

STATEMENT OF FAITH

We affirm the Holy Bible as the inspired Word of God and as the only basis of our beliefs. The following statement is an affirmation of our basic Christian beliefs and a general statement of our faith.

3.1 The Scripture

We believe the Holy Bible was written by men divinely inspired and therefore, is infallible and inerrant in all matters of which it speaks. The Holy Bible is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It is the full and complete authority of Christian doctrine. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian unity, and the supreme standard by which all human conduct, creeds, and religious opinions should be measured. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Nehemiah 8:3; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Isaiah 45:18; Jeremiah 15:16; 36:1-32; Matthew 4:4; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; 2 Thess 2:14-15; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21' 2 Peter 3:16.

3.2 God

We believe there is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections, and worthy of all possible honor, confidence and love. The eternal triune God in the unity of the Godhead reveals Himself to us as Father, Son, and Holy Spirit, equal in every divine perfection, with distinct personal attributes, but without division of nature, essence, or being.

Genesis 1:1; Exodus 20:2, 3; 1 Corinthians 8:6; Revelation 4:11.

God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience.

A. The Godhead (Trinity)

We believe in one true 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 each of Whom is fully and equally God; possesses all of the divine nature and attributes, and is totally worthy of our worship and service.

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, Son, and Holy Spirit are distinct Persons. The Bible speaks of the Father as God (Philippians 1:2), Jesus as God (Titus 2:13), and the Holy Spirit as God (Acts 5:3-4).

1. Each Person is fully God (Colossians 2:9)
2. There is only one God (Isaiah 45:21-22; see also 44:6-8; Exodus 15:11; Deuteronomy 4:35, 6:4-5, 32:39; 1 Samuel 2:2; 1 Kings 8:60).

The Trinity is not belief in three gods. There is only one God, and this one God exists as three Persons. The three Persons are not each part of God, but are each fully God and equally God. Within God's one undivided being there is an unfolding into three interpersonal relationships such that there are three Persons. The distinctions within the Godhead are not distinctions of His being or essence and neither are they something added on to His being or essence, but they are the unfolding of God's one, undivided being into three interpersonal relationships such that there are three real Persons.

God is not one person who took three consecutive roles. The Father did not become the Son and then the Holy Spirit. Instead, there have always been and always will be three distinct persons in the Godhead.

B. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; 139:2; Isaiah 43:3, 15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

C. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He

honored the divine law by His personal obedience, and in His substitutionary death on the cross, He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended to heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 8:58; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 2:20; 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 17:14; 19:16.

D. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination, He enables men to understand truth. He exalts Christ. We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer.

He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; 1 Samuel 11:6; Job 26:13; 33:4; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 3:5; 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; 2 Corinthians 3:6; 3:17; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; Philippians 2:1; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

3.3 Man

We believe man is the special creation of God, made in His own image. He created them male and female as the crowning work of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice, man sinned against God and brought sin into the human race. Through the temptation of Satan, man transgressed the command of God, and fell from his original holiness and righteousness whereby all his descendants inherited a nature corrupt and in bondage to sin. As soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

3.4 The Way of Salvation

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily and in obedience and submission to the Father took upon Himself our nature, yet without sin, made atonement for our sins by His death on the Cross and by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that having risen from the dead He is now enthroned in Heaven. He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Salvation is offered freely to all mankind and nothing prevents the salvation of any sinner except his own voluntary refusal to receive Jesus Christ as personal Saviour and Lord.

Jonah 2:9; Ephesians 2:8; Acts 15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2:7, 8; Hebrews 2:14-17; Isaiah 53:4-7; 1 John 4:10; 1 Corinthians 15:3; 2 Corinthians. 5:21; 1 Peter 2:24.

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior. In its broadest sense, salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Repentance & Faith

We believe that repentance and faith are inseparable graces brought in our lives by the Spirit of God. Being convicted of our guilt, sin, helplessness and of the way of salvation in Jesus Christ, we turn to God in repentance – in humble confession and request for mercy, at the same time receiving Jesus Christ and trusting Him alone as our only and all sufficient Savior and Lord, thereby believers become new creatures in Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Regeneration

We believe that regeneration is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and through faith in the Lord Jesus Christ, we become partakers of the divine nature. This leads to the love and practice of righteousness. It is a work of God's grace conditioned upon faith in Jesus Christ and demonstrated by the life we live to the glory of God.

