job summary: _____

Reason for leaving: _____

Employer: _____ Position held: _____

Address: _____ Telephone #: _____

Immediate supervisor and title: _____

Dates employed: _____ Salary: _____

Job summary: _____

Reason for leaving: _____

OTHER SKILLS AND QUALIFICATIONS

Summarize any job-related training, skills, licenses, certificates, and/or other qualifications:

Please provide any additional areas of experience or expertise:

EDUCATIONAL HISTORY

List school name and location, years completed, course of study, and any degrees earned:

High school: _____

College: _____

Technical Training: _____

Other: _____

Counseling Certification ☐ ABC ☐ ACBC ☐ IABC ☐ Other _____

REFERENCES

List 3 references' names, telephone numbers, and number of years known (do not include relatives or employers): _____

CHARACTER REFERENCES

Name _____ Length of time known/Relationship _____

Home Phone _____ Work Phone _____

Name _____ Length of time known/Relationship _____

Home Phone _____ Work Phone _____

CHRISTIAN BACKGROUND

Are you a born-again Christian? ☐ Yes ☐ No How Long? _____

Do you attend Ascend Church ☐ Yes ☐ No

If you also attend another church, which one? _____

Are you a member of Ascend Church? ☐ Yes ☐ No

If not, are you willing to become a member? ☐ Yes ☐ No

In what areas of ministry are you involved? _____

Please list your spiritual gifts: _____

Please read the Ascend Church Doctrinal Statement. Are there any areas of disagreement?

☐ Yes ☐ No

If so, please provide them here: _____

Briefly describe how your life has been transformed by the gospel of Jesus Christ: _____

I hereby authorize the potential employer to contact, obtain, and verify the accuracy of information contained in this application from all previous employers, educational institutions, and references. I also authorize the potential employer to conduct credit, background, and national agency checks as they desire. I hereby release from liability the potential employer and its representatives for seeking, gathering,

and using such information to make employment decisions and all other persons or organizations for providing such information.

I understand that any misrepresentation or material omission made by me on this application will be sufficient cause for cancellation of this application or immediate termination of employment if I am employed, whenever it may be discovered.

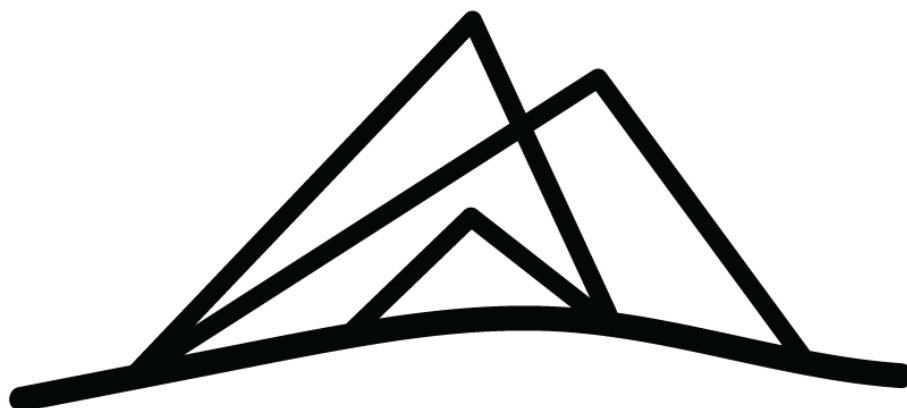
If I am employed, I acknowledge that there is no specified length of employment and that this application does not constitute an agreement or contract for employment. Accordingly, either the employer or I can terminate the relationship at will, with or without cause, at any time, so long as there is no violation of applicable federal or state law.

I understand that it is the policy of this organization not to refuse to hire or otherwise discriminate against a qualified individual with a disability because of that person's need for a reasonable accommodation as required by the ADA.

I also understand that if I am employed, I will be required to provide satisfactory proof of identity and legal work authorization within three days of being hired. Failure to submit such proof within the required time shall result in immediate termination of employment.

I represent and warrant that I have read and fully understand the foregoing, and that I seek employment under these conditions.

Applicant signature: _____ Date: _____



ASCEND CHURCH

DOCTRINAL STATEMENT

(Updated: May 1, 2026)

Vision Statement

Ascend Church exists to see Lost People Saved, Saved People Matured, and Mature People Multiplied...to the glory of God. ([Matthew 28:19-20](#))

Mission Statement

Ascend Church accomplishes the vision by planting churches and strengthening disciple-making leaders.

The Four Pillars

Proclaiming the authority of God's Word without apology ([2 Timothy 4:2](#))

Lifting high the name of Jesus through worship ([John 4:24](#))

Believing firmly in the power of prayer ([Ephesians 6:18](#))

Sharing the good news of Jesus with boldness ([Ephesians 6:19-20](#))

Healthy Discipleship

Worship Christ (corporately and personally)

Walk with Christ (discipleship within the covenant community)

Work for Christ (serving the covenant community)

WHAT WE TEACH

This Doctrinal Statement exists to clearly and faithfully articulate the biblical beliefs that shape our teaching, guide our practice, and unite us together as a local church. It serves both to preserve the truth of the gospel and to provide clarity for those who are considering membership or seeking to understand what we teach and why.

As a local church, we seek to hold fast to the truths that are central to the gospel while showing grace in matters where faithful believers may disagree. This commitment is reflected in our practice of what we refer to as Doctrinal Triage.

Doctrinal Triage is the practice of wisely distinguishing between doctrines that are essential to the Christian faith and those required for church membership, and those that are important convictions of our church but not required for membership. We use the terms *essentials* and *distinctives* to make this clear. This approach helps us guard the unity of the gospel while allowing for charity and differences on secondary matters.

¹ Doctrine - Doctrine is the set of teachings that express the content of the Christian faith, including both what Christians believe and how they should live, and it functions like grammar for faith—regulating Christian practice in ways that enable authentic experience of and response to God.

