

TEMPLE OF YAHUSHA CHURCH INFORMATION PACKET

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APOSTOLIC DOCTRINE

1. The Temple of Yahusha believes in preaching and teaching the apostle's doctrine. They continued steadfastly in the apostle's doctrine in fellowship, breaking of bread and in prayer. (Acts 2:42)
2. The doctrine (teachings of the apostle's) consisted of the death, burial and resurrection of Yahusha Ha'Mashiach (Jesus Christ). He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Acts 2:31)
3. Apostolic doctrine is the doctrine of Christ. The doctrine of Christ is the teaching that Jesus is the Christ, the Son of the living God. (Matt 16:16) Whoever transgresseth, and abideth not in the doctrine of Christ, he hath not the spirit of God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John 9)
4. Apostolic doctrine includes the principle doctrine of Hebrews 6. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2)
5. The first doctrine is repentance from dead works. Repentance is the foundation of the gospel. To repent mean to change the mind, attitude, your heart, desire, your will and direction. The gospel of the Kingdom cannot be received without repentance. The apostle's commission involves repentance-which they should repent and turn to God, and do works of repentance. (Acts 26:20)
6. The second doctrine is faith toward God. Faith is necessary to receive the gospel. Salvation comes through faith. The apostle's operated in the spirit of faith, we having the same, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speaks. (2 Cor 4:13; Romans 10:17)
7. The third doctrine is baptism. This includes water baptism and the baptism of the Holy Spirit. (Acts 2:38). Then Peter said unto them, repent, and be baptized every one of you in the name Yahusha (Jesus) for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Matt 28:19; Acts 8:18)
8. The fourth doctrine is laying on of hands. Laying on of hands is for healing and deliverance (Luke 4:40-41; Mark 16:18), separating and releasing ministries (Acts 13:2-4), gifting and equipping believers (I Tim 4:14; 2 Tim 1:6) promotion and exaltation (Num 27:18-20).
9. The fifth doctrine is the resurrection from the dead. The apostles preached the resurrection of Yahusha (Jesus) (Acts 2:32; 3:26; 4:2, 36). The resurrection of Yahusha (Jesus) is the foundation and hope of the resurrection of all believers. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures and that he was buried and he rose again the third day according to the scriptures. (I Corinthians 15:3-4).
10. The Sixth doctrine is eternal judgment. Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof hath given assurance unto all men, in that he hath raised him for the dead. (Acts 17:31) All believers should be taught and established in these principles (Foundational) doctrines.

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11. The Apostolic doctrine is not a dead, dry, or religious teaching but it is alive and powerful. The Apostolic doctrine has the ability to impact the spiritual realm and transform the human spirit of mankind. Much teaching today lacks power and authority, thus we need the restoration of the Apostolic doctrine (Mark 1:22)
12. The Apostolic doctrine is like rain. It brings refreshing and blessing and it has a watering affect (Deut 32:2)
13. The Apostolic doctrine will bring correction and adjustment to traditional teaching. The Sermon on the Mount is an example of correcting the errors of tradition. (Matt 5:7)

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OUR MISSION

Our mission is to be led by the Word of God. The Temple of YAHSHUA worships and glorifies God while promoting love, unity, and being non-judgmental. Through preaching and teaching the gospel throughout the world, demonstrating the message of the Kingdom of God for the purpose of developing the family and individuals; to bring them to maturity in Christian experience. Thus we become an example of believers in words, conversation, charity, spirit, faith and purity. (Matthews 28:18-20; I Timothy 4:12)

OUR VISION

- Reaching souls for the Kingdom of God
- Building TYC New Sanctuary
- Developing Ridge Road
- Expanding Outreach Programs
- Providing Affordable Housing/Business/Schools and Job Training

OUR STATEMENT OF BELIEF

The Holy Scriptures

We believe the Holy Bible to be the inspired, infallible, and authoritative source of Christian faith and practice. The Bible is a supreme revelation from God, superior to conscience and reason, though not contrary to reason. (II Timothy 3:16, 17)

God

We believe there is only one God (Deuteronomy 6:4). He is the creator of heaven and earth, and of all living beings. He has revealed Himself to humanity as the Father (Creator), in the son (Savior), and as the Holy Ghost (indwelling Spirit).

Father

We believe God is a Spirit (John 4:24). He is the Eternal One, the Creator of all things, and the Father of all humanity by creation. He is the First and the Last, and beside Him there is no God (Isaiah 44:6). There was no God formed before Him; neither shall be there any after Him (Isaiah 43:10).