C. Justification

We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's shed blood.

Romans 3:24; 4:5; 5:1, 9; Galatians 2:16; Philippians 3:9.

D. Sanctification

We believe that sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

We believe that sanctification is the divine setting apart of the believer unto God, beginning in regeneration, accomplished in a threefold manner; first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment the believer trusts the Savior; second, a continuing process toward moral and spiritual maturity through the presence and power of the Holy Spirit and the Word of God; third, the final accomplishment of this process at the Lord's return.

Hebrews 10:10-14; 3:1; John 17:17; 2 Corinthians 3:18; 1 Corinthians 1:30; Ephesians 5:25-27; 1 Thessalonians 4:3, 4; 5:23, 24; 1 John 3:2; Jude 24, 25; Revelation 22:11.

E. Glorification

We believe that glorification is the culmination of salvation and is the final blessed and abiding state of the believer.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2

3.5 A New Testament Church

A church is a body of baptised believers, who acknowledge the Lordship of Christ, united together in faith and fellowship of the Gospel.

We believe that a local church is an organized congregation of baptized believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors, elders and deacons, godly men whose qualifications, claims and duties are clearly defined in the Holy Scriptures. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; that on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

We believe in the unity of all New Testament believers in the Church which is the Body of Christ. *1 Corinthians 12:12, 13; Ephesians 1:22, 23; 3:1-6; 4:11; 5:23; Colossians 1:18; Acts 15:13-18.*

3.6 Spiritual Leadership and Church Government

A. Government and Spiritual Leadership of the Church

Anchored by Christ as the Cornerstone, the Church is led and built upon by a plurality of leaders full of Holy Spirit and wisdom, passionate for Christ, identified by their offices of elders and deacons, empowered by the vested 5-fold ministry gifts of apostleship, prophecy, evangelism, pastoring and teaching.

The foundation of the church leadership and government is the five-fold ministry gifts of apostleship, prophecy, evangelism, pastoring and teaching as the Scripture teaches in Ephesians 4:11. The Church recognizes the gifts of apostleship, prophecy, evangelism, pastoring and teaching in providing spiritual leadership and government to the Church.

In Ephesians 4:11, the five-fold ministry gifts is a list of ministry gifts of the Holy Spirit and not office or titles. It is not a movement, not hierarchical and not positional. We believe in the leadership structure of elders and deacons with these leaders having the vested leadership gifts of apostleship, prophecy, evangelism, pastoring and teaching.

We also believe that it is possible to operate these five-fold ministry gifts without the official title, office or position. These gifts have the primary responsibility for equipping and maturing the body so that the Church can fulfil the high calling of God.

B. Kingdom Perspective People

A Kingdom Perspective People who live out the truth, as agents of redemption and transformation in all the spheres of influence.

It is a vision of every disciple, using his/her gifts, to take God's love and power into every sphere of influence, making all of secular society a place for the sacred presence of Christ to be made manifest.

The focus of the Church is principally about seeking God's Kingdom to be established on the earth, to impact and have a positive influence on the various spheres of society such as follows:

1. Media
2. Government
3. Education
4. Business
5. Religion
6. Sports, Arts and Entertainment
7. Family

The believers will achieve this through discovering his or her prophetic destiny and living out the power of the gospel, and demonstrating Christlikeness through a lifestyle of having our Lord Jesus Christ pre-eminent and operating in the fullness of the gifts of the Holy Spirit. It is our prayer that every member of the Church will ultimately fulfill their prophetic destiny in whichever spheres of influence God has called them to impact and influence for His glory.

3.7 Spiritual Gifts

Spiritual gifts are for the common good of the church. Spiritual gifts are 'special divine empowerment' or 'supernatural, extraordinary ability' that is bestowed on each believer by the Holy Spirit to equip and build up the body of Christ (1 Peter 4:10). Spiritual gifts are neither identical to natural abilities nor are they totally different. They are both differences and similarities. Only Christians can possess a spiritual gift (Romans 8:9, 14-17; 1 Corinthians 12:7, 14:16, 23-24). Spiritual gifts are given at the time of spiritual birth, whereas talents come at the time of natural birth. . A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body.

