

55

Church *Fundamental* Beliefs



The Holy Seed Church



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The Holy Seed Church accept



the Bible as their only creed

*and hold certain fundamental
beliefs to be the teaching of the
Holy Scriptures.*

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REVISED VERSION 2014 EDITION



CHURCH FUNDAMENTAL BELIEFS

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FUNDAMENTAL

Beliefs 2007 EDITION The holy Seed Church accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures.

These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

The Holy Seed Church accepts the Bible as the only source of our beliefs. We always consider our movement to be the result of the protestant coercion sole scripture the Bible as the only standard of faith and practice for Christians.

Currently, The Holy Seed Church hold 55 Fundamental beliefs that can be organized into seven categories the doctrines of God, man, salvation that church, the Christian's life, culture and last day events. In each teaching God is the architect, who in wisdom, grace and infinite love is restoring a relationship with humanity that will haft for eternity.

WHO IS GOD?

God is love, power and splendor and God is a mystery. His ways are far beyond us, but the still reaches out to us. God is infinite yet intimate, three yet one, all. Knowing yet all forgiving. We will spend eternity Cherishing an ever deepening relationship with God the Father Son and Holy Spirit.

Despite the distance sin demands, God has revealed hill self in Countless ways. The Bible is the Story of God striving to reconnect with these Children, and is a major method God uses to reach us. A mosaic of authors, styles and perspectives the Bible reveals a God who is ever creative ever patient and ever-seeking to restore our relationship with him. Though written by or diary people, through the Spirit it pierces our hearts, opens our eyes and us to live for him.

God the father reached his Son Jesus Christ who chose not just to visit us, but to become one of us. Born human so we can be reborn in the Spirit, Jesus should us God's love and Character and how for God was willing to go to save us from self-destruction. What we could not do for ourselves, he did for us, dying in our place so we can live forever. He conquered death through resurrection, and promised to return to take us home.

Meanwhile, God has not left us alone The Holy Spirit is here to comfort us guide us and witnesses for God's love. The same Spirit who in spired prophets and empowered Jesus Christ who shaped scripture and retested the world enables

and empowers each one of us. The Spirit activates the "Body of Christ" the church, through Spiritual gifts and humble attitude of service and compassion.

i) The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (2 Timothy 3:16, 17; Hebrews 4:12; Psalm 119:105; Proverbs 30:5, 6; 1 Thessalonians 2:13; 2 Peter 1:20, 21. Isaiah. 8:20; John 17:17.)

ii) The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Genesis 1:26; Matthews 28:19; John 3:16 2 Corinthians 1:21, 22; 13:14; Deuteronomy 6:4; Isaiah 6:8; Ephessians 4:4 6; 1 Peter 1:2.)

iii) The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (1 John 4:8; Revelation 4:11; Genesis 1:1; Deuteronomy 4:35; 1 Corinthians. 15:28; 1 Timothy 1:17; Psalms 110:1, 4; John 3:16; 14:9.)

iv) The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (2 Corinthians 3:18; 5:17-19; Luke 1:35; John 1:1 3, 14; 5:22; 10:30; 14:1 3, 9, 13; Romans 6:23; 1 Corinthians 15:3, 4; Philippians 2:5 11; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

v) The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Daniel 9:25-27 Psalms 51:11; Isaiah 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Daniel 9:25-27; Acts 1:8; 5:3; 10:38; Romans 5:5; Daniel 9:25-27; 1 Corinthians 12:7-11; 2 Corinthians 3:18; 2 Peter 1:21; Isaiah 53:4-6.)

vi) Creation

God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Genesis 1-2; 5; 11; Exodus 20:8-11; Psalms 19:1 6; 33:6, 9; 104; Isaiah 45:12, 18; Acts 17:24; Colossian 1:16; Hebrews 1:2; 11:3; Revelation 10:6; 14:7.)

vii) The Nature of Humanity

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position.