Son

We believe Jesus is the Son of God according to the flesh (Romans 1:3) and the very God Himself according to the Spirit (Matthew 1:23). Jesus is the Christ (Matthew 16:16); the creator of all things (Colossians 1:16-17); God with us (Matthew 1:23); God made flesh (John 1:1-14); God manifested in the flesh (I Timothy 3:16); He which was, which is, and which is to come, the Almighty (Revelation 1:8); the mighty God, everlasting Father, and Prince of peace (Isaiah 9:6). Jesus Himself testified of His identity as God when He said, "He that hath seen me hath seen the Father" (John 14:7-11) and "I and my Father are one" (John 10:30).

It took shedding of blood for the remission of the sins of the world (Hebrews 9:22), but God the Father was a Spirit and had no blood to shed. Thus He prepared a body of flesh and blood (Hebrews 10:5) and came to earth as a man in order to save us, for in Isaiah 43:11 He said, "Beside me there is no Savior." When He came in flesh the angels sang, "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).

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OUR STATEMENT OF BELIEF (Cont)

The Nature of God

We believe that there is one God, eternally present in three persons: Father, Son and Holy Spirit. (Genesis 1:26; Matthew 3:16, 17; John 1:1-4)

The Sinfulness of Man

We believe that man was created in the image of God, but as a result of sin is lost and powerless to save himself. (Genesis 1:26; Romans 6:23)

Redemption through Christ

We believe that the only hope for man is to believe on Jesus Christ, the virgin-born Son of God, fully God, fully man. Through faith in Christ's life, death and resurrection, mankind is redeemed. (Romans 10:9, 10, 13; John 3:16; Ephesians 2:1-10)

Salvation

We believe that salvation is by grace through faith alone. No amount of good works will produce justification before God. We further believe that the manifestation of grace and faith is a holy life expressed through righteous works. (Ephesians 2:8-10)

The Baptism of the Holy Spirit

We believe that the Holy Spirit indwells all believers, and through the Baptism of the Holy Spirit, believers are empowered for Christian service and gifted for this service. An evidence of the Baptism of the Holy Spirit is speaking in other tongues as the Holy Spirit gives the utterance. The Holy Spirit also enables believers to live a Christ-like life exhibiting Godly character. (Luke 11:13; Acts 1:8, 2:1-4, 8:17, 10:44-46, 19:6; Galatians 5:22-23; I Corinthians 12)

Holiness

We believe after we are saved from sin, we are commanded, "Go, and sin no more" (John 8:11). We are commanded to live soberly, righteously, and godly in this present world (Titus 2:12) and warned that without holiness no one shall see the Lord (Hebrews 12:14). We must present ourselves as holy unto God (Romans 12:1), cleanse ourselves from all filthiness of the flesh and spirit (II Corinthians 7:1), and separate ourselves from all worldliness (James 4:4). If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Peter 4:18). No one can live a holy life by his own power, but only through the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Divine Healing

We believe God has made Himself known through the ages by miraculous healings and has made special provisions in the age of grace to heal all who will come to Him in faith and obedience. Divine healing was purchased for us by the blood of Jesus Christ, especially by His stripes (Isaiah 53:5; Matthew 8:16-17; I Peter 2:24). Jesus went everywhere healing those who were sick (Matthew 4:23-24), and He commanded His disciples to do the same (Matthew 10:8). He said concerning those who believe the gospel, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). Mighty healings and miracles followed the disciples wherever the gospel was preached.

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OUR STATEMENT OF BELIEF

Divine Healing (Cont)

There is no sickness or disease too hard for God. Any of us, our children, or our friends can be healed by the power of God. "Is 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 shall raise him up: and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:14-16).

Eternal Life

We believe that eternal life in heaven is the reward of all who believe and receive Christ as their Lord. According to the Scriptures, "For God so loved the world that He sent His one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16). "But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-their place will be in the fiery lake of burning sulfur. This is the second death" (Revelation 21:8).

