

# Our Doctrinal Statement

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**THE SCRIPTURES** - We believe the Holy Scriptures of the Old and New Testament to be the verbally and plenary inspired word of God. We further believe that the Holy Scriptures have been completely and perfectly preserved for the world in the 1611 King James Version of the bible. We believe that all other versions, excluding none, are perversions and corruptions of the true word of God and, therefore, none may be used in any service or ministry of the church. We believe that the sixty-six (66) books of the Old and New Testament are the complete and divine revelation of God to man. (2 Tim. 3:16–17; 2 Pet. 1:20–21)

**THE GODHEAD** - We believe in one Triune God, eternally existing in three persons—Father, Son and Holy Ghost—each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; John 14:10, 26)

**THE PERSON AND WORK OF CHRIST** - We believe that Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that he might reveal God and redeem sinful men (Isa. 7:14; 9:16; Luke 1:35; John 1:1–2, 14; 2 Cor. 5:19–21; Gal. 4:4–5; Phil. 2:5–8) We believe that Christ accomplished our redemption through his death on the cross as a vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead (Acts 2:18–26; Rom. 3:24–25; 1 Pet. 2:24; Eph. 1:7; 1 Pet. 1:3–5) We believe that Christ ascended to Heaven and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor and Advocate. (Acts 1:9–10; Heb. 9:24; 7:25; Rom. 8:34; 1 John 2:1–2)

**THE PERSON AND WORK OF THE HOLY SPIRIT** - We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and, that He is the supernatural agent in regeneration, baptizing all believers into the Body of Christ, indwelling them and sealing them unto the day of redemption (John 16:8–11; Rom. 8:9; 1 Cor. 12:12–14; 2 Cor. 3:6; Eph. 1:13–14) We believe that the Holy Spirit is the divine teacher who assists believers to understand and appropriate the Scriptures, and that it is the privilege and duty of all the saved to be filled with the Spirit (Eph. 1:17–18; 5:18; 1 John 2:20, 27)

We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors and teachers to equip believers in the assembly in order that they can do the work of the ministry (Rom. 12:3–8; 1 Cor. 12:4–11; 28; Eph. 4:7–12) We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit, and ultimate deliverance of the body through sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing (1 Cor. 1:22; 13:8; 14:21–22)

THE DEPRAVITY OF MAN - We believe that man was created in the image and likeness of God, but, that in Adam's sin, the human race fell, inherited a sinful nature, and became alienated from God; and, that man is totally depraved, and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26–27; Rom. 3:22–23; 5:12; 6:23; Eph. 2:1–3; 4:17–19).

SALVATION - We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (John 1:12; Eph. 1:7; 2:8–10; 1 Pet. 1:18–19). We believe that the great blessing, which Christ secures to such as believe in Him, is justification; that justification includes the pardon of all sin, and the promise of eternal life; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's blood. We believe that repentance and faith are sacred duties and inseparable graces, wrought in our souls by the Spirit of God; whereby, being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and relying upon Him alone as the only and all-sufficient Savior. We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, through the appropriated means of the Word of God, self-examination, self-denial, watchfulness and prayer. We believe that all true believers are sealed by the Holy Spirit until the day of redemption; that they are kept by the power of God through faith unto salvation.

THE CHURCH - We believe that Christ has ordained the local church to accomplish his purposes in this dispensation, and that it is made up of baptized believers. We believe that the church should exist as an autonomous body, free of any external authority or control. We believe that the only scriptural offices of the church are the offices of pastor and deacons, whose qualifications are defined in the Epistles of Timothy and Titus. We believe that water baptism and the Lord's Supper are the scriptural ordinances for the church in this age. We

believe that Christian baptism is by immersion in water in the name of the Father, the Son and Holy Ghost. We believe that baptized believers are to commemorate together the sacrifice of Christ by observing the Lord's Supper. We believe that the ministry of the church should be financed by the tithes and offerings of its members. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church and the spread of the gospel. (1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17).

SEPARATION - We believe that all the saved should live in such a manner as not to bring reproach upon their Savior; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God (Rom. 12:1-2; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11).

THE SECOND ADVENT OF CHRIST- We believe in the imminent, bodily return of Jesus Christ, at which time He will rapture His church out of the earth. We believe that immediately following will be the seven-year Tribulation period, after which, the Lord will personally and visibly return with His saints, to establish His earthly Messianic Kingdom, which was promised to the nation of Israel (Psa. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1 Thess. 1:10; 11 Thess. 4:13-18; Titus 2:13; Rev. 3:10; 19:11-26; 20:1-6).

