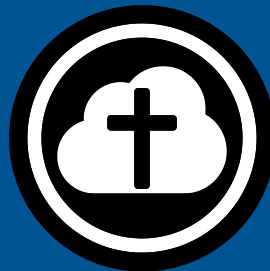
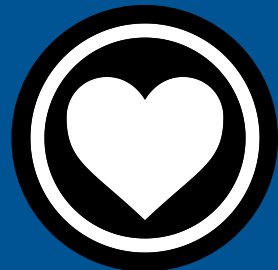
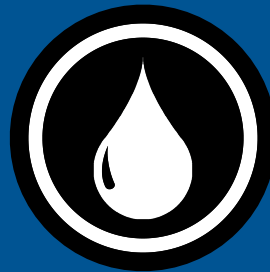
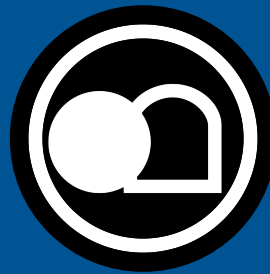
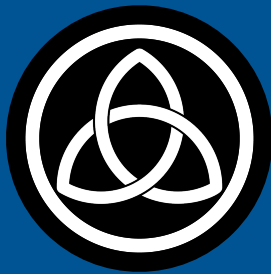


WHAT TO BELIEVE

A Student's Guide to the IPHC Articles of Faith



by
Taylor Drake

SESSIONS

- Apostle's Creed
- What are "Articles of Faith"?
 - Article 1: *Trinity*
 - Article 2: *The Son, Part 1*
 - Article 3: *The Son, Part 2*
 - Article 4: *The Spirit*
 - Article 5: *The Bible*
 - Article 6: *Righteousness*
 - Article 7: *Atonement*
 - Article 8: *Justification*
 - Article 9: *Cleansing*
 - Article 10: *Sanctification*
 - Article 11: *Spirit Baptism*
 - Article 12: *Divine Healing*
 - Article 13: *Second Coming*
- Article 14: *Discipleship & Evangelism*
 - Ordo Salutis (Order of Salvation)
 - Afterward, or Now What?

THE APOSTLE'S CREED

Before you read

Ask yourself this question: *What do you believe about God?*

What is a Creed?

A creed is a statement of the shared beliefs of a community in the form of a fixed formula summarizing core tenets. In other words, a creed is the basic foundational beliefs of a community. For the Christian, the Apostle's Creed is the best summation of Christian dogma: to be a Christian you *must* believe these truths. In the early church, upon a convert's public baptism, this Creed would be confessed before the community of believers as a declaration of their shared faith. This creed is called the Apostle's Creed as it teaches the basis truths provided by the Apostles (the 12 Disciples of Jesus) after Christ's Ascension. The first documented use of this Creed was used in 200 AD by St. Irenaeus, a student of Polycarp, who was a student of the Apostle John the Beloved.

THE APOSTLE'S CREED

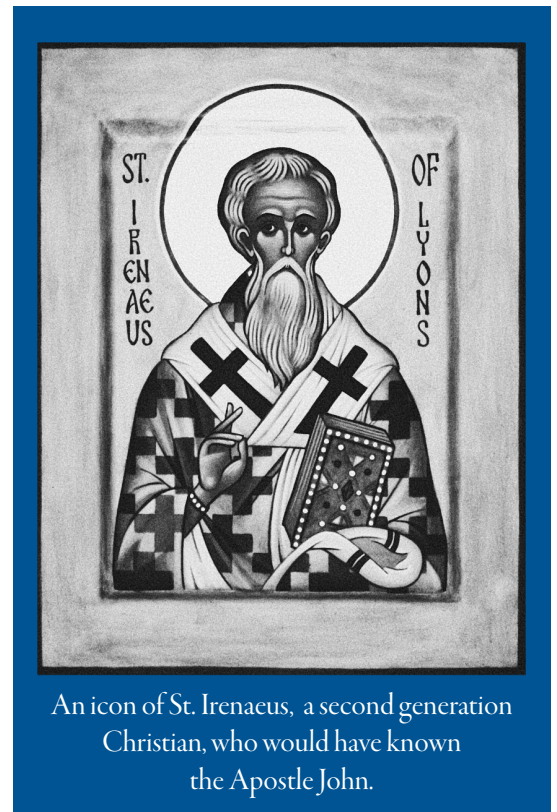
I believe in God the Father Almighty,
Maker of heaven and earth;
and in Jesus Christ His only Son, our Lord;
which was conceived by the Holy Ghost,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;
He descended into hell;
the third day He rose again from the dead;
He ascended into heaven;
and sitteth on the right hand of God the Father Almighty;
from thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
the holy catholic church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and life everlasting.
Amen.

A Matter of Opinion?

You may be asking yourself, "Isn't this just a matter of opinion? There are many denominations and churches that disagree on many things. Is this really all that important?" In short, yes, it does matter! Christianity is not a self-identification religion where you say you are a Christian and that is that. No, Christianity a communal faith where the Body of Christ disciplines each other because they have the same meaning, value, and purpose for life. The Meaning of life is to know God and enjoy Him; the Value of life is to live in right relationship with God and our neighbor; and the Purpose of life is to obey God and serve our neighbor.. There are two other Creeds that deserve mention: the Athanasius Creed and the Nicene Creed. I'd encourage you to find these and read them as well.

Questions for Reflection

1. Does what you believe about God matter?
2. Why is "right belief" about God so important?



An icon of St. Irenaeus, a second generation Christian, who would have known the Apostle John.

WHAT ARE “ARTICLES OF FAITH”?

Before you read

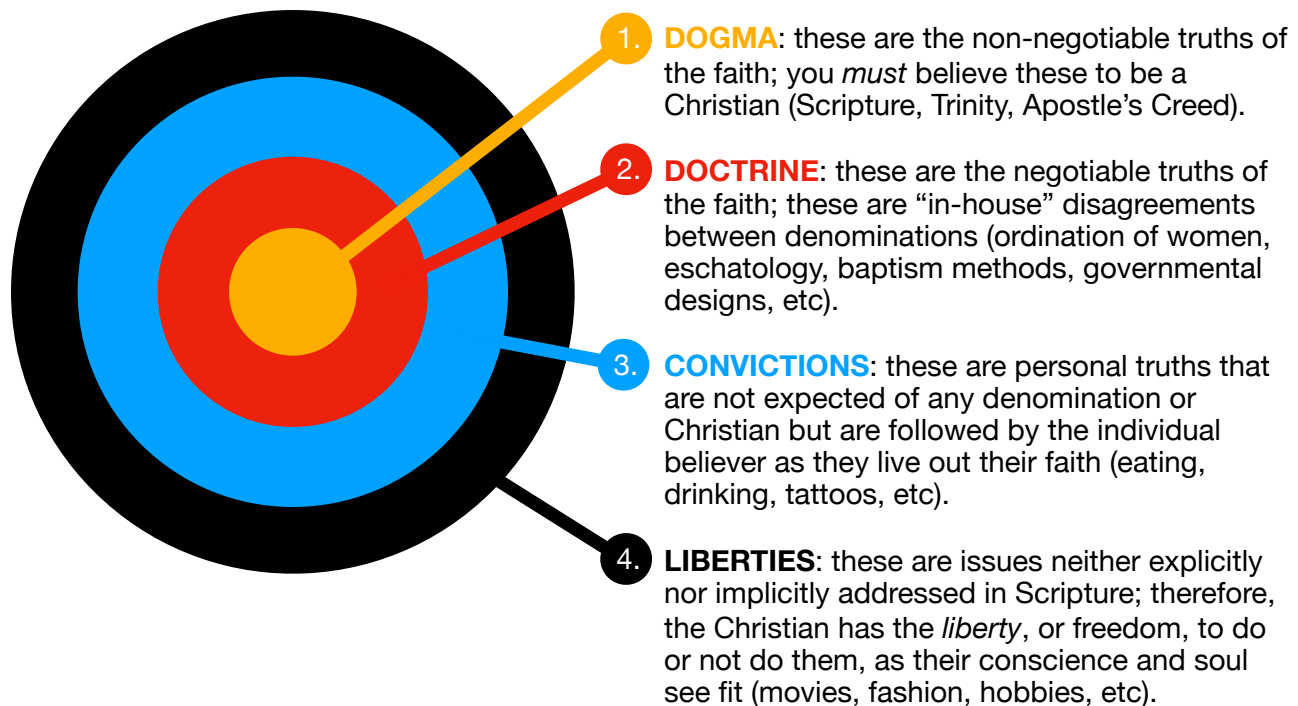
Ask yourself this question: *What makes Pentecostals distinct within Christianity?*

