



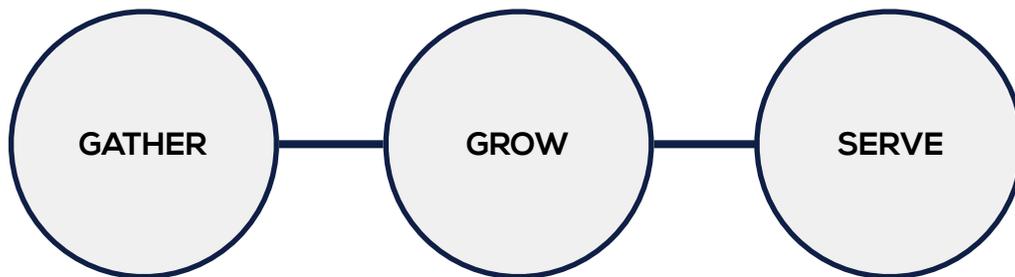
FIRST BAPTIST
CHURCH *of* HAMILTON

GATHER | GROW | SERVE

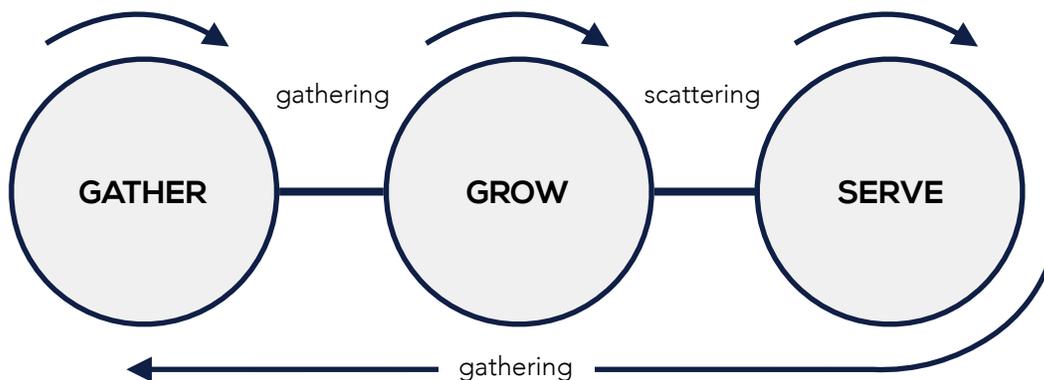
OUR MISSION:

“We are believers in Jesus Christ, called of God:
Gathering for *worship, instruction and fellowship*;
Scattering for *care, evangelism and transformation*
of the world for His Kingdom.”

OUR (DISCIPLESHIP) PROCESS:



In simple terms, here at First Baptist Hamilton, we **gather** on Sunday mornings for *worship* and *instruction*, as well as throughout the week to **grow** in community groups where we engage in *fellowship* and *care*. We then scatter to **serve** our cities, neighborhoods, and individuals with our community groups or during all church projects to seek the *transformation* of the world for His Kingdom. Our *mission* is to *reach* the lost with the gospel of Jesus Christ as we are gathering, growing and serving.



WHY GATHER, GROW, SERVE:

Gather

First and foremost, we gather around Jesus, seeking to glorify him in all that we do. Gathering on Sunday's has nothing to do with us, but rather it has everything to do with making much of Jesus. We gather corporately together as the body and in smaller groups within homes throughout the week. We gather under the authority of God's Word to *learn* about Jesus, experience *fellowship* with believers, and to *worship* collectively. We worship not only in song, but with all of our lives.

Hebrew 10:25, 1 Timothy 4:13, Matthew 18:20, Psalm 95



Grow

As we gather, growth becomes natural. Gather, grow, serve is a process we believe every Christian should be growing in, and if you give yourself to God's leading in it, you will subsequently grow in spiritual maturity. Though growth should always be happening in the life of the church, we emphasize growth through community groups. In community groups you will find active *fellowship* where *care* can tangibly be lived out. Our hope is that as you live life alongside a group of believers you will begin caring for one another in such a way that you "give to anyone who has need" (Acts 2:45). It is this kind of care that will draw an unbelieving world to the feet of Jesus. And trust us, you will grow plenty along the way.

