

# DOCTRINES



OF  
THE  
(KINGSTON)  
CITY MISSION

(ESTABLISHED 1924)  
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# THE DOCTRINES OF THE KINGSTON CITY MISSION

## INTRODUCTION

The Bible clearly and authoritatively teaches that 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 thoroughly furnished (equipped) into all good works (*2 Timothy 3:16,17*).

We believe that upon this body of revealed truths, the City Mission Church has divinely and uncompromisingly instituted its work, teachings, and practices. Not only does it set the pace for any form of non-speculative arguments and reasonings of Scriptural origin, but it provides the Church with a self-defensive formula concerning its teachings, goals, and objectives.

We believe that it must be conceived that the doctrines of the City Mission Church are the doctrines of Christ, which have been culminated in the eternal immutable word of God. It must be noted therefore that the fundamental statements of doctrinal application will be scripturally guarded and supported throughout this composition.

We believe that the doctrinal beliefs of this book are hereby declared as the second major **infallible source** upon which all the Religious Services of the City Mission Church must be focused.

We believe furthermore, that these (beliefs) have been solemnly declared to be the pillars of divine purpose that will spontaneously transform the lives of the unsaved, and bring spiritual maturity in the lives of those who are religiously immature. **This We Believe.**

## **WE BELIEVE IN THE INSPIRATION OF THE HOLY SCRIPTURE**

We believe that the Holy Bible is the inspired word of the true and living God, immutable, infallible, authentic and genuine, that it was given by inspiration of the Holy God, written by holy men of old as they were moved and inspired by the Holy Ghost. We believe that it is profitable for doctrine, for correction, for reproof, for rebuke, for instruction in righteousness. We believe that it is of no private interpretation (2 Timothy 3:16, 2 Peter 1:21). We believe that it is a light unto our path, and a lamp unto our feet. We believe that it is the final revelation of God to man; in it God chooses to unveil Himself and His acts to man. It is a sharp two-edged sword to convict its readers of sin and all evil works.

We believe that both Old and New Testament writings are inspired by the Holy Ghost; that it was written by holy men of God, as they were moved upon by the Holy Ghost (I Peter 1:21). We believe that the word is balm for the weary, and healing for the afflicted. We believe that it is the cord that draws the sinner to the crucified Savior, and the believers' sword, chart, and compass.

We believe that the Bible is verbally inspired. Not only the thoughts, but the words, and even the very *iota* as Christ said, "Before one jot or tittle of my words shall pass away, heaven and earth shall pass away." (Matthew 5:18)

We believe that the Bible is the only true source of Christian fellowship and unity. We believe that its text should not be speculated. It is the final authority of the Church, for in it there is life and light. We believe that by it shall all men, nations, and tribes be judged. We believe that the Bible presents man with the correct knowledge of his origin, fall, and destiny. We believe that if man rejects the Bible as the final authority and revelation of God, he has no other source upon which his salvation is based.

This We Believe.

## **WE BELIEVE IN THE EXISTENCE OF GOD**

We believe that God is a Spirit, eternal, infinite, and perfect, in whom all things have their source, support, and end. We believe that God is a Spirit (John 4:24).

We believe that as a Spirit, He is Invisible (Deut. 4:15-19). God told Moses that no man can see Him and live (Exodus 33:20). John 1:18 says, "No man hath seen God at any time." Paul referred to Him as the Invisible God (Rom. 1:20, Col. 1:15).

We believe that as a Spirit, He is alive. Joshua implies that He is the Living God (Chap. 10), and in Him is the source of all plant, animal and human life (John 5:26, Psalm 36:9).

We believe that as a spirit, He is a person also. The Scripture teaches that God possesses all the psychological characteristics of personality. He has an intellect (Gen. 18:19, Acts 15:18). He is sensible (Gen. 6:6). He can speak (Gen. 1:3). He can see (Gen. 11:5). He can hear (Psalms 94:9). He gets angry (Deut. 1:37). He gets jealous (Ex. 20:5). He is known as the "Creator" (Acts 14:15), "Upholder" (Neh. 9:6), "Ruler" (Psalms 75 :6,7), and "Sustainer" of all things (Psalms 104:27-30).

We believe that God is self existent. By the term "self existent", it means that God is within Himself existing. He is the "I am that I am" (Ex. 3:14).

We believe that God is Immense. He is not limited or circumscribed by space (1 Kings 8:27, Chron. 2:6, Jere. 23:24).

We believe that God is Eternal. He is without beginning or end (Gen. 21:33). In Psalms 90:2 David says, "From everlasting to everlasting thou art God." Isaiah addressed Him as the "High and Lofty One that inhabited eternity" (Isa. 57:15).

We believe that God is Omnipresent. He is everywhere present (Psalms 139:7-12, Acts 17:27,28).

We believe that God is Omniscience. He is all knowledge. He knows everything present, past, and future (Prov. 15:3, Jere. 23:23-25, Psalms 139:1-10, Matt. 11:23,24, Isa. 46:9,10).

We believe that God is Immutable, meaning, "He is unchangable." He cannot change. In Malachi 3:6, He says of Himself, "I am the Lord, I change not." James says that He is "the Father of Light with whom is no variableness, neither shadow of turning (Chap. 1:17). He changes not with regards to plans and purposes (Isa. 46:10). He changes not with regards to His promises (1 Kings 8:56), His love and mercy (Psalms 103:17), His justice (Gen. 18:25), and power (Rom. 4:20).

We believe that God is Omnipotent. He is all powerful (Gen. 17:1, Jere. 32:17, Matt. 19:26, Rev. 19:6).

We believe that God is Holy; that He is absolutely separated from evil, and exalted above all creatures. Holiness is the highest character of God (Lev. 11:44, Josh, 24:19, 1 Sam. 6:20, Psalms 22:3, John 17:11, Heb. 12:10, 1 Peter 1:15).

We believe that God is Righteous and Just (2 Chron. 12:6, Ezra 9:15, Isa. 45:21, Psalm 89:14).

We believe that God is Good. Goodness includes all the qualities of *love*

(2 Cor. 13:11, 1 John 4:8,16, John 3:16, Psalms 11:7), *mercy* (Eph. 2:4, James 5:11, Psalms 102:13, Rom. 11:30,31, Ex. 20:2), *grace* (2 Cor. 12:19, Titus 2:11, Eph. 1:7, Eph. 2:5,8).

We believe that God is Truth. The Scripture teaches that He is the only "True God" (John 17:3, Jere. 10:10, John 3:33, 1 John 5:20, Rev. 6:10).

We believe that God is Love. By love is meant that divine nature or attribute that is unselfishly and impartially displayed through the sacrificing of Jesus Christ, His only Son, for the benefit of man's redemption from sin (John 3:16, Jere. 31:3, Rom. 5:8, Eph. 2:4, 1 John 3:1). Love is presented in Scripture as the very nature of God (1 John 4:8,16) and the greatest of Christian values (1 Cor. 13:13). It lies at the very heart of Christianity, being essential to man's relation to God and man (Matt. 22:37-40, Rom. 13:8-10). Love found its supreme expression in the self-sacrifice on Calvary (1 John 4:10). Love is the bond uniting all the Christian virtues (Col. 3:14).

This We Believe.

## WE BELIEVE IN THE VIRGIN BIRTH OF CHRIST

We believe that this is the greatest mystery that is known; the only earthly Baby without an earthly father.

We believe that the Virgin Birth is the fulfillment of the first promise made according to the proto-evangelium . . . "The seed of a woman" (Gen. 3:15). Christ was divinely conceived by the Holy Spirit.

We believe that the Holy Spirit overshadowed Mary, The Virgin, and a *holy* conception took place as was announced by the angel, Gabriel, to Zacharias (Luke 1:9,11) Mary (Luke 1:21-28), and Joseph (Matt. 1:19-23).