Articles of Faith

All denominations wrestle with Scripture: how to interpret it, how to live it, and how to teach it. Many denominations within Christianity will reference or adhere to one of the three previously addressed Creeds. The IPHC begins with the Apostle’s Creed. From there, we look at the doctrines not addressed in the Creed. Most denominations agree on the definitions of theological terms (righteousness, regeneration, justification, etc.). Disagreements arise on the application and interpretation of these doctrines. Therefore, denominations. We should be careful not to disregard any denominational distinctions in favor of a “let’s focus on what we have in common” mentality: the distinctions are important. We are not Lutheran, Baptist, Orthodox, Catholic: we are Pentecostal. So just what separates us from being Methodist or Episcopalian? In short, our Articles of Faith.

The Four Rings of Christianity

Think about an archery target: each ring represents a different point value. In Christianity, there are Four Rings: **dogma**, **doctrine**, **convictions**, and **liberties**.



The IPHC Articles of Faith address both **dogma** and **doctrine**: we affirm and confess the non-negotiables of the Christian as confirmed by Scripture, the Holy Spirit, and the Church while recognizing our unique hermeneutic (the art of interpretation) that distinguishes us within Christianity. The principles that guide our **convictions** and **liberties** are explored in the IPHC Manual, under Covenant of Commitment.

Question for Reflection

1. How do we affirm our doctrine and deny other doctrines without making doctrine dogma?



Before you read

Ask yourself this question: *What makes Christianity different from all other religions?*

ARTICLE 1

“We believe there is but one living and true God, everlasting, of infinite power, wisdom and goodness; Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead, there are three Persons of one substance of eternal being, and equal in holiness, justice, wisdom, power, and dignity; the Father, the Son, and the Holy Ghost.”

Why Does This Matter?

The primary truth that distinguishes Christianity from all other religions is the reality that God is Triune, or Trinity. Though the word “trinity” is not found in Scripture (originally created by Tertullian in 160 AD), it provides the best description of the relationship within the Godhead between God the Father, God the Son, and God the Holy Spirit. To begin, the Trinity is a mystery, that is, though the Triune God *does* exist, we have a hard time explaining *how* God exists as three persons of the same substance. The Trinity is a mystery that can only be understood in faith. God is omnipotent (all able/powerful), omniscience (all knowing), and omnipresent (all everywhere).

As Christians, we believe that humanity is made in God’s image, or *imago Dei*. Since God is a perfect community within himself, we were made to be in community with God and each other. Even as God is just, good, loving, emotional, and reasoning, so was Humanity, originally. God revealed his character and nature through his Law and the Prophets in the Old Testament, but more so through Jesus Christ, the Son incarnate in the New Testament and the presence of his Spirit.

Popular Trinitarian Heresies

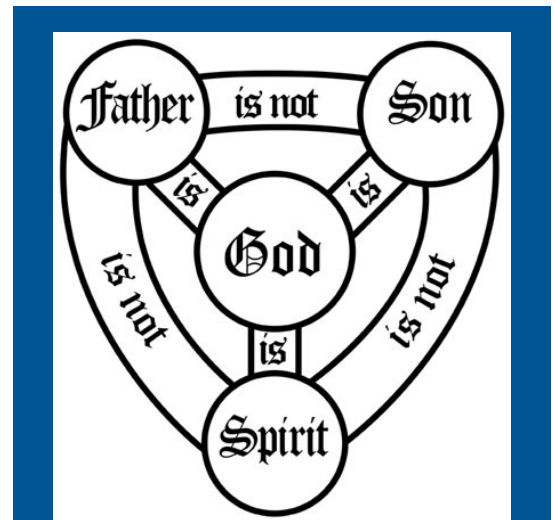
- Modalism:** the belief that God reveals himself in different modes and is not tri-personal
- Tritheism:** the belief that the Father, Son, and Spirit are three independent Gods
- Arianism:** the belief that the Father created the Son
- Macedonianism:** the belief that the Father created the Spirit

Questions for Reflection

1. Why is the Trinity so hard for us to understand?
2. Is it important for Christians to distinguish our religion from other belief systems?
3. How do we think and talk about the Trinity without falling into heresy?

Scripture References

Matthew 3:16, Matthew 28:19, Luke 3:22, John 14:26, John 15:26, Acts 2:33, Acts 10:38, Romans 1:4, Ephesians 2:18, Hebrews 9:14, 1 Peter 1:2.



This diagram is often used to help believers visualize the relationship between the three persons in the Godhead. It should be noted that the diagram is not God, just like a map is not the terrain it is depicting. Like a map, this diagram serves to help clarify *who* God is in relation to himself.

THE SON, PART 1

Before you read

Ask yourself this question: *Who is Jesus to you?*

ARTICLE 2

“We believe that the Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead, and buried, to reconcile the Father to us, and to make atonement, not only for our actual guilt, but also for original sin.”

Why Does This Matter?

Jesus Christ of Nazareth, the son of Mary, is the Son incarnate (God in human form). He is both truly God and truly man. His coming was prophesied in the Old Testament and the New Testament provides historical eyewitness accounts of His earthly life and ministry. While on earth, he was tempted to sin (to go against God) in every way that Humanity is tempted; however, He did not sin. In order to reconcile (to restore original relationship) between God and Humanity, Jesus (the Son) willingly became the sacrifice that satisfied God’s wrath against Human sinfulness so that we might be saved from God’s holy judgement. In dying, Jesus the Son defeated Sin, Death, Hell, and the Devil.

If Jesus isn’t who he said He is and did not do what Scripture records Him doing, then we are still under God’s holy wrath and have no hope of salvation. Jesus did what we could not on our behalf: lived in perfect unity with God according to God’s character, nature, and law. However, since Jesus claimed to be God, he was murdered after being falsely accused during an illegal trial by his Hebrew community, and therefore, was put to death under the order of Pontius Pilate by crucifixion.