The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Jeremiah 17:9; Genesis 1:26-28; 2:7, 15; 3; Psalms 8:4-8; 51:5, 10; 58:3; Acts 17:24-28; Ephesians 2:3; 1 Thessalonian 5:23; 1 John 3:4; 4:7, 8, 11, 20 Romans 5:12-17; 2 Corinthians 5:19, 20.)



viii) The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Isaiah 14:12-14; Ezekiel 28:12-18; Genesis 3; 6-8; Job 1:6-12; Romans 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Peter 5:8; 2 Peter 3:6; Revelation 12:4-9; 1 Corinthians 4:9; Hebrews 1:14.)

ix) The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; 14:30; Romans 1:4; 3:25; 4:25; 8:3, 4; Genesis 3:15; Psalms 22:1; Isaiah 53; 1 Corinthians 15:3, 4, 20-22; Philippians 2:6-11; Colossians 2:15; 2 Corinthians 5:14, 15, 19-21; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

x) The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Savior and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Ezekiel 33:11; 36:25-27; Habakkuk 2:4; Genesis 3:15; Isaiah 45:22; 53; Jeremiah 31:31-34; Mark 9:23, 24; John 3:3-8, 16; 16:8; 2 Corinthians 5:17-21; Galatians 1:4; 3:13, 14, 26; 4:4-7; Romans 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; Ephesians 2:4-10; Colossians 1:13, 14; Titus 3:3-7; Hebrews 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Revelation 13:8.)

xi) Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in

Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chronicles 29:11; Psalms 1:1, 2; 23:4; 77:11, 12; Matthew 20:25 28; 25:31-46; Luke 10:17-20; John 20:21; Romans 8:38, 39; 2 Corinthians 3:17, 18; Galatians 5:22 25; Ephesians 5:19, 20; 6:12-18; Philippians 3:7-14; Colossians 1:13, 14; 2:6, 14, 15; 1 Thessalonians 5:16 18, 23; Hebrews 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

xii) The Church

The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Matthew 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Ephesians 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Colossians 1:17, 18; 1 Peter 2:9. Genesis 12:1-3; Exodus 19:3-7.)

xiii) The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)

