

OUR TENENTS OF FAITH

1. THE HOLY SCRIPTURES:

We believe the Scriptures to be the inspired and inerrant Word of God, and as such they are revelation from God to man, the infallible rule of faith and conduct. (*2 Timothy 3:16, 2 Peter 1:21; I Thessolonians.2:13.*)

2. THE GODHEAD:

Our God is one, but manifested in three: the Father, the Son, and the Holy Spirit (*Matthew 28:19*); being co-equal (*Philippians 2:6*). God the Father is greater than all: the Source of the Word (Logos) and the Begetter (*John 14:28; John 1:14*). God the Holy Spirit proceeds forth from the Father and is eternal (*John 15:26*). In Jesus all the fullness of the Deity lives in bodily form (*Collossians.2:9*).

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3. MAN, HIS FALL, AND REDEMPTION:

Man is a created being, made in the likeness and image of God, but through Adam's transgression and fall, sin came into the world. "All have sinned and come short of the glory of God." "As it is written, There is none righteous, no, not one." Jesus Christ, the Son of God, was manifested to undo the work of the devil and gave his life and shed His Blood to redeem and restore man back to God (*Romans.5:14; Romans. 3:10; Romans. 3:23, I John 3:8*). Salvation is the gift of God to man, separate from works and the law, and is made operative by grace through faith in Jesus Christ, producing works acceptable to God (*Ephesians. 2:8*).

4. ETERNAL LIFE AND THE NEW BIRTH:

Man's first step toward salvation is godly sorrow that worketh repentance. The New Birth is necessary to all men, and when fulfilled produces eternal life (*2 Corinthians. 7:10; I John 5:12, John 3:3-5*).

CORE VALUES

◉ **in the redemptive value of forgiveness is essential to understanding how all things work together for the good in creating community**

- *Believing that forgiveness is never predicated on the offense, but rooted in God's ability to forgive even our own wretchedness. (2 Cor. 2:10)*

◉ **A Commitment To Growth**

Under His direction, the whole body is fitted together perfectly. As each part does its own special work, it helps the other party grow, so that the whole body is healthy and growing and full of love. Ephesians 4:16

◉ **A Commitment To Develop Covenant Believers in the Local Body**

He is the one who gave these gifts to the church: the Apostles, the Prophets, the Evangelists, and the Pastors and Teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. Ephesians 4:11-12

GOVERNMENT

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5. WATER BAPTISM:

Baptism in water is immersion, is a direct commandment of our Lord and is for believers only. The Ordinance is the Christian's identification with Christ in His death, burial, and resurrection (*Matthew 28:19; Romans. 6:4; Colossians.2:12; Acts 8:36-39*).

6. BAPTISM IN THE HOLY SPIRIT:

The Baptism in the Holy Spirit is a gift from God as promised by the Lord Jesus Christ to all believers and is received subsequent to the New Birth. Evidence of this experience is receiving power to be effective in their Christian walk (*Matthew. 3; 11; John 14:16-17; Acts 1:8; Acts 2:38-39, Acts 19:1-7; Acts 2:4*). We believe in the operation of the gifts of the Spirit in the Body today, as enumerated in I Corinthians Chapters 12-14 and as manifested in the early church.

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7. SANCTIFICATION:

The Bible teaches us that without holiness no man can see the Lord. We believe in the Doctrine of Sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation (*Hebrews. 12:14, I Thessalonians. 5: 23; II Peter 3; 18; Philippians. 3:12-14; I Corinthians. 1:30*).

8. DIVINE HEALING:

Healing is for the physical ills of the human body and is wrought by the power of God which can manifest through one, or a combination of several, of the following: the prayer of faith, anointing with oil and prayer of the Elders, laying on of hands, words of knowledge, gifts

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of healing, working of miracles, treatment and medicines from the medical profession, or we may even be healed as we pray for others. Healing is provided for in the atonement of Christ and it is the privilege of every member of the Church today. (*Matthew 21:21-22; Mark 16:18; James 5:14-16; I Peter 2:24; I Corinthians. 12:9-10; Matthew 8:17, Isaiah 53:4-5*).

9. RESURRECTION OF THE JUST AND THE RETURN OF THE LORD:

The angels said, "This same Jesus shall so come in like manner." We believe in the personal, literal Second Coming of Jesus Christ. His coming is assured. When He comes, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together

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with them in the clouds, to meet the Lord in the air" and return with Him to the earth to inherit it. (*Acts 1:11; I Thessalonians 4:16-17; Matthew 5:5*).

10. HELL AND ETERNAL RETRIBUTION:

The one who physically dies in his sins without Christ is hopelessly and eternally lost in the Lake of Fire and, therefore, has no further opportunity of hearing the Gospel or repenting. The lake of Fire is literal. The terms "eternal" and "everlasting," used in describing the duration of punishment of the damned in the Lake of Fire, carry the same thought and meaning of endless existence as used in denoting the duration of joy and ecstasy of saints in the presence of God (*Hebrews 9:27; Revelation 19:20; Revelation 20:12-15*).

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11. FAITH AND WORKS:

We believe that faith without works is dead. Our faith is an active faith that requires the doing of acts in the world. Our faith is not a passive or complacent system of intellectual belief or assent to doctrine. Our faith is an active force in our lives that requires action to be taken. A living, active faith will be manifested not only in belief and mental assent but in actions based upon that belief. If a belief is truly held, it's acted upon. Action is as much a fundamental aspect of faith as the belief upon which the act is based. (*James, 2:14-16; Ephesians 2:8-10; Matthew 7:24-27; Matthew 5:16; 2 Corinthians 5:10; Matthew 16:27, Revelation 22:12*).

