



Gospel Light Baptist Church



What we believe

Along with application form for membership

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STATEMENT OF FAITH

- **WE BELIEVE** the Holy Bible is the verbal inspired, inerrant, infallible authoritative Word of God and that His words are without error in the original autographs and is His complete and final revelation of His will to man. We believe God has preserved His Words in vernacular Bibles and the Authorized King James Version (KJV, KJB or AV) is the English translation of this text. There is no need to revise, update, correct, better explain or change it in any way and we considered this English version (or Bible) our final and absolute authority. We also believe that this text is a collection of sixty-six (66) books, from Genesis to Revelation and there is no new revelation given by men that supersede it.
- **WE BELIEVE** that there is only one supreme triune God who is manifested as three persons: Father, Son and Holy Spirit. He is essentially an eternal Spirit who possesses all the attributes of personality and is unrestricted by any bounds, duration or space. We believe there is no other like Him or besides Him who is “glorious in holiness, fearful in praises, doing wonders.” His absolute attributes are immensity, eternity, immutability, omnipotent, omnipresent, omniscient, self-sufficiency and self-existent. His moral attributes are Holiness, Righteousness, Merciful, Loving, Faithfulness, Glorious, Longsuffering, Compassionate, Good, Immutable, True, Incorruptible, Gracious, Jealous, Great, Light, Perfect, Immortal and there is none like Him. We believe that the awareness of God Almighty is written in the human conscience and because of all of this and what He did for us, we love Him dearly.
- **WE BELIEVE** that Jesus Christ is the promised Messiah, the Saviour of the world, the Founder of Christianity and Head of the Christian Church. He was originally one with God and in His incarnation was conceived of the Holy Spirit and born of the Virgin Mary. He was baptized by John the Baptist, tempted as we are but lived a sinless life and did many wonders and miracles. He died on the cross as a sacrifice for our sins according to the Scriptures, was buried and resurrected from the dead the third day in the same body that was laid in the tomb now glorified. He ascended to the Father into heaven, sat down on His right hand and is there interceding for us. When all is fulfilled and accomplished, He will come again in like manner as He went.
- **WE BELIEVE** that the Holy Spirit is a member of God (or the Godhead). The Holy Spirit is an individual, divine person and possesses all divine attributes because He does things only God can do. The Holy Spirit possesses certain personal characteristics and does things that only an individual person can do. He is not an influence or an active force as some religious sect make Him out to be because if He was, the Scriptural method of describing Him would be very contradictory and unintelligible.
- **WE BELIEVE** that man was made in God's own image and because of sin he is

now a sinner both by nature and choice and alienated from God.

- **WE BELIEVE** in a literal place of eternal punishment and conscious suffering call Hell where those person that are lost or who have not been born-again (the unsaved) goes to and is occupying after death until the Great White Throne Judgment; after which, they will be cast into the Lake of Fire which is called the second death.
- **WE BELIEVE** that salvation is a free gift of God for it is by grace through faith in His Son (not by works) that we are save. We also believe in the eternal security of the believer, the personal, imminent, pre-tribulation, pre-millennial coming of the Lord Jesus Christ for redeemed ones. His coming may occur at any moment and will be visible in power and great glory.
- **WE BELIEVE** that God has ordained the local church for the preparation of His truth and work in the world. The purpose of the Church is to worship God and to glorify Him on the earth; to evangelize the world with the Gospel; to teach and instruct Christians; and finally, to witness constantly and to live faithfully. Also, we believe that the two ordinance of the local church are baptism by immersion and a regular observance of the Lord's Supper by believers.
- **WE BELIEVE** that God has commanded sexual activity only to be perform between a married man and his wife, a woman. We believe that any sexual activities outside of this union like adultery, fornication, homosexuality, lesbianism, bisexuality, bestiality, incest, and pornography are sexual perversions of God's gift of sex and they are sinful.

DOCTRINES OF THE FAITH

Why Doctrines

Doctrine is vital for all Christians and therefore each of us need doctrine. It is necessary for the spiritual health and growth of the believer. If there are deficiencies and diseases present in our churches, the cause may be traced to the lack of the vitamins and nutrients of “sound doctrine.” If a lack of vitamins and nutrients is lacking in the physical body then certainly the body will become weak and diseased. As is the case with the physical body, so is the case with the spiritual body. Healthy and good doctrine is healthy and good nutrient of God’s Words.

Four times in Paul’s letters to the believers, word like “sound” is used to describe true doctrine. I Timothy 1:10 says, “...if there be any other thing that is contrary to sound doctrine;” II Timothy 4:3 says, “The time will come when they will not endure sound doctrine;” Titus 1:9 says, “... that he may be able by sound doctrine both to exhort and to convince the gainsayers;” Titus 2:1 says, “Speak thou the things which become sound doctrine.” I Timothy 4:6 says, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.”

David asked the question, “If the foundations be destroyed, what can the righteous do” (Psalm 11:3)? Without a doubt, the Psalmist had in mind the attitude of the saint when the foundations of state and society are attacked. But when the righteousness is perverted, society is corrupt and the righteous are despised; what are the children of God to do? Modernism, in open and secret ways, has always sought to abolish pillars of truth. The fundamentals of the Christian faith are still being attacked. Modernists or liberals may try to destroy the foundations of Christianity, but like all the foundations of God, they stand sure (II Timothy 2:19). When the Word of God is attacked, the righteous must earnestly contend for the faith, which the Lord enables them to do without becoming contentious. But if the integrity of the Scriptures is to be contended for and all the faith and doctrine they contain upheld, they must be prayerfully studied and clearly comprehended. True believers hold that all Bible doctrines are not of men, but constitute the positive teaching of God Himself.

Therefore, good, sound Bible doctrine is crucial if the Christian church is to remain clean and unspotted from the world.

GOD

“The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1). “For the invisible things of him from the creation of the world are clearly

seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20).

The Bible is not a textbook that attempts to prove the existence of God--the Bible opens with a positive fact that God does exist (Genesis 1:1). It plainly states that it is the fool who denies the existence of God (Psalm 14:1). Man is born with a universal belief in a supreme Being; no tribe has yet been discovered that lacks this. They know that some Being creates and controls. The existence of God is written in the human conscience (John 1:9, Romans 2:15, Act 17:23).

It must be understood that because of our finite minds we can only arrive at a partial apprehension of the divine nature and attributes of Him who transcends our highest thoughts. If man cannot fully understand himself or know his neighbor, how can he possibly comprehend Him whose ways are past finding out?

The Bible teaches that God is Spirit (John 4:24; Deuteronomy 4:15,16,19; Psalm 147:5; Isaiah 40:25-26). Spirit is the highest form of being and God is essentially an eternal "Spirit." This means that He is not confined to the limitations of matter. He does not possess a body visible to the physical eye and therefore He has no flesh, bones nor blood (Luke 24:39; John 4:24). He is infinite: no limit can be assigned to His perfections. All created beings are finite, meaning they have a limit and an end. They are subject to the limitations of time and space. But God is unrestricted by any bounds, duration and space.

We therefore believe that God is a person and is address as a person who possesses all the attributes of personality such as life, intelligence with self-consciousness and self-determination (Exodus 3:14; I Corinthians 2:11; Ephesians 1:9,11). Personality is characterized by possessing knowledge, feeling and will power. An idol is devoid of personality for it does not know, feel nor respond. Our God is an individual that is living and has definite characteristics. Our God is not an influence or unseen force or power like electricity. We strongly believe that He is no impersonal force or power, but as Spirit, He is an intelligent and moral Being whom we can trust, love and praise. As Spirit, He is not capable of the limitations and imperfections of our humanity. We believe there is no other like Him, no other God besides Him who is "glorious in holiness, fearful in praises, doing wonders" (Exodus 15:11; Isaiah 44:6, 45:5,21; Hosea 13:4).

God's absolute attributes are Immensity: His center is everywhere; Eternity: having neither beginning nor end (Psalm 90:2); Immutability: unchangeableness and unchangeable (I Samuel 15:29, Malachi 3:6, James 1:17); Omnipotent: He is the All powerful and possesses all power (Genesis 1:1, Job 42:2, Psalm 33:9, Jeremiah 32:27); Omnipresent: present everywhere at one and the same time (I Kings 8:27, Psalm 139:7-9, Jeremiah 23:23, Ephesians 1:23); Omniscient: has all knowledge or all knowing (I Chronicle 28:9, II Chronicle 16:9, Psalm 94:11, Daniel 2:20, Job 42:2, Isaiah 40:28); Self-sufficiency: He is self-existent.

