

CONFESSION OF FAITH



WHAT WE BELIEVE

THE BIBLE

The Bible (Old and New Testament) is the inspired, inerrant, and perfect Word of God. It's our only and immutable source of faith, that teaches what to believe in respect of God, salvation and godly life.

(Joshua 1.8; Psalms 119.9-11; Proverbs 30.5; 2 Timothy 3.16; Hebrews 4.12; 2 Peter 1.20-21)

GOD

There is only one God, eternally existing in three Persons: Father, Son and Holy Spirit. All three are equal in essence, power and glory, and each equally deserving worship and obedience. God is sovereign as Creator and King above all creation. He is lovely, justice and perfect in all his actions.

(Genesis 1.1; Exodus 20.1-7; Deuteronomy 6.4; Psalms 90.2; Isaiah 6.1-3; 2 Corinthians 13.14)

THE HUMAN RACE

All men and women were created the image and likeness of God. Nevertheless, through Adam's sin, humanity inherited a sinful nature, being since then separated from God. Humanity is in a total depravity state, powerless in itself to handle it's sinful condition or to translate us from the deep that separated and alienated humanity from God. The divine penalty for the sin is eternal death, both spiritual and physical.

(Psalms 51.5; Isaiah 53.6, 59.12; Romans 3.23, 5.12-19, 6.23; 1 Corinthians 15.22; Ephesians 1.3)

THE PERSON AND WORK OF CHRIST

The Lord Jesus Christ, being totally God, humbled himself and was made in the likeness of men, being conceived by the power of the Holy Spirit, being born from virgin Mary.

Jesus was born and lived without sin and became a perfect offer for our transgressions. Jesus, as our unique, perfect, and efficient substitute, took our sins on himself while on the cross. He tasted in cross God's wrath in our place, and died the death we deserved, paying to God the penalty for our iniquities, once for all. Resurrected at the third day as a proof that His sacrifice was accepted by God the Father.

(Isaiah 53; Luke 1.26-35; John 1.1-5; Acts 1.9-11; Romans 8.34; 1 Corinthians 15.3-4; Titus 3.3-7)

SALVATION

Salvation is a gift from God, given only through grace to his people, chosen in Him before the foundation of the world. It cannot be earned through good works, but only through the grace, by faith. And it is received by all those who believe and trust in Jesus Christ as Lord and Saviour, the one who through his life, death and resurrection gave efficiently the forgiveness of our sins.

(John 1.12; Romans 5.1-2, 6.23, 8.28-39; Ephesians 2.8-9; Galatians 3.26; 1 Peter 1.18-19; 1 John 5.11-12)

ETERNAL ASSURANCE

Salvation initiates when one individual believes in Jesus Christ as Lord and Saviour. It's a gift from God, based on grace and faith and not by good deeds. For that we believe that truly believers have eternal assurance of their salvation, because salvation is preserved by grace and God's power. Those who believe, after death, will abide with the Lord for all the eternity.

(John 5.24, 6.37-40, 10.27-30; Romans 8; 1 Corinthians 1.4-8; Galatians 5.13; Hebrews 10.10-14; 1 Peter 1.5)

MINISTRY AND SPIRITUAL GIFTS

We believe that God is sovereign in the concession of spiritual gifts. Nevertheless, it is a believer responsibility to seek gifts and develop each spiritual gift conceded sovereignly. The baptism in Holy Spirit occurs in the conversion, and it is the entry of the believer in the Body of Christ. We believe that the spiritual gifts are not essential and do not prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience (1 Corinthians 12.7, 11, 13; Ephesians 4.7-8). We believe that God hears and responds prayers with faith, in accordance with His own will, to the ill and afflict. (John 15.7; 1 John 5.14-15). We believe that it is a privilege and responsibility of each believer to use the gifts according to the grace given to us, by God.

(Romans 12.1-8; 1 Corinthians 13; 1 Peter 4.10-11).

Obs: Paul utilises the language of baptism with Holy Spirit to conversion (1 Corinthians 12.13), but Jesus also utilises the language for a capacitation, an experience of plenitude with the Holy Spirit (Acts 1.5). It is understood that the conversion is the baptism in Holy Spirit and Luke uses this same language to speak about this fulfilment of the Spirit. Several theologians, to avoid confusion and misunderstanding, call this fulfilment of Plenitude of Holy Spirit. This affirmation is not wrong, because they were filled (full) of the Holy Spirit.