We subscribe to the seven basic facts of these spiritual gifts:

1. Only BELIEVERS have spiritual gifts (1 Corinthians 2:14).
2. Every BELIEVER has at least ONE gift (1 Corinthians 7:7).
3. No one receives ALL the gifts (1 Corinthians 12:27-30). God wants us to work together as a body (not individually).
4. Not ALL believers have the same gift or gifts (1 Corinthians 12:29-30). God desires variety.
5. A believer cannot EARN or WORK for a spiritual gift (Ephesians 4:7).
6. The HOLY SPIRIT decides what gifts a believer gets (1 Corinthians 12:11).
7. Each believer is to DEVELOP the gifts given to him/her (1 Timothy 4:14).

All members of the Church are urged to discover his/her gifts, take specific action steps to develop and exercise their gifts. When each member does his/her part according to the work of the Holy Spirit and following God's design and purpose, we will see the Church grow (Ephesians 4:16).

3.8 Baptism of the Holy Spirit

We subscribe to the following scriptural perspective on the baptism of the Holy Spirit:

1. The foundational work of God in a believer's life.
 - a. God saves us by grace through faith in Christ Jesus.
 - b. He cuts off our old man who has been crucified with Jesus, and buries him in the waters of baptism so we may walk in newness of life.
 - c. As a continuing work of grace, He baptizes ("to be immersed or filled") us with His Holy Spirit.
2. Baptism in the Spirit is an empowering of "the new man."
3. When we are born again, the Holy Spirit lives in us. When we are baptized in the Spirit, we live in the Spirit.
4. The baptism of the Holy Spirit empowers us to do His will and to be effective in His vision and calling (Acts 1:8).
5. Nowhere does the Bible plainly state that speaking in tongues is the evidence of baptism in the Spirit.

3.9 Tongues and Interpretation

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the speaker—Acts 2:4–8; 11; 10:44–46) is common in the Book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on twelve believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer's spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from private use of tongues as applied in the individual's experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, "and forbid not to speak with tongues" (v. 39).

Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

3.10 End Times

The Second Coming of Christ is indispensable to eschatological (the study of the 'last things'). It is the basis of the believers' hope, and this event will mark the beginning of the completion of God's plan.

We subscribe to the following scriptural perspective on the Second Coming of Christ:

1. It is definite (Matthew 24-25 and parallel passages in Mark 13 & Luke 21; Acts 1:11; Phil 3:20-21; 1 Thessalonians 4:15-16; 2 Thessalonians 1:7; Titus 2:17; James 5:7-8; 1 Peter 1:7 & 13; 2 Peter 1:16, 3:4 & 12; 1 John 2:28).
2. We cannot ascertain its exact time ((Matthew 24:36-39; Mark 13:32-37).
3. Its character
 - a. Personal, in nature, (John 14:3; 1 Thessalonians 4:16)
 - b. Physical, Jesus will return bodily, (Acts 1:11)
 - c. Visible, it will be noticed by all, (Matthew 24:30; Luke 21:27; 1 Thessalonians 4:16)
 - d. Unexpected, although the second coming will be preceded by several signs such as the desolating sacrilege (Matt 24:15), great tribulation (24:21), darkening of the sun and cosmic haywire (24:29), the exact timing is still not indicated, (1 Peter 3:10; 2 Peter 3:4).
 - e. Triumphant and Glorious, (Matthew 24:30; Mark 13:26; Luke 21:27; 1 Thessalonians 4:16; Matthew 25:31-46).

Our response: We should eagerly long for His return

"... say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³ while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ." (Titus 2:12-13).

"²⁰ But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ." (Phil 3:20)

3.11 Perseverance of the Saints

We believe that all who are truly born again are kept by God the Father for Jesus Christ. (Philippians 1:6; John 10:28, 29; Romans 8:35-39; Jude 1).

We believe that God in his love, has called us, redeemed us and justified us (Rom 8:30). Justification affirms that we stand on an unshakable foundation on which we can always fall back. As we venture into the life of new obedience (very likely to be accompanied by struggles and despair and our own resistance of His work), God's intention is that through the process of sanctification, we will grow in grace. However, there is significant disagreement as to whether Christians can lose their salvation due to ongoing, wilful, and unrepentant sin in our lives. "Will our adoption by God be permanent?" or "Will it be possible for someone who is truly born again to lose his/her salvation ("fall away")?"

Throughout the centuries, two major positions have been taken on this issue of whether the salvation of believers is absolutely secure- the Calvinist and the Arminian. This is the doctrine known as the *perseverance of the saints* or eternal security.

