

# **Church Growth International of the Americas**

## **FUNDAMENTAL TRUTHS**

### **Five-Fold Gospel**

#### **SALVATION**

We believe in salvation through the incarnation of Jesus Christ, his atoning life, death and resurrection, provided through the action of the Holy Spirit, expressed in a life of devotion, worship, and service in and through the community of Christ. John 3; Luke 24:45-47; Romans 10:9-10; Ephesians 2:8-10; Titus 3:5-6.

#### **HEALING**

We believe that through the grace of God and in the life and atonement of Christ, God provides healing, including physical healing, to a broken humanity. All healing is the work of God. Isaiah 53:4-5; Matthew 8:17; 9:35; Acts 10:38; James 5:14-16.

#### **SPIRIT BAPTISM**

We believe that the baptism in the Holy Spirit, implemented at Pentecost, is the promise of the Father for all Christians, providing power for faithful, victorious Christian living, power for effective service. We believe the gifts of the Holy Spirit, including speaking in tongues, are viable and desirable today, working within the individual and within the Christian community. Luke 24:49; Acts 1:8; 2:4; 10:44-46; 11:14-16; 1 Corinthians 12.

#### **SECOND COMING OF CHRIST**

We believe that Jesus will return to earth, wherein all Christians who have died will one day rise from their graves and will meet the Lord. Christians of all ages will live with God forever. Matthew 24; Mark 13:24-37; 1 Thessalonians 4:13-5:11; 1 Corinthians 15:51-52.

#### **BLESSINGS OF CHRIST**

We believe that Jesus Christ, through his gracious love and through the power of the Spirit, provides blessings upon Christians; those blessings bring salvation, healing, and spiritual and financial prosperity. John 3:16; James 5:13-15; Genesis 12:1-3; Luke 4:18-19.

## **Statement of Faith Emphases**

### **Three-Fold Blessings of Christ**

#### **SPIRITUAL**

The spiritual blessing of Christ is eternal life, made possible through the atoning action of Jesus Christ. The regenerating work of the Holy Spirit provides the salvation of Christ for all who respond to God's loving grace through faith. The continuing work of the Holy Spirit, indwelling the Christian, empowers the Christian to live a godly, holy and victorious life. The baptism or fullness of the Holy Spirit provides power for service. John 3; Luke 24:45-47; Romans 10:9-10; Luke 24:49; Acts 1:8; 2:4; 1 Corinthians 13; Galatians 5:22-24.

#### **HEALING**

The healing blessing of Christ is a life of wholeness and health. Divine healing through the power of Holy Spirit, integral to the gospel, is the result of God's loving grace, and is provided through God's atoning sacrifice. All healing, whether through divine action or medical science, is the work of God. The fulfilled healing of all people will be found in the eternal, resurrection life of all persons who have placed their faith in Christ. Isaiah 53:4-5; Matthew 8:17; 9:35; Acts 10:38; James 5:14-16.

#### **FINANCIAL**

The financial blessing of Christ provides for the lifting up of the poor and downtrodden, bringing hope to humanity. It includes the fullness of life, spiritual and financial prosperity. With this prosperity comes a responsibility to fulfill the mandates of Christ and kingdom purposes. We believe that God will help His followers to prosper and be successful, giving his provisions to and through the believer. Genesis 12:1-3; Luke 4:18-19; Philippians 5:19; 2 Corinthians 9:6-12.

## **1. The Scriptures Inspired**

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct

### **2 Timothy 3:15-17**

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good work

### **1 Thessalonians 2:13**

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

### **2 Peter 1:21**

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

### **The Authority of Scripture**

Every religion claims that its traditions and beliefs are authoritative, meaning they are truth in which one can place their trust. In the same way, Christianity as a religion claims that it is the truth and that the truth of God and His purposes are revealed in Scripture. Thereby, scripture stands as the authority of the Church for its doctrine.

