



STATEMENT OF FAITH

*Revised: 2/25/2019*

1. OUR MISSION

Our mission is to continually develop a biblically competent and practicing community of people who are being introduced to Jesus Christ, baptized in the Holy Spirit, included in fellowship, and transformed and equipped to serve God and people.

1. WHAT WE VALUE

Welcoming and Accepting atmosphere for all people

Mix of Traditional and Contemporary Forms of Ministry

Holy Spirit Filling and Working In and Through Us

Genuine and Accountable Relationships

Family Unity and Community Service

Biblical competency, practice and worldview

Transformation into the Image of Christ

Sending people out with Good News and Charitable acts

1. OUR CENTRAL BIBLE VERSE

[As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. — Ephesians 4:1-6 (NIV)](http://bible.us/eph4.1-6.niv)

1. OUR STATEMENT OF FAITH

**The Holy Bible**

Jesus is the Word. The Word is recorded in the original scriptures handed down to us in the form of the Bible. We are committed to the Word / Bible as our final authority for faith and practice. We believe that all Old and New Testament scriptures in the original texts are God-inspired and are useful for teaching, rebuking, correcting and training anyone who desires the righteousness of God. We believe the Word / Bible enlightened by Holy Spirit has the ability to thoroughly equip Christians with a worldview that desires to enact every good work planned in advance by God for which we were created in Christ Jesus to do. *(John 1:2, 2 Timothy 3:16; Ephesians 2:10; Hebrews 4:12; 1 Peter 1:23-25).*

**God**

**The Trinity**

We believe in one God revealed in three persons: the Father, the Son, and the Holy Spirit *(Matthew 28:19; John 17).*

**God the Father**  
We believe God, the Father, is the first person of the triune godhead who is the one, true and living God. He is the Creator, sovereign ruler and sustainer of all things, whether visible or invisible. He is the almighty creator of heaven and earth. *(Genesis 1:1; Exodus 20:11; Isaiah 40:28; Psalm 115:15; Acts 14:15)*  
  
**God the Son**  
We believe Jesus Christ of Nazareth is the second person of the triune godhead and is God come in the flesh. He was conceived by the Holy Spirit and born of a virgin. He is fully God and fully human. Thus, two whole and perfect natures were forever united in one perfect personality in Jesus Christ.  We also believe Jesus is the eternal Word made flesh, the only and eternally begotten Son of the Father, and the Son of Man. He is also eternally one with the Father*. (Matthew 16:13, Luke 1:26-28; John 1:1, 1:14, 3:16, 10:30, 14:1-3; Acts 2:36, 3:14-15; Ephesians 1:3-15; Philippians 2:5-12; 1 John 4:2)*  
  
**God the Holy Spirit**  
We believe the Holy Spirit is the third person of the triune godhead whose purpose in redemption is to convict us of our sins, regenerate our spirits, give us scriptural understanding of God, transform us into the image of Jesus Christ through sanctification, disperse spiritual gifts as He wills, and empower us for great works that God the father has planned in advance. We also affirm that gifts of the Holy Spirit as recorded in scripture are valid and useful for ministry today. *(John 16:8–11; 2 Corinthians 3:6; 1 Corinthians 12:12–14; Romans 8:9)*

**Jesus**

**Jesus’ Life**

Jesus knew that he was from above and that he had a mission to complete on earth. He completed that mission by bringing the Good News, setting an example, and training up followers to take his place. His followers exist today and give their lives up for the sake of his life and mission.*(John 8:23, 14:12, Mark 1:15, Acts 7:54-60)*

**Jesus’ Death**  
We believe Jesus was crucified and died in our place for the forgiveness of our sins. He was sinless in life. He, and He alone, was qualified to be our Atonement, Substitute, and Savior. He received from God the wrath our sins incurred so we could be justified and enter God’s new creation *(Acts 4:12; Romans 4:1-9, 5:1-11, Ephesians 1:3-15; 2 Corinthians 5:17, 1 Timothy 2:5, 1 John. 3:5, Jude 25).*  
**Jesus’ Resurrection**   
We believe Jesus Christ rose from the dead physically and literally and lives today as the Lord over all creation. *(Luke 24:39-43; John 20:24-29; Romans 1:4; 1 Corinthians 15).*  
 **Jesus’ Ascension**   
We believe Jesus Christ ascended to the right hand of the Father and is now making intercession for us *(John 14:1-6; Acts 1, Isaiah 53:12, Romans 8:34; Hebrews 6:19-20, 7:25).*  
  