God's moral attributes are that He is Holy, Righteous, Merciful, Loving, Faithful,

Glorious, Longsuffering, Compassionate, Good, Immutable, True, Incorruptible, Consuming fire, Gracious, Jealous, Great, Light, Perfect, Immortal and there is none like Him.

We love Him dearly.

THE TRINITY

There is only one God (Deuteronomy 6:4); but a careful study of the Scriptures will show that God exists in three Persons; that is, the Godhead manifested in three Persons. Even though the word “Trinity” or “Triune God” cannot be found in the Scriptures, they are clearly defined there.

In the baptism of Jesus in Matthew 3:13-17, we see the Trinity at work: God the Father spoke from heaven; God the Son, our Lord, Jesus Christ, being baptized; and God the Holy Spirit descended like a dove and alighted on the Saviour. Also, in the baptismal formula in Matthew 28:19 and the benediction in II Corinthians 13:14, we see the Trinity at work. In God’s creation of man, we see plural terms used in Genesis 1:26.

The Trinity remains a mystery and that no single illustration can possibly explain everything. However, we can use several illustrations to throw some light on this issue.

- 1) Water: revealed in three forms (liquid, ice and steam, yet it is only H₂O).
- 2) Light: red, yellow and blue.
- 3) An organization with one name but three owners with equal shares and the three owners work together without friction as a single unit.

Because God is a Spirit and we are physical it is hard for us to comprehend God. God is infinite while we are finite. To attempt a explanation of the tri-unit of God is an attempt to put the facts of the infinite in finite terms. It is a mystery and will remain a mystery until we meet the Lord in glory.

Some of the Proof Text of the Trinity in the Scripture are: Genesis 19:24, Deuteronomy 32:39, Isaiah 9:6, 43:10, Hosea 13:4, Micah 5:2, Luke 5:33-35, 8:38-39, John 1:1, 10:30, 14:8-9, 20:28-29, Acts 7:59-60, 16:30-34, 20:28, Colossian 1:15-18, 2:9, I Timothy 3:16, Titus 2:13, Hebrews 1:6-12, I John 5:7, 5:20 and Revelation 1:7-8, 5:8-14.

Therefore, we firmly believe that there is only one God, eternally existing and manifesting Himself to us in three Persons – Father, Son and Holy Spirit.

JESUS CHRIST, THE SON OF GOD & THE SON OF MAN

We open the Bible to learn of Christ, and we study His teachings to know God. The Holy

Spirit is the way to the Son and the Son is the way to the Father.

The promised Messiah and Saviour of the world is the Founder of Christianity and Head of the Christian Church. Jesus Christ was originally one with God and in His incarnation was conceived of the Holy Spirit and born of the virgin, Mary; was baptized by John the Baptist, tempted as we are but lived a sinless life; did many wonders and miracles, died on the cross as a sacrifice for our sins according to the Scriptures; was buried and resurrected from the dead the third day in the same body now glorified; ascended to the Father into heaven and sat down on His right hand; He is there interceding for us; and when all is fulfill and accomplished, He will come again in like manner as He went.

Prophecies of the Christ

Long before Jesus was born it was prophesied that He would come (Genesis 3:15). Prophecies concerning His coming are: He would come out of Israel (Numbers 24:17-19 with Matthew 1:1-17); He would be born of the family of David and the tribe of Judah (Genesis 49:10, Isaiah 11:1 with Luke 1:31-33); He is to be born in Bethlehem (Micah 5:2 with Luke 2:4-7); He is to be born of a virgin (Isaiah 7:14 with Matthew 1:18, 22-23); His coming to the earth was specified (Daniel 9:24-26); His coming was announced by a forerunner (Isaiah 40:3 with Matthew 3:3); finally, He is God (our Messiah and Saviour) who would be coming (Isaiah 9:6 with John 1:14).

The Virgin Birth of Christ

We believe that Jesus was born as “the seed of the woman” (Genesis 3:15; Matthew 1:1). He was “made of a woman,” (Galatians 4:4) not of a man and a woman, but only of a woman. Jesus was conceived by the Holy Ghost and born of a virgin (Matthew 1:18, 20, 23). Christ is the only babe the world has ever known who did not have a biological human father. He was divinely conceived. This miracle of Christianity is crucial to salvation, for no one can be a Christian after the New Testament order that totally rejects Christ’s birth of a virgin. By the virgin birth we are to understand that, contrary to the course of nature, Jesus was divinely conceived in the womb of Mary, the Holy Spirit becoming the knot between our Lord’s two natures. In such a conception, deity and humanity were fused together and Jesus came forth as the God-Man. In Matthew 1:16 we have a way of describing the birth of Christ, which is absolutely without meaning or sense unless Christ was born of a virgin. “Jacob begat Joseph the husband of Mary, of whom was born Jesus.” The word “begat” is omitted from Mary’s genealogy and the change is important; it is no longer “who begat,” but “Mary, of whom was born Jesus.” Jesus was not “begotten” of natural generation, but conceived by the Holy Ghost. In Matthew 2:13, it is also noted that the angel said, “Arise and take the young child and his mother,” etc. Why, if Christ was the son of both Mary and Joseph, as some would claim, how is it that the angel did not give Joseph recognition as a parent of Christ? In Matthew 2:11 it is noted that Joseph is entirely absent: “They saw the young child with Mary, His mother.”

We also believe that if Christ inherited a sin nature, then He was a sinner and died for His own sin. The sin nature passed from the father to the child and not from the mother to the child. Jesus did not have a human father for the Holy Ghost was His Father; Mary

was the mother but did not pass on a sin nature to the baby Jesus. Christ was born to a virgin. Mary's conception was definitely from the Holy Ghost and not from her fiancé Joseph or any other man whatsoever. Joseph and Mary were married but they never knew each other sexually until after the birth of the Saviour. Mary asks the sensible question of the angel, How can I have a child when I am not married and inferred that she was a pure virgin abhorring immorality. In Luke 1:35, the angel carefully explained that the Holy Ghost would be the father. To bridge the gap between God and man, I Timothy 2:5 says, "For there is one God, and one Mediator between God and men, the Man Christ Jesus." The only way that Jesus could become man without a sin nature is by the virgin birth. A virgin is a lady who has not sexually known a man even if she is marriage to him. Mary remained a virgin until after the birth of Jesus; then she and Joseph had children together. This birth was truly a mystery hidden in God. Jesus was a real human being, truly man, bone of our bone and flesh of our flesh.

The Deity of Christ

Belief in the Deity of Christ is essential to salvation. Romans 10:9-10 says "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." His past manifestation was that He was coeternal with the Father and with the Holy Spirit. The beginning of the revelation of Christ goes back beyond the beginning of creation and of man (John 1:1). Claiming for Himself powers and attributes belonging only to God, Christ asserted His pre-existence. When among men, He could claim, "Before Abraham was, 'I am'" (John 8:58).

