

STATEMENT OF FAITH



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Statement of Faith

Introduction:

The Sacred Scriptures constitute our all sufficient rule of faith and conduct. In them we base our belief in God. Therefore, the statements of fundamental truths that follow, drawn from the Holy Book, the Bible, are held to be the basis of our faith and Christian communion. The phraseology we use in this statement is not inspired, but the truths that we express in it are considered essential for a complete Christian ministry.

This statement does not contain all the teachings of the Holy Scriptures, but it does contain those necessary articles of faith on which to base our Christian communion, in accordance with divine revelation. Therefore, we believe in:

Section A. Divine Inspiration in the Sacred Scriptures

We affirm that God had the initiative to exert his influence on every writer of the Holy Scriptures without impeding the participation of the human intellect in the communication of sacred truth.

Section B. The one true God

The one true God has revealed himself as the Almighty Creator of the Universe, who by manifesting himself as I Am, is in himself the Eternal who makes himself known to man to save him, and who in his revelation, being a Unit of people, is presented as ONE.

Section C. The Adorable Deity

This great and merciful Deity is composed of three persons, hence we speak of three different persons and one true God. Both the word trinity and people are not found in the Holy Scriptures, but are terms that are implicit in it and that the Christian church adopted them to define their knowledge of God, and they are in harmony with the Word of God. When we speak of Trinity we are referring to the composition of the Deity in three persons. By person we mean subsistence, indicating that God is in three subsistences, revealed in the Scriptures as Father, Son and Holy Spirit. By subsistence we mean the proper way of being God. Thus, God is in three forms of his own, each in particular possessing the attributes that define the personality, namely: thought, will and feeling.

Section D. Distinction and Relation in the Godhead

In the New Testament we find the incarnation of the Son in Jesus of Nazareth and Scripture affirms that this miracle is the work and grace of the Holy Spirit. Evidencing this that God is one, but also triune, giving in the relationship of Father, Son and Holy Spirit, as can be verified in the baptism of our Lord Jesus Christ. This sacred truth alludes to the very essence of the Deity, but its full knowledge is impossible, although the revealed, with the help of the Holy Spirit, we can understand. So we teach it and here we declare it.

Section E. The Trinity of God

The early Church, through its inspired testimony, recorded in New Testament literature, affirms that God is triune, namely, Father, Son and Holy Spirit. These people constitute one and only God - a Deity. However, in speaking of three people we do not mean that God manifests Himself in different ways, but on the contrary, that God was, is and will be three subsistences, each with its own redeeming functions. This is: the Father generates, the Son redeems and collaborates with the Father in the inspiration of the Holy Spirit: the Holy Spirit proceeding from the Father and the Son, is the executive of the Deity. On the other hand, in accepting that God is Father, Son and Holy Spirit we do not establish that there are three gods, but one God composed of three consubstantial persons.

Section F. Cooperation in the Godhead

The triune God, who is and acts in three persons, shows his perfection in the coordination and harmonious collaboration in which these people work, the creative work is of the Father, but in the creation of the Universe the Word of the Father is the Son and the action that this Word declares it is executed by the Holy Spirit, therefore, the full creation corresponds to the Triune God. In the economy of the salvation of man, the Father loves and sends the Son, the Son comes and achieves the reconciliation of man with the Father; the Holy Spirit flows in and brings about that reconciliation in man. So, although people share an essence, the ministries are different and their salvific actions are carried out on a plane of great cohesion and communion.

Section G. Father's Name

In the Scriptures we find that God reveals Himself to man by means of their names. We consider some:

1. Elohim translated God - Name of the singular Eloah, whose acceptance designates God as strong and powerful or as that which is and implies fullness of power. From the Christian point of view it alludes to the Trinity. In the New Testament its equivalent is Theos.