xiv) Unity in the Body of Christ

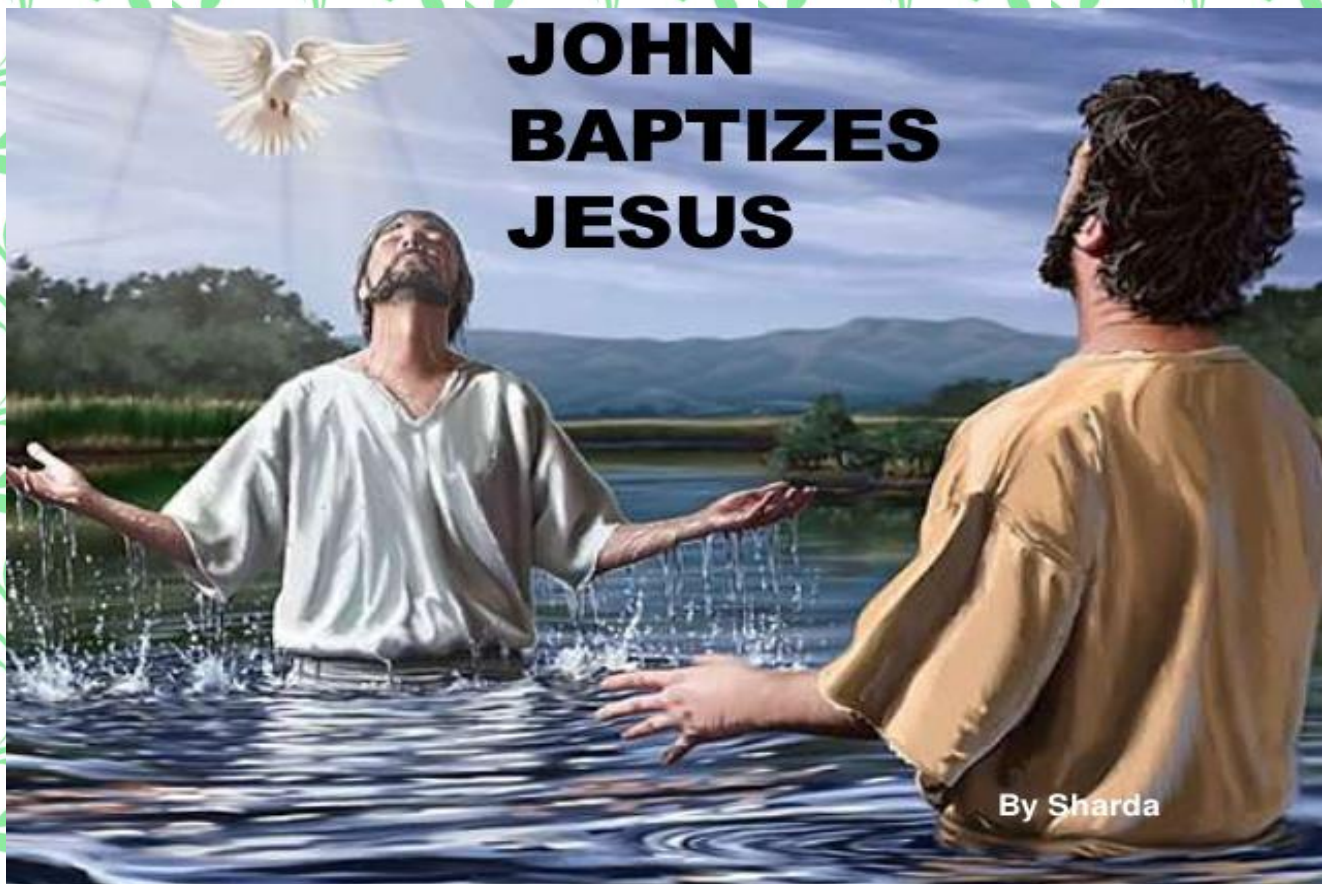
The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Romans 12:4, 5; 1 Corinthians 12:12-14; Psalms 133:1; Ephesians 2:13-16; 4:3 6, 11-16; Matthew 28:19, 20; John 17:20-23; Acts 17:26, 27; 2 Corinthians 5:16, 17; Galatians 3:27 29; Colossians 3:10-15.)

xv) Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Colossians 2:12, 13.)

xvi) The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)



xvii) Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-

sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11-16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)

xviii) The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Windlay Kwamboka. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9.)

xix) The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Savior. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of wellbeing. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Deuteronomy 28:1-14; Psalms 19:7-14; 40:7, 8; Matthew 5:17-20; 22:36-40; John 14:15; 15:7-10; Romans 8:3, 4; Ephesians 2:8-10; Hebrews 8:8-10; 1 John 2:3; 5:3; Revelation 12:17; 14:12.)

xx) The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthew 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.)

xxi) Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by

God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3 11; Malachi 3:8-12; Matthew 23:23; Romans 15:26, 27; 1 Corinthians 9:9-14; 2 Corinthians 8:1-15; 9:7.)

xxii) Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Genesis 7:2; Exodus 20:15; Leviticus 11:1-47; Psalm 106:3; Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31; 2 Corinthians 6:14-7:1; 10:5; Ephesians 5:1-21; Philippians 2:4; 4:8; 1 Timothy 2:9, 10; Titus 2:11, 12; 1 Peter 3:1 4; 1 John 2:6; 3 John 2.)

xxiii) Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons. (Genesis 2:18-25; Exodus 20:12; Deuteronomy 6:5-9; Proverbs 22:6; Malachi 4:5, 6; Matthews 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Corinthians 7:7, 10, 11; 2 Corinthians 6:14; Ephesians 5:21-33; 6:1-4.)

xxiv) Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the

earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Leviticus 16; Numbers 14:34; Ezekiel 4:6; Daniel 7:9-27; 8:13, 14; 9:24-27; Hebrews 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Revelation 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12.)



