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THE TWELVE STATEMENTS OF TRUTH

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**AUTHORED BY
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The Twelve Statements of Truth

The Twelve Core Articles of Belief For The Disciple of Christ Jesus

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ARTICLE I – THE SCRIPTURES

The Holy Bible is the written word of the one-true living God. The sixty-six canonical books of the Bible, as they were originally written, were inspired by God and were free from error. The careful translations into the English versions are sufficiently close to the original writings to be accepted as the inerrant and infallible Word of God.¹ The Bible is the revelation of God's plan, purpose, and personhood. The Bible is a record of God's decisions or judgments, thus revealing His nature, character, conduct, and concerns in contrast to all others, specifically mankind. The Bible is the only trustworthy guide for faith and truth. The Bible is founded in the Holy Spirit; therefore, it can only be truly understood by the believer who is born of God's Holy Spirit—A New Creation In Christ.

The LORD is known by the judgment He executes (Psalm 9:16a).

The entirety of Your word is truth, and every one of Your righteous judgments endures forever (Psalm 119:160).

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me (John 5:39).

If He called them gods, to whom the word of God came (and the Scripture cannot be broken) (John 10:35).

Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I preach to you is the Christ" (Acts 17:2–3).

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so (Acts 17:11).

For he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ (Acts 18:28).

So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers" (Acts 28:25).

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead (Rom. 1:1–4).

¹ Kingdom Quest International promotes the New King James Version and believes this version is accurate while maintaining the poetical rhythm of thought of the Scriptures. Many translations dilute the words used and the biblical composition to make the Bible more palatable for the readers' abilities. This dilution causes weakness in Christian doctrine and discipline.

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope (Rom. 15:4).

But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him. But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” (1 Corinthians 2:9–14).

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed” (Gal. 3:8).

And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:17).

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Tim. 3:14–17).

For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12).

Knowing this first, no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit (2 Peter 1:20–21).

But be doers of the word, and not hearers only, deceiving yourselves (James 1:22).

ARTICLE II – THE GODHEAD: *THE DIVINE NATURE OF GOD*

There is one, true, living God and He is the Lord God Almighty. There is no other being like Him; therefore, He is known as the Most High God. He is the sovereign Creator and Preserver of all things that are visible and invisible. The Lord God exists eternally in three Persons; revealed as the Father, the Son, and the Holy Spirit, who are of one substance and share equality in presence, power, and glory. His Divine Nature is eternal, having no beginning and no end; He is infinite in scope, sphere, and dominion. The Lord God is Spirit and He is perfect in all attributes of His being. His divine distinctives are holy and love, good and just, gracious and truth.

In the beginning God created the heavens and the earth (Gen. 1:1).

And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine (Lev. 20:26).

Hear, O Israel: The LORD our God, the LORD is one (Deut. 6:4).

Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments (Deut. 7:9).

Your righteousness is like the great mountains; Your judgments are a great deep; O LORD, You preserve man and beast (Psalm 36:6).

For the LORD is good; His mercy is everlasting, and His truth endures to all generations (Psalm 100:5).

The LORD shall preserve you from all evil; He shall preserve your soul (Psalm 121:7–8).

Praise the LORD, for the LORD is good; Sing praises to His name, for it is pleasant (Psalm 135:3).

The LORD is good to all, And His tender mercies are over all His works (Psalm 145:9).

And one cried to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory” (Isaiah 6:3).

Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable (Isaiah 40:28).

For thus says the High and Lofty one who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isaiah 57:15).

God is Spirit, and those who worship Him must worship in spirit and truth (John 4:24).

Who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen (Rom. 1:25).

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen (2 Cor. 13:14).

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him, and He is before all things, and in Him all things consist (Col. 1:16–17).

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible (Heb. 11:3).

You believe that there is one God. You do well. Even the demons believe and tremble (James 2:19).

But as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy” (1 Peter 1:15–16).

He who does not love does not know God, for God is love (1 John 4:8).

And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him (1 John 4:16).

For there are three that bear witness in heaven: The Father, the Word, and the Holy Spirit; and these three are one (1 John 5:7).

