



by Jerry Parker

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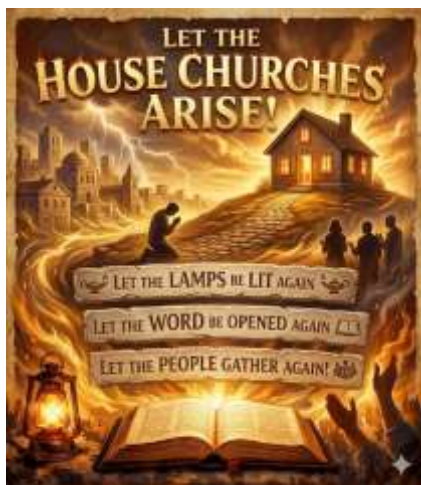
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# Chapter 1. You're Mean

This book is about house churches (obviously). It's not just about houses vs church buildings; it's about how we practice Christianity. It affects our beliefs, our actions and our church culture. It compares the contemporary church in America and its practices with what we find in the New Testament. Unfortunately, this message will offend some people. I can't talk about these things without sounding critical or "mean" to some. It's not my intention to be mean or divisive. Yes I am critical of the contemporary institutional church system, but this criticism is not an attack aimed at any particular church or individual. I believe most Christians are unaware that many of their traditions are man-made and not biblical. It's just what they have been taught, and up to now there's no reason to question it. If you are a practitioner of said traditions, I ask you to put offense to the side and read these pages with an open mind. Be a Berean and "examine the Scriptures to see if these things are true."



There is a quiet movement in Christianity away from meeting in traditional church buildings, and toward meeting in homes. Believers are rediscovering biblical, organic community focused on relational connection and active discipleship rather than the traditional institutional religious practices found in most churches. There is a growing hunger for intimacy and authenticity in Christian worship and fellowship. People are growing tired of being a passive audience in an auditorium, seeking instead to be active members of a community of faith that loves, serves, shares, and operates as the living body of Jesus on the earth.

















If that describes you, you are not alone. In 2026, roughly 1 in 3 Gen Z Christians (ages 15-30) are gravitating toward smaller, home-based churches. Even though overall weekly church attendance has declined, interest in alternative, community-focused settings like house churches is growing as a way to avoid feeling anonymous or disconnected in traditional, larger institutions.

# Chapter 2. Institutional vs Organic

Organic: natural, living. In the context of church, it means viewing the church as a living organism, the Body of Christ. This type of gathering emphasizes the leadership of Christ as the head of the church, the active involvement of all its members, and the relational depth found in genuine fellowship.

Institutional: An institution is an established public organization. An institutional church is a formally structured and organized religious body, meeting in a designated church building, with an established leadership hierarchy, schedules and order-of-service, emphasizing tradition and established practices.

| Institutional VS Organic  |   |
|---|---|
|  Services take place in designated buildings                        | Gatherings usually take place in homes    |
|  Features a pulpit set in front of rows of chairs                  | The chairs are set up in a circular fashion    |
|  Features a lecture (sermon) by one man                            | Anyone can share a teaching, prophecy, etc. and exercise their spiritual gifts           |
|  The audience passively listens                                    | Participatory gathering that emphasizes the priesthood of all believers                  |
|  Features a worship leader and performers on a stage               | Anyone is invited to bring an instrument and share their gifts with the group            |
|  Services follow a strict order of service                         | Gatherings are flexible and allow freedom for the Holy Spirit to lead our time together  |
|  Communion is seen as a religious rite, usually taken once a month | Includes communion as a part of a shared meal together each time we gather               |

On the surface, which approach to doing church sounds more biblical? Which one sounds more like the heart of God for His people when they come together? Which sounds more conducive for building up fellow believers and fostering fellowship and community?



For the first 200–300 years, the church existed primarily as organic, community-focused house churches. Believers met in private homes to avoid persecution, foster close community, edify one another and "break bread" together. Purpose-built church buildings only appeared around 313 AD when Constantine legalized and popularized Christianity. These purpose-built church buildings eventually evolved into the basilicas and cathedrals of the Middle Ages.

