# What We Believe

I4 Ministries: Inquire. Intercede. Improve. Inspire.

## About Us

We are a teaching ministry that seeks to enable believers to undertake the following with regards to both believers and unbelievers around them to the fullest reasonable extent:

* Inquire about needs through compassionate personal engagement.
* Intercede for those needs towards wholeness and holiness.
* Improve their readiness for kingdom service through equipping and edification.
* Inspire them to live their best godly lives and advocacy for others.

I4 Ministries: Advocating for the adding of Advocates.

# Scripture

The Bible is the inspired, authoritative, and infallible Word of God. The Bible’s fully trustworthy and sufficient affirmations hold final and unchanging authority over every area of life for the Church and the believer. Through its unified message, Scripture reveals the nature of God, His will, and His redemptive plan accomplished in Jesus Christ, calling all people into right relationship with Him. Scripture is the standard by which all spiritual understanding must be measured. It interprets itself through its own self-consistency, must be approached with care and reverence, and stands above all personal experience, cultural shifts, or institutional claims and authority.

(2 Tim 3:15-17; 2 Pet 1:20-21; Psa 19:7-9; John 5:39; John 10:35; John 17:3; Matt 5:18; Matt 24:35; Prov 30:5; Psa 12:6; Psa 119:105; Isa 8:20; Isa 55:11; Deut 8:3; Rom 1:16-17; Rom 15:4; 1 Cor 4:6; Gal 1:8-9; Heb 1:1-2; Heb 4:12; Luke 24:27, 44-47; 1 John 5:11-13; Rev 22:18-19; Acts 17:11; 2 Tim 2:15; Psa 119:105; Isa 8:20; 1 John 4:1; Gal 1:8-9; John 16:13; 1 Cor 2:12-14; Matt 22:29)

The Bible is a collection of distinct but harmonized documents composed in a variety of genres. The bible includes historically reliable accounts written by or through eyewitnesses, and often during the lifetime of other eyewitnesses. Biblical eyewitnesses report supernatural events prophesied centuries earlier. Biblical authors claim their writings are inspired by the Holy Spirit and that they speak with the unified voice of God.

(2 Tim 3:16-17; 2 Pet 1:19-21; Heb 1:1-2; Luke 1:70; Acts 1:16; Acts 3:18; Acts 28:25; John 10:35; John 17:17; Luke 24:27; Psa 12:6-7; Psa 119:89, 160; Prov 30:5; Isa 40:8; Matt 5:18; Matt 24:35; 1 Pet 1:23-25; Heb 13:8)

The original writings of scripture are without error and their contents have been providentially preserved throughout history. The documents that comprise the Bible canon were written by 40 authors across 1500 years, 3 continents, and several languages. The chain of custody was preserved through careful scribal practices and widespread accountability. The collective copies of the books, scrolls, letters, and manuscripts that carry the Bible message through history number in the tens of thousands. This abundance provides a measurable safeguard against error or corruption and supports the faithful transmission of the original Word of God.

(Deut 17:18–20; Jer 36:1–4; Exod 34:27; Prov 30:5–6; Rev 22:18–19; Deut 4:2; Ps 12:6; Ezra 7:6,10; Neh 8:8)

# The Trinity, Godhead or Triune Nature of Divinity

We believe in one God who exists eternally in three distinct and co-equal persons: the Father, the Son, and the Holy Spirit (Deut 6:4; Matt 28:19; 2 Cor 13:14). God is one in essence and being, yet three in personhood—each fully and equally God, not three gods, but one (Isa 45:5; John 1:1; Acts 5:3–4).

The triune nature of God is consistent with the whole counsel of Scripture and is the basis for understanding God’s work in creation, redemption, and sanctification (Gen 1:26; John 1:3; 1 Pet 1:2).

Each person of the Godhead is distinct yet fully participates in the divine nature (Matt 3:16–17; John 14:26). The unity and diversity of the Trinity is eternal and not a function of roles or revelation alone (Heb 9:14; John 17:5).