Popular Christology Heresies

Adoptionism: the belief that Jesus was a very good man who was “adopted” as the Son when the Spirit came upon him at Baptism.

Docetism: the belief that Jesus’ body was an illusion, not real

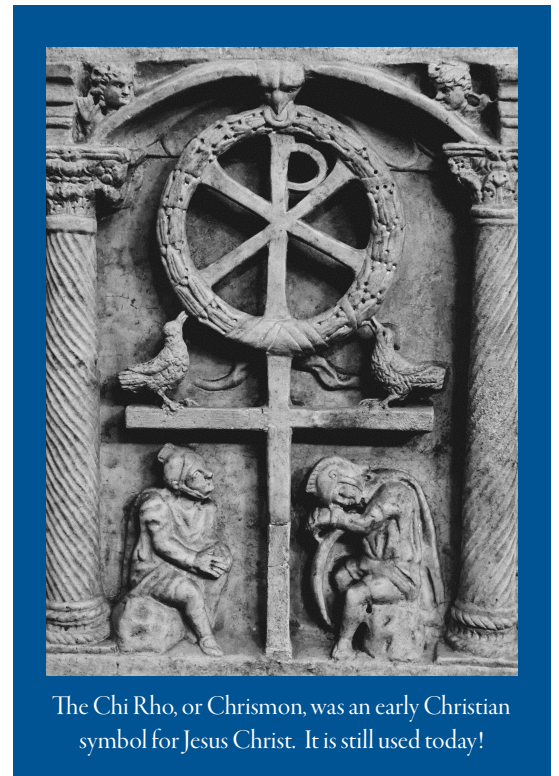
Ebionitism: the belief that Jesus was merely a human with special, charismatic powers

Questions for Reflection

1. Why is it so important that we rightly know who Jesus is, being truly God and truly man?
2. Why do we emphasize that Jesus is the Son incarnate?

Scripture References

John 1:1-5, 1:14, 3:16-17, 5:8, Matthew 1:18-25, 16:15-16, 1 Timothy 2:5, Hebrews 9:26, Hebrews 12:2, 1 John 2:2, Revelation 1:9-18.



The Chi Rho, or Chrismon, was an early Christian symbol for Jesus Christ. It is still used today!



THE SON, PART 2

Before you read

Ask yourself this question: *Did Jesus rise from the Dead? Why?*

ARTICLE 3

“We believe that Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfections of man’s nature, and ascended into heaven and there sits until He shall return to judge all men at the last day.”

Why Does This Matter?

If Jesus did not rise from the dead, then we are still under God’s holy wrath and have no hope of salvation. In His resurrection, Jesus the Son took our place in judgement under God’s holy wrath. Taking that upon Himself, Jesus paid the price for our sins and provided our means of salvation. This was His mission, and it was accomplished. However, Jesus did not remain on earth. He ascended into heaven to prepare a place for the righteous who confess Jesus as Lord and believe that God rose him from the grave. He defeated Sin by his Sacrifice, Death by His dying, Hell by His suffering, and the Devil by His obedience.

Christ upheld Humanity’s side of every Covenant God had made with his people in the Old Testament and established a New Covenant that all who believe in Jesus as God will be saved from God’s holy wrath and judgement and have everlasting life. And God did this because he loves us. Now, Jesus is at the right hand of the Father, interceding for his people, and anticipating His Second Coming. In his earthly life, Jesus reveals to us God’s character and nature as well as what Humanity was and will be if we are in Him.

Popular Resurrection Myths

Swoon Theory: Jesus didn’t really die; he just passed out

Misplaced Body: Jesus’ dead body was just misplaced

Twin Theory: Jesus had a very similar looking sibling who died in his place

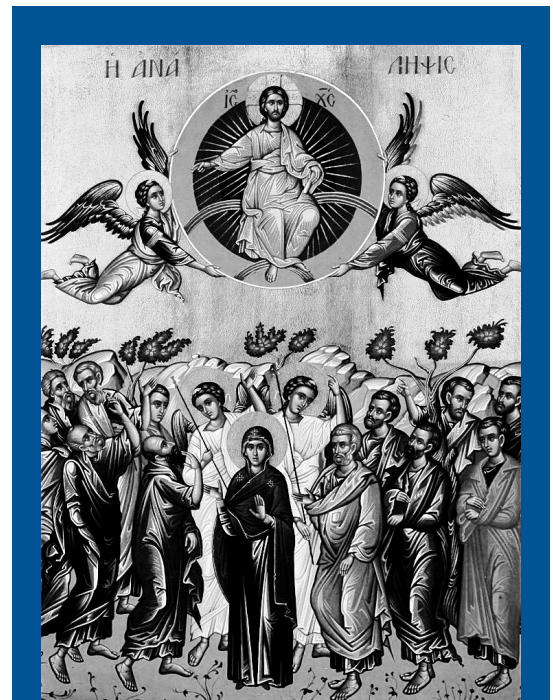
Stolen Body: Jesus’ disciples stole his body and claimed he had resurrected

Questions for Reflection

1. Why is the resurrection of Jesus so important for Christians?
2. What does the Ascension mean for Christians?
3. Why is the Ascension hardly taught?
4. What aspects of Jesus are hard for you to believe or understand?

Scripture References

John 11:25-26, Luke 24:6-7, Mark 16:5-7, Romans 3:21-26, Romans 6:8-11, 1 Corinthians 15:3-8, Colossians 1:13-14, 1 Peter 1:3, 1 Thessalonians 4:16-17, Revelation 19:1-21.



An Orthodox icon depicting the Ascension of Jesus Christ into the heavens. Many denominations and churches celebrate this day along with Jesus’ Birth, Baptism, Temptation, Transfiguration, Crucifixion, and Resurrection.



THE SPIRIT

Before you read

Ask yourself this question: *What does the Holy Spirit do?*

ARTICLE 4

“We believe the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.”

Why Does This Matter?

The Holy Spirit, also called Holy Ghost or Spirit of God, is the Third Person in the Triune Godhead. The Spirit, like the Father and Son, has a specific role. Whereas the Father plans, the Son redeems, the Spirit sanctifies; it is often easier to discuss the work of the Holy Spirit than other aspects of the Spirit. The Holy Spirit convicts persons of their sins, confirms the truth of Scripture to believers, comforts believers in their distress and suffering, and conforms believers into the redeemed image of *Imago Dei*, made possible through Christ’s atonement. The Spirit is often called the believer’s Teacher, Comforter, or Guide.

After Jesus’ Ascension, the Holy Spirit now “indwells” within a believer’s soul, enabling and empowering for the Christian Life of holy obedience to God and service to our neighbor. Everything that Christ accomplished (the defeat of Sin, Death, Hell, and The Devil) now resides with the believer. The evidence of the Spirit in a believer’s life is called The Fruit of the Spirit: love, joy, peace, patience, kindness, goodness, thankfulness, gentleness, and self-control.

The Holy Spirit is often symbolized as a dove, and this imagery appears throughout Christian art and originates in the narrative of Jesus’ Baptism.

Do We “Feel” The Spirit?

