

Statement of Faith

This is a publication by Pastor Simon Khan of ETHIM.org that talks about the Statement of Faith of End Time International Ministries.

Pastor Simon KHAN

11/01/2013

ETHIM STATEMENT OF FAITH

The following statement of faith is not intended to define boundaries of fellowship. Our basis for fellowship is a biblical confession of the Lordship of Jesus Christ, and the pursuit of a Godly lifestyle.

This statement of faith represents the doctrinal understanding of the leadership of ETHIM and it is our intention that the teaching and preaching at ETHIM reflect this understanding.

ARTICLE 1: Creedal statements

-  Apostles' Creed
-  The Nicene Creed
-  The Athanasius Creed

SUNMMARY STATEMENT

We believe the bible to be the only infallible and inspired Word of God. It is our only authoritative rule in matters of faith and practice (**2 Timothy 3:16-17**).

We believe in one true God, self existent, maker of all things, who revealed Himself In three persons - The Father, Son and Holy Spirit - co-equal, co-eternal and one in substance (**2cor 13:14; Matt 28 :19, Eph 2:18; Gen 1:26**).

We believe in the true deity and full humanity of our Jesus Christ, His virgin birth, sinless life, His miracles, atoning death, triumphant resurrection, ascension and His abiding intercession, His second coming and a minenial reign on earth (**Luke 1:26-31; John 1:1; Rev1:18; Rom 1:4**).

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of each person (sinner), regeneration by the Holy Spirit is of absolute necessity. Those who refuse to repent will be eternally condemned to hell fire (**Gen 1:26; 2:17 3:24; Rom 5: 17-19**)

We believe that Salvation is by grace through faith alone, and that faith without work is dead (**James 2:14-20**).

We believe in the baptism of the Holy Spirit, the endowment of power; for life and service .We believe that Speaking in tongues as the Spirit gives utterance is a normative accompaniment to this baptism and is to be expected and desired by all believers as a God - given

resource in prayer and worship for Spirit - filled living. We further believe that all the gifts of the Spirit should be and must be operative in the church for the church to manifest her full glory under the leadership of Jesus Christ (**Acts 1:8; 2:4; 1Cor 12**).

We believe in the obligatory nature of Tithes and Offering.

We believe that entire sanctification (the process of being made Holy is God's desire for all believers and is to be earnestly pursued by walking in obedience to God's word by the Power of the Holy Spirit in our lives. (**Heb 13:12; John 17:17; 1Thess 4:3-4**).

We believe that God wants us to prosper in every area of our lives - Spirit, Soul and body. (**1 Thess 5:23; 3 John 2**).

ARTICLE 11: GOVERNMENTS

We believe that God has ordained various governments among men. The basic of which are: civil government, church governments and the family government.

SELF GOVERNMENT:

We believe that a man becomes a Christian when the Holy Spirit regenerates him and he submits in faith to the Lordship of Jesus Christ, and he seeks to live in submission to His Word (**Eph.2:8-10; 2 Cor. 5:17**). Christ cannot be received as Savior and rejected as Lord (**Matt. 7:21; Rom 6:1-11; Gal. 2:20**).

We believe that Christians are to live holy and blameless lives (Eph1:4). This standard of Christian holiness is found solely in the Old and New Testaments (**2 Tim3:16**).

We believe in the finished work of God in each believer. If someone truly regenerated (born again), such a person will not fall away if faith in God is maintained. (**Rom. 8:29-31**). If not, there is the possibility of falling from grace.

We believe that each Christian has an obligation to regularly and honestly confess his sins before God (**1 John 1:9; Prov.28:13**). Thus the quality of his relationship with God is maintained and protected.

We believe that the death of Christ on the cross was to secure the salvation of all those who believe irrespective of their race or culture (**Acts 17:30; Thess. 1:8**). Those who remain unregenerate are not excluded from grace, rather because they love sin deliberately and are death in sin, they have no desire for God's grace (**Eph 2:1**), **Rom. 8:6-8, Cor.2:14**). Thus are responsible for remaining in sin.

We believe that God has given to each individual various gifts and talents (**1 Cor. 12:22-24**). Each Christian has an obligation to understand accurately what his/her gifts or talents are, and to put them to work in the worship of God (**Eph 4:11-16**).

FAMILY GOVERNMENT

We believe that God has ordained the husband to be the head of his

wife, and that he is answerable to God for the spiritual state of everyone in his household (**Eph.5:23**). We deny that this hierarchy established by God in the family diminishes in any way the worth of women in the sight of God, or eliminates individual spiritual responsibility.

We believe that Christian parents owe to the children the obligation before God to provide them with a Godly understanding of the world in which they are growing up. This Christian education however administered, is essential (**Deut.6:1-6**). The state or the church does not have the ultimate obligation to rear our children. That is parents' responsibility (Eph. 6:4).