Some Christians continued to meet in houses throughout history, often being persecuted by the institutional church. These include Anabaptists, Waldenses, and early Quakers and Methodists to name a few. The Protestant Reformers did away with some of the unbiblical theology and practices of the institutional church, but most still maintained church buildings that they treated as temples, along with many other man-made traditions.



The modern missionary movement, greatly influenced by Roland Allen's book "Missionary Methods: St. Paul's or Ours?" written in 1912, emphasized organic, indigenous church growth, simplicity, and decentralization. The concepts in this and other recent books promoting simple church have generated some of the greatest missionary movements in the world. Today, there are an

estimated 10 million house churches in China, 2 million in India, 2 million in Egypt and the Middle East, and 20,000 in Uganda.

Most American Christians assume that those Christians in China and other parts of the world only meet in houses because of persecution. However, leaders of these movements say that meeting in dedicated church buildings actually hinders discipleship and church multiplication. Sadly, in America, the institutional church far outnumbers the organic house church movement. But that is slowly changing as people discover authentic organic community and life offered in house churches.



# Chapter 3: Why House Church?

## The Case for Simple Gatherings

### Reason #1. It's Biblical.

House churches follow the example of Jesus and the apostles set in the New Testament. Although there are no specific instructions in the New Testament on how or where to “do church” clearly the early churches met in homes. (Romans 16:5 and others) Believers gathered simply and naturally in homes without much form or structure for the first 2-300 years of church history.



### Reason #2. It's Practical.

Church planter Stephen Gray says in his book *Planting Fast-growing Churches*: “If you are not willing to invest multiple thousands in a church plant, don’t even begin.” He suggests that a fast growing church plant will require \$200,000 to \$300,000 within the first two years. On the other hand, gathering together simply in homes takes very little planning and resources to pull off. There’s no overhead, paid staff, etc. Finances and precious volunteer hours are invested directly in Kingdom advancing activities.

### Reason #3. Everyone Participates.

The priesthood of all believers (1 Peter 2:5) can be practiced simply and naturally in a home setting. Everyone who is part of the church (gathering) is invited to participate and share their spiritual gifts on a regular basis. We get to experience the Holy Spirit’s presence through a wide variety of spiritual gifts, not just one man from the front.

### Reason #4. Genuine Community.

The word “fellowship” (greek: koinonia) means sharing a common life together. Fellowship in a house church setting is conducive to experiencing genuine community together. As people feel safer they begin to share openly about their struggles, making it possible to fulfill the “one-anothers” in scripture.

### Reason #5. Homes are Welcoming.

There are some people who will never set foot in an institutional church. Maybe they were hurt by a church or they don’t feel they fit in. For differing reasons attending a traditional church is just not an option for some people, but gathering in someone’s living room is. They hear the same Bible being taught, worship the same God, experience the same Holy Spirit’s presence – but in an environment they feel safe and welcome in.



# Chapter 4. House Church Distinctives

## What Makes Us Different from the Institution?

There is a lot of variety within the house church movement due to the fact that its participants come from such a wide variety of backgrounds. Some house churches look more like an institutional church that happens to meet in a house. Other house churches look very organic and relational. Most are somewhere in the middle. The following distinctives are general in nature, and do not necessarily reflect all house churches. Most house churches try to be as biblical and organic as possible, but we recognize it's easier to remove us from the institution than to remove the institution from us!

### **Distinctive #1 – Organic Leadership.**

Unlike most churches, house churches are not corporations or formal organizations. There is no president, secretary or board of directors. There is no Senior Pastor or Worship Leader. In fact, as you might guess, there are no titles or official positions at all. Our conviction is that top-down hierarchical leadership structures are not what Jesus had in mind for His Bride. Jesus instructed His disciples NOT to exercise this type of authority



over one another. (See Matthew 20:25-26) He also said don't be called "Rabbi" for One is your teacher, the Christ, and you are all brethren. In other words don't elevate yourself over others using titles or positions, you are all equal under Christ's authority.

