

Our Purpose

The Great Commandment

Matthew 22:37-40

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

The Great Commission

Matthew 28:19-20

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

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church.

Christian Life And Service Seminars are World Harvest Ministries' process for spiritual growth. **C.L.A.S.S.** helps everyone discover their true, God-given potential.

At World Harvest Community Church we have chosen not be driven by tradition, personalities, by fear or finances, by preferences and passions, or by the latest and greatest fads. Instead we choose to be driven (guided) by God's eternal purposes for the Church. God's purposes for the church can be found in Matthew 22:37-40 and Matthew 28:19-20.

The five purposes from these verses are. . .

1) *Love the Lord with all your heart*

WORSHIP (Magnifying God)

"Worship the Lord your God, and serve him only" (Matthew 4:10, NIV).

"O magnify the LORD with me, and let us exalt his name together" (Psalm 34:3, NIV).

2) *Love your neighbors as yourself*

MINISTRY (Serving God and others)

"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:12, NSRV).

3) *Go and make disciples*

EVANGELISM (Sharing Jesus with others)

Matthew 28:19-20, Mark 16:15, Luke 24:47-49, John 20:21, Acts 1:8

4) *Baptizing them*

FELLOWSHIP (Identification with others in God's family)

"Now you are no longer strangers to God and foreigners to heaven, but you are members of God's very own family, citizens of God's country, and you belong in God's household with every other Christian" (Ephesians 2:19, LB).

5) *Teaching them to obey*

DISCIPLESHIP (Growing in spiritual maturity and teaching others)

"So we continue to preach Christ to each person, using all wisdom to warn and to teach everyone, in order to bring each one into God's presence as a mature person in Christ." (Colossians 1:28, NCV).

At World Harvest Community Church we believe that in order to be a healthy church, we must balance our efforts and activities among the five purposes.

Here is an overview of World Harvest Community Church philosophy based on Matthew 22:37-40 and Matthew 28:19-20. We strive to focus on the God-given purposes for the church as clearly revealed by Jesus Christ.

These five purposes are:

Membership (developing relationships--Fellowship)

Maturity (spiritual growth--Discipleship)

Ministry (giving back in service--Ministry)

Mission (sharing the Good News--Evangelism)

Magnification (worshipping God--Worship)

These purposes go to the heart of the deepest needs that we all have. They answer the question: Why on earth am I here? Jesus answers in Matthew 22:37-39 and Matthew 28:19-20.

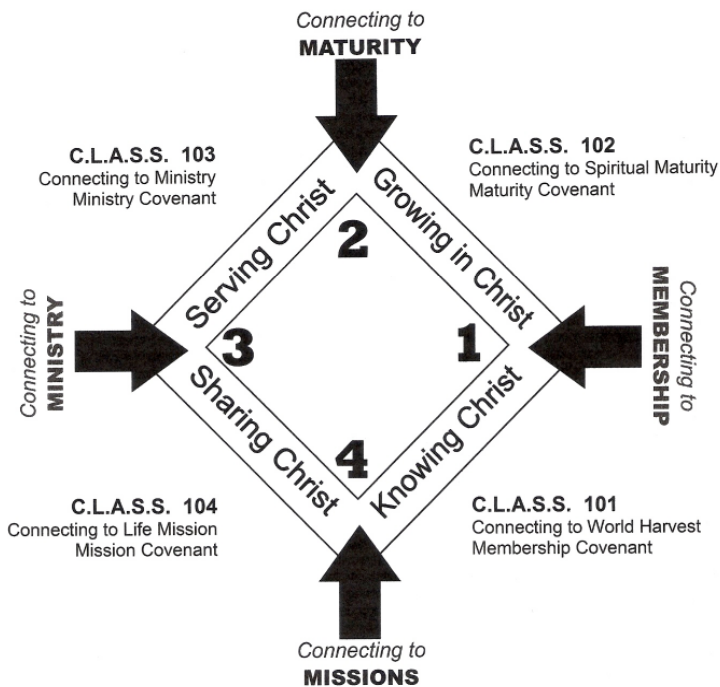
Membership gives me people to live with,
Maturity gives me principles to live by,
Ministry gives me a profession to live out,
Mission gives me a purpose to live for, and
Magnification gives me a power to live on.

