



MONTEREY CHURCH (VIRGINIA)
LEADERSHIP COVENANT



Table of Contents

1. MONTEREY CHURCH (VIRGINIA) LEADERSHIP COVENANT 2

2. ESSENTIAL DOCTRINE, THEOLOGY, BELIEFS, AND PRACTICES 2

2.1. ABOUT THE AUTHORITY OF THE BIBLE..... 2

**2.2. ABOUT GOD (THE FATHER, SON, AND HOLY SPIRIT), THE CHURCH,
SALVATION, AND ETERNITY 3**

2.3. ABOUT REVELATION 3

2.4. ABOUT ATONEMENT 4

2.5. ABOUT ETERNAL SECURITY 4

2.6. ABOUT CREATION..... 4

2.7. ABOUT MARRIAGE, DIVORCE, REMARRIAGE, SAME SEX MARRIAGE 5

2.8. ABOUT SEXUALITY..... 6

2.9. ABOUT LIFE..... 6

2.10. ABOUT GENDER 7

2.11. ABOUT RACE, RACISM, ETHNICITY AND EQUALITY 7

2.12. ABOUT CRITICAL RACE THEORY 8

2.13. ABOUT WOMEN IN CHURCH LEADERSHIP AND MINISTRY..... 9

2.14. ABOUT THE INDWELLING OF THE HOLY SPIRIT 10

2.15. ABOUT SPIRITUAL GIFTS..... 10

2.16. ABOUT HEALING PRAYER..... 11

2.17. ABOUT BAPTISM 11

2.18. ABOUT COMMUNION..... 11

2.19. ABOUT SPIRITUAL GROWTH (DISCIPLESHIP) 12

2.20. ABOUT ESCHATOLOGY (END TIMES) 12

MONTEREY CHURCH LEADER STATEMENT OF AFFIRMATION..... 13

**ATTACHMENT 1 – MONTEREY CHURCH BELIEFS, MISSION, PURPOSE, VISION,
AND STRUCTURE 14**

ATTACHMENT 2 – MEMBERSHIP COVENANT AFFIRMATION..... 17

ATTACHMENT 3 – MEMBERSHIP COVENANT FORM..... 18



1. MONTEREY CHURCH (VIRGINIA) LEADERSHIP COVENANT

At Monterey Church we believe faithful membership in the Body of Christ precedes faithful leadership. Therefore, we ask the following affirmations for those who are called to lead within our Body. This includes pastors, teachers, elders, staff, discipleship group (dGroup) leaders, and those who desire influence and/or a role where one will be seen as a representative or leader within Monterey Church (hereinafter ‘Leaders’).

These affirmations include:

- 1) Confession of Christ as one’s Savior and Lord, as their sole source of right standing with God.
- 2) Baptism as the sacramental affirmation of this confession. Baptism immerses us into a relationship with Christ and into (makes us a member of) the Body of Christ. (See *Section 2.17, About Baptism*).
- 3) Consistent and faithful participants to the six (6) things we ask our members to do in the Membership Covenant (see *Attachments 2 and 3*)
- 4) In agreement with Monterey’s core beliefs, vision, mission, purpose, and model for ministry (see *Section 2* below and *Attachment 1*)

At Monterey Church, we desire greatly to maintain unity within the Body and unity around issues of doctrine, theology, beliefs, and practices. While in non-essential areas, we practice in charity (love) and tolerance, we also recognize there are areas that are essential (core doctrine, theology, beliefs, practices) that all Monterey Church Leaders must affirm.

Section 2 below addresses specific areas of doctrine, theology, and beliefs with practical guidelines and sets forth expectations for the conduct of all Monterey Church Leaders in their distinct roles within the church.

2. ESSENTIAL DOCTRINE, THEOLOGY, BELIEFS, AND PRACTICES

2.1. ABOUT THE AUTHORITY OF THE BIBLE

“Monterey Church accepts and affirms that the whole Bible (Old and New Testaments) is alone the only infallible, divinely inspired Word of God, and that its authority is ultimate, final and eternal.” (Isaiah 55:10-11; I Corinthians 15:2-4; 2Timothy 3:16-17; Hebrews 4:12-13)

There is no human being, law, or personal vision that can usurp the truth found in the Bible, which is God’s Word. Pastors and church leaders are not infallible, but flawed human beings who exercise God’s authority within the church. We are called to respect authority as God has instituted those that exist, but this does not mean leaders have the freedom to teach what contradicts the Bible. The Holy Spirit will be our guide in discovering the authority and truth found in the Bible, and He will never contradict the teaching of Scripture. (Titus 2:15, 1 Peter 5:1-4; 1 Timothy 5:19-21, Romans 13:1-5)



□ *Therefore, The Bible, God's Word, is always the final authority at Monterey Church. Leaders agree to live under the truth of the Bible. Monterey Church Leaders will humbly submit to correction if their life or teaching is out of line with the teaching of God's Word. They also agree to follow our pastors and leaders as they follow Jesus and submit to His Word.*

2.2. ABOUT GOD (THE FATHER, SON, AND HOLY SPIRIT), THE CHURCH, SALVATION, AND ETERNITY

Monterey Church has adopted the *Nicene Creed* as our core belief statement. It is a beautiful, historic, Biblical creed that enumerates what is most doctrinally and theologically essential for us to agree on as a Body:

We believe in (Romans 10:8-10; 1 John 4:15) one God (Deuteronomy 6:4, Ephesians 4:6), the Father (Matthew 6:9), the Almighty (Exodus 6: 3), maker of heaven and earth (Genesis 1: 1), of all that is, seen and unseen (Colossians 1:15-16).