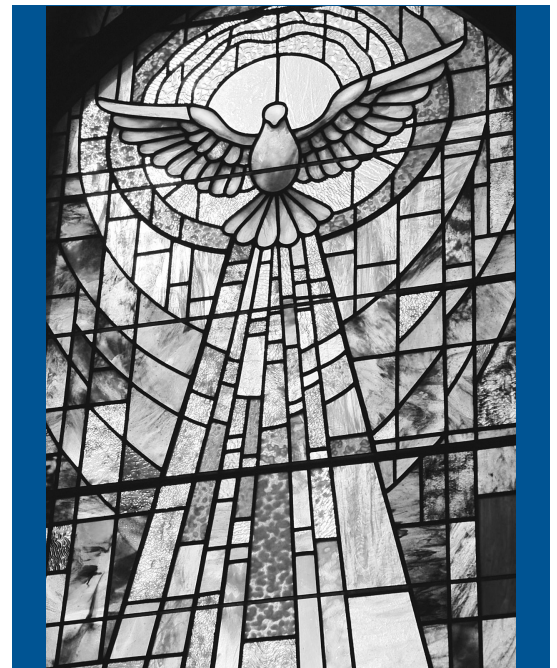
The Bible teaches that we can know God by encountering or experiencing him. The Holy Spirit illuminates (makes visible or bright) that encounter or experience by providing believers with the correct interpretation of that encounter or experience. Sometimes, there is a tangible presence around us; however, this is not always the case. Believers encounter and experience God through reading and studying Scripture, through Prayer, through Creation, through Communal times of worship, and through the Sacraments.

Questions for Reflection

1. Why does the Holy Spirit “dwell” with in the Believer?
2. Why do we focus on the work of the Holy Spirit?
3. Why is the evidence from the Fruit of the Spirit important in a Believer’s life?

Scripture References

John 14:16, 17, 26, 15:26, 16:7-11, 13-15, 1
Corinthians 2:10-11, 3:16, 12:7-11, Ephesians 1:13,
Romans 8:26-27, Galatians 5:16-21, 5:22-25, Titus 3:4-6.



The Spirit’s representation as a dove is one of the most well known symbols of Christianity. Cathedrals often have stained glass windows depicting the work of the Holy Spirit across the world.



THE BIBLE

Before you read

Ask yourself this question: *How and why do we have the Bible?*

ARTICLE 5

“We believe in the verbal and plenary inspiration of the Holy Scriptures, known as the Bible, composed of sixty-six books and divided into two departments, Old and New Testaments. We believe the Bible is the Word of God, the full and complete revelation of the plan and history of redemption.”

Why Does This Matter?

The Bible is the narrative of God and his people. Written across 40 generations on three continents by 35 authors, according to tradition. The Bible tells us who God is, who we are, and how we have relationship with one another. The Bible has many genres including poetry, law, history, letters, and apocalyptic. When reading Scripture, it is important for us to make sure we are reading Scripture rightly. This is called hermeneutics: we must remember the author, date, location, and audience of each book of Scripture. However, the Holy Spirit illuminates Scripture for the believer, enabling us to understand its truth about God and Humanity. The Bible is often referred to as the “canon,” which means measuring rod. The Bible is how we measure whether or not teachings, doctrines, or ministries are inline with God’s character and nature. The Bible contains all knowledge sufficient for salvation. The Bible was written by man as inspired by and given from God.

How Did We Get the Bible?

For a book to be included in the Old Testament, there were five criteria: written by prophet, prophet authority confirmed by an act of God, it told the truth about God in harmony with other books, accompanied with the power of God to change lives, and were accepted by God’s people as true.

For books to be included in the New Testament, there were three criteria: written by eyewitnesses to Jesus’ life and ministry on earth, told the truth about God in agreement with the Old Testament, and were received by God’s people showed to have the power to change lives.

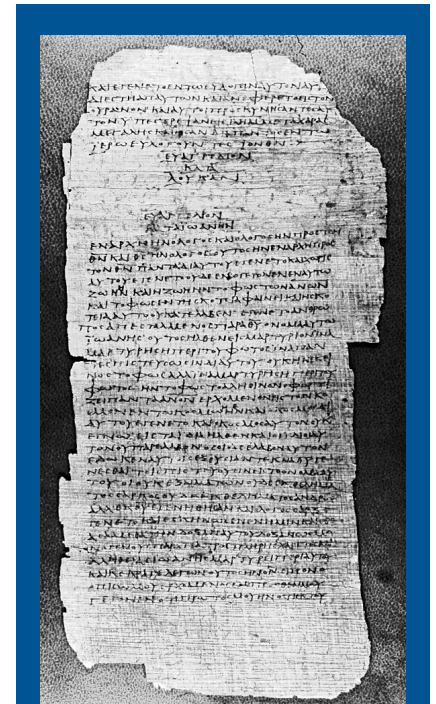
Between the Council of Nicea (A.D. 325) and the First Council of Constantinople (A.D. 381), the Bible as a whole was compiled from already existing and circulating texts that had been accepted by both church as authoritative. All New Testament texts were written by the end of the first century BC.

Questions for Reflection

1. Why is the reading of Scripture so important for Christians?
2. What does Scripture do that nothing else can?
3. How do you read Scripture?

Scripture References

2 Timothy 3:16, Romans 15:4, Psalm 19:7-11, Hebrews 4:12, Isaiah 55:8-11



The original New Testament documents are lost to time; however, there are over 25,000 copies or fragments of these documents, making it the most accurate document from ancient times.



RIGHTEOUSNESS

Before you read

Ask yourself this question: *What does it mean to be “right with God?”*

ARTICLE 6

“We believe that eternal life with God in heaven is a portion of the reward of the finally righteous; and that everlasting banishment from the presence of the Lord and unending torture in hell are the wages of the persistently wicked.”

Why Does This Matter?

Righteousness means “to be in the right.” All relationships to God are defined by either being “right with God” or “not right with God.” Because of Humanity’s disobedience and rebellion against God, we are all “not right with God.” This not-righteousness was chosen by Adam and by us together: therefore, like all acts of transgression, punishment is expected. However, God through Christ took that punishment upon himself. Therefore, God affords us “rightness” with Him through Christ. This “rightness” is not based on what we have done, but only by the works of Christ. For those who place their faith (belief, trust, loyalty, and fidelity) in Christ and his faith (loyalty) as seen in the Gospels, they escape the holy wrath of God by accepting the reality of Jesus as God, acknowledging what God has done for us in Christ, thereby receiving Jesus’ righteousness as their own.

However, anyone who rejects this gift of salvation from their sin and its consequences, they are still under God’s wrath, and upon death, will be judged according to their “not-rightness” with God. God has made himself known to every individual: all are responsible for whether or not they accept God’s grace (undeserved favor) through Christ. To reject God is to reject his righteousness. Nevertheless, Even in our “fallen state,” every individual is enabled to recognize their need for salvation.

Why Can’t We Make Ourselves Righteous?

Sin has so radically depraved us that no amount of good works can make up for our fallen state. Therefore, our “self-rightness” is never enough to be actually “in the right” with God apart from belief in Christ. Our very motives are stained with rebellion and disobedience.

Questions for Reflection

1. Does God “send” people to Hell?
2. How do we have “rightness” with God?
3. How is God righteous?
4. Why is God’s judgement always just?