We believe that marriage is ordained by God and no man or woman has authority to sever what God has joined together. God hates divorce (**Matt.2:16**). Divorce and remarriage must be regulated biblically, not culturally. In any case, we deny that compassion on the divorce does not require any softening of the biblical teaching on the subject on the subject nor do we believe the divorced should be treated as an outcast.

CHURCH GOVERNMENT

We believe that the visible church is to be governed by both men and women with the calling of the five - fold ministries as found in **Ephesians 4:11**. This is a theocratic government as God leads the church through the five-fold ministry. We deny that someone can be called by God to such

leadership when his life or family is not in order. Seminary trainings, long experience, and gifts of leadership or communication are no substitute for obedience (**1Sam.15:22**).

We believe that each local gathering of the visible church should be served by a plurality of elders, deacons and deaconesses as the need may be, each of

whom must meet the requirements for church service (**1Tim.3:8-13**)

*(see summary statement).

We believe a great commission has been given to disciple the nations to Christ through the instrumentality of the preaching of the gospel prior to the return of Christ (**Matt.28:18-20**). Thus the church should work as though we are living in the last generation (**1Thess.1:2**).

We believe in the sacraments of baptism and of the Lord's Supper (**Matt. 28:18-20**). Those with the five-fold ministry, Elders, Deacons and Deaconesses of the church are to ensure

that baptisms are administered in a spiritual fashion. We affirm that water baptism signifies union with Christ (**Rom. 6:3-7**). The baptism of the Holy Spirit (**1Cor.12:13**), the washing of regeneration (**Titus 3:5**) and the circumcision of the heart (**Col.2:11-12**). Given that baptism is also the initiating sacrament into the New Covenant, as was to the Old Covenant children of one or more parents who have attained the age of

accountability are also to be baptized (**Acts 2:38-39; Acts 16:29-33**). We believe that the only legitimate mode of baptism is by immersion as exemplified by Christ and practiced by the apostles (**Matt. 3:13-17; Mk.1:8; Rom 6:4**) in the name of the Father, Son and Holy Spirit. (**Mk 16:16; Col.2:11-12; Acts 16:29-33**).

We believe the sign and power gifts which are apparent in the early or 1st century church were given as normative pattern for subsequent generations (**1Cor .12:13; 8-13**).

CIVIL GOVERNMENT

We believe that Christians are to live quiet and peaceful lives, in true submission to the civil magistrates ordained by God as servants (**Rom 13:1-7**). Nevertheless, this submission is not absolute. Where civil authorities require something forbidden by God, or forbid something required by God, the duty of Christians is to humbly, respectfully and submissively disobey (**Acts 4:19-20**).

We believe that Christians should be involved in the political process. Christ required his followers to be salt and light in the world. And he did not exclude civil government from that influence **Matthew 5:13-16**).

We deny that the power of the gospel is to be found in political involvement. We do not believe civil government to be a savior (**II Cor.10:3-6**) and deny that the church is a political organization.

DISCIPLINE

We believe in church discipline as an integral part of the purpose of church evangelism and edification. Evangelism ministers to those without the church bondage to sin. The edification process is designed to build up believers so they can be confirmed to the image and character of Christ. **Philippians 2:5** says, "Your attitude should be the same as that of Christ Jesus" Thus church discipline as part of edification ministers to those within the body of Christ who are dominated by some area of sin so they can experience liberation from its power through fellowship with Christ. Church discipline is therefore defined as the confrontative and corrective measures taken by an individual (of the five - fold ministries, church leaders, regarding a matter of sin in the life of a believer.

The bases for church discipline is the holiness of God and his desire for the church to be holy: **Leviticus 19:2**; "Be holy because I, the Lord your God, I am holy"; **I Thessalonians 4:7**; "For God did not call us to be impure, but to live a holy life"; **I Peter 1:16**: "Be holy for I am holy" and **Ephesians 5:27** states that God wants "to present her (the church) to himself a radiant church, without stain or wrinkle or any other blemish, but holy and blameless".

REASONS FOR CHURCH DISCIPLINE

1. **General causes:** Disorderly conduct, conduct not in line with prescribed commands of scripture and which negatively impacts the testimony of and unity of the church (**II Thess;3:6-15**)

2. **Specific Causes:**

- Difficulties between members,
- Divisions or factious people causing divisions in the church ;(**Rom. 16:17-18; Titus 3:9-11**).
- Immoral conduct, such incest, immorality, covetousness, idolatry, abusive speech, drunkenness/ alcoholism etc.(**I Cor. 5:1; 11:2; II Thess.3:10-15**).
- False teaching (**I Tim 1:20; II Tim 2:17-18**).