2. Jehovah (Yahweh) - The Deity is made known through this name meaning the God who has existence in himself, or the Eternal that reveals to his people to deliver it. Adonai (Lord) - This name means to judge, govern and designate God as the almighty ruler to whom all things are subject and before whom man relates as a servant. In the New Testament the term Kurios is used as equivalent.

3. The Shaddai (God Almighty) God - through this personal noun manifests his omnipresence to sustain, strengthen and give all kinds of provision to his people.

4. The Holy One - This name indicates the holiness of God that constitutes its essential nature, and presents it as being that is above all its creatures and is absolutely different from what is created, represents in the Divinity its moral essence, abhorring the sin and demanding purity to his creatures.

5. The Holy of Holies (Elyon) - The Scriptures record this name by presenting God as the Creator of Heaven and Earth. It combines, therefore, both the transcendence of God as Creator of the heavens and the earth and who has dominion over them, placing himself beyond man. Also his immanence to denominate it creator of the earth and who exercises authority on her. Thus, he reveals himself to God as he is: he who in spite of his greatness and exaltation intervenes in the life of man for his welfare and who rules both the heavens and the earth.

6. Padre (Pater) – Designa la primera persona de la Trinidad. Nombre que describe a Dios como el originador de todas las cosas y aun de los seres humanos. El Hacedor se da a conocer en una relación de amor para con sus hijos, los hombres, y esta expresión de amor paternal de Dios llega a su plenitud al entregar a Jesucristo su Hijo al sacrificio en la cruz para salvación del hombre, constituyendo a aquellos que mediante la fe le aceptan, en hijos legítimos.

Section H. Titles given to the Son

1. Lord - Implies dominion, all authority over all things and possession of all created.

2. Immanuel (God with us) - The Lord Jesus Christ, as to his divine and eternal nature, is the Only Begotten of the Father; but as for his human nature, he is the son of man. Of course, He is recognized as God and man, is Immanuel "God with us".

3. Son of God - The name Emanuel embraces both God and man in one person, our Lord Jesus Christ. It is understood that the title Son of God describes his own deity and Son of Man his own

humanity. So the title Son of God belongs to the order of eternity and the Son of Man to the order of time.

4. Son of Man - This designates Jesus as indicating his humanity to identify him with the children of men and to describe him as a representative in the establishment of the Kingdom of God on earth. Therefore, it points out the messianic mission of the Son of God.

5. Christ or Messiah - Christ is the Greek form of the Hebrew word Messiah which means "The Anointed One". He who was chosen from before the foundation of the world to be the Messiah or the Christ was publicly invested with his dignity in the Jordan when the anointing of the Holy Spirit came upon him. Son of David - This title is equivalent to Messiah since one of the important qualities of the Messiah, was his descendants of David. As a reward for his faithfulness, God promised David an eternal dynasty. Christ as the son of David will fulfill the promise and prophecy made to him when he sits on the millennial throne as his heir.

Section I. Name given to the Son, Jesus (Savior)

Before his birth, the angel Gabriel announced that the fruit of Mary's womb would be called Jesus because He would save His people from their sins. On the cross he fulfilled the mission indicated by his name, since saving man from sin requires atonement and atonement implies death. Throughout his life he lived according to his name; was always the Savior.

Section J. Preexistence and Incarnation of Christ

We believe that Jesus Christ obtained the title of Son of God not simply of the fact of the incarnation or its relation to the economy of redemption, but it exists from eternity. So denying that the Son is real and eternal is a denial of the distinction and relationship to the Godhead of God; and destroy the truth that Jesus Christ is come in the flesh.

Section K. Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having given himself for the cleansing of our sins, sat down at the right hand of the Majesty on high, being subject to him the angels, powers and principalities. And having been made Lord and Christ, he begged the Father to send us the Holy Spirit, so that we may bend our knees and confess that He is the Lord for the glory of God the Father to the end, when the Son will cling to the Father so that God may be the All and in all.