Scripture References

Genesis 15, Isaiah 33:15-17, Hosea 10:12, Habakkuk 2:2-4, Matthew 5:20, Romans 3:21-26, 2 Timothy 3:16, 1 John 3:7,



Abraham is often depicted as the Old Testament example of righteousness. As the “Father” of Judaism and subsequently Christianity, his narratives in Genesis are of utmost importance. The Abrahamic Narratives occur in Genesis 12 through 25. Paul’s usage of Abraham in Romans is also of importance, as Paul makes the case of how Abraham’s righteousness came from God.



ATONEMENT

Before you read

Ask yourself this question: *What did the death and resurrection of Jesus do?*

ARTICLE 7

“We believe that Jesus Christ shed His blood for the remission of sins that are past, for the regeneration of penitent sinners, and for salvation from sin and from sinning.”

Why Does This Matter?

Atonement has to do with salvation. When we repent of our sins and confess Jesus as Lord, what happens? Atonement is not found in the original Hebrew or Greek language. It was created, more than likely, by William Tyndale (in early 16th century) to explain what Christ did historically and what Christ accomplished theologically. Or in another way, there is the fact of the atonement (Christ dying for our sins) and the theory of atonement (how Christ’s death removes our guilt of sin). Atonement means “at one-ment,” or in theological terms, “to have harmony with God.” This is seen in the sacrificial system in the Old Testament (especially at the beginning of Leviticus), and fully realized in the death and resurrection of Jesus Christ. Atonement also has to do with reconciliation, or “to be made right with God.” Reconciliation is the result of atonement. While adhering to the Penal Substitution Theory, we recognize all Atonement theories are needed for an understanding of what Christ accomplished.

4 Atonement Theories

Penal Substitution Theory: Jesus Christ dies to satisfy God’s wrath against human sin. Jesus is punished (penal) in the place of sinners (substitution) in order to satisfy the justice of God and the legal demand of God to punish sin.

Christus Victor Theory: Jesus Christ dies in order to defeat the powers of evil (such as sin, death, and the devil) in order to free mankind from their bondage.

The Ransom Theory: This theory essentially teaches that Jesus Christ died as a ransom sacrifice, paid either to Satan (the most dominate view), or to God the Father. Jesus’ death then acts as a payment to satisfy the debt on the souls of the human race, the same debt we inherited from Adam’s original sin.

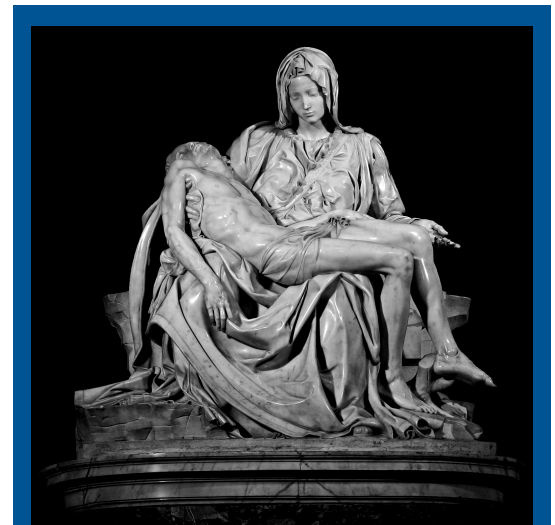
The Moral Influence Theory: This theory, simply taught that Jesus Christ came and died in order to bring about a positive change to humanity.

Questions for Reflection

1. Why is it important to differentiate between the act of atonement and the theory of atonement?
2. What are the strengths and weaknesses of the above four Atonement Theories?
3. Why is having a good atonement theory important?

Scripture References

Leviticus 16, Isaiah 53:1-12, John 1:29, 2 Corinthians 5:21, Colossians 1:20, 1 Timothy 2:6, Hebrews 10:3-4, 1 John 3:5, 1 Peter 2:24.



“The Piety” sculpted by Michelangelo Buonarroti completed in 1499 and is housed in St. Peter’s Basilica, Vatican City. What Christians must remember is that while the Bible depicts Jesus experiencing physical suffering and bodily death, what that suffering and death accomplish for Believers on our behalf is a matter of interpretation.

Paul interprets Jesus death and resurrection in Romans in a very particular manner, mainly, that the death of Christ is evidence of God’s righteousness.



JUSTIFICATION

Before you read

Ask yourself this question: *What does it mean to be justified?*

ARTICLE 8

“We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone.”

Why Does This Matter?

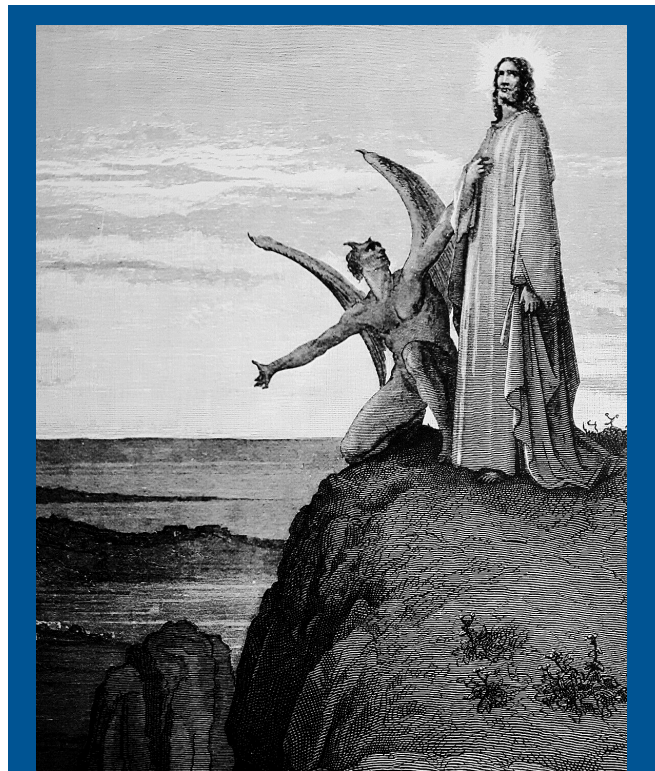
When we believe that Jesus is God, confess (admit the truth) our sins and repent (change our minds) of our sins, God declares us to be righteous. This declaration is called justification. Believers are justified at salvation, that is declared to be “in the right” with God. However, this declaration from God isn’t based on our works or deeds, but upon Christ’s work and deeds on our behalf. Justification does not make us righteous, but, rather, God declares us to be righteous. In other words, as Christians when the Father sees us, if we have confessed and repented, He sees the Son. Since the Son was obedient through death to the Father, we are seen as obedient. This is what the phrase “justified by faith alone” means: by placing our trust and loyalty in Christ (the Son), we are declared “in the right” with the Father. This is why good works can not merit justification: the idea that we can earn God’s grace (undeserved favor) causing him to declare us righteous through our being “good enough” is rooted in our sinfulness. Grace can never be earned since it is free offered. So if we try to earn it, we won’t; if we accept that righteousness can only come from God’s justifying decree based solely on what Christ has done, we will be saved. The doctrine of justification frees us from thinking that we could ever be “good enough” to love; God already loves everyone. However, only those who confess and repent, placing their faith in Christ will be justified before the Father.

Questions for Reflection

1. Why do we struggle with wanting to be “good enough” for God to love?
2. What is the danger of thinking that we can be “good enough” for God to give grace to?
3. Why can we not justify ourselves before God?
4. How are we justified by what Christ did?
5. Why is it important to know *when* we are justified?