THE PATTERN AND BASIS FOR DISCIPLINE

A. Pattern:

1. To enforce church discipline on a church member, proper investigation must be done to ensure that the person or persons in question actually committed a sin that requires discipline as stated in the reasons and purpose of church discipline below.

2. According to the Bible, invite the person in question privately for a discussion (**Matt. 18:15**).

3. If necessary, call a second meeting with the church board or officers (**Matt. 18:16**). In the situation of "a divisive person" or persons, after the second warning, if repentance is not seen, he or she should be expelled from the church.

4. After the first and second time without repentance, the unrepentant believer should be brought before the church (**Matt. 18:17**). This not to humiliate them but to stop its spread in the church (**I Timothy 5:20**).

5. Expulsion may be applied in a situation where the person remains unrepentant. This is done in two dangerous ways:

1. **Physically:** (See **Titus 3:10; II Thessalonians 3:14; I Timothy 6:3-5; Romans 16:17**).

2. **Spiritually:** (see **I Corinthians 5:5; I Timothy 1:20**). When the church removes a member from fellowship in this pattern, it points to the divine instruction found in **Job 2:6** where God said to Satan, "Very well, he is in your hands; but you must spare his life". With such a charge, Job's life Job's life was subjected to horrible satanic attacks.

B. BASIS:

1. It is based on the fact that God himself disciplines his children (**Hebrews. 12:6-8**) and as the father delegates Part of the discipline to the mother, so God has delegated the discipline of the church to the church itself (**I Corinthians 5:12-13; II Corinthians. 2:6**).

2. It is based on the Holy character of God (**I Pet 1:16; Heb 12:11**). The church is to clean off the leaven of malice and wickedness from its ranks (**I Cor. 5:6-8**).
3. Divine commands of scripture (**I Cor. 5:1-13; Matt. 18:17-18; Titus 3:10; II Thess. 3:6-15; I Tim 5:20, Gal 6:12**).
4. Another basis is the testimony of the church in the world (**I Pet. 4:13 -19; 2:11-18; 3:8-16; 4:1-4**).

PURPOSE OF CHURCH DISCIPLINE

1. To bring the glory to God and enhance the testimony of the Church (**Matt.5:13-16; Romans 2:24**).
2. To restore, heal, and build up sinning believers (**Mtt.18:15; II. Thess. 3:14-15; Heb. 12:10-13; Gal.6:1-12; James 5:20**). It is therefore important for us to know that church discipline is not a punishment but a correction. Thus it is done in the spirit of love and not hatred.
3. To produce a healthy faith, one sound in doctrine (**Titus 1:13;I Tim. 1:19 -20**).
4. To silence false teachers and their influence in the church (**Titus 1:10-11**).
5. To set an example for the rest of the church and promote Godly fear (**I Timothy 5:20**).
6. To stop the influence of sin in the church(**I Corinthians 5:6**)
7. To protect the church from destructive consequence that occurs when churches fail to carryout church discipline. A church that fails to exercise discipline experiences four losses:
 - ✚ The loss of purity (**I Cor.5:6-7**).
 - ✚ The loss of power (**Joshua 7-Achan**)
 - ✚ The loss of progress (**Rev.2:5**).
 - ✚ The loss of purpose (**I Pet; 1:13-16; 2 :9-15**).

OUR MINDSET/AATITUDE IN EXERCISING CHURCH DISCIPLINE

- ❖ Church discipline must be carried out in the spirit of love and not hatred, vengeance or arrogance (See **Gal.6:1**).
- ❖ The person should not be treated as an enemy or with the intension to disgrace the person (see **II Thessalonians 3:14-15; I Corinthians 5:2**).
- ❖ It should be in the spirit of forgiveness (see **II Cor. 2:7**).
- ❖ Once the person or persons concerned accept their sin and are open to correction the process of serious study and prayer for a reasonable period of time in helping them with their difficulties must be effected immediately.
- ❖ If carefully examined and there be found a need for a professional assistance, the church authority will endeavor that such help is provided.

- ❖ Note should be taken that our ministry has a holistic view to life thus the physical, spiritual and psychological well-being of our members is of utmost importance.

CONCLUSION:

It should be noted that the following sins are considered serious enough scripturally to remove a member from the church if they fail to repent:

1. Division of the local church Titus3:10&11. This speaks of a situation whereby a member is turning others into opposition to the established leadership.

2. False teaching I Timothy1:20. This has to do with the major area of biblical doctrine. It has nothing to do with the "adiafora"- nonessential issues.

NB: *It is important to understand that this procedure of church discipline does not contradict our vision and spirit of tolerance in accepting and receiving people the way they are. This procedure is rather for those who have experience some reasonable growth in the things of the kingdom of God and have gotten a strong foundation in their faith.*