We believe that there were prophetic announcements regarding the:

- (a) place of birth of Christ (Mic. 5:2)
- (b) name of Christ (Isa. 7:14, Matt. 1:23)
- (c) those who should worship Him (Isa. 60:6, Matt. 2:11)
- (d) the one who should be His forerunner (Isa. 40:3, Matt. 3:1-3).

We believe that the Gospel writers are the historic witnesses that our Lord was born of a virgin (Luke 1:13,35, Matt. 1:16, 2:11,13).

This We Believe.

## WE BELIEVE IN THE PERSON AND WORK OF CHRIST

We believe that Jesus is the Second Person in the God-Head, Co-Equal, and Co-Eternal with God, the Father, and God, the Holy Spirit.

We believe that Christ was with God (John 1:1). Scripturally known as the Pre-Incarnate Christ, John addressed Him as the "Logos" (Word) which became flesh and dwelt among men (John 1:14). Christ had a part in creation (John 1:3,10, 1 Cor. 8:6), and that all things were made by Him (Gen. 1:26).

We believe that Christ, Who pre-existed as the "Word", became flesh (John 1:14). When the fullness of time came, God sent forth His Son, born of a woman (Gal. 4:4, Rom. 8:3). He emptied Himself of His relative attributes. His omnipotence, His omnipresence, and His omniscience took the form of a servant being made in the likeness of men (Phil. 2:6,7).

We believe that Christ became man in order to confirm God's promises, and to show mercy to the Gentiles (Gen. 3:15, Rom. 15:8,9, Isa. 9:6, Micah 5:2).

We believe that Christ came in order to reveal the Father (John 1:18, 14:9, 16:27, Matt. 6:8).

We believe that Christ came in order to become a faithful High Priest (Heb. 5:1,2,4,5, 2:10, 4:15,16).

We believe that Christ came in order to set us the example of a holy life. In Matthew 11:29, He said, "Take My yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls." Other references are 1 John 2:6, 1 Peter 2:21, 2 Cor. 3:18.

We believe that Christ became man in order to prepare us for the Second Coming (Heb. 9:28).

We believe that Christ had a human birth (Gal. 4:4, Matt. 1:18), and was called the Son of David (Matt. 1:1, Rom 1:3), yet without sin (Luke 1:35, 1 John 3:5, 2 Cor. 5:21). We believe that Christ had a human development (Luke 2:46, Luke 2:52). We believe that Christ had the essential elements of human nature: a body (Matt 26:12), made of flesh and blood (Heb. 2:14, Luke 24:39), a soul (Matt 26:38, John 12:27, Acts 2:27), and a spirit (Mark 8:12, Luke 23:46, John 13:21).

We believe that Christ had human names. "Jesus" is the Greek form of Joshua, meaning "Jehovah is Salvation or Savior" (Matt. 1:21). He is repeatedly called "Son of Man" as used over eighty times in the New Testament, "Son of Abraham" (Matt. 1:1).

We believe that Christ had the characteristics of human nature (sinless), weariness (John 4:6), hunger (Matt. 4:2), thirst (John 19:28), sleep (Matt.

8:24), dependence upon His father (Mark 1:35). Christ was repeatedly called a "man" (John 8:40, 1:30, Acts 13:38, Phil. 2:8).

We believe that Christ was a God-man having both a divine and human nature, both insoluble (1 Tim., 3:16). Christ was absolutely — "the Holy Thing" (Luke 1:35), "God's Holy One" (Acts 2:27), "Holy and Righteous One" (Acts 3:14-4:27, 1 Peter 2:22,23). He had genuine love (Eph. 3:19, John 14:31, Mark 10:21, Matt. 11:19, John 10:11, Rom. 5:8, Luke 23:24).

We believe that Christ was humble (Phil. 2:5-8, 2 Cor. 8:9, Luke 2:7, 9:58, Matt. 27:57-60), meek (Matt. 11:29, 2 Cor. 10:1), prayer oriented (Luke 6:12,13, Matt. 26:38-46, John 6:15), an ardent worker (John 5:17, 9:4, 8:2, 4:1-30, 9:6, Matt. 8:16, 12:22, 9:25, Mark 3:20, 4:41, Luke 7:48, 19:9).

We believe that Christ is self-existent (John 1:4, 5:26). He is eternal (John 8:58, Col. 1:16,17, Heb. 1:8-12). He is immutable (Heb. 10:1-12, 13:8). He is omniscient (Matt. 9:4, 12:25, Luke 6:8, 9:47). He is omnipotent (Mark 1:27, John 5:19-21). He is the Lord of the Sabbath (Mark 2:28). He is the Commissioner and Controller of angels (Matt. 13:41). He is the forgiver of all sins (Matt. 9:2, Luke 7:48).

This We Believe.

## **WE BELIEVE IN THE DEATH, BURIAL, AND RESURRECTION OF OUR LORD, JESUS CHRIST**

We believe that Jesus Christ, the Eternal Son of God, was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed (Isa. 53:5,6). We believe that Christ died for our sins (1 Cor. 15:3). He died in our place as the true passover lamb (Ex. 12, Isa. 53:10). We believe that He was not martyred; instead, He died voluntarily (Rom. 8:32, Eph. 5:2).

We believe that Christ died chiefly for the elect of God (1 Tim. 4:10, 2 Tim. 1:9, John 17:9, Eph. 5:25). We believe that Christ died for all (1 Tim. 2:6, Titus 2:11, John 3:16, 1 John 2:2). He died physically (Luke 23:46).

We believe that Christ was buried in a borrowed tomb (Matt. 27:60). We believe that He rose on the third day (Luke 24:1-7, Matt. 28:1, Mark 16:1, John 20:1, 1 Thess. 4:14), and by the resurrection, He became the first fruit of them that slept, and the first-born of the dead (1 Cor. 15:20, Rev. 1:5).

This We Believe.



## WE BELIEVE IN THE DIETY AND PERSONALITY

We believe that the Holy Spirit is the Third Person in the God-Head, co-equal with God the Father, and God the Son. We believe that He shares the same attributes with the Father, and the pre-incarnate Christ. We believe that He exists in both Old and New Testament. My Spirit (Gen. 6:3), the Spirit of the Lord (Isa. 40:7).

We believe that in the Old Testament, He is referred to as the "Spirit of God" (Gen. 1:2), "breath", which is interpreted, "life" (Gen. 2:7, Job 33:4). We believe that He is Co-creator of the world (Gen. 1:2, Job 26:13, Psalms 104:27-30). We believe that He is the Co-creator of man (Gen. 1:26). We believe that He is the Co-creator of the animal world (Gen. 1:2, Psa. 104:27-30). We believe that He is the Co-creator of all substance (Isa. 32:13-16). We believe that He is the Co-creator of death (Eccl. 12:6,7). We believe that the Holy Spirit is Co-creator of the human body of Christ (Matt. 1:20). We believe that He is the Co-creator of the new nature (John 3:6, 1 Peter 1:22,23), He is Co-creator of the Scriptures (2 Peter 1:19-21, 3:12,13, Rev. 21:1).

We believe that He associated Himself with holy men in leadership as seen in Joseph (Gen. 41:39), in Moses (Num. 11:19-29), in Joshua (Deut. 34:9), in David (1 Sam. 16:13-18, 2 Sam. 23:1-3), in Daniel (Dan. 4:8-18, 5:11), in Othniel (Judges 3:10), in Gideon (Judges 6:34), in Jephthah (Judges 11:29), in Samson (Judges 13:25), in Ezekiel (Eze. 2:2), in Isaiah (Acts 28:25), in Jeremiah (Jer. 1:9), in Elijah (1 Kings 18:12), in Zedekiah (1 Kings 22:21,24), in Joel (Joel 2:28), in Micah (Micah 3:8). We believe that in addition to the people in leadership, He associated Himself also with the nation of Israel as her *companion* (Haggai 2:5), as her *teacher* (Neh. 9:20), as her *revealer* (2 Chron. 24:20), and with institution, the temple (1 Chron. 28:12, Zech. 4:6), and with the tabernacle (Ex. 31:1-6).