Scripture References

Romans 3:21-28, 4, 5, 8:28-30,
Galatians 2, Titus 3:4-7.



“The Temptation of Jesus” illustrated by Gustave Dore, published by Cassell & Company Limited in London and simultaneously by Mame in Tours, France in 1866. This illustration depicts Jesus turning from sin while tempted by the Satan. Rather than our sinfulness, the Father sees the Son’s obedience, as illustrated above. Dore is most well known for his illustrations for John Milton’s *Paradise Lost*.



CLEANSING

Before you read

Ask yourself this question: *What happens to our souls when we are saved?*

ARTICLE 9

“We believe that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration.”

Why Does This Matter?

Upon salvation (the repentance of sin and the confession of Jesus as Lord), God justifies us, declaring us righteous through Christ on our behalf. What happens next? This called Cleansing. After salvation, but before regeneration, the Holy Spirit removes our original sin, that is the source of sin in our souls. This does not mean that we will not sin; this means that the root of sin has been removed from the believer’s soul (mind), thereby enabling God to enable us to love God through holy obedience and to love our neighbor through inconvenience or service. This is often called putting on the “new self” or the destruction of the “carnal mind.” With the “old self” crucified with Christ, we are now able to be born again in regeneration, that is “to be born again” in Christ. If God merely justified us but did not cleanse us, we would be declared righteous without any actual righteousness in us. However, we see that Christians are different than they were before salvation. Regeneration is God’s objective work in the believer, being born of the Spirit rather than just from human parents; we are spiritually rebirthed.

Can We Keep On Sinning?

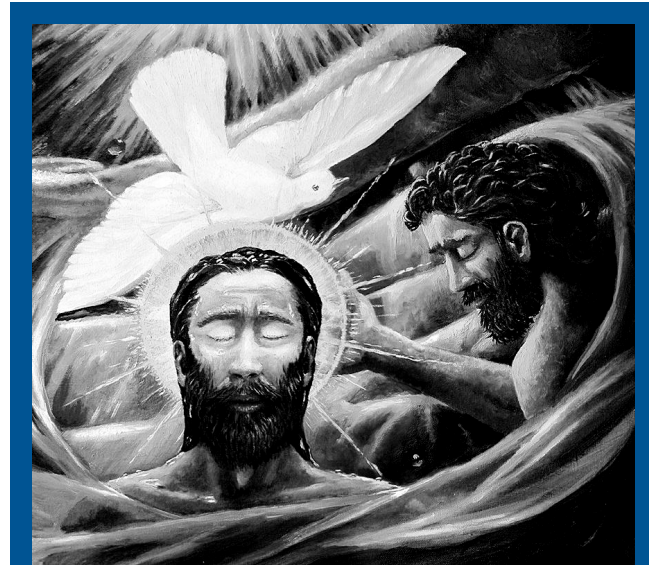
Temptation, or testing, does not end upon salvation. Rather, since we are “born again,” we must now learn to walk in the “Ways of the Lords,” that is in obedience to Scripture and the Spirit. While we may sin against God in our new life, we now are aware of our sinfulness and our need for salvation from sin. Therefore, yes, we may sin in our new life with God, but we are to be repentant and confess our sins to him. We do not have the freedom to sin anymore. Rather, we are freed from Sin, Death, Hell, and the Devil to love God and our neighbor.

Questions for Reflection

1. Why must we be cleansed?
2. What happens when we are cleansed?
3. What are the external and internal changes to a Christian upon being cleansed?

Scripture References

Deuteronomy 30:6, Acts 26:18, Ephesians 5:25-27, Galatians 2:20, Titus 2:14, Hebrews 9:13, 14, 10:10, 14-22, 13:11, 12, 1 John 1:7, 9.



Baptism is often seen as an act of cleansing. The above painting by “Waiting for the Word” on Flickr, depicts the baptism of Jesus. Since Jesus did not sin nor needed to be cleansed, His Baptism was a sign of identification with His community. For Christians, Baptism is both a public declaration of our faith in Christ as well as the seal of our salvation. Baptism doesn’t save us, but is commanded to be done in Scripture for all Believers. The imagery of Baptism reminds us of the death and resurrection of Jesus that we participate in: at the same time, it also symbolizing our cleansing, that we are being washed of our unrighteousness in justification. Just as we have been accepted by God, we are now accepted by the Body of Christ, the Church.



SANCTIFICATION

Before you read

Ask yourself this question: *Do we stay the same or change after we are saved?*

ARTICLE 10

“We believe in sanctification. While sanctification is initiated in regeneration and consummated in glorification, we believe it includes a definite, instantaneous work of grace achieved by faith subsequent to regeneration. Sanctification delivers from the power and dominion of sin. It is followed by lifelong growth in grace and knowledge of our Lord and Savior Jesus Christ.”

Why Does This Matter?

When we are saved, the process of sanctification begins. Sanctification, in both Hebrew and Greek, means “to be set apart.” This is also the root of the word “holy” which means distant, unique, or other. When we say God is holy, we mean that he is set apart from what he has made, he is unique in contrast to what he has made, and he is totally other than everything else. When we are saved, we are “set apart” from unbelievers. This does not mean that we are “better” than them or that they are somehow “below us.” They are still our neighbor. Rather, sanctification is the process in which we are made truly Human, like the Son incarnate. It begins at a “crisis moment” when we no longer want to sin. We now trust desire to live in right relation with God as we obey Him in love and serve our neighbor in love. This is Christian Perfection: we are enabled to love God with our entire being and our neighbor as ourselves. Love means “to prefer,” therefore, sanctification is our being conformed to the preferences of God so that they become our preferences. We agree with God, even when it is hard to obey.

What is the Christian Life?

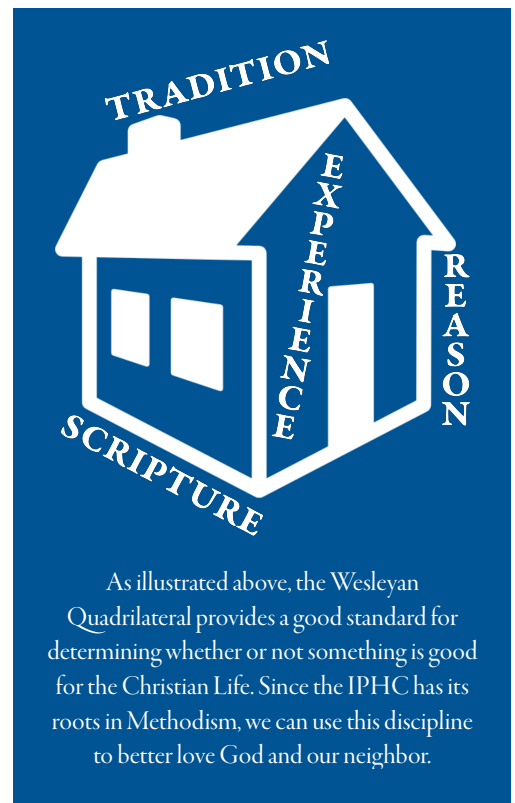
John Wesley had four criteria for how he lived the Christian Life. This called the Wesleyan Quadrilateral. In order to better love God and his neighbor, Wesley considered everything against Scripture primarily, Reason secondarily, Tradition thirdly, and finally, Experience. If it helps, consider the Quadrilateral as a house: Scripture is the Foundation, Reason the Walls, Tradition the roof, and Experience occurs within these three.