**Jesus’ Second Coming**   
We believe Jesus Christ will return to the earth visibly and bodily bringing with him all those who have died in Christ. He will resume or consummate his redemptive mission on earth. He will raise the dead, judge all, and reign righteously for 1000 years. He will then throw the devil and anyone whose name is not found in the book of life into the lake of burning sulfur which is the second death. They will be tormented day and night for ever and ever. *(John 14:3; Acts 1:10-11, 10:42; 1 Thessalonians 4:13-18, 2 Thessalonians 1:7-10, Hebrews 9:28, 2 Tim. 4:1, 2 Peter 3:11-13; Revelation 1:15; 22:12-13, 20:6-21:8)*

**Atonement**

Jesus Christ made a full atonement for the sins of the whole world by shedding His own blood upon the cross as a perfect and sufficient sacrifice. His sacrifice need never be repeated or anything added to it, for He accomplished salvation once and for all. Only belief in his death for us is needed for salvation. It is a sufficient atonement for the sins of the whole world. It is effective for those who reach an age of accountability only after repentance and belief in the Gospel. It is effective for innocent children and the irresponsible as well. *(Matthew 19:13-15, Luke 12-48, John 9:41, 15:22-24, Acts 3:19, 4:12, Romans 5:13, 1 Corinthians 3:11, 15:3, Hebrews. 9:11-15, 10:10, 26, 1 Timothy 2:6; 4:10, 1 John. 2:2)*

**Holy Spirit**

The Holy Spirit is the third person of the Triune Godhead. He is of one substance with the Father and the Son, from whom He has proceeded (Jn. 15:26) and is coequal with them in eternity, grace, and power. It is His ministry to glorify Jesus Christ, and He is ever present and active in the universal church body that belongs to Christ. He is a teacher, counselor, advocate and comforter. He convicts the world of sin, regenerates those who repent and believe, and sanctifies and empowers the believers for godly living and service. The Holy Spirit sovereignly bestows and distributes His gifts to each person as He wills within His Church. Individual members of the church body receive one or more gifts of the Spirit when the Spirit wills and for the purposes of ministry and the building up of the church. A sample listing of some of the gifts are listed in Rom. 12:6-8 and 1 Cor. 12:8-10. The Holy Spirit places greater emphasis on the gifts of prophecy, faith, hope, and love—the greatest of these being love. *(John 3:7-8, 16:14, 14:16-17, 16:7-8, Acts 1:8, Rom. 15:16, 1 Corinthians 12:11, 12:29-31, 13:1-13, 14:1-5, 18, Ephesians 4:12)*

**Man**

Man was created pure and innocent in the image of God. God gives man freewill making him morally responsible. By his freewill, Adam disobeyed God, fell from purity and innocence, and his God-like nature became contaminated with sin. All of Adam’s descendants born since that time have inherited this sinful nature, and by his or her own sinful deeds has also become guilty before God.

Because of his sin man’s spirit is already dead in his natural fleshly born state, and is in need of regeneration which only God can do. Without God man is lost and without hope. Regeneration is God’s grace and mercy offered to men, whom may believe God and which would allow for forgiveness of their sins, pardon from deserved punishment and cleansing from all sin. This offer is referred to in scripture as the gospel or the Good News. The one who believes and is justified is securely kept by the power of God as he abides in genuine fellowship with Christ.**We are convinced that ne**ither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate man from the love of God that is in Christ Jesus our Lord. However, since he continues to be morally responsible to God after his conversion and continues to have free will, it is possible for a Christian to walk away HIMSELF in rebellion to God. If he does not return to seek restoration as did the prodigal son through repentance but persists in his sin and dies in this rebellious state, he will be eternally lost. *(Genesis 1:27, 3:3, Deuteronomy 30:19, Psalm 51:5, Ezekiel 33:12, 13, 18; 18:24; 3:20; John 1:4, 9, 3:16, 7:37, Romans 2:15 3:11-23, 5:12, 17-18, 11:22; 1 Corinthians 15:2, 2 Corinthians 4:3, Galatians 3:22, Ephesians 2:1-3, 12, Hebrews 3:6, 14,1 John 1:9, Revelation 22:17)*