We believe that in the New Testament the Holy Spirit is alive, and is referred to as the "Spirit of God" (1 Peter 4:14), the Spirit of the Lord (2 Cor. 3:7), the Spirit of the Lord God, The Spirit (Col. 2:5), My Spirit (1 Cor. 14:14), His Spirit, Thy Spirit, Thy good Spirit, A free Spirit, Thy Holy Spirit, His Holy Spirit, A new Spirit, The Spirit of Wisdom (Eph. 1:17), The Spirit of Understanding (Isa. 11:2), The Spirit of Counsel and Might (Isa. 11:2), The Spirit of Knowledge and fear of the Lord (Isa. 11:2), The Spirit of Grace and Supplication, The Spirit of Burning, The Voice of the Almighty, The Voice of the Lord, The Breath of the Lord, The Promise of the Father, The Gift of God, The Spirit of Him who raised up Jesus, The Spirit which is God, The Spirit of our God, The Spirit of the Living God, The holy Spirit of God, The Spirit which He gave us, The Spirit of Christ, The Spirit of your Father, The same Spirit (1 Cor. 12:4), The Eternal Spirit, The holy One, The Spirit of Truth, The Comforter, The Spirit of Holiness, The Spirit of Adoption, The Spirit of Glory, His Anointing, The Spirit of Faith, The Spirit of Life (2 Cor. 3:6), The spirit of Praise.

We believe that the Holy Spirit is Co-equal with God, thus acquiring Deity. We believe that He is Eternal (Heb. 9:14), Omnipresent (Psalms 39:7-10), Omniscient (1 Cor. 2:10,11), Omnipotent (Rev. 19:6), Holy in all aspects of existence (Eph. 4:30), and Sovereign (2 Cor. 17,18). We believe that He accomplishes tasks only possible to Deity in the creation of man (Gen. 1:26), in the creation of the world (Psalms 33:6), in the performance of death upon men (Isa. 40:7), in the composition of the sacred texts of the Bible (2 Tim. 3:16,17), in the resurrection of the dead (2 Cor. 1:9, Rom. 8:11).

We believe that the Holy Spirit is identified with God, the Father, in the work of the Cross (Heb. 9:14), in the Apostolic Benediction (2 Cor. 13,14), and in the Baptismal Formula (Matt. 28:16-20).

We believe that the Holy Spirit performed significant roles in the life of Jesus Christ. He prophesied concerning Christ's birth (Luke 1:35). We believe that by the Holy Spirit was Christ justified (Isa. 11:1,2), by the Holy Spirit was Christ anointed (Acts 4:27,30), in a sevenfold way (Isa. 11:2).

We believe that this said anointing of Christ with the Holy Spirit was used as a means of preparing Him for the various tests that He would have to experience as god-man (Matt. 4:1). It was evidence to show that He was the "Sent One" (Isa. 48:16, John 6:29). We believe that Christ vicariously suffered in order to make provision for man to return to his sole Creator (Isa. 53:5,6). We believe that in the propitiation Christ died for our sins (1 Cor 15:3) that we may become the righteousness of God (2 Cor. 5:21); for God so commendeth His love towards us that while we were yet sinners, Christ died for us (Rom 5:8).

We believe that He possessed the power over diseases, over demons (Matt. 12:28). Christ had the power to preach and to teach (Luke 4:18,19).

We believe that by the Holy Spirit was Christ baptised (Luke 4:18,19, Isa. 69:1, Psalms 45:7, Matt. 3:16,17). We believe that by the Holy Spirit was Christ raised from the dead (Rom. 1:4, 8:11, 1 Peter 3:18). We believe that by the Holy Spirit, Christ gave commandments (Acts 1:2, Eph. 5:18) to His disciples. We believe that by the Holy Spirit was Christ glorified (John 16:14, Mark 9:2,3).

We believe that by the Holy Spirit was Christ's Exaltation witnessed (Acts 5:30-32), by the Holy Spirit was Christ's testimony made (John 15:26, 14:6).

We believe that the Holy Spirit's main function is to convict the world about Christ, concerning sin (John 16:8), righteousness (John 16:10), and of judgment (John 16:11).

We believe that by the Holy Spirit Christ made supplication (Eph. 6:8). We believe that the Holy Spirit was given by Christ (John 15:26). We believe that the Holy Spirit was prepared for by Christ (John 20:22).

We believe that the Holy Spirit is a Person, and should not at any time be addressed or referred to as "It". Jesus repeatedly employed the masculine pronoun when speaking of the Holy Spirit (John 16:7,8,13).

We believe that the Holy Spirit has all the essential elements of humanity. He has emotion (Rom. 15:30) that can be grieved (Eph. 4:30), intellect (Rom 8:27, 1 Cor. 2:10,11), a will (Acts 8:29,39, 10:19,20, 16:6,7, 1 Cor. 12:11).

We believe that the Holy Spirit can search (1 Cor. 2:10). He can speak (Rev. 2:7), He can cry (Gal. 4:6), He can teach (John 14:26, 16:21-24), He can pray (Rom. 8:24), He can testify (John 15:26,27), He can lead (Rom. 8:14), He can command (Acts 16:6,7). We believe that as a Person, the Holy Spirit can be quenched (1Thess. 5:19). The Holy Spirit can be resisted; He can be grieved (Eph. 4:30), He can be lied against (Acts 5:3,4), He can be blasphemed (Matt. 12:31), He can be insulted (Heb. 10:29), He can be angered (Psalms 78:40), He can be tempted (Acts 5:9).

We believe that the symbolic objects used in the sacred texts depict clearly the nature and operations of the Holy Spirit. We believe that *water* is a symbol of the Holy Spirit as seen in John 4:14, 7:37, Isaiah 44:3, Psalms 72:6. Water quenches thirst, and cleanses unclean areas; so does the Holy Spirit.

We believe that *wind* is an emblem of the Holy Spirit, as seen in John 3:8, Eccl. 11:5, Acts 2:2). The wind is invisible, and is powerful; so also is the Holy Spirit. He is invisible and can be felt (Eze. 37:9,10) in energizing the believers.

We believe that *oil* is a symbol of the Holy Spirit as seen in Lev. 2:4,5, Exodus 25:6, 30:7,8. Oil lubricates, it anoints; so also does the Holy Spirit.

We believe that *salt* is an emblem of the Holy Spirit, as seen in Mark 5:13. Salt preserves, and adds taste; so does the Holy Spirit. He is the only Person who can persuade the believers and add virtue to their lives.

We believe that *seal* is an emblem of the Holy Spirit as seen in Eph. 1:13, 4:30, 2 Cor. 1:22. A seal keeps firm its applicant when applied, indicating a finished transaction; so also is the Holy Spirit, stamping our lives with divine holiness.

We believe that *dove* is a symbol of the Holy Spirit, as seen in Luke 3:22, Gen. 8:9, Isa. 59:1. A dove is harmless and gentle, loving, peaceful and clean; so also is the Holy Spirit.

We believe that *fire* is an emblem of the Holy Spirit as seen in Deut. 4:24, Heb. 12:29, Isa. 4:4, Acts 2:3. Fire ignites, it gives light, it destroys, it gives heat, it gives power, thus representing the energizing work of the Holy Spirit.

We believe that *wine* is a symbol of the Holy Spirit, as seen in Psalms 104:15, Isa. 55:1, Eccl. 10:19, Acts 2:13-15. Wine stimulates, refreshes, intoxicates, heals; so also is the Holy Spirit upon the believers. He refreshes the hearts and spirits of men and stimulates them to worship.

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We believe that the Holy Spirit is that active Person of the God-Head, that ushered the Church into being at Pentecost (Acts 2:47, Eph. 2:5,6). We believe that the Holy Spirit inspires unity in the Church (Gal. 3:27,28). We believe that the Holy Spirit formulates the Church into the Temple (1 Cor. 6:19).