Ephesians 4:11-16



Serve

Likewise, as we grow, serving becomes a natural output. A life transformed by the understanding that Jesus the King came as a servant should be transformed to serve. We serve on teams and with our community groups to seek *transformation* of this world for His Kingdom. Whether loving the cities we live in, the individuals we encounter each day, or the church family, we want to be servants who sacrifice out of the abundance of life given us in Christ Jesus on His behalf.

John 13:1-20



This process of gather, grow, serve is all encompassing. You will be tempted to lean towards one or the other, but we believe each piece is just as important as the others, and together they make up a full discipleship plan for the Christian's life. Whether gathering, growing or serving, our mission remains to bring the good news of Jesus Christ to a lost world. As we seek to "do the work of an evangelist" we are open for ways to bring new members into God's family, starting them on the journey of gathering, growing and serving.

WHAT IS THE GOSPEL:

The gospel literally means good news.

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. — Luke 4:18



The news of God's...Kingdom

*Jesus came into Galilee, proclaiming the gospel of God, and saying, "The time is fulfilled, and the Kingdom of God is at hand; repent and believe the gospel."
— Mark 1:14-15*



The news of God's...Cross

*But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.
— Galatians 6:14*

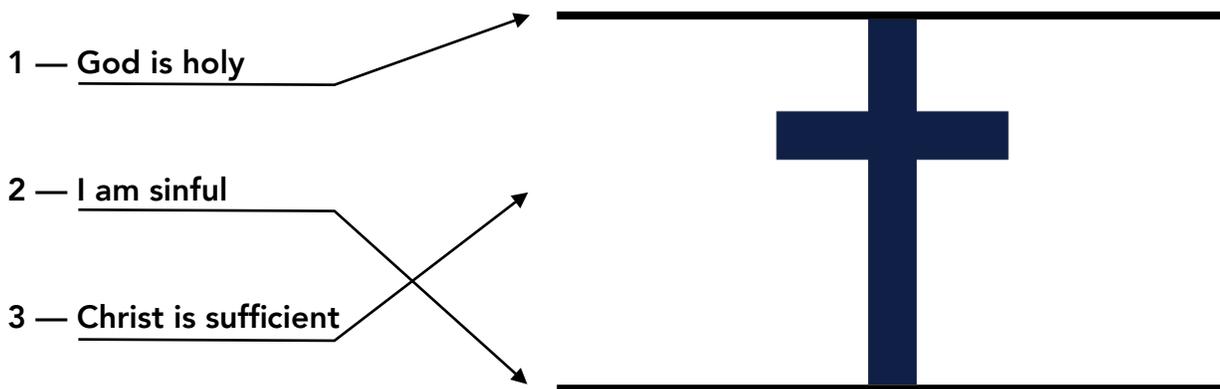


The news of God's...Grace

*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.
— Ephesians 2:8-9*

3 TRUTHS OF THE GOSPEL:

"All around us we see Christians and churches relaxing their grasp on the gospel, fumbling it, and in danger of letting it drop from their hands altogether." — John Stott



WHAT DOES IT MEAN TO BE "GOSPEL-CENTERED":

Gospel Intentionality

"Most gospel ministry involves ordinary people doing ordinary things with gospel intentionality. Whether it is helping a friend, working at the office, or going to the movies, there is a commitment to building relationships, modeling the Christian faith, and talking about the gospel as a natural part of conversation." — Tim Chester