THE GENERAL CHURCH AND LOCAL CHURCH

The Church is the body and the bride of Christ, made up off all born-again believers in all places. In a local level, believers are united with the purpose of glorifying God, living authentically in a community of love and impacting the culture with the Gospel. **(Matthew 28.19-20; Acts 2.42-47, 6.1-6; 1 Corinthians 11.23-26, 12.12-14; Ephesians 1.22-23, 4.11-16).** Our comprehension is that all believers that are part of the global Church are called to assume local responsibilities, including the maintenance of the local services, through faithful contribution and generosity in offers, that are presented to God and managed by local community.

THE SECOND COMING OF CHRIST

We believe in a personal and imminent return of Lord Jesus Christ, who will come to those redeemed by Him and to judge those alive and dead. We do not know when Jesus will return, but we know He will come again. While we wait for this day, we deal with works of God the Father.

(Zechariah 14.4-11; 1 Thessalonians 1.10, 4.13-18, 5.9; Revelation 3.10, 19.11-16, 20.1-6)

BAPTISM

The baptism is the visible sign of the invisible grace. It is an act of obedience and a symbol of identification with Christ. It is the evidence of a redemptive faith in Jesus Christ.


Through all the Old Testament, the baptism was executed by pouring water in the head, but in the New Testament was done also through immersion in the waters. Because of that, we baptise in these two forms, not seeing motives for controversy. In the baptism, we are clothed in Christ and grafted in His body; those who believe are united in Christ in His death, burial and resurrection, and sins from past, present and future are “washed” completely by Christ as his personal substitute. Although baptism is a commandment, the act of baptism does not save. We are justified by the grace of God, through faith alone.

(Matthew 28.19; Mark 1.5-11; John 2.23; Acts 2.38-41, 16.25-34; Romans 6.1-7; Galatians 3.27; Colossians 2.11-12).

COMMUNION (LORD'S SUPPER)

Jesus established the Communion in the last supper, so God's people continue to remember and celebrate his flesh (represented by the bread) and blood (represented by the wine) to forgiven of sins. The Church must celebrate Lord's Supper with a sober confession of sins and acknowledgement of the reason Jesus died and resurrected. We must remember Christ love for his people, that our sins were completely paid through his life, death and resurrection, and only He offers us a new life in Him. For that reason, we believe that Lord's Supper must be celebrated only by believers.

(Deuteronomy 14.22-26; Matthew 26.26-29; John 6.53-57; 1 Corinthians 10.16-17, 11.17-34; Revelation 19.9).

A solid orange vertical bar runs along the left edge of the image.

**WE ARE:
DISCIPLES,
FAMILY,
SERVANTS AND
MISSIONARIES**

DISCIPLES

We are Jesus' disciples with responsibility for our own development and development of others.

When young, Jesus increased in stature and wisdom. He learned through his local teachers and masters, through the life in communion and through regular times hearing God. Jesus called others to follow Him in his path, being His disciples and living in obedience to everything God has ordained. He sent his disciples to make new disciples.

We believe that we are called to follow Jesus and we have responsibility with our own development, and development of others. This includes our personal time with God, but also our interaction with a spiritual leadership in a guided study.

(Luke 2.52; Matthew 28.18-20; Ephesians 4.11-13; 2 Timothy 2.2).

FAMILY

We are sons of God who live and take care one of other as family.

God always desired people – a family on earth – who would live in a way that the world would know who He is. Jesus said that those who live in His path and obey his Father, are truly His family. Through Jesus, we are sons of God and brothers and sisters of each other. As family, we have our duties, taking personal care of each other's needs, physical or spiritual. We disciple one another, nourish and maintain responsibility in this pact of life together. We do this through "Sommas" (public service), small groups and a consistent involvement in the DNA of the group through individual discipleship.

(Genesis 12.1-3; John 1.12-13; Romans 12.10-16).

SERVANTS

We are God's servants who serve the others as a way of life.

Totally God and totally human, Jesus took the posture of a servant. He gave His life until His death, so others could receive salvation, peace, and restoration. Jesus said: "but I am among you as the one who serves". All those who follow Jesus are called to serve in the same humbleness. For us, this means a joyful submission to God, to leadership and to one another. For that reason, we serve those who God bring to our lives. We do what needs to be done, what is necessary, in any place we are.