We believe that the Holy Spirit bestows gifts upon the Church (1 Cor. 12:4-11). We believe that the Holy Spirit magnifies Christ as the Head of the Church (John 16:13,14, Eph. 1:22,23, 5:25), and that the Holy Spirit inspires growth in the Church (Acts 9:31).

This We Believe.

## WE BELIEVE IN THE BLESSED TRINITY

We believe that there is one God with three distinct personalities: God the Father, God the Son, and God the Holy Ghost composing the God-Head, and that His divine nature is undivided and indivisible (Deut. 6:4).

We believe that these personalities are co-equal, co-existent, and co-eternal. We believe that although the word "Trinity" does not appear in the Scriptures, Divine Revelation has made this doctrine possible.

We believe that God the Father is distinguished from the other Persons of the God-Head. In Genesis 19:24, "Jehovah" rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

We believe that Jehovah has a son as recorded in Psalms 2:7, "Thou art My Son; this day have I begotten thee." Again, Jehovah said, "My Spirit shall not always strive with man" (Genesis 6:3).

We believe the Genesis record of the "creation" story. God created the heaven and earth, and the Spirit of God moved upon the face of the waters (Gen. 1:1,2).

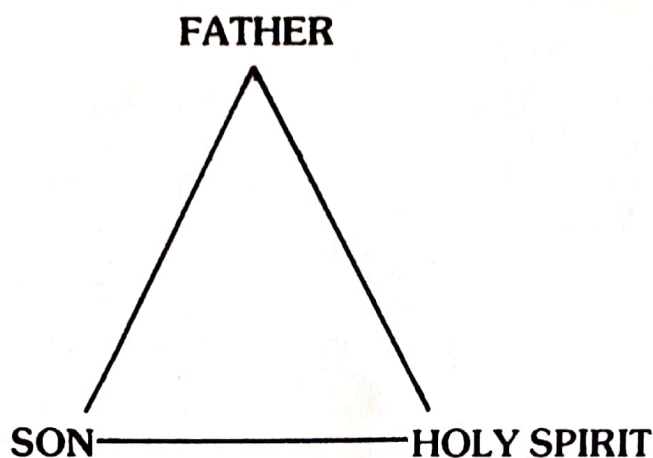
We believe that the Old Testament recurring phrase, "The angel of Jehovah" is interpreted as the "logos" in the New Testament, which was manifested as Christ in the flesh. He appeared to *Abraham* in Gen. 22:11-18, to *Jacob* in Gen. 31:11,13, to *Moses* in Exodus 3:2-5, to *Israel* in Exodus 14:19, to *Balaam* in Numbers 22:21-35, to *David* in 1 Chron. 21:15-17, and to *Elijah* in 1 Kings 19:5-7.

We believe that Jesus said He would pray to the Father to send them another Comforter (John 14:16,17). We believe that in the Baptismal Formula, the disciples were required to baptise in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19).

We believe that in the Apostolic Benediction the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit — the three dis-

tinct Persons of the God-head, is visibly declared (2 Cor. 13:14), also in the association of the work (1 Cor. 12:4-6, 1 Peter 1:2, 3:8).

### **TRI-UNITY OF THE GOD-HEAD**



### **THREE-IN-ONE AND ONE-IN-THREE**

We believe that at the Baptism of Jesus in the Jordan, the Holy Spirit descended in the form of a dove and sat upon the head of Jesus, and the Father spoke, "This is My beloved Son in Whom I am well pleased" (Matt. 3:16,17).

We believe that the three distinct Persons of the god-Head are equal in power and glory, and must be worshipped as One. We believe that God the Son is Redeemer, Mediator, and intercessor (John 3:16). We believe that the Holy Ghost, which is God, is the Comforter and Instructor (John 14:16).

This We Believe.

### **WE BELIEVE IN THE HOLY CREATION OF MAN, HIS FALL, AND REDEMPTION**

We believe that man was created holy, both in the image and after the likeness of God (Gen. 1:26) without any inclination to evil, to walk before God clean and holy, and to constantly praise and adore His Holy Name; but through an act of disobedience he fell from the state of perfection and immaculacy, into the horror of sin and shame.

We believe that due to the consequences of man's state of delusion, he suffered a fatal fall, whereby his relationship to the true and living God was broken, and in lieu of his guilt and punishment, all mankind proceeding him are termed "sinners born in sin and shapen in iniquity", and are exposed to all kinds of Satanic activities. We believe wherefore as by one man sin entered into the world, and death by sin, so death is passed upon all men, for all have sinned. Thus all have sinned and come short of the glory of God (Rom. 5:12, 3:23).

We believe that on the basis of man's predicament, the Holy Son of God came in the likeness of sinful flesh (Rom. 8:3). For what the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (Rom. 8:3).

We believe that in order to compensate for man's sins, the Holy Son of God had suffered the most crucial death; that which warrants a full surrender of His life upon a cross, after being ridiculed, being brutally beaten, jeered, spat upon, as Isaiah states, "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." (Isa. 53:5).

We believe that Jesus, the Holy Son of God, suffered, bled, and died for our sins; that He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works (Titus 2:14).

We believe that Christ's death was voluntary and substitutionary, and those who turn to Him with godly sorrow and ask forgiveness, He is faithful and just to forgive them. Isaiah constrained to this by stating, "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy on him, and to our God for He will abundantly pardon." (Isa. 55:7).

We believe, therefore, that repentance is *godly sorrow* for sin. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:10). We believe that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved (Rom. 10:9). We believe that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9). "And he that cometh unto Me, I will in no wise cast out" (John 6:37).

We believe that when man has furnished the initial step toward a regenerated life, he will be accepted within the Master's open arms of mercy, and will say as Paul, "Therefore there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

This We Believe.

## **WE BELIEVE IN SALVATION BY GRACE THROUGH FAITH ONLY**

We believe that salvation is the free gift of God to every man, in that when the world was wicked, obstinate, ruined, lost and doomed, God sent His Son, Jesus Christ, born of the virgin, suffered under Pontius Pilate, died upon a cruel cross, buried, rose again from the dead, and ascended up on high.

We believe that salvation is through grace and not of works that we have no part to play, and that it is no righteousness or goodness of ours, but it is the free

gift of God. We believe that after the fall of man, all men were classified as sinners (Rom. 3:19, 3:9, 10). Accordingly, our foreparents, Adam and Eve, sinned and dragged their posterity with them.

We believe that the entire nature of man was changed because of sin. His understanding was darkened so that he could not reason correctly (Eph. 4:18). We believe that man became corrupted in his thoughts and ideas, and he fled from the presence of the Almighty God (Gen. 3:8). We believe that whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law (1 John 3:4).

We believe that God made provision for man's redemption through the death of Jesus Christ. We believe that this redemption is freely given by the grace of God. We believe that grace is the undeserved, or unmerited provision of God, and that man will only come to appreciate it when he recognizes his helplessness, and through faith turn to God, with godly sorrow, and ask for forgiveness (Rom 10:9).

We believe that by grace men are saved (Eph. 2:7-10). We believe that grace is God's part in salvation, and faith is man's act. We believe that faith is believing to be true what God said. We believe that salvation is by grace through faith, and not of ourselves. It is the gift of God; not of works lest any man should boast (Eph. 2:8,9).

We believe in justification through grace. For God is just, and a justifier of him which believeth in Jesus (Rom 3:26). We believe that grace does not only bring access to God, but makes full provision for growth, peace, power, victory, and wisdom.

We believe that God is the Divine Author of salvation; therefore it is eternal and universal (John 3:16). We believe that salvation is costly because Christ gave Himself as a ransom (Matt. 20:28).

We believe that in salvation God's manifold blessings are concealed. We believe that it brings us deliverance from the bondage of sin. We believe that it provides the believer with the right relationship with God. We believe that it emancipates the believer from the curse and condemnation of sin.