The Body of Christ

We believe that the Church is the Body of Christ, both universal and local, and is composed of individuals who, through faith in Jesus Christ, have been regenerated by the Holy Spirit. We believe that Christ Jesus is the Head and Lord of the Church. The mission of the Church is worship, evangelism, discipleship and the nurturing and care of one another. (Matthew 28:18-20; Colossians 1:18; Ephesians 2:19-22)

The Return of Christ

We believe in the personal return of the Lord Jesus Christ, the consummation of the Kingdom of God and the restoration of everything, as He promised long ago through His holy prophets. (Matthew 24:42-44; Acts 1:11, 3:19-21; Revelation 11:15)

Jesus Christ is coming back to earth in bodily form, just as He went away (Acts 1:11). He will catch away a holy people (His bride, His church) who have accepted redemption through His blood, by birth of water and of the Spirit, and who are found faithful when He comes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise 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 with the Lord" (I Thessalonians 4:16-17). "One shall be taken and the other left" (Luke 17:36). Will we be ready? The signs of His coming are everywhere. The days of peril are here indeed, with forms of godliness void of the power of God; society and politics corrupted; and people's hearts filled with pride, blasphemies, unholiness, love of evil, and love of pleasures (II Timothy 3:1-13). These things, together with multitudes running to and fro, the increase of knowledge (Daniel 12:4), the persecution of the Jews and their return to Palestine (Luke 21:24), and scores of other things are starting signs that Jesus' coming is drawing near. Wars, rumors of wars, famines, earthquakes, storms, floods, distress of nations, perplexity, and people's hearts failing them for fear are sounding the solemn alarm that Jesus' coming is at hand (Matthew 24:6; Luke 21:25-28). "Prepare to meet thy God" (Amos 4:12).

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Resurrection

We believe there will be a resurrection of all the dead, both just and unjust. "Marvel not this: for the hour is coming, in the which all that are in graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). "And I saw the dead, small and great, stand before God . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them" (Revelation 20:12-13; Daniel 12:2;Corin 15:13-23.)

Judgment

We believe "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). For this reason there will be a resurrection for everyone. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). The eternal destiny of every soul shall be determined by a just God who knows the secrets of everyone's heart. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Sabbath

We believe and do honor the Sabbath. Jesus taught us to keep the entire Law, and pronounced a curse on those who teach otherwise.

"Only one part of the Bible was written with God's own finger (Ex. 31:18), the Ten Commandments. In the very heart of the Ten Commandments God wrote these words, 'Remember the Sabbath day to keep it holy....' Exodus 20:8-11. It should be noticed that this commandment does not command us to worship "one day each week," but to worship God on the seventh day of each week. There is, of course, no technical difference between one day of the week and another--they are each 24 hours long--except that God said that we are to keep it on a *specific day*. This commandment, like the tree of life versus the tree of knowledge of good and evil in the Garden of Eden, is a simple test of loyalty to God. Throughout Revelation, God identifies His people, in contrast to the world, as those who keep the commandments: 'Here are they that keep the commandments of God and the faith of Jesus' Rev. 14:12.

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the *seventh day* is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and *rested the seventh day*. Therefore the Lord *blessed* the Sabbath day and hallowed it." Exodus 20:8-11. In this next text we will see how God rested, blessed and sanctified this same day: "And on the seventh day God ended His work which He had done, and He *rested* on the seventh day from all His work which he had done. Then God *blessed* the seventh day and *sanctified* it, because in it He rested from all His work which God had created and made." Genesis 2:2,3

There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday....It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week....Where can the record of such a transaction be found? Not in the New Testament--absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. It seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question....never alluded to any transference of the day; also that during forty days of His resurrection

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Sabbath (Cont)

life, no such thing was intimated. Of course, we quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources.

Exod. 31:12, 13. NKJV 12 And the LORD spoke to Moses, saying, 13 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may **know** that I am the LORD who sanctifies you.

The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath. {DA 207.2}

"As Sabbath keepers we often are accused of trying to work our way to heaven by keeping the Sabbath. Indeed, far from being a symbol of works, the Sabbath is the Bible's eternal symbol of the rest that God's people have always had in Him."

"The Sabbath is a real-time manifestation of the rest that Christ offers to all. In Matthew 11:28-30, Jesus calls us to rest in Him. He will give us rest, the keeping of the seventh-day Sabbath is a visible expression of that rest, a living parable of what it means to be covered by His grace. Our weekly rest from our secular, worldly works stands as a symbol of our rest in the completed work of Jesus for us."

"Setting aside a holy Sabbath means that we can cease our productivity and accomplishments for one day in every seven. The exciting thing about such a practice is that it changes our attitudes for the rest of the week. It frees us up to worry less about how much we produce on the other days. Furthermore, when we end that futile chasing after wind, we can truly rest and learn delight in new ways.

Jesus kept the Sabbath

Did Jesus give us an example of Sabbath-keeping? Did He say anything about the Sabbath? Indeed He did. "So He [Jesus] came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read." Luke 4:16.