We believe in one Lord, Jesus Christ (Acts 11: 17), the only Son of God (Matthew 14:33; 16:16), eternally begotten of the Father (John 1:2), God from God, Light from Light (Psalm 27:1; John 8:12; Matthew 17:2,5), true God from true God (John 17:1-5), begotten, not made, of one Being with the Father (John 10:30). Through him all things were made (Hebrews 1:1-2). For us and for our salvation (I Timothy 2:4-5) he came down from heaven (John 6:33, 35): by the power of the Holy Spirit, he became incarnate from the Virgin Mary (Luke 1:35) and was made man (John 1:14). For our sake he was crucified (Mark 15:25; I Corinthians 15:3) under Pontius Pilate (John 1:14); he suffered death (Mark 8:31) and was buried (Luke 23:53; I Corinthians 15:4). On the third day he rose again in accordance with the Scriptures (Luke 24:1; I Corinthians 15:4); he ascended into heaven (Luke 24:51; Acts 1:10) and is seated at the right hand of the Father (Mark 16:19; Acts 7:55). He will come again in glory (Matthew 24:27) to judge the living and the dead (Acts 10:42; 2 Timothy 4:1), and his kingdom will have no end (2 Peter 1:11).

We believe in the Holy Spirit (John 14:26), the Lord (Acts 5:3-4), the giver of life (Genesis 1:2), who proceeds from the Father and the Son (John 15:26). With the Father and the Son, he is worshipped and glorified (Matthew 3:16-17). He has spoken through the Prophets (I Samuel 19:20; Ezekiel 11:5, 13). We believe in one (Matthew 16:18) holy (I Peter 2:5, 9) catholic (Mark 16:15) and apostolic Church (Acts 2:42; Ephesians 2:19-22). We acknowledge one baptism for the forgiveness of sins (Ephesians 4:5). We look for the resurrection of the dead (John 11:24; I Cor. 15:12-49), and the life of the world to come (Mark 10:29-30). Amen (Psalm 106:48).

□ *Therefore, as Leaders, we will strive to understand this Creed and point to it as a focal point for what is most essential in our understanding of God and ourselves.*

2.3. ABOUT REVELATION

We believe God has revealed himself through specific acts in history and continues to reveal Himself through first his Word (the Bible), and creation, and even very personally through prayer. All revelation is imparted through the Holy Spirit. The carnal mind is unable to understand the



things of God. God's existence is made known through His creation (Natural Revelation) and His character, nature, power and will are made known through the Bible (Special Revelation). The Bible is an account of God's revelation to humanity through history and allows us to be instructed in the way we are to live. The Holy Spirit guides us on a daily basis to live out what God has revealed to us. (Revelation 1:1-3; Matthew 11:25-27; Romans 1:18-20, John 16:7-25, 1 Corinthians 2:14)

☐ *Therefore, Leaders will affirm that God spoke (and speaks) through the Bible as well as through creation, and by His Holy Spirit. We believe that the final authority of God's Revelation is Scripture and any guidance from the Holy Spirit will be in line with what Scripture teaches.*

2.4. ABOUT ATONEMENT

In Christ's death, he gave us a perfect example of sacrifice and dedication to God, demonstrated the depth of God's love, and displayed the seriousness of sin and God's righteousness. Most importantly, Jesus triumphed over the forces of sin and death and took on the punishment we deserved. Jesus paid the full price for our sins. Without the shedding of Christ's blood there could be no forgiveness of sins and no hope of salvation. (1 Corinthians 6:19-20, 1 John 2:1-2; 1 Timothy 2:6, John 14:6, John 3:16-18)

☐ *Therefore, Leaders will never communicate ideas that lead people to believe there are ways to salvation other than through the life, death, and resurrection of Jesus.*

2.5. ABOUT ETERNAL SECURITY

Because God gives people eternal life through faith in Jesus Christ and his work on the cross and not by human good works, we believe Christians are secure in salvation for eternity. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. We do believe that one experiences the power of their salvation on earth, even before entering fully into the Kingdom of Heaven, in direct proportion to our willingness to submit to Christ, through obedience to His Word and surrender to the Holy Spirit. (John 10:25-30, 2 Timothy 1:12; Hebrews 7:25; 10:10; 1 Peter 1:3-5, Jude 1:24-25, Romans 10:9-10)

☐ *Therefore, Leaders will not teach or counsel people that they can lose their salvation based on their personal works, choices, or behavior.*

2.6. ABOUT CREATION

We believe in a universe that is a unique creation, and that the source of creation is the God who is revealed in the Bible as "maker of heaven and earth." While there are varied views about the "how" of creation, leading to different portraits or models of creation, we must agree on certain essential beliefs or doctrines about creation. These are beliefs that we find anchored in the revelation of Holy Scripture. We believe that God created the universe including a literal Adam and Eve, and that through Adam and Eve sin entered into humanity. It is our strong conviction that God is the Creator or Author of all life and in the truth of the Creation Narrative in Genesis that



informs many of the doctrinal and theological statements made in this document. If Jesus is indeed Author of all Creation, He most certainly has authority over everything and everyone. He is Lord of All! (Genesis 1-2, Hebrews 11:1-3; Colossians 1:15-18; Romans 1:18-20; John 1:1-5)