Section L. Subjection to the Divine Lordship of the Son

Since the Father has given all judgment to the Son, it is not only the express duty of all who are in the heavens and the earth to bend their knees, but there is an inexplicable joy by the Holy Spirit in them as they ascribe to the Son all the attributes of the Deity and give Him all the honor and glory contained in all their names and divine titles. Thus we honor the Father and the Son at the same time.

Section M. The Fall and the Redemption

Man was created by God in his image and likeness, but man by his transgression to the divine law was destitute of communion and harmony with his Creator. Despite the spiritual failure of man, God in his love set out to restore it through the vicarious sacrifice of Jesus Christ on the cross; high price of our redemption.

Section N. The Salvation of Man

The grace of God that brings salvation to man has been manifested to mankind by the preaching of repentance toward God and faith in the Lord Jesus Christ. Man is saved when he accepts by faith the sacrifice of Christ on the cross of Calvary, accepting, in turn, the ministry of the Holy Spirit who rewards sin and guides the path of justice. Thus, a man justified by grace, acting in faith, becomes heir of God, according to the divine promise of eternal life.

Section Ñ. Ordinances of the Church

1. **Baptism in Water** - In order to participate in this ordinance, the believer must have the necessary mental, emotional and spiritual capacity and be instructed in the fundamental principles of the Sacred Scriptures and the doctrines of the Church. This ordinance of water baptism by immersion in the name of the Father, the Son and the Holy Spirit, as buried together with Christ, should be observed as ordained in the Holy Scriptures, for all who have truly repented, and in their hearts have truly accepted Christ as their Savior and Lord. In so doing the believer declares that he has been separated from the world by dying with Jesus and that he has also been lifted up with him to walk in a new life.

2. **The Lord's Supper** - The Lord's Supper consists of the elements of unleavened bread and the fruit of the vine, as a symbol that expresses our participation in the divine nature of our Lord Jesus Christ; it is a remembrance of his passion and death, a prophetic act of his second coming; an expression of our fellowship as believers in Christ; and therefore, is ordained to all the faithful until He comes.

The elements are unleavened bread and the fruit of the vine. The bread symbolizes the glorious body of Christ that vivifies us the fruit of the vine, his blood that cleanses us from all sin. To partake of this ordinance means that we are the Body of Christ.

Section O. Baptism in the Holy Spirit

1. **The Promise of the Father** - All believers have the right to the promise of the Father, which is the baptism in the Holy Spirit and fire according to the commandment of our Lord Jesus Christ. Everyone should look forward to it and ardently expect it. This was the normal experience of all believers in the early Christian church.

With it comes the endowment of power to live and serve. Also the gifts of the Holy Spirit and their operations in the work of the ministry. This wonderful anointing is different and subsequent to the experience of the new birth.

2. The Evidence of Baptism in the Holy Spirit - The baptism of the Holy Spirit in believers has as initial evidence the physical sign of speaking in other tongues at this moment is essentially the same as the gift of tongues that appears in 1ra. Color. 12: 10-28, but different on purpose. He speaks to God and builds up and expects interpretation.

The gift of tongues is the ability to speak supernaturally in a language never learned by the speaker. There are two kinds of messages in tongues: first, a static praise addressed to God alone (see first clause of 1 Corinthians 14: 2); second, a definite message for the Church (See last clause of 1 Corinthians 14: 5). The distinction must be made between tongues as evidence of baptism and tongues as a gift. The evidence of baptism is for all, but not with tongues as a gift.

Section P. Sanctification

The Holy Scriptures teach a life of holiness without which no one will see the Lord "Be holy because I am holy." Sanctification embraces two ideas: separation from evil and dedication to God and his service. Whenever a person or a thing is separated from the ordinary relations of life to be dedicated to sacred uses, such person or thing has been separated or sanctified for God. Sanctification is positional and instantaneously by a simple act of faith in Christ. It is also practical and progressive. In the process of sanctification we are gradually transformed and grow from glory to glory. Complete sanctification will be attained in our final encounter with the Lord Jesus Christ. "May the God of peace sanctify you in everything, so that your spirit and soul and body may be kept whole, without rebuke for the coming of our Lord Jesus Christ." 1 Thessalonians 5:23 "When we see Him, we shall be like Him." 1st. John 3: 3. Sanctification is the will of God for all believers and must be diligently practiced through obedience to the word of God.