Both Old and New Testament offer convincing proof of Jesus Christ's Deity. Christ is referred to as Lord in Psalm 110:1 (also, Matthew 22:41-46; Mark 12:35-36; Luke 20:39-44; Acts 2:34); the virgin birth would be God coming to live with man (Isaiah 7:14; Matthew 1:23); He is the messiah and was given divine names in prophecy (Isaiah 9:6-7; Luke 18:19; Psalm 16:7; John 10:30). Christ, who was prophesied to come was to be from "everlasting" (Micah 5:2); God and Christ both gave their personal names as "I am" (Exodus 3:14; John 8:58); Jesus Christ forgave sins (Mark 2:5; Mark 2:7); He claimed equality with the father and the Holy Spirit (Matthew 28:19; II Corinthians 13:14); He claimed omnipresence (Matthew 18:20; John 1:48, 3:13; Matt. 28:6, 20); He claimed omniscience (Mark 11:2-6; Matthew 9:4, 12:25, 40, 24:3-31; John 2:24,25; Luke 6:8, 5:22, 9:47,11:17, Colossians 2:3); He claimed omnipotence (Matthew 28:18; Mark 1:27, Luke 8:24; John 5:19-21; I Peter 3:21, 22); Jesus Christ had creative power (John 1:1-3; Hebrew 1:3); He had power over the elements (8:24; Mark 4:39; Matthew 14:25,26); He received worship due only to God (John 9:38; Luke 4:8); and He accepted the testimony of Thomas (John 20:28). He is "the Mighty God" (Isaiah 9:6; Jeremiah 23:6; Matthew 11:27; John 1:1; Hebrews 1:1-3; Revelation 19:16); He is self-existence (John 1:4; 5:26; 10:30; 14:10 Philippians 2:6); and His eternal existence (John 1:1-3; 8:58; Colossians 1:16,17; Hebrews 1:8-12; 7:3; 13:8; Revelation 1:8-12); He is immutability (Hebrews 1:10-12; 13:8). As the God-Man, all powers was His and was manifested in the following ways: The Lord of the Sabbath (Mark 2:28; Genesis 2:2,3; Luke 6:5); the Commissioner and Controller of angels (Matthew 13:41; Revelation 1:1; 22:6); the Forgiver of sin (Matthew 9:2; Mark 2:5-7, 10; Luke 5:20-24; 7:48); the commander of death and hell (Matthew 9:24; Luke 7:14; John 11:43,44; Revelation 1:18); Creator and Preserver of all

things (John 1:3,10; Ephesians 3:9; Colossians 1:16-18; Hebrews 1:2); The Judge of all men (Matthew 13:39-43; 16:27; 25:31-33; John 5:22, 23; Acts 10:42; II Corinthians 5:10).

Jesus Christ, Himself, could say that He “came forth from the Father” (John 16:28). He also prayed, “Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was” (John 17:5).

A study of Bible conversions will reveal that event occurred when they recognized Jesus as Lord: Paul in Acts 9:5, the man in John 9:38, etc. To deny the Deity of Christ is to rob mankind of a Saviour and condemn us eternally.

We therefore undoubtedly believe that Jesus is God and He possesses the following attributes of God: Eternal (Micah 5:2; John 8:58; Col 1:17; Rev. 1:8); Unchangeable (Heb 13:8); Holiness (Mark 1:24; I Peter 2:22; John 19:4); Just (John 2:14-17; Act 17:31); Loving (John 15:13, 11:36); Merciful (Titus 3:5) and Faithfulness (II Tim 2:13).

The Relationship of the Son to the Father

As God, Jesus in His pre-incarnate state was, is and always will be equal with God the Father. However, in His incarnate state He is definitely subservient to the Father. A study of the pre-incarnate Christ will help us to appreciate what the Son emptied Himself of so that He can become our Saviour (Philippians 2:5-8). Jesus Christ as God is equal to the Father (I John 2:23, 10:30, 33, 14:9, 17:5, 1:1; Colossian 1:15, 2:9; I John 5:20; Titus 2:13; Hebrews 1:8; Jude 25). Jesus Christ as man is subordinated to the Father. When He became man He voluntarily took the lower place; a place of humility and subordination to the Father (John 14:28). This refers to His position and certainly not to His being or nature. Positionally, Jesus chose a position in subjection to His Father God.

When Jesus was conceived of the Holy Ghost, He entered unto a new relationship with God (Hebrews 1:5). This occurred in Luke 1:35. John 3:16 was prophesied in Psalm 2:7. However, this “begetting of the Son” does not refer to the origin of the eternal God, for as God He was never born; He always existed, (Isaiah 9:6-7). It refers to that which transpired in Luke 1:35.

Ways in which the Son was subordinated to the Father was: the Father sends the Son (John 6:57); He did nothing independent of the Father (John 5:19); the Father give Him authority and directions (John 10:18, 13:3); He receives messages from the Father (John 8:26) and is given certain works to accomplish (John 5:36, 17:4); the Father assigned a kingdom to the Son (Luke 22:29); during this present Church age, Jesus is subjected to the Headship of the Father (I Corinthians 11:3); He become the way by which man are able to approach God (Hebrew 7:25, John 14:6); Jesus refers to the Father as “My God” (John 20:17, Matthew 27:46). In Luke 22:29 the Father gives the Son a kingdom and the Son will return this kingdom to the Father (I Corinthian 15:24). The period of subordination extends beyond this-beyond the consummation of this age, even beyond the Great White Throne Judgment. I Corinthians 15:27-28 says: “For He

hath put all things under His feet...then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” Please note that Jesus will put Himself under the subjection of the Father **as well** as resume His previous office as a member of God, the Godhead or the triune God.

After Jesus succeeds in achieving the awesome task He was sent to accomplish do (read Zechariah 2:8-11), He then presents His achievements to the Father, (or God of Whom Jesus Christ is a member) will then be “all in all” as is mentioned in 1 Corinthians 15:28. (1 Corinthians 15:28 is speaking of God and Colossians 3:11 is speaking of Jesus using the same “all and in all” statement)

The Humanity of Christ

In order to be the Saviour, Jesus had to be not only Divine and virgin-born, but He must also be a true man. He was like us in every respect except sinful (1 Timothy 2:5); He had to be made like unto us in order to be a “faithful high priest in things pertaining to God” (Hebrews 2:17).

Some of the proof of the humanity of Christ are: Jesus was given human names (Matthew 1:21,23; 1 Timothy 2:5); Jesus had human ancestry (Luke 2:7; Galatians 4:4; Acts 13:23; Matthew 1:1-16; Hebrews 7:14); He possessed a physical nature (John 1:14; Hebrew 2:14; 1 John 4:3); He was subject to the laws of human development (Luke 2:40, 46, 52, 3:23; Hebrews 5:8, 2:18, 10; Mark 6:3; Matthew 4:1-11); He was moved by the instincts of normal human beings (Matthew 8:24, 9:36, 4:2, 14:23, 21:18, 23:37, 26:38; Mark 3:4, 10:21; Luke 19:41; John 2:16, 4:6, 7, 11:33, 35, 36, 19:28; Hebrews 4:15, 5:7); He possessed Body, Soul and Spirit (John 1:14, Hebrews 2:14, Matthew 26:12, 38, Luke 23:43, 46, 52-56); and finally, Jesus died (Hebrews 9:27, Luke 23:33, Hebrews 2:9).

The great mystery of godliness, which Paul reminds us of, is that God was manifested in flesh (1 Timothy 3:16) and throughout the Bible, Christ is represented as a person having two natures: one divine and the other human. In His incarnation He became the possessor of a true humanity in union with His eternal deity. As God, He did not enter a human body or join Himself to man. He became Man; that is, He belonged to the stock of humanity when as the Word He became flesh (John 1:14). At His incarnation Christ added to His already existing divine nature a human nature and became the God-Man.

In so many ways His full and perfect humanity is manifested. He was born a “babe” and needed infant’s clothing and a mother’s nursing and care. He spoke of Himself as a man and was so called by others (Acts 2:22; Romans 5:15; 1 Corinthians 15:21; John 8:40). Then He had the essential elements of human nature: a body and a soul (Matthew 26:26,38; Luke 24:39; Hebrews 2:14). Furthermore, He was subject to human wants, emotions and sufferings (Matthew 4:2; 8:24; Luke 2:40, 52, 22:44; John 4:6, 11:35, 12:27; Hebrews 2:10, 18, 5:7,8).

A remarkable feature of this twin nature of our Lord is that wherever His deity is mentioned, His humanity lingers in the shadows, and vice versa. For instance, as the

man He needed sleep, and in the boat slept soundly. But when the storm arose, He arose and as God calmed the angry deep. As man, He wept with the sorrowing friends of Lazarus because He, too, had lost a companion He loved. But as God, He was able to call Lazarus back from the grave. As man, He knows all about our human needs and as God He is able to satisfy them all.

Jesus as a man had a beginning when He was conceived of the Holy Ghost **but Jesus as God is without beginning and without end** (John 8:56-59; Colossians 1:17; John 1:18; Isaiah 9:6). Jesus assumed flesh, bone and blood merely for the incarnation. As God He is eternal Spirit but to be our Redeemer it was necessary that He become partaker of humanity. We become “sons of God” or adopted children of God (John 1:12, Romans 8:15-17, Galatians 4:1-7), but Jesus Christ is the “only begotten Son of God” (John 3:16), a unique and special position. Jesus as man died but Jesus, as God could not and did not die (Hebrews 2:9, 14). It is the physical body that dies. The spirit does not die for it returns to God.