Five dimensions of growing OUR church:

World Harvest must grow *warmer* through **FELLOWSHIP**
World Harvest must grow *deeper* through **DISCIPLESHIP**
World Harvest must grow *broader* through **MINISTRY**
World Harvest must grow *larger* through **EVANGELISM**
World Harvest must grow *stronger* through **WORSHIP**

Our Method of Discipleship

Connecting Points
Life Development CLASS



Christian Life And Service Seminars

CLASS 101 Connecting to Membership

If you have ever wondered how to become a member of World Harvest Community Church, or why you would want to become a member, this is where to start. Whether you are considering joining our church or just interested in more information about who we are and what we believe, this class is for you. **CLASS 101** explains the meaning and good news of salvation, our church's basic beliefs, as well as our strategy and structure. You **DO NOT** have to join World Harvest Community Church to take this class. The class is simply offered for your information and to challenge you to reach your full potential as a Christian. This is a one time seminar.

"You are a member of God's very own family...and you belong in God's household with every other Christian." (Ephesians 2:19, LB)

CLASS 102 Connecting to Spiritual Maturity

Once you have taken Class 101, Connecting to Spiritual Maturity, becomes the second part of your journey through the C.L.A.S.S. process. **CLASS 102** focuses on the four basic habits every Christian needs to develop in order to grow in spiritual maturity. This class will equip you with the skills you need to begin these habits and explain the tools you will need to continue these habits. Since the C.L.A.S.S. process is progressive, Class 101 is a prerequisite. This is a ten week class taught weekly.

CLASS 103 Connecting to Ministry

We believe everyone is on a journey from the point of salvation all the way through to Finding Your **PLACE** in God's design for your life.

CLASS 103, Connecting to Ministry is currently a six-week workshop where you will discover a way to think about your personality and how it interacts with your spiritual gift(s), your God given abilities, your passion and your life experiences. This process will help you connect your passion in life with ministry at our church.

CLASS 104 Connecting to Missions

Jesus commissioned all of His followers to *"go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"* (Matthew 28:19). The goal of **CLASS 104** is to teach practical ways to share Christ with others. This is a four week class.

CLASS 201 Connecting to Leadership

As you begin to find your place in the church, you may discover that you're a leader and want to lead a department. **CLASS 201** is design to build strong leaders for the church and the community. You must go to the P.L.A.C.E. seminar that will reveal your place in the body and you must also work under a department director before moving into the level of leadership. This class is taught monthly.

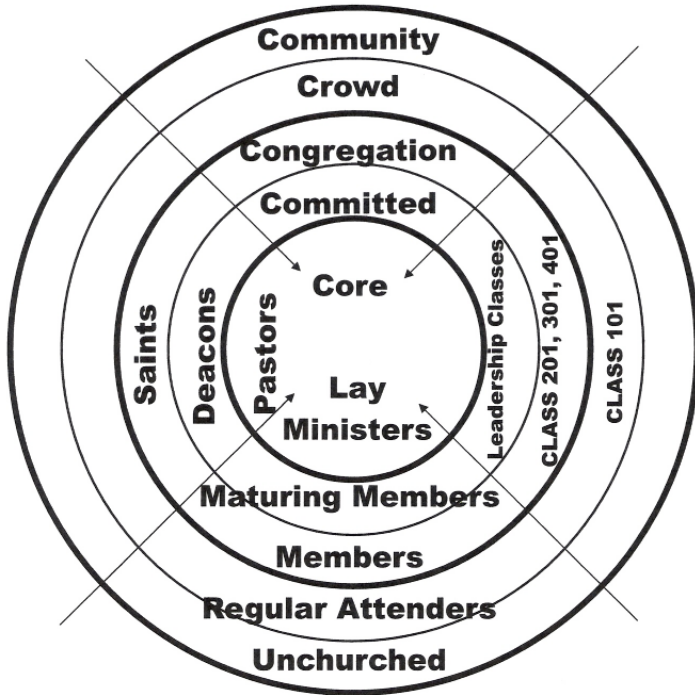
CLASS 301 Connecting to the Five Fold Ministry

People that take the Leadership Class and have proven leadership qualities will be selected to begin the next level of connecting to the Five Fold Ministry. In **CLASS 301** your calling as a proven leader will take you to the next level as you begin learning how to develop people under you. This class is to equip and develop you with skills and anointing to edify and build up other people to become second level leaders in the church. This class is not open to everyone, only selected qualified leaders.

