



Kindred Spirit Ministries

Doctrinal Statement

THEOLOGICAL POSITION (Second Draft)

Our intent is to clarify the Ministry of Kindred Spirit Ministries Doctrinal position on key Theological matters. To address these matters directly, it becomes imperative to establish a clear comprehension of the word meaning. Therefore, limiting the possibility for error or complete misunderstanding.

With that: What is Doctrine? The root word itself, "Doctrine" comes from a Greek word ***DIDACTIC***, which conveys a meaning towards that of a teaching. It comes from the verb ***DIDASKO***, meaning: I teach, and is reflected in the English word "***DIDACTIC***" (material or methods used to teach). In fact, the early church called its body of doctrine, "The ***DIDACH***."

In the Gospels, heavy emphasis falls on the doctrines, or teaching of Jesus. According to Matthew the crowds were amazed when they heard Jesus' teaching. In fact, the authority with which Jesus taught set Him off from all the Jewish scholars and scribes.

Therefore, we can acknowledge that the term "Doctrine" or "Doctrinal" relates directly to "The teaching of Jesus Christ" and those of which gave authoritative teaching.

With this foreknowledge of what doctrine really is, we can now build solidly upon this foundation position. Inasmuch as our Doctoral Statement coincides with our already established defined meaning and is based on the great fundamental truths of the Christian faith (all of which is centered in the person of Jesus Christ our Crucified, Risen and Glorified Savior and Lord). The Doctrine to which we profess includes the affirmation of the full trustworthiness of Scripture, which in its original context was (and remains) completely inspired by God and is without error.

ARTICLE 1 THE BIBLE

The word Bible is derived from the word ***BIBLION***, which means "Roll" or "Book."

The Bible, which consists of sixty-six individual books, cohesively into what we recognize as the Old and New Testaments. The Bible is the all inspired Word of God, the actual written account of His supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content, and without any errors in its teachings.

2 Timothy 3:16

"All Scripture is inspired by God and profitable for teaching, for reproof, or correction, for training in righteousness:"

2 Peter 1:21

"For no prophecy was made by an act of human will, but men moved by The Holy Spirit spoke from God".

ARTICLE 2

A TRIUNE GOD

The Bible clearly shows, there is only one God and yet there are three persons in the one Godhead: God the Father, God the Son, and God the Holy Spirit. Each is independent of the other, yet never act independently. God is One, but yet different in the way He is there.

The word "Trinity", although not mentioned in scripture, was first introduced at the SYNOD held at Alexandria, in 317 A.D. The word's origin is derived from the Latin, Trinitas, the adjective trinus meaning "three in One."

Consider the word ELOHIM, the divine term used of God at the beginning of Genesis.

Genesis 1:1

"In the beginning GOD created the
Heavens and the Earth."

The Word "God" in this passage ELOHIM, is a plural noun used some 500 times by Moses alone and some 5,000 times throughout scripture, and also accompanied continually by a verb in the singular. This is a term revealing the Oneness of the Deity and the plurality of the persons in the Godhead. This proper noun in the plural number, means more than one, and is associated with creation. God said, "Let US make man in OUR image, according to OUR likeness" (Genesis 1:26). The plural pronouns and verbs allow evidence to further confirm the presence of the Trinity.

At our Lord's baptism, the Holy Spirit descended upon the Son, and at the same moment the Father's benediction came from heaven (Matt. 3:13-17). At the River Jordan, each of the Trinity is presented as distinct person (Mark 1:10-11; Luke 3:21-22; John 1:32-34). The Three Persons are cast in a dramatic picture of which the deity of each is strongly displayed.

What the Bible teaches is, that each person in the Trinity is really God, and is to be worshipped as such. The three are coeternal, and coequal in power and glory.

ARTICLE 2A GOD THE FATHER

Scripture confirms that God the Father is the first person of the triune Godhead and a infinite personal Spirit (Matthew 28:19); perfect in Holiness (Isaiah 6:1-4); perfect in Wisdom (Psalm 104:24); perfect in Power (Luke 1:37); perfect in Love;

John 3:16

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

Our heavenly Father concerns Himself mercifully in the affairs of men:

Titus 3:5

"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of the regeneration and renewing by the Holy Spirit,"

He hears and answers prayer.

