

God

There is one God (Deut. 6:4; Zech. 14:9). He has revealed Himself to be eternally self-evident and self-existent as one being in three equal yet distinct persons: God the Father, God the Son, and God the Holy Spirit (Gen. 1:26; Isa. 9:6, 43:10-11; Mt. 3:16-17, 28:19; Lk. 1:35; Jn. 15:26; 2 Cor. 13:14, 17-18; Eph. 2:18; Heb. 3:7-11) commonly known as The Trinity. He continues to reveal Himself to mankind today, speaking to us and interacting with us as He always has. He is the only perfect, unchanging, limitless, completely just, all powerful, all knowing, always present, and always true God. He alone is the source of all things good and pure (Ps. 25:8, 34:8, 100:5, 145:9; Jer. 29:11; Act 10:38; 1 Cor. 12:7; 2 Cor. 9:8; Gal. 5:22-23; Eph. 2:10; Php. 1:6, 2:13; Col. 1:10; 1 Thes. 5:21; 2 Thes. 1:11; 1 Ti. 4:4; Heb. 13:8; Jam 1:17). He is light and there is no darkness in Him (1 Jn. 1:5).

The Father

God is 'Our Father in Heaven' (Mt. 6:9). He is gracious (Mt. 11:26), forgiving, merciful (Lk. 6:36), all knowing (Mt. 6:1,8; 24:36; Mk. 13:32; Lk. 10:21), provides for all creatures (Mt. 6:26; 10:29), warrior (Mt. 26:53), glorious (Mt. 16:27; Mk. 8:38; Lk. 9:26). He is eternal life, light, and love; the Father of mankind whom He created in His own image, and the Creator, King, and Redeemer of all creation (Rom. 8:20-23), which He governs and sustains in righteousness and justice (Ps. 89:14, 97, 103:6). God is good, God is a good Father (Ps. 34:8, 119:68, 136:1, 145:9; 1 Ti. 4:4; Jas. 1:17). He is the living Father (Jn. 6:57), Holy (Jn. 17:11) and righteous (Jn. 17:25). He forgives us (Mt. 6:14; Lk. 23:34), gives good gifts/things to those who ask (Mt. 7:11), gives the Holy Spirit to those who ask (Lk. 11:13). He prepares the places beside Jesus in Heaven (Mt. 20:23). The Father is to be worshipped, in spirit & in truth (Jn. 4:21,23). We only see Him in the fullness of all His glory when we see His goodness (Ex. 33:18-19; Rom. 2:4; 2 Pt. 1:3).

Jesus Christ

Jesus Christ is the Son of God, fully God and fully man, the only perfect and incorruptible physical expression of God, revealed since creation as the Word of God (Col. 1:19, 2:9-10; Heb. 1:2-3). He is the firstborn of all creation, through Him all things were created, and in Him all things hold together (Jn. 1; Col. 1; Heb. 1). He is the Truth and the Life, the only way to God (Jn. 14:6-7), the only mediator between God the Father and mankind (1 Ti. 2:5; Heb. 9:15). He was conceived as a man when the Holy Spirit overshadowed the virgin Mary (Isa. 7:4; Mt. 1:18-25), being born as the second Adam (1 Cor. 15:45-49), uncorrupted by sin (2 Cor. 5:21; Heb. 4:15; 1 Pt. 2:22; 1 Jn. 3:5), in the original image and glory of God (Lk. 1:31-35; 1 Cor. 15:45-49). He laid down His power and rights as God and still lived a perfect, sinless life as a man empowered by the Holy Spirit and as an example for us all (Jn. 5:19, 30; Php. 2:5-7; Heb. 7:26; 1 Pt. 2:22).

Jesus fully demonstrated God's unchanging nature and will for mankind (Mal. 3:6; Jas. 1:17), performing the command of God the Father by the power of the Holy Spirit (Jn. 5:30, 8:29; Acts 2:22, 10:38). He was crucified on the cross, buried, and after three days was resurrected bodily by God's Spirit, appearing physically to many before ascending to the right hand of God the Father (Mt. 27:32-28:10; Lk. 24:13-49, 24:50-53; Acts 1:9-11, 2:33; Heb. 1:3). By His obedience, death, and resurrection, He fulfilled the Old Covenant and established a New Covenant between God and mankind, a new and living way (Jer. 31:31-4; Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:4-6; Heb. 8-10). He became the fully effective and final atoning sacrifice for the sins of mankind (Rom. 6:10; Heb. 9:12, 28; 1 Pt. 3:18; 1 Jn. 2:2), allowing all who believe to receive salvation by grace through faith, with all of its effects and benefits and to be fully restored into right relationship with God the Father (1 Cor. 15:3; 2 Cor. 5:21; Eph. 1:3-14; 1 Pt. 2:24). He is alive now in the presence of God and in His body, the Church (Rom. 8:9-10; 1 Cor. 12:27; Gal. 3:26; Eph. 2:19-22; Rev. 1:17-18).