Jesus kept the Sabbath. The Scribes and Pharisees accused Jesus and His disciples of breaking the Sabbath (see Matthew 12:1-14; John 5:1-21; 7:21-24, but Jesus always claimed that He and His disciples were innocent of Sabbath-breaking. Jesus kept the Sabbath according to the Bible, not according to the rules of the Pharisees. Those who accuse Jesus of Sabbath-breaking today are doing the same work as the Scribes and Pharisees did in Jesus' day.

Jesus not only kept the Sabbath, but He taught His followers to keep the Sabbath also. Before His crucifixion, in predicting to His disciples the fall of Jerusalem, He told them to pray that they might not have to flee on the Sabbath day. Jesus was speaking of an event that was not to take place for another forty years, showing that He expected the disciples to still be keeping the Sabbath then. (See Matthew 24:20.)

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The Apostles kept the Sabbath

Following the example of Jesus, the apostles kept the true Sabbath. There is not a single instance recorded of any of the apostles worshipping on Sunday. Yet there are scores of recorded examples of their keeping the Sabbath. Let us look at some examples:

"And when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. So when the congregation had broken up, many of the Jews, and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. On the next Sabbath almost the whole city came together to hear the word of God." Acts 13:42-44. Not that this second Sabbath worship meeting mentioned was not for the Jews, but for the Gentiles.

"And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there." Acts 16:13. They were in a heathen city where there was no Jews or Jewish synagogues, but when the Sabbath came they went to the river to worship. This was twenty-two years after the resurrection.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Then Paul, as his custom was, went to them, and for three Sabbaths reasoned with them from the Scriptures." Acts 17:1,2.

"And he [Paul] reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks . . . And he continued there a year and six months, teaching the word of God among them." Acts 18:4,11.

The First Day of the Week

Where, then, did the keeping of the first day of the week come from? Since Jesus did not mention Sunday or the first day of the week in the Bible, He did not institute worship on this day. In fact, there are only nine references to the first day of the week in the whole Bible, from Genesis to Revelation. These references are Genesis 1:5; Matthew 28:1; Mark 16:1,2; Mark 16:9; Luke 24:1; John 20:1; John 20:19; Acts 20:7; and 1 Corinthians 16:1,2. A perusal of these texts will reveal that nowhere is the first day of the week called "the Sabbath day," "the Lord's day," "the day of the assembly," or anything like that. None of these references even hint that the sanctity of the Sabbath was transferred to that day. Nowhere is it called the Christian Sabbath or the Christian day of worship.

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OUR CHURCH COVENANT

Having been led as we believe by the Spirit of God to receive the Lord Jesus Christ as our Lord and Savior, and on the profession of our faith, having been baptized in the name of Jesus.

We do now in the presence of God and this assembly most solemnly and joyfully enters into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love;

To strive for the advancement of this church in knowledge, holiness, and righteousness;

To promote its prosperity and spirituality; to sustain its worship, ordinances, doctrines, and discipline;

To give it sacred preeminence over all institutions of human origin;

To contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and to the spread of the gospel through all nations

We also engage to maintain family and personal devotions; to train and educate our children; to seek the salvation of our kindred and acquaintances;

To walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment;

To avoid all tattling, backbiting, excessive anger and to do all things without murmuring and complaining

To use our influence to combat the abuse of drugs and alcohol and the spread of pornography and other practices which lead to moral and spiritual decay; and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to exalt and highly esteem others above ourselves; To remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech;

To be slow to take offense, not holding a grudge nor retaliatory, but quick to forgive and always ready for reconciliation and mindful of the rules of our Savior to secure it without delay,

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BAPTISM

Baptism into Christ

It is baptism that puts us into Christ so that we can be saved. Galatians 3:27, "For as many of you as were baptized into Christ have put on Christ." This is the only way a person can get into Christ. The preposition *into* indicates a change of relationship. You can search from the front to the back of your Bible, and you will find no other way to get into Christ except by being baptized into Christ. Also Romans 6:3 says the same thing, "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into his death?" So the only way we can get into Christ is to be baptized into Christ. Either a person has been baptized into Christ, or he is still outside of Christ. We are either in or we are out. Have you been baptized into Christ in order to be saved and have your sins forgiven? If you haven't been, let us notice some of the things that you are missing.

To be baptized into Christ cannot only mean to be baptized into his body, which is the church, but it can also mean to be baptized into his teachings, or into his character.