The believer who does not understand the authority of Scripture will never be able to place a high degree of importance and value for his/her life upon it. Instead they will view other things (men, own reasoning, etc.) as having equal or higher authority.

“The Bible is our all-sufficient rule for faith and practice.” (Preamble to the Statement of Fundamental Truths of the Assemblies of God) As such there is nothing that can add or substitute the Word of God.

#### **I. Inspiration of Scripture**

**A. Inspiration – the means by which God communicated His revelation to man (II Timothy 3:16a)**

- i. Inspiration comes from the Greek word *theopneustos* meaning, "God breathed"
- ii. God is the source of Scripture
- iii. The agent is the Holy Spirit – II Peter 1:21
- iv. Man is the instrument

B. The extent of inspiration – we believe that all Scripture (plenary – all parts) is equally inspired by God. There are no degrees of inspiration.

C. Inspiration does not mean that the Holy Spirit dictated the words of Scripture rather, "it is the supernatural influence of the Holy Spirit upon the writers of the Holy Scripture which enabled them to write down God's message in such a way as to preserve it from error" (Pecota, Daniel. *Knowing Your Bible*. Gospel Publishing House: Springfield, 1980.

page 6).

## II. Inerrancy and Infallibility

### A. Definition

- i. We believe that Scripture is without error (inerrancy) and wholly true (infallibility) due to its direct inspiration by the Holy Spirit.
- ii. As such it is the only completely trustworthy source of revelation we have for the Church
- iii. Jesus Himself testified to Scripture's inerrancy in Matthew 5:18 and John 10:35

### B. Extent of Inerrancy

- i. Applies to the original manuscripts only – minor errors not affecting its authority may have occurred in the copying process
- ii. Does not mean that Scripture will be interpreted infallibly

III. The Canon of Scripture – There are many writings that claim to be inspired, how do we know what is inspired of God and what is not?

A. Canon – the Church established a canon (a standard) by which they judged what was inspired and what was not

## **B. Canon of the Old Testament**

**i. New Testament witness – in the New Testament we have references to an already defined canon of the Hebrew Scriptures which was accepted by the early Christian Church**

- 1. NT writers referred to the writings of Moses as Scripture thereby being inspired**
- 2. When NT referred to “the law,” it included the prophets and the Psalms**
- 3. NT writers quoted from every OT book except 8 of the 39.**

**ii. Testimony of Jesus**

- 1. In Luke 24:44, Jesus says “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”**
- 2. This is a direct reference to the canon of OT Scripture.**

**C. Canon of the New Testament – there are several criteria by which the Church judged the authenticity and inspiration of a NT writing.**

- i. Apostolicity – the writing must be directly from an apostle or authorized by an apostle**
- ii. Doctrinal content – the writing had to agree with OT teaching and the apostles’ teaching**
- iii. Universality – was it read in all of the churches**
- iv. Moral effect – ability to edify and transform lives**
- v. Inspiration – inner witness of the Spirit testifying of its authenticity**

**D. The Canon of Scripture was closed in AD 397 at the Council of Carthage, deciding that any other writings were to be rejected as inspired of God.**

## **IV. Authority of Scripture – the Believer**

**A. Purpose of the Bible**

- i. To present God’s redemptive plan to mankind**
  - 1. Man is sinful and separated from God**
  - 2. God made propitiation of man’s sin through Jesus Christ**

**B. Function of the Bible – II Timothy 3:16b**

**i. Doctrine – the beliefs of the Church are derived from Scripture alone. Man’s beliefs and traditions are not an authoritative source.**

**1. Charismatic manifestations (such as prophecy) are subject to the Word of God**

**2. Other supposed revelations outside from the canon of Scripture are not to be regarded as authoritative truth (i.e. Book of Mormon, Christian Science, etc.)**

**ii. Reproof – The Bible is the Church’s source to refute erroneous doctrine and teachings**

**iii. Correction – we are not only to refute but to “set it right,” according to the Word**

**iv. Instruction – The instruction of the Church is derived from the Bible to give spiritual depth to the believer and equip them for the ministry.**