ARTICLE III – CREATION AND THE FALL OF MAN

God Almighty created all things seen and unseen. The natural and spiritual realms, and their corresponding inhabitants, owe their existence to Him. Mankind was created in the image of God, but through transgression, Man fell from his sinless state when faced with the temptation of Satan. This transgression plunged mankind into a state of sin and iniquity, bringing the sentence of death upon the entire human race and all earthly creatures. As a result of this depraved and deviant condition, mankind became completely contrary to God. Mankind was rude, rebellious, defiant, insolent, decadent, selfish, and full of wrath. Man was fully cut-off from the presence and life-giving power of God. The sicknesses, deformities, and death that saturate the world are continual reminders to everyone, everywhere, that humanity is in a fixed state of death and desperately needs God. From this permanent, hopeless existence there was no escape, except by the promise of God, who prophesied that a Savior would come. The Scriptures declared and illustrated the salvific work of the Savior, which was fully manifested in Christ and through Him was made available to all who would believe on the Lord Jesus Christ. The saving work of faith, introduced to Adam and Eve and revealed through biblical history, was finally realized in the age of the Church.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth” (Gen. 1:26–27).

But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die...So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate (Gen 2:17, 3:6).

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel (Gen. 3:15).

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ (Gal. 3:16).

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord (Acts 3:19).

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved (Acts 4:12).

Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being

witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus (Rom. 3:20–26).

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. For where there is a Testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives. Therefore not even the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant which God has commanded you.” Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another – He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself, and as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation (Heb. 9:11–28).

ARTICLE IV – THE PERSON AND WORK OF JESUS CHRIST

Christ Jesus is the Son of God because He proceeded from the Father. Hence, positionally, He is the Second Person of the Godhead. Christ Jesus fully and completely possesses the divine nature; however, He relinquished His rightful place of glory in the Godhead to secure salvation for those called to be His brethren. Through the Virgin Birth, humanity and undiminished deity were forever united in one Person—Christ Jesus. He is the Last Adam. Christ lived a sinless life and died a vicarious death upon the Cross on Calvary, which removed the veil of separation between God and man. Christ rose from the dead on the third day by the power of the Holy Spirit and ascended into heaven, victorious over

death and the devil to sit at the right hand of God the Father with all authority; hence, He is the Lord of glory. As Christ promised, He shall one day come again, both personally and visibly, and apart from flesh and sin, to complete His saving work and to consummate the eternal plan of God. There is no salvation outside of God; there is no other; therefore, salvation is in Christ alone who is God and Savior of souls.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14).

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, 'after me comes a Man who is preferred before me, for He was before me.' I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit,' and I have seen and testified that this is the Son of God" (John 1:29–34).

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:26–28).

Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (Luke 1:30–33).

When the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ (Gal. 4:4–7).

For when we were still without strength, in due time Christ died for the ungodly (Rom. 5:6).

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him (Rom. 5:8–9).

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned (Rom. 5:12).

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life (Rom. 5:18).

For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous (Rom. 5:19).

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh (Rom. 8:3).

And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man (1 Cor. 15:45–49).

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Cor. 5:21).

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 'Who committed no sin, nor was deceit found in His mouth'; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls (1 Peter 2:21–25).

Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you, who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God (1 Peter 1:18–21).

By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren (1 John 3:16).

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me (Gal. 2:20).

Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people (Heb. 2:17).

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet

will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?" (1 Cor. 15:50–55).

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage (Heb. 2:14–15).

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split (Matt. 27:51).

Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing (Heb. 9:6–8).

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God (Heb. 10:19–21).

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Rom. 8:11).

And God both raised up the Lord and will also raise us up by His power (1 Cor. 6:14).

This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day (John 6:39-40).

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words (1 Thes. 4:13-18).

As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself.

I have power to lay it down, and I have power to take it again. This command I have received from My Father (John 10:15-18).

Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation (John 5:24-29).

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. “I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty” (Rev. 1:7–8).

ARTICLE V – THE PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is the Third Person of the Godhead. He is the Spirit of Jesus Christ, who was sent forth from the Father, through the Son, unto the Church. The Holy Spirit convicts the world of sin, executes justice, regenerates believers to conversion, and actively enables and empowers believers to learn of Christ and live a life worthy of the Kingdom of God. The Holy Spirit is the Spirit of truth; therefore, He reveals truth and guides believers in truth. He is the sanctifier and through truth He separates believers from the world, cutting away their flesh nature to establish them as saints unto God. His indwelling presence works to sanctify the believer unto God and become citizens of heaven. The Holy Spirit empowers believers with spiritual gifts to manifest His presence and reveal Christ, to demonstrate the power of God to save souls, to make believers complete, whole, and mature in Christ, and to bring the holy brethren unto their heavenly inheritance—one with God.

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness (Luke 4:1).

But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me (John 15:26).

Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment (John 16:7–8).

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.” Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things (Acts 5:3–5).

Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God. The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit” (John 3:3, 8).

Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have. When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?” So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence (Luke 24:39–43).

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.” And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.” And Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed” (John 20:24–29).

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth (Acts 1:8).

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.” Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things (Acts 5:3–5).

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They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying” (John 16:18).

The Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you (John 14:17).

But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me (John 15:26).

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you (John 16:13–14).

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God (1 Cor. 2:10–12).

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills (1 Cor. 12:4–11).

For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God (Rom. 8:13–14).

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” The Spirit Himself bears witness with our spirit that we are children of God (Rom. 8:15–16).

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God (Rom. 8:26–27).

For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness (Rom. 12:4–8).

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren (Heb. 2:11).

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Heb. 9:14).

ARTICLE VI – THE CHURCH

The Church is the spiritual, invisible Body of Christ and is one with God, begotten by God’s Holy Spirit with the Seed called Christ. The Church is the Bride of Christ, betrothed to Him, she watches for His return, longs for His presence, and adores Him. Christ will consummate the marriage in heaven where the two shall be as one. The Church is the Building where God

declared He would dwell. Each believer is as “a living stone” being built up to be God’s eternal Temple, not made by the hands of man. The Church is New Jerusalem, which was illustrated in Sarah who was once barren but now has children as the stars of heaven. The Church is the salt of the earth and the light of God on earth; the presence of God on earth till He visually comes. The Church is spiritual; therefore, the true Church of Christ is not found in one denomination, or any man-made organization or institution. All those born-again of God’s Spirit and are sanctified unto Christ become part of the Church, regardless of denominational differences. Only God knows those who truly belong to Him, for He knows the heart. However, those who belong to Him hear His voice and follow Him as sheep, knowing He is the Good and Great Shepherd. The fruit of His presence will be demonstrated in the life of the believer. Those who belong to God crucify their flesh with its passions and desires; they are the children of God, therefore, they reflect Him as the true offspring of God.

Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him” (Acts 10:34, 35).

For we are God’s fellow workers; you are God’s field, you are God’s building...Do you not know that you are the temple of God and that the Spirit of God dwells in you? (1 Cor. 3:9, 16).

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way” (1 Cor. 12:12–31).

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (Gal. 3:28).

Which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but the Jerusalem above is free, which is the mother of us all (Gal. 4:24–26).

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit (Gal. 5:22–25).

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God (Gal. 6:16).

And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power...And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all (Eph. 1:19, 22–23).

Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light (Eph. 5:1–13).

Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the church (Eph. 5:22–32).

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church (Col. 1:24).

I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3:15).

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also (2 Tim. 2:1, 2).

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ...who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy (1 Pet. 2:5, 10).

Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready (Rev. 19:7).

ARTICLE VII – THE CHURCH MINISTRY

The Church is the visible presence of God on earth, who manifests the resurrected Christ by the power and presence of the Holy Spirit until Christ Jesus returns in His glorified state. The Church serves God and bears witness to His goodness, greatness and glory, while existing in a hostile environment that is under the temporal dominion of the great deceiver and adversary of truth, known as the “god of this age” or Satan—the adversary. Though death, disease and deception continue to exist in this sinful world under the devil’s rulership, the Church is called to submit to God and resist the devil, to separate from the world’s enticements and appetites, and suffer in fellowship with Christ, thus forsaking the flesh nature that seeks dominance. The Church’s power to battle “the principalities and powers of the air” is found in her relationship to God as Lord, Savior and Father. The Church must seek to declare the truthfulness of Christ, demonstrate obedience to Christ in thought and deed, and display the love of God in all circumstances, situations, and relationships, while remaining holy and faithful unto God.

A. Communion: By the ordinance of communion, the Church remembers His sacrificial work on the cross and the life-giving blood shed for the New Covenant (Luke 22:19,20; 1 Corinthians 11:23-26). Communion illustrates and demonstrates unity in the New Covenant established by Christ. Hence, the church remembers the Lord’s sacrifice and honors Him till He comes again. In prayer the Church communes and communicates with God. Through obedience the Church submits to His Lordship and places trust in Him; thus the Church maintains a state of communion with the Lord. The church abides in Christ by the Spirit and knowing the communion in Christ, the Church walks in thanksgiving toward God; the Church forgives offense rather than seek vengeance or demand fairness; the Church gives to others and lives a life worthy of the Kingdom of God, while maintaining a spirit of joy and peace knowing God secures a place for all those who love Him.