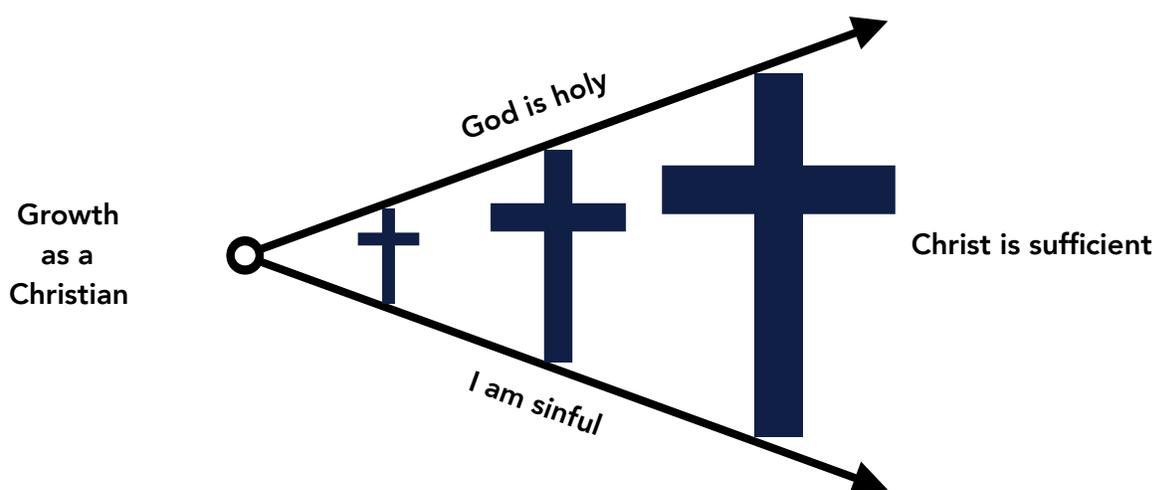
Gospel Fluency

"We need the gospel and we need to become gospel-fluent people. We need to know how to believe and speak the truths of the gospel—the good news of God—in and into the everyday stuff of life. In other words, we need to know how to address the struggles of life and the everyday activities we engage in with what is true of Jesus: the truths of what he accomplished through the life, death, and resurrection, and, as a result, what is true of us as we put our faith in him. The gospel has the power to affect everything in our lives." — Jeff Vanderstelt

Gospel Centrality

"We never 'get beyond the gospel' in our Christian life to something more advanced. The gospel is not the first step in a stairway of truths, rather, it is more like the hub in a wheel of truth. The gospel is not just the A-B-C's but the A to Z of Christianity. The gospel is not just the minimum required doctrine necessary to enter the kingdom, but the way we make all progress in the kingdom." — Tim Keller

"The gospel is regularly presented not only as truth to be received and believed, but the very power of God to transform (see 1 Corinthians 2; 1 Thessalonians 2:4; [Romans 1:16-17])...One of the most urgently needed things today is a careful treatment of how the gospel, biblically and richly understood, ought to shape everything we do in the local church, all of our ethics, all of our priorities." — D. A. Carson



WHAT IS A DISCIPLE:

A disciple is someone who is following Christ, being changed by Christ and is committed to the mission of Christ. We see in Matthew 4:19 that Jesus first offers an *invitation* to “follow me,” then he promises *transformation* by saying that “I will make you” and finally, he calls us to *action* by giving us a mission to be “fishers of men.” At First Baptist our aim is to be disciples who live with gospel intentionality where we see all of life as mission for Jesus’ Kingdom advancement. This means we allow Jesus to work through us to invite, transform and call to action those we seek to disciple.

HOW WE DISCIPLE:

Disciples at First Baptist gather around Jesus, grow in community centered on Jesus and are on mission to serve other’s to Jesus. By gathering, growing and serving together as the body of Christ each disciple here will mature in their faith and understanding of the gospel. We strongly believe that spiritual formation happens best in the context of community so we gather as the body on Sunday morning, but then with more intentionality we gather in groups throughout the week. This is where we grow deep in relationships to one another, as leaders shepherd their groups, seeking to create an environment of discipleship. Leaders also encourage their group members to join service teams where they can live out their spiritual gifts in the context of community on Jesus’ mission. Through serving, we seek to glorify God by adding value and sharing the gospel in various contexts.

DISCIPLE MULTIPLICATION:

Disciples make disciple-making disciples. Discipleship happens when we gather, grow and serve, but it doesn't flourish until we live with gospel-intentionality and fluidity. Jesus had a plan for disciple-making. He recruited, trained and later deployed disciples to carry on his mission of salvation. In the day-to-day, he lived life alongside his disciples, walking, talking and explaining the things of God to them. Jesus gave them opportunities to lead, grace to fail, and loved them through their doubts and uncertainties. It is in the context of life-on-life where full discipleship occurs. So we as disciples of Christ should have a plan for making disciples, or rather, as we begin to live with more gospel-fluency and intentionality, all of our life becomes a platform for making disciples. This is how we seek to transform the world for His Kingdom: through multiplying ourselves and making disciple-making disciples.