ESSENTIALS

TRINITY (TRIUNE GOD)

We teach that there is one living and true God, eternally ([John 17:3,5](#); [1 John 2:14](#)) existing in perfect unity as three equally and fully divine Persons: the Father, the Son, and the Holy Spirit ([Matthew 28:19-20](#); [Mark 1:10-11](#)). Each member of the Godhead, while executing distinct but complementary roles in redemptive history, has precisely the same nature, attributes, and being, and is equally worthy of the same glory, honor, and obedience ([John 1:1-4](#); [Acts 5:3-4](#)).

GOD THE FATHER

We teach God the Father created all things out of nothing for His glory according to His will ([Revelation 4:11](#)) through His Son, Jesus Christ who upholds all things by the Word of His power and grace ([Colossians 1:17](#), [Hebrews 1:3](#)). As Creator, He is Father to all people ([Ephesians 4:6](#)), but He is spiritual Father only to believers ([Romans 8:14](#); [2 Corinthians 6:18](#)). He has decreed for His own glory all things that come to pass ([Ephesians 1:11](#)).

In His sovereignty, He is neither the author nor approver of sin ([Habakkuk 1:13](#)), nor does He abridge the accountability of moral, intelligent creatures ([1 Peter 1:17](#)). He has graciously chosen from eternity past those whom He would have as His own ([Ephesians 1:4-6](#)).

GOD THE SON

We teach that Jesus Christ, the eternal Son, moved by love in accordance with the will of the Father, took on human flesh ([John 1:1, 14, 18](#)). Conceived through the miraculous work of the Holy Spirit, He was born of the virgin Mary ([Matthew 1:20](#)). He, being fully God and fully man ([John 14:8-9](#); [Philippians 2:8](#); [Colossians 1:19, 2:9](#); [Hebrews 4:15](#)), lived a sinless life and sacrificially shed His blood and died on the cross in our place ([Romans 5:8-11](#); [1 Peter 3:18](#)) accomplishing redemption for all who place their faith in Him. He arose visibly and bodily from the dead three days later ([1 Corinthians 15:3-4, 20](#)) and ascended into heaven, where, at the Father's right hand ([Psalm 110:1](#); [Acts 7:55](#); [Romans 8:34](#)), He is now Head of His Body, the Church ([Ephesians 1:22, 4:15](#); [Colossians 1:18](#)), the only Savior and Mediator between God and man ([1 Timothy 2:5](#)), and will return to earth in power and glory to consummate His redemptive mission ([Acts 1:11](#); [Philippians 2:9-10](#); [Revelation 1:7](#)).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind ([Philippians 2:7](#)). In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man ([Philippians 2:5-8](#); [Colossians 2:9](#)).

We teach Jesus Christ will return to receive the Church, His Bride, and will establish His kingdom on earth ([Acts 1:9-11](#); [1 Thessalonians 4:13-18](#); [Revelation 11:15](#); [20](#)).

GOD THE HOLY SPIRIT

We teach the ministry of the Holy Spirit is to glorify the Lord Jesus Christ ([John 16:14](#)). ([Titus 3:5](#)), baptizing the believer into one body of which Christ is the head, ([1 Corinthians 12:13](#); [Ephesians 5:23](#)). The Holy Spirit permanently indwells at salvation, seals, sanctifies, fills, guides, instructs, comforts, equips, and empowers the believer for Christ-like living and service ([John 14:26](#); [16:7-11,13](#); [Romans 5:5](#); [8:9-17](#); [1 Corinthians 3:16](#); [12:4-5,11-13,19](#); [Galatians 5:25](#); [Titus 3:5](#); [Hebrews 2:1-4](#)). The Holy Spirit convicts the world of sin, of God's righteousness, and of coming judgment ([John 16:8-11](#)).

We teach that the Holy Spirit administers spiritual gifts to the Church ([1 Corinthians 12:1-11](#)). The Holy Spirit glorifies neither Himself nor His gifts by pretentious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith ([John 16:13-14](#); [Acts 1:8](#); [1 Corinthians 12:4-11](#); [2 Corinthians 3:18](#)). God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers ([1 Corinthians 12:4-11](#); [13:8-10](#); [2 Corinthians 12:12](#); [Ephesians 4:7-12](#); [Hebrews 2:1-4](#)).

SALVATION

We teach that God created mankind—male and female—in His own image and likeness ([Genesis 1:27](#)), to glorify Himself and enjoy His fellowship. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God ([Genesis 2:7, 15-25](#); [James 3:9](#)). Tempted by Satan, but in the sovereign plan of God, man freely chose to disobey God, bringing sin, death, and condemnation to all mankind. All human beings, therefore, are totally depraved by nature and by choice. Alienated from God without defense or excuse and subject to God's righteous wrath, all of mankind is in desperate need of the Savior ([Genesis 3:1-6](#); [Romans 1:18-32](#); [3:10-19](#)).

We teach that man, upon initial disobedience, 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. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ ([Genesis 2:16-17](#); [3:1-19](#); [John 3:36](#); [Romans 3:23](#); [6:23](#); [1 Corinthians 2:14](#); [Ephesians 2:1-3](#); [1 Timothy 2:13-14](#); [Titus 3:5](#); [1 John 1:8](#)).

We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration ([Psalm 14:1-3](#); [Jeremiah 17:9](#); [Romans 3:9-18](#), [23](#); [5:10-12](#)).

We teach that justification before God is an act of God ([Romans 8:33](#)) by which He declares righteous those who, through faith in Christ, repent of their sins ([Isaiah 55:6-7](#); [Luke 13:3](#); [Acts 2:38](#); [3:19](#); [11:18](#); [Romans 2:4](#); [2 Corinthians 7:10](#)) and confess Him as sovereign Lord ([Romans 10:9-10](#); [1 Corinthians 12:3](#); [Philippians 2:11](#)). This righteousness is apart from any virtue or work of man ([Romans 3:20](#); [4:6](#); [Ephesians 2:8-9](#)) and involves the imputation of our sins to Christ ([Colossians 2:14](#); [1 Peter 2:24](#)) and the imputation of Christ's righteousness to us ([1 Corinthians 1:30](#); [2 Corinthians 5:21](#)). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" ([Romans 3:26](#)).

