
Christology

1. When we refer to Christ, we refer to the pre-existent, eternal and uncreated Being in whom presided the fullness of Deity. The historical Jesus is the incarnation of Christ in a body. Christ Jesus is the resurrected, ascended Son seated at the right hand of the Father.
2. In Christ we discover the image of God, presented to creation as the Father, Son and the Holy Spirit. Accordingly we believe, that in the name of God (Father, Son, Holy Spirit) is contained the image and glory of God (Col 2:9).
3. The pre-existent, pre-incarnate Christ is a mystery, which was hidden in God from eternity (Eph 3:4-9; Col 1:26&27, 2:2, 4:3).
4. The mystery of Christ is visibly presented and expressed to creation in the person of Jesus (Col 2:9). Therefore, in the humanity of the historical Jesus, the Fullness of Deity is made manifest (Col 1:19).
5. The believers are introduced to the knowledge of God (Theology) by receiving and understanding the revelation of Christ (Christology). We believe that 'Christology' informs 'Theology'. By this we mean that Christ is the only access to the knowledge of God (John 14:6; Eph 2:18).
6. The mystery of Christ comes to the Church by divine revelation through the teaching on the doctrine of Christ (Eph 1:17, 3:ff; 2 John 1:19). The key to unlocking this mystery is the grace and ministry of apostles and prophets as revealed by the Holy Spirit (Luke 11:49-52; Eph 3:3-5).
7. In the incarnate Christ we discover one God, co-equal, eternal, self-existent, self-revealed, immutable and manifested to creation as Father, Son and Holy Spirit (Gen 1:26; Deut 6:4; Isa 43:10; 1 Kings 8:60; Matt 28:19; Acts 2:33; Eph 1:3-14, 4:4-6; Col 2:9; Rev 1:4-5).

The Bible

1. The Bible, consisting of the Old and New Testament Scriptures (The 66 Books in totality), in its original form, is the fully inspired, inerrant and infallible Word of God (Ps 119:142; 2 Tim 3:16&17).
2. The Scriptures are Sacred, Complete and the Supreme Authority. They are the Absolute Rule in all matters of truth, doctrine, faith, life and conduct, surpassing all views and opinions that contradict the interpretation of the scriptures (Ps 19:7-9, 119:160; Acts 15:13-20).

Kingdom of God

1. The Kingdom of God is God's royal rule, authority and dominion over heaven and earth and every created thing (Gen 1, 2:1-4).

2. When we refer to the Kingdom of Heaven, we refer specifically to the rule of God in Heaven that we seek to bring to earth (Matt 6:10; Luke 11:12).
3. When reference is made to the kingdom of our Lord and His Christ, we interpret this as those domains created for and brought under the rule of Christ and all who are in Him, functioning as the exact regency of Deity in creation (Eph 5:5; Col 1:13; 2 Peter 1:11).
4. Because God is Spirit, His rule is spiritual and wherever His everlasting, unshakable and indestructible Kingdom comes, its presence becomes visible and unmistakable (Isa 9:7; Dan 2:44; Heb 1:8) and its effect is righteousness, peace and joy in the Holy Spirit (John 18:36; Rom 14:17).
5. Access or entry into the Kingdom of God take place through repentance and being born again from above by the Holy Spirit and cleansed by the washing of water which is the Word of God (Mark 1:15; John 3:3-5; Eph 5:26). Sons of God are translated out of the domain of darkness into the Kingdom of the Son of His love (Col 1:13).
6. All those who come into the Kingdom of God must seek first the kingdom of God and His righteousness for effective living in this present world (Matt 6:33; 1 Thess 2:12).
7. The kingdom of God cannot be inherited by the unrighteous, namely those who do the deeds of the flesh, the immortal or covetous. When the scriptures says that flesh and blood cannot inherit the Kingdom of Heaven, interpret this to mean, that the humanistic and humanitarian effort alone cannot give the right of access to any individual into the Kingdom (John 3:3-5; 1 Cor 6:9&10, 15:50; Gal 5:21).
8. To live in the Kingdom of God is to live under God's rule. The Kingdom of God is ruled in righteousness (Isa 16:5, 32:1; Heb 1:8). For example Matthew 5, 6 and 7 describe the core values and ethics required by those who live in the Kingdom.
9. The church was given the authority by Jesus to represent the Kingdom of Heaven and establish its purposes on the earth (Matt 16:19). The church, by functioning as the son of God and the regent of heaven, is mandated to preach the Good News / Gospel of the Kingdom of God in all the world (Matt 24:19), inviting all men to enjoy the benefits of the Kingdom.
10. The Kingdom of God superimposes itself and supplants the kingdoms of this world (Dan 2:34&35). The will of God in heaven must become the way of humanity (Matt 6:10).
11. The sons of God will rule and reign with Christ as kings and priests (Matt 25:21-23; Rev 5:9&10, 20:4-6). The Kingdom is part of the inheritance of the sons of God. It is the Father's good pleasure to give them the Kingdom (Luke 12:32; Eph 1:5-9; Phil 2:13).
12. At the consumption of the ages the Kingdom of our God will rule absolutely over everything in creation (Isa 2:1-45; Dan 2:35; 1 Cor 15:24; Rev 11:15).

Five-Fold Ministry

1. The five distinct gifts of grace and their purpose given by Christ to His twelve apostles are found in Ephesians 4:7-11.
2. We hold that these gifts are not merely generous gifts given to those who believe in Christ, but they are the very essence or embodiment of the fullness of Deity (John 1:14-18; Col 1:28&29, 2:5&19).
3. At the incarnation of the Word, whom we refer to as Jesus Christ, the fullness of the persons of Deity was transported and made visible to all creation.

4. At the ascension, this fullness was distributed to the 12 apostles as gifts of grace. Therefore in the 'twelve' is resident the five offices or dimensions of Christ (Eph 4:7-11).
5. Accordingly through the ages the church has been the beneficiary and dispensary of the manifold grace of God distributed by the Holy Spirit through those chosen and called to function in these five distinct offices of grace.
6. The only Scriptural reference to the Five-Fold ministry is in Ephesians 4:11. Nonetheless, they are repeated and distinct references to the existence and function of each of these offices in the New Testament (Matt 23:34; Luke 11:49; Acts 13:1&2; 1 Cor 12:28).
7. The offices of the five-fold ministry will continue to exist until the Church of Jesus Christ comes to oneness of faith into the knowledge of the son of God, to a perfect (mature) man and to the measure of the stature of the fullness of Christ. Further we maintain that the five-fold offices will only cease to exist when the church no longer functions in the immature position of an 'infant' (Gk - *napios*), "tossed too and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but speaking the truth in love, may grow up in all things into Him who is the head - Christ" (Eph 4:14&15).
8. Each of the five-fold ministries is tailored to meet specific aspects of the building of the church. The five-fold ministries are co-equal, individually significant, functionally diverse, but absolutely necessary.
9. In the five-fold ministry, Apostles, as wise as master builders, placed 'first' (1 Cor 12:28). Evidently they give leadership to the five-fold ministries in the building of the body of Christ (Matt 23:34; Luke 11:49&50; 1 Cor 3:9-14; Eph 4:11). We believe that Apostles filled the role of father and mentor to those within the five-fold teams under the jurisdiction (1 Thess 1:1; 1 Tim 1:2; Titus 1:4&5).
10. We believe that while Apostles play a prominent leadership role within the five-fold and in the corporate church, their position and function is servant-like (Gk - *doulos*) and not one of status, hierarchy or manipulation.

Take from the Book: We Believe - GATE, Articles of Faith
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