

OUR TENETS OF FAITH

OUR STATEMENT OF FAITH

What We Believe

The following constitute the Church's Tenets of Faith:

SECTION 1. THE ONE TRUE GOD

We believe that the one true God has revealed himself as the eternally self-existent I AM, the Creator of heaven and earth and Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit or the tri-unity of the Godhead (Deut. 6:4; Is. 43:10,11; Mt. 28:19, Luke 3:22).

SECTION 2. THE BIBLE INSPIRED

We believe that the Bible, the accepted Canon of the Sacred Scriptures, is a supreme revelation verbally inspired of God to man, superior to conscience and reason, though not contrary to reason, and is, therefore, our infallible, authoritative rule of faith and practice (John 17:17; Rom. 12:1,2; 2 Tim. 3:15-17; 1 Thes. 2:13; 2 Pet. 1:19-21).

SECTION 3. THE DEITY OF THE LORD JESUS CHRIST

We, therefore, believe that Jesus Christ came into the world to reveal the Father and was the brightness of His Glory and the express image of His Person that Jesus Christ was the Creator of all things, for by Him the worlds were made. We further believe that in Christ dwelt all the fullness of the Godhead bodily, and that it is impossible to know the Father without knowing the Son (John 1:1-14; John 14; Colossians 1:15-19; 2; Hebrews 1). The Lord Jesus Christ is the eternal Son of God. The Scriptures declare His virgin birth (Isaiah 9:6,7; Matthew 1:23; Luke 1:30-35); His sinless life (Hebrews 7:26; First Peter 2:22); His miracles (Acts 2:22; 10:38); His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21); His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4); and His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Philippians 2:9-11; 2:33; Philippians 2:9-11; Hebrews 1:3).

SECTION 4. THE LORDSHIP OF CHRIST

Wherefore, we acknowledge the Lordship of Jesus Christ over all things in heaven, and in the earth and under the earth (Mt. 28:18; Acts 2:36; Romans 10:1-13; 1 Cor 12:3; Phil. 2:9, 10).

SECTION 5. THE FALL OF MAN

We believe that man, by voluntary transgression, fell from a state of righteousness and holiness in which he was first created, into a state of death in trespasses and sins, and thereby, incurred not only physical death but also a slave of sin and an enemy of God until

he is delivered by the power of the Gospel of the Kingdom of God (Gen. 1:26,27; 2:17; 3:6; Rom. 5:21; Ps. 51:5; Rom. 6:23, John 8:32-36).

SECTION: 6. THE BELIEVER'S FOUNDATION

We believe that each believer must lay a foundation of biblical truth and experience upon which he builds his spiritual life of faith. These foundation stones are repentance from dead works, faith in God, the doctrine of baptisms, laying on of hands, the resurrection of the dead, and eternal judgment (Heb. 6:1, 2).

SECTION: 7. THE NEW BIRTH

We believe the word of Jesus that ye must be born again; that being born again signifies the partaking in the death, burial, and resurrection of Christ (John 3:3-7; 1 Corinthians 15: 1-4); that by grace are ye saved, through faith and that not of yourselves, it is the gift of God- not of works, lest any man should boast (Ephesians 2:8, 9). We further believe that the emphasis for a continual walk-in grace should be of heart righteousness and purity. We hold that all believers must live a pure life, being an example to both the believing and the unbelieving (Rom. 4:1-5; 2 Cor. 7:1, Col. 4:5; 1 Thes. 4:12).

SECTION 8. THE WORK OF REPENTANCE AND FAITH IN GOD

We believe that repentance toward God and faith in our Lord Jesus Christ produce the work of Justification in the believers. Through faith in the shed blood of Christ, the believer is brought onto the grounds of the New Covenant and made a partaker of the death of Christ. This is the initial step of salvation and is not to be considered synonymous with the complete work of the new birth (Luke 22:20; Rom. 5:1, 9; Heb. 13:20).

SECTION 9. THE SACRAMENT OF WATER BAPTISM

He that believeth and is baptized shall be saved (Mark 16:16). Therefore, we believe that water baptism is a vital part of the fullness of salvation. It is necessary for complete regeneration or the new birth which is further believed that it is the means whereby those who have been justified by faith in the blood of Jesus receive the Covenant sign of circumcision of heart, and are made partakers in the burial of Christ, and becomes identified with Him in His resurrection. Moreover, we believe that water baptism be administered only to those who have reached an age of accountability. The sacrament of water baptism is to be performed by immersion. It is a baptism into the Body of Christ rather than into a denomination or a dogma (Mt.28:19; Col. 3:17; 1 Pet. 3:20,21; 1 Jn. 5:5-8; Rom. 6; See Article IX; Sacred Celebrations, Section 1. Water Baptism).