Jeremiah 33:3

"Call to Me, and I will answer you, and I will tell you great and mighty things, which you do not know."

ARTICLE 2B GOD THE SON

Jesus Christ, as scripture affirms is the Son of God (John 3:16). He is the image of the invisible God.

Colossians 1:15

"And He is the Image of the invisible God, the first-born of all creation."

He is Himself God, He took upon Himself our nature, being conceived by the Holy Spirit and born of the Virgin Mary (Matthew 1:18-25). He died upon the cross as a intercessionary sacrifice for the sins of the world.

I Peter 2:24

"And He Himself bore our sins in his body on the cross, that we might die to sin and live to righteousness; for by His wounds you are healed."

He arose from the dead in the body in which He was crucified, He ascended into Heaven in that body glorified, where He is now (Luke 24:1-53). He will come again,

Hebrews 9:28

"So Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him."

He will come personally,

Acts 1:11

"Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into Heaven, will come in just the same way as you have watched him go into Heaven."

He will come Bodily,

Colossians 2:9

"For in Him all the fullness of Deity dwells in bodily form."

He will come visibly,

Revelation 1:7

"Behold, He is coming with the clouds, and every eye will see Him; even those who pierced Him, and all the Tribes of the Earth will mourn over Him. Even so, Amen."

He will come to set up His Kingdom and to Judge the wicked and the dead (Rev. 20:11-15).

Revelation 11:15

"And the seventh Angel sounded; and there arose, loud voices in Heaven, saying, the Kingdom of the world has become the kingdom of our Lord, and of His Christ, and He will reign forever and ever."

ARTICLE 2C GOD THE HOLY SPIRIT

The Holy Spirit is the third person of the triune God. The Holy Spirit gives us direct access to the Father.

Ephesians 2:18

"For through Him we both have our access in one Spirit to the Father."

He shares the attributes ascribed to God and to our Lord Jesus (I Corinthians 2:10-11), by the Holy Spirit, we will have victory over the flesh and its works.

Galatians 5:16

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh."

He convicts the world of sin, of righteousness and of judgment (John 16:8), but regenerates those who believe.

John 3:5

"Jesus answered, Truly, Truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the Kingdom of God."

The Holy Spirit indwells,

Romans 8:9

"However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him."

The Holy Spirit Baptizes,

I Corinthians 12:13

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

The Holy Spirit Seals,

Ephesians 4:30

"And do not grieve the Holy Spirit of God, by whom you were sealed for the day of Redemption."

The Holy Spirit Empowers,

Romans 8:14

"For all who are being led by the Spirit of God, these are sons of God."

The Holy Spirit Guides and Teaches

John 14:26

"But, the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

The Holy Spirit sanctifies all who become children of God through faith in Christ Jesus.

I Corinthians 6:11

"And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

ARTICLE 3 CREATION

I acknowledge and accept the complete Genesis account of creation whereupon God actually spoke into being the Heavens and the Earth and all that is in them (Genesis Chapters 1 and 2).

Psalms 33:6-9

"By the word of the Lord the heavens were made, and by the breath of His mouth all their Host. He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast."

Man was also created but he was created perfect in the image of God.

Genesis 1:26-27

"Then God said, let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." "And God created man in His own image, in the image of God He created him; male and female He created them."

Creation was a special act of God, and wholly apart from any process of evolution.

Colossians 1:16

"For by Him all things were created, both in the heavens and on the earth, visible and invisible, whether thrones or dominions or rulers or authorities all things have been created by Him and for Him."

ARTICLE 4 MAN AND HIS FALL

Man was the direct creation of God, made in His image and likeness (Genesis 1:27), but by man's free will, he (Adam) choose to disobey God's command (Genesis 2:16-17 and Romans 5:12). Adam through his sin (not Eve's transgression – I Timothy 2:14) became a sinful creature and father of a fallen race, which is universally sinful in both nature and practice.

