

Faith House Ministries tenet of Faith

(Adapted from Church of Pentecost and Assemblies of God)

1. THE BIBLE

We believe the bible is the inspired Word of God, a collection of sacred books containing God's message and divine revelation to humanity. It serves as a guide for living a righteous life, providing spiritual teaching, correction, and a path to a saving relationship with God through Jesus Christ. The Bible reveals God's character, His plan for humanity, and His desire for a deep connection with His people. The Bible is infallible in its declaration, final in its authority, all-sufficient in its provisions and comprehensive in its sufficiency.

Supporting scriptures:

2 Timothy 3:16; 2 Peter 1:21.

2. THE ONE TRUE GOD

We believe in the existence of the one true God Who has revealed Himself as the eternally self-existent “I AM”, the Creator of heaven and earth Elohim, Maker of the whole universe; **Father, Son and Holy Spirit** - one in nature, essence and attributes; Omnipotent, Omniscient and Omnipresent.

The Bible says that the one true God is the sovereign, self-existent Creator of the universe (Isaiah 42:5; Ephesians 1:11). He is spirit (John 4:24), He is eternal (Psalm 90:2), and He is personal (Deuteronomy 34:10). The one true God possesses all knowledge (Isaiah 46:10) and all power (Matthew 19:26), is present in all places (Psalm 139:7–10), and is unchanging (James 1:17). The Bible says that God is just (Acts 17:31), loving (Ephesians 2:4–5), truthful (Numbers 23:19), and holy (Isaiah 6:3). God shows compassion (2 Corinthians 1:3), mercy (Romans 9:15), and grace (Romans 5:17). God judges' sin (Psalm 5:5), but He also offers forgiveness (Psalm 130:4). The one true God exists in tri-unity. The Bible speaks of three divine Persons who share the same nature and essence in one God. Father, Son, and Holy Spirit are three in one (Matthew 3:16–17; 28:19). This characteristic of the one true God separates Him from all other gods. Any concept of God that excludes Jesus Christ is faulty. As Scripture says, “No one who denies the Son has the Father; whoever acknowledges the Son has the Father also” (1 John 2:23).

Supporting scriptures:

Genesis 1:1; Matthew 3:16-17; 2, Corinthians 13:14; Matthew 28:19; Genesis 1:26. Deuteronomy 6:4; Isaiah 43:10

3. The Fall of Man

We believe Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God.

The "Fall of Man" is the Christian concept describing humanity's descent from a state of innocent obedience to God to one of sin and separation from Him, originating from Adam and Eve's act of eating the forbidden fruit in the Garden of Eden. This disobedience, prompted by the serpent's temptation, introduced sin, suffering, and death into the world and is understood as the first sin, an event whose curse is believed to be passed on to all humanity through original sin.

Therefore "All men having sinned and come short of the glory of God;" are subject to eternal punishment, and in need of repentance and regeneration

Supporting scriptures:

Genesis 3:1-19; Isaiah 53:6.

Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19

4. THE SAVIOUR

We believe that man needed a Saviour, and this has been met in the person of Jesus Christ who died on the cross as an atonement for the sins of all mankind.

In the Bible, a "Saviour" is one who delivers or rescues from danger, sin, or destruction, with the term primarily referring to Jesus Christ in Christianity as the divine Redeemer of humanity. While the Old Testament depicts God as the ultimate divine deliverer of His people Israel from physical and spiritual threats, the New Testament identifies Jesus as the personal Saviour who saves people from the power of sin, its condemnation, death, and God's wrath, ultimately offering eternal life. Jesus Christ was identified as the saviour because of His deity, virgin birth, sinless life, atoning death, resurrection and ascension. Also, for His abiding intercession and second coming

Supporting scriptures:

John 8:46; 14:30; Colossians 1:15; 2

Corinthians 5:19; Romans 3:25; Acts 2:36;

Philippians 2:9-11; 1 Thessalonians 4:3.

