

WHAT WE BELIEVE AND TESTIFY

Note: this testimony was compiled by Dr. Lothar Gassmann as his personal creed of faith to which he used and reviewed the revised DWG-Radio testimony (the word of God radio) www.dwg-radio.net as well as other Bible-true congregations and works.

Lothar Gassmann would like to make this testimony available to independent Bible-true congregations as a basis of faith, as long as they can agree to the contents.

Since all perception is patchwork (1. Corinthians 13, 9), therefore this creed may not be faultless, instead it must be tested and revised based on the unmistakable Holy Scripture.

The author gladly accepts supplements and corrections. Whoever wants to use this testimony for himself, their home-circle or their congregations will be asked to approach the writer, especially in regards to proposed changes.

Should there be an improved and more actual creed in the near future, it can be looked up on the homepage of the author.

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THE WORD OF GOD: we believe in the godly inspiration and authority and the inerrancy of the whole Holy Scripture (all books of the Old and New Testaments, without Apocrypha, in all questions concerning faith and life as well as all parts of history, nature and geography).

The Holy Scriptures in its original version are inspired by God and absolutely true in all parts (John 17, 7; 2. Timothy 3,16; 2. Peter 1, 20 f.).

We do believe and realize that God has preserved and kept His word over the centuries true and reliable, and we reject every form of Bible-critic (including so called "moderate" Bible-critic). With the book of Revelation, the Bible has been completed. No man shall add anything to or take away any words from this book (Revelation 22, 18 f.). Free interpretations and arbitrary falsifications are not Bibles, instead nothing but human fantasy and in the worse case blasphemies, from which we should restrain ourselves as Bible-true Christians.

THE ONE TRUE GOD: we believe in the one eternal, almighty, all-knowing, holy, just and merciful God, the God of Abraham, Isaac and Jacob, the Father of Jesus Christ, who in His essence is love and who is worshipped in Spirit and in truth (Exodus 3,15; Deuteronomy 6,4; John 4,24; 1. John 4,16). He is without beginning and without end and reveals himself throughout the history of salvation as the triune God, being one as father, son and Holy Ghost. (Matthew 3, 16 f.; 28,19; 2. Corinthians 13,13; Ephesians 4,3-6; Hebrews 10,29-31; Jude 20,21; Revelation 1,4 ff. and others). He is creator, sustainer and judge of this world. Apart from this one true God there exist no other gods beside Him. Exodus 20,2 ff). All pagan Gods and other religions are nothingness (Isaiah 44, 9 ff.). Whatever the heathens scarify, in reality they scarify to demons (1. Corinthians 10, 20 ff). We restrain ourselves from all kinds of pagan-worship, superstition and inter-religious „prayer-meetings“, and the like. We testify the only true God to all unbelievers and pagan-worshippers.

THE LORD JESUS CHRIST: we believe in Jesus Christ as the eternal son of God, eternal God and at the same time real human being. We believe in the pre-existence of Christ (existence before He became human), in His virgin-conception by Maria and in His procreation through the Holy Ghost (Matthew 1, 18; John 1, 1 ff; 8, 58). We believe in His miracles, promises and prophecies, which all have been coming true already or will be fulfilled in the future (Luke 21,24; 24,44; Revelation 1,1 ff.). Jesus Christ is the only man who was without sin and who led a perfect and holy life (1. Peter 2, 21 f.; Hebrew 4,15). Through His sacrificial death by His own free will on the cross of Golgotha as an innocent „lamb“ He has reconciled men with God the father (2. Corinthians 5, 19), so that every human who accepts Jesus Christ as his redeemer can be saved (Acts 2,38). We reject the teaching that Christ did not accomplish redemption for all human beings and therefore not everybody has the opportunity to receive salvation (compare with 1. Timothy 2,3 f.), but we also reject the teaching that all men, and perhaps even the fallen angels, would be saved (compare with Matthew 3,12; 25,41.46; Mark 9,43 ff., Jude 7; Hebrew 2,16; 6,2; 2. Thessalonians 1,9). We believe in Jesus' physical resurrection (in corpus) (Luke 24, 26-43), and in His physical ascension into heaven (Acts 1, 9). We believe that He now sits at the right-hand-side of God the Father and as our High Priest (1. Peter 3, 22; Hebrew 8, 1; 10, 12; 12, 2) and that from there, in all his might and glory He will be returning to earth in person on the clouds of heaven as judge of the whole world. (Daniel 7; Acts 1, 11; 17, 31).