Our Church's Commitment

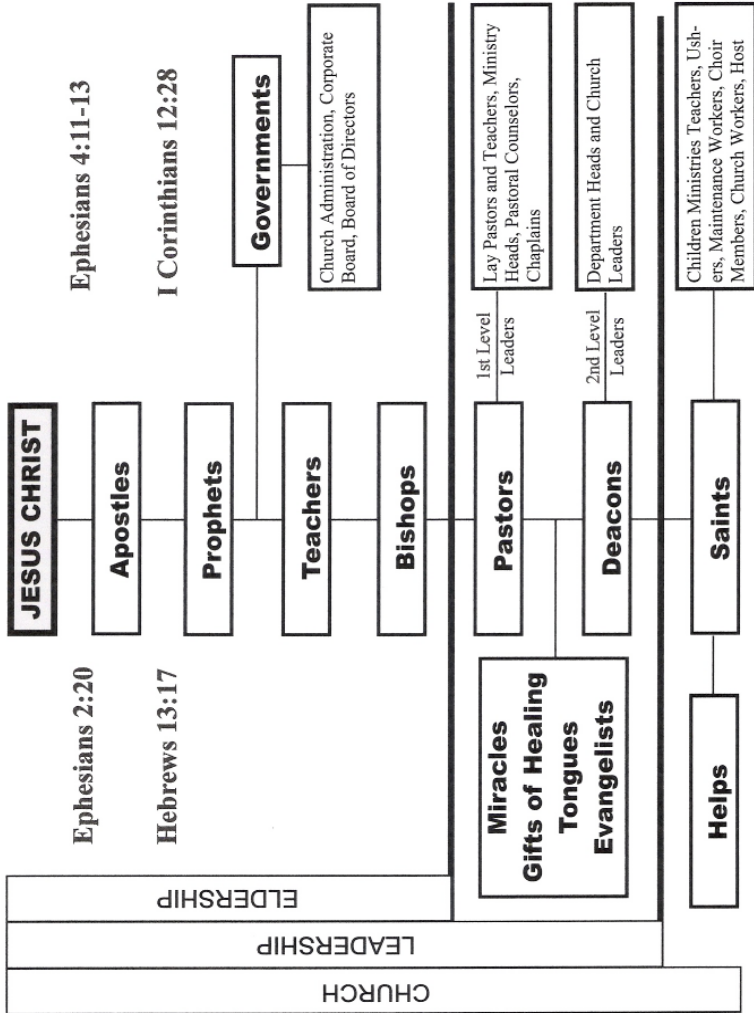
Five Commitment Points

The church is committed to moving people from the community into the core by training and discipline people.



Our Church Structure

APOSTOLIC GOVERNMENT



Our Doctrine on the Godhead

60 Questions on the Godhead

Is the word trinity in the Bible?

No.

Does the Bible say that there are three persons in the God head?

No.

Does the Bible speak of the Father, Son, and Holy Ghost?

Yes.

Do these titles as used in Matthew 28:19 mean that there are three separate and distinct persons in the Godhead?

No, they refer to three offices, roles, or relationship to humanity.

Does the Bible use the word three in reference to God?

Only one verse in the entire Bible does so-I John 5:7. It speaks of the Father, the Word (instead of Son), and the Holy Ghost, and it concludes by saying, "These three are one."

Does the Bible use the word one in reference to God?

Yes, many times. For example, see Zechariah 14:9; Malachi :10; Matthew 23:9; Mark 12:29, 32; John 8:41; 10:30; Romans 3:30; I Corinthians 8:4; Galatians 3:20; I Timothy 2:5; James 2:19.

Can the mystery of the Godhead be understood?

Yes. Romans 1:20; Colossians 2:9; I Timothy 3:16.

Has the Christian only one Heavenly Father?

Yes. Matthew 23:9.

Then why did Jesus say to Philip, "He that hath seen me hath seen the Father" (John 14:39)?

Because Jesus is the express image of God's person. Hebrews 1:3. The Greek word for *person* in this verse literally means "substance."

Does the Bible say that there are two persons in the Godhead?

No.

Does the Bible say that all the Godhead is revealed in one person?

Yes, in Jesus Christ. II Corinthians 4:4; Colossians 1:19; 2:9; Hebrews 1:3.

Is the mystery of the Deity hidden from some people?

Yes. Luke 10:21-22.

Who is the Father?

The Father is the one God, particularly as revealed in parental relationship to humanity. Deuteronomy 32:6; Malachi 2:10.

Where was God the Father while Jesus was on earth?

The Father was in Christ. John 14:10; II Corinthians 5:19. He was also in heaven, for God is omnipresent.

Did the prophet Isaiah say that Jesus would be the Father?

Yes. Isaiah 9:6; 63:16.

When God said, "Let us make man in our image" (Genesis 1:26), was He speaking to another person in the Godhead?

No. Isaiah 44:24; Malachi 2:10.

How many of God's qualities were in Christ?

All. Colossians 2:9.

