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The Doctrinal Statement

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Policy

This Statement of Faith is the body of teaching that we as Beloved's Church covenant to bring our lives under the continual teaching and reminder of the Scriptural truths that are not only essential but also important. These are put together not that the Scripture itself is in any way lacking or insufficient, but in our lacking as a means of affirming the collective understanding and sound interpretation of the Scripture by the teaching team of Beloved's Church. This is for the building up of local church on the foundation of Gospel truths and the continual edification of the body of Christ through the Sound Doctrine in the Scripture. This is revised only by a persuasive and even clearer understanding of the scripture when it is brought before the eldership in expressing the need for a revision or by calling in for a membership meeting. Once agreed the revision history of this document is tracked by updating the last revised date in the revision history in the Appendix section.

THE BIBLE - Holy Scriptures

Attributes: We teach that the Bible is the only God written revelation to man, with its 66 books given to us by the Holy Spirit as God-breathed, verbally inspired in every word (2 Timothy 3:16), plenary (equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13)

1. Absolutely inerrant (Psalms 12:6) in the original autographs,
2. Infallible (Matthew 24:35),
3. Necessary (Matthew 4:4) and
4. Sufficient (2 Peter 2:3-4) for life and Godliness.

Interpretation: We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 20:9-11). We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

Authorship: We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their

individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in whole or in part (Matthew 5:18; 2 Timothy 3:16).

Application: We teach that, though there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal Grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet, the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father.

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come

to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son.

Essence: We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9). We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

Incarnation: We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philippians 2:5-8; Colossians 2:9). We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9). We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19). We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

Redemption: We teach that our Lord Jesus Christ accomplished our redemption through His sinless life, the shedding of His spotless blood and His sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24). We teach that on the basis of the atoning work of our Lord Jesus Christ and the efficacy of His death the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; also from the bondage of the law (Gal 4:5), from power of the grave (Ps 49:15), from all our troubles (Ps 25:22), from death (Hos 13:14), and destruction (Ps 103:4) and that this redemption is eternal (Heb 9:12). The redeemed one is thus declared righteous, given eternal life, adopted into the family of God (Romans 3:25; 5:8-9; 2

Corinthians 5:14-15; 1 Peter 2:24; 3:18), and is purified (Titus 2:14) to praise God (Rev 5:9).

Resurrection: We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1). We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

Ascension: We teach that after resurrection, Christ was on the earth for forty days and then ascended into heaven (Acts 1:3, Luke 24:50-51, Acts 1:9-11) receiving glory, power dominion and is seated on the right hand of God the father (Ps 110:1, Heb 1:3, Eph 1:20-21) and is interceding for us (Rom 8:34, Heb 7:25). We teach that in Christ's ascension we also are seated in heavenly places (Eph 2:6) because of our union with Him and have set our affections on things above, where our life is hid with Christ in God (Col 3:1-4) guaranteed of the victory, and to reign in the blessed hope (1 Corinth 15:57, Tit 2:12, Heb 12:2, Rev 3:21).

Consummation: We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20). We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

God the Holy Spirit.

Essence: We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17).

Work: We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7). We teach that one of distinctive work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22). We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13). We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

Gifts: We teach that the Holy Spirit administers spiritual gifts to the Church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18). We teach that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. In the context of corporate worship we encourage the usage of gifts that are particularly edifying the whole body of Christ unlike the gift of

speaking in tongues which is for personal edification (1 Corinthians 14:4). With regards to prophesying, We teach that, as the canon of scripture which is the revelation of the divine truth concerning life and godliness, is closed, the ministry of prophesying is wholly confined to forth telling, which essentially is the testimony of Jesus (Revelation 19:10, 2 Peter 1:3, 1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

MAN

We teach that man has been created by God in His image and likeness (Gen 1:26-27). Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9). We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship forever, live his life in the will of God, and by this accomplish God's purpose for man in this world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

Sin

We teach that in Adam's sin of disobedience, man lost his innocence, incurred the penalty of spiritual and physical death. He became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from His grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8). We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

Marriage and Sexuality

We teach that Marriage was ordained by God at creation to be between one man and one woman for life. It is not lawful for a man to have more than one wife or for a

woman to have more than one husband at the same time. Marriage is between a man and a woman and was ordained by God for the mutual help of both individuals in prosperity and adversity, for the procreation of children, and for the protection against sexual immorality (Gen 1:28, 2:18, Prov 18:22, 1 Corinth 7:2, 9). We teach and believe that the union of same sex marriage is contrary to the Scriptures, to nature, and is in no way acceptable before the Lord (Gen 1:26-28, 2:18-25, Lev 18:20-23, Mal 2:15, Mat 19:4-6, Rom 1:26-27, 1 Corinth 6:9-11) As with all sins of the flesh, we believe that by confession, repentance and affirmation of God's holy standard, homosexual men and women can also find forgiveness, acceptance, restoration and blessing according to the will of God and according to His prescribed divine order for marriage.

