



STATEMENT OF FAITH

1

We believe that only the sixty-six books of the Bible are the inspired, and therefore inerrant, Word of God. It is the final authority for all we believe and how we are to live. (Matt 5:18; John 10:35; 17:17; 2 Tim 3:16-17; 2 Peter 1:20-21)

2

We believe that one true God exists eternally in three Persons, Father, Son and Holy Spirit, and that these, being one God, are equal in deity, power, and glory. We believe that God not only created the world but also now upholds, sustains, governs, and providentially directs all that exists and that He will bring all things to their proper consummation in Christ Jesus to the glory of His name. (Ps 104; 139; Matt 10:29-31; 28:19; Acts 17:24-28; 2 Cor 13:14; Eph 1:9-12; 4:4-6; Col 1:16-17; Heb 1:1-3; Rev 1:4-6)

3

We believe that Satan, originally a great and good angel, rebelled against God, taking a multitude of angels with him. He was cast out of God's presence and is at work with his demonic hosts to establish his counter-kingdom of darkness and evil on the earth. Satan was judged and defeated at the cross of Christ and will, at the end of the age, be cast forever into the lake of fire which has been prepared for him and his angels. (Matt 12:25-29; 25:41; John 12:31; 16:11; Eph 6:10-20; Col 2:15; 2 Peter 2:4; Jude 6; Rev 12:7-9; 20:10)



4

We believe that Adam was originally created in the image of God, righteous and without sin. In consequence of his disobedience, Adam's posterity are born subject to both imputed and inherent sin, and are therefore by nature and choice the children of wrath, justly condemned in the sight of God, wholly unable to save themselves or to contribute in any way to their acceptance with God. (Gen 1-3; Ps 51:5; Isa 53:5; Rom 3:9-18; 5:12-21; Eph 2:1-3)

5

We believe that Jesus Christ is God incarnate, fully God and fully man, that He was conceived and born of a virgin, lived a sinless life, and offered himself as a penal substitutionary sacrifice for sinners. By the blood of His cross He obtained for us eternal redemption, the forgiveness of sins, and life everlasting. He was raised bodily on the third day and ascended to the right hand of the Father, there to make intercession for the saints. (Matt 1:18-25; John 1:1-18; Rom 8:34; 1 Cor 15:1-28; 2 Cor 5:21; Gal 3:10-14; Eph 1:7; Phil 2:6-11; Col 1:15-23; Heb 7:25; 9:13-15; 10:19; 1 Peter 2:21-25; 1 John 2:1-2)

6

We believe that salvation is by grace alone, through faith alone, in Christ alone. No ordinance, ritual, work, or any other activity on the part of man is required in order to be saved. This saving grace of God, through the power of the Holy Spirit, also sanctifies us by enabling us to do what is pleasing in God's sight in order that we might be progressively conformed to the image of Christ. (John 1:12-13; 6:37-44; 10:25-30; Acts 16:30-31; Rom 3-4; 8:1-17, 31-39; 10:8-10; Eph 2:8-10; Phil 2:12-13; Titus 3:3-7; 1 John 1:7,9)

7

We believe that the LORD Jesus Christ baptizes believers in the Holy Spirit, in whom also we are sealed for the day of redemption. The Holy Spirit regenerates, forever indwells, and graciously equips the Christian for godly living and service. Subsequent to conversion the Spirit desires to fill, empower and anoint believers for ministry and witness.

8

We also believe that signs and wonders, as well as all the gifts of the Holy Spirit described in the New Testament, are operative today and are designed to testify to the presence of the Kingdom and to empower and edify the church to fulfill its calling and mission. (Matt 3:11; John 1:12-13; 3:1-15; Acts 4:29-30; Rom 8:9; 12:3-8; 1 Cor 12:12-13; 2 Cor 1:21-22; Gal 3:1-5; Eph 1:13-14; 5:18)



9

We believe that water baptism and the LORD's Supper are the two ordinances of the church to be observed until the time of Christ's return. They are not a means of salvation but are channels of God's sanctifying grace and blessing to the faithful in Christ Jesus. (Matt 26:26-29; 28:19; Rom 6:3-11; 1 Cor 11:23-34; 1 Peter 3:21)

10

We believe that the church is God's primary instrument through which He is fulfilling His redemptive purposes in the earth. To equip the saints for the work of ministry, God has given the church apostles, prophets, evangelists, pastors and teachers. We also affirm the priesthood of all believers and the importance of every Christian being joined and actively involved in a local community of the saints. We believe that women, no less than men are called and gifted to proclaim the gospel and do all the works of the Kingdom. (Matt 16:17-9; Acts 2:17-18, 42; Eph 3:14-21; 4:11-16; Heb 10:23-25; 1 Peter 2:4-5, 9-10)