How may we see the God who sent Jesus into the world?
By seeing Jesus. John 12:44-45; 14:9.

Does the Bible say that Jesus is the Almighty?
Yes. Revelation 1:8

Whom do some designate as the first person in the trinity?
God the Father.

Whom do some designate as the last person in the trinity?
The Holy Ghost. But Jesus said that He was the first and last. Revelation 1:17-18

How many persons did John see sitting on the throne in heaven?
One. Revelation 4:2.

If Jesus is the first and the last, why did God say in Isaiah 44:6 that He was the first and the last?
Because Jesus is the God of the Old Testament incarnate.

Did Jesus tell Satan that God alone should be worshipped?
Yes. Matthew 4:10

Does the devil believe in more than one God?
No. James 2:19.

Does the Bible say that God, who is the Word, was made flesh?
Yes. John 1:1, 14.

For what purpose was God manifested in the flesh?
To save sinners. Hebrews 2:9, 14.

How could the church belong to Jesus (Matthew 16:18) and yet be the church of God (I Corinthians 10:32)?
Because Jesus is God in the flesh.

Was Jesus God manifested in the flesh?

Yes. I Timothy 3:16.

Could Jesus have been on earth and in heaven at the same time?

Yes. John 3:13.

Does the Bible say that there is but one Lord?

Yes. Isaiah 45:18; Ephesians 4:5.

Does the Bible say that Christ is the Lord?

Yes. Luke 2:11.

Does the Bible say that the Lord is God?

Yes. I kings 18:39; Zechariah 14:5; Acts 2:39; Revelation

Will God give His glory to another?

No. Isaiah 42:8.

Was there a God formed before Jehovah, or will there be one formed after?

No. Isaiah 43:10.

What is one thing that God does not know?

Another God. Isaiah 44:8.

What is one thing that God Cannot do?

Lie. Titus 1:2.

How many Gods should we know?

Only one. Hosea 13:4.

How many names has the Lord?

One. Zechariah 14:9.

Does the Bible say that God alone treads upon the waves of the sea?

Yes. Job 9:8

Why, then, was Jesus able to walk upon the Sea of Galilee (Matthew 14:25)?

Because He is God the Creator. Colossians 1:16.

Is God the only one who can forgive sin?

Yes. Isaiah 43:25; Mark 2:7.

Why, then, could Jesus forgive sin in Mark 2:5-11?

Because He is God the Savior.

Is Jesus the true God?

Yes. I John 5:20.

If God and the Holy Ghost are two separate persons, which was the Father of Christ?

Matthew 1:20 says that the Holy Ghost was the Father, while Romans 15:6, II Corinthians 11:31, and Ephesians 1:3 say that God was the Father. There is no contradiction when we realize that God the Father and the Holy Ghost are one and the same Spirit. Matthew 10:20; Ephesians 4:4; I Corinthians 3:16.

When Paul asked the Lord who He was, what was the answer?

"I am Jesus." Acts 9:5.

When Stephen was dying, did he call God Jesus?

Yes. Acts 7:59.

Did Thomas ever call Jesus God?

Yes. John 20:28.

How could Jesus be the Savior, when God the Father said in Isaiah 43:11, "Beside me there is no Savior?"

Because "God was in Christ, reconciling the world unto himself." II Corinthians 5:19.

Does the Bible say that Jesus was God with us?

Yes. Matthew 1:23.

Did Jesus ever say, "I and my Father are one?"

Yes. John 10:30.

Can it be proved scripturally that Jesus and the Father are one in the same sense that husband and wife are one?

No. The Godhead was never compared to the relationship of a husband and wife. Jesus identified Himself with the Father in a way that husband and wife cannot be identified with each other.

John 14:9-11.

Does the Bible say that there is only one wise God?

Yes. Jude 25.

Does the Bible call the Holy Ghost a second or third person in the Godhead?

No. The Holy Ghost is the one Spirit of God, the one God Himself at work in our lives. John 4:24; I Corinthians 3:16-17; 6:19; 12:13.

Can Trinitarians show that three divine persons were present when Jesus was baptized by John?

Absolutely not. The one, omnipresent God used three simultaneous manifestations. Only one divine person was present--Jesus Christ the Lord.

Then what were the other two of whom Trinitarians speak?

One was a voice from heaven; the other was the Spirit of God in the form of a dove. Matthew 3:16-17.

What did the voice say at Jesus' baptism?

"Thou art my beloved Son, in whom I am well pleased."
Mark 1:11. As the Son of God, Jesus was the one God incarnate.

Does the Bible say that God shed His blood and that God laid down His life for us?