(Matthew 20.25-28; 25.31-46; John 13.1-17; Philippians 2.5-11; 1 Peter 2.16).

MISSIONARIES

We are sent by God to restore all things to Him.

God sent his Son, Jesus, to earth to be born as a human being and live in our culture. He worked, ate and interacted with people; He lived in a way that people that were around Him were able to see, understand and taste God in a true way. Jesus came so lots of people, places and things were restored to a correct relationship with God. In the same way, we believe we are missionaries sent to our culture with a mission to restore all things to God, through Jesus. We live this as part of our community of missionaries.

(John 1.14, 20.21; Colossians 1.19; 2 Corinthians 5.17-21).

DOCTRINE

Briefly we respond that we are a: christian Church, evangelical, missional, and reformed, in this order of relevance. In the next pages, a more detailed answer. This answer intentionally omits some subtle and secondary topics, in a way we allow to pastors to act in accordance with their convictions in these omitted topics.

1ST — WE ARE CHRISTIANS

We distinguish ourselves from other religions and non-Christian services. For that reason, we subscribe the Apostles' Creed and the Nicene Creed.

2ND — WE ARE EVANGELICAL

We subscribe evangelical faith, summarised in:

- We believe that the Bible is inspired, the only infallible authority Word of God.
- We believe that there's only one God, eternally existing in three distinct persons: Father, Son and Holy Spirit.
- We believe that our Lord Jesus Christ has all the divine excellencies, we believe that he was virgin born, we believe in His life without sin, in His miracles, in His death and vicary expiation, in His poured out blood, in His corporeal resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.
- We believe in the salvation of sinners and lost happens through the regeneration of the Holy Spirit and it is essentially absolute.
- We believe in the actual ministry of the Holy Spirit who abides in the believers and empowers them to a godly life.
- We believe in the resurrection of the saved and lost; for the saved, the resurrection for eternal life, and for the lost the resurrection for eternal condemnation.
- We believe in the spiritual unity of believers in our Lord Jesus Christ.


3RD WE ARE MISSIONAL

- We believe our church must be faithful in the preservation of the immutable doctrines of the Bible (*Jude 3*).
- We believe that our local churches must be faithful to the context in constant change of the culture(s) in which they develop their ministries (*1 Corinthians 9.19-23*).
- We believe that our mission is to bring people to church, in a way that they can be prepared to go to their cultures as efficient missionaries.

4TH WE ARE REFORMED

IN OUR VIEW OF SALVATION

- We believe God created heaven and earth.
- We believe God has created men and women in a perfect state and without sin, with particular dignity of His image and likeness.
- We believe that our first fathers have sinned against God and since then all are sinners by nature and choice. Sin affected totally all creation, and ruined the image and likeness of God, in a way that all our being was stained by sin (i.e. reason, will and emotions).
- We believe that all are sinners and are fall short of the glory of God, and God is not obligated to save nobody from the just chastisement of hell. We believe also that God in His incomparable love and mercy has chosen to elect lots of people for salvation and He purchased with the blood of his Son.
- We believe that the salvation of the elected, only through grace of God, it's manifested in continuous repentance and faith in Jesus Christ that leads us to good deeds.
- We believe that the salvific grace of God is, ultimately, irresistible and invincible. God can shatter the hardest heart and the worst of the sinners by His will.

- We believe that the gospel needs to be proclaimed with passion and urgency to all people. In that way, all those who believe will be saved through the preaching of the Word of God, by the power of the Holy Spirit.
 - We believe that the true believers that were born again were regenerated by the Holy Spirit and will be kept by God for all their lives. Evidence of that is the personal transformation, that includes a constant development higher and higher in the love of God the Father, through the Son, by the Holy Spirit, in love to brothers and sisters in church, and in love to the lost in their culture.
 - We believe that God is the Lord above all in life, and there's nothing in life that is separated from God.
 - We believe that worship to God is the purpose of everyone's life. Permanent happiness can only be found by delight in God in everything in life, including in difficulties, even in death (that is profit).
- 

**WHAT WE
ARE NOT AND
DO NOT BELIEVE**

– We are not liberal in theology. We do not embrace the culture without discernment, and we do not compromise the distinctives of the gospel. Because we are Christians, we believe that the truths in Bible are eternal and, therefore, can be appropriately presented to each time, place and people.

– We are not fundamentalists apart and absent from an involvement and cultural transformation. On the contrary, we are faithful missionaries, to Scripture and to the context of the ministry of the Gospel preaching.