☐ *Therefore, Leaders will not teach anything that would indicate a belief that God is not the Creator of all things or that the Biblical narrative about Creation is myth or simply story.*

2.7. ABOUT MARRIAGE, DIVORCE, REMARRIAGE, SAME SEX MARRIAGE

MARRIAGE

We believe that marriage is a sacred relationship between a man and a woman that is given as a gift from God for mutual help, joy, comfort and (as God will's) the creation of children- parenting them to believe-in, know, love, and follow Jesus as Savior and King. Marriage is a covenant that originally was meant to last forever and now remains sacred and exclusive until death causes the man and woman to part. It is symbolic to us of the mystery of the union of Christ and the Church and it is given that we might experience oneness in a way that is extraordinary. Marriage must be protected, fought for, highly honored among all people, and almost never allowed to end in divorce or permanent separation. (See Genesis 1:26-28, 2:18-25; Matthew 5:31-32).

In a marriage, the husband is the head of the wife as Christ is the head of the Church, his Body, of which he is Savior. As the Church submits to Christ the wife should submit to the leadership of her husband in everything. It is the husband's responsibility to lead his wife, in submission himself to God's Word and Spirit, for the purpose of preparing both of them for Christ. (Ephesians 5:21-33) A husband's headship is sacrificial, and his leadership is for protection (not domination) and demonstrates the great love and value that he and God share for his wife.

Since the two are one, a wise husband respects his wife's wisdom, judgement and giftedness and incorporates these into his leadership. In a healthy marriage, a husband-and-wife flourish together in partnership, as each embraces their roles within the union. Just like the Son (Jesus) and the Holy Spirit are equal to and one with the Father, so a wife is equal to and one with her husband. And just as the Son and the Spirit submit to the Father, so a wife submits to her husband.

DIVORCE

We understand that in our fallen world many marriages have succumbed to divorce. The only Biblical reasons for divorce are adultery (Matthew 5:31-32) and abandonment (1 Corinthians 7:10-16). Some other circumstances that cause divorce are abuse, addiction, and emotional/sexual abandonment. Though these are not reasoning the Bible specifically addresses, we chose to deal with those who have been divorced for these reasons with grace.

So, we will recognize, bless, support, pray for, and fight for marriages in all circumstances. We will regretfully accept divorce in cases of adultery/abandonment when reconciliation became impossible, and we will reluctantly accept divorce when issues of abuse, addiction, or emotional/sexual abandonment make remaining in marriage too dangerous or damaging. The basis



for forgiveness in divorce is never a legal justification, it is only forgiven by God our Father through the Blood of His Son Jesus on the Cross.

REMARRIAGE

Upon confession, repentance, and maximum effort at restoration the church may be inclined to support remarriage. After prayer, discussions, counseling, when possible, a discussion with the ex-husband or ex-wife affirming reconciliation is not possible, and discussion/agreement of the local Elder Board a Pastor will be permitted to perform a marriage for a couple that has experienced divorce. No Pastor will be required to perform a wedding that goes against their own conscience.

As stated before, marriage is between a man and a woman. No same sex marriage will ever be performed within, or received, or blessed by any leader within Monterey Church. We will love and accept both parties who are in a same sex relationship, but we will not create a covering for or recognize their unbiblical (anti-biblical) union.

□ *Therefore, Leaders will affirm that God's perfect plan for marriage is one man, one woman, exclusively, subjectively, until death do they part. We will counsel, pray, and bless in alignment with the Church's Biblical view on this crucial sacred, sacramental relationship, a view that includes forgiveness and God's grace.*

2.8. ABOUT SEXUALITY

Throughout the text of the Bible, God makes it clear that the proper context for sexual intimacy is between a man and a woman within the covenant of marriage. Anything outside of this context is in opposition to God's good design and does not promote human flourishing in the way God created human beings. (Genesis 2:23-24, Matthew 5:20-30, Romans 1:24-28, 1 Corinthians 6:9-11, and 15:20.)

□ *Therefore, Leaders will affirm that God's perfect plan for sexual expression is between a man and a woman who are joined together in the covenant of marriage. They will not engage in adultery, fornication (engaging in sexual acts outside the covenant of marriage), pornography, homosexual acts, or any sexual practice that is contrary to the teaching of Scripture. They will not promote sexual behaviors that are contrary to Scripture. And they commit to love, extend grace to, and walk in Christian charity with those who struggle with sexual sin.*

2.9. ABOUT LIFE

At Monterey we believe that the intention for life begins even before conception and life begins immediately after conception when the fertilized egg embeds into the wall of the uterus and is injected with blood. (Leviticus 17:11, Genesis 1:26-28, Psalm 139:13-18, Jeremiah 1:4-5). Life is to be protected in the womb and until God takes it back to himself. We are unabashedly pro-life. We fight for young mothers and unborn children; we fight against those influences that would support abortion for economic reasons and based on a view that unborn life is not viable or personal or yet worthy of the right to life. Our passion causes us not only to stand up for the rights of the



unborn in the legal/political realm, but it also causes us to support our local, Christian, pregnancy centers that advocate for life. Should a woman within our Body choose abortion, she will be loved and cared for with grace; but this will never be our counsel.