B. Divine Healing: Divine healing is provided in the atonement, accomplished by the blood of Jesus which was shed on the cross of Christ (Isaiah 53:5; 1 Peter 2:24). Divine healing may be received by the laying on of hands by the elders (James 5:14–16), by the prayer of a believer gifted by the Holy Spirit for healing the sick (1 Corinthians 12:9), or by a direct act of one's faith that believes God and receives this provision (Mark 11:23, 24). The Lord has provided well-being through various medicines, doctors, and other natural means as channels of healing; however, natural remedies bring healing to natural issues, but divine healing brings health to every cause or effect. Divine healing is the result of the Holy Spirit's power to make a person whole in body, mind, soul, and spirit. Divine healing may be a miraculous event or through a process whereby a person receives deliverance through a series of steps.

C. Unity of the Brethren: The Church is in unity with the Godhead in accordance with Jesus' prayer recorded in John's Gospel (John 17). The Holy Spirit keeps the Church in unity and the Church works in unison with the Spirit to maintain this unity. To be in unity is to be in communion with Christ and this unity is void of sin and transgression. Difficulties do arrive and troubles surface in the Church, as both the flesh nature and various devils stir up issues by inserting and asserting their respective influence and demands. The Holy Spirit allows such activity so that the approved of Christ are made known. Not everyone in the visible Church belongs to Christ; hence Jesus said that you will know them by their fruit. Unity of the brethren is not mere church attendance or the result of a membership roster; rather, it is oneness with Christ. There is one baptism, one faith, and one body of Christ.

D. Discipleship of the Brethren: The Church is commanded to make disciples—true followers of Jesus Christ. Therefore, believers are called Christians: They are people of the Way and that Way is Christ. The Church must endeavor to set the pattern and disciple believers to follow Christ with their whole heart in order to bring forth mature believers in Christ.

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

To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours (1 Cor. 1:2).

Do you not know that you are the temple of God and that the Spirit of God dwells in you? (1 Cor. 3:16).

And when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the

Lord's death till He comes." Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup (1 Cor. 11:24–28).

Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues (1 Cor. 12:27–28).

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph. 4:11–16).

To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus (Col. 1:27–28).

Therefore submit to God. Resist the devil and he will flee from you (James 4:7).

ARTICLE VIII – THE BELIEVER’S LIFE—WITNESSES

A believer is a new creation in Christ, regenerated and renewed by the Holy Spirit. Thus, the believer is born-again by the Spirit and should immediately and progressively demonstrate the changed life that becomes more like Christ with each passing day—the old has passed and the new life has come. This new life is now in the Spirit, and believers will seek to walk in the presence and power of God. This new life is in accordance with the character of the Holy Spirit and will live in obedience to the laws of faith, grace, liberty and love that is found in Christ alone.

The life of Christ must be evident in the believer's daily walk. Having turned to God in penitent faith in the Lord Jesus Christ, the Spirit begins separating the believer from sin and self. As maturity develops, the believer's new life will characterize the fruit of the Holy Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. The believer will especially develop and demonstrate the fruit of the Spirit when adversity or offense surfaces, or the opportunity to fulfill personal desires presents itself. The faithful believer seeks to live a life worthy of Christ and to be a witness unto the life and death of Christ both in word and deed. The believer confesses the Lord Jesus, knows Christ was raised from the dead by the Spirit, and lives the saved life unto God. Once born-again, believers seek to be baptized in water to outwardly illustrate the cleansing of the conscience, and to identify

with the death and resurrected life in Christ. Established in Christ, believers should also seek the Baptism of the Holy Spirit which empowers believers to be effective witnesses unto Christ.

A. Water Baptism: Water baptism is an outward act of identifying with the death and resurrected life of Christ. By the Spirit the believer forsakes the world and the self-life, choosing to identify as a citizen of heaven, with the household of God and the family of faith. Water Baptism outwardly illustrates this confession. However, water baptism is not the ordinance that saves, rather, it demonstrates immersion in the personhood of Christ by the Holy Spirit who establishes the believer in Christ; the believer is completely in Christ. Hence, the believer is baptized in the name of the Father, Son, and Holy Spirit—one with God's Divine Nature. This is the true and spiritual baptism that cleanses the conscience and renews the mind.