Yes. Acts 20:28; I John 3:16. God was able to do this because He had taken upon Himself a human body.

The Bible says that God is coming back with all his saints (Zechariah 14:5) and also that Jesus is coming back with all his saints (I Thessalonians 3:13). Are two coming back?

No. Only one is coming back--our great God and Savior, Jesus Christ. Titus 2:13.

**Taken from the Word Aflame Tract*

"60 Questions on the Godhead with Bible answers" #6125

Our Doctrine on Water Baptism

Why We Baptize in Jesus' Name

The subject of water baptism has long been called a great issue and no doubt has been made such by many church leaders of the past and present. In our study of it, let us first consider its importance, or the necessity of being baptized.

The Importance of Water Baptism

Christian water baptism is an ordinance instituted by Jesus Christ. If it is not important in the plan of God, why did Jesus command it in Matthew 28:19?

And why did Peter follow up by saying, "Be baptized every one of you," and by commanding the Gentiles to be baptized (Acts 2:38; 10:48)? We must remember two points about the importance of water baptism. *First*, whatever Christ definitely established and ordained cannot be unimportant, whether we understand its significance or not. *Second*, Christ and the apostles showed the importance of this ordinance by observing it. " (See Matthew 3:13-16)

It is true that water itself does not contain any saving virtue, but God has chosen to include it in His plan of salvation. Peter explained, "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Peter 3:21). According to Luke 7:30, "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized."

The Mode of Baptism

According to the Scriptures, the proper mode of baptism is immersion. "And Jesus, when he was baptized, went up straightway out of the water" (Matthew 3:16). "And they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38).

"Therefore we are buried with him by baptism into death" (Romans 6:4). A corpse is not buried by placing it on top of the ground and sprinkling a little soil on it, but by covering it completely.

According to the World Book Encyclopedia, "At first all baptism was by complete immersion" (vol. 1, p.651). And the Catholic Encyclopedia states, "In the early centuries, all were baptized by immersion in streams, pools, and baptisteries" (vol. 2, p.263). Immersion was not convenient after the Catholic church instituted infant baptism; thus the mode was changed to sprinkling. (See Encyclopedia Britannica, 11th ed., vol. 3, pp.365-66.)

Repentance identifies us with the death of Christ, and baptism identifies us with His burial. Coming forth from the watery grave of baptism and receiving new life in the Holy Spirit identifies us with His resurrection.

The Formula for Baptism

Jesus commanded His disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

He did not command them to use these words as a formula, but He commanded them to baptize in "the name." The word *name* is used here in the singular, and it is the focal point of the baptismal command. The titles Father, Son, and Holy Ghost describe God's relationships to humanity and are not the supreme, saving name described here, which is Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus is the name in which the roles of Father, Son, and Holy Ghost are revealed. The angel of the Lord instructed Joseph, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Jesus said, "I am come in my Father's name," and, "The Comforter, which is the Holy Ghost,...the Father will send in my name" (John 5:43; 14:26). Thus by baptizing in the name of Jesus, we honor the Godhead. "For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9).

Luke 24:45-47 records that just before His ascension, Jesus opened the disciples' understanding. It was necessary that their understanding be opened, and many today need this same operation in order to understand the Scriptures. Then Jesus said to them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." The disciples had their understanding opened so that they could grasp the vast importance of the death, burial, and resurrection of Christ. Verse 47 describes the commission that Jesus then gave: "And that repentance and remission of sins should be preached in his name among all nations [Jews and Gentiles], beginning at Jerusalem."

Peter was one of that number to whom Jesus had spoken and whose understanding had been opened. After having listened to these instructions, a few days later he was inspired by the Holy Ghost to preach on the Day of Pentecost. The hearts of the hearers were pierced and, feeling condemned, they cried out to Peter and the other apostles, "Men and brethren, what shall we do?" (Acts 2:37).

Peter did not hesitate but boldly answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls" (Acts 2:41).

Some say that Peter told them to be baptized in Jesus' name because they were Jews and this baptism was to make them acknowledge Jesus Christ. But let us go with Peter to the house of Cornelius several years later. Cornelius and his household were Gentiles, yet there again Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48). (Most translations actually say, "In the name of Jesus Christ.") If Peter was wrong on the Day of Pentecost, he surely had ample time to be corrected before he went to the house of Cornelius.

Was Peter wrong on the Day of Pentecost? When the hearers were prickled in their hearts, they spoke to Peter and to the rest of the apostles (Acts 2:37). This included Matthew, who wrote Matthew 28:19. Moreover, when Peter preached, he stood up with the eleven Acts 2:14). Matthew was there, yet we find no words of correction from him. He surely would have spoken up if Peter had disobeyed the Lord. But all the apostles understood and carried out the Lord's commission.