Water Baptism

Water baptism is an essential part of New Testament salvation and not merely a symbolic ritual. It is part of entering into the kingdom of God (God's church, the bride of Christ), and therefore, it is not merely a part of local church membership. (See John 3:5; Galatians 3:27).

Water baptism is to be administered only by immersion. Paul said, "We are buried with him [Jesus Christ] by baptism (Romans 6:4; see Colossians 2:12), Jesus came up "out of the water" (Mark 1:10), and Philip and the eunuch went down "into the water" and came up "out of the water" (Acts 8:38-39). Jesus' death, burial, and resurrection are applied to our lives when we experience New Testament salvation: "Repent [death to sin], and be baptized [burial] 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 [resurrection]." (See Acts 2:38; Romans 6:1-7; 8:2). Sprinkling, pouring, or infant baptism of any kind cannot be substantiated by the Word of God, but are only human traditions.

The name in which baptism is administered is vitally important, and this name is Jesus. Jesus' last command to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost" (Matthew 28:19). We should notice that He said name (singular) not names. As previously explained, Father, Son, and Holy Ghost are not names of separate persons, but titles of positions held by God. An angelic announcement revealed God's saving name in the New Testament: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). The apostles understood that Jesus was the name to use at baptism, and from the day that the church of God was established (the Day of Pentecost) until the end of their ministry, they baptized all nations (Jews--Acts 8:16; Gentiles--Acts 19:5) in the name of the Lord Jesus Christ. In fact, Jesus is the only name given for our salvation. "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).

➤ **"Water Baptism"-Is it necessary for salvation?**

Many people insist that water baptism is essential for salvation. However, this is incorrect. You see, salvation is and always has been about faith in Jesus Christ. You must be "baptized" into Christ" in order to be saved; however, this not the same as being "baptized in water".

Requiring anything in addition to faith in Jesus Christ for salvation is a works-based salvation. To add anything to the gospel is to say that Jesus' death on the cross was not sufficient to purchase our salvation. To say we must be

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➤ "Water Baptism"-Is it necessary for salvation? (Cont)

baptized in order to be saved is to say we must add our own good works and obedience to Christ's death in order to make it sufficient for salvation. Jesus' death alone paid for our sins (Romans 5:8; 2 Corinthians 5:21). Jesus' payment for our sins is appropriated to our "account" by faith alone (John 3:16; Acts 16:31; Ephesians 2:8-9). Therefore, baptism is an important step of obedience after salvation but cannot be a requirement for salvation.

➤ Water Baptism - What does it symbolize?

According to the Bible, the symbolism of baptism declares that three things happen to believers who are baptized: (1) they die with Christ to their old self; (2) they rise with Christ to become a new creature; and (3) they are incorporated in their new life with a living community which looks for the coming of the Lord (Romans 6:1-11)

As we are baptized in water, we are in effect saying goodbye to our old life (self), and saying hello to a new creation who is IN Christ Jesus. Because of death you are free from your old master the devil; now you have a new Master. When the devil brings temptations and accusations concerning their old life -- the believer can reply, "That person is dead and buried. I am a new person in Christ."

Water baptism is a point of separation, dividing the old from the new. It says the past is dead and gone -- drawing a clear line between the old life and the new, graphically imprinted on the mind of the believer.

In short, Jesus Christ commands baptism for His followers. Although the act of baptism does not cause eternal salvation, it seems that any believer who refuses baptism should truly examine his or her conversion.

Baptism into the Holy Spirit

The baptism of the Holy Ghost is the birth of the Spirit (John 3:5). This spiritual baptism is necessary to put someone into the kingdom of God (God's church, the bride of Christ) and is evidenced by speaking in other tongues (other languages) as the Spirit of God give utterance. It was prophesied by Joel (Joel 2:28-29) and Isaiah (Isaiah 28:11), foretold by John the Baptist (Matthew 3:11), purchased by the blood of Jesus, and promised by Him to His disciples (John 14:26; 15:16). The Holy Ghost was first poured out on the Day of Pentecost upon the Jews (Acts 2:1-4), then upon the Samaritans (Acts 8:17), and later upon the Gentiles (Acts 10:

44-46; 19:6). "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

➤ Who is the Holy Spirit?

The Holy Spirit is one of the three persons of God: Father, Son and Holy Spirit. For many of us, this is a difficult concept to grasp. The Bible declares that there is only one living God, yet we learn from scripture that He comprises three separate personages. This is the ultimate goal of His indwelling. In the ancient language the word for Holy Spirit which is alternately translated, 'counselor' or 'comforter' actually signifies "called to one's side." Therefore the Holy Spirit is He who was called along side of us, to help us. But the Holy Spirit is God, the Creator, the Sovereign; it is He, Himself, who is our helper. He does not simply give us help, He *is* our Help.