WHAT IS THE CHURCH:

The church is *universal and local*. At First Baptist, we go a step further to see the church lived out in even smaller, more specified contexts called *community groups*. The church is a gift from God, where Jesus is the chief cornerstone that holds together the building of all believers. It is a building where God's family can gather, grow and serve together.



THE UNIVERSAL CHURCH

The whole community of regenerated believers from every place, time and tribe whom the Father predestined, called, justified and will one day glorify by grace through faith in Christ the power of the Holy Spirit. God alone knows every member of his universal church who has repented of sin and believed in the life, death and resurrection of Jesus for the forgiveness of sins and hope of eternal life.



FIRST BAPTIST CHURCH

A covenant community of regenerated believers who confess Jesus Christ as Lord. In obedience to Scripture we organize under qualified leadership, gather regularly for preaching and worship, observe the biblical sacraments of baptism and communion, are unified by the Spirit, disciplined for holiness, and scatter to fulfill the Great Commandment and the Great Commission as missionaries to the world for God's glory and our joy.



COMMUNITY GROUP

A community of regenerated believers from a local church who are committed to the rhythms of Fellowship, Scripture, Prayer, Hospitality and Service. These groups are not prescribed by the New Testament, but rather are a natural outworking of God's people living, working, serving, creating and playing together as disciple-making disciples in their various contexts.

"So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit." — Ephesians 2:19-22

COMMUNITY GROUPS:

Rhythms are important. So important that God gave us rhythms to remind us of our need for and relationship to him. In the early church of Acts 2 we see Christians devoted to the apostles' teaching, to fellowship, the breaking of bread, prayer and being sold out in service to those in need. They were establishing rhythms that the Church could follow through the generations to come. At First Baptist we implement those rhythms throughout the life of our church, but specifically we engage them in our community groups by creating: the rhythms of Fellowship, Scripture, Prayer, Hospitality and Service.

Doing Life Together — Rhythm of Fellowship

"Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching." — Hebrews 10:23-25



As Christians, we should recognize that discipleship—ongoing growth in Christ—should happen in community. If it is a fundamental need to have a place of belonging, then our community groups should be the primary place of Christian formation and maturation. But it's not enough to just be in a community group, we have to do life together. The rhythm of fellowship is the habit of gathering together, welcoming one another into our lives, and genuinely caring for each other. Before we even open the Scriptures or pray or evangelize, we should join ourselves to a likeminded, Christ centered community—if we want to follow Jesus's pattern.

Applying the Bible — Rhythm of Scripture

"But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work." — 2 Timothy 3:14-17



When Jesus spoke, people listened. He didn't come to put an end to the Old Testament law but instead to "fulfill" it—to bring it to completion and fullness by rooting it in the hearts of his people. God's Word is not meant simply to be read and studied, but to be absorbed, memorized and meditated upon. The Scriptures are a primary means of growing like Christ. In community, we take in God's Word as a way of humbling

ourselves under Christ's lordship and growing in righteousness, wisdom, and love for others. There are two levels of Bible reading we want to encourage in our groups: 1) Content & Meaning, 2) Application & Meditation. Through these means, we can become more fluent in the gospel, able to speak it into the everyday stuff of life as we do life together.

Meeting with God — Rhythm of Prayer

"This, then, is how you should pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation but deliver us from the evil one." — Matthew 6:9-13



It's important to note that Jesus seems to be instructing us in a prayer that is to be offered together: "Our Father... Give us... Forgive us.. Lead us..." Prayer certainly can and should be practiced in private, but it's instructive that the pattern our Lord gives us in his most famous prayer is a *shared* prayer. Jesus encourages his followers to pray *together*. In the same way, our heavenly Father wants us to come to him *together* with our needs and problems. We have the opportunity to pray for each other's needs and so intercede on their behalf. As we pray for others in their presence, they typically feel love and encouragement.

Creating Space for Outsiders — Rhythm of Hospitality

"After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. 'Follow me,' Jesus said to him, and Levi got up, left everything and followed him. Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, 'Why do you eat and drink with tax collectors and 'sinners'?' Jesus answered them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.'" — Luke 5:27-32



What is hospitality? It's the distinctly Christian practice of creating space for outsiders. True hospitality goes far beyond entertaining people in our homes. Hospitality, in a biblical sense, includes:

Creating space in our homes for our brothers and sisters in Christ.
Creating space in our schedules and hearts for those who don't know the Lord.
Creating space in our groups for our neighbors and co-workers.
Creating space in our lives for the poor and marginalized.
Creating space in our city for people to be broken, vulnerable and genuine.
Creating space in our souls for the Holy Spirit to move within us.