– We are not isolationist. We seek, whenever possible, work with Christians from various churches, denominations and organizations

– We are not hyper-calvinists. We do not lock ourselves to secondary questions. We are Christians that pray, preach and do good deeds. We believe that the sovereign plan of God it's done through us, his people.

– We are not Eschatological Theonomist or Classical Dispensationa-
lists (i.e. Scofield). We believe that divisions and dogmatic certainties regarding specific details about the Second Coming of Jesus are use-
less speculations. We understand that the timing and exact particu-
lars of His return are not clarified to us.

– We are not egalitarians. We believe that men should be the
leaders/heads of their homes and that male elders/pastors should
lead the church (exercise governance) with masculine love, just as
Jesus Christ did.

– We do not believe in Process Theology/Relational Theology/Open
Theism. We believe in the sovereignty and foreknowledge of God in
all things.

– We are not religious relativists. We believe that there is no
salvation apart from faith in Jesus Christ alone.

– We are not nationalists. We do not simply seek the best for one
nation. We are ambassadors of the King of kings, commissioned to
proclaim and demonstrate the coming of our King to all nations of
the earth.

– We are not moralists. We do not simply seek to help people live a good life. We are evangelists who work for people to become, indeed, new creatures in Christ.

– We are not relativists. We joyfully embrace Scripture as our highest authority above things like culture, experience, philosophies, and other forms of revelation.

– We are not Universalists (the doctrine that God will save everyone). We believe that many people will spend eternity in torment in hell as the Bible teaches.

– We are not naturalists (those who do not believe in the supernatural reality). We believe that Satan and demons are real enemies acting in this world and subject to God.

– We are not rationalists (reason as the only means to knowledge). We believe that not everything can be known, but that God calls us to live by faith with mystery and partial knowledge about many things. God has revealed Himself in Scripture clearly, but not exhaustively.

– We do not believe in Feminist Theology (the doctrine that teaches that God would be a patriarchal construction elaborated by men). We believe that God has revealed Himself as Father and should be honoured by the names He has revealed to us, without needing to apologize to the modern thought of this world.

– We are not ashamed of the blood and death of Jesus Christ. We believe in His death as substitutionary for the sins of His people, revealing His love primarily for the Glory of God and then for us.

– We are not ashamed and proclaim the lovely Gospel of Grace. It sounds like foolishness and is offensive to the unrepentant (those who do not repent before the Gospel message). However, it also saves multitudes when they truly hear the good news.

– We are not polemicists who believe that our mission is to combat every false teaching. However, we are enthusiastic about preserving the integrity of the Gospel of Jesus Christ.

MEMBERSHIP COVENANT

Having been reached by grace and brought to repentance by the kindness of Jesus Christ to live with Him, for the praise of His glory, joyfully and voluntarily, we covenant with one another in the fellowship of the local church.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in love, exercise mutual care, watch over one another, and faithfully and godly exhort one another as occasion demands.

We will be diligent in attending the meetings of the local church and will not fail to pray for ourselves and others.

We will strive to teach all those whom the Lord entrusts to us, in discipline and in the Word of God. And with a pure and loving life, we will seek the salvation of our family and friends.

We will rejoice with the joys of others and endeavour to bear the burdens and sorrows of those who suffer with love and compassion.

With the grace of God, we will seek to live exemplary lives in the world, renouncing shameful passions and all ungodliness, remembering that having died to this world in our baptism, there is now a special obligation in us leading to a new and holy life.

We will work together for the continuity of a faithful ministry of evangelism in this church, as well as support its worship, ordinances, discipline, and doctrine. We will contribute our tithes and offerings joyfully and regularly for the support of the ministry, as well as the payment of church expenses, relief to the poor, and the spread of the Gospel to all nations.

When we move from this city, as soon as possible, we will take the Membership Covenant with us, or we will join another church where we can fulfill the spirit of this covenant and the principles of the Word of God.

We agree with the Confession of Faith of the [Name of the Church] and will preserve this set of faith and values with enthusiasm and joy, protecting the church from false teachings and vain philosophies that are contrary to our declared faith.

We commit to preserving the church and its leaders from any unfounded and unsubstantiated accusations. Thus, preserving the church from slander, defamation, and accusations.

May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all.

Amen.



A ONDA DE DEUS DURA PARA SEMPRE.
THE WAVE OF GOD LASTS FOREVER.