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and 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 closer to 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](#); [2 Corinthians 3:18](#); [1 Thessalonians 4:3-4](#); [5:23](#)).

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 never completely ended. 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 7:14-25; 8:28-29; Galatians 5:16-25; Ephesians 4:22-24; Philippians 1:6; 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9](#)).

We teach the glorification of the believer is understood as the final step in the process of salvation, where believers are fully conformed to the image of Christ and receive glorified bodies at His return. This process begins now, as we “behold the glory of the Lord” and are “being transformed into the same image from one degree of glory to another” ([2 Corinthians 3:18](#)). While the transformation is spiritual and progressive in this life, it will culminate in a complete and physical change when Christ returns. Our citizenship is in heaven, and we currently await the Savior, the Lord Jesus Christ, who “will transform our lowly bodies to be like His glorious body” upon his return. Believers, through resurrection, will exchange their perishable, natural bodies for imperishable, spiritual bodies, no longer subject to sin or death ([1 Corinthians 15:35-58; Philippians 3:20-21](#)).

We teach that believers are already united with Christ, and when He appears in His glory, they too “will appear with Him in glory,” sharing in His eternal life and splendor. Glorification is the ultimate fulfillment of God’s redemptive plan, where believers are made perfect in Christ and eternally dwell with Him ([Colossians 3:1-4](#)).

SCRIPTURE

We teach that every word of Scripture is God-breathed and inerrant in the original writings. We believe the sixty-six books comprising the Old and New Testaments are God’s completed and sufficient revelation for the total well-being of mankind. Different men, while writing according to their own styles and personalities, were supernaturally moved along by the Holy Spirit to record God’s very words. Therefore, those applying proper hermeneutic guardrails to study Scripture can accurately understand God’s Word. Scripture is fully trustworthy as our final and sufficient authority for all of life. We teach the Scriptures are our guide and standard for everything pertaining to life and godliness ([John 10:35; 17:17; Romans 10:14-17; 2 Timothy 3:15-17; 1 Peter 2:2-3; 2 Peter 1:3, 20-21](#)).

BAPTISM AND COMMUNION

We teach that Christian baptism is a public declaration of and identification with Christ in His death, burial, and resurrection signified by immersion in water ([Matthew 28:19-20; Acts 2:38; 8:37; 1 Corinthians 12:12-13; Ephesians 4:1-5](#)).

We teach that the Lord’s Supper is the commemoration by believers of Christ’s death until He comes and should be preceded by a careful self-examination ([Acts 4:13; Romans 6:3-6; 1 Corinthians 11:20-29](#)).

SANCTITY OF HUMAN LIFE

We teach that human life begins at conception ([Psalm 51:5](#)). All human life is included in the description of creation that each individual human is made in the image of God and after God’s likeness ([Genesis 1:26-27](#)), thereby making them distinct and unique from all other creation and affording each individual dignity, respect, and protection. We teach that intentionally ending the life of a human being outside of allowances in Scripture (such as in the context of a biblically-allowable war or capital punishment) is condemned by Scripture ([Exodus 20:13; Matthew 5:21; 19:18](#)).

MEMBERSHIP

We teach that the New Testament clearly indicates that groups of people who were followers of the Lord Jesus Christ identified themselves with and committed to a particular local body ([Acts 2:41,47](#)). Church membership involves willingly submitting to the spiritual authority and guidance of the elders, as they are entrusted with the stewardship of caring for the members' souls and will ultimately give an account to God for their oversight, as reflected in [Hebrews 13:17](#).

We teach that implementing principles of accountability and commitment is best accomplished through formal membership ([Ephesians 4:11-16](#); [Colossians 3:12-17](#); [James 5:9,16](#)). Membership at Ascend Church is open to believers in the Lord Jesus Christ who have publicly professed their faith through believer's baptism by immersion and are willing to abide by the membership commitment ([Galatians 3:27-28](#); [Ephesians 4:4-7](#)).

We teach there are three primary purposes of membership: (1) to affirm a genuine profession of faith by the elders (protecting both the flock and providing commendation to the believer) ([Acts 18:27](#)), (2) to provide accountability for patterns of worshiping Christ, walking with Christ, and working for Christ ([Joshua 22:5](#), [1 Peter 4:8-10](#)), and (3) to stir up one another to love and good works ([Ephesians 4:11-15](#); [Colossians 3:16-17](#); [Hebrews 10:24-25](#)).

DISTINCTIVES

ELECTION

We teach that sovereign election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies ([Romans 8:28-30](#); [Ephesians 1:4-11](#); [2 Thessalonians 2:13](#); [2 Timothy 2:10](#); [1 Peter 1:1-2](#)).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord ([Ezekiel 18:23, 32](#); [33:11](#); [John 3:18-19, 36](#); [5:40](#); [Romans 9:22-23](#); [2 Thessalonians 2:10-12](#); [Revelation 22:17](#)). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith, the Father will receive ([John 6:37-40, 44](#); [Acts 13:48](#); [James 4:8](#)).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy ([Romans 3:10-12](#); [Ephesians 1:4-7](#); [2:1-3](#); [Titus 3:4-7](#); [1 Peter 1:2](#)) which is consistent with His character as revealed in the life of our Lord Jesus Christ ([Matthew 11:25-28](#); [2 Timothy 1:9](#); [Romans 9:11-16](#)).

ETERNAL 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](#); [1 Corinthians 1:4-8](#); [Ephesians 4:30](#); [Hebrews 7:25](#); [13:5](#); [1 Peter 1:5](#); [Jude 24](#)). Those who once professed faith and subsequently deny the Lord demonstrate by their going out from us that they were never truly saved in the first place ([1 John 2:19](#)).