□ *Therefore, Leaders will affirm that life is sacred and counsel its protection beginning at conception. We will support young mothers, caring as much for their life before and after pregnancy as we do their child.*

2.10. ABOUT GENDER

Male and Female God has created us. He made no mistakes when gender is biologically obvious. Confusion comes from sin, brokenness, neglect, and the many sinister influences of this World. Monterey will take a strong position against the agenda to create gender confusion, especially among our children, and against the push to empower this confusion with the right to have one's sex permanently changed- a terribly destructive act. Those struggling with confusion and who make decisions that do not match our counsel, will be treated graciously, with love, kindness and mercy. (Genesis 1:26-28, Genesis 2:18-25, Isaiah 45:9-12)

□ *Therefore, Leaders will affirm God's sovereignty in selecting our gender and lead, counsel, teach in alignment with the Church's Biblical stance on the issue.*

2.11. ABOUT RACE, RACISM, ETHNICITY AND EQUALITY

Racism is defined as prejudice, discrimination, or antagonism directed against a person or people on the basis of their membership in a particular racial or ethnic group, typically (yet not always) one that is a minority or marginalized. It is based on the fallacy that different races possess distinct characteristics, abilities, or qualities that distinguish them as inferior or superior to one another. These are sinful acts based on false beliefs and will not be tolerated within Monterey Church. Every person, of every ethnicity are created equally in the image of God and are dignified and worthy or great respect and we will strive to both celebrate ethnic diversity even as we practice unity and equality (Galatians 3:26-29). No member of Monterey Church will be disqualified from membership, leadership, ministry, and full participation based on ethnicity/race.

From a Biblical perspective, racism like every other sin is inherently an issue of the heart. It cannot be healed by dogmatic assertions based on external appearances, physical conditions, or human identity traits. The true root of racism can only be uprooted by the power of the Holy Spirit transforming our attitudes and subsequently our behavior. Since racism is sin and we have all sinned this means that we all are susceptible to its poisonous influence regardless of our ethnicity or background.

□ *Therefore, Leaders affirm from Biblical knowledge the equality and dignity of all people regardless of race. We affirm the Biblical truth that we are no longer many, but one in Christ, equally designed in the image of God, and all made incredibly capable through his design and the indwelling of the Holy Spirit, who does not discriminate.*



2.12. ABOUT CRITICAL THEORY (INCLUDING CRITICAL RACE THEORY)

Critical Theory is a major aspect of the human ideology called Marxism. It was introduced to address issues of injustice and marginalization in the world. These unbiblical approaches pit people against each other in ways that can lead to greater injustice. They require human methods for intervention and justice and often these methods are not just unchristian but Anti-Christian as they disregard the Cross, God's Word, and the Holy Spirit as the authorities for righteousness (right relationships between mankind and God and each other).

Specifically, Critical Race Theory (CRT) was introduced to address the sin of racism apart from Biblical truth and seeks to divide humanity into non-Scriptural categories (superior/inferior, oppressor/oppressed, abuser/victim, privileged/marginalized) based on racial identity, ethnicity, or other physical characteristics. Guilt or innocence is presumed based on these false categorizations and render an automatic verdict based on prejudice to identify the cause for racism. Having fraudulently identified the cause for racism based on external or physical classifications, CRT then puts forth temporal solutions to punish those deemed guilty.

Since these systems of thought define guilt or innocence based on human identity traits rather than willful, personal sin and rejection of God's Word, they close the door to redemption for those who are guilty of the sin of racism. They identify an external solution for an internal problem (heart condition). In doing so, they fail to acknowledge sin as the ultimate cause of racism.

We believe that the Word of God, the redemptive work of the Cross of Christ, and the transformative power of the Holy Spirit as the only legitimate solutions to the root problem of racism, which is sin. For this reason, we reject man-made solutions that contradict Biblical Truth and/or eliminate God from the solution. Regardless of how these human ideas are received by some members of the Christian community, the fact that they promote doctrines that are incompatible with the Bible means that they are ultimately promoting sin (disobedience to God's Word) rather than freeing people from it.

These false doctrines ultimately bring division rather than unity because they promote blame rather than repentance as a solution. To that end we vehemently reject as false any ideology that is antithetical to Gospel of Jesus Christ and the teachings of the Bible. These false doctrines include, but are not limited to:

- Critical Theory
- Critical Race Theory (CRT)
- Intersectionality
- Stand-Point Hermeneutics
- Woke Theology

□ *Therefore, Leaders affirm there is no spiritual gift or Spiritual Office that any person is disqualified from on the basis of ethnicity/race. We affirm that the Bible and especially the Gospel are entirely sufficient to bring unity, repentance, love, and acceptance among all of God's people. The Cross is the only remedy to the sin of racism.*



2.13. ABOUT WOMEN IN CHURCH LEADERSHIP AND MINISTRY

We at Monterey Church take a Biblical view on the role of gender in spiritual leadership. We believe that men and women are created equally and yet not the same, so we hold to the complementarian view on this equality within the family and the church. Complementarianism is defined to mean that though men and women have equal moral value and status, they are not exactly the same. Each gender has specific and complementary roles in the family and the church that are not all interchangeable. To reflect God's beautiful design as Monterey Church we desire to embody this theological vision of complementarianism by seeing men and women labor alongside one another in the family and the Church for the sake of the Kingdom of God.