5. REPENTANCE,

JUSTIFICATION, SANCTIFICATION

We believe that all men must repent of and confess their sins before God. Repentance in the bible is a deep and complete change of mind, heart, and direction that involves recognising one's sin, sorrowing over it, turning away from sinful actions, and turning back to God with a renewed commitment to His will and a righteous life. It goes beyond mere regret and is an active process of returning to God, involving a fundamental shift from self-directed living to God-honouring obedience.

Justification

Repentance from sin leads to justification, which is God's act of declaring a believing sinner righteous in His eyes, not because of the sinner's own merit, but due to Christ's atoning sacrifice and the righteousness God "imputes" (accounts to) the sinner. It is a forensic (legal) declaration of acquittal from sin and guilt, based on faith in Jesus Christ, making the believer righteous and acceptable before God

Sanctification

We believe in the sanctification of the believer through the working of the Holy Spirit and in God's gift of Eternal Life to the believer

We believe sanctification is daily, an act of separation from that which is sinful, and of dedication unto God (Romans 12: 1,2; 1Thessalonians 5:23; Hebrews 13:12).

The core meaning of the word sanctification is "to make holy" or "to set apart" for a special, sacred purpose, similar to how a vessel is reserved for honourable use.

Progressive Holiness: Sanctification is not a one-time event but a continuous process of growth in holiness and moral purity.

Conformity to Christ's Image: The goal of this process is to be moulded into the image of Jesus Christ, reflecting His attitudes, thoughts, and actions.

The Role of the Holy Spirit and God's Word: God's Spirit guides believers through this transformation, and the truth of God's Word is the instrument used to clean and purify their hearts.

Supporting scriptures

1 Thessalonians 5:23; Hebrews 12:14; 1 Peter 1:5; Romans 6:1-11; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 1:5; 2 Timothy 2:21; John 17:17

(b) The Evidence of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

Supporting scriptures:

Acts 2:38; Luke 15:7; Romans 4:25; 5:16; Luke 24:47

1 Corinthians 1:30; 1 Thessalonians 4:3; John 3:3

6. The Ordinances of the Church

(a) Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Jesus Christ as Saviour and Lord are to be baptised. Water baptism is an outward, public declaration of a believer's inward change and faith in Jesus Christ. It symbolises identification with Christ's death, burial, and resurrection through full immersion in water. Following salvation and a desire for a new life free from past sins, baptism serves as an act of obedience to Christ. Thus, they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life.

Supporting scriptures

(Matthew 28:19; Mark 16:16; Acts 10:47,48; Romans 6:4).

(b) Holy Communion

We believe in partaking of the Lord's Supper, which is a service celebrating the sacrificial death and resurrection of our Lord Jesus Christ, using elements of bread and wine. This is also known as the Holy Communion which is the recalling of the last meal of Jesus with His disciples, a sacrament that commemorates the memorial of His suffering and death and a prophecy of His second coming. This memorial is enjoined on all believers "till He come!"

Supporting scriptures:

2 Peter 1:4; 1Corinthians 11:26; 1Corinthians11:26

Luke 3:21; Mark 16:16; Luke 2:22-24, Luke 2:34; Mark 10:16; Luke 22:19-20; Matthew 26:21-29; Acts 20:7.

7. BAPTISM, GIFTS AND FRUIT OF THE HOLY SPIRIT

We believe in the Baptism of the Holy Spirit for believers with signs following; and in the operation of the gifts and the fruit of the Holy Spirit in the lives of believers.

The baptism of the Holy Spirit may be defined as that work whereby the Spirit of God places the believer into union with Christ and into union with other believers in the body of Christ at the moment of salvation. The baptism of the Holy Spirit was predicted by John the Baptist (Mark 1:8) and by Jesus before He ascended to heaven: "For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:5). This promise was fulfilled on the Day of Pentecost (Acts 2:1-4); for the first time, people were permanently indwelt by the Holy Spirit, and the church had begun.

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the Baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-45)

The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.

8. The body of Christ and the great commission

We believe the church (universal) is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfilment of her great commission.