As Jesus said in prayer, "I have manifested thy name unto the men [the apostles] which thou gavest me out of the world...and they have kept thy word" (John 17:6).

The Samaritans, who were not Jews, were also baptized in the name of Jesus. Then Philip went down to the city of Samaria, and preached Christ unto them...."But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.... They were baptized in the name of the Lord Jesus" (Acts 8:5, 12, 16).

Let us see how Paul, the apostle to the Gentiles, baptized. He went to Ephesus many years after the Day of Pentecost and found some disciples of John the Baptist there. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:2-5). Although these disciples had already been baptized, the name of Jesus was so important as to cause them to be rebaptized in His name.

We do not believe that Paul changed the formula or mode of baptism when he baptized Lydia and her household (Acts 16:14-15) or the Philippian jailer. The latter came trembling and fell down before Paul and Silas, saying, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night [shortly after midnight], and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:30-33).

How can we doubt that Paul baptized these people using the same mode and formula that he used elsewhere, that is, immersion in the name of the Lord Jesus Christ?

Paul was not with the apostles when Jesus gave his final instructions to them in Matthew 28:19 and Luke 24:47, yet Paul baptized in the name of the Lord Jesus. How did he know what to do? He said that his gospel was not a tradition of men but a revelation from God.

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:11-12). Paul was chosen to bear Jesus' name to the Gentiles, and he wrote many divinely inspired epistles to the church. To this apostle, God revealed the mystery of the church, "which in other ages was not made known unto the sons of men, as it now revealed unto his holy apostles and prophets by the Spirit" (Ephesians 3:5).

Paul claimed to have divine authority: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Corinthians 14:37). And Paul wrote, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). Water baptism is done in both word and deed. We cannot afford to overlook this command to the church.

The church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20). The apostles not only preached baptism in Jesus' name, but they practiced it. Nowhere can we find that they baptized using the words "in the name of the Father, and of the Son, and of the Holy Ghost." Instead, we find them baptizing in the name of the Lord Jesus Christ. In baptizing in Jesus' name, they fulfilled the command of the Lord in Matthew 28:19. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). Let this be a solemn warning to us.

Some say that they will accept the words of Jesus in Matthew 28:19 but not those of Peter in Acts 2:38.

But Peter spoke on the Day of Pentecost under the anointing of the Holy Ghost. Peter was one of the apostles, and to him had been given the keys of the kingdom, so we have no right to discredit his words.

In Mark 7:8 Jesus said, "Laying aside the commandment of God, ye hold the tradition of men."

History tells us that it was not until many years after the apostles that the mode and formula of baptism in the name of Jesus Christ were changed. (See Hastings' Dictionary of the Bible, vol. 1, p.241.) Which means more to you, the command of the Lord or the tradition of men?

*Taken from the Word Aflame Tract
"Why We Baptize in Jesus' Name" #6109*

Our Church Doctrine Concerning. . .

. . . The Bible The Bible is the inspired Word of God, giving a true history of the creation of heaven, earth, and humanity and containing a correct prophecy of the ages to come regarding heaven, earth, and the destiny of humanity. Moreover, there is no salvation outside of what is taught in its pages.

. . . God There is only one God (Deuteronomy 6:4). He is the creator of heaven and earth, and of all living beings. He has revealed Himself to humanity as the Father (Creator), in the son (Savior), and as the Holy Ghost (indwelling Spirit).

. . . Father God is a Spirit (John 4:24). He is the Eternal One, the Creator of all things, and the Father of all humanity by creation. He is the First and the Last, and beside Him there is no God (Isaiah 44:6). There was no God formed before Him; neither shall be there any after Him (Isaiah 43:10).

. . . Son Jesus is the Son of God according to the flesh (Romans 1:3) and the very God Himself according to the Spirit (Matthew 1:23). Jesus is the Christ (Matthew 16:16); the creator of all things (Colossians 1:16-17); God with us (Matthew 1:23); God made flesh (John 1:1-14); God manifested in the flesh (I Timothy 3:16); He which was, which is, and which is to come, the Almighty (Revelation 1:8); the mighty God, everlasting Father, and Prince of peace (Isaiah 9:6).

Our Church Doctrine Concerning. . .