Just as Christ came to us who were once outsiders, so the Church can open its heart and doors to those who don't know him.

Loving the City — Rhythm of Service

"It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love... Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him... When he had finished washing their feet, he put on his clothes and returned to his place. 'Do you understand what I have done for you?' he asked them. 'You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." — John 13:1-17



Jesus gave us an example to follow and a mission to fulfill. During each campaign with your community group, you will have an opportunity to serve our city and the surrounding areas with the love of God that we received so freely in Christ Jesus. There are many opportunities to partner with existing ministries, join forces with another group, take the lead from the Holy Spirit and go where you feel called to go. "The gospel makes us servants, and as we live out that identity, our service is a testimony to the greatness of the gospel. Being a servant flows from the work of the gospel and reveals the goodness of the gospel to the eyes of the watching world" (Faith Mapping, 151).

WHAT WE BELIEVE:

The Bible

The Bible, consisting of both the Old and New Testaments, is a divine revelation, verbally inspired by God and written by men moved by the Holy Spirit. The Scriptures are without error in the original writings and are the supreme and final authority in all matters about which they speak. They are to be interpreted in the normal and literal way with consideration to the context and culture when written and spiritually comprehended only as the believer is guided by the Holy Spirit of God. (*Jn 16:12-15; Mt 5:18; 2Tm 3:16; 2Pt 1:20-21; 1Cor 2:12-16*)

The Godhead

God is a Person who has revealed Himself as a Trinity in unity and equality—Father, Son, and Holy Spirit: three persons, and yet one God. He is eternally existent and makes Himself known to His creation in such ways that creation might personally relate to Him as witnessed by His various names in Scripture. (*Dt 6:4; Mt 28:19; Ac 5:3-4; 1Cor 8:6; 2Cor 13:14*)

1. The Father — God

God, the Father, draws men to Himself and loves them. It is because of this love and desire to fellowship with His creation that He consistently acts in history to restore men to Himself. The Father shares the character qualities with the other members of the Godhead: He is spirit; independent; not confined to space or time; perfectly sinless; not limited in knowledge or ability to act. He is love, mercy, faithfulness, holiness, justice, and righteousness. He hears and answers prayer and saves from sin all who come to Him through Jesus Christ. (*Jer 31:3; Jn 3:16, 4:24; Ps 90:2; Heb 4:13; Mt 5:48; 1Cor 1:9; Rm 2:4; Ex 34:7; Is 6:3*)

2. The Son — Jesus Christ

- a. God, the Son, became flesh in the person of Jesus Christ. He was begotten by the Holy Spirit and born of the Virgin Mary. Jesus is both true God and true Man. (*Jn 1:1-14, 11:33; Mt 26:38; Heb 1:8, 2:14,17-18; Mt 1:18-25*)
- b. Jesus lived a sinless life. He died upon the cross as a substitutionary sacrifice for the sin of the world. All who believe in Him and trust Him for the forgiveness of their sins are declared “righteous” solely on the basis of His shed blood. (*Heb 7:26-27; Mk 10:45; Rm 3:21-28, 5:8-9; 1Pt 3:18; Is 53; 1Jn 4:10*)
- c. Jesus was bodily raised from the grave. He ascended into heaven where He is glorified before the Father. Jesus now serves as high priest, intercessor, and advocate on our behalf before the Father. One day, in a time known only to the Father, Jesus will return to earth personally and visibly to establish His Kingdom, to judge the ungodly, and to reward those who love Him. (*Rm 1:4; Jn 20-21; Ac 1:3; 9-11; Eph 1:20-23; Phil 2:9-11; Heb 7:26-27, 10:19-22*)