In the Church, men and women are both equipped with spiritual gifts to bring grace into the Body of Christ. (Joel 2:28-32, Acts 2:14-21) Therefore, both men and women are encouraged to move in the Holy Spirit and dispense their gifts to one another in appropriate ways under the authority of Scripture. We believe men and women should be equally involved in the ministry of the Church, though that does not make every role interchangeable.

In regard to spiritual offices (with titles that denote spiritual authority among the entire Body) specifically the Five (Apostles, Prophets, Evangelists, Teachers, Pastors) or Four (Apostles, Prophets, Evangelists, Pastor-Teachers), we will reserve these offices/titles, along with the office of Elder, for qualified men according to the counsel of Scripture. (1 Timothy 2:11-15). Scripture calls for Elders/Pastors to lead the Church (1 Timothy 5:17; Titus 1:7; 1 Peter 5:1-2), preach the Word (1 Timothy 3:2; 2 Timothy 4:2; Titus 1:9), protect the Church from false teaching (Acts 20:17, 28-31; Titus 1:9), pray for and visit the sick (James 5:14; Acts 20:35), and use proper judgment in theological and doctrinal matters (Acts 15). In all these areas Elders/Pastors practice sacrificial male headship which demonstrates God's great love and value for His Body, male and female equally and as one.

Though we reserve the titles of Apostle, Prophet, Evangelist, Pastor, Teacher, or Elder for qualified men within the Body, we will strongly encourage women in the roles of deacons, small group leaders, directors of various ministries, and lead ministers of other women (Titus 2:3-5). Though we reserve the primary teaching role (on an on-going basis before the entire Body) for gifted and qualified Pastors, we do encourage qualified, gifted women to teach/shepherd other women on an ongoing basis and to speak before the entire church Body on a non-ongoing basis with the support of the Elders.

Again, just as in family, we believe men and women are equal just not the same and take a complementarian view of women in ministry as we do women in the household. We deny any version of complementarianism or theological positions that lead to the subjugation, abuse, or neglect of any man or woman. We strongly denounce any distorted view of Scripture that contributes to the belief that biblical manhood or womanhood includes or permits practices such as marginalization, subjugation, intimidation, neglect or any form of abuse. We affirm that all men and women have been created in the image of God, whether single or married.



Women, like men, once born again through faith in Jesus Christ become a child of God, the Bride of Christ, and a part of the Priesthood of All Believers. The importance of women in the life and ministry of the Church is extraordinary and essential to the full and rich dwelling of the Holy Spirit in the Body of Christ.

□ *Therefore, Leaders will respect the Church's view on 'Women in Ministry' and even if not in perfect agreement be willing to accept without division and strife.*

2.14. ABOUT THE INDWELLING OF THE HOLY SPIRIT

Once one has believed in their heart that Jesus died on the Cross for their sins and was raised from the dead (so that they too can live eternally and spiritually beginning now on Earth and forever in the Kingdom of Heaven), the blood of Jesus covers them (atones) and then the Holy Spirit fills them. They have become holy by faith and worthy through the blood sacrifice of Jesus. This is the infilling and indwelling of the Holy Spirit. It happens only once at salvation but can be increasingly experienced (even in a powerful moment that is like a baptism) as one increasingly surrenders their lives to Christ and submits to His Lordship. As one grows in their faith and increases in their trust and knowledge of God through His Word, this indwelling becomes more profound and brings a greater experience of spiritual power, intimacy with God, and the fruits of the Spirit, which is the character of Christ. (Luke 3:15-16, Acts 11:15-16, Acts 19:1-6, 1 Corinthians 12:13)

□ *Therefore, Leaders will lead, celebrate, teach, and create the expectation of powerful encounters with God through the Holy Spirit, which exists noticeably among and within the members of the Body of Christ.*

2.15. ABOUT SPIRITUAL GIFTS

We believe that God gifts every believer with spiritual gifts for edification of the church and for reaching the world with the Gospel. We affirm that all spiritual gifts are active (they have not ceased) and honoring to God when they are used to build up the church and bless the world. We are also aware that when the Spiritual Gifts are forced or misused, they often become a source of division and even harm within the church. We encourage believers to discover their gifts, develop them, and use it for the Lord. We also call believers to exercise humility, wisdom, and discernment to make sure these gifts do not become a point of confusion and conflict in the church. (Romans 12:3-18, 1 Corinthians 13-14; Ephesians 4:1-16)

□ *Therefore, Leaders will affirm the legitimacy of spiritual gifts and strive to find their own and use them appropriately under the authority of Scripture and as led by the Holy Spirit. Leaders will refrain from pushing or pressuring anyone to exercise specific gifts (in particular the gift of tongues) and they will never measure someone's maturity based on a theology that requires all believers to have and exercise the same spiritual giftings.*



2.16. ABOUT HEALING PRAYER

We believe that God heals. We believe Jesus, through the Holy Spirit, brings healing through the prayers of the church for the purpose of demonstrating the authority, power of the Kingdom of Heaven is already being imparted upon the earth through His acts of his loving kindness. This is how we fully proclaim the good news of the coming of the Kingdom of God. We believe healing is an important function of the church because it demonstrates these things and can lead many to faith in Jesus. Throughout Scripture and history God has revealed His power to heal and His desire to touch and restore hearts, families, bodies, and relationships. We also believe that the Bible does not promise healing every time we pray. There is not a formula or promise that if we pray the “right way” with the “right amount of faith” that we will always get an affirmative answer to our request for healing. (James 5:13-16, Luke 4:38-44, Acts 28:7-10, 1 Peter 2:24, John 14:10-14)