The Sinlessness of Christ

Jesus was born without original sin; without a sin nature by virtue of the fact that He was virgin-born, without a human father. He lived and died without sin. It is true that Jesus Christ was not a hybrid, half God and half man. He was true man and true God, without being a mixture of the two natures. Sinlessness is complete conformity to the will of God. Sin is external (lying, stealing, murder) but it is also internal (Matthew 15:19). Jesus was sinless both externally and internally. Being human and sinless He became an acceptable sacrifice on Calvary for our sins. Hebrews 7:26 describe the sinlessness of Christ as being “...holy, harmless, undefiled, separate from sinners...” Holy means free from defilement. Peter describes this sinlessness as being “...as of a lamb without blemish and without spot,” (I Peter 1:19, Hebrews 9:14). Facts in the scriptures of the sinlessness of Christ are Acts 4:27, 30, Mark 1:24, Luke 4:34, I Peter 2:21, 22, I John 3:3, 5, II Corinthians 5:21 and Hebrews 4:15. Testimonies in the scripture regarding the sinlessness of Christ are Matthew 27:4, 19, Luke 23:41, 47 and John 8:46.

Jesus was in the wilderness and was tempted of the devil (Matthew 4:1-11; Mark 1:13, 14; Luke 4:1-13). The Scripture says that He was tempted in like manner as we are yet without sin. Born holy, He remained holy. Before His birth, Gabriel could speak of Him to Mary as, “That holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). Jesus said, “Which of you convinceth me of sin?” This was His direct challenge in John 8:46. The Bible is very clear in its witness to the fact that Christ was perfect in thought and deed. In Him was no sin (I John 3:5). He could do nothing amiss (Luke 23:41). Demons, as well as angels, called Him, “The Holy One” (Mark 1:24). Finally, Judas confessed to betraying “innocent blood” (Matthew 27:4; See Hebrews 7:26; 9:14; I Peter 2:22; II Corinthians 5:21).

The Character & Teachings of Christ

We believe that Jesus Christ's character were Holiness, Loving, compassionate, prayerful, meekness and humble. He taught about salvation, daily Christian living, the Pharisees and false teachers, stewardship, about heaven and hell, fruit bearing,

prophecy and many others.

The Commands of Christ

We believe that Jesus Christ commanded mankind to repent, believe on the Lord Jesus Christ, experience the new birth, receive the Holy Spirit, follow Him, pray, have faith in God, search the scriptures, let your light shine, love the Lord thy God with all thine heart, mine body and soul, respect and obey men in authority, be kind and loving to one another, forsake covetousness, forsake hypocrisy, be meek, be perfect, get wisdom by asking, preach the gospel, be ready for the second coming of Christ and be faithful unto death.

The Miracles of Christ

The Lord's miracles were performed to prove His Deity and accredit His message. The prophets (Moses, Aaron, Elijah, Peter and Paul) performed miracles by delegated power (power given them by God, specifically for the task), but Jesus performed His miracles by His own power to demonstrate His Deity. Jesus commanded nature and it obeyed; He cast out devils; heal much disease, raised the dead, turned water into wine, feed thousands of people, walked on water, commanded the fishes of the sea and resurrected Himself.

The Death of Christ

Death was the supreme work of the Lord Jesus here on earth. We come to live and death ends our works. Jesus came to die. His purpose could be gained in no other way. Sin involves the death penalty. Someone must bear it, either the sinner or a suitable substitute. There is no possibility of bribery at heaven's court. The atonement is the heart of Christianity. Atonement settles the sin question. Jesus' death was foretold by God (Isaiah 53:8, Daniel 9:26, Zechariah 13:7). His death was appointed by God (Isaiah 53:6, 10, Acts 2:23). Atonement means a covering for sin (Romans 5:11); the word "Propitiation" carries the thought of a mercy seat (I John 2:2); Substitution is the idea of one taking the place of another (The innocent takes the punishment for the guilty. See John 10:11); the word Redemption means that the sinner in bondage is brought back by God with a certain purchase price (I Peter 1:18-19); Reconciliation means that God and man were enemies but have now been made friends (Romans 5:10); and finally, ransom is the price paid for the release of a prisoner (the one kidnapped by sin).

Jesus Death was voluntary. He volunteered to die for us. He was not forced to do it. His life was not taken, but given (Matthew 27:50; John 10:18). Jesus took our sin and died to satisfy the justice of a Holy God in heaven. Sin demands a payment (the death penalty) and only Christ could have paid it in full. All the attributes of God must be in harmony to make salvation possible. God's loving nature could not forgive sin until His legal nature was satisfied. At Calvary all the attributes of God found a perfect solution. Thus, we believe that Jesus Christ our Saviour came to die for the sins of the world. After His death, the Scripture says that He was buried (Isaiah 53:9): "made His grave with the wicked and with the rich in His death."

The Resurrection of Christ

The doctrine of the resurrection is the foundation doctrine of the New Testament. The boast and glory of Christianity is the empty tomb. Jesus is alive. **Jesus' resurrected body was not a ghost because a ghost does not have flesh and bones or eat and drink as Jesus did in Luke 24:39, 43.** His resurrection was not a hallucination among the disciples because if it were, they would not have believed He was resurrected. The Scriptures tell us that the disciples were steeped in unbelief and would scarcely believe after seeing Him. Thomas wouldn't believe without touching Him. Jesus appeared in His resurrected body to convince them that He had truly risen from the dead. Jesus body was a glorious one (Philippians 3:21); it was a spiritual body (I Corinthians 15:44); it was a body that had the ability to pass through a solid wall (John 20:19).

Jesus raised from the dead by the power of the Father (Acts 2:23-24, 3:15, 5:30); by the power of Himself (John 2:19, 10:18); and by the power of the Holy Spirit (I Peter 3:18).

The mightiest conqueror was death; but thanks to our Lord and Saviour Jesus Christ, whose resurrection power conquered and broke the power of death and the grave.

Christ arose from the dead the third day after His death and is alive forevermore. By His Resurrection Jesus became "the first fruits of them that slept," and "firstborn of the dead" (I Corinthians 15:20; Colossians 1:18; Revelation 1:5). He is so called because His Resurrection was distinct from all those who had been raised before Him. Jesus arose with a spiritual body (I Corinthians 15:44-45). Spirit, Body and Soul were reunited and restored to their original beauty and strength and raised to the highest level.

The Ascension of Christ

The ascension is that event in which Christ departed **visibly** and **bodily**, forty days after the resurrection and was taken up, returning to heaven as His disciples looked steadfastly towards heaven watching Him go. After which, "the cloud received Him out of their sight."

His presence and ministry for 40 days proved that He was alive and rose from the dead.

The event happened at the Mount of Olives (Acts 1:12). Jesus was uplifted (or ascended) in His bodily (or actual) form from earth to heaven. He was taken up from His disciples. It was not some shadowy form or apparition but He, Himself, their actual Redeemer, Lord and Friend.

The Second Coming of Christ

His first coming was prophesied and those prophecies came to pass literally. This gives us great confidence that the prophecies of the second advent will also be fulfilled literally and not in a figurative or spiritual sense.

Christ second coming was foretold by the prophets (Daniel 7:13); by our Lord Himself (Matthew 25:31); by Paul (I Timothy 6:14); and finally, by angels (Acts 1:10-11). He will

come to complete the salvation of saints (Hebrews 9:28); to be glorified in His saints (II Thessalonians 1:10); to bring to light the hidden things of darkness (I Corinthians 4:5); to judge the quick and the dead (II Timothy 4:1); to reign (Revelation 11:15); to receive us to be with Himself (John 14:13); and to destroy death (I Corinthians 15:25-26).

The manner in which He will come are: In the clouds (Matthew 24:30), in His own glory (Matthew 25:31 and the glory of His Father (Matthew 16:27), in flaming fire (I Thessalonians 1:8), with power and great glory (Matthew 24:30), just like He ascended in bodily form (Acts 1:9-11), with a shout and the voice of the archangel (I Thessalonians 4:16), with His saints (I Thessalonians 3:13), accompanied by angels (Matthew 16:27), and it all will be suddenly (Mark 13:36).