We believe that salvation is incomparable. The Old Testament element of salvation could not appease the guilt of men once and for all. We believe that Christ the Heavenly Lamb died once and for all (Heb. 10:10). Christ said, "No man cometh unto the Father but by Me" (John 14:6).

We believe that redemption is the main line stream of salvation, that it is the basis of God's forgiveness, that it is the basis of the believer's reconciliation to God (Rom. 5:8-11). We believe that through salvation, the forgiveness of sin is made possible (Eph. 1:7). We believe that through salvation man is brought into a beautiful relationship with God by the spirit of adoption (Rom 8:15-17).



We believe that salvation is available to every man irrespective of race, color, or creed (John 6:37).

We believe that a born-again life is one that is totally transformed into a new creation filled with the fullness of the God-Head (2 Cor. 5:17).

This We Believe.

## **WE BELIEVE IN REPENTANCE AND ACCEPTANCE**

We believe that the two conditions upon which *salvation* is based are "repentance" and "acceptance". Repentance is the sincere determination to forsake sin and obey God. We believe that genuine repentance initiates changes. We believe that repentance comes through conviction which is the consciousness of guilt, and the deserving of punishment (Psalms 51:4). We believe that repentance comes through hatred for sin, realization of how abominable sin is, and the deeds once loved become detestable (Isa. 6:5-7).

We believe that repentance comes through godly sorrow for sins, i.e., there is genuine regret for the outrage against the Living God (Psa. 38:18). We believe that repentance comes through confession of sins; the acknowledgement of sin before God and man (Luke 15:21, Rom. 10:9). We believe that repentance comes through renunciation of wrong (Isa. 55:7).

We believe that repentance comes through a desire to surrender and make restitution (Luke 19:8).

We believe that the four initial steps of salvation are: *regeneration, justification, sanctification, and glorification.*

This We Believe.

## **WE BELIEVE IN WATER BAPTISM BY IMMERSION, AND THE OBSERVANCE OF THE LORD'S SUPPER**

We believe in water baptism by immersion in the Name of the Father, in the Name of the Son, and in the Name of the Holy Ghost according to the command of our Lord, Jesus Christ (Matt. 28:19-20). We believe that water baptism by immersion is the believer's public identification with Jesus Christ in death, burial, and resurrection, that when Christ died, we died with Him upon the cross of Calvary, nailing there our natures. We believe that when Christ was buried, we were buried with Him in baptism, that like as Christ was raised from the dead by the glory of the Father, we rise with Him in resurrection to walk in newness of life (Rom. 6:4, 1 Peter 3:20,21, Gal. 3:27,28, Acts 2:41).

We believe that if a child is old enough to sin knowingly, the child is old enough to repent savingly, and follow the Lord Jesus in water baptism (Mark 10:13,14).

We believe that the observance of the Lord's Supper is a sacred ordinance in which the elements of the *bread* and the *juice* of the vine are types of the *broken body* and *shed blood* of our Lord, Jesus Christ (1 Cor. 11:24,25). We believe that this ordinance was instituted by Jesus Christ the same night in which He was betrayed, and that the believers should partake of it consciously, and observe same worthily, discerning the broken body of Jesus Christ which was wounded for our transgressions, and bruised for our iniquities, and the blood which atoned for sin upon the cross of Calvary.

We believe that this ordinance should be observed as often as believers can shew the Lord's death until He comes (1 Cor. 11:26).

We believe that the observance of the Lord's Supper is the believer's commemoration of the Lord's sufferings (1 Cor. 11:25). We believe that the Supper is a remembrance of Christ's death, not His work, to procure the believer's salvation (John 6:54,55). We believe that the Lord's Supper is a seal of the Covenant of Grace as our Lord proclaimed, "This is the New Testament covenant in my blood which is shed for you."

We believe that the Lord's Supper is a sacred fellowship of all believers, and that it is a glorious *rainbow* that bridges the gulf between Calvary and the Second Advent of our Lord, Jesus Christ.

This We Believe.

## WE BELIEVE IN THE BAPTISM WITH THE HOLY GHOST

We believe that the baptism with the Holy Ghost is the in-coming of the promised Comforter to endue the believers with power from on high, to stimulate divine worship, to inspire fervent prayer, to encourage holy and sober living, and to equip believers for person soul-winning.

We believe that the baptism with the Holy Ghost is the most essential and vital experience of the believer. We believe that the baptism with the Holy Ghost is the secret and source of the Church's power (Acts 1:8). We believe that it facilitates the preaching of the gospel (Acts 2:28-41).

We believe that it is God's will that every believer should be baptised with the Holy Ghost (Acts 3:8, 19:2-6). We believe that the baptism with the Holy Ghost is initially evidenced by the speaking with "other tongues" (Acts 2:4, 19:6, 10:44-46, Isa. 28:11-12, Mark 16:17,18).

We believe that the Holy Spirit dwells in the believers, and also convicts the sinners of sin, righteousness, and judgment. We believe that the baptism with the Holy Spirit is received only by faith in a life that is immaculate. There must

be a complete yielding of one's life to God in earnest (Rom 6:19). We believe that Christ was baptised with the Holy spirit as an example for the Christian believers (Luke 4:18,19).

We believe that the Holy Spirit does not only baptize believers, but He also bestows gifts upon them according to the proportion of their faith in Jesus Christ. We believe that these gifts are: tongues, prophesy, discernment, interpretation, healing, miracles, faith, knowledge, and wisdom (1 Cor. 12:7-10).

We believe that the Holy Spirit is a *mighty rushing wind and tongues of living fire* that does not behave disorderly in the local Congregation, but is well organized in order that the congregation be free from confusion (Acts 2:4, 1 Cor. 14:1-33).

We believe that more than two believers should not prophesy at the same time; but while one speaketh, the entire congregation should remain silent, and pray for the interpretation (1 Cor. 14:27,28).

This We Believe.

## WE BELIEVE IN THE HOLY LIVING OF THE BELIEVER

We believe that after being "born again" by faith through the precious blood of Jesus Christ, and after receiving the baptism of the Holy Spirit, the believers should follow Christ in holy living. We believe that holiness is a character of God to which He calls the believers, as He says, "Be holy for I am holy" (1 Peter 1:16).

We believe that holy living comes through daily sanctification (being set apart) (1 Thess. 4:3), and that sanctification is a progressional virtue that must be experienced in growth, faith, and Christian maturity. We believe that believers should not remain as babes who desire the sincere milk of the Word, but as dear children of God, growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ (1 Peter 3:18).

We believe that as believers, we can live holy and become partakers of God's holiness as long as the indwelling spirit takes full control of our lives (2 Cor. 7:1). We believe that as a chosen generation, a royal priesthood, an holy nation, and a peculiar people, believers must live holy (1 Peter 2:9).

We believe that holy living is not anything that can be superimposed upon the believers; but it is a continuous growth that believers must strive to inherit. We believe that holy living comes through daily dying and surrendering of oneself to the perfect will of God, and seeking to exalt the Name of our Lord and Saviour, Jesus Christ, at all times.

This We Believe.

## WE BELIEVE IN THE GIFTS AND FRUIT OF THE SPIRIT

We believe in the gifts and fruit of the Spirit. We believe that the Holy Spirit is the third Person in the God-Head, co-equal with the Father and the son, and is the bestower of gifts upon the believers, according to the proportion of their faith.

We believe that such gifts are: wisdom, faith, knowledge, healing, miracles, discernment, prophecy, tongues, and interpretation. Paul confirms, "Having then gifts according to the grace that is given us, whether prophecy, let us prophesy according to faith; or ministry, let us wait upon our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness (Rom. 12:6-8).

We believe that the Holy Spirit confers upon every believer several gifts as He, the Holy Spirit, will (1 Cor. 12:11). We believe that gifts are not to be taken as a means to unholy living, but that each gift is divinely bestowed upon the believers to edify and build up the body of Christ, which is the Church of the Living God.