THE ETERNAL STATE OF MAN - We believe in the bodily resurrection of all men; the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matt. 25:46; John 5:28, 29; 11:25-26; Rev. 20:5-6, 12-13) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul and body are reunited to be glorified forever with the Lord (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; 1 Thess. 4:16-17; Rev. 20:4-6).

We believe that the souls of unbelievers remain, after death, in conscious punishment until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment and torment (Matt. 25:41-44; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15).

# Our Ministry Plans

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## **Establishing self-sustaining local churches**

Our goal is to start churches that are rooted and grounded in the Word of God so that once they are doctrinally sound and spiritually mature, they can operate fully autonomous from our ministry. It's important for us to build a ministry that empowers without creating a system of dependency. Our strategy reflects a decision to partner alongside local believers as we serve together to make disciples of all nations. Hope Zambia is currently building two main platforms to operate from, one in the village and the other in the city. Both will be used as central hubs as we train God's people in sound doctrine and Christian living.

## **Empowering believers through Bible education and discipleship**

Our desire is not only to see Zambians come to Christ but to also see them grow and develop into dedicated disciples of Christ. As we pursue this desire through weekly bible studies and discipleship material once a solid core of Christians has been established our plan is to start a Bible Institute in order to further the believer's Bible education and encourage Christians to further their scope of Christian service.

## **Expanding the ministry to reach remote areas**

As we continue in places where we're established, our desire is to venture into the regions beyond where Christ is not known as we take road trips out to areas with limited to no Gospel access. The launch of this endeavor will work hand in hand with the groundwork that has been laid in our Chiyembekezo and Hope Chipata ministries. These will be missionary journeys that we take with our Zambian disciples driving off-road, tenting, and holding open air meetings in new areas that we've never been.

# Our Testimonies

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**Isaiah's Testimony** - From when I remember, church and serving the Lord was important in our family. But despite being raised in a godly Christian home and being a "good" little church kid, I was a sinner on my way to hell before God's eyes. I can remember on multiple occasions, while my mother would be helping me complete a children's bible correspondence lesson, upon coming to the common question, "Are you saved" I would throw up a quick little prayer and then tell my mom that "yes, I'm saved". But in my heart, I knew that I was lost. All that would change one night in September of 2005 as I was lying in bed tossing and turning, unable to sleep and under Holy Ghost conviction knowing that if I were to die that night, I would not be spending eternity in Heaven. And as a five year old boy, I knelt on my bed and with child-like faith, I asked the Lord to come into my heart and save me from my sins.

At a youth rally in the spring of 2014, the Lord spoke to my heart and called me to preach. Following my high school graduation, I moved up north to attend Upstate Bible Institute out of Old Paths Bible Baptist Church in Holley, New York where I graduated with a Bachelor of Divinity.

**Alicen's Testimony** - Raised in a Baptist church, I heard the Gospel clearly and often. I remember many services and invitations where I was under heavy conviction by the Holy Spirit, feeling physically stifled and spiritually prodded to make the step of faith I needed. Year after year, pride in my heart prevented my salvation. But praise the Lord, his mercy toward me continued and during a Sunday morning invitation when I was 12, I humbled myself and accepted Jesus' payment for my sins. The Lord worked in my heart over the following years to plant a desire for missions and I surrendered my future to him, willing to serve wherever he would lead, whether in America or abroad.

**Our Calling to Zambia** -In October 2018, we had the privilege to travel with our church group to Zambia, Africa, where the Lord showed me that foreign missions was the ministry he would have me serving him in.

We served faithfully in our local church in New York until the Lord moved us back to my home church in Milton, Florida, in December of 2020, where we have had the opportunity to serve

and be involved in preaching in our local state prisons, interim pulpits on occasion, and start several nursing home ministries.

In September of 2022, my wife and I were blessed with the opportunity to travel back to Zambia and spent valuable time learning more about the significant absence of the gospel in the nation and life on the mission field. Following our return to the States through prayer and the godly counsel of our pastor, the Lord impressed upon our hearts that Zambia is the place that the Lord would have us serve.

# Our Missions Team

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## **Hope Zambia International**

It's understood that God's mission is a collaborative effort and that we can accomplish more by working together.