3. The Holy Spirit

God, the Holy Spirit, is a person possessing all of the distinctively divine attributes. He convicts the world of sin, unrighteousness, and judgment. He draws men unto the Father; regenerates, seals, and sets apart the believer to a holy life. At the new birth, the Holy Spirit baptizes the believer into the Body of Christ and indwells the believer in every aspect of life. He also empowers each believer with specific gifts to be used for the edification of the Body of Christ and for ministry to an unbelieving world. He controls the life of the believer to the extent the believer has yielded his will to Him. The Holy Spirit chooses to impart gifts to individual believers that are consistent with the inspired Scriptures, and He is not limited to the gifts He may impart including those given to believers in the early church. (*Ac 1:8, 15:28; 16:6-8; Jn 3:5-8, 14:16-17, 26, 16:7-8; Eph 1:13, 4:1-13; Ti 3:5; 2Thes 2:13; 1Cor 12:13; Rm 8:9, 12:3-8*)

Man & Sin

Adam and Eve, as the first of God's creation and the "type" of men and women to follow, were created in the image of God and were meant to live in perfect love and fellowship with their Creator. But soon after their creation, they fell into disobedience and sin. Consequently, in their unredeemed state, they experienced not only physical death but spiritual death (separation from God) as well. The consequences of this first sin affected the entire human race, i.e. every person is born with a sinful nature and, in the case of those who reach moral responsibility, become sinners by choice in thought, word, and deed. Sin can be best defined as the falling short of God's perfect standard and the failure to accomplish His perfect will. Sin alienates us from the God who created us, but who still loves us even in our fallen condition. All sin must find its end in punishment or forgiveness. (*Gn 1:26-27, 2:17, 3:6; Rm 3:23, 5:12-19, 6:23; Eph 2:1-3, 4:17-19; Mk 7:20-23; Jn 2:24-25*)

Salvation

1. **Salvation** — Whoever, by faith, receives Jesus Christ as Savior and Lord (i.e. whoever trusts in Jesus Christ alone for forgiveness from sins) is saved from the penalty of sin, becomes a child of God and receives the gift of eternal life. This salvation is not the result of any human effort or merit. (*Jn 3:16; Eph 2: 8-9; Jn 1:12, 6:47; Rm 10:9-11; 1Jn 5:10-13; Rev 3:20*)
2. **Security** — All true believers are kept eternally secure by the power of God through the new birth, the indwelling and sealing by the Holy Spirit and by the intercession of Christ before the Father. (*Jn 10:28-30, 14:16-17; Eph 1:3-7, 13-14, 4:30; 1 Jn 2:1; Rm 8:31-35; Heb 7:25*)
3. **Eternal Destiny** — At the death of the believer, the spirit leaves the body and immediately finds its eternal home in the presence of God. At Christ's return for the Church, the spirit will be reunited with a new spiritual body. Those alive at Christ's return will not die; their physical bodies will be exchanged for new spiritual bodies and

will forever be with the Lord. The spirits of the unrighteous pass immediately into the place of torment and remain there until the judgment of Christ at the end of the age. After this judgment, the unrighteous will join Satan and his vast army for an eternity of torment in Hell, the Lake of Fire. God is always just in His judgments. We need not fear a mistake in His ability to judge those who do not love Him. (1Cor 15:12-26, 51-58; 1Thes 4:13-18; Phil 3:20-21; Jn 5:28-29; Rev 19:20, 20:5-6, 15; Mt 25:41, 46; Mk 9:43-48; 2Thes 1:9)

Spiritual Warfare

Satan is a reality. He is a personal being who opposes God at every opportunity. He carries out this opposition personally and through spirit beings, human persons, and social structures that have fallen to his control. Though eventually Satan will be totally defeated and consigned to eternal torment and punishment, his current delight is to discourage and defeat Christians. Christians can overcome Satan's schemes by the knowledge and application of Scriptural truth and by the indwelling power of the Holy Spirit. (Eph 6:10-19; Lk 10:18; Job 1:6-12; Jn 8:44)