We believe that the Holy Ghost is that Divine Person who does not only bestow gifts on the Christian Church, but His in-dwelling presence in the believers enables them to possess the characteristics of the fruit of the Spirit. We believe that it is *one* fruit with *nine* characteristics. Such fruit is: love yielding love, peace, longsuffering, gentleness, meekness, goodness, faith, temperance, and joy. We believe that all believers must be possessors of this fruit which is the undisputable witness of the Spirit-filled life (Gal. 5:22,23).

We believe that all believers are divinely required to produce fruit, or literally speaking, each is required to perform the task of "evangelism"; for now are we all followers of Christ (Eph. 5:1).

We believe that if believers are non-productive, their lives are valueless, as set forward in Luke 3:9 and Jude 11:12. "And now also the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."

We believe that the Holy Spirit is alive and will be working ardently in the Church as far as the bestowing of gifts is concerned.

This We Believe.

## WE BELIEVE IN THE MODEST ADORNING OF THE BELIEVER

We believe that all believers are to be spiritually and physically identified with

Christ in deeds and actions, not dressing or adorning themselves contrary to the laws of nature, as set forth in the Holy Scripture by holy men of God, who were divinely and authoritatively inspired. We believe that women are to be fully identified as women; similarly the men must be identified as men. We believe that contrary to this, God gave them up to vile affections, for even their woman change the natural use into that which is against nature, and likewise also men leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet (Rom. 1:26,27).

We believe that every believer must adorn or dress modestly in their apparel, as Paul put forth in 1 Timothy 2:9,10, that "women must adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." We believe that men are to adorn themselves as men, not dressing or wearing long hair like women, for such is contrary to the laws of nature (1 Cor. 11:14). So also we believe that women are not to be dressed in men's apparel, for such is likewise contrary to the laws of nature.

We believe that a woman's beauty is her hair, and such must be modestly groomed. As the Scripture teaches that nature itself teaches that if a man has long hair, it is a shame unto him, but if a woman has long hair, it is a glory to her, for her hair is given to her for a covering (1 Cor. 11:15).

We believe that the believers are to abstain from paintings, as the Kings emphasized that "Jezebel, the evil woman, condescended to the painting of her face to impress Jehu" (2 Kings 9:30). Jeremiah indicates, "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee; they will seek thy life (Jer. 4:30).

This We Believe.

## WE BELIEVE IN MODERATION

We believe that the *moderation* of the believer should be known of all men (Phil. 4:5). That he should be balanced, sober (1 Peter 4:7, 5:8), mellow, forgiving, zealous in his Christian experience, steadfast, upright, and humble. He should also be Christ-like, and willing to make any self-sacrifice. We believe that the believer's daily walk and experience should never lead him into fanaticisms, backbitings, murmurings, and unseemly manifestations, or any extremes.

We believe that the believers should within reasonable scope exercise the freedom of the Spirit under religious restraint, without endangering the Ministry

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and Personality of the Holy Spirit.

We believe that the believer's moderation is inclusive of all conscious and sober religious performance that warrants *holy* living. We believe that the moderation of all believers is exclusive of all spiritisms.

This We Believe.

## WE BELIEVE IN DIVINE HEALING AS A MEANS OF ANSWER TO PRAYER

Divine Healing is one of the foremost doctrines of the City Mission Church. Because this doctrine provides man with a complete answer for his physical needs, the most accepted message taught and believed within the realm of humanity is that, while Christ was on earth in the flesh, He beautifully coordinated this doctrine with all the other aspects of His ministry.

We believe that to this Mark adds, "And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17, 18).

We believe that the City Mission Church does not only teach the affirmative, but it practices *divine healing*. God's three "shalls" found in James 5:15, is sufficient grounds for authenticity of this practice. After many years of healing entirely by prayers of faith, the City Mission Church has had enough proofs to verify its claim that *God heals today*.

We believe that the blood and water which flowed from the wounded side of Christ, came forth pregnant with the healing virtue that is divinely and supernaturally infused into a "Spiritual Principle" that moves positively at the impulse of God upon the act of faith to determine *divine healing*.

We believe that Christ is the *Provider* of Healing and Salvation. We believe that Christ Himself is the same yesterday, today, and forever (Heb. 13:8). We believe that He changes not (Mal. 3:6). We believe that He is the Healer, the Great Physician, and the Balm in Gilead.

We believe that He manifested Himself to the Israelites, by stating, "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right, and wilt give ear to His commandment, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Ex. 15:26).

We believe that Christ is the Great Healer of body and soul. The Psalmist David stroke a very high note of praise and adoration when he said, "Bless the Lord, O my soul, and forget not all His benefits; who healeth all thy diseases"

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(Psalms 103:2,3). Matthew declared, "Himself took our infirmities, and bore our sicknesses" (Matt. 8:17).

We believe that James' exposition of this doctrine culminated in the question directed to the afflicted segment of the Church's society; he said, "Is there any sick among you? Let him *call* for the Elders of the Church, and let them *pray* over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins they shall be forgiven him" (James 5:14,15).

We believe that divine healing is a powerful and effective arm of the gospel (Matt. 11:4,5). We believe that it facilitates the gospel of salvation. "And it came to pass as Peter passed throughout all the quarters, he came down also to the saints which dwelt at Lydia. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, 'Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed.' And he arose immediately; and all that dwelt at Lydia and Saron saw him, and turned to the Lord" (Acts 9:32-35).

We believe that divine healing is the ultimatum of the atonement. Isaiah saw Him many years before He was incarnated, and remarked, "And we hid as it were our faces from Him. He was despised and we esteemed Him not. Surely He has borne our griefs and carried our sorrows, yet we esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53:3-5).

Peter's record of the atonement runs thus: "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. Who His own self bare our sins in His body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye are healed" (1 Peter 2:23,24).

We believe that divine healing is a permanent provision for believers (Isa. 53:3). "With His stripes we are healed." We believe that it is God's Will that we may prosper and be in good health. John confirms this by stating, "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 1:2).

We believe that according to James' passage on "divine healing" (James 14:15), there are three ways that are divinely inspired for the believer to obtain divine healing:

1. We believe that the believers must call for the elders of the Church, who will augment and inspire faith in them.
2. We believe that believers are to pray for one another, as the Lord promised that where two or three are gathered He will be there to bless.
3. We believe that believers are to call upon the Name of the Lord directly,

for the Lord has promised that if ye shall ask anything in His Name He will do it (Matt. 7:7,8).

We believe that divine healing has been a normal manifestation of the Holy Spirit ever since Pentecost. We believe that it was practised by the apostles, Peter and John, in Jerusalem at the gate "Beautiful" (Acts 3:2-8). We believe that even by the passing of Peter's shadow, a multitude of sick people were healed (Acts 5:15).

We believe that Paul exercised its principle at Lystra and the cripple was healed (Acts 14:10), and at Phillipi: the young woman possessed with the spirit of sorcery was healed (Acts 16:18), and at Ephesus: special miracles of healing were wrought on the people.

We believe that Stephen, a man filled with the Holy Spirit, performed special miracles of healing (Acts 8:6,7).

We believe that this doctrine of the fourfold gospel: Salvation, Holiness, Healing, and the Second Coming of our Lord and Saviour, Jesus Christ, upon which the City Mission Church is originated, to be true.

This We Believe.

## **WE BELIEVE IN MARRAIGE AS A HOLY INSTITUTION**

We believe that marriage is a sacred and holy union instituted by God, whereby the man must leave his father and mother, and shall cleave unto his wife, and they shall be one flesh (Gen. 2:24).

We believe that marriage is honorable and the bed undefiled (Heb. 13:4), therefore, God purposely instituted such that man should have both spiritual and physical satisfaction in order to raise the standards of morale whereby believers should endeavor to abstain from fornication, adultery, homosexuality, beastology.

We believe that marriage is an indissoluble union that should not be broken or annulled, neither by internal or external forces; hence believers should, through fasting and prayer, seek the perfect and divine will of God before entrance therein.