□ *Therefore, Leaders will pray for divine healing with bold confidence and humble awareness that God is sovereign. We will anoint with oil and lay hands on those who request healing prayer, and we will trust God to answer in accordance with His will. We will not promise that anyone will be healed, and we will not guarantee that if they have enough faith or pray in a particular way that they will always be healed. Finally, we will never imply that someone has not been healed because they lack faith or prayed the wrong way. And we will persevere in relationships with those who are suffering- showing steadfast love, support, respect, and faith without wavering.*

2.17. ABOUT BAPTISM

Baptism is an outward symbol of a commitment that someone has already made to follow Jesus. Baptism is a Sacrament, which is a means of God’s grace. When the act is combined with true faith the event transcends symbolism and is made real by the presence of the Holy Spirit. As one is immersed into the water (symbolic of being immersed into the death of Christ) and lifted out (symbolic of being raised with him in resurrection), we perceive they are met with the Holy Spirit. He descends from heaven from the Father as they are lifted up (just like with Jesus) and the believer has an encounter with God the Father, where he says “...this is now my son/daughter with whom I am well pleased”. This pleasure was purchased by Christ on the Cross and received through the believer’s bold faith, which is evidenced in their desire to be baptized. We practice believer’s baptism, and we baptize by immersion after a person has made a public decision to follow Christ. (Matthew 28:16-20; Romans 6:1-4; Acts 8:38-39; Colossians 2:12; Matthew 3:13-17)

□ *Therefore, Leaders will encourage and gently lead people to participate in this important act. Leaders will communicate that though baptism is not essential for salvation, it is central in our mission to make disciples and it brings a powerful experience to the believer who experiences adoption, inclusion, and acceptance through it.*

2.18. ABOUT COMMUNION

Communion is a Christian rite that is taken in community with other believers as a form of proclamation pointing towards what Christ’s death accomplished. It is a commemoration of



Christ's sacrifice and the elements taken are symbols of the body that was broken and the blood of Christ that was shed for the forgiveness of our sins. (1 Corinthians 1:24-25; Luke 22:19-20; 1 Corinthians 11:26-29; 1 Corinthians 10:15-17) Like all Biblical sacraments, in the material realm these things are symbolic and yet in the spiritual realm they are quite real. A sacrament is a means of grace that is prescribed through the authority of Scripture. When one receives the elements symbolizing Christ's Body and Blood given for us with faith, though they remain elementally unchanged they spiritually become a tangible way of receiving His sacrifice. The elements are then mingled with the Holy Spirit, and it is an act of not only receiving Christ but giving one's life to the one who gave it for them.

□ *Therefore, Leaders will affirm that the elements (bread and cup) are symbols of Christ Body & Blood given for us and when received with faith come with very real, powerful, spiritual consequence.*

2.19. ABOUT SPIRITUAL GROWTH (DISCIPLESHIP)

We believe to be a Christian is to be a disciple (follower) of Jesus. Our Savior has called each of us to enter a process of deepening in faith and maturity. This process lasts a lifetime. At Monterey we focus on six biblical practices that help guide our spiritual journey: 1) Bible Engagement with Passionate Prayer, (what we call a daily quiet time), 2) Wholehearted Worship (Faithful committed participation Sunday Morning Gatherings), 3) Humble Service (Consistent and Committed service to our Body and the larger community), 4) Joyful Generosity (Consistent and faithful with financial offerings, which are investments in the Kingdom of God) through Monterey Church, 5) Discipleship through Community (Consistent and committed membership/participation) in a dGroup (or Discipleship Groups in other forms), and 6) Outreach (Investing in the lives of those outside of a relationship with Christ and the Body of Christ and inviting them in). This process of spiritual growth happens in many ways in the course of life and through the ministry of the local church. (Matthew 28:16-20; 2 Timothy 2:1-7, John 8:31-32, John 15:1-8)

□ *Therefore, Leaders will affirm that all Christians should be engaged in ongoing spiritual growth through the model of Monterey Church, we will seek to be growing personally, and we will help others do the same. We will not define discipleship (spiritual growth) through narrow methods, but we will affirm that discipleship (spiritual growth) happens in many ways, at many times, and in many forms. We will celebrate and practice all of these!*

2.20. ABOUT ESCHATOLOGY (END TIMES)

At a time in the future that only God the Father knows, Jesus will return to gather the faithful believers to himself. Due to the apocalyptic genre and image driven nature of many eschatological passages that describe how this will transpire, we do not take require a leader to have a rigid/formal stance on eschatology. Our view is that this issue that should not divide us but unite us by the certain confidence that Christ will return, he will win the final battle between good and evil, and we will live with God forever. Further, we find it wise as the end approaches to look to the Bible (Old and New Testament) for the purpose of interpreting the times. These passages teach us how



to live faithfully in times of persecution, confusion, lawlessness as we anticipate Jesus' return. We do not study and teach from these passages to evoke fear, but conviction and even peace, as the Bible leads us to the Spirit's comfort and the assurance of God's final, victorious outcome). (Revelation 20-22; John 14:1-4, Hebrews 9:27-28; Matthew 24)

Therefore, Leaders will not promote a specific end times narrative or press an eschatological (end times) system of thinking that predicts dates or times when Jesus will return. Also, Leaders will not make their specific preference of end times teaching the focal point of their small group, class, or teaching (unless it is a message, training, or class that has been approved by the Monterey Church Pastoral Staff and/ or Elders).