The Body of Christ is not an organization, it is a living organism with Christ as the Head. Yes there IS leadership and authority functioning in the living body of Christ, but it is not a top-down hierarchy of an organization. Rather it is a manifestation of the Holy Spirit exercising true spiritual authority in and through various members of the Body. We recognize elders and overseers in the church, but not with titles and official positions. The goal of this spiritual authority is ALWAYS to edify and equip others, NOT to control people.

Ephesians 4:11-12 tells us Jesus gave some to be apostles, some prophets, some evangelists, some pastors and teachers for the equipping of the saints for the work of ministry, for the edifying of the Body of Christ. We believe these terms describe the function and calling of specific individuals, and are not intended to be positions or titles. In Ephesians 5:21 we are instructed to submit to one another in the fear of God. SO instead of submitting to an individual because of a title or official position, we submit to them because we recognize true spiritual authority functioning in and through them, and we are edified as a result. Likewise they are edified as they submit to God working in and through us. A friend said it best, "If the word of the Lord comes through a 5 year old, I would be wise to submit to that authority!"

Peter exhorts elders to shepherd the flock of God serving as overseers NOT being lords over those entrusted to them but being EXAMPLES to the flock. And he instructs the younger people to submit to their elders. Then he adds: yes all of you be submissive to ONE ANOTHER and be clothed with humility. (1 Peter 5:1-5) This voluntary humble mutual submission to one another and de-centralized of human authority provides the context for Jesus to truly be the Head of the church. Letting go of control is the heart of the matter.

### **Distinctive #2 – Organic Teaching and Worship.**

In most churches teaching and worship leading takes place from the front of the church led by the Senior Pastor and Worship Leader respectively. This happens in nearly every Sunday morning worship service across the country. It's no wonder the questions come up "Who is the Pastor?" "Who leads worship?" For our house church, the short answer is Jesus and the Holy Spirit. But I realize that answer deserves some explanation:



*How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. – 1 Corinthians 14:26*

When our house church gathers for worship and teaching, we usually begin with music. Anyone is welcome to bring a musical instrument if so inclined. There is no pre-selected song selection, anyone who is led may choose a song. We sing, we worship and we pray together. Sometimes the words of a song will inspire a word of teaching or encouragement or a prayer. This is a time when we encourage spiritual gifts to function. The Holy Spirit is welcome to speak to and through us.

Usually (but not always) at some point we will transition into our teaching time. Paul told Timothy in 1 Timothy 4:13 to give attention to reading, exhortation, and doctrine. So we start our time by reading the scriptures together. Usually the Lord will inspire a certain passage or theme in someone's heart to get us started. Or during some seasons, we go through a book of the Bible together, in which case we would read this week's chapter together.



Then we open it up and talk together. Someone may share what the Lord is speaking to them through the passage. Another may share about the historical and cultural context. Yet another will look up Greek words on their smart-phone for added insight. We always manage to pull out some application for our lives. Then we usually end our time together praying for one another. Sometimes we sing another worship song. We usually hang around for more fellowship afterward...

You'll notice I used the words "usually" and "sometimes" a lot. That is because we truly value the Holy Spirit's presence and leading. We desire to remain flexible and yielded to Him. Sometimes (but not often) this means spending our entire time together in prayer and worship. Other times (again not often) a question will arise and will spark a discussion and teaching time that lasts our entire time together. Again, letting go of control is the heart of the matter.

### **Distinctive #3 – Organic Children's Ministry.**

Another question that inevitably comes up in a house church discussion is "What do you do with the kids?" The idea of Sunday School where children are separated from parents during a church gathering is foreign to the New Testament and Old Testament alike. Truthfully, we are given very little instruction regarding children in a church gathering. Here are some Biblical guidelines we stick to as we minister to families with children:



- Children were not separated from their families anywhere in the Old Testament or New Testament writings.
- Children were not separated from their families throughout church history till the last couple hundred years.
- Jesus welcomed children to Himself along with adults, He rebuked the disciples when they wanted to keep children at a distance.
- We believe children are capable of having a dynamic relationship with the Lord just as much as adults (maybe more).
- Based on these convictions, children are welcome to actively participate in our gatherings as much as their attention span and maturity level will allow.
- We also give freedom to children to not participate.