THE HOLY GHOST: we believe that for humans lost in sin it is necessary to be born again through the Holy Ghost (John 3, 5). The Holy Ghost reproves men of sin and causes him to believe and to repent, that He leads him in all truth and enables him to a life of sanctification and imitation of Jesus Christ (John 16, 7 ff.) He does not glorify himself but the Lord Jesus Christ (John 16, 14). He is not being worshipped but helps us in our weaknesses and intercedes for us in prayer with groans that words cannot express (Romans 8, 26).

The spirit causes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and temperance as good spiritual fruits in all true believers (Galatia 5, 22 f.). He, on the other hand, gives different kinds of spiritual gifts individually for the common good and to up-lift the congregation (1. Corinthians 12). Every true Christian is being sealed with the Holy Ghost since his re-birth (Ephesians 1, 13). The so-called spiritual-baptism, often interceded by laying on of hands as second experience, we reject.

DIFFERENTIATION OF SPIRITS: God's Word calls us to be vigilant and sober, because many false prophets have been going out into the world and false spirits are disguised as Holy Ghost (1. John 4, 1 f.; 1. Peter 5, 8 f.). The speaking in tongues on Pentecost was the gift of real existing foreign languages and not the ecstatic blabbering like in paganism (Acts 2; Matthew 6, 7). Within the early Christian Church it has not been tolerated without testing and interpretation and can not be tolerated by us either (1. Corinthians 14). Falling backwards and striking bodily phenomena's (perhaps by laying on of hands) are not signs of God's blessing or God's sanctification, but of God's judgment (Isaiah 28, 13; 1. Corinthians 14, 32 f). We warn against this, because there is a danger here of opening up to demon spirits (2. Corinthians 11, 13-15). Whoever repents and – led by the Holy Ghost – comes to God with a penitent heart, bows down onto his face in thankfulness and does not fall back-wards passively (Luke 17, 15 f.; 1. Corinthians 14, 24 f). Destructive false teachings and sectarianism can not be tolerated in a Christian congregation. Behind

all heresy and sects are false spirits – like Satan himself (Matthew 4, 1 ff.) – who even quote Bible verses as camouflage (to disguise themselves), but are tearing them out of context and distort them. They are to be resisted with clear Bible teaching that is not taken out of context (2. Peter 2, 1; Titus 3, 10 f.).

THE MAN: we believe that the man is a creature of God and made in God's image. He created them as man and woman (Genesis 1, 27 f.).

Every human is a descendant of the forebears Adam and Eve (Genesis 1 f.; Luke 3, 23-38). All forms of evolution teaching (with the assertion that men have been evolved from ape-like ancestors, we reject as un-scientific and adverse to the Bible. Due to The Flood all of today's men are ancestors of the three sons of Noah, who have been spread over the existing creation (Genesis 9 f.). We believe that in the Garden of Eden man was without sin. He was destined to beget offspring and to prevail over the earth and its creations and that he was not to die (Genesis 1 f.). Yet, since the fall of man, the sin of our forebears, every human is subject to the power of Satan, of sin and the spiritual and physical death (Genesis 3). Only Jesus Christ, the Son of God who was without sin, can free us whilst He has taken the curse of death onto himself and therefore enables us to have eternal life in heaven (Romans 5, 12 ff.).

THE CREATION: we believe that God created heaven and earth in literally six days (distinguished by „evening and morning“), (Genesis 1).

God has accomplished this act of creation through Jesus Christ (John 1, 3; Hebrew 1, 2; Colossians 1, 15 f; Revelation 3, 14; 4, 11). Because of the increasing sin God condemned humanity with the global Flood, who's witnesses (fossils etc.) are still to be seen today (Genesis 6-8). As long as the earth remains, God will preserve this creation, and we are also called to gently care for the nature, we were entrusted with. (Genesis 2, 15; 8, 22; 9,11). According to 2. Peter 3, 10, because of the growing malice of men and the coming godly judgment, this earth and its works will be burned in the fire. After the future realm of the thousand years of peace of the Messiah Jesus (Revelation 20) on this earth, God will be creating a new heaven and a new earth, on which justice will reside eternally (Revelation 21).