Holy Spirit

God the Holy Spirit is actively working in the earth today (Jn. 14:15-18, 16:7-13, 20:22). He is the power of God (Acts 10:38), bringing into manifestation the command of God the Father and the performance of God the Son in and through His body, the Church. He has a distinct personality and tangible presence. He reveals Jesus and draws mankind to the Father. He is the Spirit of Truth who

helps, convicts, justifies, comforts, regenerates, sanctifies, indwells, empowers, anoints, speaks, communes and seals believers for the day of redemption (Eze. 36:27; Isa. 11:2; Lk. 4:18-19; Jn. 14:26, 16:8, 13; Acts 1:8, 2, 4:31, 8:14-17, 9:31, 10:44-47, 11:15-17, 19:1-6; 1 Cor. 3:16, 12, 19; 2 Cor. 1:21-22, 5:5; Rom. 5:5, 8:15-16, 26-27, 15:13; Eph. 1:13-14, 4:30; Gal. 3:5, 4:6-7, 6:8; 1 Pt. 1:12; 1 Thes. 1:4-5; 2 Thes. 2:13; 2 Ti. 1:14; Titus 3:5; Heb. 2:4; 1 Jn. 2:20, 27; 2 Cor. 13:14; Mt. 10:20, Acts 2:4, 13:2, 28:25). He distributes the manifold grace of God to all who believe, never leaving or forsaking them. He hovered over the face of chaos during the creation of this world and brought forth order and beauty at the will of the Father, as expressed by His Word. Everything that God does is by His Spirit, and it is always good (Zech. 4:6). He is the substance of life, the very life-giving breath of God (Gen. 2:7; Ps. 33:6; Jn. 20:22).

The Bible

As a written expression of the testimony of Jesus Christ, who Himself is the Word of God, the Bible, the sixty-six books of Old and New Testament, is the primary authoritative message of God, recorded in written form as men were inspired and empowered by the Holy Spirit (Acts 28:25; 2 Ti. 3:16-17). It establishes what we are to believe and how we are meant to live in an experiential relationship with a living God. All spiritual experiences are founded upon the Bible, finding their precedence and validity within it. No one ever has or ever will have the authority to nullify, retract, or alter the words (Mt 5:18).

Mankind

Mankind was originally created in the image of God, without sin, with freedom, knowing and enjoying Him without hindrance (Gen. 2-3; Heb. 10:19-22). Sin did not originate from God. Sin, by definition is conflict with God and opposition with His very nature. God cannot be in conflict with Himself and did not create man with the intended result of sin, the determination to cause sin, or with temptation to sin. To do so would have been sinful in itself (Mt. 15:18; Mk. 9:42; Jas. 1:13). The creation of mankind came through the expression of God's pure and holy desire at the command of His Word. But by wilfully positioning themselves in conflict with God, mankind gave Satan their God-given authority over creation, relinquishing the ability, power, and authority to accomplish the commandment of God. Death came as a result of this disobedience, corrupting all of creation, and is automatically transferred into all mankind at birth. Mankind, without freely receiving salvation through Christ, is therefore justly condemned by the righteous Creator (Gen. 1:26-30, 3; Rom. 5:12-21; 1 Cor. 15:22) and due to receive the penalty of eternal judgment for that inherent sinful nature—judgment which increases for knowingly disobeying God by free choice (Jn.3:18-21; Rom 1:18-2:12).

Salvation

Salvation is wholly of God (Ps. 37:39; Jon. 2:9). It is the kindness of God that leads to repentance and draws mankind to Himself (Jn. 6:44, 16:8-11; Rom 2:4). Yet, the only way anyone has ever been or ever can be saved is by God's grace, accessed through a definite and humble act of faith (Rom. 3:26, 12:3; Eph. 2:8-9; Jas. 4:6). Nothing mankind does or says can please God, other than faith in Him (Rom. 14:23, Heb 11:6). Through faith, anyone can be restored to a life-giving relationship with God with immediate access to His presence. That faith is expressed by wilful choice of repenting of our sins, knowing that Jesus received the penalty for us, which we deserved, and confessing that Jesus is our living Savior and Lord (Rom.10:9).