**Salvation**

We believe God imparts spiritual rebirth (salvation) by his grace and not by human works. In response to God’s grace, we may …confess with our mouth and believe in our hearts that God raised Jesus from the dead, and we will not be put to shame for everyone who calls on the name of the Lord will be saved. We simultaneously confirm our profession of faith by repenting of sins, and desiring the baptisms of water, Spirit, and fire without turning back. Salvation is God’s free gift unto abundant and eternal life with him. *(Matthew 3:1-12, Acts 3:19-20; Romans 3:23-25, 8:28-39,10:9-13; Ephesians 1:3-7, 2:8-10, 1 Timothy 1: 18-20, Hebrews 6:4-6, 10:26-29, 1 John 2:19)*

**Water Baptism**   
We believe water baptism is a public ceremony done by man to man which signifies entrance into the community of universal believers. It is symbolic of death to self and resurrection with Christ. This act of obedience to Jesus Christ represents repentance and inner cleansing from sin. *(Matthew 3:15-16, 28:19-20; Acts 8:38; Romans 6:1-4).*  
  
**Spirit Baptism**   
We believe that the baptism in the Holy Spirit is something that only Jesus Christ can do, and is done in the heart when a person believes and is justified. It may occur before, during or after the public ceremony of water baptism. While the filling of the Holy Spirit has been described as a conscious event accompanied by great spiritual fervor and the spiritual gift of speaking in tongues it is most detectable, when spiritual fruit and maturity are observable in a person’s life. We do not deny either and affirm both. *(Matthew 3:11; Luke 11:13; John 14:16-17; Acts 1:4-8, 2:4, 38-39; 10:44-47; 19:1-6, Ephesians 5:18).*

**Fire Baptism**

While fire baptism is often described as a strong desire to worship God and to do the works that God has created for us to do, we believe fire baptism also refers to the process of maturing in Christ through sanctification, renewing of our minds and alignment with Christ through obedience to his commands. We do not deny either and affirm both. This sanctifying process sometimes comes easily and comfortably, but at other times it may come through trials, tribulation, and purifications. The fire only temporarily melts the heart so that impurities may be removed from our hearts, minds and ultimately our lives. *(Numbers 31:23, Isaiah 4:4, Ezekiel 22:20, Zechariah 13:9-7, Malachi 3:2, Matthew 3:11-12; John 17:16-19; Romans 12:2; 1 Corinthians 3:10-15; 1 Peter 1:7, 1 John 1:9,)*

**Sanctification**

Sanctification is not a single event in one moment of time but a progressive growth in Christian maturity, Christlikeness and practical godliness. This process was paid for by the blood of the covenant which Jesus Christ shed on the cross. It results from walking obediently and sometimes through fiery trials. *(Matthew 3:11-12; Acts 20:32, Romans 15:16*, 1 *Corinthians 6:11, 1 Thessalonians 5:23, 2 Thessalonians 2:13, Hebrews 10:29*

**The Church**

**Universal Church**

The universal Church is built by Christ and is represented in scripture as his body composed of all genuine believers, with Him as the head. The responsibility of members that make up the body is to fulfill Jesus Christ's Great Commission by reaching the world with his Good News. All who are born again are baptized into this one church by the Holy Spirit. The universal church does not become fractured by the fact that there is more than one denomination, nor does it become one through church union, for there never can be more than one true body of Christ and its membership roll is in the Book of Life. *(Matthew 16:18, 28:18-20, Mark 16:15, Luke 24:47-49, John 20:21-22, Acts 1:8, Ephesians 4:4, 4:25, 1 Corinthians 12:12-27, Colossians 1:18, 1 Corinthians 12:12-13, Hebrews 12:23)*

**Local Church**

We believe the local church is a community of believers interested in fulfilling the Great Commission mostly in a localized area but without strict geographical boundaries. The members are baptized in the name of the Father, Son, and the Holy Spirit and have a desire to realize spiritual growth in themselves and others within their local community of believers and potential believers. They assemble regularly to worship God usually in a specific location but not strictly limited. They minister to each other as the Holy Spirit leads and they seek to fulfill the great works God has planned in advance for them to do at least locally and sometimes even further out. *(Matthew 16:18, 28:19-20; Acts 2:40-47, 20:28; Ephesians 2:10, 3:10 5:22-32, 1 Timothy 3:15).*

