

ARTICLE 6

CREED OF FAITH

5. THE CREED OF FAITH

5.1. THE TRINITY OF GOD

5.1.1. We believe in one eternal God that is existing and infinitely sovereign of the Universe, that only He is God, established by the Holy Word of God, Jesus (Son), Jehovah (Father), and Holy Spirit (Counselor). These are in co-existence of the Father, the Son, and the Holy Spirit in Divine Unity (Holy, divine nature or essence). The doctrine of the Trinity expresses that inside of the being and the activities of the Unique God there are three distinct entities: Father, Son, and Holy Spirit. Although the word Trinity does not appear in the Bible, the Trinitarian formula is mentioned in the Great Commission revealed as the Father, Son, and Holy Spirit. (Gen.1:1-2, Mt. 28:19-20, John 14:26,15:26, 1 Pet. 1:2, 2 Col. 3:14, Gal. 4:4-6, Eph. 2:13-18, 1Jn.5:7-9)

5.2. JESUS CHRIST

5.2.1. We believe in Jesus Christ as the second persona in the Trinity. He is eternally as one with the Father, and they were united as one person, true God, true man, and the God of man. We believe that Jesus Christ died for our sins, and truly was raised from the dead and once again took on his body along with everything appertaining to the perfection of human nature with which He ascended into heaven and is there engaged in intercession for us. (Mt.1:20-25, 16:15-16, Lk.1:26-35, Jn 1:10, Act. 2:22-36, Rom.8:3, 32-34, Gal.4:4-5, Phil.2:5-11, Col.1:12-22, 1Tim.6:14-16, Heb.1:1-5, 7:22-28, 9:24-28, 1Jn 1:1-3, 4:2-3, 15.

5.2.2. We believe that He is the only way to the salvation of mankind. *Hebrews 7:25 - "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them"*

5.3. HOLY SPIRIT

5.3.1. We believe in the Holy Spirit as the third person of the Divine Trinity, that He is always present and efficiently active in the Church of Christ, that His function is to convince the world of sin, restoring those that repent, sanctifying those that believe, and is a guide to the truth that is found in Jesus Christ. We believe in the manifestation and the power of the Holy Spirit freely and voluntarily. The manifestation must always be in order and edifying for the body of Christ, never detained or classified by human beings. Only in the case of disorder can there be an intervention to establish order by the Pastoral and/or Elder Bodies. (Jn.7:39,16:7-15,15:4, Rom.8:1-27, 2Thes. 2:13, 1Jn 3:24). The Holy Spirit's dwelling place is in the lives of those that have accepted the salvation through Jesus Christ. 1Corinthians 2:10-12- "These are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God."

5.4. THE HOLY SCRIPTURES

5.4.1. We believe in the full inspiration of the Holy Scriptures, by which we understand that the 66 books of the Old and New Testament were given by divine inspiration revealing infallibly the will of God necessary for our salvation. (Lk.24:44-47, Jn.10:35, 1Cor.15:3-4, 2Tim.3:15-17, 1Peter 1:10-12, 2Peter 1:20-21)

5.5. ATONEMENT

5.5.1. We believe that Jesus Christ by His sufferings, by the spilling of his precious blood, and His death on the cross, made a full atonement for all the sins of humanity. We believe that this atonement is the only way of salvation, and is sufficient for every individual that repents and believes. (Rom. 3:25, 1John 2:2, 4:10)

5.6. REPENTANCE

5.6.1. We believe that repentance is a sincere and complete act of the mind in respect to sin. It is the recognition of the personal blame and voluntary separation of sin. The Spirit of God gives all persons that want to repent the beginning help, so that they can believe, receive forgiveness, and have a spiritual life. (Psalms 32:5-6, Is. 55:6-7, Ezekiel 18:30-32, 33:14-16, Lk.13:1-5, Acts.2:38, 3:19. 5:3)

5.7. BAPTISM

5.7.1. We believe that Christian baptism commanded by our God is a sacrament that signifies the acceptance of the benefits of the atonement of Jesus Christ. This act is administered to believers that declare their faith in Jesus Christ as their only Savior and His full purpose of obedience to holiness and justice; Baptism is a symbol of a new covenant. Baptism should be administered by immersion according to the Holy Scriptures. Any other form does not complement the definition of the word baptism, which implies the submersion below the waters. Only in the case of being physically incapable will there be an alternative method. (Mt.3:1-7, 28:16-20, Acts. 2:37-41, 8:35-39, 10:44-48, 16:29-34, 19:1-3, Rom.6:3-4, Gal. 3:26-28, Col. 2:12, 1Peter3:18-22) We do not believe in the baptism of children, since they do not understand the concept of sin, only when a person recognizes their guilt and repents may they have the right to be baptized.

There must be **DISCIPLESHIP** (without being discipled there should not a baptism). Before being baptized the person is supposed to know the following:

- What baptism means - Col 2.12 *“having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”*
- Baptism has significance: Die to the old life and live a new life.
- Being underneath the waters means: You are filled with the presence of God and you have been forgiven and saved by Christ.
- Coming out of the water implies: Being a testimony to the nations. You are a living example of the redeeming work of Christ.
- The 8 principles of salvation and the person must understand them in their totality (previously explained).
 - Who should be baptized? Those that have **CONFESSED** and **BELIEVED** in the Lord. (Romans 10:9) There should only be one baptism for the person that has conviction of all of their sins that they have committed; This person can recognize their sin (as an adult and responsible person) and be repentive of it.
 - Baptism is by immersion (submerged in the waters) Why? *Because the Word baptism comes from the word **bapto** or BAPTIZO which means submerged below.* In the ancient times there existed a profession called baptizer. These were the ones that would take the clothing and submerge them below the waters so that they would take on a certain color. To not be submerged (underneath) does not complete with the

definition of what baptism means. **The body must be submerged (below) the waters.** This is what the word indicates.