# God the Father

We believe in God the Father, the first person of the Trinity—eternal, uncreated, all-powerful, all-knowing, and ever-present. He is distinct in person yet equal in glory with the Son and the Holy Spirit. He is the author of all life, the maker of heaven and earth, and the one from whom and for whom all things exist (1 Corinthians 8:6).

As Father, He is not a projection of human parenthood, but the divine originator of all fatherhood (Ephesians 3:14–15). He is the Father of our Lord Jesus Christ (Ephesians 1:3), and He adopts all who believe in His Son into His family as children by grace (John 1:12–13). He disciplines, provides for, and protects His people in wisdom and love (Hebrews 12:6–10; Matthew 6:25–34).

The Father initiated redemption by sending the Son into the world—not to condemn the world, but to save it (John 3:16–17). He raised Jesus from the dead and exalted Him to His right hand (Acts 2:32–33). He reveals Himself through the Son (John 14:9–10), draws sinners to repentance (John 6:44), and delights in those who walk humbly before Him (Micah 6:8). Redemption is the work of the triune God, not of the Son alone.

The Father’s will is perfect, wise, and unchanging (James 1:17). His purposes cannot be thwarted (Job 42:2), and He works all things according to the counsel of His will (Ephesians 1:11)—yet in His sovereignty, He does not override the agency He gave to His image-bearers. He holds all people accountable for how they respond to His Word and grace.

God the Father is not distant or detached. He is near to the brokenhearted (Psalm 34:18), attentive to the prayers of the righteous (1 Peter 3:12), and slow to anger, abounding in steadfast love and faithfulness (Exodus 34:6). He shows no partiality (Acts 10:34) and offers salvation to all who trust in the name of His Son.

Despite common rhetoric presenting the Old Testament God as functioning differently from the New Testament, the Father is eternally, equally loving as the Son and fully united in the mission of redemption. The Father, Son, and Spirit are united in essence, will, and purpose—three persons, one God, coequal and coeternal.

# Jesus Christ

We believe in Jesus Christ, the eternal Son of God (Jhn 1:1; Heb 1:2–3), who is fully God and fully man (Jhn 1:14; Col 2:9). Conceived by the Holy Spirit and born of the virgin Mary (Mat 1:20–23; Luk 1:35), He took on human nature without ceasing to be divine (Phl 2:6–7). He lived a sinless life (Heb 4:15), revealed the nature of God perfectly (Jhn 14:9; Col 1:15), and offered Himself as the atoning sacrifice for sin through His death on the cross (Rom 3:25; 1Jn 2:2).

He rose bodily from the grave (Luk 24:6–7, 39; 1Co 15:3–4), ascended into heaven (Act 1:9–11), and now reigns in glory at the right hand of the Father (Mar 16:19; Heb 10:12–13). He will return in power to judge the living and the dead and to establish His eternal Kingdom (2Ti 4:1; Rev 20:11–15; Rev 21:1–5).

In Christ, all the fullness of deity dwells bodily (Col 2:9). He is the image of the invisible God (Col 1:15), the firstborn over all creation—not in sequence, but in supremacy—and by Him all things were created (Col 1:16–17).

## He is the promised Messiah foretold in the Scriptures:

— the seed of the woman who crushes the serpent (Genesis 3:15)

— the offspring of Abraham through whom all nations are blessed (Genesis 12:3)

— the prophet like Moses raised up for the people (Deuteronomy 18:15)

— the Son of David whose throne endures forever (2 Samuel 7:12–13)

— Immanuel, born of a virgin (Isaiah 7:14)

— the suffering servant, pierced for our transgressions (Isaiah 53:5)

— the ruler from Bethlehem (Micah 5:2)

— the meek King on a donkey (Zechariah 9:9)

— and the one who was pierced, through whom a fountain is opened to cleanse from sin (Zechariah 12:10; 13:1).