Jesus would return in like manner as He went (Acts 1:10,11).

THE HOLY SPIRIT

We believe that the Holy Spirit is a member of God (or the Godhead) when comparing Is. 6:8-10, John 12:39-41 and Acts 28:25-27 which is a combination covering the Father, Son and Holy Spirit. Evidence of equality can also be traced by comparing Jer. 31:31-34 with Heb. 10:15-16 and by comparing Ex. 16:7 with II Cor. 3:17-18 and Heb. 3:7-9.

The Holy Spirit is an individual, divine person for He possesses divine attributes: He is eternal (Heb. 9:14), omnipresent (Psalm 139:7-10), omnipotent (Gen. 1:2, Job 26:13, Luke 1:35), and omniscient (Is. 40:13-14, John 14:26, 16:12-13, Rom. 8:26-27, I Cor. 2:10-11). The Holy Spirit does things only God can do: He can create. He co-created man (Gen. 1:2, Job 26:13, 33:4). He co-created the world (Ps. 104:30). He co-created Christ's human body (Matt. 1:20). He co-created the Scriptures (II Sam. 23:2-3, II Pet. 1:10-11, 21). He resurrected Christ from the dead (Rom. 8:11). He can save (I Cor. 6:11); can seal the believer (Eph. 1:13); can give life (John 6:63); and can prophesy (II Peter 1:21).

The Holy Spirit possesses certain personal characteristics: will power (I Cor. 12:11); intelligence (Neh 9:20, Rom 8:27); knowledge (I Cor. 2:10-12); foreknowledge (Acts 1:16); power (Acts 1:8); the capacity to love (Rom. 15:30); and the capacity to be grieved (Is. 63:10, Eph 4:30). The Holy Spirit does things that only an individual person can do: He can search (I Cor. 2:10-11); speak (Acts 10:19, 13:2-4); delegate or put to work (Acts 20:28); cry out (Gal. 4:6); and intercede (Rom. 8:26-27, 34). He is the/a Comforter and the/a Helper (Acts 9:31, Rom. 8:26). He can testify (John 15:26); can teach (Neh 9:20, John 14:26, 16:12-14); can lead and direct (Rom. 8:14); can command (Acts 8:29, 39, 10:19-20, 16:6-7); can proceed on a mission for which He is sent (John 15:26); can be lied to (Acts 5:3); can be blasphemed (Matt. 12:31-32); and can convict (John 16:8-11). The Holy Spirit entered several persons (Gen 41:38, Ex. 31:3, Nu. 27:18, Neh 9:30, Dan 4:8-9, I Pet. 1:10-11). The Holy Spirit is included in the baptismal formula (Matt. 28:16-20).

Finally, the Holy Spirit is a person because He thinks, feels, purposes, knows, wills, loves and grieves. He is not merely an influence or **an active force** since He has all of these abilities which are foreign to an inanimate force. If He were merely an active force, the Scriptural method of describing Him would be very contradictory and unintelligible. Also, there would not be any need to concern ourselves about mistreating Him because an influence or an active force is incapable of recognizing feeling or action. Language has no meaning if the Holy Spirit is not a person, seeing that Jesus repeatedly employed the masculine pronoun when speaking of Him. Nevertheless, the Holy Spirit glorifies the Son in the same way that the Son glorifies the Father (John 16:14). What is said about one is said about the other.

THE BIBLE

We believe that the Holy Bible, is the verbally inspired, inerrant, infallible, authoritative Word of God and that God gave the words of Scripture by inspiration without error in the original autographs and is God's complete and final revelation of His will to man. God **promised** that He **will** preserve His Word and therefore we believe that God has kept that promise by preserving His infallible Word in vernacular Bibles (1 Corinthians 14:21) that was pass down to us through the ages. If God said what He did in Psalms 12:6-7, 119:89, 138:2, Proverbs 30:5, Isaiah 40:8, Matthew 24:35, Luke 21:33, John 17:17, I Thessalonians 2:13, Hebrews 10:7 and I Peter 1:25; then praise God, we can believe Numbers 23:19 and Isaiah 40:8, 27.

On the day of Pentecost, God gave the gift of speaking in other languages (or tongues) which was put to serious use by translating His Word for believers and the church. As a result, His Word was translated in many languages and therefore from it came the Syriac, French, Italian, Spanish, English, German, Danish, Bohemian, Polish Coptic, Armenian, Ethiopian, Georgian, etc. Bibles that were used by born-again Christians. The Authorized Version (KJV) is an accurate English translation of the preserved Word of God and therefore, there is no need to revise, update, correct or change it in any way. We considered this English version our final and absolute authority.

We believe that the Holy Bible is a collection of sixty-six (66) books, from Genesis to Revelation. It was written by holy men of old, as they were moved by the Holy Spirit in such a definite way that their writings were supernaturally and verbally inspired and free from error. God has given no new or further revelation since John penned the last part of the Scriptures: the book of Revelation. His complete will for man and for the ages are unfolded therein; if one appears with the claim that he has received a new revelation, he can be classed as an imposter. We therefore do not believe that any revelation will ever be given to men which will supersede the Bible.

ANGELS

The word “angel” first occurs in Genesis 16:7 where the angel of the Lord ministered to Hagar after Sarah had mistreated her. The angels were created by God but the time of that creation is not revealed (Colossian 1:16). Angels came to minister to Jesus at the great temptation (Matthew 4:11). Jesus spoke of guardian angels in Matthew 18:10. Jesus believed in angels and so did Paul (Colossian 2:18, II Thessalonians 1:7).

Angels are spirit beings (Hebrews 1:14, Psalm 104:4). As spirits, angels are not bound by natural human laws; angels can enter locked prisons (Acts 12:7); open prison doors (Acts 5:19); ascend in a flame (Judge 13:19-20). Angels are able to travel great distances very quickly (heaven to earth), which may be many light years apart (Daniel 10:12-13). Angels are wiser than men (II Samuel 14:20); they are strong (Psalm 103:20); One angel killed 185,000 Assyrian soldiers in one night (II Kings 19:35). One angel slew 70,000 Israelites following David’s sin in II Samuel 24:15-16. One angel thwarted the power of Rome, broke the seal and rolled away the stone from the tomb (Matthew 28:2-4). One angel will one day bind the devil and imprison him for a thousand years.

There are various ranks and orders of angels: Michael is called an archangel (Jude 9). The Bible speaks of archangels, angels, principalities, powers, dominions and thrones (Colossian 1:16; Daniel 10:12-21; I Thessalonians 4:16; I Peter 3:22). Angels are immortal (Luke 20:35-36), without material bodies, knowing nothing of decay and death. Angels are sexless and unmarriageable (Matthew 22:30, Luke 20:35-36). Angels can become visible and eat human food (Luke 2:9, Genesis 32:1-2). Angels seem to be innumerable (Revelation 5:11, Hebrews 12:22, Matthew 26:53). Angels are described by our Lord as being holy (Mark 8:38). As created beings angels were created holy (Luke 9:26, II Peter 2:4, Jude 6).

The word angel itself simply mean “messenger.” Among the divisions of angels mentioned in the Bible we find the Seraphim (Isaiah 6:1-7), the Cherubim (Genesis 3:24; Ezekiel 1:5-28, 8:1-4; 10:1-22), and the Archangels (Colossians 1:15-18; I Thessalonians 4:16; Jude 9).

Angels are in heaven to honor, worship and serve the Lord God (Revelation 5:11-12, 8:3-4); they are on earth running errands for the Lord; they exercise God’s judgments and purpose; they guide believers; they assist, protect and strengthen saints; they will accompany our Lord when He returns. Finally as wonderful as angels are, we must never worship them (Revelation 22:8-9).

SATAN & DEMONS

Behind all evil powers there must be a personality directing them. The sin of the world must have a source. Satan, before sinning, or before iniquity was found in him, was

known as Lucifer. Lucifer fell from his high and privileged position. His beauty caused his heart to be lifted up in pride and his brightness brought about his corruption (Ezekiel 28:11-17; I Timothy 3:6). He became Satan when he tried to make himself not only equal with God, but as one above God. As a result, he was cast out of heaven. He was not alone in his sin and fall. Many of the angels likewise revolted against God and followed Lucifer as their recognized head.