Marriage is for all people, who are able to give their consent with good judgment to fidelity and commitment in the relationship; yet it is the duty of Christians to marry in the Lord. Believers in Christ are not to be unequally yoked by marrying unbelievers. (Heb 13:4, 1 Tim 4:3; 1 Corinth 7:39, Neh 13:25-27)

We teach that the marriage covenant is a monogamous relationship that can never include incestuous relationship.. Neither do we believe that these unions could ever be made lawful by any law of man or consent of parties (Lev 18; Mark 6:17-18, 1 Corinth 5:1)

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is

manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2). We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Lord and Savior (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8). We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2). We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

Justification

We teach that justification is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38;

3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord and Savior (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

Positional: We teach that every believer is sanctified (set apart) unto God at the same time they are justified and are therefore declared to be holy and identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

Progressive: We teach that, through obedience to the Word of God and the empowering of the Holy Spirit, every believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23). In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). We teach that it is the privilege of believers to rejoice in the assurance of their salvation through

the testimony of God's Word and the witness of the Spirit of God (Romans 8:16). The scripture clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14). Thus a believer is to work out his salvation with fear and trembling for it is God who works in them. (Philip 2:11-12)

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5). With deep gratitude for the grace of God, all believers should live to demonstrate their love to God and not bring reproach unto His name. We also teach that separation from all religious apostasy, worldly and sinful practices, is commanded of us by God (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11). We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teachings of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10, 1 Peter 1:14-16).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18). We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18). We teach that the church is thus a unique spiritual entity purposed and built by Christ, made up of all born-again believers in this present age (Matthew 16:18, Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32). We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament

Scriptures(Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1). All believers are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

Authority

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The Holy Spirit of God designates the officers serving under Christ and over the assembly as elders (also called bishops, pastors, and pastor teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16). We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation of the gospel and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well according to the Scripture(Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

Purpose

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire

world (Matthew 28:19; Acts 1:8; 2:42). We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12). We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives each individual unique gifts for the purpose of equipping the saints for the work of the ministry and edification of the body of Christ (Ephesians 4:7-12, Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

Gifts

We teach that there were two kinds of gifts given to the early church: *miraculous gifts* of divine revelation, signs of supernatural nature were given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and *ministering gifts*, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8). With regards to healing, we teach that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

Ordinances

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42). We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are symbolic representation of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen

Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God, to worship Him, and to minister the saints (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19) and taking the third of the angels with him in his fall (Matthew 25:41; Revelation 12:1-14). He deceived the human race by tempting Eve (Genesis 3:1-15) resulting in sin entering this world (Romans 5:12). We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20); and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

LAST THINGS

Death

We teach that physical death involves the separation of soul and body (Philippians 1:21-24) and no loss of the consciousness of the soul (Revelation 6:9-11). The soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8) and remains in the state of rest (Revelation 14:13) until the coming of Christ (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). The soul of the unregenerate is taken

to the place of torment (Luke 16:22-31) and is reserved for eternal judgment where they will be cast into the lake of fire (Revelation 20:11-15).

The Return of Christ*

We teach that our Lord Jesus Christ will return personally in bodily form just as He ascended into the sky (Acts 1:9-11) to receive His redeemed unto Himself (Titus 2:13-14, Philip 3:20-21). The return of our Lord is imminent (Rev 22:7, 12) and is for those that are in Christ both the living and the dead to be translated to meet the Lord and be with Him forever (1 Thessalonians 4:13-18). Although there are many eschatological views around the coming of our Lord and the sequence of events through various scripture portions, it is essential that the Lord has instructed us against knowing exact time/ dates (Acts 1:6-7) but rather to be occupied (Luke 19:13) till he comes. Thus, we are to be vigilant, prayerfully expecting His soon return and be ready for the same (Matthew 25:1-13). Having said this, there are portions of Scripture like the book of Revelation 20:1-10, through historical grammatical literary interpretation we are led to understand the end-time views as outlined a little better in the way outlined in the Appendix* section.

Judgment

We teach the bodily resurrection of all people, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15). We teach that the souls of the unsaved at death are taken to the place of torment until their resurrection unto damnation (Luke 16:19-26; Revelation 20:13-15, John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), punished with everlasting destruction from the presence of the Lord (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9). We teach that believers in Christ also are judged (Romans 14:12, I Peter 4: 17), although it's not for their sins, having been forgiven in Christ (Romans 8:1), but for their works (the fruit of their labor) and their motives, which shall be tried by fire (I Corinth 3:9-15).