SECTION 10. THE SEAL OF THE NEW COVENANT

We believe that the Baptism of the Holy Ghost is an important and necessary experience in the life of every believer, which is not dependent upon a believer's worthiness, but is a free gift of God. We further believe that the receiving of the Holy

Spirit is the seal of the New Covenant and that repentance, water baptism, and the Baptism of the Holy Spirit constitute the full experience of regeneration or the new birth (John 3:3-7; Acts 2:38; Eph. 1:13).

SECTION11. THE BAPTISM OF THE HOLY SPIRIT

We, therefore, believe that all believers are entitled to, and should ardently expect to receive, the promise of the Father, the Baptism in the Holy Spirit, according to the command of our Lord Jesus Christ. This was the normal experience of all believers in the early Christian Church (Luke 24:49; Acts 1:4, 8; 11: 14-16). With the Baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42).

SECTION12. THE PHYSICAL SIGN OF THE BAPTISM OF THE HOLY SPIRIT

We hold that God has provided glossolalia as a prayer language for the purpose of intercession, praise, and communication with God and that all believers may speak with other tongues. The full consummation of the Baptism of believers in the Holy Spirit is the initial physical sign of speaking with other tongues as the Spirit gives utterance, and afterward has a continual two-fold aspect, as speaking to God and speaking to men. (Isa. 28:11, 12; Ezekiel 36:26; Acts 2:4 10:44-48; 19:6; 1 Cor 14).

SECTION 13. THE SACRAMENT OF THE HOLY COMMUNION

The Lord's Supper, consisting of bread and the fruit of the vine, is an expression of faith in our sharing the divine nature of our Lord Jesus Christ (1 Cor. 10:16, 17), and is enjoined on all believers till He comes (1 Cor. 11:26; See Article IX: Sacred Celebrations, Section 2. (Holy Communion)

SECTION 14. THE GOSPEL OF SALVATION

We believe that salvation is the great inclusive word of the Gospel. As there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one, so, there are three that bear witness on the earth, the Spirit and the water, and the blood; and these three agree in one (1 John 5:7,8). Therefore, salvation gathers into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, and imputation, salvation implies the ideas of deliverance, safety, preservation, healing, and soundness. Salvation is the three tenses:

(a) The believer has been saved from the guilt and penalty of sin and is safe (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5-8; 2 Tim. 1:9).

(b) The believer is being saved from the habit and dominion of sin (Rom. 13:11; 2 Cor. 3:18; Gal 2:19, 20; Phil. 1:19; 2: 12, 13; 2 Thes. 2:13).

(c) The believer shall be saved in the sense of entire conformity to Christ (Rom. 13:11; Heb. 10:36; 1 Pet 1:5 1 John 3:2).

Salvation is by grace through faith, is a free gift, and wholly without works (Romans 3:27, 28; 4:1-8; 6:23; Ephesians 2:8). The divine order is: first salvation; then, works (Ephesians 2:9, 10; Titus 3: 5-8).

SECTION 15. THE HEALING OF THE BODY

We believe divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement and is the privilege of all believers (Isaiah 53:4, 5; Mt. 8:16, 7; Acts 4:30; 1 Cor. 12:9; James 5: 14-16).

SECTION 16. THE UNITY OF THE BODY

We believe that we are the Body being members one of another and that the basis of our fellowship is in Christ in the power of the Spirit (Ps. 133; Rom. 12:3-8; 1 Cor. 12; Eph. 2:13-22; 4:3-6; Col.3:15).

SECTION 17. THE LOCAL CHURCH

We believe in the autonomy of the local church expression, and adherence to the Scriptural revelation of its life, ministry, and worship (Mt. 18:20; Heb. 10:25 Eph. 4:6 Heb. 13:17; Titus 1: 1-9 1 Tim. 3; Heb. 13:15; Phil. 3:3; Eph. 5:18-20; Col. 3:16).

SECTION 18. THE MINISTRY GIFTS GIVEN TO THE CHURCH

We believe in the ministry gifts of apostles, prophets, evangelists, pastors, and teachers given to the church at the ascension of Jesus Christ, and that they continue to be needed and should be expected today. These ministry gifts of men and women that have been recognized and ordained to the office of elders are assisted by ordained deacons and other ministries who serve this Church Body (Eph. 4:7-12; 1 Cor. 12:28; 1 Tim. 3:2-12; Rom. 16:1; Titus 1:5-9; Rom. 12).