The Church

1. **Composition** — The church, the true Body of Christ, is made up of all true believers, regardless of organizational affiliation, from the day of Pentecost until the church is caught up to heaven at the return of Christ. (Col 1:18; Eph 4:4-6; Ac 11:15-16; 1Cor 12:13; Mt 16:18; 1Thes 4:13-17)
2. **Purpose** — The purpose of the church is threefold and is the responsibility of every member who comprises the church:
 - a. To glorify God
 - b. To evangelize the world, i.e. to effectively and faithfully proclaim the Gospel of Jesus Christ with a view to persuading others to receive Him as Savior and Lord.
 - c. To edify its members, i.e. to build up and disciple every member of the church with Scriptural teaching and preaching and to encourage spiritual growth, maturity, and fellowship among its membership. (Eph 1:12, 4:1-3, 15, 16; Mt 28:18-20; 2Cor 5:18-20; Ac 1:8, 2:42,46; Rm 10:12-15; Heb 10:25; 1Thes 5:11)
3. **Ordinances**—Christ has ordained the observance of two practices which should be continued until His return: Believer's Baptism and the Lord's Supper. (Mt 28:18-20; Ac 8:12; 1Cor 11:17-34)
3. **Participation in Ministry** — Recognizing that every believer is empowered with spiritual gift(s) imparted by the will of the Holy Spirit, every Christian has the responsibility before the Lord to be involved in the ministry of the church. Attendance at and participation in its worship, study and fellowship, and participation in outreach should be considered part of a believer's lifestyle. (Eph 4:11-16; 1Cor 12:1-31; Heb 10:23-25)

Last Things

1. **Christ's Return for the Church** — At a point in time only known to the Father, Christ will return for the Church. His return is imminent and invisible to the unbelieving world. All members of the Body of Christ, living or dead, will at that time be caught up to be with the Lord forever. (*1Thes 4:13-18; 1Cor 15:51-53; Ti 2:13*)
2. **The Second Coming of Christ** — Following the Great Tribulation, Jesus will return personally, bodily, visibly, and in the glory of the Father to establish on the earth a Kingdom in which He shall reign in righteousness and peace. He will exercise His supreme authority to judge the living and dead. (*Ac 1:11; Mt 24:30; Rev 20:4-6; Is 9:6-7, 11:2-5*)
3. **New Heaven and Earth** — A final revolt of the Satanic forces at the end of the Millennial Kingdom will create a new heaven, a new earth and a heavenly city to be enjoyed by God's faithful into eternity. God will make all things new – the old order of things will be destroyed. (*Rev 20:7-15, 21:1-22:5*)

Social Issues

1. **Sanctity of Life** — All human life is a sacred gift from God and is to be protected and defended from conception to natural death. We uphold the sanctity of life and seek to show the grace and compassion of Christ to those who face the realities of unwanted pregnancy, previous abortion, or end-of-life illness. (*Ps 127:3-5, 139:13-14*)
2. **Marriage and Family** — God instituted marriage to be a life-long union between one man and one woman, intended for their mutual joy, help and comfort; for the procreation and nurture of godly children; and for the blessing of society. Divorce is always contrary to God's original intention, though in a fallen world it is sometimes an all-too-frequent and tragic reality. The roles of the father and mother, exercised in a variety of ways, are God-given and profoundly important since they are the chief providers of moral instruction and godly living. The single life, either by call or circumstance, is honored by God. It is therefore important for unmarried persons to embrace and be embraced by the Church. (*Gn 2:21-25; Dt 11:18-21; Josh 24:15b; Eph 5:22-33; Heb 13:4; Mt 5:31-32, 19:3-9; 1Cor 7:10-17*)
3. **Human Sexuality** — We believe that sexuality is inherent to God's creation of human beings in His image as male and female. All Christians are called to chastity: husbands and wives by exclusive sexual fidelity to one another, and single persons by abstinence from sexual activity. God intends and enables all people to live within these boundaries, with the help of the Holy Spirit and in the fellowship of the church body. (*Gn 19; Lev 18:22, 20:13; Rm 1:24-32; 1Cor 6:9-11; Gal 5:19-21*)

As believers, we recognize that a Christian response to all social issues and our role in a secular society must be guided by the principles and admonitions of the inerrant Word of

God and the guidance of the Holy Spirit. In grateful response to our Lord and Savior Jesus Christ, in whom there is neither Jew nor Greek, slave nor free, male nor female, we welcome every man, woman, and child regardless of race, social or economic status, sexual history, or past behavior. We oppose prejudice in ourselves and others, reject and abhor violence against others, and recognize that all have sinned and need to repent. The church is composed of all persons, who, through faith in Jesus, have confessed Him as Lord!



A LIGHT ON A HILL

WITH A HEART *for* THE COMMUNITY