11

We believe that God has called the church to preach the gospel to all nations, and especially to remember the poor and to minister to their needs through sacrificial giving and practical service. This ministry is an expression of the heart of the LORD Jesus Christ and is an essential part of the Kingdom of God. (Isa 58:6-12; 61:1; Matt 28:18-20; Luke 4:18; 21:1-4; Gal 2:10; 1 Tim 6:8)

12

We believe in the literal second coming of Christ at the end of the age when He will return to the earth personally and visibly to consummate His Kingdom. We also believe in and are praying for a great end-time harvest of souls and the emergence of a victorious church that will experience an unprecedented unity, purity and power in the Holy Spirit. (Ps 2:7-9; 22:27-28; John 14:12; 17:20-26; Rom 11:25-32; 1 Cor 15:20-28, 50-58; Eph 4:11-16; Phil 3:20-21; 1 Thess 4:13-5:11; 2 Thess 1:3-12; Rev 7:9-14)

13

We believe that when the Christian dies, he / she passes immediately into the blessed presence of Christ, there to enjoy conscious fellowship with the Savior until the day of the resurrection and glorious transformation of the body. The saved will then forever dwell in blissful fellowship with their great Triune God. We also believe that when the unbeliever dies, he / she is consigned to hell, there to await the Day of Judgment when he / she shall be punished with eternal separation from the presence of God. (Matt 25:46; Luke 16:19-31; John 5:25-29; 1 Cor 15:35-58; 2 Cor 5:1-10; Phil 1:19-26; 3:20-21; 2 Thess 1:5-10; Rev 20:11-15; 21:1-22:15)



Affirmations and Denials

1 The Manifest Sons of God Theology

We affirm all sincere born-again believers will be “manifest” as sons of God after the second coming of Christ.

We deny that we will experience the fullness of our inheritance as sons of God before Jesus returns.

Explanation: Some uphold the false teaching that in this age believers can have faith that will enable them to attain to qualities of life that are reserved only for believers in the resurrection.

2 The Latter Rain

We affirm that the Church will experience the greatest outpouring of the Spirit in history before Jesus returns (Joel 2:28 – 32). This outpouring will result in a great ingathering of souls and a renewing of the Church so that it walks in godliness as declared in the Sermon on the Mount (Matt. 5 – 7).

We affirm the presence of the fivefold ministry for the equipping of the saints (Eph. 4:11 – 13).

We deny the distinctive doctrines that go beyond Scripture that are often associated with the Latter Rain theology that was popularised in the 1950s.

3 Dominion Theology

We affirm that God’s purpose is for Jesus to come back to fully establish His kingdom rule over all the earth. After the second coming, the saints will rule the earth under the leadership of Jesus Christ when He sets up His government on earth in the millennial kingdom (1 Cor. 6:2; Rev. 5:10; 20:3 – 6).

We believe that believers in this age are called to serve Jesus in politics and to help establish righteousness and justice in legislation. But we do NOT have the assurance that ALL laws and governments will be changed until after the second coming of Jesus to establish His millennial kingdom.

We deny that the Church will take over all the governments of the earth before the return of Christ.

Explanation: Some believe and teach that all governments on earth will be transformed by the Church before the second coming of Jesus.



4 Joel's Army

We affirm that the army in Joel 2:1 – 11 was an ungodly Babylonian army that destroyed Jerusalem in 586 BC. We believe that this passage has a double fulfillment as it points to the Antichrist's army that will attack Israel at the end of the age.

We affirm that Joel was prophesying of the lifestyle of godly believers in Joel 2:12 – 17.

We deny that Joel 2:1 – 11 describes the End-Time church.

Explanation: The term "Joel's army" has been used to signify the people who walk out the principles of prayer with fasting as taught in Joel 2:12 – 17. The term has been used much like "Joseph Company", "Gideon Band" or "David Company" to signify the people who embraced the godly qualities that Joel taught about prayer, fasting and wholehearted obedience.

When used like this, "Joel's army" does not refer specifically to the destroying army mentioned in Joel 2:1 – 11, but to people who walk out the Joel 2:12 – 17 lifestyle. The misunderstanding comes from giving the title "Joel's army" to both the destroying army (Joel 2:1 – 11) and the group of people who give themselves to fasting and prayer (Joel 2:12 – 17).