## He is everything He claimed to be:

— the light of the world (John 8:12; cf. Psalm 27:1)

— the bread of life (John 6:35; cf. Exodus 16)

— the good shepherd (John 10:11; cf. Ezekiel 34:11–16)

— and the Son of Man who comes with the clouds of heaven (Mark 14:62; cf. Daniel 7:13–14).

We await the day when He will wipe away every tear and make all things new (Revelation 21:4; cf. Isaiah 65:17–19).

We reject any view that denies the full divinity or full humanity of Christ, reduces Him to a mere moral teacher or prophet, or places any other name alongside His for salvation. Jesus alone is the way, the truth, and the life.

## The Resurrection Of Christ

Jesus Christ was bodily raised from the dead on the third day after His crucifixion, in fulfillment of Scripture and by the power of God (1 Corinthians 15:3–4; Luke 24:6–7). This resurrection was not symbolic or spiritual only, but physical and historical—foretold in the Old Testament (Psalm 16:10; Isaiah 53:10–11) and predicted by Jesus Himself (Mark 8:31; Matthew 12:40). The risen Christ was seen, touched, and heard by many witnesses over forty days (Acts 1:3; John 20:27–29), confirming the reality of His triumph over death and validating Him as the promised Messiah, now exalted at the right hand of the Father (Ephesians 1:20–22). Through His resurrection, believers receive new birth into a living hope (1 Peter 1:3) and the assurance of their own future resurrection (1 Corinthians 15:20–23).

The resurrection is necessarily a non-naturalistic event which causes issues for explanatory tools built for a naturalistic worldview (1 Corinthians 2:14). However, we can amass substantial evidence affirming the reliability of every other element of the gospel record (2 Peter 1:16). Taken together, the evidence supports one coherent and reasonable conclusion (Acts 1:3): a truly executed Jesus was bodily raised from the dead inside a sealed and guarded tomb (1 Corinthians 15:4). He is risen, He reigns, and He will return in power (2 Timothy 4:1).

The resurrection is the cornerstone of the gospel and essential to the Christian faith. Without it, faith is empty and hope is in vain (1 Corinthians 15:14–17). By rising from the grave, Jesus demonstrated His divine identity (Romans 1:4), confirmed the sufficiency of His atoning sacrifice (Romans 4:25), and defeated the power of death and the grave (Hebrews 2:14–15).

# The Holy Spirit

We believe in the Holy Spirit, the third person of the Trinity—eternal, personal, and fully God. He proceeds from the Father and is sent by the Son to indwell, empower, and guide the people of God. He is not an impersonal force, but the divine presence who speaks, teaches, convicts, and comforts, revealing the mind and will of God in perfect unity with the Father and the Son.

The Spirit of God was present at creation (Genesis 1:2), inspired the prophets and Scriptures (2 Peter 1:21), and empowered leaders, judges, and craftsmen for God’s purposes (Exodus 31:3; Judges 6:34). He was promised to be poured out on all flesh in the latter days (Joel 2:28), and under the New Covenant, He now permanently indwells God’s people.

The Spirit descended on Jesus at His baptism (Matthew 3:16), led Him in the wilderness (Luke 4:1), and empowered His earthly ministry (Luke 4:18). Jesus promised to send the Spirit as another Advocate—not only to be with us, but to dwell in us (John 14:16–17).

At Pentecost, the Holy Spirit was poured out on the Church (Acts 2:1–4), marking the beginning of its Spirit-empowered mission. From that moment, He indwells every believer (Romans 8:9), marking them as God’s own and sealing them with a promise of redemption (Ephesians 1:13–14), and equipping the body of Christ with spiritual gifts for ministry and mutual edification (1 Corinthians 12:4–11).

The Holy Spirit convicts the world of sin, righteousness, and judgment (John 16:8), teaches and reminds us of all that Christ commanded (John 14:26), intercedes for us according to the will of God (Romans 8:26–27), and produces fruit in those who walk by Him—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–23).