We must repent by turning from sin and changing our direction in life to follow the example of Christ by the power of the Holy Spirit (Acts 2:21, 3:19; 1 John 1:9). God makes us into a new creation that lives in, through, and for Christ Jesus by the power of the Holy Spirit (Eph. 2:4-5; Gal. 6:15; 2 Cor. 5:17; 1 John 4:9). Through salvation, Christ reconciles us to God and makes a way for wholeness in every area of our lives, including spiritually (Jn. 3:3-11; 2 Cor. 5:17-21; Rom.10:9-10; Eph. 1:3), mentally and emotionally (2 Ti. 1:7, 2:11; Php. 4:7-8; Rom. 12:2; Isa. 26:3), physically (Isa. 53:4-5; Mt. 8:17; 1 Pt. 2:24), and financially (Jos. 1:8; Ps. 34:10, 84:11; Mt. 6:25-34; Lk. 6:38; 2 Cor. 9:6-10; Php. 4:19; 2 Pt. 1:3).

Gospel

Jesus preached the Gospel of the Kingdom (Mt 4:23, Mk 1:14-15). Gospel of the Kingdom adds to salvation with the power of God (1Cor 4:20, 1Th 1:5). Gospel of the Kingdom is the good news for all who is not saved, healing for the brokenhearted, and liberty to those who are in sin and bondage. (Lk. 4:18-19, Isa. 61:1). Those who receive the Gospel of the Kingdom become the citizens of heaven and walk as ambassadors for Christ to bring heaven on earth (2 Cor. 5:20, Mt. 6: 10).

It is a privilege of every Christian and a mandate by Christ to every believer to go and preach the Gospel to the lost world by making disciples of all nations, baptising and teaching them to obey everything He has commanded (Mt. 28:18-20), cast out demons, healing the sick (Mk. 16:15-18), living according to the tenants of the Bible and be His witness to all (Acts 1:8).

Progressive Revelation

God Himself is Truth (Deut 32:4; Jn. 14:6, 17:2-3, 17). His infinite and eternal nature itself proves that there is much that we do not yet know and understand (Jn. 16:12-15; 2 Cor. 3:18; Eph. 3:1-12). The Bible, on the other hand, is an account of God's truth as revealed to mankind, which was made evident through the real lives of real people and their experiential interaction with a real and living God. Like all those before us, we are personally and corporately progressively growing into an understanding of God's revealed truth.

At the same time, the Bible itself is a clear record of the fact that God is unfolding His eternal truth to mankind over the course of time (Pr. 4:18). The Bible also acknowledges the existence of mysteries, some of which have now been revealed (Deut. 29:29; Dan. 2:30; 1 Cor. 2:6-7). We understand that truth is always surrounded by mystery, which has not been unveiled yet, since we are perceiving the eternal truth of God from a finite perspective. Since God has always been progressively revealing truth to mankind, we place no limits on God —especially on His ability, desire, or will to release further revelation (Pr. 25:2; Isa. 42:9, 48:6-7; Mk. 1:27; Rom 16:25-27; 1 Cor.15:51; Col. 1:24-27; 1 Ti. 3:9). However, we do believe that everything is to be substantiated and established by the standard and principle of the Scriptures (2 Pt. 1:16-21) and not based on assumptions, or individual experiences that are not universally consistent and align with the Word of God.

Experiential Relationship

Jesus made it clear that we must move beyond simple knowledge and actually come to Him to receive eternal life, knowing Him relationally in spirit and in truth (Jn 5:39-40, 4:23-24; Rom. 12:1). Pursuing a personal and daily lifestyle of experiential relationship with Him is foundational to being transformed into His image (Rom. 12:2; 2 Cor. 3:18). He promises to come near to us as we intentionally persevere to seek Him with all our heart (Jer. 29:13, Jas. 4:8). Every believer is called to be a priest unto God through Christ (1 Pt. 2:5, 2:9; Rev. 1:6). It is not enough to have mental knowledge of Him; we must live in the experience of His eternal life. Our relationship is reconciled with God only because of Christ (2 Cor. 5:18) and now we can boldly enter the most holy place by the blood of Jesus (Heb. 10:19). We are expected to live and operate out of an ongoing and daily encounter with the glory of His manifest presence, and interacting directly with God (Jn. 14:21). We must never deny knowledge in favour of experience, but we must realise that knowledge is designed to lead us into understanding through the experience of faith. Nor we seek the experience, we seek Him. As we live in the fear, humility and submission unto the Lord, He pours out His revelation knowledge and wisdom leading a deeper relationship that He yearns (Pr. 1:7, 9:10, Jas. 4).