**C. The Believer’s Responsibility – II Timothy 2:15**

**Having the understanding that the Bible is the authoritative Word of God, the believer is to place full trust in it to guide them into a greater knowledge of God. We are to study the word and grow in wisdom through it. It is our road map in life; our instruction book in righteousness. We are to test all things in accordance to the Word. The Bible is God’s way of communicating to us on a daily basis. You can hear the voice of the Lord everyday through His Word. He will show you His will for your life and you are to follow out of obedience. We are to seek confirmation from God’s Word for everything we receive from others (i.e. teacher, pastors, prophets, etc.). It is our responsibility to rightly divide the word of truth. We cannot place our trust in anything or anyone else above God’s revelation.**

**D. The Blessing of the Word**

**The Word of God is the greatest blessing aside from salvation that God has given to His people. The believer who places His trust in God’s Word is blessed with:**

**i. Prosperity – Psalm 1:2-3**

**ii. Health – Psalm 107:20**

**iii. Protection from sin – Psalm 119:11**

**iv. Comfort – Psalm 119:50**

**v. Guidance and direction – Psalm 119:105**

**vi. Truth – Psalm 119:142**

## **2. a. The One True God**

The one true God has revealed himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit .

**Deuteronomy 6:4**

**Hear, O Israel: The Lord our God is one Lord:**

**Isaiah 43:10, 11**

**10 Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the Lord; and beside me there is no saviour.**

**Matthew 28:19**

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**Luke 3:22**

**And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.**

### **THE ADORABLE GODHEAD**

**(a) Terms Defined - The terms trinity and persons, as related to the godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16,17).**

**(b) Distinction and Relationship in the Godhead - Christ taught a distinction of persons in the godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).**

**(c) Unity of the One Being of Father, Son, and Holy Spirit - Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; there is that in the Son which constitutes Him the Son and not the Father; and there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore, the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18; 15:26; 17:11,21; Zechariah 14:9)**

**(d) Identity and Cooperation in the Godhead -The Father, the Son, and the Holy Spirit are never identical as to person; nor confused as to relation; nor divided in respect to the godhead; nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence, no person in the godhead either exists or works separately or independently of the others (John 5:17-30,32,37; 8:17,18).**

**(e) The Title, Lord Jesus Christ - The appellation Lord Jesus Christ, is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God (Romans 1:1-3,7; 2 John 3).**

**(f) The Lord Jesus Christ, God With Us - The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is "Immanuel," God with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13,17).**

**(g) The Title, Son of God - Since the name Immanuel embraces both God and man, in the one person, our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title Son of God belongs to the order of eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13).**

**(h) Transgression of the Doctrine of Christ - Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title Son of God solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the**



**Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Hebrews 12:2).**

**(i) Exaltation of Jesus Christ as Lord -The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28)**

**(j) Equal Honor to the Father and to the Son - Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Spirit to ascribe unto the Son all the attributes of deity, and to give Him all the honor and the glory contained in all the names and titles of the godhead except those which express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22,23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 7:9,10; 4:8-11).**

## **2.b. The Deity of the Lord Jesus Christ**

**The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:**

- a. His virgin birth (Matthew 1:23; Luke 1:31,35).**
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).**
- c. His miracles (Acts 2:22; 10:38).**
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).**
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).**
- f. His exaltation to the right hand of God (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3).**

### **3.a. The Fall of Man**

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

### **3.b. The Salvation of Man**

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Conditions to Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation the inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

### **3.c. Sanctification**

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1,2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of "holiness without which no man shall see the Lord" (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: "Be ye holy, for I am holy" (1 Peter 1:15,16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11,13; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 1:5).