B. The Baptism of the Holy Spirit: The believer should seek the Baptism of the Holy Spirit in order to be an effective witness unto Christ. This baptism is not a saving work, rather, it is the power of the Holy Spirit to make a believer a bold witness amid a hostile world, that is saturated with sin, wicked people, and evil spirits. This baptism empowers believers to overcome timidity and the effects of intimidation; it also increases the desire for sanctification—to be separate and one unto the Lord. The Baptism of the Holy Spirit leads believers to seek subsequent infillings as threats increase and reviling ensues. There is always the need for more of the Spirit; the Baptism of the Spirit will always be evidenced by the speaking of tongues for personal edification and to magnify the Lord. Speaking in tongues is not insurance from sin nor an assurance of salvation.

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth (Acts 1:8).

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit (Eph. 2:19–22).

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God (Rom. 12:1–2).

I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh...But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit (Gal. 5:16, 22–25).

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you

also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him (Col. 3:1–17).

He who believes and is baptized will be saved; but he who does not believe will be condemned (Mark 16:16).

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call” (Acts 2:38–39).

There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ (1 Pet. 3:21).

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness (Acts 4:31).

ARTICLE IX – SALVATION, SANCTIFICATION, AND THE KINGDOM OF GOD

The Kingdom of God encompasses the sovereign, infinite, eternal presence of God. The quest for every believer must be the Kingdom of God; the Kingdom of God is in every believer. The Kingdom is one of righteousness, peace, and joy in the Holy Spirit. To be saved is to belong to the Kingdom of God where Christ is King; He is the Lord of heaven and earth.

Christ Jesus gained the Kingdom of God through His sacrificial work on the Cross, which atoned for all sin. Christ became sin, suffering the full wrath of God, so that the brethren in Christ might be the righteousness of God through faith. Christ atoned for all transgression; He gave His life that believers might gain eternal life in Him. Salvation is being born-again by the Spirit of God, who enters the Kingdom knowing God as Father.

Salvation is the sanctifying work of the Holy Spirit at work in believers, making them holy unto the Lord, one with God. Those who belong to Christ fit in the Kingdom of God as Christ

fits in the Godhead. The believer becomes the child of God the Father by the Holy Spirit's regenerating work unto conversion and consecrated unto Christ through the Holy Spirit's sanctifying work.

Salvation is never by the works of man; rather, it is by God's grace through faith, and this faith is obedient to the Lordship of Jesus Christ, since He is the Author and the Finisher of faith. The religions of the world are a result of mankind's futile attempts to gain the Kingdom of God on their own merits. When a person is saved, that is, converted by the Spirit of God, then that believer is justified before God—the person is deemed right before God. True believers trust in God's Word and through this faith God imputes to them the righteousness of Christ. When Abraham believed God, it was accounted to him as righteousness; in like manner, the believer pursues the promises of God as Abraham believed God. Believers are citizens of heaven; hence, like Abraham, they also believe God's promises and look for the heavenly, celestial city, whose builder and maker is the Lord. This city is New Jerusalem, which is the Church, which was illustrated with Sarah who was once barren but now has a multitude of children as the stars of heaven.

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before (Acts 3:19, 20).

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved (Acts 4:12).

What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin." Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness (Rom. 4:1–9).

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom so we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by

His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Rom. 5:1–11).

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them (Eph. 2:8–10).

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17).

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory (Eph. 1:3–14).

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God (Heb. 11:8–10).

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels (Heb. 12:22).

He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name (Rev. 3:12).

ARTICLE X – THE SECOND COMING OF CHRIST

Christ Jesus will return on this earth in glory, apart from sin and flesh. When Christ returns, every eye shall see Him. Christ will be seen and known as He really is, that is, in His glory. The Lamb of God who was slain for the sins of the world will return as the Lion of Judah; all will declare that He is LORD and every knee will bow to Him; all souls will acknowledge His preeminence in all things. The return of Christ is the sure hope of every believer. His glorious

coming will be the visible bodily return of Christ Jesus to this earth and He will then judge the living and the dead. The second coming of Christ will involve the bodily resurrection of the saints and change these believers in the twinkling of an eye from the corruptible to the incorruptible, replacing mortality with immortality. Just as the Holy Spirit raised the body of Christ from the tomb, a foreshadowing of the spiritual resurrection of the Body of Christ, so He will change the bodies of believers to glorified bodies. Upon His return, He will first meet the saints in the clouds, then, after a time, He will step down on the Mount of Olives in Jerusalem answering the prayer of believing Jews who will cry out to Him.

A. The Rapture of the Church: The rapture is the gathering of the Church unto Christ prior to the Lord's full visible return to the whole world. Those who were faithful unto Christ and looked for His coming will be assembled in the clouds; first, those who already died in Christ and then those who were still alive at His coming—together they will meet the Lord in the air. This was illustrated when Christ ascended, so He will return.

