

## **The Pentecostals of Portland**

### **We believe . . . the Bible**

We believe the Bible to be inspired of God, the infallible Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". (II Tim. 3:16)

The Bible is the only God-given authority which man possesses; therefore all doctrine, faith, hope and instruction for the church must be based upon and harmonize with the Bible. It is to be read and studied by all men everywhere, and can only be clearly understood by those who are anointed by the Holy Spirit (I John 1:9). "No prophecy of the scripture is of any private interpretation. For 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" (II Pet. 1:20-21).

### **We believe in the . . . one true God**

We believe in the one everlasting, eternal God: infinite in power, Holy in nature, attributes and purpose; and possessing absolute, indivisible deity. This one true God has revealed Himself as Father, through His son, in redemption; and as the Holy Spirit, by emanation (I Cor. 8:6; Eph. 4:6; II Cor. 5:19; Joel 2:28).

The Scripture does more than attempt to prove the existence of God; it asserts, assumes and declares that the knowledge of God is universal. (Rom. 1:19, 21, 28, 32; 2:15). God is invisible, incorporeal, without parts, without body, and therefore free from all limitations. He is Spirit (John 4:24), and ". . . a spirit hath not flesh and bones . . ." (Luke 24:39).

". . . The first of all the commandments is, hear, O Israel; the Lord our God is one Lord" (Mark 12:29; Deut. 6:4). "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

### **We believe in the . . . Son of God**

"He came unto His own, and His own received Him not" (John 1:11). This one true God was manifest in the flesh, that is, in His Son Jesus Christ. ". . . God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them . . ." (II Cor. 5:19). We believe that, ". . . in Him (Jesus) dwelleth all the fullness of the Godhead bodily" (Col. 2:9). "For it pleased the Father in Him should all fullness dwell" (Col. 1:19). Therefore, Jesus in His humanity was man; in His deity was and is God. His flesh was the lamb, or the sacrifice of God. He is the only mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5) Jesus on His Father's side was divine, on His mother's side, human; Thus, He was known as the Son of God and also the son of man, or the God-man. "For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him" (I Cor. 15:27). "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:28).

". . . unto us a child is born, unto us a son is given: . . . and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, The Prince of Peace" (Is. 9:6). The prophecy of Isaiah was fulfilled when the Son of God was named, "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His People from their sins" (Matt. 1:21).

"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).

### **We believe in the . . . Holy Spirit**

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John the Baptist, in Matthew 3:11, said, ". . . He shall baptize you with the Holy Ghost, and with fire."

Jesus, in Acts 1:5, said, ". . . ye shall be baptized with the Holy Ghost not many days hence."

The Lord, through the Prophet Joel, said, ". . . I will pour out my spirit upon all flesh; . . ." (Joel 2:28).

Peter, in explaining this phenomenal experience, said, ". . . having received of the Father the promise of the Holy Ghost, He (Jesus) hath shed forth this which ye now see and hear" (Acts 2:33).

Further, ". . . 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).

### **We believe in the . . . Creation & Fall of Man**

In the beginning God created man innocent, pure and holy; but through the sin of disobedience, Adam and Eve, the first of the human race, fell from their holy state, and God banished them from Eden. Hence by one man's disobedience, sin entered into the world (Gen. 1:27; Rom 3:23; 5:12).

### **Salvation**

Salvation consists of deliverance from all sin and unrighteousness through the blood of Jesus Christ. The New Testament experience of salvation consists of repentance from sin, water baptism in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost, after which the Christian is to live a godly life (Acts 2:36-41).

### **We believe in . . . Repentance & Conversion**

True pardon and forgiveness of sins is obtained by genuine repentance, which includes a confessing and forsaking of sins. We are justified by faith in the Lord Jesus Christ (Rom. 5:1). John the Baptist preached repentance, Jesus proclaimed it, and the Apostles emphasized it to both Jews and Gentiles. (Acts 2:38; 11:18; 17:30).

The word "repentance" comes from several Greek words which mean, change of views and purpose, change of heart, change of mind, change of life, to transform, etc.

### **We believe in . . . Baptism**

The Scriptural mode of baptism is immersion, and is only for those who have fully repented, having turned from their sins and a love of the world. It should be administered according to the Acts of the Apostles 2:38; 8:16; 10:48; 19:5, thus obeying and fulfilling Matthew 28:19.

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).

### **Mode of Baptism**

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.

### **Formula for Baptism**

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).

### **Baptism of the Holy Ghost**

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).

### **Tongues**

1. 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.

2. 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.

### **We believe in . . . Holiness**

Godly living should characterize the life of every child of the Lord, and we should live according to the pattern and example given in the Word of God. 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).

### **We believe in . . . Divine Healing**

The first covenant that the Lord (Jehovah) made with the children of Israel after they were brought out of Egypt was a covenant of healing. The Lord said, ". . . if thou wilt diligently hearken to the voice of the Lord (Jehovah-Rapha, the Lord that healeth) God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Ex. 15:26).

The vicarious suffering of the Lord Jesus Christ paid for the healing of our bodies, the same as for the salvation of our souls, for ". . . with His stripes we are healed" (Is. 53:5). Matthew 8:17 reads, ". . . Himself took our infirmities, and bare our sicknesses". (See also I Pet. 2:24).

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (I Peter 2:21-23).

### **We believe in the . . . Grace of God**

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world" (Titus 2:11-12). "For the law was given by Moses, but grace and truth

came by Jesus Christ" (John 1:17). A Christian, to keep saved, must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. The word "grace" means "favor". "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

We are justified by His grace through our faith in Christ's sacrifice on Calvary. (Rom. 3:21-24)

### **We believe in the . . . Second Coming of Jesus**

That Jesus is coming again, the second time in person just as He went away, is clearly set forth by the Lord Jesus Himself, and was preached and taught in the early Christian church by the apostles, hence, the children of God today are earnestly, hopefully, looking forward to the glorious event. (Matt. 24; Acts 1:11; 3:19-21; I Cor. 11:26; 4:1-2; Heb. 2:14; Rom. 11:25-27).

### **We believe in the . . . Sacrament of Communion**

On the night of our Lord's betrayal, He ate the Passover supper with his Apostles, after which He instituted the sacrament. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is broken for you: this do in remembrance of me. Likewise also the cup after supper saying, this cup is the New Testament in my blood, which is shed for you" (Luke 22:19-20). Paul instructed the church how to observe it. (I Cor 11:23-34). Thus was instituted the use of literal bread and the fruit of the vine, which are partaken of literally, as emblems of His broken body and shed blood. This is also a spiritual significance in partaking of the sacrament.

### **Resurrection**

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) > (See also Daniel 12:2; I Corinthians 15:13-23.)

### **Judgment**

"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. . . . Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal" (Matthew 25:32-34, 41, 46).