12. CHURCH DISCIPLINE:

We believe in church discipline administered within the relational group in a spirit of meekness and confidentiality. The purpose of such discipline is restoration and/or the purification of the church. The steps of discipline are one-on-one private confrontation, private confrontation with witnesses and finally, if there is a failure of resolution, exposure to the church for the purpose of leading to restoration or separation. (*Matthew 18: 15-20; Galatians 6:1; Romans 16:17; 2 John 9:11; I Corinthians 5; 2 Corinthians 2:6-8; I Timothy 5:20*).

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13. AUTONOMY AND RELATIONSHIP:

We believe that the local church, although autonomous, should be related to other local churches and ministries through fellowship and formed relationships. In particular, we believe that there are foundational ministries of Apostles and Prophets that are to assist the local church. The local church should be in a relationship with such a ministry or ministries for the purpose of advice, counsel, oversight, encouragement and help. We believe that the individual believer is autonomous but has a need to be submitted to an authority over them for the purpose of spiritual covering, prayer, instruction and encouragement. We also believe that the local church needs to be submitted to an authority other than its own for the purpose of spiritual covering, prayer, instruction, and encouragement. We all need to be submitted to something greater than ourselves, both individually and corporately (*Ephesians 2:20; Ephesians 4:11*)

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14. LEADERSHIP OF THE HOLY SPIRIT:

We believe that in all matters concerning the direction, discipline, ministry and functioning of the Body of Christ; that specific guidance and instruction, and revelation and discernment of truth from falsehood, is available by the leading of the Holy Spirit, who enables us to know spiritual things by the spirit. (*Acts 13:1-3; I Timothy 1:18; I Timothy 5:22; John 16:13-15*).

15. LAYING ON OF HANDS:

Laying on of hands is a biblical practice. Jesus practiced it in *Mark 10:13-16* as a blessing. It is our grounds for baby dedication instead of baptism. We believe in the laying on of hands for healing (*Mark 5:22-23, Mark 5:41; Mark 5:28-31; Acts 28:8; Acts 1:11-12*); to confer office (*Acts 6:2-6*); to receive the Holy Spirit (*Acts 8:18*); to receive anointing and giftings (*Romans 1:11; II Timothy 1:6; Numbers 34:9*); to cultivate the anointing (*I Timothy 4:14*); and for appointment to Eldership, as well as baby dedications.

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16. MEDIATION:

Believers are expected to resolve conflicts that may arise among them (*Hebrews 12:14; 1 Thessalonians 5:13-14; Romans 12:18; Matthew 18:15-17; Galatians 6:1*) for the sake of the covenant; even where one party has sinned. Jesus teaches us that the first step towards resolution is on the part of the offended. He or she should approach the offender and make his case understood. When these have met and cannot come to agreement, the offended will return with one or two others as witness/mediator (often one of the Elders). If there is still no resolution, the involved parties will come before the Pastor or his designee in preparation for exposing the matter to the congregation. In the case where the party recognized as in the wrong will not respond to the word of the assembled congregation, Jesus teaches that he is to be considered as a foreigner and then a legal course of action becomes an option.

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17. THE ROLE OF THE APOSTOLIC MINISTRY IN THE CHURCH:

We believe in the apostolic ministry for today. An Apostle is one who functions as a father, in one or more localities, laying the foundation, which is Christ, and equipping the saints for the work of ministry. We seek to relate to the Apostles of Christ and to be apostolic ourselves. (**I Corinthians 4:15-16; Ephesians 4:11-16; Colossians 1:25-29; Ephesians 2:20**).

18. FINANCIAL SUPPORT:

We believe that Scripture sets tithes and offerings as the standard of generous giving in the Kingdom of God. Jesus confirmed this to be true even today in *Matthew 23:23-24*. It is an important way of declaring and demonstrating His Lordship in our lives. Financial support is to be brought into the storehouse, which is the place where we receive primary spiritual care and oversight as well as identifying with it as "our church."

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19. ORDINANCES:

We believe in two primary New Testament ordinances: baptism by immersion and The Lord's Supper. Water baptism has already been discussed previously. The Lord's Supper, or Communion, as it is often called, is representative of the Body and Blood of Jesus Christ.

20. VISIONARY AND GOVERNMENT:

We believe that there is always a person who is the presiding leader on any leadership team raised up by God. That person will be the first among equals - the leader of the leadership team. We believe that the leader will be an ascension gift (**Ephesians 4: 11-14 Apostles, Prophets, Evangelists, Pastors, Teachers**), although not necessarily a Pastor. At The Mount Gilead, however, the title of Senior Pastor is the title given to the leader, through whom the main vision of the church is received, articulated and developed. That person is Bishop William M. Dawson, he will be the one with the final responsibility and decision-making authority in all matters concerning the church. He will be recognized by the grace, anointing, ability, and vision given to him by God.

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(Numbers 27:15-22; I Corinthians 12:18; Ephesians 4:11; Acts 13:1). God will raise up Elders and other ascension gifts to function with and in relationship to the visionary. However, it will be the Senior Pastor who will have sole and final authority in all matters concerning the church, its management and leadership structure, and its operation. It is the intent of the church to utilize these "Bylaws (Tenets of Faith)

LEADERSHIP
DEVELOPMENT