Eternity

We teach that after the white throne judgment of unbelievers, who will be cast into the lake of fire for eternal damnation (2 Thessalonians 1:9, Revelation 20:11-15), the saved will enter the eternal state of glory with God. The elements of this earth are dissolved (2 Peter 3:10) and replaced with a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints forever, where they will enjoy fellowship with God and with one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

WHAT IT MEANS TO BE A CHRISTIAN

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God, mankind, and salvation. A Christian should genuinely believe the following essential truths which are found in the Scripture.

God Is the Sovereign Creator. Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy. God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. 1 Peter 1:16 says, “You shall be holy, for I am holy.”

Mankind Is Sinful. According to Scripture, everyone is guilty of sin: “There is no man who does not sin” (1 Kings 8:46). That doesn’t mean we’re incapable of performing acts of human kindness which are also tainted with the sin of self-

centeredness. But we're utterly incapable of understanding, loving, or pleasing God on our own (Romans 3:10-12, 23).

Sin Demands a Penalty. God's holiness and justice demand that all sin be punished by death: (Ezekiel 18:4). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.

Jesus Is Lord and Savior. As Jesus humbled himself even to the point of the death on the cross for every sinner who trusts Him for salvation, God the father exalted His name above all names that every knee shall bow and every tongue shall confess him as Lord and Savior (Philippians 2:6-11). Romans 10:9 says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved." Even though God's justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners (1 Peter 3:18). Christ's death satisfied the demands of God's justice and Christ's perfect life satisfied the demands of God's holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26).

The Character of Saving Faith. True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3,5; 1 Thessalonians 1:9) and pursue Christ (Matthew 11:28-30; John 17:3) and obedience to Him (1 John 2:3). It isn't enough to believe certain facts about Christ. Even Satan and his demons believe in the true God (James 2:19), but they don't love and obey Him. True saving faith always responds in obedience (Ephesians 2:10).

Having laid down the above basic propositions which are essentials to salvation an individual should be able to also confess the apostle's creed as outlined below to have the unity of faith in the body of belief that are important as received from the Scripture which

The Creed

- *I believe in God the Father, Almighty, Maker of heaven and earth;*
- *And in Jesus Christ, His only begotten Son, our Lord;*
- *Who was conceived by the Holy Ghost, born of the Virgin Mary;*
- *Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;*
- *The third day He rose again from the dead;*
- *He ascended into heaven, and sitteth at the right hand of God the Father Almighty;*
- *From thence He shall come to judge the quick and the dead.*

- *I believe in the Holy Ghost.*
- *I believe in holy universal Christian church; the communion of saints;*
- *The forgiveness of sins;*
- *The resurrection of the body;*
- *And the life everlasting. AMEN.*

Appendix*

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ (1 Thessalonians 4:16; Titus 2:13, 1 Corinth 15:51-54) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) along with the rising of those that are dead in Christ as Rapture. In between this event and His glorious return with His saints (Revelation 19:11-21), the believers are judged to be rewarded according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10) along with the marriage supper of the Lamb (Revelation 19:6-10).

The Great Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on earth (Revelation 20:1-7, Isaiah 2:1-5, Isaiah 11). During this time the resurrected saints will reign with Him over Israel and all the nations

of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7). We teach that the kingdom itself will be the fulfillment of God’s promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29). We teach that this time of our Lord’s reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7). This is taught as the Premillennial view among the study of end-times.

Having said that eschatological and the interpretation of apocalyptic literature is a herculean task with the limitedness of hermeneutical tools for the task on hand. Because of this, there is among the leadership a certain openness towards covenantal theology and amillennial view of interpretation in which there isn’t any millennium. In understanding about Revelation 21:1-4 the literal thousand years is not prescribed to be taken but that we are in that time now spiritually. Most importantly, the leadership concur that the return of Christ is imminent and essential to our faith and that beyond that time as we are with Christ the scripture will be fulfilled in perfect harmony in its entirety as the word of God endures forever (Isaiah 40:8, Matthew 24:35). More on this can be understood by [clicking here](#) (An article from Blue Letter Bible on the four views of the Millennium).

Revision History

S.No.	Date	Sections Changed	Modified by	Comments/Description
1.	10/2019	Draft Content - 0.9 version	Elders – Anil Neturi & Other Contributors	Initial Content of All the sections
2.	2/2020	Review Complete – 0.9 version	Elders – Anil J, Naveen W, Gautham K, Anil N	Implementation complete
3.	3/2022	Teaching - 1.0 version	Messengers Team(updated by Anil N)	Added Ascension, Other finer details - Edited based on Teaching