MISSIONS

We teach it is the aim, duty, and privilege of every believer in partnership with their local church to glorify God by responding as active participants in the Great Commission call of

Jesus Christ to go and make disciples of all nations. We teach the primary focus and priority of this call is centered on efforts that establish, strengthen, and reproduce biblically-based churches for future generations and God's glory. Realizing also that the cause of Christ extends beyond any one local church, we commit ourselves to an ongoing ministry of extending the call of Christ to make disciples around the world ([Matthew 16:18b, 28:19-20](#); [Acts 1:8, 14:21-23](#); [Rev 7:9-10](#)).

SPIRITUAL GIFTS

We teach that spiritual gifts are God-given capacities for service that every believer receives at salvation to edify the church for the glory of God. These gifts include both temporary sign gifts (gifts of miracles, healings, tongues, and interpretation of tongues) and permanent speaking and serving gifts (gifts of teaching, prophecy, exhortation, utterance of knowledge, utterance of wisdom, ministry, giving, administration, mercy, faith, and discernment).

During the apostolic era, the temporary sign gifts were given to confirm the authenticity of the apostles' message during the formation of the church. With the passing of the apostolic era, the establishment of the church, and the completion of the Scriptures, the temporary sign gifts are no longer necessary. Scripture alone now functions as the sole test of authenticity of a man's message ([Acts 19:11-12](#); [Romans 12:6-8](#); [1 Corinthians 12:1-7, 11](#); [14:22](#); [2 Corinthians 12:12](#); [Ephesians 2:20](#); [4:7-12](#); [Hebrews 2:4](#); [1 Pet 4:10-11](#)).

THE CHARISMATIC MOVEMENT

Ascend Church is a non-charismatic, conservative, evangelical fellowship that welcomes all who know Jesus Christ as their Lord and Savior and all who are seeking Him. Those who claim to possess the gift of tongues and other sign gifts are welcome to worship and fellowship with us if they are willing to be a source of unity rather than division within our church body and that they function in accordance with the stated doctrinal position on sign gifts. We teach that the Christian life is supernatural and that the Lord continues to perform miracles as defined by God bending the laws of the physical universe at His good pleasure.

ANGELS, DEMONS AND SPIRITUAL WARFARE

We teach that the Lord Jesus Christ is the Creator of all things, including the invisible or unseen realm, reigning supreme and unchallenged ([John 1:1-3](#); [Colossians 1:16-17](#); [Hebrews 1:2, 10](#)).

We teach that Satan is a created angelic being who rebelled against his Creator, along with numerous angels, becoming the author of sin, the tempter in the fall, the declared enemy of God and man, and is the god of this age. He, along with his demons, have been defeated through the death and resurrection of Jesus Christ ([Romans 16:20](#)) and will be eternally punished in the lake of fire. ([Job 1:6-7](#); [Isaiah 14:12-17](#); [Ezekiel 28:11-19](#); [Matthew 4:2-11, 25:41](#); [Jude 6](#); [Revelation 12:4, 9](#); [20:10](#)).

We teach that angels are created beings and are, therefore, not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him ([Luke 2:13-14](#); [Hebrews 1:6-7, 14](#); [2:6-7](#); [Revelation 5:11-14](#); [19:10](#); [22:9](#)).

We teach that the redeemed should recognize that there is a spiritual battle waging war, not against the flesh, but against the mind ([2 Corinthians 10:3-5](#); [Ephesians 6:10-18](#); [1 Peter 5:8](#)). The redeemed should neither assign blame to the unseen realm for personal sin ([James 1:13-14](#)), nor live in fear of Satan and his angels ([James 4:7](#), [1 John 4:4](#)). Rather, believers are called to "stand against the schemes of the devil" in persistent prayer shaped by the Word of God ([Ephesians 6:10-18](#)).

THE LAST THINGS

We teach that, prior to the close of redemptive history, the Lord Jesus will personally and bodily return to execute final judgment on sin and set up His eternal kingdom ([Matthew 24:29-31](#); [1 Thessalonians 4:13-17](#); [5:1-10](#); [Revelation 19:1-4](#); [20:11-15](#)).

We teach that, at the close of redemptive history, the saved will enter the eternal state of glory with God, after which the elements of this earth are to be destroyed ([2 Peter 3:10](#)) giving way to a new heaven and new earth ([Revelation 21:1](#)), also referred to as "new Jerusalem" ([Revelation 21:2](#)), wherein only righteousness dwells ([Ephesians 5:5](#); [Revelation 20:15](#); [21:1-27](#); [22:1-21](#)). This will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another ([John 17:3](#); [Revelation 21-22](#)). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father ([1 Corinthians 15:24-28](#)), that in all spheres the triune God may reign forever and ever ([1 Corinthians 15:28](#)) with Christ as the presenting monarch ([Revelation 11:15](#)).

We teach that the people of God expectantly await the glorious, visible, and personal return of the Lord Jesus Christ. The blessed hope of His return has vital bearing on the personal life, service, and mission of the believer ([1 Thessalonians 4:18](#); [5:11](#); [Revelation 22:6-21](#)).

We teach that there will be a bodily resurrection of both the saved and the lost. The lost will be raised to judgment and experience eternal wrath in hell. The saved will be raised to eternal joy in the new heaven and new earth in the manifested presence of God ([Daniel 12:2](#); [John 5:28-29](#)).

WOMEN IN MINISTRY

We teach that women play God-ordained and significant roles in the local church. We teach that every opportunity is open to women except those specifically excluded by Scripture, which include the office of Elder (the exercise of final, governing authority) or preaching within the corporate gathering of the local church ([1 Timothy 2:12](#); [3:1-2](#); [2 Timothy 4:2](#); [Titus 1:6-9](#)). We do not see this as an issue of equality, for men and women are equal in personhood under God. As image bearers ([Genesis 1:26-29](#)), the Bible is clear that men and women do not share the same roles. We encourage qualified women to serve in any position that is not forbidden in the Scriptures.