We believe that marriage should not be entered into unadvisably or ignorantly, neither should it be at any time gambled or speculated with; for through this union, Christ joined Himself indispensably to the Church (Eph. 5:32).

We believe that whom God joined together, no man should put assunder (Matt. 19:6), irrespective of the consequence, and should any such union be dissolved, believers who are catastrophically caught in such conditions should remain single until death.

We believe that marriage is the legal approach towards a reproductive life, and believers that are unequally yoked with unbelievers must not therefore be joined together in Holy Matrimony as Paul said, "Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath life with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, "I will dwell in them and I will be their God, and they shall be my people" (2 Cor. 6:14-16).

We believe that marriage is a sacred mutual affair that does not endanger the harsh dominion of one party over another, but each participant must be submissive to the other, in all love, honesty, and obedience, as Christ and the Church. Paul adds carefully that husbands are to love their wives, even as Christ also loved the Church and gave Himself for it. And as the Church is subject unto Christ, so let the wives be unto their own husbands in everything (Eph. 5:24,25).

We believe that a non-prayerful uncommitted life weakens the union of marriage; for when prayer ceases to prevail, fellowship will be broken.

This We Believe.

## **WE BELIEVE IN CHURCH RELATIONSHIP**

We believe that after the acceptance of Jesus Christ as Lord and Saviour through faith in His blood on the Cross of Calvary, believers are born into the family of God. For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (1 Cor. 12:13).

We believe that it is the sacred duty of the believer to fully identify himself with the visible Church of Jesus Christ for the uplifting of God's kingdom on earth, knowing that the Church is a community of "born again, sanctified, and spirit-filled" unctionized believers, tied together by the Spirit with the same mind, thoughts and desires, and observing the ordinances of Christ together in Christian fellowship.

We believe that believers should strive toward keeping the unity of the bond of peace, and worship God in the beauty of holiness; admonishing each other in Psalms and Hymns, Spiritual Songs, singing and making melody in their hearts unto the Lord, giving thanks always for all things unto God the Father in the name of our Lord, Jesus Christ (Eph. 5:19,20), praising the Lord with our whole hearts, in the assembly of the upright, and in the congregation (Psalms 111:1).

We believe that believers are to consider one another, as Paul exhorts, "Let

us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some of us are; but exhorting one another and so much the more, as ye see the day approaching" (Heb. 10:24,25).

We believe that believers are to proclaim the "unadulterated" word of God, and labor earnestly for the salvation of the souls of men; thus establishing the Kingdom of God, as Paul said, "And the Lord added to the Church daily such as should be saved" (Acts 2:47), and so were the Churches established in the faith and increased in number daily (Acts 16:25).

This We Believe.

## WE BELIEVE IN TITHES AND OFFERING

We believe that tithing is a divine command given by the Almighty God whereby the maintenance of the work and the proclamation of the Gospel can be materially catered to, and must prevail in all City Mission Churches.

We further believe that tithing is proceeded with a very special blessing as recorded in Malachi 3:10, that we are to "bring all the tithes into the storehouse, and all the offering, that there may be meat in mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not pour out a blessing that there shall not be room enough to receive it."

We believe that tithing is the genuine voluntary giving of the one-tenth of one's earnings to the Church in which one has membership. We believe, therefore, that anything less than the one-tenth is not scripturally and virtually tithing, but just a mere giving.

We believe that both "tithing" and "free-will offerings" are ordered by the Lord, Jesus Christ, and was practised by the Old Testament believers, as we are told in Gen. 14:20 that Abraham paid tithes to Melchizedeck the Priest, after whose order the Eternal Son of God was a *type*; and furthermore, that the Old Testament believers found it quite appropriate to offer not just one-tenth of their monetary income, but also one-tenth of their cattle, herd, and ground provisions. Moses reported in Deut. 14:22,23, "And thou shalt eat before the Lord thy God, in the place which He shall choose to place His Name there, the tithe of thy corn and wine, and of thine oil, and of the firstlings of thy herds and of thy flocks, and that thou mayest learn to fear the Lord thy God always. 2 Chron. 31:5 says, "And as soon as the commandment came abroad, the children of Israel brought in abundance the fruits of corn, wine, oil, and honey, and all the increase of their fields, and the tithes of all things brought they in abundantly." Nehemiah also declares, "And the Priest, the son of Aaron, shall be with the Levites when the Levites take tithes, and the Levites shall bring up the tithes unto the House of our God to the chambers into the treasure house." Thus should

every Worker, Light Brigade, Volunteer, Deacon, or any other Minister in charge of a City Mission Church, pay his tithes to the General International Headquarters.

We believe that free-will offering is the basis on which the Church must carry out all its financial matters, structured through any named activities of fund-raising, as we are authoritatively admonished by the Apostle, Luke, to "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again. Thus Paul exhorts us to "give to the ministry, every man according as he purposeth in his heart; so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

We believe that, according to Malachi's exposition that believers who withhold from God in tithes and offerings, are exposed to the devourer, and are cursed with a divine curse. (Mal. 3:8,9).

This We Believe.

## **WE BELIEVE IN CIVIL GOVERNMENT**

We believe that Civil Government is virtually a sacred ordination by the Almighty, whereby the Human Society can be governed orderly and soberly. As is taught in the Scripture that the powers that are ordained of God, "Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not terror to good works, but to evil" (Rom. 13:2).

We believe that Governors and Rulers of Government should be watered by the Church with earnest prayers for their divine guidance in carrying out policies that will either be structured for the moral uplifting of the Society, or its immoral degeneration.

We believe that rulers and leaders in governmental circles are to be obeyed at all times in matters of civic importance, except in clauses that are detrimental and therefore contrary to the divine will of our Lord and Saviour, Jesus Christ.

We believe that believers should not only be theocratically centered, but democratically involved in rightly choosing the best government who will put out all its policies and plans, similar to the perfect will of God, and not contrary to the teachings of the Holy Scriptures.

This We Believe.

## **WE BELIEVE IN THE EVANGELIZATION OF THE WHOLE WORLD**

We believe that evangelism is a vital or the most integral part of the Church's

ministry for Christ commanded the Apostles to, "Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, 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" (Matt. 28:19-21).

We believe that the Gospel of the Kingdom shall be preached in all the world before the final rapture: to this Mark declares, "Go ye into all the world and preach the gospel to every creature and, every one who believes and is baptized, shall be saved" (Mark 16:15,16)

We believe that salvation is universal and should be made available to all men through the preaching of the "good news" of Jesus Christ, as Paul exhorts young Timothy to preach the word, be instant in season and out of season (2 Tim. 4:1). For he that winneth souls is wise (Prov. 11:30), and he that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins (James 5:20).

We believe that since the world will not come to the Church to hear the words of God, the Church must take the words to the world, as John states, "Lift up your eyes and look on fields, for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruits into life eternal; that both he that soweth and he that reapeth may rejoice together, and herein is that saying true: 'One soweth and another reapeth'" (John 4:35,37). Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest (Matt. 9:38).

We believe that the world must be evangelized, irrespective that the whole world will not be saved; for the Scripture teaches that whosoever believeth in Him shall have everlasting life (John 3:16), but he that believeth not shall be damned (Mark 16:16, Rom. 14:23, 2 Thess. 2:12). Another testifieth saying, "And how shall they preach except they be sent," as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings, but they have not all obeyed the gospel. For Esaias said, 'Lord, who hath believed our report?'" (Rom. 10:15,16, Isa. 53:1).

We believe that the Church is obligated to present the gospel to the world in order that the world may accept Christ. We believe therefore, that the Church is responsible to establish its missions through the sending of Missionaries to the uttermost parts of the world (Rom. 10:15, Acts 8:4-8,14,15, Gen. 12:1-3, Ex. 3:7-10).