xxv) The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21.)

xxvi) Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)

xxvii) The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jer. 4:23 26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)

xxviii) The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35; 65:17 25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1 7; 22:1-5.) Copyright © 2007, General Conference of The Holy Seed Church www.theholyseedchurch.org

xxix) Child dedication

13And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. 16And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.

xxx) MINISTRY TO CHILDREN:

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told. Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control. Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction. Plan the entire worship service around children. Perhaps on Christian Education of parents,

youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.

xxxi) Baptism- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20.

xxxii) PRAYERS

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But pride that leaves us standing on the inside while kneeling on the outside is irreverence also. Your public prayer should be thought in advance. We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order is significant, based on the supposition that we must show reverence for God and then get right with God before we ask anything else of God. Address to God. Remember, God's name is Holy. Speak it as your begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done.

Repentance. Ask God's forgiveness for the past.

Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him.

General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc.

Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.

xxxiii) A Word of Encouragement.

Close by affirming the right by which we approach the throne room: I Jesus' name.

"One or two minutes is long enough for any ordinary prayer"

Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.

xxxiv) OFFERING

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful. It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual motivation. It should also explain the financial need. It should say why we give our money and where it will go. People will give if they are spiritually motivated and are convinced of a practical need.

xxxv) SCRIPTURE READING

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings. Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.

xxxvi) PUBLIC TESTIMONIES

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family.

It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or you will leave too little time for preaching, which must be kept central in worship.



www.theholyseedschurch.org

Email: presidentwilliamsimiyu@outlook.com

xxxvii) ORDER OF WORSHIP

Worship should not only include the right parts or elements, but these should be orderly. 'For God is not the Author of confusion. Let all things be done decently and in order" 1 Corinthians 14:33-40. Every feature of the worship service must related to the whole, move toward an objective, and culminate in congregational response. It should be planned so as to progress towards a point of commitment.

Praise you the LORD Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the tumbrels and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the LORD. Praise you the LORD. Psalms 150:1-6.

xxxviii) CONGREGATIONAL PARTICIPATION

The worship of God is not a spectator sport. We tend to think of worship as consisting of: preacher as actor, God as prompter, and congregation as audience. Actually, true worship consists of: congregation as actor, preacher as prompter, and God as audience. Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship"

Thus, for each worshiper, worship must become a participating event. For each worship leader, there is a responsibility to plan the service so there is not only the right amount of congregational participation, but that it comes at right intervals. In other words, congregational participation, should not be lumped together in one portion of their worship, but purposely scattered throughout the service. The morning prayer, offering, and even listening to the sermon should be participating events. However, the congregation probably participates most actively in the following three ways:

(a) SINGING:

The congregation not only participates in the singing of hymns, but may also sing the introit, prayer response, and benedictory response. An effective offertory is the congregation singing "we give thee but thine own." Many hymnal songs work well for responses; so do such informal songs as " We have this hope," " Father, we Love You," "Because He Lives," "Hallelujah," You might use the time between morning glory and main service for congregational singing. Sometimes a small group may lead out in this, with music from either the hymnal or other sources.

(b) LITANY (responsive reading).

Responsive reading fits well for the call to worship, Scripture reading offering dedication, or sermon response. The centrality of the Bible in worship is emphasized when people read directly from Bibles. However, this involves a little training of the congregation and providing pew Bible or some other means of making certain everyone has the same version. The reading can be divided in much imaginative way, such as: leader, women, men, choir, left side, right side, and balcony, all.