### **"The Authority of the Believer"**

#### **1. Read:**

a. Ephesians 1:16-20   b. Ephesians 3:14-19   c. Ephesians 1:17

2. God has given us authority over evil spirits through Jesus Christ.

3. If you are born again, you have already received the authority.

4. What is authority? Authority is delegated power.
5. When Christ ascended, he transferred his authority, to the church, to us as believers, the body of Christ.
6. The source of our authority is found in this resurrection and exalting of Christ by God.
7. Ephesians 1:20 and Ephesians 2:1, use the same verb and it is used to describe the reviving of Christ or the resurrecting of Christ and the same one is used to describe the reviving of his people.
8. This authority was delegated not only on the head but also upon the body because the head and the body are one.
9. The three resources that we use in exercising authority over the devil are the name of Jesus, the Word and the blood.
10. The word flee has several meanings, including to move as if in terror, to run as if in terror.

#### **4.a. The Church and Its Mission**

The Church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).

Since God's purpose concerning man is to seek and to save that which is lost, to be worshiped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, the priority reason-for-being as part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19, 20; Mark 16:15, 16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 14:12).
- d. To be a people who demonstrate God's love and compassion for all the world (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

The Church exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit.

#### **4.b. The Ministry**

A divinely called and scripturally ordained ministry has been provided by our Lord for the fourfold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23,24), (3) building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16), and (4) Meeting human need with ministries of love and compassion (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

#### **Ten Guidelines for those called to Minister**

By Rev. U. S. Grant

Introduction:

So, you have been called to preach (or minister)?

How do you know?

One should be as sure of his call to the ministry as he would be sure that he is in love.

There is an unction upon one who is called that is unmistakable. For those of you who are called to minister, though I do not feel worthy to advise you, I would like to give you some thoughts I have gathered through the years.

I have put them together and shall call the –

“Ten Guidelines for the Minister”

- I. The Minister Must Study. 2 Timothy 2:15 ( How I come to know the Word)
  - a. “Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.”
  - b. Don’t be afraid to seek help from others.
  - c. From their oral teachings – Acts 8:30,31
  - d. From their writings

- e. From their lives – Phil. 4:9; Heb. 6:12; 13:7,8
  - f. Love good books and make a select library a top priority.
- II. The Minister Must Have A Discipline Program**
- a. His Time – Yesterday is gone. You may never see tomorrow. You only have today. Use it wisely.
  - b. Exercise. It will help you keep alert mentally. “Physical training (bodily fitness) has some value.” I Timothy 4:8 (Philips)
  - c. Rest. Mark 6:30, 31 “The disciples told Jesus all the things they had done and taught. And Jesus said to them, come apart into a desert place, and rest awhile... for they had no leisure so much as to eat. “
  - d. If you do not come apart to rest now and then, you will come apart – period.
  - e. Discipline (control) I Cor. 9:27 “I keep my body under (Amp. “I buffet my body, handle it roughly, discipline it by hardships, and subdue it.”) (Phil. – “I am my body’s serenest master) Amp. – “lest by any means after I should preach to others, I should become unfit, and rejected as a counterfeit.”)
  - f. We should experience ourselves the thing we demand of others
  - i. Fasting
  - ii. Personal witnessing
  - iii. Living on “welfare” diet?
- III. The Minister Must Be a Person of Prayer. Acts 6:4**
- a. “But we will give ourselves continually to prayer.” One should set his own schedule of prayer and make it a way of life.
  - b. The minister should be an example in prayer, not for show, but because prayer is the key to your power and authority.
  - c. Jesus always prayed before making important decisions. Luke 6:12,13
  - d. All great people in the Bible and all the extra-Biblical stalwarts knew how to pray. Ex. Martin Luther
- IV. The Minister Must Minister the Word. Acts 6:4 “...and the ministry of the Word.”**

- a. You will have been charged at the moment of your ordination: "Preach the Word".
- b. Nothing you will ever do can be a proper substitute for preaching God's Holy Word.