As we strive to fulfill this calling of God in our lives, we have teamed up with Missionary Damon Maticchiera and Hope Zambia International to further our efforts to produce a network of self-sustaining communities of bible believing churches.

Damon and Lisa Maticchiera's life and ministry experience throughout their 20 years on the field has culminated in the formation of Hope Zambia International in mid-2018. This organization was set up to equip and train Christian leaders in Eastern Zambia.

In addition to this, Hope Zambia is involved in a number of humanitarian aid projects that have impacted thousands of people in the village.

Currently, the Hope team is based in the Eastern Province, and their efforts are focused in Chipata and the surrounding villages.

Our team consists of four families, and Lord willing; the team will grow as the Lord leads other like-minded missionaries to the eastern province of Zambia.

As Hope Zambia grows, expedition trips will be launched into new unreached areas of the country with limited to no Gospel access.

The foundation of Hope Zambia is built on teamwork from both our Zambian and Stateside partners. We aim to help advance the Gospel of Jesus Christ in Eastern Zambia while equipping believers as they reach their own people.

At the moment, we have two base churches, Chiyembekezo Mpingo wa Baptist, in the rural village of Mbenjere, and Hope Bible Baptist, in the middle-class city of Chipata.

Our long-term team goals are establishing a radio ministry, purchasing land to build a missions compound to house missions groups and interns, and setting up a print shop and a bible college.

# Frequent Questionnaire Q/A

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The Charismatic Movement -I believe that the gifts of tongues, healing, and miracles were a sign to unbelieving Jews during the early church days, and it can be seen from the Pauline epistles that these gifts have ceased. The Holy Spirit does not drive the Charismatic movement, nor is it built on sound biblical teaching.

The Doctrine of Repentance - I believe that repentance is a necessary part of salvation and that if one does not realize the weight of their sin and come under the conviction of the Holy Spirit, they can not be saved.

Calvinism- I believe that whosoever will may be saved and that all who are saved are predestined to be conformed to the image of Christ. While I do believe in the doctrines of election and predestination, I reject the Calvinist interpretation of unconditional election. I do not believe any of the five points of Calvinism.

Baptism- I believe that Christian baptism is by immersion in water in the name of the Father, the Son and Holy Ghost. In no way or shape does baptism save a soul or wash away sins, but it is a public testimony of one's faith in Christ and a step of obedience in following our Lord.

Versions of Scriptures- I believe that the King James Bible is the perfect, pure, preserved word of God and is my authority on all matters of faith and practice. Zambia is a primarily English-speaking country, and the KJV will be exclusively used amongst those who know English. But in ministering among the Nyanja and Chichewa-speaking people, we will utilize the Buku Lopatulika Bible.

Personal Separation- My family and I strive to live distinctly separate from the world and glorify Christ. In doing so, we dress modestly (men wearing that which pertaineth to men and women that which pertaineth to women), listen to conservative Christian music (and oppose Contemporary Christian and worldly music), and do not allow entertainment containing filth such as foul language, promiscuity, and gore in our home.

Disqualification from the Pastorate- Sexual immorality, poor behavior or report, giving oneself to alcoholic beverages, being convicted of physical abuse, mishandling of finances or giving oneself to gambling, and straying away from sound biblical doctrine. Titus Chapter 1.



Personal Soul winning and discipleship- We are committed to spreading the gospel through preaching and teaching, reaching our local community, nation, and the world's farthest corners. In our ministry, we prioritize the establishment of Bible-believing churches and the discipleship of men and women, aligning with the primary focus of Christ and the Great Commission. It is the duty of every Christian to be involved in personal evangelism and the development of new believers.

Dress standards for men and women- I believe that men and women should dress in a manner that is modest, not revealing above the thigh, and does not entice or mimic the opposite sex. Men should not wear the attire of women(Dresses, skirts, or long hair), and women should not wear the attire of men( Blue Jeans, yoga pants, or short “manly haircuts”)

Tobacco/Marijuana/Recreational Drugs- I believe that the use of Tobacco, Marijuana, and Recreational Drugs damages the body that the Lord has given us and has purchased with his blood. We ought to care for our bodies and be good stewards of what the Lord has given us. Furthermore, the use of Tobacco and Drugs follows that of a worldly lifestyle that we should be separate from.

Drinking- I believe that Drinking alcoholic beverages (Occasional, Social or Routinely) is a sin and that Christians ought to abstain from such drinks.