

2022

STATEMENT OF BELIEFS



JESUS ALONE IS GOD
CHURCH OF EUROPE

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1.0 Doctrine of salvation

The beloved physician, Luke, was led of the Lord to write a systematic account of the Christian faith. “Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us” (Luke 1:1). In the spirit of Luke, we also desire to articulate our shared understanding of fundamental Christian beliefs as the basis of our unity and fellowship.

We understand salvation to mean deliverance from the power and effects of sin through (a) the revelatory knowledge that Jesus Christ is the One God alone. This means Jesus is the Father, Son and the Holy Ghost, without any division of God’s personhood (Is 9:6; Gal 4:6; John 8:24), and (b) acting upon that knowledge by faith in fulfilling the plan of salvation outlined in Acts 2:38. With the Apostle Peter, we wholeheartedly hold the conviction that, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Central to the doctrine or teaching of salvation is an uncompromising belief in the inerrancy of the Bible explained in the next section.

1.1. Inspiration and inerrancy of the Bible

We believe the Word of God, the Bible, is divinely inspired and inerrant. It is divinely inspired because the Bible has its source in God, and not humans, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). Furthermore, we affirm that the Bible is inerrant in that it is true to the words, message, and spirit of

the original manuscripts. “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18). Our faith in the inspiration and inerrancy of the Bible rests on the scriptural fact that we will be judged from the Bible (Revelation 20:12 below calls it the *book of life*) on the Day of Judgement. Hence, we rest assured in the knowledge that God will preserve his Word. “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:12).

1.2. Doctrine of the One God

We uphold the biblical declaration that the greatest of all commandments is to believe there is one God (Deut 6:4). “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mark 12:30). All scriptures in the Bible attest to this greatest of all commandments (2 Ki 19:15, Neh 9:6, Is 40:14, Is 43:10, Is 44:6, Is 44:24, Is 45:18, Mal 2:10, Matt 4:10, Matt 19:4, John 1:3, I Cor 8:4&6, Gal 3:20, I Tim 3:16, Col 1:16, James 2:19, Rev 4:2, Rev 4:11, Rev 21:5) We do not subscribe to the doctrine of the Trinity which in essence creates three persons in the Godhead. God denies the existence of other Gods or persons in the Godhead, and we must follow suit. “Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any” (Is 44:8).

This document is only intended to provide an overview of our articles of faith. Space limitations will not allow any in depth exposition of core doctrines, however, we will consider one scripture that Trinitarians often cite in support of the Trinity. “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen 1:26). To properly understand Genesis 1:26, we need to first look at the next verse, as sound Bible hermeneutics dictates. What was the result of the creation of man? How many men arose from the dust? The answer is one because God made man in *his own* image (singular). Had God existed as a triune being (an “us”), we should expect three persons, or one man who is at the same time three persons, emerging from the dust. In other words, the fact that a human being is one indivisible person is tangible proof that God is indivisibly one. To argue convincingly for the Trinity, one must demonstrate the existence of only three persons, who somehow are simultaneously one. Any objective reading of this scripture can see that there is no room for developing such a theory in Genesis 1:26.

The Greek scholar, Spiros Zodhiates¹, concludes, with respect to “us” (Elohim) in Genesis 1:26, “It usually takes a singular verb, so no implication of any plurality in the divine nature can be inferred from the fact that the word is plural” (Zodhiates, 1984, p. 1578). What this means is that we will not find phrases where Elohim is followed by a plural verb, e.g., Elohim *are* ... which proves that Elohim (us) is singular and reinforces the one God doctrine. Furthermore, the Thomas Nelson *King James Study Bible*² (1988, 2013), states, “This form of the divine name occurs 2,570 times in the Old Testament. The plural ending *im* [i.e., of Elohim] indicates a plural of majesty and takes a singular verb” (p.7).

1.3. The doctrine of the identity of Jesus

The Bible teaches that Jesus Christ is the one, indivisible God of the Old Testament who was manifested in the flesh. “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Tim 3:16). God can only be understood and approached through his embodied state now, as the Lord Jesus Christ. There is no God outside of Jesus! “For in him dwelleth all the fulness of the Godhead bodily” (Col 2:9). Failure to acknowledge that Jesus is God alone, the “I am”, is sin, according to Jesus. “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (John 8:24). In addition, and coterminous with the above, Jesus declared that he is the Father himself. “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:9).

No individual can state, “he who has seen me has seen my father”. In the case of the Lord, however, seeing him is seeing the Father! The Father has now come down to humans clothed in flesh and blood. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us)” (I John 1: 1,2). We affirm, commensurate with the declaration of Peter (Acts 4:12), that God commands all to invoke his name Jesus, and not unspecified titles, such as God, Lord, Father, Son, Holy Spirit etc. The power of God to save, heal, restore etc. is now invested in the name of Jesus exclusively. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col 3:17).