(c) Covering the head in worship:

1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

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The reading can be divided in much imaginative way, such as: leader, women, men, choir,
left side, right side, and balcony, all.**

(c) Covering the head in worship:

- 1. Be ye followers of me, even as I also am of Christ.**
- 2. Now I praise you, brethren, that ye remember me in all things, and keep the
ordinances, as I delivered them to you.**

3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
4. Every man praying or prophesying, having his head covered, dishonored his head.
5. But every woman that prayed or prophesied with her head uncovered dishonored her head: for that is even all one as if she were shaven.
6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8. For the man is not of the woman; but the woman of the man.
9. Neither was the man created for the woman; but the woman for the man.
10. For this cause ought the woman to have power on her head because of the angels.
11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12. For as the woman is of the man, even so is the man also by the woman; but all things of God.
13. Judge in yourselves: is it comely that a woman pray unto God uncovered?
14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
15. But if a woman has long hair, it is a glory to her: for her hair is given her for a covering.
16. But if any man seem to be contentious, we have no such custom, neither the churches of God. 1 Corinthians 11:2-16.

The woman shall not wear that which pertained unto a man; neither shall a man put on a woman's garment: for all that do so are abominations unto the LORD thy God, Deuteronomy 22:5. We use a dove as a registered church log. The church decoration allows to use all colors as Rainbow including church flag, but this color are used depending the way church members, pupils in the schools, in the hospitals, etc. wearing to perform their duties. In the church women are supposed to cover their head using white and sky blue colors but on uniform they can apply all colors depending their suggestion approved by the church board. [Read more](#)

I) SAMPLE WORSHIP FORMATS:

Here are two sample formats. The Church fundamental beliefs can be consulted for addition samples.

{a} LONGER FORMAT:

Prelude- Instrument or congregational singing.

Introit -Music by choir, instrument, or congregation

Call to worship – Possible congregational participation.

Doxology – Not necessary if congregation sang introit.

li) Invocation

Hymn of praise

Prayer-Response by choir, instrument, or congregation.

Welcome and announcements - May include personal ministries period. You might want announcements earlier, but the entire congregation will not be present. Another option is to place the announcements just before prayer and conclude the announcements with prayer requests. Soul winning experiences and interviews should be included somewhere, at least sometimes.

This could be during announcements or while the offering is taken. Offering - If the offertory does not hold worshipers' attention, use this time to have testimonies and interviews, or invite the children to make their way forward for the children's story. The congregation may sing as the offering is brought forward and dedicated, thus emphasizing giving as an act of worship. Scripture reading Music –Special music or a pulpit hymn introducing the sermon.

Sermon Hymn of invitation/dedication Benediction postlude – Response by choir, instrument, or congregation.

{b} SHORTER FORMAT:

Introit silent prayer or singing as speakers kneels.

Hymn - Congregation remains standing.

Prayer – Includes invocation of God's presence.

Announcements - May include personal ministries. Offering, sermon, Benediction Do not follow any format just because it is expected, but only if it works in bringing your congregation into a meaningful encounter with God. Worship is encounter.

lii) PREACHING:

Preaching is both traditionally and purposely central worship All elders may not be preachers, but the Bible suggests that they should be "able to teach" 1 Timothy 3:2. The apostle Paul, on his last visit, called an elders' meeting in Ephesus and counseled, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" Acts 20:17-28. Elders, as well as pastors, are shepherds and the principal work of a shepherd is to feed the flock. Some elders preach regularly, others very seldom. However, all can benefit from an understanding of preaching principles. Here are eight rules for effective preaching.

(a) KNOW CHRIST PERSONALLY:

Peter and John met a lame man at the temple gate. Then man asked for money, but Peter answered, "Silver and gold I not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk" Acts 3:6. There is nothing harder than trying to give to others what you do not have yourself. Peter worked a miracle because, though he had no money, he did have Christ. If you do not have Christ yourself, you cannot give Him to others. But if you Him in your own life, your preaching can work miracles in the lives of your listeners. Preaching is overflowing. You cannot overflow an empty cup. If you cannot seem to come up with anything to preach, you are looking at the empty cup of your own soul and trying to get it to pour out on others what it does not have. First fill your own cup. Only then are you ready to overflow. On the other hand, the cup that is overfilled has to overflow. When you are filled with Jesus, it is easier to speak about Him than to be quiet. You can hardly wait for next sermon.