Younger children with very little or no attention spans are given freedom to play quietly on the floor or in the adjacent room with a parent or teen. Teens and pre-teens are not barraged with questions designed to force their participation. We believe more is "caught than taught" with our children. You may be surprised at what they pick up despite the appearance of non-participation.



A Pastor friend once shared with me "ministry is messy business." And that is certainly true of ministering to families with children. Kids are kids; they are playful, excited, full of energy, disruptive. Kids are not very conducive to a quiet sanitized worship atmosphere. On one hand I see the advantages of a separated children's ministry. On the other hand, if we are to stay true to our convictions, we will have to endure a little "messiness" of

ministry. The benefits outweigh the costs: kids get to see the example of their parents worshipping and opening their hearts to God and others. Also they are given the opportunity to minister and be ministered to by adults and other children.

#### **Distinctive #4 – Revival/Outward Focus.**

When the topic of a house church comes up, the questions usually asked are: “Who’s the pastor?” “Who leads worship?” “Do you have a children’s ministry?” These are all valid questions, of course, but notice that Jesus and the apostles spoke very little about such things. The New Testament focuses mostly on advancing the Kingdom of God. Our conviction is that the Church is on mission to reach the world for Jesus, and then welcome them into God’s family where they can be discipled, equipped, and ultimately sent out to continue to expand God’s kingdom.



Heidi Baker, a missionary in Africa, shares about a time when the Holy Spirit spoke to her “I’m giving you the nation of Mozambique!” When I first read about that experience, I had to pause and put the book down. I asked God “Are You giving us Frazier Park?” I sensed a “yes” answer. I continued the conversation, “... so if You are giving us Frazier Park, who is us? Our church? Another church?? What will this look like???” The Holy Spirit answered my questions in that still small voice, “I’m giving it to those who are willing to fight for it.” In other words it’s not about one church or another, it’s about THE church - those who are willing to do spiritual warfare, pray for our community, share the Good News, love our neighbors, etc.

This is the recipe for revival! Revival is defined as a profound intensification of faith, marked by a return to passionate devotion, deep repentance, increased prayer, widespread conversions, and a heightened awareness of God’s presence accompanied by signs and wonders and gifts of the Holy Spirit. In other words, Book of Acts style Christianity!

In some circles, revival is treated as a sovereign move of God and has little to do with us.

However, I have come to the conclusion that God moves in response to our prayers, hunger,



humility, repentance, evangelistic efforts and loving our neighbors. I believe that it is always God’s will for revival and Book of Acts style Christianity!

Therefore, revival and being outward focused has become a distinctive of our house church culture: we will do our best to live and pray for and take action toward experiencing revival, not only in our church but in our community and beyond.

## Distinctive #5 – Organic Discipleship.

*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.*  
– Matthew 28:19-20

Discipleship in Jesus' time was a total, life-consuming commitment where disciples followed a rabbi to learn his teachings, imitate his lifestyle, and eventually reproduce his work. Unlike modern classroom learning, it was highly relational, focusing on intimate daily life, obedience to the scriptures, and becoming exactly like the teacher. We aim to follow the New Testament pattern of discipleship as close as possible within the cultural restraints of our society.



This kind of discipleship takes place naturally in a house church environment. Paul tells the Corinthians to: imitate me as I imitate Christ (1 Corinthians 11:1). He further instructs Timothy: the things you heard from me among many witnesses commit to faithful men who are able to teach others (2 Timothy 2:2). We encourage our people to develop discipleship relationships with each other, to read the Bible and pray every day, to grow in loving and serving one another, to intentionally spend time with one another outside church meetings.