**This We Believe.**

## **WE BELIEVE IN THE REVELATION OF THE WATER**

We believe in the water which came forth from Jesus' side as a divine emblem of healing (Rev. 22:1). We believe that when one of the soldiers pierced Jesus'

side forthwith came "water and blood" (John 19:34). The blood is for our salvation, and the water for the healing of the nation. We believe that the water is inseparable with the blood although each has its own spiritual function. We believe that this revelation through which God chooses to communicate to man is the major half of his spiritual inheritance.

We believe that the revelation of the *water* carries the same weight as the Holy Scripture, as it is logically reasoned, spiritually analysed, psychologically fathomed, and physically experienced.

We believe that the revelation of the *water* is a tremendous fact that has been manifested in order to consciously recognize its spiritual qualities and genuineness concealed in the holy writ. We believe that the water spoken of by the prophet Ezekiel is the same value that was revealed through God's messenger. "Afterward He brought me again unto a door of the house, and behold waters issued out from under the threshold of the house eastward, for the forefront of the house came down from under the right side of the house at the southside of the altar" (Eze. 47:1).

We believe that water makes life fruitful, as stated by John. "And He shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1). In the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree was for the healing of all nations ([Rev. 22:2). For the Spirit and the bride say, Come. And whosoever will, let him take the water of life freely (Rev. 22:17).

We believe that the *water* is not affected by time or season as proclaimed by the prophet, Zachariah: "And it shall be in that day that living water shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be" (Zech. 14:8).

We believe that the water satisfies the deepest needs; for in the last day, that great day of the feast, Jesus stood and cried, "If any man thirst, let him come unto me and drink" (John 7:37). Whereunto Isaiah also adds, "Ho everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come and buy wine and milk without money and without price" (Isa., 55:1).

We believe that the water is inexhaustible. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes" (Rev. 7:17).

We believe that the water is one of the three elements that bears witness to divine truths on earth, synonymous to the three that bear witness in heaven (1 John 5:6-9).

**This We Believe.**

## **WE BELIEVE IN THE SECOND COMING OF CHRIST**

We believe that the Second Coming of Jesus Christ is both personal and imminent. We believe that He is coming to catch away the *Triumphant Church*, His future Bride (Rev. 19:7), which He shall present to His Father, blameless without spot or wrinkle. We believe that the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and the trumpet of God shall sound, and the dead in Christ shall arise 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 (1 Thess. 4:16,17).

We believe that Christ will come again to reveal Himself unto His own (Zech. 14:5), to judge the beast and the false prophets, and their armies (Rev. 19:19-21), to bind Satan (Rev. 20:1,2), to judge the nations (2 Thess. 1:7-10), to deliver and bless His creation (Matt. 19:28), and to set up His Kingdom (Rev. 11:15).

We believe that the second coming of our Lord Jesus Christ, is the Church's only hope, as Paul outlined in Titus, "Looking for the blessed hope and that glorious appearing of the great God and our Saviour, Jesus Christ" (Titus 2:13).

We believe that no man knoweth the hour when Christ shall appear, not even the angels in heaven, save His Father, for He shall come unexpectedly (Matt. 24:36,37). He shall come suddenly (Matt. 24:25-28). He shall come triumphantly (1 Thess. 4:16,17). He shall come speedily (1 Thess. 5:1-3, Heb. 10:37). He shall come publicly (Rev. 1:7), and bodily (Acts 1:11).

We believe that Christ is coming again as a "frowning judge" to those who have rejected the gospel, and He will judge them before the great white throne, where there shall be weeping and wailing, and gnashing of teeth (Rev. 20:11).

We believe that Jesus Christ will judge the "living" and the "dead" (Acts 10:42), and will judge the believers for all their works (2 Cor. 5:10), the beast, the false prophets and all their armies (Rev. 19:19-21).

We believe that in the second coming of our Lord, Jesus Christ, the dead in Christ shall rise first, and there will be a parade of that resurrection, and a great time of eternal rest from all labors (1 Thess. 4:14-18).

We believe that Christ is coming again to earth in like manner as He went away. His feet shall stand in that day upon the Mount of Olives which is before Jerusalem in the east (Acts 1:11, Heb. 9:28).

This We Believe.

## **WE BELIEVE IN A LITERAL HEAVEN AND HELL**

We believe that Heaven is a real palatial habitation where dwells the Holy



God-Head, Supreme in power, and infinite in attributes. We believe that heaven is the glorious and awesome dwelling place where all blood-washed, blood-bought, and sanctified believers will inherit when Christ and His Holy Angels return to earth (John 14:2,3).

We believe that Heaven is that Celestial City paved with the picturesque and architectural handiwork of the Immutable God, our sole Creator for the Saints throughout the ages.

We believe that Heaven is that concrete, set apart city that is fully occupied by the Angelic Host, and saturated with the harmonious melody of Divine Lyrics, the highest keynote of deliverance: "Holy, Holy, Holy, the Most High God Omnipotent reigneth. He was, and is, and is to come" (Rev. 4:8).

We believe that in Heaven, God will wipe away all tears from our eyes, and there shall be no more pain (Rev. 21:4).

We believe that in Heaven, the divine understanding of the Master will eternally illuminate the realm of its scope, as John the Divine wrote: "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord giveth them light, and they shall reign for ever and ever (Rev. 22:5).

We believe that in Heaven, the uncomprehendable peace of the God-Head will be the believers' rest, and it will penetrate the City with the consciousness of divine intervention.

We believe that only believers who have washed their robes in the blood of the Lamb, and who have *overcome* with the testimony of our Lord and Saviour, Jesus Christ, will inherit such glorious Mansions.

This We Believe.

We believe that Hell is the total contrast of Heaven; a real place of eternal torment and damnation prepared for the Devil and his angels.

We believe that Hell is a habitation overshadowed with pitch blackness: a representation of the evil and unrighteousness of sinners, where the unquenchable flame is kindled with divine wrath upon the Children of disobedience.

We believe that the Devil is the main character of this bottomless pit (Hell) in which the worms, reptiles, beasts, false-prophets, and all sinners will feast from the cup of indignation (Rev. 14: 10, 11).

We believe that Hell is a place of dreaded obscurity that is frightening, and is deterringly prepared for the non-believers, drunkards, covenant breakers, liars, murderers, thieves, idolaters, sorcerers, and all other rejecters of divine grace.

We believe that Hell is that concrete residence which is the future abode of

the unrighteous, where their bodies will remain alive in the fire, but will not be consumed because of the eternality of their dreaded reward.

We believe that from Hell will be heard the frightening agony of despair and total anguish, and there shall be no peace between the Devil and his followers (Matt. 25:41).

This We Believe.

## **WE BELIEVE IN A LITERAL MILLENIUM REIGN OF CHRIST**

We believe that on Christ's return to earth He will reign over an earthly Kingdom for one thousand years (Rev. 20:2-7). We believe that such reign will precede Christ's second advent, when He shall come to set up His Kingdom that will never be destroyed. Daniel states that, "In the days of these kings shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break into pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2:44,45).

We believe that the literal millennial reign of Christ on earth to set up His Kingdom is imminent (Rev. 22:20). We believe that the literal millennial reign of Christ in setting up His Kingdom on earth is to keep His covenant with David; as Jeremiah recorded, "Thus saith the Lord, 'If you can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David, My servant, that he should not have a son to reign upon the throne, and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David, My servant, and the Levites that minister unto me'" (Jere. 33:20-22).

We believe that Christ will in person be present on earth, to sit on the throne of His Father, David, to reign over all the earth (Jere. 23:5,6, Isa. 11:3,4). We believe that within the Kingdom, peace and righteousness will be tightly interwoven (Isa. 2:4, Psalms 72:2-11, Isa. 11:4,5).

We believe that during the millenium, Christ will reign with a rod of iron (Psalms 2:8,9, Rev. 2:27), and Satan and his host will be totally chained into the abyss, and there shall be peace and tranquility (Rev. 20:2,3).

We believe that the Church will reign with Christ on the millenium over the Gentile world (1 Cor. 6:2), and Israel will be reassembled (Eze. 37:1-4, 11, 12).

This We Believe.