Jesus Himself testified of His identity as God when He said, "He that hath seen me hath seen the Father" (John 14:7-11) and "I and my Father are one" (John 10:30). It took shedding of blood for the remission of the sins of the world (Hebrews 9:22), but God the Father was a Spirit and had no blood to shed. Thus He prepared a body of flesh and blood (Hebrews 10:5) and came to earth as a man in order to save us, for in Isaiah 43:11 He said, "Beside me there is no Saviour." When He came in flesh the angels sang, "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).

. . . Holy Ghost The Holy Ghost is not a third person in the Godhead, but rather the Spirit of God (the Creator), the Spirit of the resurrected Christ. The Holy Ghost comes to dwell in the hearts and lives of everyone who believes and obeys the gospel, as the comforter, Sustainer, and keeper (John 14:16-26; Romans 8:9-11).

. . . Sin Sin is the transgression of the law, or commandments of God (I John 3:4). The guilt of sin has fallen upon all humanity from Adam until now (Romans 3:23). The wages of sin is eternal death (Romans 6:23; Revelation 20:14) to all those who refuse to accept salvation as set forth in the Word of God.

. . . Salvation Salvation consists of deliverance from all sin and unrighteousness through the blood of Jesus Christ. The New Testament experience of salvation consists of repentance from sin, water baptism in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost, after which the Christian is to live a godly life (Acts 2:36-41).

Our Church Doctrine Concerning. . .

. . . Water Baptism Water baptism is an essential part of New Testament salvation and not merely a symbolic ritual. It is part of entering into the kingdom of God (God's church, the bride of Christ), and therefore, it is not merely a part of local church membership. (See John 3:5; Galatians 3:27).

. . . Mode of Baptism Water baptism is to be administered only by immersion. Paul said, "We are buried with him [Jesus Christ] by baptism (Romans 6:4; see Colossians 2:12), Jesus came up "out of the water" (Mark 1:10), and Philip and the eunuch went down "into the water" and came up "out of the water" (Acts 8:38-39). Jesus' death, burial, and resurrection are applied to our lives when we experience New Testament salvation: "Repent [death to sin], and be baptized [burial] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [resurrection]." (See Acts 2:38; Romans 6:1-7; 8:2). Sprinkling, pouring, or infant baptism of any kind cannot be substantiated by the Word of God, but are only human traditions.

. . . Formula for Baptism The name in which baptism is administered is vitally important, and this name is Jesus. Jesus' last command to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost" (Matthew 28:19). We should notice that He said *name* (singular) not *names*. As previously explained, Father, Son, and Holy Ghost are not names of separate persons, but titles of positions held by God. An angelic announcement revealed God's saving name in the New Testament: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). The apostles understood that Jesus was the name to use at baptism, and from the day that the church of God was established (the Day of Pentecost) until the end of their ministry, they baptized all nations (Jews--Acts 8:16;

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Gentiles--Acts 19:5) in the name of the Lord Jesus Christ. In fact, Jesus is the only name given for our salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

. . . Baptism of the Holy Ghost The baptism of the Holy Ghost is the birth of the Spirit (John 3:5). This spiritual baptism is necessary to put someone into the kingdom of God (God's church, the bride of Christ) and is evidenced by speaking in other tongues (other languages) as the Spirit of God give utterance. It was prophesied by Joel (Joel 2:28-29) and Isaiah (Isaiah 28:11), foretold by John the Baptist (Matthew 3:11), purchased by the blood of Jesus, and promised by Him to His disciples (John 14:26; 15:16). The Holy Ghost was first poured out on the Day of Pentecost upon the Jews (Acts 2:1-4), then upon the Samaritans (Acts 8:17), and later upon the Gentiles (Acts 10:44-46; 19:6).

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

. . . Tongues

Speaking in other tongues as the Spirit of God gives utterance is the manifestation God has given as the definite, indisputable, supernatural witness or sign of the baptism of the Holy Ghost (Acts 2:4; 10:46; 19:6). It was prophesied by the prophet Isaiah as the rest and the refreshing (Isaiah 28:11-12), foretold by Jesus as a sign that would follow believers of the gospel (Mark 16:17), and experience by Jews and Gentiles alike.

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The gift of "divers kinds of tongues," mentioned by Paul in I Corinthians 12:1-12 and concerning which he gave regulations in I Corinthians 14:1-40, is given by both for self-edification (I Corinthians 14:4) and for the edification of the church (I Corinthians 14:27-28). In church meetings the gift of tongues is used to give a public message, and it is to be interpreted. Since this gift can be misused in public, it needs proper regulation (I Corinthians 14:23-28). Not all believers exercise the gift of tongues, which is different in function from tongues given by God as the initial witness of the baptism of the Holy Ghost. Paul said, "Forbid not to speak with tongues" (I Corinthians 14:39) and "I thank my God, I speak with tongues more than ye all" (I Corinthians 14:8). Who dares to teach or preach to the contrary?