{b} BIBLICALLY :

Perhaps the best counsel on preaching ever given was Paul's exhortation, "Preach the word" 2 Timothy 4:2! Preaching must always be Christ-centered and Bible teaches. Stories, sociological or philosophical discourse, with the Bible scarcely opened, will not feed the soul or produce revival and reformation. Are you ever reluctant to preach for fear you will not find enough to say? Biblical preaching is such a preacher's best friend. When you begin biblically, you have an inexhaustible supply of sermon material. Your well is guaranteed never to run dry. Biblical preaching is much more than using a lot of Bible texts. The truly biblical sermon does not just include the Bible, it begins with the Bible. Biblical preachers come to the Bible first in their sermon preparation. As nearly as possible, they come with a

blank mind, knowing nothing but their passage or topic. They do not open the Book looking for something that agrees with what they want to say. They open it to find what it wants them to say.



liii) PREACH RELEVANTLY:

The Bible is relevant to everyday living, and it is up to you to seek out its application to those who will be listening. Show how the Bible speaks to the needs of this day, how its salvation theme still applies. Make the Word's message primary in your preaching. If available, see how Bible commentaries and other Christian's authors apply your passage to practical Christian living. Use current events, nature, and experiences in your own life to make your sermon relevant to life as your listeners live it.

liv) POSITIVELY:

People must know they are sinners before they will seek salvation. However, your first calling is not to denounce sin, but to announce salvation. Successful preaching is invariably hope-centered preaching. Never send people home on flat tires. The word gospel means good news. If you are not preaching good news, you are not preaching the gospel.

lv) PREPARE EARLY:

Good sermons do not come from hurried preparation. Yet, with all your other duties, sermon preparation time is necessarily limited. Early preparation provides a practical solution to the time problem. Here is how it works: Do your Bible study and reading several days before you are scheduled to speak. Keep at it until you feel you know about what God wants you to say. The ideas need to soak in your mind. You must find illustrations and practical applications.

Now go about your other duties. Let the sermon wander through your mind, floating somewhere between the conscious and subconscious. Starting your sermon early eases the pressure and increases creativity. Creativity despises deadlines. Last-minute sermon preparation produces first-rate ulcers and third-rate sermon. The brain's filing system tends to jam when pressed too hard. But if you take off the pressure, it may produce profusely. Starting early saves time. Instead of gazing at the ceiling or leafing through books trying to come up with story, let illustrations come out your week. This makes your sermons practical and interesting. Sermon that grows out of the present fits the present. As you work, as you travel, as you relate to your family, ask "Could my sermon help here?" Or: Is there something here that could illustrate my sermon?" The sermons whose illustrations and practical applications grow out of living are relevant to life.

lvi) ORGANIZE LOGICALLY:

A logical sermon outline is organized into three main parts. In the introduction you want to arouse the interest of your hearers and probably introduce your theme. The theme is the point of your sermon in one sentence, the one point you most want people to take home.

During the body of the sermon enlarge the theme by giving, in logical sequence, the principal lessons you wish to present. State each lesson, prove it biblically, then give illustration and/or practical application. In the conclusion summarize by briefly repeating your theme and main points, then focus on leading your listeners to make a personal decision for Christ.

lvii) SPEAK CLEARLY:

In delivering your sermon, speak so that your listeners can hear and understand. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" Nehemiah 8:8. "The culture and right use of the voice are greatly neglected. There are many who read and speak in so low a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones that are painful to the hearers. By diligent effort all may acquire the power to read intelligibly, and speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."

lviii) PLAN ANNUALLY:

To save time, plan your preaching a year at a time. Planning requires looking in both directions, so first list the sermons you have neglected or overemphasized. Then, on the basis of your findings, the denominational and secular calendar year, the needs of your congregation, and your particular interests and concerns, select the topic and passages for next year's preaching. Yearly planning produces balanced preaching. Preachers who love their people provide them with food that is not only tasty and nutritious but also varied. When you have been feeding the congregation an unvaried diet based on whatever you like best, the process of planning a sermon year will practically force you to face the fact. Heresy/error does not so often come from preaching what is false, but from an incomplete presentation of the gospel. It results from an overemphasis upon one truth at the expense of other truth. Yearly planning produces balanced preaching, and balanced preaching helps produce balanced Christians.