SECTION 19. THE CARE AND DISCIPLINE OF THE BODY

We believe that God has set elders in the local church to watch over the souls of the believers and to offer discipline when necessary to keep the union of the church. We believe that discipline in the local church is to be carried out by the elders in accordance with the Scriptures such as Hebrews 13:17; Matthew 18:16-20; Acts 20:28; Romans 16:17, 18; 1 Corinthians 5:1-5; 2 Corinthians 2:6; 2 Thessalonians 3:11, 12.

SECTION 20. THE PRIESTHOOD OF THE BELIEVER

We believe that each Christian is called and chosen by God before the foundation of the world, to be a priest unto God and to minister unto the Father in praises, offering up the sacrifices of the fruit of his lips, his time, and body for the service of the Lord, and his material holdings. We, therefore, hold that all true believers have been purchased with the blood of Jesus and are no longer their own, but belong unto the Father to be used for His glory, and as possessions of the Lord, must give themselves to serving Him, find the place in the Church, His Body (Rom. 12:3-8), and making themselves available by being present when the Church comes together, that they might be able to minister their gifts and talents for the building up of the Body of Christ (John 15:16; Eph. 1:4, 5; 1 Cor. 6:20; 12:18; Heb. 13:15; 1 Peter 2: 5, 9).

SECTION 21. THE TITHE IS HOLY

We believe that the tithe (10% of one's individual gross or net earnings) is Holy unto God.

We believe that bringing all the tithes into the storehouse of the Local Church and giving freewill offerings is to be practiced continually by all believers and is an outward expression of the Lordship of Christ in the believer and the unity of the Church, the body of Christ, as it joins together in support of the work of the (Gen. 14:18-20; 28:20-22; Heb.6:20; 7:1-10; Lev. 27; 30-32; Prov. 3:9, 10; Mal. 3:6-18; Mt. 23:23; 1 Cor. 16; 1-2).

SECTION 22. THE TESTIMONY OF JESUS

We believe that each believer should speak in tongues and covet to prophesy so that he might edify the whole church. For ye may all prophesy one by one, that all may learn, and all may be comforted (1 Cor. 14:31). We further believe that prophesy in the church is the sign of the end time visitation of God, for the testimony of Jesus is the spirit of prophecy (Joel 2; Acts 2; 1 Cor. 14: 1-5; Rev.19:10).

SECTION 23. THE MANIFESTATION OF THE SPIRIT

We believe that the manifestations of the Spirit (1 Cor. 12) should be and must be operative in the church to enjoy the fullness of God. We also believe that these manifestations are imparted by the sovereignty of the Holy Spirit and only work or are operated by this one and self-same Spirit, dividing or distributing to each one individually just as He wills (1 Cor. 12:11).

SECTION 24. THE LAYING ON OF HANDS

We believe in the doctrine of laying on of hands for:

- (a) The confirmation and ordination of ministry by the laying on of hands by an assemblage of elders (Acts 13:1-3).
- (b) The impartation of spiritual gifts when accompanied by prophecy and the laying on of hands by an assemblage of elders (1 Tim. 4:14; 2 Tim. 1:6)
- (c) The impartation of the gift of the Holy Spirit (Acts 8:17, 18).
- (d) The ministry of healing to the sick (Mark 16:18).
- (e) The confirming of the believers in the faith (Acts 14:22).
- (f) The blessing and dedication of children (Mark 10: 16).

SECTION 25. THE BLESSED HOPE

We believe in the resurrection of those who are dead in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (John 4:28,29; 1 The. 4:16, 17; Rom. 8:23; Titus 2:13; 1 Cor. 15:51, 52; 16:22).

SECTION 26. THE PERSONAL RETURN OF OUR LORD

We believe in the personal return of our Lord and the restitution of things spoken by the mouth of all the prophets since the world began (Matthew 23:39; 25:31; 24:42-44; Mark 14:62; Acts 1:11; 3: 19-21; 1 The 4:14:18).

SECTION 27. THE FINAL JUDGMENT

We believe that the fearful, unbelieving, abominable, murders, fornicators, sorcerers, idolaters, and liars shall have their part in the lake which burneth with fire and brimstone which is the second death (Mt. 24:36-51; 25:46; Rom. 6:23; 2 Thess. 1: 5-9; Rev. 20:11-15; 21:8).

SECTION 28. THE NEW HEAVEN AND NEW EARTH

We believe that there shall be a new heaven and a new earth wherein dwelleth righteousness (Isa. 65:17; 66:22; 2 Peter. 3:13; Rev, 21:1)

ARTICLE IX

SACRED CELEBRATIONS

We hold that the sacred sacraments and rites celebrated by this assembly are in keeping with the harmony of the Holy Ghost and are therefore to be observed by the membership.