5 The Use of Prophecy

We affirm that the Bible is the inerrant and sole objective source of direction and wisdom for the life of a believer.

We believe in the operation of the prophetic ministry as a source of edification, exhortation, and comfort from the Lord (1 Cor. 14:3).

We believe that the subjectivity of the prophetic ministry must be vigorously tested against the inspired and infallible Scriptures that God gave for doctrine, reproof, correction and for instruction in righteousness (2 Tim 3:16).

We deny that subjective prophetic experiences are equal to the inspired Word of God. In other words, all personal prophecy must uphold and honor the Scripture.

Explanation: Simple prophecy is limited to edification, exhortation and comfort (1 Cor. 14:3). It is to enrich our spiritual life, rather than give direction in the domestic areas of our life.



Edification speaks of spiritually building or edifying someone's spirit by confirming their destiny or God's purpose for their life. The most common way to edify through simple prophecy is to give a Scripture that has been previously important to them.

Exhortation includes calling people to persevere and not give up on their promises to God in hard times and not give in to sin.

Comfort speaks of making known God's perspective in a great disappointment or setback in a person's life by giving God's perspective in telling people that God has a plan in their time of pressure.

We urge people to avoid giving others prophetic direction in the domestic areas of their life. This includes issues related to life-partner, marriage, bearing children, changing jobs, moving, buying or selling (i.e. house) or leaving one church for another, etc.

We may give godly counsel to one another in domestic areas without presenting it as a prophecy. Personal prophecies should be given with others as witnesses (we request that prophecies be recorded when possible).

Some people have an over-reliance on dreams for direction in their domestic lives. God never intended to direct people mostly by dreams. Yes, God does use dreams to give some direction; however, they are not to be a substitute for gaining wisdom from Scripture. Some people rely on dreams for decisions because it absolves them from responsibility and lacking wisdom if the decision turns out to be wrong. (Eccl. 5:3,7).

6 The Tabernacle of David

We affirm that the Holy Spirit is orchestrating a global worship and prayer movement that will operate in great authority (Luke 18:7 – 8; Matt. 21:13; Rev. 5:8; 8:3 – 5; 2:17; Isa. 62:6 – 7; Joel 2:12 – 17, 32).

This prayer movement will operate in the spirit of the tabernacle of David.

We deny that the restoration of the tabernacle of David is the same as the End-Time prayer movement.

Explanation: In the days of King David, he established a tabernacle that had singers and musicians who ministered to the Lord night and day. Today, the prayer movement is in the spirit of David's tabernacle. This means that the prayer movement will have some components of the tabernacle of David, specifically pertaining to singers and musicians.



The promise of the restoration of the tabernacle of David refers to the governmental restoration of David's international rule as part of the restoration of the nation of Israel in the millennial kingdom.

The context of Amos 9:11 – 12 is the governmental rule of Jesus over all the nations from Jerusalem. In Acts 15:13 – 18, James referred to Amos 9:11 declaring that Gentiles should be accepted into the predominantly Jewish Body of Christ, without needing to convert to Judaism. The apostles understood that in the End-Times, God would re-establish the Messianic kingdom over all the nations.

God had just visited the Gentiles with salvation at Cornelius's house (Acts 10). This was in agreement with Old Testament prophecy. James quoted Amos to prove that many Gentiles will be saved in the context of the restoration of the Davidic dynastic reign. This restoration will, of course, include David's heart for worship and prayer.

Though Amos 9:11 is not prophesying primarily about 24/7 intercessory worship, it will be a foundational reality in the release of Jesus' worldwide rule over the nations. In other words, it would involve prophetic singers and musicians. Worship and intercession is not, in itself, the actual restoration of David's tabernacle.

7

Intimacy with God

We affirm that spiritual intimacy with God is about having a personal relationship with God. It is based on a deep understanding and knowledge of God in our pursuit of Him, which is developed over time and across different situations in our lives.

We deny that spiritual intimacy with God is associated with a physical union between a man and a woman, nor do we believe or advocate that it is a heightened sensation. Intimacy with God does not involve a physical or sexual relationship with God.

Explanation: For example, in Song of Songs 1:2, the phrase “kiss me with the kisses of his mouth” (NKJV) is an analogy. It is a divine metaphor that refers to Jesus imparting revelation to our hearts of how He sees us and feels about us. The word kisses does not relate to a physical kiss. Divine metaphors are terms used in the Bible and they are not to be taken as literal translations.