Romans 5:19

"For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

By this act all became alienated from the life and family of God, under the righteous judgment and wrath of God and has within him no possible means of recovery or salvation.

Romans 3:23

"For all have sinned and fall short of the glory of God."

Romans 5:23A

"For the wages of sin is death,"

ARTICLE 5 SALVATION

Salvation is obtainable, it is only by grace through faith in the Lord Jesus Christ.

John 14:6

"Jesus said to him, I am the way, and the truth, and the life, no one comes to the Father, but through me."

Salvation, is through faith in Jesus, who died for our sins (bearing our burden upon His body on that tree of Calvary) according to the Scriptures (I Corinthians 15:2-4).

Ephesians 2:8-9

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast."

Those who receive Christ as Savior by faith as to what He has done, have their sins forgiven.

Ephesians 1:7

"In Him we have redemption through His Blood, the forgiveness of our trespasses, according to the riches of His grace,"

The heart of this new believer is then completely cleansed (Acts 15:9), is born of the Holy Spirit and become children of God.

John 1:12

"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,"

Thus, they become new creatures in Christ.

2 Corinthians 5:17

"Therefore if any man is in Christ, he is a new creature, the old things passed away'; behold new things have come."

ARTICLE 6 THE CHRISTIAN & THE CHURCH

Please note that, in clarifying these specific Articles and Principles of Doctrine we can no longer ignore the grave misuse of these primary phraseologies.

It is my observation however, that no two units of meaning are more abused or misunderstood today (with such detrimental effects), than the phrase, "Christian" or the term, "The Church." Their erosion through misuse has evolved to a point of distortion of meaning. Whereby, this distortion has germinated to a complete misuse from its inspired intent.

Many acknowledge Christianity but that doesn't mean to say they are Christian. Some have the misconception that certain actions such as, living a good life; going to church; or even giving freely to others make you a Christian, but they are gravely mistaken. Others feel by praying regularly, reading the Bible, talking about Jesus, or even recognizing the existence of God make you a Christian, is all a Myth. Although, all the things mentioned should be attributes of a Christian, they in themselves cannot make you a Christian.

The question remains then, What is, as well as, Who is a Christian? To answer this pertinent question literally becomes the mainstay of this "theological Position." So let us probe this mysterious title, so many hold claim to and establish its root meaning and origin.

We find the term "Christian" is taken from the Greek word CHRISTIANOS, which conveys a meaning of "an adherent of Christ." In its usage then, it is a diminutive form of CHRISTOS, which renders the meaning "little Christ." Whatever form is taken it carries with it a flattering relationship between Christ and the "Christian." This connection expounds of unity and oneness. As Christ's followers (little Christ's), the Christian's character should be above reproach. Thus, one cannot claim Christianity as a way of life and live according to the world. The Apostle Paul pleaded this very issue in the Book of Romans 12:1-2.

"I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this World, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

As we see Scriptural the Christ follower or "Christian" should be totally different from their worldly counterparts. In one's conduct and conversations there should

be an element of decency, integrity and reliability not really found in society today.

Paul's urgency is so visible in Romans 12, in reminding us about these earthen "Bodies," recalling us of the Old Testament sacrifices. For our "Bodies" represents the totality of one's life and activities, of which the body is the vehicle of our expressions. Remembering the context intended, only magnifies the importance of this "Living Sacrifice."

Paul continues with these inspired commands for lifestyle in stating, "Do not be conformed," any longer to the pattern of "This world, but be transformed by the renewing of your mind." The charge of transformation here has the meaning of total change, specifically from the inside out. Therefore, this change (from within) is to make me acceptable to God in His sight as an actual living sacrifice for His service. This intimate relationship with God, is what Christianity is all about, and the only

access to that relationship is through Jesus Christ. For Jesus, Himself declares this through the hand of His Apostle John.

John 14:6

"Jesus said to Him, I am the way, and the truth, and the life; no one comes to the Father, but through Me."