How does He help us? The Holy Spirit teaches us; the Holy Spirit guides and leads us; the Holy Spirit intercedes on our behalf according to the will of God. The Holy Spirit appropriates the righteousness, peace, and joy of the Lord to us. The Holy Spirit reveals to us the deep things of God, things previously hidden to man. *We* have power now that the Holy Spirit has come to us. He is the Spirit of God and Christ; He is made everything to us and His indwelling is

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➤ **Who is the Holy Spirit?**

the guarantee of our future inheritance which surpasses even the wonder of our relationship to God, today. Perhaps the greatest thing of all is that by the Spirit, we cry, "Our Father." The Spirit makes us know instinctively that we are the children of God. Even in our weakest moments that cry cannot be stilled as we call to Him, "Oh, my Father, help me."

➤ **Two Works by the Holy Spirit**

Every person who has truly believed in the Lord Jesus has experienced a work of the Holy Spirit in his life. His inward person, or spirit, has been regenerated by the Holy Spirit (Tit. 3:5), and the Holy Spirit now lives within him (Rom. 8:9; 1 Cor. 6:19). He has been "born of the Spirit" (John 3:5).

Just because a person has been *born* of the Spirit, however, does not guarantee that he has also been *baptized* in the Holy Spirit. According to the Bible, being born of the Holy Spirit and being baptized in the Holy Spirit are normally two distinct experiences.

The difference between being born of the Spirit and being baptized in the Holy Spirit is being born of the Spirit is primarily for the benefit of the one who is born again, that he might enjoy eternal life. When one is born again by the Spirit, he has a reservoir of Spirit within him that gives him eternal life.

Being baptized in the Holy Spirit, however, is primarily for the benefit of others, as it equips believers to minister to other people by the power of the Spirit. "Rivers of living water" will flow from their innermost beings, bringing God's blessings to others by the power of the Spirit.

➤ **Why the Baptism in the Holy Spirit is needed?**

How desperately we need the help of the Holy Spirit to minister to others! Without His help, we can never hope to make disciples of all nations. That is, in fact, the very reason Jesus promised to baptize believers in the Holy Spirit—so the world would hear the gospel. He said to His disciples: Behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are *clothed with power* from on high" (Luke 24:49, emphasis added).

Jesus told His disciples not even to leave Jerusalem until they were "clothed with power from on high." He knew they would be essentially powerless otherwise, sure to fail at the task He had given them. We note that once they were baptized in the Holy Spirit, however, God began to use them supernaturally to spread the gospel.

➤ **How to Receive the Baptism in the Holy Spirit**

Like all of God's gifts, the Holy Spirit is received by faith (see Gal. 3:5). In order to have faith to receive, a believer must first be convinced that it is God's will for him to be baptized with the Holy Spirit. If he is wondering or doubting, he will not receive (see James 1:6-7).

No believer has any good reason not to believe that it is God's will for him to receive the Holy Spirit, because Jesus plainly stated God's will in the matter:

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➤ **How to Receive the Baptism in the Holy Spirit (Cont)**

If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him (Luke 11:13). That promise from the lips of Jesus should convince every child of God that it is God's will that he or she receive the Holy Spirit.

This same verse also supports the truth that being baptized in the Holy Spirit occurs after salvation, because here Jesus promised God's children (the only people who have God as their "heavenly Father") that God will give them the Holy Spirit if they ask.

According to Jesus, there are only two conditions that must be met for one to receive the Holy Spirit. First, God must be one's Father, which He is if you are born again. Second, you must ask Him for the Holy Spirit.

Although receiving the Holy Spirit through the laying on of hands is scriptural (see Acts 8:17; 19:6), it is not an absolute necessity. Any Christian can receive the Holy Spirit by himself in his own place of prayer. He simply needs to ask, receive by faith, and begin to speak in tongues as the Spirit gives him utterance.

➤ **Steps to receiving the Baptism in the Holy Spirit**

If we ask for the Holy Spirit, God will give us the Holy Spirit, and we should have no fear of receiving anything else.

After a believer has asked for the gift of the Holy Spirit, he should believe and expect to speak in other tongues. Because the Holy Spirit is received by faith, the recipient should not expect to experience any particular feelings or physical sensations. He should simply open his mouth and begin to speak the new sounds and syllables that will make up the language that the Holy Spirit gives him. Unless the believer begins to *speak by faith*, no utterance will come forth from his mouth. *He* must do the speaking, and the Holy Spirit will provide the utterance.