The Empowering of God

God the Father has chosen to give all of mankind gifts from birth, to make others available to some upon surrender to Jesus Christ, and to make others available through the Holy Spirit. All of these gifts can and should be developed through use and practice, and should be utilised for God's glory. The Father graces all of mankind with natural abilities: perceiving, serving, teaching, exhorting, giving,

organisation, and mercy (1 Cor. 12:6; Rom. 12:6-8). These gifts are often referred to as motivational gifts.

Ministry offices are the gifts of Jesus Christ. When Jesus ascended to Heaven after triumphing over death and the grave, He divided His personal ministry into five roles. He alone calls and commissions believers into these ministry offices and gives them as gifts to His body, the Church. These are known as the five-fold ministry offices of apostle, prophet, evangelist, pastor, and teacher, which are given with a purpose “to equip the saints for the work of ministry, for building up the body of Christ,” and given “until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (1 Cor. 12:5; Eph. 4:11-16).

There is a baptism of the Holy Spirit available to all believers following salvation which is considered a vital experience for a disciple of Jesus Christ in the New Covenant (Jn. 20:22; Acts 2; 5:32, 8:12-17, 10:34-48, 19:1-6). The Holy Spirit desires to repeatedly fill, anoint, and empower all believers to boldly testify of and manifest the life of Christ (Lk. 24:49, Acts 1:8, 4:31, 13:52; 1 Cor. 12). The Holy Spirit Himself is the gift (Acts 2:33, 38-39, 10:45) and His power is made evident through believers in a variety of manifestations which are typically referred to as the nine gifts of the Spirit: word of wisdom, word of knowledge, prophecy, discerning of spirits, various tongues, interpretation of tongues, faith, healings, and working of miracles (1 Cor. 12).

Laying on of hands is for the purpose of transferring anything, including: transferring authority, power, or responsibility (Num. 27:18-23, Lev. 16:21), commissioning or committing people to ministry (Num. 8:10, Acts 6:6), releasing spiritual gifts and callings (1 Ti. 4:14, 2 Ti. 1:6), for public confirmation of what was already received by God (Acts 13:2-4), for releasing blessing (Gen. 48:14, Mk. 10:16), for healing and miracles (Mk. 16:17-18, Lk. 13:13, Acts 9:17, 19:11), for performing signs and wonders (Acts 5:12, 14:3), and for the baptism of the Holy Spirit (Acts 8:18, 19:6). We also believe, that in the presence of God, all signs, wonders, casting out demons and miracles can happen without even laying of hands.

We believe and expect revival to come to the nations of the world. (Ps 85:6) As a Christians, we must be made alive in Christ (Eph. 2:5) and walk in the knowledge of the glory of the Lord as He has promised (Hab. 2:14) so that the creation may see the manifestation of the sons of God (Rom. 8:19, 1 Jn. 4:17).

The Church & Five-Fold Leadership

The Church is the body of Jesus Christ on the earth (Eph. 1:22-23, 5:23; Col. 1:18, 2:19), the saints and sons of God, and consists of all who live by faith in Him alone, regardless of denomination or stream, race, or gender, and it includes those who have already passed into everlasting life in Him (Heb. 9:15; Eph. 1:11-14, 2:22). The Church has a mandate to put Jesus Christ on display by love throughout all creation in both word and power through the Holy Spirit, continuing the same work of faith that He did while He was in His single human body on the earth (Mat 28:18-20; Mar 16:20; Jn. 14:12-14, 15:5, Rom. 10:11; 2 Cor. 1:20; 2 Thes. 1:11-12), including healing the sick and announcing that the kingdom of heaven is at hand (Mt. 8:16-17, 10:7-8; Lk. 9:2, 10:9; Acts 8:6-7, 10:38; 1 Cor. 2:4-5; 1 The 1:5; Jas. 5:14-16). The healing of the sick is also given as a sign, which is to follow all believers (Jn. 14:12-14; Mk. 16:17-18).

All believers are commanded to love the Lord God with all their heart, mind, and soul, to love others as they love themselves (Deut. 6:5; Mat 22:37; Mk. 12:30-31; Lk. 10:27; 2 Cor. 5:14-15), and to proclaim the good news that God is freely reconciling the world to Himself through Christ (Jn. 3:16-17; 2 Cor. 5:18-21). All believers are ministers of reconciliation for God, called as both priests and kings through Christ (2 Cor. 5:18-21; 1 Pt. 2:5, 2:9; Rev. 1:6, 5:10). Fivefold ministers have a special mandate from God to raise up and equip all believers to do the work of the ministry for themselves (Eph. 4:11-16).