Questions for Reflection

1. How much of the Christian Life is our responsibility and how much is God’s?
2. Can we lose our salvation by not living “in rightness” with God after regeneration?
3. How do we live a sanctified (set apart) life in the world?
4. How can you apply the Wesleyan Quadrilateral to your life today?

Scripture References

Mark 12:29-31, Luke 1:73-75, John 14:15, Romans 6:22; 12:1, 2; 2 Corinthians 7:1, 1 Thessalonians 4:7, 5:23, Titus 2:11, 12, Hebrews 12:14, James 1:27, and 1 Peter 1:15, 16, 1 John 1:7 2:1-6, 3:5-10, 5:18.





Before you read

Ask yourself this question: *What is Baptism of the Holy Ghost?*

ARTICLE 11

“We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance.”

Why Does This Matter?

The doctrine that separates Pentecostals from the rest of Christendom is the Baptism of the Holy Spirit. This is a work of grace from God to the believer. In this event, the believer is empowered for greater witnessing for Christ. This does not mean the believer couldn't witness before; however, they do not have a unique ability to better share the Gospel. This event is generally proven by the act of speaking in tongues as the Spirit enables. This does not mean that Spirit baptism is *only* proven by tongues, but that speaking in tongues is the general initial evidence of this work. The Baptism of the Holy Spirit is initiated by God for the believer, therefore, Believer's should want to be Spirit Baptized - but it is ultimately up to God. Spirit Baptism is only possible after they are Cleansed before regeneration. This work is not required to be a Christian - there are many who have not experienced this work and are still Christians.

What About the Gift of Tongues?

The Bible makes a distinction between the Gift of Tongues and the Evidence of Tongues. As depicted in Acts, the Gifts of the Tongues is when the Holy Spirit enables a person to preach the Gospel in an earthly language as type of evangelism (sharing the Gospel) to non-Believers. The Gift is not the same as the Evidence. The evidence of speaking in tongues as proof of Spirit Baptism will not necessarily be an earthly language as the point is not evangelism.

Questions for Reflection

1. What is the benefit of Spirit Baptism?
2. Why can believers not “make themselves” be Spirit Baptized?
3. Should Spirit Baptism be required for true salvation? Why or why not?

Scripture References

Leviticus 14:14, 17, Luke 11:13, 24:49, John 15:26, 27; Acts 2:1-4, 8:17, 18, 10:44-46, 19:6, 1 Corinthians 12:7, Acts 1:5, 8, 2:38, 39, 1 Corinthians 6:19, 20, 12-13, Ephesians 4:29-32, 1 Thessalonians 5:19.



Acts chapter 2 records the birth of the Christian Church. On the Day of Pentecost, believers were awaiting the *Paraclete*, that is the Holy Spirit as advocate or counselor. The event is described as if a sound like a rushing wind comes from outside and tongues like fire appear above the head of those present. They began to speak in tongues and everyone outside on the street heard the Gospel being preached in their own language.

This is the miracle of Pentecost.



Before you read

Ask yourself this question: *If God can heal, why doesn't he heal everyone?*

ARTICLE 12

"We believe in divine healing as in the atonement."

Why Does This Matter?

All throughout the Bible, there is a constant image of a broken world: Humanity is willfully broken due to sin, and the world is broken because of that same sin. However, through Scripture and History, we see many people who have both impairing physical conditions (disease, viruses, blindness, deafness, muteness, death, etc) and impairing spiritual conditions (demonic possession, habitual sin, addiction, etc) that are healed through prayer, the laying on of hands (often with the anointing of oil), and by speaking (Jesus spoke several times without touching people and they were healed). We must remember that we don't heal people: God heals and enables us to be the means through which people are healed. However, not everyone will be healed. This doesn't mean your faith isn't strong enough or that you aren't really a Christian. We believe, since God knows all, he knows what is best for his people in the long run. This should not discourage us from praying for the sick: we are told to pray for healing: we just don't get to decide who is or isn't healed. We trust God for any healing in the present. Nevertheless, we know that one day we will all be healed in death and in the resurrection.

What About Medicine and Counseling?

Some healing can come through medicine or counseling (psychiatry). We do not discourage visiting doctors or psychologists as these may be the means by which God's does heal us. We also recognize that there are some who practice in these fields that do not love God and do not have Christ centered methods or diagnosis. Therefore, we encourage any one who is seeking medicinal or mental help to consider the worldview and methods utilized by those health-care providers. There are particular doctors and Christian counselors in these fields of study as well.

Questions for Reflection

1. Why wouldn't God heal us or others when we pray for him to heal?
2. Is God required to heal us or others?
3. What should we do if God doesn't heal us or others?

Scripture References

Isaiah 53:4, 5; Matthew 8:16, 17; Mark 16:15-18; James 5:14-16; Exodus 15:26; Romans 8:26-28



St. Luke the Physician is recognized at the first Christian doctor. He is also the writer of both The Gospel According to Luke and The Acts of the Apostles (Acts). As a practicing physician, Luke's attention to detail is evident in his Gospel with his accurate descriptions of locations, historical figures, and distances between locations. Luke's Gospel is often used to determine the historical reliability of other ancient documents.



SECOND COMING

Before you read

Ask yourself this question: *Why is Jesus Christ coming back? When will this happen?*

ARTICLE 13

"We believe in the imminent, personal, premillennial second coming of our Lord Jesus Christ, and love and wait for His appearing."

Why Does This Matter?

Before Jesus ascended (went back to heaven) he talked about his return. Within Christianity there are many differing interpretations to what Jesus said and what other biblical authors wrote. However, these different interpretations are "in-house" matters and not issues of salvation. Let's look at the three main words used to describe Christ's return. First, *imminent*: this means that Jesus can return at any moment. Second, *personal*: this means that Jesus himself will return, in the same manner he ascended. Third, *premillennial*: this means that Jesus will return before His millennial reign on earth (Revelation 20:4-6).

The Second Coming will happen in two stages: first, the Rapture, where God's people will be taken up into heaven (like Christ's ascension) before the Tribulation time period (Matthew 24:40-44), and second, where Jesus and the saints (other Christians and us) will return to earth, where Christ will defeat the armies of the Anti-Christ, judge the nations of the world, and begin his Millennial reign (2 Thessalonians 2:8).

What is the Apocalypse?

In Greek, the Book of Revelation is called The Apocalypse of (to) John. Apocalypse does not mean "end of the world," rather, it means "uncovering." In other words, Revelation is just that: the uncovering of how God will restore fallen Creation, judge all people, and set all things right. Revelation is more "rebirth" rather than "the end." Revelation has a lot of imagery and symbolism that is hard for us (people not from the Middle East during Jesus' time) to understand. Reading the Revelation within its historical and literary context helps us to better understand what it is saying, and what it isn't saying.

Questions for Reflection

1. Why are people afraid of the "end of the world?"
2. What hope do Christians have with "how things end?"
3. What does the Second Coming mean for Christians?

Scripture References

1 Thessalonians 4:15-17; Titus 2:13; 2 Peter 3:10-14; Matthew 24:29-44, 2 Timothy 4:8, 1 Thessalonians 4:15-18, Acts 1:11, Ezekiel 36; Daniel 12:4; Nahum 2:3, 4; Joel 2:28-32; Matthew 24; Mark 13; Luke 21:25-36; 1 Timothy 4:1-5; 2 Timothy 3:1-8, 13; 4:3, 4; 2 Thessalonians 2:1-12; 2 Peter 2 and 3; and the Epistle of Jude.