1. The Key to being baptized in the Holy Spirit is expectation that the Holy Spirit will give you the utterance (the words to say, not your natural or normal language) as you open your mouth to speak. It's not about what you can do, but what the Holy Spirit wants to do through you.
2. Disregard and dismiss all fears, doubts and false teaching about receiving a counterfeit spirit. (Luke 11-11-13)
3. Expect to speak in tongues when hands are laid on you. (Acts 8:17)
4. Open your mouth as an act of faith (Romans 8:26; Ephesians 6:19)
5. Receive the gift of speaking in tongues in an atmosphere of peace (I Corinthians 14:33)

The Source of the Utterance

Tongues

Speaking in other tongues as the Spirit of God gives utterance is the manifestation God has given as the definite, indisputable, supernatural witness or sign of the baptism of the Holy Ghost (Acts 2:4; 10:46; 19:6).

It was prophesied by the prophet Isaiah as the rest and the refreshing (Isaiah 28:11-12), foretold by Jesus as a sign that would follow believers of the gospel (Mark 16:17), and experience by Jews and Gentiles alike.

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The Source of Utterance (Cont)

Tongues

The gift of "divers kinds of tongues," mentioned by Paul in I Corinthians 12:1-12 and concerning which he gave regulations in I Corinthians 14:1-40, is given by both for self-edification (I Corinthians 14:4) and for the edification of the church (I Corinthians 14:27-28).

In church meetings the gift of tongues is used to give a public message, and it is to be interpreted. Since this gift can be misused in public, it needs proper regulation (I Corinthians 14:23-28). Not all believers exercise the gift of tongues, which is different in function from tongues given by God as the initial witness of the baptism of the Holy Ghost.

Paul said, "Forbid not to speak with tongues" (I Corinthians 14:39) and "I thank my God, I speak with tongues more than ye all" (I Corinthians 14:8). Who dares to teach or preach to the contrary?

Speaking in tongues means speaking miraculously in a language unknown to the speaker, as the Spirit gives utterance. Tongues can be classified in two ways, according to function: (1) speaking in other tongues as the initial evidence of the baptism of the Holy Ghost and (2) the gift of tongues as mentioned in I Corinthians.

According to Paul, when a believer prays in tongues, it is not his mind praying but rather, his spirit:

For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also (1 Cor. 14:14-15).

Paul said that when he prayed in a tongue, his mind was unfruitful. That means his mind had no part in it, and he did not understand what he was praying in tongues. So, rather than praying all the time in tongues without understanding what he was saying, Paul also spent time praying with his mind in his own language. He spent time singing in tongues as well as singing in his own language. There is a place for both kinds of praying and singing, and we would be wise to follow Paul's balanced example.

➤ Now That You Are Baptized in the Holy Spirit

Keep in mind the primary reason God gave you the Holy Spirit baptism—to empower you primarily for the purpose of being His witness, by means of the manifestation of fruit and gifts of the Spirit (see 1 Cor. 12:4-11; Gal. 5:22-23). By living a Christ-like life and demonstrating His love, joy, and peace to the world, as well as manifesting supernatural gifts of the Spirit, God will use you to draw others to Himself. The ability to speak in tongues is only one of the "rivers of living water" that should be flowing from your innermost being.

Also remember that God gave us the Holy Spirit to enable us to reach *all* the people of the earth with the gospel (see Acts 1:8). When we speak in other tongues, we should realize that the language we are speaking could well be the native tongue of some remote tribe or foreign nation. Every time we pray in tongues, we should be mindful that God wants people of every language to hear about Jesus. We should ask the Lord how He wants us to be involved in fulfilling Jesus' Great Commission.

Paul also taught that speaking in speaking in other tongues edifies the believer (see 1 Cor. 14:4). That means it builds us up spiritually. By praying in tongues, we can, in a way we may not fully understand, strengthen our inner man. Speaking in other tongues should provide daily enrichment in every believer's spiritual life and not be just a one-time experience at the initial filling of the Holy Spirit. Once you have been baptized in the Holy Spirit, I encourage

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➤ **Now That You Are Baptized in the Holy Spirit (Cont)**

you to spend time every day praying to God in your new language. It will be greatly enhance your spiritual life and growth.