He distributes gifts according to His will (1 Corinthians 12:11), fills believers with power for boldness and service (Acts 4:31), and continues to operate today in ways that never contradict the Scriptures He inspired. We affirm the present-day work of the Holy Spirit in guiding, convicting, and transforming believers, empowering their sanctification, and manifesting His presence in accordance with the Word.

We reject any view that denies the personhood or deity of the Holy Spirit, reduces Him to an impersonal force, limits His work to the apostolic age, or elevates personal revelation above Scripture. The Spirit never contradicts the Word He breathed out.

# Humanity

We believe all people are created in God’s image but are affected by sin, which separates us from God. Each person is accountable for their response to God’s offer of salvation.

# Salvation

Salvation is gifted by grace to living faith in the risen Christ. It is not a possession to be gained or lost, but an enabling of access to God—impossible without Jesus, and unusable to hearts unwilling to divorce their love of the world. The Son does not reject anyone but rather persons deny themselves through their affinities, appetites and apprehensions.  
God desires all people to be saved and come to the knowledge of the truth (1 Timothy 2:4). In His mercy, He initiates redemption, convicts by the Holy Spirit, and invites every person to turn from sin and believe in the gospel. This grace is unearned and uncoerced, and it must be received in genuine faith.  
  
Faith is not merely intellectual agreement or momentary confession, but a living trust that responds to God in repentance, allegiance, and love. Salvation brings regeneration—the new birth by the Holy Spirit—and adoption as sons and daughters into the family of God. Believers are justified by the righteousness of Christ, reconciled to God, and sealed with the Spirit as a down payment of what is to come.  
  
The statuses established by the blood and resurrection of Christ—justification, adoption, access to God, and eternal inheritance—are covenantal constants. They are not in flux, nor subject to revision. However, they are not forced upon anyone. They are not corrupted-will-of-man transplants, but relational realities entered through living faith and sustained in covenantal fidelity. God draws, but He does not coerce. He enables, but He does not mix wheat and tare.  
  
Victory over sin is a phrase only valid for divorcees of sin. The power of Christ’s resurrection is not an accessory for managing compromise—it is the covenantal power to walk in newness of life, granted to those who have broken allegiance with darkness and given themselves wholly to the light. Those in Christ are called to abide, persevere, and walk by the Spirit. The Spirit empowers obedience, convicts of sin, and produces fruit where the will complies. God is faithful to finish what He begins, yet Scripture warns against drifting, hardening the heart, and falling away.  
  
We reject any system that teaches salvation can be earned by works or sustained by effort. We also reject fatalistic determinism and the belief that salvation, once claimed, is irrevocable regardless of spiritual fidelity. Instead, we affirm that salvation is covenantal, transformational, and accessible only through Jesus Christ.  
  
“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have also obtained access by faith into this grace in which we stand.” —Romans 5:1–2

# The Church and Leadership

We believe the Church is the body of Christ, composed of all who have been reconciled to God through faith in Jesus Christ and marked by the indwelling Holy Spirit (1 Corinthians 12:12–13; Romans 8:9). It is both universal and locally expressed, gathering regularly for worship, teaching, fellowship, prayer, and the breaking of bread (Acts 2:42–47; Hebrews 10:24–25).

The Church exists to glorify God, edify believers, and proclaim the gospel to all nations (Ephesians 3:10–11; Matthew 28:19–20). Christ is its head (Colossians 1:18), and its foundation is built on the apostles and prophets, with Christ Jesus Himself as the cornerstone (Ephesians 2:19–22).

Every believer is a member of the royal priesthood and is equipped by the Holy Spirit for ministry through spiritual gifts (1 Peter 2:9; Romans 12:4–8; 1 Corinthians 12:4–11). These gifts are for building up the body of Christ and fulfilling its mission (Ephesians 4:12–13). In Christ, there is no distinction based on ethnicity, class, or gender concerning spiritual calling (Galatians 3:28).