CREATION

We teach that the universe was created by the Trinity out of nothing (ex nihilo) by the breath of God ([Genesis 1:1](#)) according to the divine plan of God the Father ([Ephesians 1:11](#); [Revelation 4:11](#)). Christ is said to be the executor and purpose for which all was created and is the sustainer of all of creation ([Colossians 1:16-17](#)). The Holy Spirit was also active in the creation process, said to have "hovered" over creation ([Genesis 1:2](#)).

We teach that the creation account of [Genesis 1](#) communicates that the creation process consisted of six literal, 24-hour days ([Genesis 1:5](#), [8](#), [13](#), [19](#), [23](#), [31](#)). Such a conclusion is supported by passages outside the creation narrative, such as [Exodus 20:11](#), [31:12-17](#), where the author seems to recognize the days of creation as literal, 24-hour days.

PHILOSOPHY OF HERMENEUTICS

We teach that the science or process of interpreting Scripture is well identified as "hermeneutics." While there have been many faithful individuals, institutions, and systems that presented various and valuable philosophies of hermeneutics, we desire to seek to first follow any instruction or example provided by Jesus (the Word made flesh - [John 1:1, 14](#)) and the authors of Scripture, themselves moved and carried along by the Holy Spirit ([2 Peter 1:21](#)).

We teach that the hermeneutic instructed and modeled by Jesus and the authors of Scripture is summarized by four “guardrails.” This ensures we begin with an understanding of the original author's intent to the original audience and then expand to understand those conclusions in light of the rest of divine revelation contained in the full canon of Scripture.

- 1) Historical Context - any pericope of Scripture was written in a historical context. This context must be taken into consideration for accurate interpretation. Historical context may be provided in the text itself, the rest of the book in which the text is contained, the timeline of history in light of the passage being studied, and/or other inspired Scripture.²
- 2) Grammatical Context - the words, grammar, and syntax must be considered to ensure accuracy in interpretation. Where possible, the original languages of Scripture should be consulted. Grammatical Context includes definitions of words, internal structure of words, arrangement of words, and order of words (syntax). The use of grammar by the author should take priority in evaluating the text.
- 3) Biblical Theology - the discipline of biblical theology reminds the interpreter that Scripture must be understood in its own terms, and a crucial reminder for accomplishing this is the truth that every passage and individual book plays a role in a larger redemptive story. That story plays out through themes, characters, types, patterns, etc. from Genesis to Revelation, all which center on the person and work of Jesus Christ.
- 4) Full-bloom Aspect - this phrase attempts to summarize the idea that God's entire plan for redemptive history can be found in the Old and New Testaments, but the comparison of a seed to the fully matured tree provides the framework for understanding the roles the Old and New Testament respectively play in exposing, unpacking, and delivering the full plan of God for His story. Thus, the “mature tree” of the New Testament provides the priority for interpreting Scripture and often reveals the “second narrative” that will be the priority perspective and guide the connecting of the dots of biblical theology.

With these guardrails modeled by Jesus and the authors of Scripture, we have what we need to ensure we will remain “on the road” of accurate interpretation, allowing for the fact that fallible humans may land in different “lanes” on this road.

TEACHING GUIDELINES

We recognize that someone equipped, vetted, and affirmed as a teacher of God's Word at Ascend may find themselves studying a passage or doctrine that results in a personal position different than the statements in this document. When that happens, we provide the following guidelines with one primary purpose in mind—to fulfill the expectation Christ has for His church at a local level: “that there be no divisions among you, but that you be united in the same mind and the same judgment” ([1 Corinthians 1:10](#)). The elders of Ascend are not infallible and are obligated to continually meditate on God's Word and our doctrine, potentially resulting in adjustments to previously held positions. We sense the weight of this ongoing accountability and desire to fulfill the calling and responsibility to “hold firm to the trustworthy word as taught, so that [we] may be able to give instruction in sound doctrine and also to rebuke those who contradict it” ([Titus 1:9](#)). This, among other responsibilities, will be standards by which we are held accountable before the Lord ([Hebrews 13:17](#)).

² Non-inspired resources certainly provide value to the use of these guardrails but must not be viewed with the same level of authority of divine Scripture.

Given this awareness and accountability, we provide the following Guidelines to elder-affirmed teachers at Ascend (which includes those not directly affirmed by elders but affirmed by processes established by the elders):

1. The positions in this document must not be contradicted in any teaching context at Ascend Church (from corporate worship to one-on-one mentorship or counseling).
2. If a position is a point of disagreement for a teacher, we encourage the teacher to contact the elders to discuss (if conviction requires) or to simply teach the position of the elders.
3. If additional conscience or conviction does not allow for the fulfillment of 1) and 2), then we ask you to discuss with the elders prior to recusing yourself of that teaching event or teaching responsibility.

CHURCH PLANTING PHILOSOPHY

We teach that the church exists to glorify God through the fulfillment of the Great Commission and in the spirit of the Great Commandment ([Matthew 28:19-20](#), [Matthew 22:37-38](#)). The Great Commission is fulfilled as disciples of Jesus Christ are made and grow in their relationship with Him and likeness to Him. God is glorified as we manifest His presence as we do His work ([1 Corinthians 10:31](#), [2 Timothy 2:2](#)).

In seeking to act upon the church's purpose, we recognize the extraordinary value in multiplying the reach of His ministry by planting local churches and by associating with existing, like-minded local churches. God is glorified when Ascend Church and other like-minded churches associate with one another to foster relationships that edify, protect, encourage, support and admonish. The plurality of the elders of Ascend Church provides direction and oversight for church planting and formal association with other churches.