God created Lucifer, perhaps the chief among the Seraphim. His great wisdom, corrupted by pride, developed into craftiness and wickedness. Lucifer, through his folly became "The Prince of Darkness."

The Bible presents him as a real being (I Chronicles 21:1; Job 1:6-12; 2:1-7; Psalm 109:6; Zechariah 3:1-2; I Peter 5:8-9; Revelation 12:7-12). Christ dealt with him as a real being (Matthew 4:1-11; Luke 4:1-13) and waged war with him as a real person (Luke 10:18, 13:16; Acts 10:38; I John 3:8; Revelation 12:7-12; 13:1-4, 20:1-10). The apostles thought of and encountered Satan as a real being and constantly warned the saints against the wiles of this personal devil (Ephesians 4:27; 6:10-18; I Thessalonians 2:18; I Peter 5:8-9; James 4:7).

The word demon itself is not found in the Bible. What it implies, namely "evil spirits" or "devil," is found throughout Scripture from Genesis to Revelation. Devil meaning "an adversary, false accuser, one who throws down, a slanderer," is used of Satan himself of all evil spirits, called devils and also of men who are false accusers and slanderers (Matthew 9:34, 12:24; John 6:70; I Timothy 3:11; II Timothy 3:3; Titus 2:3). Other designations of the demons or devils are familiar spirits, unclean spirits, evil spirits and deducing spirits (Leviticus 20:6; Mark 1:27; Luke 7:21; I Timothy 4:1). As to the nature of demons, Scripture makes it plain that they are intelligent and wise angelic beings (I Kings 22:22-24; Acts 16:16); powerful but not almighty (Mark 5:1-18); disembodied evil spirits (Judges 9:23, Revelation 16:13-16); inhuman yet seeking human possession (Matthew 10:7, Mark 16:17); have knowledge but not omniscience (Matthew 8:29, Luke 4:41, Acts 19:15); have faith and feelings (James 2:9, Matthew 8:29, Mark 5:7); have wills, emotions and desires (Matthew 8:28-31; 12:43-45, Acts 8:7); have their own doctrines (I Timothy 4:1). In the great Tribulation, miraculous powers will be theirs (Revelation 16:13-16). Evil spirits possess people and cause diseases, dumbness, deafness and blindness, grievous vexation, suicide, lunacy and mania, lusts, manifest supernatural strength and seek counterfeit worship, guilty of error, deceptions, lying, witchcraft, heresies and false teaching and prophecies; they can oppress, be jealous, steal, fight tell fortunes, possess men at will, travel, imitate the departed dead; thousands of them can possess a human at the same time, being disembodied they can enter and control both man and beasts; they wage war on saints, influence men, have unbelievers in league with them, inflict physical maladies on those they possess.

The attitude of the Christian toward these evil agents of Satan must be through the victory of Christ and in His mighty name. Freedom can become the possession of the child of God from all satanic purposes. Demons must be discerned, tested, resisted and rejected by believers (I Corinthians 12:10, Ephesians 4:27, 6:10-18, I Peter 5:8-9, I John

4:1-6). Demons recognized those who have power over them (Acts 19:13-17).

Our only resources against these hosts of wickedness are watchfulness, prayer, fasting and the power of God (Matthew 7:21, Ephesians 6:10-18).

THE CHURCH

The Bible does not recognize any one visible Church on earth as The Church. The Church, which is His body, consists of all regenerated souls, each one redeemed by the Blood of Christ and transformed by the Holy Spirit. The Church has no visible head on earth but an unseen Head (Christ) in heaven. Christ gave His life that He might found the Church. (Ephesians 5:25). The supreme work of God in this age is the gathering of the Church. (Acts 15:14).

The purpose of the Church is to worship God and to glorify Him on the earth (Ephesians 1:4-6); to evangelize the world with the Gospel (Matthew 28:19-20, Mark 16:15, Ephesians 3:8); to teach and instruct Christians (Ephesians 4:11-15, I Thessalonians 5:11, I Corinthians 12:1-31); to witness constantly (Acts 1:8).

The Christian Church is a New Testament institution beginning with Pentecost and ending with the Second Coming of Christ. The word "Church" comes from the Greek word "Ecclesia" meaning "to call out from." Christians are called out from the world system to be "in Christ." The word Church can refer to a local group of believers (Philemon 2, Colossians 4:15, I Corinthians 15:9).

In Matthew 16:16-18, Jesus says, "...upon this rock I will build My Church..." The Church was founded by Jesus Christ; the Son of God; the Messiah; the Christ; God incarnate in humanity. **Our Saviour did not build the Church on Peter, but upon Himself.**

The Bible conditions of membership in the local Church are Repentance (Acts 2:38); faith in the Lord Jesus Christ as Saviour, Lord and Son of God (Matthew 16:16-18); salvation, regeneration, and the new birth (Acts 2:47); baptism in the Name of the Trinity (Acts 2:38, Matthew 28:19, Acts 10:47-48, Acts 22:16); and finally, continuance in the Apostles' doctrine (Acts 2:42) or those who live according to the Scripture. The saved was added to the Church daily. They were not added to the Church in order to be saved but added to the church because they were saved already. They are all members of the invisible Church who became members of the earthly visible church.

The ordinances of the Church are Baptism (Matthew 28:19-20, Mark 16:16, Acts 2:38-41, 8:36-40, 10:47-48) and the Lord's Supper (Acts 2:42-46, 20:7, I Corinthians 11:20-34).

The symptoms of immaturity in the church are selfishness (Acts 6:7), division (Acts 1:12), criticism (Acts 4:3) and toleration of evil in the church. It is possible to have the

gift of the Spirit and not be spiritual. Spiritual gifts does not produce spirituality neither does it come resulting in spiritual maturity. The Corinthian church had all the gifts but were spiritual immature.

In conclusion, Christ's desire is that the Church on earth should be clean, glorious and holy, "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27).

OTHERS

Law & Grace

There are many Christians who are saved by grace but try to keep saved by obeying the law or keeping the commandments. This was the error of the Galatians church which Paul seeks to correct in his epistle to the Galatians (Galatians 3:3, 11). We are save by faith; we live by faith, without law-keeping. But does this allow us to become a law unto ourselves and break the law of God and sin willfully? God forbid (Romans 6:1-2). It is sometimes hard to keep a balance between the teaching of Paul and of James. James says in James 2:14 "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" James 2:20 says "But wilt thou know, O vain man, that faith without works is dead?" Paul answers this in Philippians 2:12-13, "...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." By faith we yield to the indwelling Christ and He uses our bodies to do good works. The Saviour works through us. Our work is to yield. He is the one who performs the works of righteousness. After conversion we do good works because we are saved already, not in order to be saved.

The law includes the ten commandments of Exodus 20:1-17, and all other commands. The law of the Lord is perfect, Holy, just, good, right and pure (Romans 7:16, Psalm 19:7-8). Grace is unmerited favour, the kindness and love of God our Saviour toward us. Under law God demands righteousness. Under grace God gives righteousness (Ephesians 2:8-9).

The law says, obey me and live (Leviticus 18:5, Romans 10:5). The problem is this: who can keep the law perfectly? The answer is clear from Romans 3:9-23, that only Christ could fulfill every "jot and tittle" of the law. In John 5:24, grace says that whosoever hears and believes on Jesus Christ has passed from death unto life: a miracle that the law could not perform. Grace offers pardon and peace to sinners through the death of another: the Saviour. Grace says that those who receive eternal life will never perish (John 10:28).

The law condemns every individual ever born into this world for all have broken at least one commandment on one occasion. James 2:10 say, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," and therefore, Romans 3:19 makes the whole world guilty before God. The law sets up a standard, but people are helpless before it (Galatians 3:10). But thanks be to God that grace is willing and ready

to save the lost, the guilty, the lawbreaker. Grace brings salvation (Titus 2:11). Grace restores righteousness that law took from us through the gift of God. Grace is God's riches at Christ's expense in favour of the guilty sinner. Grace not only saves sinners, but more grace is added daily to sustain them.