**V. The Minister Must Preach Christ Crucified. I Cor. 1:23**

- a. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."
- b. Study the ministry of Philip, the evangelist.
- c. His was the "preaching of Christ".
- d. He went down to Samaria and "preached Christ unto them." Acts 9:5,12
- e. He later joined the treasurer for Queen Candace of the Ethiopians as he traveled in his chariot through Gaza.
- f. When the treasurer inquired of Philip concerning Scripture in Isaiah, "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts 8:35

**VI. The Minister Must Preach Willingly. I Cor. 9:16-18**

- a. "I take no special pride in the fact that I preach the Gospel. I feel compelled to do so; I should be utterly miserable if I failed to preach it. If I do this work willingly (or of my own free will), I have my reward (or my pay); but if reluctantly (or against my will), I still have a sacred responsibility.
- b. So what is my reward (or pay)?
- c. Simply that when I preach, I make the Gospel available, free of charge (or expense) to everyone, not taking advantage of my rights (or abusing my power in the Gospel)."
- d. We do not preach the Gospel for personal gain.
- e. So you are called to preach! Or to work at some capacity for the Lord.
- f. All preaching is not done from the pulpit.
- g. The word "preaching" in Acts 11:19, 20 does not indicate formal preaching.
- h. It is rather "giving testimony" – gossiping (if you please, but in a good sense\_ - talking about Jesus." Also Acts 8:4.

- i. How do you know you are called?**
- j. How did your call come? (Get some answers here)**
- k. Did it come from mother? - Grandmother? Or an aunt? Some deacon? Or other person?**
- l. Was it some emotional moment?**
- m. Did you answer an emotional appeal, not knowing really what you were doing at the time?**
- n. Could I talk you out of your call?**
- o. Goals and Motives – If you are called to preach, or work for the Lord, you should**
  - i. Examine your motives – are you on an ego trip?**
  - ii. Are you seeking glamour?**
  - iii. Do you expect to make a lot of money?**
  - iv. Do you feel you haven't been able to fit into life's scheme of things so you will try preaching?**
  - v. Examine your attitudes**
  - vi. What kind of church life have you had?**
  - vii. What kind of a family life – as a child, at home, and/or married?**
  - viii. Are you angry with the world?**
  - ix. Do you have a genuine love for people?**
- p. If you know you are called –**
  - q. It is not always easy or possible to explain one's call.**
- VII. The Minister Must Give No Offence. 2 Cor. 6:3 "Giving no offense in anything, that the ministry be not blamed."**
  - a. One should never use the pulpit to take personal advantage.**
  - b. Make sure those you counsel from time to time know this sure policy.**

c. When you must take a stand on an issue, be totally sure, under God, you are right, and never conduct yourself in such manner as to have to take defensive actions.

**VIII. The Minister Must Be a Pattern of Good Works – Titus 2:7,8**

a. Romans 2:21-23 – It is not enough to tell men what to do; the minister must show them how

b. I Cor. 11:1 be an imitator of Christ

**IX. The Minister Must Be Submissive – Hebrews 13:17**

X. The Minister must persuade men – 2 Cor. 5:11. No matter what else we may engage ourselves in, in the final analysis we are dealing with eternity bound people. And the whole plan and purpose is to win them to Jesus and make complete disciples of them.

**Conclusion**

If you are a God-called minister of the Lord Jesus Christ, you can't get out from under your commission. It is a lifelong calling. So why not purpose in your heart that you will give it everything you've got all the days of your life, and be the very best minister, under God, it is possible for you to be?

**5. The Ordinances of the Church**

**(a) Baptism in Water**

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

**(b) Holy Communion**

The Lord's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "till He come!"