MONTEREY CHURCH LEADER STATEMENT OF AFFIRMATION

I affirm the Ministry Beliefs and Requirements for Leaders, and, in the power of the Holy Spirit, I will seek to follow them as I teach, lead, influence, and represent Christ in the life of Monterey Church:

Print First and Last Name

Date

Signature

Date



ATTACHMENT 1 – MONTEREY CHURCH BELIEFS, MISSION, PURPOSE, VISION, AND STRUCTURE

A. BELIEFS

Monterey Church in Virginia (the “Church” or “MCVA”) accepts and affirms that the whole Bible (Old and New Testament) is alone the only infallible, divinely inspired Word of God, and that its authority is ultimate, final, and eternal. Accordingly, the Church believes the following scriptural teachings, as articulated through the Nicene Creed:

- We believe in (Romans 10:8-10; 1 John 4:15) one God (Deuteronomy 6:4, Ephesians 4:6), the Father (Matthew 6:9), the Almighty (Exodus 6:3), maker of Heaven and Earth (Genesis 1:1), of all that is, seen and unseen (Colossians 1:15-16).
- We believe in one Lord, Jesus Christ (Acts 11:17), the only Son of God (Matthew 14:33; 16:16), eternally begotten of the Father (John 1:2), God from God, Light from Light (Psalm 27:1; John 8:12; Matthew 17:2, 5), true God from true God (John 17:1-5), begotten, not made, of one Being with the Father (John 10:30). Through him all things were made (Hebrews 1:1-2). For us and for our salvation (1 Timothy 2:4-5) he came down from Heaven (John 6:33, 35): by the power of the Holy Spirit, he became incarnate from the Virgin Mary (Luke 1:35) and was made man (John 1:14). For our sake he was crucified (Mark 15:25; 1 Corinthians 15:3) under Pontius Pilate (John 1:14); he suffered death (Mark 8:31) and was buried (Luke 23:53; 1 Corinthians 15:4). On the third day he rose again in accordance with the Scriptures (Luke 24:1; 1 Corinthians 15:4); he ascended into Heaven (Luke 24:51; Acts 1:10) and is seated at the right hand of the Father (Mark 16:19; Acts 7:55). He will come again in glory (Matthew 24:27) to judge the living and the dead (Acts 10:42; 2 Timothy 4:1), and his kingdom will have no end (2 Peter 1:11).
- We believe in the Holy Spirit (John 14:26), the Lord (Acts 5:3-4), the giver of life (Genesis 1:2), who proceeds from the Father and the Son (John 15:26). With the Father and the Son he is worshipped and glorified (Matthew 3:16-17). He has spoken through the Prophets (1 Samuel 19:20; Ezekiel 11:5, 13). We believe in one (Matthew 16:18) holy (1 Peter 2:5,9) catholic (Mark 16:15) and apostolic Church (Acts 2:42; Ephesians 2:19-22). We acknowledge one baptism for the forgiveness of sins (Ephesians 4:5). We look for the resurrection of the dead (John 11:24; 1 Corinthians 15:12-49), and the life of the world to come (Mark 10:29-30). Amen (Psalm 106:48).

B. MISSION

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.’”—The Great Commission; Matthew 28:18-20 (the “Mission”)



C. VISION STATEMENT

We envision ourselves as a “Priesthood of Believers” (1 Peter 2:4-15) who serve God and people in everything we do and everywhere we go (Colossians 3:23-24). Further, we envision ourselves as the “Body of Christ” going all over our nation and the world to lead people to a lifesaving relationship with Jesus and to plant churches as we go (Matthew 28:18-20). We envision ourselves existing according to the Biblical order illustrated and defined through *The Monterey Way: The Mountain and the Tree*, on the following page). A healthy tree will be blessed by God to multiply and increase and bear fruit (growth in terms of new believers and more committed disciples of Jesus).

D. PURPOSE STATEMENT

MCVA’s Purpose Statement is: “Establishing the authority of God in the hearts and minds of his people.”