- Baptism is a declaration of faith. To be baptized implies to give an example to all as to who you were and what you have done. Baptism does not forgive sins, that is only done by Jesus. Jesus Christ himself, being innocent of all sin, went to the waters and was submerged. The same way we, the body of Christ, should be submerged in His presence and give an example to all of our faith. This is a way of letting the world know that there is a new beginning.

5.7.2. THE SECOND COMING OF CHRIST

5.7.2.1. We believe that the Lord Jesus Christ will come once again, that those that are living during the time of His coming will not precede those that have fallen asleep in Christ Jesus. Even more, if we have remained in Him we will be captured with the holy resurrected saints to reunite with the Lord in the air, and we will always be with Him. The time of the coming of the Lord Jesus Christ is unknown to mankind. (Mt.25:31-46, John14:1-3, Act. 1:9-11, Phil.3:20-21, 1Thes.4:13-18, Titus 2:11-14, Hebrews 9:26-28, 2Peter 3:3-15, Rev.1:7-8, 22:7-20)

5.7.3. THE RESURRECTION, THE JUDGEMENT, AND ETERNITY

5.7.3.1. We believe in the resurrection of the dead, that the bodies, the unjust as well as the just, will be revived and united with its spirit. Those that believed, and therefore lived for Christ, will go out of this resurrection to eternal life. As well, those that did not will go out of resurrection to eternal damnation. We believe in the future judgment, in which all persons will go before God to be judged according to their acts in this life. We believe that those that are saved by believing in Jesus Christ, our Lord, will receive eternal salvation, and henceforth continue in obedience as evidence (fruit) and joy in a glorious eternal life. Those that remain in disobedience until the end will suffer eternally in Hell. (Is.26:19, Daniel 12:2-3, Mt. 25:31-46, Mark 9:43-48, Lk.16:19-31, 20:27-38, John 5:25-29, Rom2:1-16, 14:7-12, 1Cor.15:12-58, 2Cor.5:10).

5.7.4. MARRIAGE

5.7.4.1. We believe that the Marriage Institution was ordained by God. Marriage should be a relationship exclusively between a man and a woman, in which both convert into one body being united physically, emotionally, intellectually, and spiritually. The intention is that this institution would last a lifetime. The union is assured by a holy vow, an alliance, and consummated by physical unity; faithfulness, care, and mutual support must be in the foundation of the marriage. The marriage covenant is morally obliged while both spouses are living. Breaking this covenant is a violation of the divine plan of the perpetuity of marriage. By this conviction, we oppose same sex marriage. (Gen.1:26-28, 2:23-24, Malachi 2:13-16, Mt.19:3-9, John 2:1-11, Eph. 5:21-33, 6:4, 1Thes. 4:3-8, Hebrews 13:4) We believe that each case of the separation of a marriage is treated individually and particularly according to the specific situation of each couple.

5.7.5. DIVORCE OR SEPERATION OF MARRIAGE

5.7.5.1. Marriages that are found involved in situations of the infidelity of a spouse should look in prayer a redeeming course of action in pure harmony with their vows and in clear teaching of the Scriptures, with the purpose of saving the home and guarding the good name of Christ and the church. Couples that are experiencing

serious marriage problems should search for the counsel and guidance of their pastor or whichever appropriate spiritual leader. To not comply with these steps of good faith and with a sincere desire to search for a Christian solution, obtaining subsequently a divorce and remarriage could result in that one or both spouses will be subject to discipline. This disciplinary action will be determined by the Pastoral and Deacon Bodies. When a marriage has come apart we believe that Christ can redeem these people just like with the Samaritan women at the well. Spouses are encouraged to look for the grace of God and his redeeming help in the marriage relationship. The couples can be received in the membership of the church after they have presented evidence of the regeneration, and that they have understood the holiness of a Christian marriage. (Mt. 5:31-32, Mt. 19:3-9, Ro. 7: 1-3, 1Cor. 7:10-16, Mark 10:1-12). We believe that each case of the separation of marriage is treated individually and particularly, according to the specific situation of each couple.

5.7.6. HOMOSEXUALITY

5.7.6.1. Homosexuality is a means of perverting human sexuality. We recognize the profoundness of the perversion that conducts to homosexual acts, but we assume the Biblical position of said acts as sinful, and are subject to the wrath of God. We love the sinner that is under the condition (of confusion and satanic lie), but we hate the sin that is practiced, therefore giving us the free selection to deny membership. (Gn. 1:27, 19:1-25, Lev. 20:13, Ro. 1:26-27, 1Cor.6:9-11, 1Tim. 1:8-10) In case of the revelation of the sinful condition in one of the church members, this person will be considered for expulsion from the church after trying to restore them, and it not being fruitful.

5.7.7. ABORTION

5.7.7.1. *Our church* We believe in the sacredness of human life as God, the Creator, has established it, and that it should be defended for a child even if it has not yet been born. Therefore, we oppose abortion induced by all methods, when it is used or for personal convenience, or for population control. We oppose the laws that authorize abortion. (Ex. 21:22-25).

Note J: Church is composed of a structure and a constitutional doctrine taken from the Word of God. The creed of faith shall be used to care for the church and its parliamentary rules. This creed is revised by the Pastoral Board and consented by the executive board (if not the same). A deacon board may serve as representation in the absence of one of the above.