THE SALVATION: we believe that out of love to us humans, on the cross of Golgotha, Jesus Christ accomplished absolute salvation. This grace is not arbitrated through sacraments, priests or similar, but received as a free gift in trusting acceptance of Jesus Christ's scarifies of atonement. The man lost in sin will be justified by faith in Jesus Christ and by God's grace alone (Romans 3,23 f.). Good works are the fruit and the proof of the true and rescuing faith – as result and not as condition to being delivered. (James 2, 17; Galatians 5, 22 f.). Whoever has accepted Jesus Christ in remorse (repentance and renunciation) as Lord and Savior in his life, has become a child of God (John 1, 12). He is called-upon to stay in Jesus Christ, the true "Vine" and not to break away from the saving faith (John 15; 1. Timothy 4, 1; Hebrew 6, 4 ff.; 10, 19 ff.). All other ways to salvation (f. e. works righteousness, sacramentalism or idol-worship, veneration of saints, Marian devotion, self-redemption by psychology or similar) we reject.

SATAN: we believe that the devil (Lucifer, Satan) exists as person and as antagonist of God and the believers. He is the highest of the fallen angels or demons (Ephesians 6, 11 f.). Since Satan knows that he has little time left, he rages in the end-time especially violent and tries to seduce many (Revelation 12, 12). We want to be alert and, based on the Bible, test the spirits and teachings carefully (1. John 4, 1). We believe that through Jesus Christ's death and resurrection all powers of darkness

have already been defeated and that they are facing their final destiny in the eternal fire (Revelation 20, 10).

LIFE AS CHRISTIAN: we believe that every re-born Christian is in a state of active succession of Jesus Christ. This succession is only possible in fellowship with Jesus Christ. Following Jesus Christ will be visible as the fruit of the spirit (Galatians 5, 22), as love to other Christians and all others (Romans 13, 8-10). We know of the responsibility to testify by word and deed the Gospel of God's saving love in His son Jesus Christ, and we want to fulfill this duty through mission, Evangelism and Diakonia to all peoples with all our heart (Matthew 28,18 - 20). We are subject to the authorities (Romans 13, 1-7), provided that God's Commandments are not broken (Acts 5, 29).

LIFE AS CONGREGATION: we believe that the community of Jesus Christ consists of all man re-born of God's Spirit. It emerged on Pentecost by the pouring out of the Holy Ghost (Acts 2). The local congregation consists of believers, who constantly remain in the Apostle's teachings, in fellowship, in Breaking of the Bread and in prayers (Acts 2, 42). We believe that the congregation is subject to Jesus Christ alone as their head (Ephesians 5, 23). They have the fine and important task to be the light in this dark world, to invite people to follow Christ and to spiritually strengthen them, so that they will reach the goal of the heavenly glory (Matthew 5, 14; 28, 18-20; 1. Thessalonians 3, 2). The community is instructed to appoint elders and servants in prayer and under guidance of the Holy Ghost, according to the requests of Timothy 3 and Titus 1.

Further more, for all other duties and missions of the Christian congregation, the guidelines and directives of the New Testament, as they are stated there, without any conformity to the godless, shameless and emancipating and secular Spirit of the age, applies exclusively.

Women have several multiple tasks within the community, but, according to God's word, are not allowed to perform congregation-leading tasks (1. Corinthians 11, 3 ff.; 14,34 f.; Ephesians 5, 24; 1. Timothy 2,12 ff.).

People, who are constantly and living in sin impenitently or represent false doctrine and may cause others to fall, must be – after several warnings with the aim of their change and to protect the community from evil - excluded from the congregation (Matthew 18, 15 - 17; Romans 16, 17 f.; 1. Corinthians 5; Titus 3,10 f.).

THE RELATION TO ECUMENE AND TO UMBRELLA ORGANIZATIONS: we believe and realize that during the time of the first Christians the congregations were not organized in ecumenical mergers and umbrella organizations. However, the individual communities were connected in brotherly union, but were independent in structure and from each other. They were bound together in brotherly love by their common faith, the letters and scriptures of the disciples and apostles. With deep sorrow, we have to realize, that today most of the Christian enterprises, umbrella organizations and community associations - also within the evangelical sector - have allowed themselves to be dragged into the Babylonian ecumenism (Revelation 17) – and in the wake of that also many of their joined congregations. We believe that in contrast to this, that scriptural and unscriptural, light and darkness, Christ and Belial shall not be intermingled (2. Corinthians 6, 14 - 20). Therefore, we keep away from all ecumenical alliances. We meet in independent congregations, are only subject to

Jesus Christ and have the Bible as only basis for our faith and life. We maintain brotherly contact to other independent, Bible-faithful congregations

BAPTISM AND BREAKING OF BREAD: we believe that the faith-baptism as well as the breaking of bread (Lord's Supper) was instructions given by the Lord Jesus Christ to His congregations. People, who can witness freely that they repented from their sins, who accepted Jesus Christ into their life and who are willing to live by following Jesus Christ can be baptized (Mark 16, 16; Acts 2, 38. 41; 8, 12 f. 36 - 38; 9,18 f.; 10,43-48; 18,8; 22,16; Galatians 3, 26 f.). Baptism symbolizes the fact that the believer has been crucified with Christ, has died and has been resurrected to a new life (Romans 6).