We subscribe to the Calvinist position or doctrine of the perseverance of the saints is stated in the Westminster Confession: "*They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.*"

In other words we believe that those who are truly born again cannot totally fall away and be lost. They will be kept by the power of God and will persevere until the end. We persevere because we are preserved by God". It is strictly speaking, not man but God who perseveres. The bible emphasizes that believers continually need to trust in Jesus to be saved. It also teaches that believers do not do this on their own. Rather, their confidence is rooted in God's faithfulness and omnipotent power. It follows then that if the foundation of salvation is God, the salvation of believers are eternally secure.

3.12 The Ordinances of Water Baptism and The Lord's Supper

We believe that our Lord Jesus Christ committed two ordinances to the Church: water baptism and the Lord's Supper:

- (a) Water baptism is the immersion of a believer in water in the name of the Father, Son and Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Savior through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church.
- (b) The Lord's Supper is the commemoration of His death and resurrection until He comes, and should be preceded always by solemn self-examination. The Lord's Supper is served to all Christians at the Communion service, whether members of the Church or otherwise. The responsibility of the Church is to admonish self-examination before serving the Lord's Supper. Only God Himself will qualify the individual to partake of it, Therefore, the Church will read and explain the relevant Scriptures to the congregation before the Lord's Supper so that all may know the significance before partaking of it.

Acts 8:36, 38, 39; John 3:23; Romans 6:3-5; Matthew 3:16; Colossians 2:12; 1 Corinthians 11:23-28; Matthew 28:18-20; Acts 2:41, 42.

3.13 Church Membership and Hospitality

The responsibilities of membership include entering into covenant with each other, as one body in Christ. Therefore, members should, by the aid of the Holy Spirit:-

- a) Walk together in Christian love, strive for the advancement of the Church, in knowledge, holiness and comfort.
- b) Promote the prosperity and spirituality of the Church.
- c) Sustain its worship, prayer, ordinances, discipline and doctrines.
- d) Attend regularly meetings of the Church unless providentially hindered.
- e) Contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor and the spread of the Gospel through all nations.
- f) Engage to maintain family and private devotions, to religiously educate the children, to seek the salvation of our kindred and acquaintances.
- g) Walk circumspectly in the world, be just in our dealings, faithful in our engagements and exemplary in our deportment.
- h) Avoid all tattling, backbiting and excessive anger.
- i) Abstain from indiscriminate and unlawful sale, and use of any substance as an intoxicant.
- j) Engage to watch over and honour one another in brotherly love.
- k) Remember each other in prayer, aid each other in sickness and distress, cultivate Christian sympathy in feeling and courtesy in speech.
- l) Slow to take offence, be always ready for reconciliation and mindful of the example of our Saviour, and secure it without delay.

3.14 Future Life, Bodily Resurrection and The Eternal Judgement

We believe:

- (a) That the spirits of the saved at death go immediately to be with Christ in Heaven, that their works shall be brought before the Judgment Seat of Christ for the determination of rewards which will take place at the time when Christ comes for His own;
- (b) that the spirits of the unsaved at death descend immediately into Hades where they are kept under punishment until the final day of judgment, at which time their bodies shall be raised from the grave, that they shall be judged and cast into Hell, the place of final and everlasting punishment.

3.15 Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of

the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

3.16 Women in Leadership

The Bible exalts the role of women and gives them a tremendous ministry in the body of Christ.

First, the Bible declares that women, like men, are in the image of God (Gen 1:27). That is, they are equal with men by nature. There is no essential difference – both male and female are equally human by creation.

Second, both women and men are equal by redemption. They both have the same Lord and both share equally in exactly the same salvation (Gal 3:28).

Third, there are no sex symbols on the ministry gifts listed in the Bible. Women have the same gifts for ministry to the body of Christ that men do.

Fourth, throughout the Bible, God gifted, blessed and greatly used women in the ministry. This includes Miriam, the first minister of music (Ex 15:20), Deborah (Judges 4:4), Huldah the prophetess (2 Chronicles 34:22), Ana the prophetess (Luke 2:36), Priscilla the Bible teacher (Acts 18:26), and Phoebe the deaconess (Rom 16:1). Paul gave Phoebe the crucial role of delivering the great epistle to the Romans to its destination.