Discipleship done this way is contagious! In other parts of the world God has used house church planting and discipleship movements to expand His Kingdom rapidly and impact entire cities and regions for Jesus. We want nothing less for our community!



## Distinctive #6 – Organic Fellowship.

Fellowship is more than coffee and donuts and small talk. As previously stated, the Body of Christ is not an organization, it is a living organism with Christ as the Head. The Bible uses many metaphors to describe the church: one body with many members, living stones built together into a spiritual house, one vine with many branches. These are all word pictures for our relationship with God and one another.

In Acts 2:42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. That verse sums up the New Testament pattern of

doing church together! I want to focus on the word fellowship. It is translated from the Greek word *koinonia*, and implies a deep, communal bond among believers, characterized by mutual support, sharing, and unity. This fellowship was not merely social but spiritual, reflecting the unity of the body of Christ. This communal life is reminiscent of the communal aspects of Jewish life, such as the shared meals and festivals, but now centered around the shared life in Christ.

This is the New Testament pattern of fellowship and discipleship which we deeply desire to emulate in our house churches. The early church's fellowship was a radical departure from the individualism of the surrounding Greco-Roman culture, emphasizing instead a community that shared resources and supported one another. Likewise today, true *koinonia* fellowship is a radical departure from the rugged individualism in the West and the way most churches operate.

### **Distinctive #7 – Organic Communion.**

In the New Testament writings, taking communion was always part of a shared meal (often called an "Agape" Feast). It involves integrating the breaking of bread and sharing the cup into a communal meal, emphasizing unity, remembrance of Christ's sacrifice, and fellowship with one another.



In most house churches, we seek to follow this New Testament pattern of sharing a meal along with communion when we gather together. We believe communion should be part of an intimate gathering, not a formal religious ritual. Paul instructs participants in 1 Corinthians 11 to wait for one another, not to over indulge, not to humiliate the needy, and to "recognize the body." The body can be interpreted as both the physical body of Christ, sacrificed for us, and the collective body of believers, the Church (1 Corinthians 12:27). Failing to recognize this can lead to a lack of unity and respect among believers, which was a problem in the Corinthian church, where divisions and selfishness was evident.

Sharing a meal together has additional benefits: Eating together strengthens social bonds and boosts mental well-being. It triggers the brain's endorphin system, increasing feelings of joy and trust. Regular shared meals reduce loneliness, encourage slower eating, and improve overall life satisfaction. Sharing communion together often presents teachable moments where different members share insights regarding partaking the Lord's supper.



### **Distinctive #8 – Organic Finances.**

Another distinctive of most house churches is how they deal with giving and finances. Like I mentioned earlier our house church is not a corporation, we have no bank account, no overhead or paid staff, etc. So any and all money we give goes directly toward advancing God's Kingdom – via funding outreach projects, giving away Bibles and Gospel tracts, feeding the hungry, helping those in need, etc.

Each individual gives directly to those the Lord leads them to. We also give collectively into a common pool and make decisions together about how the money is used. There is no one way how to handle finances in a house church. Jesus and the apostles spoke very little about such things, the focus is on advancing the Kingdom of God. One man-made tradition we absolutely refuse to participate in is "passing the plate" as part of a public gathering. We may occasionally let people know current needs or ministry projects that are coming up, but there is no pressure to give.

### **Distinctive #9 – Flexibility.**

One of the nice things about our house church is the flexibility we enjoy. We usually meet in our house, but at times our tribe is nomadic. Meaning once in a while we'll meet at the park, or we'll go camping and have church at our campsite, or we'll join another church for worship and fellowship. We believe it is healthy to expand our spiritual horizons now and again.

Another area of flexibility we enjoy is the diversity within our church. House churches attract people from a wide variety of backgrounds. We are discovering a new paradigm of fellowship: We gather together under the banner of love and fellowship, instead of the banner of a particular theology or label. It challenges us to overcome barriers and work through issues that would otherwise keep us apart.