Speaking in tongues means speaking miraculously in a language unknown to the speaker, as the Spirit gives utterance. Tongues can be classified in two ways, according to function:

- 1) speaking in other tongues as the initial evidence of the baptism of the Holy Ghost and
- 2) the gift of tongues as mentioned in I Corinthians.

. . . **Holiness** After we are saved from sin, we are commanded, "Go, and sin no more" (John 8:11). We are commanded to live soberly, righteously, and godly in this present world (Titus 2:12) and warned that without holiness no one shall see the Lord (Hebrews 12:14). We must present ourselves as holy unto God (Romans 12:1), cleanse ourselves from all filthiness of the flesh and spirit (II Corinthians 7:1), and separate ourselves from all worldliness (James 4:4). If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Peter 4:18). No one can live a holy life by his own power, but only through the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

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. . . Divine Healing God has made Himself known through the ages by miraculous healings and has made special provisions in the age of grace to heal all who will come to Him in faith and obedience. Divine healing was purchased for us by the blood of Jesus Christ, especially by His stripes (Isaiah 53:5; Matthew 8:16-17; I Peter 2:24). Jesus went everywhere healing those who were sick (Matthew 4:23-24), and He commanded His disciples to do the same (Matthew 10:8). He said concerning those who believe the gospel, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). Mighty healings and miracles followed the disciples wherever the gospel was preached. There is no sickness or disease too hard for God. Any of us, our children, or our friends can be healed by the power of God. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord shall raise him up: and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:14-16).

. . . Second Coming of Christ Jesus Christ is coming back to earth in bodily form, just as He went away (Acts 1:11). He will catch away a holy people (His bride, His church) who have accepted redemption through His blood, by birth of water and of the Spirit, and who are found faithful when He comes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:16-17). "One shall be taken and the other left" (Luke 17:36). Will we be ready? The signs of His coming are everywhere.

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The days of peril are here indeed, with forms of godliness void of the power of God; society and politics corrupted; and people's hearts filled with pride, blasphemies, unholiness, love of evil, and love of pleasures (II Timothy 3:1-13). These things, together with multitudes running to and fro, the increase of knowledge (Daniel 12:4), the persecution of the Jews and their return to Palestine (Luke 21:24), and scores of other things are starting signs that Jesus' coming is drawing near. Wars, rumors of wars, famines, earthquakes, storms, floods, distress of nations, perplexity, and people's hearts failing them for fear are sounding the solemn alarm that Jesus' coming is at hand (Matthew 24:6; Luke 21:25-28). "Prepare to meet thy God" (Amos 4:12).

. . . Resurrection There will be a resurrection of all the dead, both just and unjust. "Marvel not this: for the hour is coming, in the which all that are in graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). "And I saw the dead, small and great, stand before God . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them" (Revelation 20:12-13) (See also Daniel 12:2; I Corinthians 15:13-23.)

. . . Judgment "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). For this reason there will be a resurrection for everyone. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). The eternal destiny of every soul shall be determined by a just God who knows the secrets of everyone's heart.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . .Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal" (Matthew 25:32-34, 41, 46).

**Taken from the Word Aflame Press Tract
"The Apostles' Doctrine" #6103*

Our Worship

The Oldest Worship On Earth ...

We pray together out loud because ...

In the Bible we read, "they lifted up their voice to God in one accord..." *Acts 4:24*

We lift our hands in praise because ...

In the Bible we read, "lift up your hands in the sanctuary, and bless the Lord." *Psalms 134:2*

We sing with all our hearts because ...

In the Bible we read, "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise." *Psalms 98:4*

We play musical instruments because ...

In the Bible we read, "...and all the house of Israel played before the Lord on all manner of instruments..."

II Samuel 6:5

We clap and shout unto God because ...

In the Bible we read, "...o clap your hands all ye people; shout unto God with the voice of triumph."

Psalm 47:1

We dance in the spirit because ...

In the Bible we read, "...Praise him with the timbrel and dance: Praise him with string instruments and organs."

Psalm 150:4

We testify publicly because ...

In the Bible we read, "I will declare thy name unto my brethren; In the midst of the congregation will I praise thee."

Psalm 22:22

We anoint with oil for divine healing because ...

In the Bible we read, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, annointing him with oil in the name of the Lord."

James 5:14

We allow the operation of the spiritual gifts because ...

In the Bible we read, "...when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpretation..."

I Corinthians 14:26