Fifth, Jesus had many women who assisted Him in the ministry (cf. Luke 23:49; John 11). Indeed, it is very significant that in a patriarchal culture that Jesus chose women for His first two resurrection appearances (Matt 28:1-10; John 20:10-18).

Sixth, when understood in context, the “silence” passages are not negating the ministry of women, but are limiting the authority of women. Paul asserts that women were not permitted “to have authority over a man” (1 Tim 2:12). Likewise, Paul follows his exhortation to “keep silent” by reminding them to be “submissive” (1 Cor 14:34). Men, too, were under authority and needed to submit to the headship of Christ over them (1 Cor 11:3). The ultimate proof that there is nothing degrading about being submissive is that Christ, who was God in human flesh, is always submissive to the Father, both on earth (Phil 2:5-8) and even in heaven (1 Cor 15:28). That male headship and leadership is not simply a cultural matter is evident by the fact that it is based on the very order of creation (1 Cor 11:9; 1 Tim 2:13). Thus, elders are to be men, “the husband of one wife” (1 Tim 3:2). This, however, in no way demeans or diminishes the

role of women, either in the family or in the church. The fact that men cannot have babies is not demeaning to their humanity or their role in the family. It is simply that God has not granted them this function, but a different one.

Seventh, God has given women an exalted role both by order of creation and redemption. First of all, Eve was created from Adam's side to be equal to him and companion of him (cf. Gen 2:19-25). Furthermore, every man ever born was carried in a woman's womb (1 Cor 11:12) and then, the vast majority were nurtured by her through infancy, childhood and youth until they grew up. In addition, when God chose the vessel by which He Himself would become manifest in human flesh (John 1:14), it was not by direct creation of a body (as Adam), or in assuming a visible form (as the angel of the Lord), nor was it by cloning a male human being. Rather, it was by being miraculously conceived and carried to full term in a woman's womb, the blessed virgin Mary (Matt 1:20-21; Gal 4:4). What is more, God has, through the birth and nurturing process, endowed woman with the most marvelous role in forming all human beings, including every man, at the most tender and impressionable time in their lives, both prenatal (cf. Psalm 139:13-18) and postnatal.

Finally, in the church, God has made women "one in Christ Jesus" (Gal 3:28) and bestowed upon them the gifts of the spirit (1 Cor 12; 14; Rom 12) whereby they can edify the body of Christ, including prophecy (cf. Acts 2:17-18; 21:9) and teaching (Acts 18:26; Titus 2:4).

3.17 Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

3.18 Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions.

They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use

for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Christ's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

3.19 Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

3.20 The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

3.21 Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

3.22 Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

3.23 The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent

lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

3.24 Statement on Marriage and Sexuality

We believe that the term “marriage” has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one’s sex, or disagreement with one’s biological sex, is sinful and offensive to God.

We believe that in order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical role model to the Church members and the community, it is imperative that all persons employed by the Church in any capacity, or who serve as volunteers, should abide by and agree to this Statement on Marriage and Sexuality and conduct themselves accordingly.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. 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 the Church. Because we believe in the biblical teaching that marriage is between one man and one woman, marriages outside those parameters will not be performed by Church ministers or on Church property.

Additionally, the Bible (Scripture) is the authority for all matters of faith and practice in the Church, and the Church shall operate in accordance with Scriptural principles specifically relating to marriage, the family and sexual morality. We believe the Church’s Statement on Marriage and Sexuality is based upon God’s will for human life as conveyed to us through the Holy Scriptures, upon which this Church has been founded and anchored, and this Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state or federal level.

Therefore, if it reasonably appears to the Church that the general welfare of the Church, its members or employees, are jeopardized by the conduct of any person inconsistent with the mission or principles of the Church, including, but not limited to, those principles described herein including the exercise of sexual expression outside the biblical definition of marriage in any manner, the Church may take those actions it deems appropriate and necessary in accordance with Scripture and the Bylaws,

including, but not limited to, disallowing the person from accessing or entering the facilities and/or property belonging to the Church.

It is the policy of the Church that all of the Church's assets and property shall be used to glorify God in fulfillment of the mission of the Church. Accordingly, the Church may disallow any use of its property, formal or informal, by those affiliated with the Church or otherwise, inconsistent with the mission or principles of the Church, including, but not limited to, those principles described herein.

(Gen 2:18-25; Matt. 19:4; 1 Cor. 7:2-3).