Leadership within the Church is given by Christ and is based on spiritual maturity, character, and sound doctrine—not worldly status or hierarchy (1 Timothy 3:1–7; Titus 1:5–9; 1 Peter 5:1–3). Those who lead are to shepherd willingly and humbly, not lording over others but serving as examples to the flock (Hebrews 13:17; Matthew 23:8–10).

The Church is called to walk in holiness (1 Peter 1:15–16), maintain unity in the Spirit (Ephesians 4:1–3), and stand as the pillar and foundation of the truth in the world (1 Timothy 3:15). It must test every teaching, practice, and spiritual claim against the Word of God, which is the final authority in all matters of faith and life (Acts 17:11; 1 John 4:1; 2 Timothy 3:16–17).

We affirm the ongoing work of the Holy Spirit in guiding, empowering, and sanctifying the Church (Galatians 5:25; 1 Corinthians 12:7). We reject any form of clerical hierarchy that supplants the believer’s personal responsibility before God, any elevation of tradition above Scripture (Mark 7:6–13), and any teaching that denies the continuing ministry of the Spirit within the Church (1 Thessalonians 5:19–21).

# Ordinances: Baptism and the Lord’s Supper

We affirm baptism and the Lord’s Supper as ordinances established by Christ (Matthew 28:19; Luke 22:19–20). They are visible signs that declare our union with Christ and our identification with His redemptive work (1 Corinthians 10:16–17).

### Baptism

Baptism is a public act of obedience that symbolically represents a believer’s identification with the death, burial, and resurrection of Christ (Romans 6:3–4; Colossians 2:12). It marks the outward beginning of a life already made new through faith in Him (2 Corinthians 5:17) and declares a faith already received (Acts 8:12; 1 Peter 3:21).

### The Lord’s Supper

The Lord’s Supper is a remembrance of Christ’s covenant sacrifice (Luke 22:19–20; 1 Corinthians 11:23–26). The bread and cup represent His body and blood (1 Corinthians 10:16), calling each believer to self-examination and renewed devotion to Christ (2 Corinthians 13:5).

We reject the idea that baptism causes salvation. Salvation comes by grace through faith alone, not by ritual or ceremony (Ephesians 2:8–9; Galatians 2:16; Titus 3:5). We reject the teaching of transubstantiation. The bread and cup remain unchanged elements and serve as symbolic reminders, not a literal transformation (John 6:63; Hebrews 10:10–14). These ordinances do not impart grace but affirm it. They are acts of worship—declaring Christ, encouraging faith, and expressing our shared life in Him (Acts 2:42; Romans 12:5). We observe them not to earn salvation, but to bear witness to it.

# The Baptism in the Holy Spirit

We believe that all believers are entitled to and should earnestly seek the baptism in the Holy Spirit—also described as being baptized with the Holy Spirit and fire—as promised by the Father and commanded by the Lord Jesus Christ (Luke 24:49; Acts 1:4–5). This experience, given by Christ Himself, was normative in the early Church and is intended as an ongoing part of Christian life and power.

The baptism in the Holy Spirit is distinct from and subsequent to the new birth (Acts 8:12–17; Acts 10:44–46; Acts 11:14–16). It is not synonymous with salvation but is a unique and empowering work of the Spirit for sanctification, witness, and ministry (Acts 1:8; 1 Corinthians 12:1–31). It is part of the Spirit’s indwelling and empowering presence, not a prerequisite for eternal life but an invitation to deeper communion and greater service.

With this baptism comes:

* 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’s purposes (Acts 2:42)
* A more active and compassionate love for Christ, His Word, and the lost (Mark 16:20)

We affirm that the gifts of the Spirit, including speaking in tongues, prophecy, discernment, and healing, are still active and available to the Church today as the Spirit distributes them for the edification of the body and the advancement of God’s Kingdom (1 Corinthians 12:4–11).