## Chapter 5. Can't We All Just Get Along?

*Behold, how good and how pleasant it is  
For brethren to dwell together in unity!  
Psalm 133:1*

Our church has very strong convictions and distinctives. Other churches have very strong convictions and distinctives that are quite different from ours. Is it possible for all of us to "dwell together in unity" in spite of these radical differences? Does "unity" mean we all have to agree on everything? I believe it's not only possible but it's God's will that our churches are unified. And no I don't think it means we have to agree on everything. A story from the Old Testament illustrates my point.



Do you remember the daughters of Zelophehad? Their father died but had no sons, so they approached Moses to ask that they inherit their father's possession. The Lord answered yes but this brought up another question: what if they marry outside their tribe? Then their inheritance would become part of another tribe. At the end of Numbers God instructed them to marry within their tribe because it was important to God that the tribes remain intact and their tribal land not change hands from one tribe to another. Why? Aren't they all part of the same nation? What's the big deal? I believe each tribe had a specific blessing, purpose, role and identity in God's plan for the nation.

The word "tribe" speaks of family, community and culture. Each tribe of the nation of Israel developed their own "distinctives" that made them different than the other tribes. Fast forward to the New Testament, we find many churches in different cultural and geographical contexts. The church in Corinth was different from the church in Jerusalem. Like the tribes of Israel, each church had a specific blessing, purpose, role and identity in God's overall plan for the Church. The same is true of our churches today, and it is wonderful. But we must be careful not to allow these distinctives to become divisive. In 1 Corinthians Paul warns against divisions and contentions in the church:

*Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.  
1 Corinthians 1:10*

“Is Christ divided?” asks Paul rhetorically a few verses later. The word division used here literally means a split or gap, and the word contention refers to strife and arguing. Clearly these are not God’s will for His people and we must heed Paul’s warning.

Fast forward to today in our own community. Frazier Park and the mountain community is a microcosm of society in the West, and our churches are a microcosm of the Church in the West. For such a small community, we have a wide



variety of churches representing the Body of Christ. They all have different backgrounds historically, culturally, and theologically. They each have different traditions and convictions.

Paul pleads with the Corinthians that they all speak the same thing, and that there be no divisions but that they be perfectly joined together in the same mind and in the same judgment. I don’t think this means we must agree to the letter on every single point. To “speak the same thing” could be better understood as having a uniform testimony – Christ and Him crucified. And being "joined together in the same mind and judgment" means we are to be connected together in the Truth that unites us – Christ and Him crucified. In other words:

***In essentials – unity***  
***In non-essentials – liberty***  
***In all things – charity***

## Chapter 6. A Warning against Legalism

Our church has very strong convictions and distinctives. Other churches have very strong convictions and distinctives that are quite different from ours. As expounded in the previous chapter, these distinctives can become divisive if we're not careful. In this chapter I want to warn you that there is an equally dangerous risk that our distinctives can become legalistic.



Legalism is defined as the error of relying on strict adherence to rules, regulations, or traditions to attain righteousness, spiritual maturity, or right standing in a particular church. If we're not careful, our convictions and distinctives can become a list of rules and regulations. Even the very commands of the New Testament can become a list of rules and regulations if we have the wrong mindset.

For example, some churches have a strict conviction about women dressing a certain way and not wearing make-up. You might immediately think to yourself, "that's legalism!" Not necessarily: That church holds very strong convictions about how women should dress based on scripture, conscience, reason and their church culture. To them it's not legalism at all, it's the living out of their deeply held convictions. In their church culture, it is expected that women follow this unwritten dress code. This is where it gets muddy: If one's motive to join this church and follow the dress code is obedience to deeply held convictions, that's wonderful. However, if one's motive is works-based righteousness, or acceptance by the church culture, then we have legalism. Legalism is bondage and bears no good fruit.

I woke up from a disturbing dream the other night thinking about this subject. I was working on this very book just before I went to bed that night. In my dream, I was presenting the convictions and distinctives described in this book, and the realization hit me that I was promoting legalism! The ideas I was presenting sounded like a list of rules and regulations required to be righteous and mature and part of our church. I woke up with a horrible feeling, prompting the re-wording of parts of this book and the addition of this chapter.