Section Q. Ministry and Evangelization

The work of ministry and evangelization belongs to the Church and consists in preaching the gospel to every creature and presenting to them the plan of salvation as taught in the Holy

Scriptures. The Church must make evangelization a reality by proclaiming the gospel of our Lord Jesus Christ.

The summit of Calvary was provided by our Lord Jesus Christ for a double purpose, namely, the evangelization of the world and the building up of the Body of Christ, His Church. For this great task a divinely called and biblically ordained ministry has been provided by our Lord Jesus Christ in the New Testament.

Section R. Divine Healing

Sacred Scripture presents us divine healing as a provision of God for all believers. Sickness and death are marked as a consequence of the fall of man. Christ, in reconciling us with God, through faith in His atoning sacrifice, bore our infirmities. Nevertheless his salvific work in regard to healing is partially fulfilled, but it also has eschatological implications. Partly because despite being liberated from the diseases that are products of original sin inherited by all men, still as a result of our human fallen nature we suffer from diseases. The time will come for the culmination of God's redemptive plan for humanity in which sin will disappear and in the new world of God we will be totally free from those sufferings. In the face of these diseases, through our faith in Jesus Christ we can experience healing, as long as our illness is not the result of our disobedience or impiety and requires confession on our part. God can also allow some condition of physical affection for our spiritual growth. The Church of Christ has been given the Spiritual faculty of proclaiming and extending the divine healing to every person. In the past, through the prophets in the Old Testament and in the Early Church through the apostles, divine healing was a reality. For today the salvific purpose of God has not changed and wishes to share his human creatures with his goodness; and divine healing is one of them.

Section S. The Blessed Hope of Redemption

We believe in the premillennial and imminent coming of Christ to gather His people - the Church - with Him. This glorious event has been called the rapture. This is the resurrection of those who have fallen asleep in Christ and their transfer together with the believers who live to meet their Lord in the air. It is notorious that after this there will be a period of seven (7) years,

called "The Great Tribulation". At this time of antichrist will manifest and will be destroyed in the battle of Armageddon. Then the revelation of Christ with his Angels in flame of fire and with his saints (The Church) to execute judgment on the earth. We believe that these prophecies will be fulfilled in due time without making the mistake of setting dates for the Second Coming of Christ.

Section T. The Millennial Kingdom of Christ

The Second Coming of Christ includes the abduction of the saints, which is the blessed hope of the believer, followed after a period of not less than seven (7) years by the visible return of Christ with his saints to reign on the earth for a thousand years. The millennial kingdom will bring the salvation of Israel as a nation and the establishment of universal peace.

Section U. The Lake of Fire

Fire is a symbol of the wrath of divine judgment, hence the Word of God speaks of a "Lake of Fire" in which the enemies of God in their time will be punished for eternity. These enemies are: the devil and his angels, the Beast, (antichrist) the false prophet and all who are not inscribed in the book of life. These will have the lake of fire as the second death.

Section V. The New Heaven and the New Earth

God in his immense mercy, offers the righteous the perfect inheritance of New Heaven and New Earth. This will happen after you have put all enemies under your feet, and represent the perfect world prepared by God to enjoy the saints.

Section W. The Church

The Church is the institution of the New Testament, founded by Christ through his vicarious sacrifice on the cross of Calvary. It is composed of those who become children of God by accepting Christ as their Savior. As a divine institution its permanence guaranteed, despite the attacks of the enemy. The Church is composed of the saints who are on the earth (the visible part) and all those dead in Christ from Calvary to the rapture of the saved. The Church is, in broader human expression, an ethnic composition of universal extension.