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FORMS

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AIMS

- Promote unity among TMCI Member ministries in TMCI Southern Africa
- To be one voice for TMCI Southern Africa member churches
- To foster the gospel of Jesus Christ in TMCI Southern Africa through preaching, evangelism, teaching and humanitarian service
- To ordain lay Pastors, Reverends, and Bishops
- To affirm value and worth on independent ministries

REQUIREMENTS FOR MEMBERSHIP

1. Endorse and agree with Statement of Faith
2. Provide a recent passport size photo
3. Two (2) recommendations from different ministries. Note: this must be sent directly from that person to the office.
4. Commit to support the work of TMCI Southern Africa through the annual subscription of \$120.00
5. After acceptance, submit monthly reports stating the number of people ministered to and the number of decisions for Christ
6. Pledge to pray for and stand with, other TMCI Southern Africa members
7. Commit to continue to study, learn from and submit to the Bible



TMCI

The Missionary Church International

Southern Africa

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<http://www.tmcisouthernafrica.com>

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ADDRESS:

TMCI Southern Africa

1352 Milford Rd.

Waterfalls, Harare

WHAT IS TMCI SOUTHERN AFRICA?

- a subsidiary of The Missionary Church International, worldwide
- a covering body with a mandate of recognizing and empowering independent ministries in Southern Africa in fulfilling their missions and calling with a sense of worthiness and acceptance
- a group of Ministers fulfilling the Great Commission whose goal is evangelism, to get heaven into people, and people into heaven
- we are a covering body that allows each minister to do what God called that person to do
- a covering body that welcomes ministers, in Jesus name, from many different denominations, as long as one prescribes to our statement of faith, and is willing to adhere to TMCI policies.

BRANCHES OF TMCI SOUTHERN AFRICA

Each ministry under TMCI Southern Africa is in partnership with many other Bible-believing ministries of various cultures and backgrounds, this includes other umbrella bodies.

STATEMENT OF FAITH

A. THE SCRIPTURES. The Bible is the inerrant, inspired Word of God, the product of Holy Men of old who spoke as they were moved by the Holy Spirit. The Bible we accept as our infallible guide in matters pertaining to conduct and doctrine.

(II Tim 3:16, I Thess 2:13)

B. THE GODHEAD. Our God is One living and true God, Everlasting, of infinite power, wisdom and goodness, the maker and preserver of all things. And in unity of this Godhead, there are three persons (or personalities) of one substance, power and eternity - The Father, The Son and The Holy Spirit. (Phil 2:6, Mat 3:15-17)

C. MAN, HIS FALL AND REDEMPTION. Man is a created being, made in the image and likeness of God. Through Adam's transgression and fall, sin came into the world. Jesus Christ, The Son of God, was manifested to undo the work of the Devil. He gave His life and shed His blood to redeem and restore man to God. (Rom 5:12, Rom 3:2, Rom 3:9-10, I John 3:8, Gal 3:13-14)

D. SALVATION is the Gift of God to man, separate from works and the Law, and is made operative by grace through faith in Jesus Christ, producing works acceptable to God. (Eph 2:8)

E. ETERNAL LIFE AND NEW BIRTH. Man's first step toward

salvation is Godly sorrow that works repentance. New birth is necessary to all men, and when fulfilled, produces eternal life.

(II Cor 7:10, I John 5:12, John 3:3-5)

F. WATER BAPTISM. Baptism in water is a direct command of our Lord and is for believers only. The ordinance is an outward and visible symbol of an inward and invisible work. Water baptism symbolizes the Christian's identification with Christ in His death, burial and resurrection.

(Mat 28:19, Rom 6:4, Col 2:12, Acts 8:36-39)

G. BAPTISM IN THE HOLY SPIRIT. The baptism in the Holy Spirit is a gift from God as promised by the Lord Jesus Christ to those who are believers in the Lord Jesus Christ.