The law could never justify a guilty sinner (Acts 13:39). The law could not make anything perfect (Hebrews 7:19). To get to heaven the sinner needs to be both justified and made perfect through the blood of Christ and the atoning work of the cross. But grace through faith can bring justification to the sinner (Romans 3:24). Grace can teach us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world (Titus 2:11-12).

The law was given to show us our transgressions (Galatians 3:19) because without it, man would have no knowledge of sin (Romans 3:20). The law was therefore our schoolmaster to bring us to Christ (Galatians 3:24); **it was like an X-Ray machine or a mirror, to teach and show us our problem but could never fix or taken this sin problem away.** Thus, we are now justified by faith, for we cannot be saved by works or law. Grace was given to man not because man earn or deserve it, but because God loved the world of sinners (John 3:16). Grace is also given to us for we are too weak in ourselves to keep saved, to keep the law or to do good works (II Corinthians 12:9). Keep in mind that the law was given by Moses (John 1:17; Exodus 20:19; Hebrews 12:18-21) but grace came from Jesus Christ (John 1:17).

In conclusion, is Christianity a mixed system of law and grace? No, it must be all of faith (Romans 4:4-5). Is the believer under law after conversion? No! (Romans 6:14) How then is a true believer to walk before his fellowmen? As Jesus walked (I John 2:6; I Peter 2:21). Galatians 5:18 says, "But if ye be led of the Spirit, ye are not under the law." Therefore, the Christian is not under the law, but under grace (Romans 6:14).

Hell

Many of us dwell upon the goodness of God but forget that goodness and severity are His twin attributes (Romans 11:22). Jesus constantly referred to the certain, terrible and unending suffering of those who died lost. He taught eternal punishment with a boldness, plainness and awful significance no human preacher dare imitate unless he has a Calvary heart for the unsaved.

In unmistakable language, the Bible speaks of unending blessedness and peace of the saved, and of unending torment for the lost, urging the latter to flee from the wrath to come. Hell is described as being "beneath" (Proverbs 15:24). Luke tells us that the devils besought Christ not to command them to go into the deep (Luke 8:31).

Dwelling upon the fact and nature of hell, we use the phrase, "eternal punishment," in its natural and obvious meaning (eternal, which implies "unending"). **The continuity of hell must be the same as that of heaven; for the same words are used to describe both (Matthew 25:46).** Punishment represents "conscious suffering."

The following are summarized Bible notes on this subject:

1. The soul of man neither dies nor falls into unconsciousness when the body dies. Sinners do not cease to be, and saints do not go to sleep until the resurrection of the just. Personality is indestructible. Conscious survival after death is clearly taught in Scripture (Luke 16:19-31; II Corinthians 5:8; Philippians 1:23; Hebrews 12:22-23; Revelation 6:9-10).
2. All who die without Christ go to hell. The Old Testament word for hell is *Sheol*, and is used in the double sense. First of all, it represents the grave to which the bodies of both the righteous and the wicked go (Genesis 37:35; I King 2:6, 9; Psalm 6:5; Hosea 13:14). Also, *Sheol* stands for the place of future punishment (Psalms 9:17, 55:15, 116:3; Proverbs 7:27; Isaiah 28:15-18). The New Testament word for hell is Hades, and corresponds to *Sheol*. Whether Hades represents the grave or a definite place of conscious punishment must be determined by the context (Luke 16:23-25; Revelation 1:18, 6:8, 20:13-15; I Corinthians 15:55). Other designations for the place of eternal torment prepared for the devil and his angels (Matthew 25:41) are: [a] *Gehenna* (Matthew 5:22; Mark 9:43-48; James 3:6). [b] Eternal damnation (Mark 3:29). [c] Outer darkness (Matthew 8:12). [d] Resurrection of damnation (John 5:29). [e] Second death (Revelation 2:11; 21:8). [f] Everlasting destruction (Psalm 9:27; II Thessalonians 1:9). [g] Blackness of darkness (II Peter 2:4; Jude 13). [h] The curse of God (Deuteronomy 27:26; Galatians 3:10). [i] The wrath of God (John 3:36; Romans 1:18). [j] The lake of Fire (Revelation 19:20; 20:15). [k] Eternal punishment (Matthew 25:46). [l] Bonds and chains (II Peter 2:4). [m] Indestructible worms (Mark 9:44). [n] Company of demons (Matthew 25:41). [o] Unending torments (Revelation 14:11). These and other designations describe the dreadfulness of hell.
3. Hell is a place of conscious suffering. Time can never end hell's torment, and tears never quench it (Luke 3:23-25, 28; II Peter 2:9). One writer says, "If all the earth and sea were sand and every thousandth year a bird should come and take away one grain, it would be a long time before that heap would be removed: yet if after all that time the damned could come out of Hell, there would be some hope; but the words forever and ever break the heart." Those rejecting the Biblical revelation of hell try to show that "eternal" or "everlasting" do not mean eternal or everlasting. Our answer to this assertion can be brief. Precisely the same word is used to define the duration of the life which believers in Christ possess (John 3:15, 16, 36); the duration of salvation (Hebrews 5:9); the duration of heaven (II Corinthians 5:1); the duration of Christ's redemption (Hebrews 9:12); the duration of the Spirit's existence (Hebrews 9:14); the duration of the inheritance of the saints (Hebrews 9:15); the duration of Christ's kingdom (II Peter 1:11). How foolish then to try and dodge the plain, obvious and natural meaning of the term used for the sinner's woe (eternal or everlasting)! "Everlasting" and "eternal" are used 14 times of the duration of the righteous and seven times of the retribution of the wicked (Matthew 18:8; 25:41, 46; Mark 3:29; II Thessalonians 1:9; Hebrews 6:2; Jude 7). "Forever and ever" occurs in 17 places concerning God and His people; three times regarding the devil and his servants (Revelation

- 14:11, 19:3, 20:10).
4. The lake of fire is to consume hell. With the judgment of the Great White Throne, hell and all its occupants are to be cast into the Lake of Fire (Revelation 20:14-15, 21:8). Thus in one sense hell itself, the present abode of the lost, is not eternal but its torment is. The lake of fire and the second death appear to be identical (Revelation 20:14, 21:8).
 5. The lake of fire is a place of conscious suffering. What doom awaits those who die without Christ and also the devil and his angels! (Revelation 2:11, 19:20, 20:10, Matthew 25:41, 46). It would seem as if the conscious, unending torment of the lake of fire consists of two aspects:
 - a. The Punishment of Separation: "Depart from Me" (Matthew 7:23); the word "depart" is worse than fire; how tragic to be eternally banished from God's smile and presence!
 - b. The Punishment of Loss: "Ye cursed" (Matthew 25:41); sinners dying in their sin have to depart, not with God's blessing, but His curse, and to have as companions the occupants of eternal darkness. How terrible is "the wrath of the Almighty" (Revelation 19:15)! The Lost must suffer in unending misery (Revelation 9:6, 14:11). Hell is a definite an actual place in Scripture.
 6. The conscious suffering of the lake of fire is unending. Already we have dealt with the fact that the word *aionios*, meaning "eternal" or "of unending duration," is used of the blessedness of the saved and of the suffering of the lost. Contrasted passages to study are these: Jude 7 with John 3:15; Matthew 18:8 with Romans 6:23; Matthew 25:41 with Hebrews 5:9; I Timothy 1:17 with Matthew 25:46; Revelation 10:6 with 20:10.
 7. The only escape from everlasting torment is now. Acceptance of the finished work of Christ for sinners alone guarantees deliverance from the terrible doom depicted by Christ as awaiting those who die lost. Once in Him, all condemnation is removed (Romans 8:1). Hell fire can never burn the garment of the divine righteous.

We truly believe that men and women who die in their sin are to be eternally banished from the presence of God forever. Therefore, our solemn task here and now is to warn them to "flee from the wrath to come." We dare not remain indifferent to their terrible doom (Ezekiel 3:17-21).

Speaking in Tongues

We believe that speaking in tongues are indeed for us today as it was on the day of Pentecost. Speaking in tongues is simply speaking another language that human being can hear and understand in their native language. Where the speaker can be speaking in English, but the other person can hear it in another language or where the speaker can miraculously speak another language but was never taught or studied it.