Sanctification & Holiness

Through salvation, we are set apart for God's glory in a moment. Sanctification is experienced as we cooperate with God over our lifetime. In every way, we are in a process of growing into all that is ours through Christ (1 Pt. 2:2; 2 Pt. 1:3-10, 3:18). God gives us the right or power to become sons (2 Cor. 3:18, 6:14-18; Rom. 8:29, 8:14-15, Eph. 1:5, 1Jn. 3:1) God chose that we would rely on Him for grace as we mature in holiness. Therefore, being a disciple of Christ is a life of ongoing surrender under the cover of grace. True holiness requires the presence of the Holy One just as true godliness requires God for He alone is Holy (Rev. 15:4, 1Pt. 1:16, Lev. 11:44-45, 19:2, 20:7). We are expected to walk in holiness, which is impossible to achieve in flesh or through our good works without the faith that steps through the torn veil that was between us and God; to lay hold of that which was laid hold of for us: the nearness of God.

Water Baptism and Communion

These are two ordinances given by Christ to the Church that the Church should continue to observe; not as a means of salvation or attainment of any kind, but as a public declaration and act of faith and in obedience to Christ. Water baptism, in the Name of the Father and of the Son and of the Holy Spirit, is a baptism of repentance, the public declaration of a changed life, a prophetic act which identifies us with the death, burial, and resurrection of Christ, representing the refreshing and regeneration of God received through our surrender by faith (Mt. 28:19; Mk. 16:16; Acts 2:38, 8:12, 10:47-48).

Communion is the observance of Passover with an understanding of Christ as the perfect lamb sacrificed on our behalf, atoning for and freeing us from all bondage: physically, mentally, emotionally, and spiritually (Jn. 3:3-11; 2 Cor. 5:17-21; Rom. 10:9-10; 2 Ti. 1:7, 2:11; Php. 4:7-8; Rom. 12:2; Isa. 26:3, 53:4-5; Mt. 8:17; 1 Pt. 2:24; Jos. 1:8; Mal. 3:10-11; Lk. 6:38; 2 Cor. 9:6-10; Deut. 28:1-14; Ps. 34:10, 84:11; Php. 4:19; 3 Jn. 1:2). It reminds us of God's guidance and providence in our lives. All true believers and only believers should share in it as often as possible as a remembrance of our Lord's death and declares that Jesus will come again (Ex. 12; Mt. 26:26-29; 1 Cor. 10:16, 11:23-25).

The 'Rapture'

We believe the Rapture is an event where Jesus Christ returns for His bride who are "alive and remain shall be caught up together...in the clouds to meet the Lord in the air" (1Thes. 4:16-17). The rapture will be secret, for it will be unknown to the world at the time of its happening, instantaneous, in "the twinkling of an eye". This is the time of the resurrection, where each receives his or her resurrected body. First to receive their new bodies are those who have died as believers, and then, those who are "alive and remain." (1Cor. 15:51-52). We don't try to determine the date of Jesus' return. Rather, we are to "keep watch, because we do not know on which day our Lord will come"(Mt. 24:42). We are to "be ready, because the Son of Man will come at an hour when we do not expect Him" (Mt. 24:44). This will be followed by the seven year "Marriage feast of the Lamb" (Rev. 19:6-9) in heaven and seven year tribulation on earth.

The Second Coming of Christ

Jesus Christ will literally and visibly return to the earth in the same way in which He left to personally, visible and bodily in power and glory to establish millennial reign, His Kingdom and zealously take His full rightful authority over all His creation (Mt. 24:30, 26:63-64; 2 Thes. 1:7-8; Rev. 1:7). He will govern it with righteousness and justice, and the saints will rule and reign with Him (Rev. 20:4; 2 Ti. 2:12). Satan will remain bound during this period. This will be followed by the release of Satan and he will be crushed and thrown in the Lake of Fire (Rev. 20:7-10) and then the Great White Throne Judgment (Rev 20:11-15) Those who have believed in Him by faith will receive the full inheritance of the everlasting life of Christ Himself, receiving the reward according to their works (2Cor. 5:10) all others will receive an everlasting judgment of death and separation from God (Dan. 12:2; Mt. 7:22-23; Jn. 5:29, 12:48; Heb. 6:2; Rev. 20:5).