B. The Rulership of the Church: When Christ appears in His glory for all to see, He will return with His saints who will rule with Christ. However, in these current times, the saint is called to be wise as a serpent, but harmless as a dove; never seeking to do harm to others, never holding offense, and never asserting the agenda of the flesh. The saints are the Lord's ambassadors, declaring His message and doing His ministry. As the body of Christ on earth, the saints walk in humility, yet they are decisive in judgments, speaking the truth in love, determining all relationships and circumstances with righteous judgment. The saints do not judge by appearance. They avoid all forms of flattery, bribery, or partiality; they know that one day in heaven the saints will judge angels.

Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer (2 Cor. 5:16).

That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth (Phil. 2:10).

You also be patient. Establish your hearts, for the coming of the Lord is at hand (James 5:8).

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen (Revelation 1:7).

And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south (Zech. 14:4).

In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also (John 14: 2, 3).

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven?"

This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven” (Acts 1:10–11).

Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us (Rom. 8:34).

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words (1 Thes. 4:13–18).

And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed (2 Thes. 1:7–10).

ARTICLE XI – THE RESURRECTION, THE JUDGMENT, AND THE FINAL STATE

There is a place called heaven and there is a place called hell. There is also a final judgment awaiting every soul which will determine the soul’s final state. Currently, those who died in Christ dwell in heaven; whereas, those who rejected the Gospel or those who lived contrary to Christ are kept in hell. Every person shall be raised from the dead, some to eternal life in Christ, while others to eternal death. The righteous shall be in the first resurrection unto life. Those who have been residing in heaven along with those alive at the coming of Christ upon the earth shall enter possession of eternal bliss and glorification in the presence of God. The second resurrection is unto death, separated from God forever. The wicked, who sought their own way, rejected the Gospel and walked contrary to God, shall be condemned to an eternal death in the Lake of Fire. Those who were kept in hell, and the wicked who were alive at His appearance, shall be cast into the Lake of Fire along with the false prophet, the anti-christ, and all wicked spirits and fallen angels. Then, the devil will be cast into the Lake of Fire as well, the place originally created for him; they are all separated from God, subjected to the wrath of God for eternity. Blessed are those who receive and live by the grace of God.

A. The Judgment Seat of Christ: The Judgment Seat of Christ is the judgment of the saints to determine their rewards. Salvation is for the soul, but there is also an issue of reward. Faithfulness is the standard by which the saint is rewarded by Christ.

B. The Great White Throne Judgment: The Great White Throne Judgment is the judgment of those deemed dead; it is after the second resurrection. This judgment is for the

wicked before they are cast into the Lake of Fire. There are degrees of punishment upon the wicked, but the end result is still the Lake of Fire.

Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world”...Then He will also say to those on the left hand, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels...And these will go away into everlasting punishment, but the righteous into eternal life” (Matt. 25:34, 41, 46).

And come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation (John 5:29).

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, “Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.” But Abraham said, “Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.” Then he said, “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.” Abraham said to him, “They have Moses and the prophets; let them hear them.” And he said, “No, father Abraham; but if one goes to them from the dead, they will repent.” But he said to him, “If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead” (Luke 16:19–31).

Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also (John 14:1–3).

Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (John 14:23).

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord (1 Thes. 4:16–17).

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the

dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire (Rev. 20:11–15).

ARTICLE XII – THE NEW HEAVEN, NEW EARTH, AND THE NEW AGE TO COME

There will be a new heaven and a new earth. The old shall pass away; the earth as it currently exists will be removed; the heavens will be rolled away like a scroll; even Hell shall come to an end and will be thrown into the Lake of Fire. God is making all things new. The new age is coming and will soon dawn; it is free of every transgression and curse. For this new age God is bringing forth a new people: His own special people—True Israel—believers who lived for Christ and in Christ. A person of faith lives each day for this the new age which is in Christ and is ever mindful that the old has passed away and the new has come and is coming in its fullness. This new age also has a New Jerusalem, which is eternally established—immovable, impeccable, and incorruptible. Christ Jesus is the High Priest, King, and always the Mediator, never having to sacrifice again. There will be no more sorrow or pain; there is no darkness or death; the Lord will give them light and they shall reign forever and ever.

All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree (Isaiah 34:4).

Who shall not receive many times more in this present time, and in the age to come eternal life (Luke 18:30).

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new (2 Cor. 5:17).

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea (Rev. 21:1).

And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away. Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful” (Rev. 21:4–5).