(Acts 1:8, Luke 24:49, Acts 1:5)

H. SANCTIFICATION. The Bible teaches that without Holiness no man can see the Lord.

We believe in the doctrine of sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation.

(Heb 12:14, I Thess 5:23, II Pet 3:18, II Cor 3:18, Phil 3:12-14)

I. DIVINE HEALING. Healing is for the physical, mental, and emotional ills of the body and is wrought by the power of God through the prayer of faith, and by the laying on of hands and anointing with oil. It is the privilege of every member of the Church today. (Mark 16:18, James 5:14-20, I Pet 2:24, Mat 8:17, Isaiah 53:4-6)

J. RESURRECTION OF THE JUST AND THE RETURN OF OUR LORD. At Jesus' ascension, the angels said, "This same Jesus shall so come in like manner." His coming is imminent.

When He comes, the dead in Christ shall rise to meet Him, then those believers who are physically still alive shall be caught up together with them in the clouds to meet the Lord in the air.

(Acts 1:11, I Thess 4:1-17) He shall return to the Earth as King of Kings and Lord of Lords and together with His saints, He shall reign a thousand years. (Rev 20:6)

K. HELL AND ETERNAL RETRIBUTION. The one who physically dies in his sins without Christ is hopelessly and eternally lost in the lake of fire and therefore has no further opportunity of hearing the Gospel or for repentance. The lake of fire is literal.

The terms "eternal" and "everlasting", used in describing the duration of punishment of the damned in the lake of fire, carry the same thought and meaning of endless existence as used in describing the duration of joy and ecstasy of the saints in the presence of God. (Heb 9:27, Rev 19:20, Heb 6:1-2)

L. COMMUNION -- THE LORD'S SUPPER. We partake of the Lord's Supper to show the Lord's death until He comes. The bread symbolizes the Lord's broken body and the cup symbolizes the new covenant in His blood which provides us with forgiveness and relationship with God. We judge ourselves before we receive it for we know if we receive it unworthily

(without giving it honor as the symbol of our salvation and considering our brothers), we are guilty of the body and blood of the Lord. (I Cor 11:23-31)

M. LAYING ON OF HANDS. In obedience to the example and words in the Bible, we believe in laying on of hands for blessing, for healing of the sick, to confer office, to receive the Holy Spirit, to receive anointing and for ordination to consecrate and receive the necessary ministry tools. (Mark 10:13-16, Mark 5:22-23, Acts 8:16-17, I Tim 4:14)

N. The Missionary Church International believes that the practice of homosexuality, as well as every other sexual perversion, is sinful (Leviticus 18:22), offensive to God and destructive to society (Genesis 13:13; Romans 1:27).

We believe that homosexuality is a choice, perverting the soul, and disqualifying the practicing homosexual from the Kingdom of God (1 Corinthians 6:9). As such, TMCI believes that dynamic ministry must be offered to homosexuals in the hope of conviction, repentance and restoration, setting the soul free from the bondage of homosexuality. The Missionary Church International will not issue credentials to a person who practices a homosexual lifestyle.

O. MARRIAGE:

Marriage has been established by God. This church defines "marriage" as the exclusive covenantal union of one man and one woman in which such union is a lifetime commitment. A civil government's sanction of a union will be recognized as a legitimate marriage by the church only to the extent that it is consistent with the definition of "marriage" found in these Articles.

P. HUMAN SEXUALITY:

Legitimate sexual relations are exercised solely within marriage. Hence, sexual activities outside of marriage (referred to in the New Testament as "porneia"-- πορνεία) including but not limited to, adultery, premarital sex, homosexuality, and pedophilia are inconsistent with the teachings of the Bible and the Church. Further, lascivious conduct, transgender behavior, and the creation and/or distribution and/or viewing of pornography, are incompatible with the biblical witness.

We are a transdenominational fellowship and it is understood that all the ministers may not agree on all points of doctrine. All ministers will endeavor to keep the unity of the faith, believing that in the essentials, as enumerated in this section, we must have unity, in nonessentials liberty, and in all things love.