## **“The Trinity and Church Ordinances”**

- 1. The word Trinity is not found in the Bible.**
- 2. The Trinity should not be misunderstood as polytheistic. Nor should the Trinitarian God be thought of as a multi-personality being who manifests Himself in different ways at different times.**
- 3. There is only ONE God, but he reveals Himself as three persons.**
- 4. There are several references in the Bible which identify all three persons of the Trinity at the same time.**
  - a. Genesis 1:1-2, Gen 11:7**
  - b. Mark 1:9-11**
  - c. Matt 28:19**
  - d. Acts 10:38**
  - e. 2 Cor. 12”14**
  - f. 1 John 5:7**
- 5. In Genesis 1:1-2 we see the eternally existent God. The Hebrew word for God that is used is ELOHIM. The noun is in the plural. When ELOHIM is used in reference to the God of Israel it is used with singular verbs. This indicates that God is one, yet allows for the expression of God as three persons as is later revealed in the New Testament.**
- 6. The Trinity speaks of a unity that is difficult for us to understand in this world infected with sin.**
- 7. The two ordinances of the Church are communion and water baptism.**
- 8. Participation in the ordinances does not make person a Christian, nor does it make a person righteous.**
- 9. In Luke 22:14-22 and in I Corinthians 11:23-26 it states that we take communion as a remembrance.**
- 10. The cup in communion represents the blood of Jesus.**
- 11. The bread in communion represents the body of Jesus.**
- 12. The water represents death/grave in water baptism.**

## **6. a. The Baptism in the Holy Spirit**

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

## **6.b. The Initial Physical Evidence of the Baptism in the Holy Spirit**

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10,28), but different in purpose and use.

Read Dr. Bob Rodgers' book entitled "Forbid Not to Speak with Other Tongues"

## **7. Divine Healing**

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers.

Isaiah 53:4, 5

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Matthew 8:16, 17;

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

**James 5:14-16**

**Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.**

***Divine Healing***

- 1. Sin and Satan are the indirect cause of all sickness and sometimes the direct cause.**
- 2. God called sickness captivity Job 42:10**  
**Jesus called sickness bondage Luke 13:16**  
**Holy Spirit called sickness Oppression Acts 10:38**
- 3. Biblical reasons we can believe and expect healing for our bodies today**
  - a) God healed in the past and He is an unchangeable God.**
  - b) Because Jesus came to destroy the work of the Devil.**
  - c) Because the atonement of Christ was for both sin and sickness.**
  - d) Because Christ commissioned the church to heal the sick.**
  - e) Because God wants to give good things to His children.**
- 4. We cannot pray with the faith destroying phrase if it be thy will because we see it is the will of God to heal.**
- 5. Healing is administered and received by,**
  - a) Laying on of hands**
  - b) Anointing with oil**
  - c) Gifts of the spirit**
  - d) Name of Jesus**

## **e) Point of Contact**

### **8.a. The Blessed Hope**

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52).

### **8.b. The Millennial Reign of Christ**

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27,30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19,20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4).

### **8.c. The Final Judgment**

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

### **8.d. The New Heavens and the New Earth**

“We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13; Revelation 21, 22).

### ***The Second Coming of Christ***

- 1. More than 300 times the New Testament refers to the Second coming of Jesus Christ.**
- 2. Why is the doctrine of the Second Coming of Christ so strategic?**
  - a. It is a key to History**
  - b. It is the hope of the church**
  - c. It is an incentive to holy living**

- d. It has the value of stimulating Christian service.
3. How is Jesus going to come again?
    - a. Personally – John 14:3, 21:20-23
    - b. Unexpectedly – Matthew 24:32-51
    - c. In Glory – Matthew 16:27, Luke 19:11-27
  4. Why is Jesus coming again? He is coming to receive His own to Himself. John 14:3
  5. What do we call Jesus sudden coming in a twinkling of an eye, without warning? The rapture of the Church
  6. The Great Tribulation is described in the following scriptures as;
    - a. Daniel 12:1 time of trouble
    - b. Matthew 24:21-29 great tribulation
    - c. Revelation 3:11 the hour of temptation
  7. The earthly leader of the Great Tribulation is called the Anti-Christ.
  8. The Last conflict of the nations led by the Anti-Christ is the The Battle of Armageddon.
  9. The Lord's coming is imminent.
  10. God by His characteristic dealings with his people delivers them from tribulation.