We believe that speaking in tongue is a soul-winning gift and one that helped to carry the gospel message and God's Word around the world in other languages. Therefore God uses it for His honor and glory by allowing Christians to miraculously preach, teach

or witness in a foreign land with an unknown language, never before being taught or studied.

I Corinthians 14:22 says, “wherefore tongues are for a sign, not to them that believe, but to them that believe not...” Tongue are for a sign; a sign to whom? Tongues are for a sign not to them that believe, but to them that believe not. Who are those that believe not? The answer is in verse twenty one: “In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not bear me, saith the Lord.

Paul taught us to covet charity (a more advance level of love). By coveting love comes joy, peace, longsuffering, gentleness, goodness faith, meekness and temperance. You give (help, take care of) to persons who you are not acquainted with.

Sixteen different nationalities are named as hearing in their own tongues the wonderful works of God and therefore sixteen different languages were heard by the power of the Holy Spirit. Speaking in tongue is mentioned in Mark 16:17, Acts 10:46, Act 19:6, I Corinthians 12, and 14. **Chapter fourteen of 1 Corinthians reproved and rebuked the heresy of the tongue movement in the church at Corinth. Thus, Acts 2:1-11 is the central and definitive passage on the question of speaking in tongues.** It is only here in this passage that a description of the miraculous gift of tongues given and how it was and is to be used. There is nothing here spoken about of an “*unknown*” tongue or language; it was normal human languages. God simply gave the disciples power to speak in languages unknown to them, but known to the people of the various nationalities who were present.

There was nothing mysterious about tongues given to Cornelius and his household because Peter said in Acts 11:15 that “the Holy Ghost fell on them, as on us at the beginning.” The languages spoken by the Apostles in Acts chapter 2 were the same type of languages spoken by Cornelius’s household.

In I Corinthians 14:2-4 the Bible uses the word “*unknown*” to describe the fact that the foreign languages spoken may be unknown to persons who may be present. Therefore, avoid confusion by speaking in the language of the audience. Use it only if there are persons who speak in a language different to that of other members of the audience. Also, in verse two, the Bible is saying here that if someone spoke (or praising God) German to an English-speaking audience that did not understand German, they would be speaking only to God, since the people would not understand him. That person may enjoy it and might be blessed in it, but the rest of the people would not be blessed by it. Please note that the italic word “*unknown*” is not in the original Greek manuscript but was put there by the translators to bring coherence to the verse.

Jesus says, “that repentance and remission of sins should be preached in His name among all nations,” therefore, at Pentecost it was simply a miracle that God used to enable the disciples to preach to the many, many people present and who spoke different languages proclaiming the gospel of Christ. How else can they carry out Jesus’

command in Luke 24:47-48 if they could not speak other languages?

We believe that speaking in tongues or a foreign language was not given as a sign of the baptism of the Holy Spirit, but was given so that all people in nations around the world can hear the gospel of Christ in their own language. Thus, this gift of God was a soul-winning gift. We believe that because God “confound their language” (Genesis 11:7) and therefore creating the foreign languages of the world, He gave special gift to Christians to be able to communicate the gospel of Christ in foreign languages. Thus, speaking in tongues is a soul-winning gift given by the Holy Spirit and should be use for that purpose.

Speaking in tongues was not a babbling of sound unfamiliar to any human mind. It was no jabber. It was not given to Christians to give them an ecstasy, a joy or some spiritual frenzy. But it was given to be used as a soul-winning gift if we were to follow **the only example** of how it was used on the day of Pentecost.

Paul gives a clear-cut statement in I Corinthians 14:9 (“...utter...words easy to be understood...”) on how the gift of tongues must be used. He is also simply saying in I Corinthians 14:14 (“For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.”) that when there is no practical reason for speaking in a foreign language, it should be omitted because of what he says in verse 19 (“Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.”) Remember “*unknown*” meaning that persons who are present, do not understand the language that is spoken.

Sexual Sins

The Bible says “Thou shalt not commit adultery” (Exodus 20:14). Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” (Hebrews 13:4)

God hates sexual sin and so He said “And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death,” (Leviticus 20:10). God gave the death penalty when man was guided by God’s Old Testament laws. Even though in the new dispensation, the death penalty is not carried out, one can see how serious this sin is in God’s sight.

The Bible also says “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived...” neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.”

A question is asked by a man in a wheel chair to another man: “Fifteen minutes; pleasure with a little Spanish girl down on the Mexican border, then twenty-two years in a wheelchair as a result; is that equal.” The man said, “My God, no!” “Then,” said the man in the wheelchair, “be sure your sin will find you out.” Punishment or ruin for this sin

is not always immediate but “Be sure your sins will find you out.” “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7)

Leviticus 18:20-24 said that, “Moreover thou shalt not lie carnally with thy neighbour’s wife, to defile thyself with her...Thou shalt not lie with mankind, as with womankind; it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things...” “And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.” (Leviticus 20:10). “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death...” (Lev 20:13). “And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.” (Leviticus 20:15-16)

In the beginning God created Adam and Eve (a man and a women union) and God said to them, “be fruitful and multiply and replenish the earth.” Therefore, we see that God’s purpose for man and women was to reproduce themselves. God never given this instruction to two men or two women. Besides, two men or two women union can never reproduce themselves.

God hates the sin of homosexuality and we can see this in Romans 1:24-28, Leviticus 18:20, 22-24, 20:10, 13. God apposes this sin so much until He destroyed a whole nation as a result (Genesis 18 and 19); also, He almost wiped out an entire tribe of His very own people (the Benjamites) as a result of this sin. God’s instruction is quite clear.

God commanded us to love one another but hate sin. Our purpose is not to hate the homosexual but to love him or her as an earthly brother or as ourselves and to warn them of the “wrath to come;” also, to teach, council, help and instruct them on how they can live holy and clean lives before God.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use unto that which is against nature.: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. (Romans 1:24-28)

APPLICATION FOR MEMBERSHIP

----- Gospel Light Baptist Church -----

Please complete the following:

Today's Date:

Day Month Year

Name:

Last Name

First Name

Middle Name

Date of Birth:

Age:

P.O. Box No:

Address:

Telephone No:

Work

Home

Cell

Marital Status:

☐

Single

☐

Engaged

☐

Married

☐

Divorced

☐

Separated

Number of
Children

Name of Child/Children & Birthday:

Anniversary:

Occupation:

Employer:

Email:

Special Skills:

Spouse Name:

Date of Birth:

Occupation:

Employer:

Date of Conversion:

Have you been baptized by immersion?

Yes
☐

No
☐

If Yes, give date and place of baptism:

What ministry do you feel that the Lord has directed you to serve in?

Which ministry of this church is closest, in your opinion, to this area of service?

Name of your former church:

Were you a member?

☐

Yes

☐

No

If Yes, then for how long?

Did you participated in any ministry of the church?

☐

Yes

☐

No

If yes, please list them:

Please forward a reference from your pastor.

Name: _____

Today's Date:

Day

Month

Year

This section is to be completed in full by persons aspiring to be leaders and teachers in any of the church's ministry; also persons who have a desire to join the church, having trusted Jesus as Lord and Savior and was baptized by immersion. Place an X in the highlighted space provided and write down any questions or comments in the "Questions & Comment Notes" area. It will be assumed that you have read this entire document and/or clearly understand our church position and thoughts on the subject areas listed below.

1 I have studied this subject but what I believe is found written in the Questions & Comment area.

2 I have not studied this subject but would like to research it sometime soon.

3 I have studied this subject and accept it as a doctrine of the Christian faith.

3

2

1

God _____

X

The Trinity _____

Jesus Christ, The Son of God and The Son of Man _____

Prophecies of the Christ _____

The Virgin Birth of Christ _____

The Deity of Christ _____

The Relationship of the Son to the Father _____

The Humanity of Christ _____

The Sinlessness of Christ _____

The Character and teachings of Christ _____

The Commands of Christ _____

The Miracles of Christ _____

The Death of Christ _____

The Resurrection of Christ _____

The Ascension of Christ _____

The Second coming of Christ _____

The Holy Spirit _____

The Holy Bible _____

Angels _____

Satan & Demons _____

The Church _____

Law & Grace _____

Hell _____

Speaking in Tongues _____

Sexual Sins _____