TITHES AND OFFERINGS

➤ **What's the difference between two?**

Leviticus 27:30, the tithe is the Lord's; it is holy unto the Lord. It is ten percent of your gross income (before taxes). This ten percent belongs to the Lord. It's not yours. As believers we don't give him the tithe, but we are simply returning to him what belongs to him. Malachi 3:7 says "Return to me, and I will return unto you, says the Lord of Hosts. "But you said, in what shall we return? God answers this question in Malachi 3:8, "In tithes and offerings".

Your tithes opens up the windows (floodgates) of heaven, but your offerings causes your blessings to come down and overtake you (Malachi 3:10). When you tithe you open the floodgates to heaven's blessing for you and your family.

Hebrews 7:8 reveals to us that Jesus receives our tithes and because He is our High Priest. He (Jesus) takes our tithes before the Heavenly Father and worships the Father with our tithes. Jesus takes the tithes and offerings you returned to Him and He worships the Father with them.

COMMUNION

➤ **1 Corinthians 10:15-18**

The Lord's Supper, also called communion or the eucharist (meaning "thanksgiving" in Greek), holds deep significance for a believer and should not be underestimated. More than just a memorial to remember Jesus' death and resurrection, the Lord's Supper is also a declaration of one's continual dependence upon Christ's life and a regular reminder of His soon return.

The Two Elements

➤ **The Bread, Representing the Body of Christ**

By partaking of the bread in communion, we acknowledge that Jesus is our source of life. Indeed, He is the bread of Life whereby we may satisfy our spiritual hunger. He said, I [Myself] am this Living Bread that came down from heaven. If anyone eats of this Bread, he will live forever; and also the Bread that I shall give for the life of the world is my flesh (body). (John 6:51) Bread signifies life, so when Jesus broke the unleavened bread and gave it to His disciples, He illustrated that His body (life) would be broken in order that they might have life.

Finally, the breaking of bread with other believers signifies fellowship within the Body of Christ and unity by the Holy Spirit (Acts 2:42). The Body of Christ is strengthened and Jesus is glorified when the Body serves one another in humility and shares blessings in selfless love. "For we being many are one Bread, and one body; for we are all partakers of that one bread (Jesus)". (1 Corinthians 10:17)

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➤ **The Cup, Representing the Blood of Jesus**

The symbol of a cup represents a measure or portion, and blood signifies suffering and death. Blood is the life of the body, but when it is poured out, death occurs (see Leviticus 17:11). The Father gave Jesus a cup of suffering to drink, requiring Him to be the sacrificial Lamb of atonement for sin and to pour out His sinless blood through a torturous death; for only the shed blood of Jesus can cleanse and make permanent atonement for all sin. (I John 1:7).

Jesus cried out in Gethsemane, "Abba (Daddy), father, all things is possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt". (Mark 14:36). Later, Jesus said to Peter, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it? (John 18:11). Jesus submitted Himself to His Father's will and drank the dark and terrible cup of wrath for our sin. "For he (the Father) hath made Him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Corinthians 5:21)

By partaking of the communion cup, we commit to follow Jesus no matter the cost. Jesus drank the cup of God's wrath for our sin, but we are to partake in His sufferings for righteousness' sake.

The Lord's Supper gives believers the opportunity to identify themselves with Jesus, Mediator of the new covenant, and show that they are willing to experience both His life (power) and death (suffering) in their daily walk.

➤ **Biblical Warnings**

Because of the significance of identifying with Christ in communion, unbelievers and hypocrites (those who profess to be Christians but live according to the world) should not participate. Everyone else should examine his own heart prior to partaking the Lord's Supper to be certain of a pure conscience toward God. So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the body and blood of the Lord. Let a man [thoroughly] examine himself, and [only when he has done] so should he eat of the bread and drink of the cup. For anyone who eats and drinks without discriminating and recognizing with due appreciation that [it is Christ's] body, eats and drinks a sentence (a verdict of judgment) upon himself. (I Corinthians 11:27-29). The word "discern" in this context means to make a distinction or set apart the holy from that which is common;; it means to not regard "the blood of the covenant, wherewith he was sanctified, an unholy thing" (Hebrews 10:29).

Although you should certainly rejoice and celebrate the finished work of Christ's death and resurrection, be sure you also "walk worthy of God, who hath called you unto His kingdom and glory" (I Thessalonians 2:12). Eating and drinking unworthily has to do with trying to identify with Christ but elsewhere living like the world (a hypocrite). We are warned to turn from sin before identifying with Christ so as not to come under judgment. Paul said, "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians 5:8).

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