COUNSELING PHILOSOPHY

We teach that the Lord changes lives and accomplishes His purposes directly through reading and meditating on the truths of the Scriptures, prayer, and applying God's Word to everyday life. The Lord also uses those who minister His Word as they encourage, exhort, admonish, edify, implore, reprove, rebuke and console others toward godliness ([1 Thessalonians 5:14](#)). God needs no new or unique insight into the human condition that is gained through psychology or some other tool of human origin.

Problems that are approached by integrating the Scriptures with psychological theories tend to deceive individuals into diminishing the God of the Scriptures and into believing that He has not provided and cannot provide sufficient truth, insight and wisdom that will change their lives ([Colossians 2:8-10](#)). When psychology and other social sciences step beyond observing human behavior and seek to explain the causes of human behavior, they enter spiritual territory. Only the God of the Scriptures can explain causes and offer solutions that lead to godliness and a fruitful, joyful life. God has given us everything we need for life and godliness ([2 Peter 1:3](#)). He changes us as we discipline ourselves through obedience to the Word of God in the power of the Holy Spirit ([1 Timothy 4:7](#); [2 Peter 1:5-11](#)). Each Christian's passion should be to become more like Christ and fulfill the Great Commandment to love the Lord with the entire heart, soul, mind and strength ([Deuteronomy 6:5](#); [Matthew 22:37-38](#); [Mark 12:30](#); [Romans 8:29](#); [1 John 3:2](#)). The Christian who learns and applies the Word becomes mature and, in turn, can help others mature ([2 Timothy 2:2](#)).

WORSHIP

We teach that the chief purpose of mankind is to glorify God by loving Him with the entire heart, soul, mind and might ([Deuteronomy 6:5](#); [Isaiah 43:7](#); [Matthew 22:37](#)). All believing men, women and children are to glorify God and thus fulfill the purpose of their existence.

Worship glorifies God through adoration ([Psalm 95:6](#)), praise ([Psalm 99:5](#)), prayer ([Daniel 6:10-11](#)), thanksgiving ([Nehemiah 12:46](#)) and a complete yielding to Him ([Romans 12:1](#)). Worship declares His worth, pays Him homage and celebrates Him in a life of devotion. We seek to worship the Lord in spirit and in truth ([Exodus 15:1-21](#); [2 Samuel 6:14-16](#); [Psalm 5:7](#); [John 4:23-24](#); [Revelation 4:11](#); [5:12](#)).

Several tenets guide our worship. We seek to:

- Lift high the name of Jesus Christ ([John 4:22-26](#); [12:32](#); [14:6](#)).
- Lead God's people to lift their hearts and voices to Him, giving Him praise and thanks in music and lyric ([Nehemiah 12:45-46](#); [Psalm 66:1-4](#); [95:1-2](#)).
- Prepare hearts to hear the Lord speak through the proclamation of Scripture ([Psalm 95:6-9](#); [Matthew 28:19-20](#); [Acts 2:41-42](#)).
- Emphasize fresh and contemporary expressions while retaining traditional elements that recognize the richness of our heritage in the faith ([Deuteronomy 32:7](#); [Psalm 33:3](#); [Isaiah 46:8-9](#); [Matthew 13:52](#), [Ephesians 5:19](#); [Revelation 5:9](#)).
- Pursue excellence in worship, knowing that God is worthy of our best ([Exodus 12](#); [Deuteronomy 17:1](#); [Psalm 33:3](#); [1 Timothy 4:14-15](#); [Hebrews 11:4](#)).

CHURCH GOVERNMENT

We teach that men who hold the office of Elder and men and women who hold the office of Deacon are to function within the local church as regulated by Scripture. The qualifications for these two offices are found in [1 Timothy 3:1-16](#) and [Titus 1:5-9](#). While not all details concerning the function of elders and deacons are provided in Scripture, foundational frameworks are both instructed and provided through principles and examples.

Elder Title

Although there are three terms used for the elders of the church, (i.e. bishop, elder and pastor), analysis of these terms indicates that they are used interchangeably.

Elder Qualifications

Qualifications include being above reproach, able to teach, a one-woman man^[3], not addicted to wine, temperate, not antagonistic, prudent, uncontentious, respectable, free from the love of money, hospitable, manages own household well, and not a new convert ([1 Timothy 3:1-7](#); [Titus 1:6-9](#)).

Elder Duties

All Elders are equal in authority but not necessarily equal in influence. The Scriptures show that the Elders "serve by leading" and that their responsibility involves the spiritual oversight of the congregation and keeping watch over their souls as those who will have to give an account ([Hebrews 13:17](#)). The plurality of elders at Ascend Church apply this responsibility in three primary categories.

The Elder's Primary Responsibilities

1. *Doctrine* - Ensuring that the doctrine of the church is biblical; all doctrinal issues in the church will be settled by the Board of Elders. This category is modeled by the commitment of the apostles to "prayer and the ministry of the Word" ([Acts 6:4](#)). It also is conveyed by the emphasis on elders teaching the Word ([1 Timothy 3:2](#)) and refuting doctrinal error ([Titus 1:9](#)).
2. *Direction* - Ensuring that the direction of the church is consistent with the Ascend Church statement of purpose and the four pillars. Inherent to the function of overseeing (the Greek word *episkopes*) is the concept of providing direction for the local church.
3. *Discipline* - Administering in love and humility the process of church discipline as outlined in [Matthew 18:15-20](#); [Romans 16:17](#); [1 Corinthians 5](#); [2 Corinthians 2:5-11](#); [Galatians 6:1-4](#); [2 Thessalonians 3:14-15](#); [1 Timothy 5:17-25](#); [Titus 3:10](#).

Plurality Of Elders

The Scriptures teach that a plurality of elders governed individual New Testament churches ([Acts 14:23](#); [20:28](#); [Philippians 1:1](#); [Titus 1:5](#)). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual gifts, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors ([Proverbs 11:4](#); [12:15](#); [15:22](#); [19:20](#); [24:6](#)). This truth does not eliminate the possibility and likelihood that one or more elders will stand out from the others as more public in their ministries or more influential in their function as an elder ([1 Timothy 5:17](#)).