# Sanctification and Christian Living

We believe Christian life is a cooperative journey of grace and obedience. Believers are called to grow in holiness, engage in spiritual disciplines, and walk by the Spirit. Grace is not passive—it empowers action, love, and transformation.

# The End of the Age

We believe that Jesus Christ will return **visibly**, **bodily**, and **gloriously**, just as He ascended into heaven. His return will not be symbolic or hidden but an unmistakable event witnessed by all creation (Acts 1:11; Revelation 1:7).

At His return, **the dead will be raised**—some to eternal life, others to judgment. This includes a bodily resurrection for all people, affirming the scriptural promise of life after death and the integrity of the created order (John 5:28–29; 1 Corinthians 15:52–54).

We affirm that many **prophecies were fulfilled** in Christ’s first coming and the birth of the Church, but others remain **future**—including the great tribulation (Daniel 12:1; Matthew 24:21), the return of Christ (Matthew 24:30–31), the final judgment (Revelation 20:11–15), and the restoration of all things (Revelation 21:1–5).

We believe the Church will be **caught up** to meet the Lord, as described in Paul’s letter to the Thessalonians—a moment often referred to as the rapture (1 Thessalonians 4:16–17). This may occur before or at the onset of a period of intense tribulation, during which God’s justice will be poured out and His purposes fulfilled.

Christ will **physically return to the Mount of Olives**, which will split at His arrival, marking the beginning of His **millennial reign**—a period of peace, justice, and global restoration (Zechariah 14:4–9; Revelation 20:4–6). During this reign, Jesus will govern the nations, and His rule will be marked by righteousness and healing (Isaiah 9:6–7).

After this, the adversary will be finally defeated, and God will execute the **final judgment**, separating the righteous and the wicked according to their response to Him (Matthew 25:31–46; Revelation 20:11–15).

Finally, God will usher in the **new heavens and new earth**, where there will be no more death, mourning, crying, or pain. The **New Jerusalem** will descend, and God will dwell with His people forever in perfect fellowship (Revelation 21:1–5; Isaiah 65:17–19).

We reject teachings that:

* Deny the **physical resurrection** of the dead,
* Claim all prophecy was fulfilled in the first century (**full Preterism**),
* Promote **universal salvation** apart from faith in Christ (John 14:6; Acts 4:12),
* Or attempt to **predict the date** of Christ’s return (Matthew 24:36).

Instead, we affirm a posture of **hopeful readiness**, as Jesus instructed His followers to be watchful and prepared. We live not in fear, but in faith—eager for His return and committed to holy living in the present (Matthew 24:42–44; 2 Peter 3:11–14).

“He who testifies to these things says, ‘Yes, I am coming soon.’ Amen. Come, Lord Jesus.” —Revelation 22:20

# Israel and the Nations

God’s covenantal relationship with Israel remains active and central to His redemptive plan. His promises to Abraham, Moses, and David are eternal (Genesis 12:1–3; Exodus 19:5–6; 2 Samuel 7:12–16), and Scripture affirms that these covenants have not been revoked. Israel was chosen not for privilege alone, but to be a light to the nations (Isaiah 49:6) and a vehicle through whom all nations would be blessed (Genesis 22:18).

The Apostle Paul makes clear that “God has not rejected His people” (Romans 11:2). A partial hardening has come upon Israel until the full number of Gentiles enters, after which “all Israel will be saved” (Romans 11:25–26). Ethnic Israel and the Church have distinct roles in God’s plan, and neither replaces the other. Believing Gentiles are grafted into the olive tree (Romans 11:17–18), sharing in the promises but not erasing Israel’s identity.

The Church, made up of people from every nation, is unified in Christ (Galatians 3:28; Ephesians 2:14–16), yet God retains a specific purpose for national Israel. The modern return of Jews to the land aligns with prophecies of restoration (Ezekiel 36:24; Jeremiah 31:8), and Christ’s return will culminate in His rule from Jerusalem (Zechariah 14:9; Isaiah 2:2–4).