¹ Zodhiates, S. (1984). Hebrew-Greek Key Study Bible (Thirdprinting ed.). Chattanooga: AMG Publisher International, Inc.

² Hindson, E. E. (Ed.). (1988,2013). *King James Study Bible*. Second Edition. Liberty University. Thomas Nelson.

1.4. Doctrine of the origin of the flesh of Jesus

We subscribe to the scriptural testimony that the origin of the body of the Lord Jesus Christ is derived directly from God and has not assumed any biological material from humanity. The Word that was God, was made flesh (John 1:1, 14). This is a direct process without human intervention. The angel Gabriel declared the body of the Lord was of the Holy Spirit, not humanity (Luke 1:35). It is our conviction that the mediation of humanity in this process would invalidate the condition of absolute and untainted holiness. “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Hebrews 7:26). The Lord himself asserted the heavenly origin of his body on several occasions (John 6:51, 58; John 8:23; John 8:46; John) and the Apostles upheld the doctrine of the heavenly origin of the flesh and blood of the Lord (1 Cor 15:45-49; Phil 3:21; Heb 10:19,20).

1.5. Doctrine of repentance and baptism in Jesus’ name

In response to the question of the devout Jews in Jerusalem on the Day of Pentecost, “Men and brethren, what shall we do?” (Acts 2:37), the Bible states, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). One can only experience genuine repentance through the conviction of the Holy Spirit of Jesus. The Holy Spirit convinces the individual that he or she is a sinner and stands condemned before God. It is not only an emotional state of remorse, but action – the sinner will sincerely desire to make amends with God and live in harmony with his will. Therefore, the devout Jews, who were pricked in their hearts, inquired, ““Men and brethren, what shall we do?” (Acts 2:37).

Peter next commands the repentant sinner to be baptized in the name of Jesus Christ for the remission of sins. Baptism means to “cut off”. It is the Adamic flesh of sin that is to be cut off in baptism. The Old Testament command of circumcision was a shadow pointing to the full removal of the body of Adam. In submitting to the ritual of cutting off the foreskin, an Israelite was in essence acknowledging the need to remove the entire body inherited from Adam, which is under an irreversible curse. The foreskin is emblematic of where the seed of Adam is passed down through the generations. The Apostle Paul makes it plain that circumcision is now the New Testament command to be baptized in the name of Jesus Christ (Col 2:11-13). Paul also shares that baptism in Jesus’ name is to put on the body of the Lord Jesus Christ, which, as was previously shared (see 1.4), is of a

heavenly origin. “For as many of you as have been baptized into Christ have put on Christ” (Gal 3:27). The only name which can be invoked in baptism is the name of Jesus Christ, and not the trinitarian formula of Father, Son and Holy Spirit. This is because there is only one name given for salvation – the name of Jesus (Acts 4:12). There is no place in the entire Bible where a person was baptized in the name of Father, Son and Holy Spirit, only in the name of Jesus (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Acts 22:16; Rom 6:3; Gal 3:27). Matthew 28:19 states “name” and not “names”. The Apostles understood these titles to be referring to the name of Jesus Christ.

1.6. Doctrine of the infilling of the Holy Spirit

God’s desire to fill all individuals with his Holy Spirit is encapsulated in the words of Moses, “And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!” (Num 11:29). Israel was a shadow of the church, not the church itself. For this reason, God did not pour out of his Spirit upon all individuals in Israel, just a select few, such as Moses, Samson and David. The first clear prophesy about the coming global outpouring of the Holy Spirit was given through the prophet Joel.

Joel 2:28 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

Joel 2:29 *And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Once the New Testament era dawned, the Lord Jesus Christ constantly referred to the promise of the infilling of the Holy Spirit, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). In several scriptures, the Lord emphasized the importance of receiving the Holy Spirit (John 14:26; John 4:10; John 20:22; John 16:13). In fact, salvation is incomplete without the Holy Spirit (Acts 2:38; 8:17; 10:47; 19:2&6; Rom 8:9). Finally, on the Day of Pentecost (Acts 2), the Holy Spirit was poured out. This revolutionary event was universal, global and marked the official establishment of God’s church on earth. The Holy Spirit is not a third member of the Trinity, but the same Spirit that indwelt Jesus. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal 4:6). Some Trinitarians think the Holy Spirit is not Jesus because the Lord spoke about sending “another Comforter” (John 14:16). However, just two verses later, the Lord states, “I will not leave you comfortless: I will come to you” (John 14:18). Clearly, receiving the Holy Spirit is to receive the Spirit of Jesus. Being filled with the Holy Spirit is proof that one has inherited the Kingdom of God that Jesus preached about. “Which is the earnest of our

inheritance until the redemption of the purchased possession, unto the praise of his glory”
(Ephesians 1:14).