E. OUR STRUCTURE

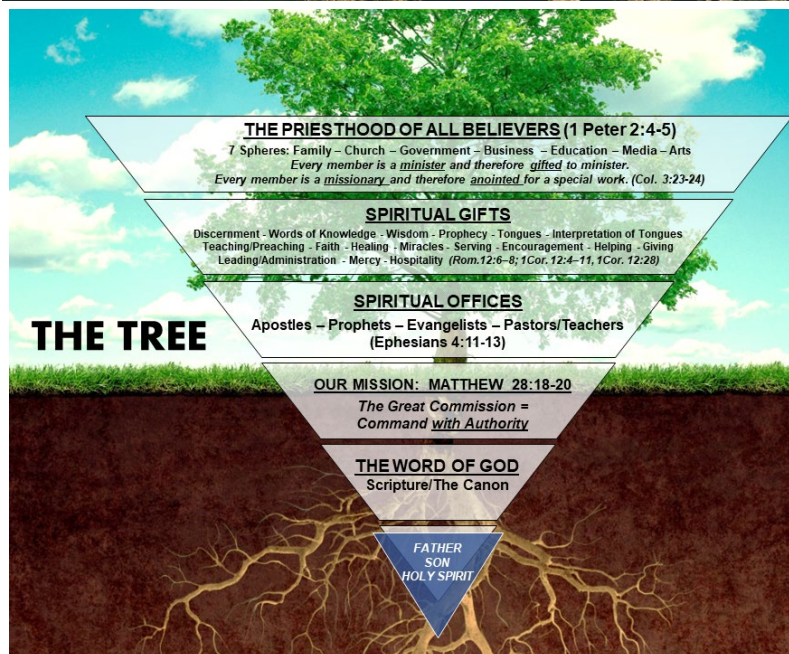
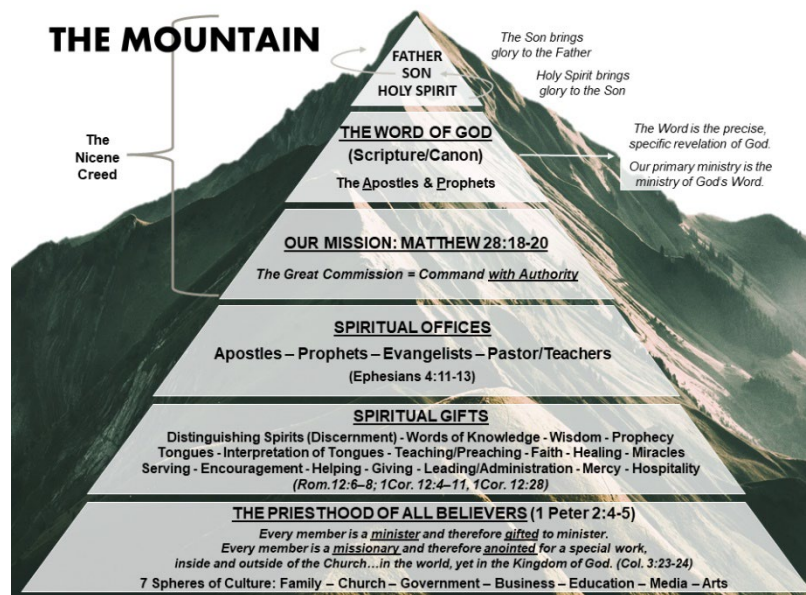
MCVA follows a Biblical order for its structure organization and oversight. This order is illustrated by the Mountain and Tree diagrams on the following page and associated sermons, *The Monterey Way: The Mountain (Part 1) and The Tree (Part 2)*.

(<https://montereychurchva.com/media/series/jtzj63z/the-monterey-way>)

‘THE MONTEREY WAY: THE MOUNTAIN AND THE TREE’

The Church follows a Biblical order for its structure organization and oversight. This order is illustrated by the Mountain and Tree diagrams below and associated sermons, *The Monterey Way: The Mountain (Part 1) and The Tree (Part 2)*.

(<https://montereychurchva.com/media/series/jtzj63z/the-monterey-way>)





ATTACHMENT 2 – MEMBERSHIP COVENANT AFFIRMATION

As a member of Monterey Church, I am committed to the following spiritual disciplines:

1. **Attendance of the Sunday gathering. (Hebrews 10:25)**
2. **Membership in a Discipleship Group (“dGroup”). (Acts 2:46)**
3. **Time spent daily in prayer and reading/meditating on Scripture. (Luke 5:16)**
4. **Participation on a Serve Team or other service in the community. (Mark 10:45)**
5. **Generosity through tithes and financial offerings. (Malachi 3:8-10)**
6. **Investing in and inviting those who are disconnected from God. (2 Corinthians 5:20)**

Monterey Church Membership: “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.” (1 Corinthians 12:12)

Monterey Church recognizes those individuals who have executed a Membership Covenant (restating the Commitments defined above) as a Member of the Church. The Church does not encourage this outward commitment out of legalism, but as an intentional commitment to Christ and one another.

Monterey Church Body Unity Statement: “To protect the unity of the body of Christ by responding in love and peace toward others, refraining from and working to end gossip, and following the church leadership.” (Romans 15:5; Ephesians 4:29; Colossians 3:14; Hebrews 13:17)



ATTACHMENT 3 – MEMBERSHIP COVENANT FORM

“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ.” (1 Corinthians 12:12)

At Monterey Church, we believe that it is very important to make an outward commitment to the Body of Christ, whether you are here for a period of months or for many years. With this Membership Covenant card, we invite you to declare your relationship with your church. We do not ask this to be legalistic, but to be intentional about our commitment to Christ and one another.

This invitation is open to you as you feel led by God to make Monterey Church, your church.

I, _____, make the following six commitments as a member of Monterey Church:

- 1. Attendance of the Sunday gathering. (Hebrews 10:25)**
- 2. Membership in a Discipleship Group (“dGroup”). (Acts 2:46)**
- 3. Time spent daily in prayer and reading/meditating on Scripture. (Luke 5:16)**
- 4. Participation on a Serve Team or other service in the community. (Mark 10:45)**
- 5. Generosity through tithes and financial offerings. (Malachi 3:8-10)**
- 6. Investing in and inviting those who are disconnected from God. (2 Corinthians 5:20)**

Date: _____ Signature: _____

Name: _____ DOB: _____

Spouse: _____ DOB: _____

Children Name(s) and DOB: _____

Address: _____

Phone(s): _____ Email: _____

Baptism Date(s) (approximate): _____