We reject replacement theology, which claims the Church has supplanted Israel, and dual covenant theology, which teaches that Jews can be saved apart from Christ. Salvation is through faith in Jesus alone (John 14:6; Acts 4:12). Yet the gifts and calling of God to Israel are irrevocable (Romans 11:29), and their full restoration will magnify God’s mercy and sovereignty.

God’s plan includes all nations. In Christ, Jew and Gentile are made one (Ephesians 2:14), but this unity does not erase the diversity God designed. The vision of the future includes redeemed people from every nation worshiping together (Revelation 7:9; 21:24).

We reject any view that elevates one ethnic group—whether Jewish, Gentile, or otherwise—as inherently superior or more spiritually significant. While Israel is uniquely chosen for specific redemptive purposes (Deuteronomy 7:6–8), all people are equally made in God’s image (Genesis 1:27) and equally in need of salvation through Christ (Romans 3:22–23). God shows no partiality (Acts 10:34).

Various groups throughout history—including some British, Japanese, and African American communities—have claimed descent from the tribes of Israel. While we do not affirm or deny such possibilities, we cannot confirm them through Scripture or verifiable evidence. Therefore, these claims hold no doctrinal weight. Our emphasis remains on covenantal faith in Christ, not genetic lineage, as the defining mark of God’s people (Galatians 3:28–29).

We also reject the belief that any action by the modern state of Israel is inherently righteous or divinely sanctioned. Though Israel’s restoration aligns with biblical prophecy, no nation—including Israel—is above God’s moral standards (Micah 6:8). The prophetic witness often called Israel to repentance for injustice and idolatry (Amos 5:21–24).

However, we strongly discourage hostile or contemptuous speech against modern Israel, Israelis, or the Jewish people. Instead, we urge prayer that their hearts may turn fully to the Lord. Scripture still stands: “I will bless those who bless you, and whoever curses you I will curse” (Genesis 12:3).

# Ethics, Justice, and Society

Believers are citizens of the eternal Kingdom of God first (Philippians 3:20), while not ceasing to be members within the world (John 17:15–18). As ambassadors of Christ (2 Corinthians 5:20), we are called to walk in personal holiness (1 Peter 1:15–16) and active responsiveness to God's commands regarding others—particularly the vulnerable, the outsider, and the oppressed (Zechariah 7:10; Deuteronomy 10:18–19).

Christian ethics are not burdens of legalism nor reflections of cultural fashion; they are not the constructs of man-made religion (Colossians 2:20–23) or the shifting winds of modern opinion (Ephesians 4:14), but the covenantal outworking of God’s revealed will (Micah 6:8), shaped by grace and truth (John 1:17), empowered by the Spirit (Titus 2:11–12), and anchored in the voice of the Shepherd whom we follow (John 10:27; Matthew 7:24).

While care must be taken not to distort the gospel through forced moralism or politicized mandates (Colossians 2:20–23), we also cannot allow our busyness, idleness, silence, or apathy to courier opportunity for the stranger, the fatherless, the widow, the prisoner, or the sick to suffer violence without advocacy (Isaiah 1:17; James 1:27; Matthew 25:35–40).

We affirm that justice and righteousness are the foundation of God’s throne (Psalm 89:14) and that faith without deeds is dead (James 2:26). To know God is to do justice (Jeremiah 22:16); to walk in the light is to reflect His mercy (Luke 6:36).

We raise our lives to the Gospel, our hands for the weary, and our voices as advocates for the unheard (Proverbs 31:8–9)—not as political warriors or cultural crusaders, but as those compelled by love and fidelity to the character of Christ (1 John 4:19; John 13:34–35).

# Spiritual Experience and Discernment

We affirm the possibility of spiritual gifts, visions, and supernatural encounters today, but all experiences must be tested against the Word of God. Scripture remains the final authority, subordinating personal revelation.