SACRAMENTS

SECTION 1. THE EUCHARIST

The Eucharist (Thanksgiving) or the Lord's Supper is a memorial of the covenant made with God through the blood of Christ. It is a continuation of the eternal covenant of the Passover Feast which God commanded the Israelites to observe. Those who have made a covenant with God through the blood of Christ and have received the sign of circumcision of heart, are commanded to partake. The church partakes of the Lord's Supper as one Body, with each member in fellowship adding to the blessedness of the experience. (Exodus, Chapter 11, 12; Mark 14:24; Luke 22:19, 20; John 6:51, 53; 1 Cor. 10:16, 17 11:23-32; See Article VIII; Tenets of Faith, Section 13. The Sacrament of Holy Communion)

RITES

SECTION 2. THE COVENANT OF MATRIMONY

The marriage rite is a sacred covenant made between a man and woman and God. The marriage covenant between the man and the woman requires the married couple to be faithful, loving, and helpful to each other as long as they both shall live. Outreach Ministries, Inc under the mandate of Holy Scriptures, cannot sanction believers marrying unbelievers; and cannot sanction marriages that are not heterosexual; and cannot sanction divorce except for Scriptural allowances, (Eph. 5:21-33; Heb. 13:14; 2 Cor. 6:14; Lev. 18:22, 26, 39; Mt. 19:4-6; Rom. 1:18, 24-32; 1 Cor. 5:9, 10; Gal. 5:19-21; Col. 3:5, 6; Mal. 2:13-16; Mt. 5:32; 19:9; Rom. 7:2, 3; 1 Cor. 7:10, 11)

SECTION 3. THE DEDICATION OF CHILDREN

The rite of dedicating children is the presentation of a child to God, thus making a covenant between God and the parents or guardian, God promises blessings of peace, health, understanding, and protection to the child whose parents are faithful to rear children for the service of the Lord. They are made holy and become participants in the New Covenant by the faith of their parents until they reach the age of accountability, whereupon they are convicted by the Holy Spirit to repent and be baptized. (PS. 34:11; Isa. 54:13; Mt. 19:14; Mark 10:16; 1 Cor. 7:14)

ARTICLE X

MEMBERSHIP

Outreach Ministries Inc. constitutes an inclusive membership without regard to the race, ethnic origin, economic condition, or social status of its members. (1 Corinthians 12:12-27)

The Senior Pastor or one of the Pastoral Staff member in the affiliated churches will accept members into their local church, who shall join in accordance with the Candidacy Qualification and the standard of the Active Membership, who willingly subscribe to and therefore agrees to comply with all the provisions of the bylaws and any amendments thereto, and who is approved by the senior pastor or one of the pastoral staff member and whose names are currently maintained on the Active Membership Records of the church.

SECTION 1. PREPARATORY MEMBERS

(a) Preparatory members consist of youth, twelve to seventeen years old, who have expressed their desire to commit to the Outreach Ministries, Inc Membership by means of membership induction set forth earlier, who shall also continue their preparatory foundation of local church training and faithful commitment.

SECTION 2. DISSOLUTION OF MEMBERSHIP

A member in good standing shall be considered dismissed for Active Membership when:

A. A TRANSFER OF MEMBERSHIP IS IMMINENT

A transfer of membership and or location is imminent, and a member may request a letter of dissolution addressed to the Pastoral Staff acknowledging their membership at the local church.

B. DEATH OCCURS.

The demise of a beloved member occurs; or

C. TERMINATION OF MEMBERSHIP OCCURS.

(1) A member may initiate resignation of their Active Membership Covenant at any time by delivery of a letter requesting their name be removed from the Active Membership Records, addressed to the Senior Pastor, which is effective upon receipt; or

(2) Because membership is entered by mutual consent with the Church Board of Presbytery and the Body of existing members, all involved recognize that this voluntary relationship is not coercive because no one is bound except by their own convictions of a "blameless or clear conscience toward God and man" (Acts 24:16). Therefore, the Active Membership Covenant may be ended by either a member (as stated above) or by a majority decision of the Board of Presbytery, at any regular or special meeting of the Board duly called and held for such purpose: (a) to remove the Active Membership standing of any member who may be out of harmony with the Church teaching, ministries and or spiritual leadership of the Board of Presbytery; or (b) to remove the Active Membership standing of any member, either for or without cause, when such termination would be in the best interests of the Corporation.