In the Bible, the "church" (from the Greek word [ekklesia](#)) refers to the community of believers in Jesus Christ, not a building. It encompasses both the local congregation meeting for worship and fellowship, and the universal body of all true believers throughout the world, referred to metaphorically as the "Body of Christ" with Jesus as

its Head. This community is called out from the world for the purpose of worship, instruction in the Word, fellowship, and proclaiming the gospel. Each believer, born of the Spirit, is an integral part of the church

Supporting scriptures

Mark 16:15-20; Ephesians 4:11-16Fsith

9. RESURRECTION

We believe in the Resurrection of both the saved and the unsaved; they that are saved to the resurrection of life, and the unsaved to the resurrection of damnation. (1Thessalonians 4:16-17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52).

The resurrection of the body is the belief in Christianity that at the end of the world, the dead will be raised from the grave to be reunited with their souls, forming a complete person again. The resurrected body, of 'the dead in Christ' will be a glorified, incorruptible, and spiritual body, distinct from the perishable flesh of this life, capable of experiencing eternal life in the presence of God

The Millennial Reign of Christ

We believe that the second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27,30; Revelations 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19,20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4). A common understanding is that it follows Christ's second coming and precedes the final judgment, a time for God's promises to be fulfilled and his people to reign with Him.

The Final Judgment

We believe there will be a final judgment in which the wicked dead will be raised and judged according to their works. All of humanity, whether living or dead at the time of Christ's return will be judged at the final judgement. Read Revelation 20:13-15. According to Christian eschatology (the study of last things), the final judgment is described as occurring after the millennium, a period of a thousand years of Christ's

earthly reign. At the conclusion of the millennium, Satan is released, deceives the nations to attack the New Jerusalem, but he is defeated and is then finally cast into the lake of fire after the great white throne judgment of the unbelievers.

Whosoever is not found in the Book of Life, together with the devil and his angels, the beast and the false

prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelations 19:20; 20:11-15; 21:8).

The New Heavens and the New Earth

The concept of the "new heaven and new earth" refers to a future, restored creation, free from sin, suffering, and death, where God's people will dwell with Him eternally. This vision, prominent in biblical eschatology, involves God's second coming, final judgment, and the ultimate renewal and remaking of the cosmos, culminating in the New Jerusalem and the restoration of God's original purpose for creation

We believe according to His promise, and look for the new heavens and a new earth, wherein dwelleth righteousness" (2Peter 3:13; Revelations 21,22

Supporting scriptures:

John 5:28-29; Daniel 12:2; Romans 2:7;

6:23; Acts 20:35.

10. TITHES AND OFFERINGS

We believe in tithing and in the giving of free-will offerings towards the cause of carrying forward the Kingdom of God. We believe that God blesses a cheerful giver.

Tithing is the practice of giving a mandatory tenth, or 10%, of one's income, while offering is any additional voluntary gift given to a church or ministry. Tithing historically originates from Old Testament requirements to support the clergy and religious festivals, and today is seen by many as an act of gratitude, faith, and financial trust in God. Offerings are a form of cheerful giving, expressing generosity and allowing

individuals to contribute beyond the tithe to support a church's ministries, upkeep, and community need

Supporting scriptures:

Malachi 3:10; Hebrews 7:1; Luke 6:38;

Acts 20:35.

11. DIVINE HEALING

We believe in divine healing of the sick. We believe that God is able to restore a person's health through direct intervention, often in response to prayer or faith in God's power. It is also known as faith healing or supernatural healing and is a concept found primarily in Christian theology, where it is seen as a manifestation of the power of the Holy Spirit and a sign of God's Kingdom. The Church is, however, not opposed to soliciting the help of qualified medical practitioners.

Supporting scriptures:

Isaiah 53:4-5; Matthew 8:7, 17; Mark 16:18; James 5:14-16; Luke 13:10-16

Ephesians 4:11-16; 1 Corinthians 12:28; 1 Corinthians 14:12

Mark 16:15-20; Acts 4:29-31; Hebrews 2:3,4; Isaiah 53:4,5; Matthew 8:16,17; James 5:14-16).