"Le Triomphe du Christianisme sur le Paganisme" by Gustave Doré, believed to have been painted in 1868, depicting the Second Coming of Christ and the victory he brings with him.



DISCIPLESHIP & EVANGELISM

Before you read

Ask yourself this question: *How should we live our lives until Jesus returns?*

ARTICLE 13

“We believe it is the responsibility of every believer to dedicate his life to carrying out the work of the Great Commission.”

Why Does This Matter?

The Great Commission was the final command from Christ during his earthly ministry before his Ascension. In it, Christ called every Christian to “Go & Tell.”

By “Go,” Christians are to live out lives of discipleship to God through obedience to his Word and his Spirit, illustrated through Christ, followed by his Disciples. A *disciple* is someone who follows the teachings of another: as Christians, we follow Jesus and his teachings because Jesus is God and his teachings are good. Discipleship practiced in not only what we do in our hearts and heads, but also what we do with our hands - how we treat our neighbors, especially those who are in need and those we do not like and who don’t like us.

By “Tell,” Christians are to share the Gospel, that is, the Good News of what God has done through Christ - this is also called a testimony, or a personal experience of God’s goodness. To *evangelize* means to preach the Gospel.

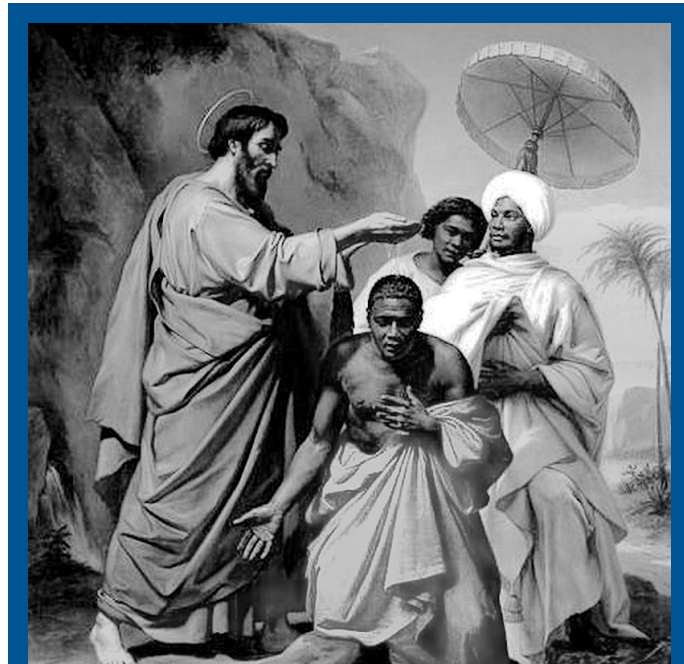
Now, every Christian must “Go & Tell,” however, some people get nervous about the “Tell” part because they aren’t called to be Preachers. However, “preaching” doesn’t mean that you get behind a pulpit or that you are/will be a pastor. No, every Christian will “preach” the Gospel by talking to their neighbor about who God is and what he has done for them and others in the faith. This doesn’t mean you have all the answers or that you won’t get nervous: it means that we believe Hell is real, eternity is a long time, and God will answer those who call upon his name. However, this doesn’t mean that we save people. Rather, we are called to “Go & Tell” and let people make up their own minds about whether or not to confess Jesus as Lord. We hope they do!

Questions for Reflection

1. Why do we get nervous about sharing our faith with our neighbors?
2. Why is discipline so important for our relationship with God?
3. In what areas of your life do you need to be a better disciple of Christ?

Scripture References

Matthew 28:18-20; Mark 16:15-20; Acts 1:8, 6, Ephesians 1, James.



Acts 6 is one of the great narratives of The Great Commission in practice: the Apostle Phillip met an Ethiopian Eunuch (a man who has had his testicle removed for service to a female in oriental court) who was reading Isaiah. Phillip explained to the Eunuch what he was reading, and the Eunuch confessed Jesus as Lord and was baptized. Then, Phillip was spirited away to another region by God.

ORDO SALUTIS

Before you read

Ask yourself this question: *What all happens when we are “saved”?*

Oder of Salvation

An “order of salvation” are the conceptual steps that happen when a person confesses Jesus as Lord and believes that the Father rose him from the dead. Some of these happen at the same time and others at different intervals. The IPHC has no official Ordo Salutis to speak of. However, based on the Articles of Faith, an Order Salutis does present itself as follows:

1. **Foreknowledge:** God knows how all individuals will respond to the Gospel; God’s foreknowing does not dictate who will be saved.
2. **Election:** God elects those individuals who will be saved to be saved by his grace.
3. **Evangelism:** The Gospel is preached, providing individuals the opportunity for salvation.
4. **Prevenient Grace:** This grace is given by God to individuals which enables them to believe; this is due to original sin and the individuals inability to come to God truly repentant.
5. **Repentance:** This is when an individual “turns from sin” by acknowledging their sin and need for a Savior.
6. **Faith (Salvation) (a):** This is the trust and loyalty an individual has to Christ and what Christ accomplished through his conception, life, death, burial, resurrection, and ascension on behalf of the individual.
7. **Justification (b):** Then, the individual is seen as righteous before the Father by the atonement through Christ, and
8. **Cleansing (c):** through the presence of the Holy Spirit, the individual’s original sin is removed, so that
9. **Regeneration (d):** The individual is “born again” in their soul as produced by the indwelling of the Holy Spirit, where,
10. **Sanctification (e):** the individual is now set apart and begins to live a life of Holy Spirit empowered obedience to God and service to their neighbor, in resistance to the lure of sin.
11. **Perseverance:** God will continue to work in and throughout the continually faithful individual’s life.
12. **Glorification:** This is God’s final removal of all sin of the individual’s soul after their death in the Resurrection.

You will notice that 6, 7, 8, 9, and 10 all have additional letter by them: that is because we believe these occur in such quick succession they are seen as different components of the same event.

Additionally, you will notice that Spirit Baptism is not not included in the Ordo Salutis: that is because it is not essential for salvation. We believe it is important for all believers to seek Spirit Baptism, while acknowledging there have been generations of believers before us (and among us in Christendom) that did (will) not experience this work of grace. We celebrate the salvation of all individuals regardless of denomination, through we desire them all to be Baptized in the Holy Spirit.

Questions for Reflection

1. Why is it important to know the process that occurs when we are saved?

AFTERWARD, or NOW WHAT?

I hope this has been helpful. The point of the “**What to Believe**” publication series is to provide answers to students about their faith from a distinctly Pentecostal perspective.

My hope is that you will return to this Guide as you talk about Jesus with your neighbor and as you engage in those wonderful conversations.

So, now what?

Go & Tell, and do so in the confidence that God loves you enough to save you from what you could not save yourself from. Now, you get to tell your story, your distinct part in the great narrative of salvation and the Great Commission.

For more upcoming publications like this, visit nhmiphc.com.

Dosvedanya and Blessings,

Taylor Drake, *Series Author*

4:12 Ministries Director for New Horizons Ministries



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