There is but one "Way," Jesus, because, He is the "Way" because, He is the "Truth" and the "Life." As the Father is truth and life, Jesus is the embodiment of God of which we gain access to the Father. By His words, "No one comes to the Father but through Me," Jesus stressed that salvation, contrary to what many think, is not obtainable through any other way. Only one way exists....

The fact being, the authentic Christian has acknowledge his need for Jesus Christ as his personal Lord and Savior, and in so doing, the Holy Spirit has taken up residences within him. This indwelling Spirit comforts (John 14:26), teaches (John 16:12), guides (Roman 8:14), and encourages (Roman 8:15-17). He enables the New Christian to have victory over old ways and even habits (Ga. 5:19-21). The Holy Spirit produces Christ like qualities such as, love, joy, peace, patience, gentleness, and self-control (Gal. 5:22-23); the attributes that were spoken of earlier. The person who makes that decision of authentic Christianity must base it on the guidelines of Scripture, and be assured of, a lifestyle pleasing to God. Although hardships and trials will not disappear, the obedient Christian standing firm on the word of God will receive the wisdom needed toward proper understanding of events and circumstances in this life. The "gray areas" of living can be approached with confidence. Through it all the Christ like character is the proper goal of every Christian will begin to emerge and grow.

Now that the Biblical concept of Christianity or more specifically "The Christian," have been briefly reviewed, let's refresh our understanding of hat the phrase "Church" really means.

In the Old Testament usage the term "Church" was not specifically a religious word. Its root idea is that of "a body of called out ones," and was later translated by the Latin term ECCLESIA, from two Greek words, EK, which means "out" and KALEIN, conveying "to call." Although ECCLESIA is now used in a distinctively Christian sense, yet it is found scattered throughout the Old Testament in many forms. It's Her

brew equivalent KAHAL is found no less than 123 times and was used to describe a congregation, assembly, multitude or company of any kind.

The Greek translation of the Hebrew Old Testament, and the Septuagint, generally used the word ECCLESIA. Thus, wherever the word is found, it would signify a certain group of people selected from others for a particular purpose, but not necessarily religious reasons. Such as, the gathering of Rioters at Ephesus is referred to as the ECCLESIA (Acts 19:32).

Although not originally a Christian term, the word "Church" came into Christian history with preconceived meaning for both Jews and Gentiles alike. To the Jew, "Church" meant a theocratic society. ECCLESIA, of the New Testament (which occurs over 100 times) is likewise viewed as being a theocratic democracy; that is, a society of those who are free.

It was Jesus Himself who became the Head of the Church, who first applied the word to a Christian society: "I will build my church" (Matthew 16:18). When Christ said to Peter, "Upon this rock I will build my church," He did not mean, as the Roman Catholic church erroneously teaches, that Peter himself was to be the foundation of the church. The church was to be built, not upon Peter, but what Peter professed, namely, the deity of Christ, or Christ Himself: "Thou art the Christ, the Son of the living God" (Matthew 16:16). Immediately Jesus said, "Upon this rock," upon all you has said of Me, "I will build My church." Those who deny the essential truth of the deity of Christ cannot be a part of His Church.

We must clear our minds thoroughly that the first century "Church" consisted of bricks and mortar. What the Apostles meant by a church was not an edifice with pulpit, chancel and pews, but in fact, a congregation or society of regenerated people built together like living stones, content to meet in some upper room or private dwelling place. For the true "Church" may be summarized as, "Where Christ is, there is the church."

The "Church" is one "whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of man. It has (the true Church) often lived on and continued when all these other things have been taken from it; it has often been driven into the wilderness or into dens or caves, by those who ought to have been its friends. Its existence depends on nothing but the presence of God and His Holy Spirit; and they being over it, the Church cannot die." This excellent quotation from Bishop Ryle simply implies the intended purpose regarding "The Church" today. Although the "Church" may be robbed of its outward organization, stripped of all its expresses itself through, it nevertheless lives on and on.

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