Senior Pastor

The Senior Pastor automatically serves as an Elder and, because of his public presence and responsibility before the congregation, may be considered "first among equals" as a member of the plurality of elders ([1 Timothy 5:17](#)). The Senior Pastor should be gifted primarily as a preacher/teacher and as a leader.

Deacons

The Bible teaches that Deacons "lead by serving". The interchangeability of the title (the Greek word *diakonos*) and the function of serving (the Greek word *diakoneo*) closely link the office with the function of serving. This does not release elders from serving or preclude deacons from leading but rather places emphasis and priority within the two offices in the context of the local church. The qualifications for Elders and Deacons are the same regarding an individual's character, but they differ in aptitude. The elders are to be "able to teach" while the deacons are to be "able and proved as servants."

Deacon Qualifications

Qualifications include being an individual of dignity, above reproach, not double tongued, first tested as servants, not addicted to wine, spouses must be faithful, dignified, temperate, not fond of sordid gain, holding to the mystery of faith with a clear conscience, pure in thought, speech, and behavior toward the opposite sex, and manages household well ([1 Timothy 3:8-12](#)).

Deacons as Men and Women

After extensive study, the plurality of elders at Ascend concluded that both the grammatical development of [1 Timothy 3:8-13](#) as well as examples such as Phoebe ([Romans 16:1](#)), allow for men or women to serve as deacons. This conclusion remains consistent with our teaching of biblical manhood and womanhood since the function of a deacon is under the final authority and oversight of elders as well as a role that does not include the function of teaching doctrine to the corporate gathering of the local church.

CONTEMPORARY TOPICS - STATEMENTS

In addition to our core doctrinal beliefs, we provide statements on select contemporary issues where we believe biblical truth must be clearly applied to present-day questions and challenges. These statements are intended to guide our teaching, practice, and pastoral care in a way that is faithful to Scripture.

STATEMENT ON GENDER, MARRIAGE, AND SEXUALITY

We teach that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. ([Genesis 1:26-27](#); [2:18](#)). Rejection of one's biologically born sex is a rejection of the image of God within that person. We further teach that Scripture equates sex and gender.

We teach that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. ([Genesis 2:18-25](#).) We teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. ([1 Corinthians 6:18](#); [7:2-5](#); [Hebrews 13:4](#).) We teach that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We teach that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God ([Matthew 15:18-20](#); [1 Corinthians 6:9-10](#)).

We teach that in order to preserve the function and integrity of Ascend Church of Kansas City as the local Body of Christ and to provide a biblical role model to members as well as the community, it is imperative that all persons employed by Ascend Church of Kansas City in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality ([Matthew 5:16](#); [Philippians 2:14-16](#); [1 Thessalonians 5:22](#)).

We teach that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. ([Acts 3:19-21](#); [Romans 10:9-10](#); [1 Corinthians 6:9-11](#)).

We teach that every person must be afforded compassion, love, kindness, respect, and dignity ([Mark 12:28-31](#); [Luke 6:31](#)). Such terms must be defined by the instruction of Scripture and the example of Christ. Behavior or attitudes directed toward any individual inconsistent with Scripture are to be repudiated, since they are not in accord with Scripture nor the doctrines of Ascend Church of Kansas City.

STATEMENT ON WEDDINGS AND MARRIAGES

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Ascend Church of Kansas City will only recognize marriages between a biologically born man and a biologically born woman. Further, the elders and staff of Ascend Church of Kansas City shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Ascend Church of Kansas City shall only host weddings between one man and one woman under the doctrine and guidelines provided in Scripture.

STATEMENT ON FACILITY USAGE

The principles of Scripture will supersede federal, state, or local legislation, requirements, or codes as it pertains to the portions of the facility owned by Ascend Church of Kansas City designated for church use and associated activities. This includes, but is not limited to, bathroom use being restricted to one's biologically born sex.

FOUR PILLARS

At the outset of Ascend Church, four pillars were established as the biblical priorities for this ministry. A fuller statement is available upon request.

1. Believing in the power of prayer. (Jeremiah 33:3; Ephesians 6:18; James 5:16)
2. Proclaiming the authority of God's Word without apology. (II Timothy 4:1-5; Hebrews 4:12)
3. Boldly sharing the gospel of Jesus Christ. (Matthew 9:36-38; Romans 1:16; Ephesians 6:19-20)
4. Lifting high the name of Jesus Christ in worship. (Mark 12:30; John 4:23-24; John 12:32)

DOCTRINAL STATEMENT

THE SCRIPTURES

We teach the Scriptures of the Old Testament and New Testament as verbally inspired by God and inerrant in the original writing. We believe the 66 books of the Old Testament and New Testament are God's completed and sufficient revelation for the total well-being of mankind.

GOD

We teach there is only one true God (John 17:3), the Father, the Son, and the Holy Spirit (Matthew 28:19-20). He created all things (Revelation 4:11) and upholds all things by the Word of His power (Hebrews 1:3). In Him we live and move and have our being (Acts 17:28). He is a God of truth and without iniquity, just and right is He (Deuteronomy 32:4) and He shall judge the world (Psalm 9:8).

We teach that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Mark 12:29; John 1:1-4; Matthew 29:19-20; Acts 4:3-4).

JESUS CHRIST

We teach the total deity of the Lord Jesus Christ. We believe He is the manifestation of God in the flesh. We believe He was conceived by the Holy Spirit and born of the virgin Mary. We believe Him to be true God and true man (John 1:1, 14, 18; John 14:8, 9; I Timothy 3:16).