**The Lord's Supper**

We believe that the church should regularly partake in the Lord's Supper (communion) until Jesus returns. This sacrament is representative of our redemption. It is a memorial of the sufferings and death of Christ who gave his life for man, so that we may constantly remember when Jesus brought us out of the old sinful life and into the new resurrected one. *(Luke 22:13-20; 1 Corinthians 11:23-30).*

**Standard of Conduct**

We believe that while Christians are in the world they should not seek to be of the same substance of the world. Christians should set and strive for biblically sound standards of conduct in their lives that represent holiness in their lives and toward God. This conduct should always exalt God, others and the universal church body. We believe an equal portion of the fruit of the Spirit should be evident in a maturing believer’s life. *(John 17:16-19, Romans 12:1-3; 1 Corinthians 1:2; 2 Corinthians 6:17; Galatians 6:14; Ephesians 5:11; Colossians 3:17; 1 Timothy 2:8-10)*  
  
**Priesthood of Believers**

All believers belong to a universal, royal priesthood, a holy nation, belonging to God, freed from sin by Jesus Christ who called us out of darkness and into his wonderful light that we may declare the praises of him and do the great works that he has planned for us in advance. *(Ephesians 2:10; 1 Peter 2:9; Rev 1:6)*  
  
**Government of the Church**

We believe that the Church should be governed by delegated authorities who meet the requirements of overseers, elders, deacons, and \*deaconesses laid out in scripture. The governing authorities may, in the spirit of love, discipline any member who knowingly or unknowingly but especially in a rebellious spirit departs from this Statement of Faith--especially when their actions serve to dissuade or redirect other members from the unity of the body. *(Acts 6:3-6, 14:23, 20:17, 28, Ephesians 4:11-13; 1 Corinthians 14: 33-36; 1 Timothy 2&3; Titus 1:5-9; Hebrews 13:17; James 5:14,16b; 1 Peter 5:1-9) \*According to Strong’s Concordance the original Greek for “wives” in 1 Timothy 3:11 is recorded as the word “woman,” implying that females could be deaconesses. Also, there is further evidence in the writings of the early church fathers that deaconesses were utilized especially in regards to female-type ministries, and that would be considered socially improper for men to participate.*  
  
**Eternity**

There will be a resurrection of the body for both the saved and unsaved upon bodily death. For the saved, at the moment of bodily death there will be immediate and eternal life and blessedness inside of heaven present with the Lord for the saved. Whether immediate upon death or at the end of this age eternal death and punishment awaits the unsaved. Their place will be in the fiery lake of burning sulfur. This is the second death. There they shall consciously share the company of the damned in eternal separation from God, under the punishing wrath of God which will be as eternal for the unsaved as salvation will be for the saved. *(Matthew 25:34, 41, 46; Luke 16:19-31; John 14:1-3, 3:16, 3:36, 5:29, 1 Corinthians 15:16-17, 42-44; 2 Corinthians 5:8; 2 Thessalonians 1:9, Revelation 20:11-15, 21:8, 22:3-5)*

**Divine Healing**

We believe the prayers of a righteous person is powerful and effective. We also affirm that if the body of believers confesses their sins to each other and prays for each other we may be healed. Therefore we believe in calling the elders of the church or anyone righteous to anoint the sick with oil and pray for their healing. It is the privilege of those who have been given the gift of healing to ask God to heal those who are sick. It may not always be God's will or timing to heal someone physically. *(Matthew 10:1, Mark 16:18, 2 Cor. 12:7-9, James 5:14-16).*

**Marriage and Family**

We believe in the sanctity of marriage and in God's order for the family. God has given the husband authority and responsibility as head of his household. The husband is to sacrificially love, protect, and provide for his family as Christ loves the Church. The wife is to submissively, love, honor and help her husband as unto the Lord. Children are to obey their parents in the Lord. We believe marriage is a lifetime covenant between one man and one woman.  One's gender (male or female) is defined by God at conception and revealed at birth. *(Matthew 19:4-6; Ephesians 5:22-25, 6:1, 4; Malachi 2:14-16; Matthew 5:32; 19:3-12; Luke 16:18; 1 Peter 3:1-7).*