The meeting of believers at the Table of the Lord (1. Corinthians 10,16 ff.), does not mean forgiveness of sins, but serves as remembrance of the fulfilled salvation of Jesus Christ on the cross of Golgotha (Luke 22,19). Through their attendance, the believers show that they are in liaison (association) with the salvation-work of Lord Jesus and that they are accepting His sacrifice in faith (1. Corinthians 10,16). Likewise, the breaking of bread stands as symbol for union among brothers and sisters (1. Corinthians 10,17). All people who don't know Jesus Christ personally and haven't accepted His sacrifices of salvation are excluded from the Lord's Supper. In accordance with 1. Corinthians 11, 27 – 32, self-examination and confession of unrepented sins must be carried out before the attendance. Only with a heart, willing to reconcile one should be going the table of the Lord (compare with Matthew 5,23 f.).

THE RETURN OF JESUS CHRIST: we believe that Jesus Christ first appears to His congregation and at that moment takes these up into heaven. The rapture that is the taking away of the Christians from this earth into heaven will be happening according to the clear Bible-statement at the time of the last trombone (1. Corinthians 15, 51 f.), which is by literal understanding identical with the seventh trombone of Revelation (Revelation 11,15 ff.).

God will be cutting short the difficult days of the coming anti-Christian tribulation for His chosen ones (Matthew 24, 21 f.) and take them away when the distress will be at its worst and before he pours out his cups of anger as verdict over the impenitent humanity (Revelation 15 f.). The serious tribunals during the great sorrow on earth will have their peak in the appearance of the two „Beasts“, inspired by Satan (Antichrist and false prophet; Revelation 13), who will finally set-up the world for judgment. During this time, the only so-called „Christian“ churches will reveal themselves as they have been lodged in anti-Christian ecumenism the „Whore of Babylon“ (Revelation 17 f.). At the end of the great time of horror, ruled by the Antichrist, which is limited to 42 months (Revelation 13, 5), Jesus Christ will appear as judge, defeat all anti-Christian powers at the battle of Armageddon (Revelation 16, 16: 19) and afterwards with His congregation - bought with blood - will be establishing the glorious realm of a thousand years of peace on the new paradise-like earth (Revelation 20, 1 - 6). When Jesus, at the battle of Armageddon, appears on the Mount of Olives in Jerusalem, only then will the mostly still stubborn Israel, who had punctured Him on the cross, recognize Him as their Messiah and accept Him in penance and repentance (Zechariah 12, 9 ff.; Romans 11, 25 f.).

THE FUTURE EXISTENCE: we believe that all people will be resurrected from the dead: those who believed in Jesus Christ as their savior and Lord, to eternal glory (resurrection of life), but the unbelievers to eternal damnation in the eternal hell-fire (Gahanna) (resurrection of the judgment, Revelation 20, 11 ff.). All man will be aware

of their fate in full consciousness, in intermediate condition up to the world-judgment as well as in eternity (compare with Luke 16, 19 - 31). The teachings of Universalism, according to which all man will be saved in the end, is a human dream (wishful thinking). It is not in line with the Holy Scriptures (see above under „Jesus Christ“). Likewise, according to clear biblical statement, there is no annihilation or unconsciousness of the human existence after the secular death, as well as no reincarnation in form of further life on earth (Hebrew 9, 27). We also reject the doctrine of the Purgatory as a place of cleansing. The cleansing of sins is only possible through the blood of Jesus Christ during a person's life-time (1. John 1, 7). Here and now is the time in which everybody has to make a decision in regards to ones eternal fate by either accepting or rejecting God's offer of salvation in Jesus Christ (Hebrew 3, 7 ff).

We are awaiting the new heaven and the new earth, which will be only created by God our Lord (2. Peter 3,13; Revelation 21, 1).

Amen.