HOLY SPIRIT

We teach that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ during this age. He convicts us of sin and regenerates the sinner upon believing on Christ, baptizing the believer into one body of which Christ is the head. He indwells, guides, instructs, fills, comforts, and empowers the believer for godly living and service through individually bestowed spiritual gifts. While the Scriptures do not teach that certain gifts have ceased, it does seem to indicate that their usage would vary according to the need that each gift is designed to meet. Ascend Church does not encourage the use of the 'sign gifts.' Instead, we choose to emphasize the more excellent way of love and zeal for the more edifying gifts (John

16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; I Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 4:1-4; II Corinthians 12:12). A fuller statement of the Church's position on the charismatic movement is available upon request.

MAN

We teach that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners; not only by constraint, but by choice and therefore under just condemnation without defense or excuse. We teach that without exception every man is totally depraved and needs a Savior (Genesis 3:1-6; Romans 3:10-19; Romans 1:18, 32).

SALVATION

We teach that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice. We teach that all who by faith receive Him as their personal Savior are justified on the basis of His blood shed on Calvary. They are born again of the Holy Spirit and thereby become eternally secure as children of God. We believe the Holy Spirit baptizes a person who believes into the body of Christ at the moment of salvation (Romans 8:37-39; II Corinthians 5:21; I Corinthians 12:13).

HEAVEN AND HELL

We teach the bodily resurrection of both the saved and the lost. The saved are raised to eternal, conscious bliss in heaven (Matthew 25:34; John 14:2; 2 Corinthians 5:1; Revelation 2:7) the lost are raised to eternal torment in hell in conscious separation from God. (Matthew 8:11; Matthew 10:28; Matthew 13:49-50; Mark 9:47-48; Luke 12:5; Revelation 21:8).

RESURRECTION

We teach the resurrection of the crucified body of our Lord Jesus Christ, His ascension into heaven, and His present life for us as High Priest and Advocate (Acts 1:3, 9; Hebrews 7:25, 26).

RETURN OF CHRIST

We teach "that blessed hope", the personal, premillennial, and imminent return of our Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (I Thessalonians 4:13-18).

BAPTISM AND COMMUNION

We teach that Christian baptism is a public declaration of and identification with Christ in His death, burial, and resurrection signified by immersion in water. The Lord's Supper is the commemoration by believers of Christ's death until He comes and should be preceded by a careful self-examination (Acts 4:13; Romans 6:3-6; I Corinthians 11:20-29).

THE CHURCH

Upon confessing and believing in the Lord Jesus Christ as Savior, all believers have therefore become part of His body, the church. There is one church universal, composed of all those who acknowledge Jesus Christ as Savior and Lord. The Scriptures command believers to gather together to devote themselves to worship, prayer, teaching of the Word, observance of the ordinances (baptism and communion), fellowship, service to the body through the development and use of talents and gifts, and outreach to the world in fulfillment of the command of Christ to make disciples of all believers (Ephesians 5:23; Romans 12:1; Acts 2:42-46; I Corinthians 14:26; Matthew 28:18-20). Wherever God's people meet regularly in obedience to this command there is the local expression of the church – under the watch-care of elders and other supportive leadership. Its members are to work together in love and unity, intent on the one ultimate purpose of glorifying Christ (Ephesians 4:16).

MISSION STATEMENT

We are committed to a mindset and ministry that is committed to contributing to lost people being saved, saved people being matured, and mature people being multiplied all to the glory of God.

CHRISTIAN LIVING (CONCERNING CONDUCT)

The Bible teaches that all believers are saints, set apart unto God and are thus responsible to live in such a manner as not to bring reproach upon their Savior and Lord (Romans 21:1-2; I Peter 1:14-19; II Timothy 2:19; Titus 2) lest the Word of God be blasphemed (I Timothy 6:1; Titus 2:5). As Christians we should obey the Word of our Lord, seek the things which are above, walk as He walked, and accept as our responsibility the duty and privilege of bearing the Gospel to a lost world (I John 2:3; Colossians 3:1; Ephesians 5:23; Matthew 29:19-20). A victorious and fruitful Christian life is possible only for those who have presented themselves wholly to Christ and walk by the power of the Holy Spirit, which all believers are called to do (Romans 12:1,2; Galatians 5:16; Ephesians 5:18; Romans 6, 7).

“I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Romans 12:1

“Walk in the Spirit and you shall not fulfill the lusts of the flesh.” Galatians 5:16

“Be not drunk with wine . . . but be filled with the Spirit.” Ephesians 5:18

CHURCH GOVERNMENT

TWO CHURCH OFFICES

The biblical teaching on the subject of two church offices, Elders and Deacons, is found in I Timothy 3:1-16 and Titus 1:5-9. Though there are three terms used for the offices of the church, i.e. bishop, elder, and deacon, a careful analysis of these terms indicates that bishop and elder are used interchangeably, with the bishop simply being the ‘ruling’ or leading elder. The pastors of the church have the spiritual authority of the elders. However, with the exception of the Senior Pastor, they will serve on the board only as needed and at the request of the elders.

WOMEN IN MINISTRY

Ascend Church affirms the God-ordained and significant role that women should play in establishing and leading the local church. Every leadership opportunity is open to women except those that are excluded by Scripture. The Scriptures clearly state that men are to serve in the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (I Timothy 2:12; I Timothy 3:1-2; Titus 1:6-9). We do not see this as an issue of equality, for men and women are equal under God. The Bible is clear that men and women do not have the same roles. Qualified women should serve in any leadership position that is not forbidden in the Scriptures.

STATEMENT ON MARRIAGE AND GENDER

We teach that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27; 2:18.) Rejection of one's biologically-born sex is a rejection of the image of God within that person.

We teach that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We teach that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We teach that in order to preserve the function and integrity of Ascend Church of Kansas City as the local Body of Christ, and to provide a biblical role model to the Ascend Church of Kansas City members and the community, it is imperative that all persons employed by Ascend Church of Kansas City in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We teach that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We teach that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Such terms must be defined by the instruction of Scripture and the example of Christ. Otherwise hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Ascend Church of Kansas City.