I never want to promote legalism. Yes, these are deeply held convictions presented in this book. But none of them are required to attain righteousness, spiritual maturity, or right standing in our community. To be clear, we do things a certain way in our gatherings based on our convictions. If you spend time with us, you will probably end up participating in some of our traditions. If you find that you share our convictions, wonderful. If you find you don't share our convictions, that's totally fine too. Pray and God will lead you to the right church for you.

To myself and other house church advocates, the warning of the Holy Spirit through my dream is this: watch your words and attitude carefully! Do your best to never come across as dogmatic or legalistic. I believe we have rediscovered some amazing principles from scripture and history that hold immense value for the body of Christ. But not everyone is ready to hear and accept these ideas. Let's not push people away by coming on too strong (speaking to myself). We must cultivate the fruit of the Spirit. We must be quick to listen, and slow to speak.

It's okay to have deeply held convictions. It's okay to share these convictions with others, at the right time, with the right attitude. Truthfully, these things will be offensive to some people just by the nature of the content. But we must "let our conversation be full of grace, seasoned with salt, so that we may know how to answer everyone" (Colossians 4:6) and allow some conversations to land on "agree-to-disagree" charitably. In other words:

***In essentials – unity***

***In non-essentials – liberty***

***In all things – charity***

Thank you for taking the time to read this booklet. I hope you are blessed and edified and I pray that you will bear much fruit as you abide in Jesus wherever He leads you. Amen!

# Appendix A: Statement of Faith

We believe the Bible is inspired by God, without error in the original manuscripts, the authoritative Word of God; we receive the 66 books of the Old and New Testaments as our final and absolute authority on all matters of faith and practice.

There is one true living God, Creator and sustainer of all things, perfect in knowledge, wisdom, power, righteousness and love; eternally existent as Father, Son and Holy Spirit; revealed to us through creation, by His Spirit and through His Word.

Jesus Christ our Savior is fully God and fully man, born of a virgin, lived a sinless life, performed real miracles, was crucified for our sins, was raised from the dead bodily, ascended to the right hand of the Father, will personally visibly return to earth in power and glory.

All people are sinners by nature and by choice, falling short of God's standard, and therefore are under God's righteous judgment. But we can be saved from eternal damnation by faith alone in Jesus Christ alone. This saving faith will produce good works in the life of the believer.

We believe in the continual work and gifts of the Holy Spirit today, who has come into the world to reveal and glorify Jesus Christ, and to indwell and empower believers to be His witnesses in the world, to serve and live for Him, and to do the works of the Kingdom that Jesus did.

We believe in the bodily resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. We believe in a literal Heaven and Hell.

We believe in the spiritual unity of believers in our Lord Jesus Christ. All who turn from sin and confess Jesus Christ as Lord and Savior are born again by the Holy Spirit and form the living Body of Christ – the Church – and is called to represent Him by our love for Him and one another.

We believe it is the mandate of the whole Church to go into the whole world and proclaim Christ's message of love, hope and forgiveness, teaching people to know God personally and live for Him, leading by word and example.

# Appendix B - House Church Resources

## **Web sites:**

[homeiswheretheheartis.church](http://homeiswheretheheartis.church)

[organicchurch.com](http://organicchurch.com)

[tomwadsworth.com](http://tomwadsworth.com)

[dwellings.info](http://dwellings.info)

## **Books:**

[Pagan Christianity? by Frank Viola & George Barna](#)

[Reimagining Church by Frank Viola](#)

[Houses That Change the World by Wolfgang Simpson](#)

## **Youtube Channels:**

[Tom Wadsworth](#)

[reChurch](#)

[House Church Preacher](#)

## **Facebook groups:**

[House Church Discussion List](#)

[Organic Church Conversations](#)

[Simple Church Global Network](#)

\*Learn more about our house church in Frazier Park at: [HomeIsWhereTheHeartIs.Church](http://HomeIsWhereTheHeartIs.Church)