lix) CHURCH DEDICATION:

A church dedication offers a valuable opportunity to place The Holy Seed Church Neema Evangelism Centre Global Healing Ministries into the community spotlight. To the congregation, it represents the celebration of a difficult project successfully accomplished. Pastors need a great deal of counsel and assistance from their elders in planning the program. Guests play an important part in a dedication service. City officials and community pastors are often invited to attend. Conference/mission officials and former pastors should be asked to participate. For these reasons, set the date far in advance after consultation with conference/mission leaders.

{a} ORDER OF SERVICE-

1) A typical order of service would be: 2) Hymn 3) Opening prayer 4) History of the church 5) Reading 6) Special song or hymn 7) Dedicatory sermon 8) Act of dedication (optional) 9) Prayer of dedication 10) Hymn or special song 11) Benediction

(b) HISTORY OF THE CHURCH:

In view of the fact that their direct relationship with the congregation usually tends to be short, Pastors and conference officials should not dominate the dedication service. Church

facilities belong more to the congregation than to the clergy. An elder or other local leader whose roots go deep into the history of the church can do a better job of telling its story. Charter or lifetime members should be recognized and honored. Proper appreciation ought to be expressed to those most directly involved with the present building. Give special recognition to the pastor who led out in the building program. Often this pastor, who worked so hard and was so directly involved in the building, has moved on before the debt is paid and the building dedicated. In fact, the conflict sometimes created in the difficult process of building occasionally necessitates the pastor's moving. The sacrifice involved should be recognized. The history can climax with announcement of upcoming plans and programs for serving the community. The church must not emphasize its past without also projecting its future. The service is not to be used as an occasion for raising money toward church indebtedness. All debts incurred in the building's purchase or erection must be paid before its dedication.

(c) SCRIPTURE READING:-

Appropriate Scripture readings could be chosen from 2 Chronicles 6:14, 42 or 1 Kings 8:23,53 (Solomon's prayer dedicating the Temple).

(d) ACT OF DEDICATION:-

The dedication itself takes place during the dedicatory prayer. To increase audience participation, have a responsive reading of a litany or poem before the prayer. A burning of the mortgage, or a piece of paper symbolizing it, could take place just before the prayer or during the history portion of the service. This can be a climactic event, especially if the church has been in debt for some time and has recently sacrificed significantly to become debt-free. It may be very appropriate to sing the doxology as the mortgage burns.

(e) DEDICATION WEEKEND:-

A church dedication can, of course, be held at any time, including morning Glory. However, because it is such a special event in the life of the congregation, you may include several weekend services. For example: (1) Saturday - church holds meeting in different groups and in consecration. This could include a communion service and special music program.

(2) Morning glory - Our church at study, Use special participants such as long time members or former pastors. (3) Worship hour - Our church at worship. Have a guest speaker. (4) Sunday afternoon -Our church in dedication. The dedication service. (5) Sunday evening - Our church in fellowship. Social events. A booklet becomes a precious memento to church members. Some churches sell extra copies to pay for printing.

(f) CHURCH OPENING.

Since the Holy Seed Church only debt-free buildings, congregations often move into a new church home before it is finished and long before its dedication. It is appropriate, however, that there be some special program for this event, although it should not be considered as significant as the dedication. Music, of course, should play a large part in such a happy experience. There can be a ribbon-cutting. Some congregations march from the old premises to the new. People love entering a new building but hate leaving the pleasant memories of the old. One bridge from the old to the new former building. Both the church dedication and the church opening are newsworthy events in most places. These occasions should be used to achieve favorable community attention to the church and its program.

IX) COMMUNION

One of the surest responsibilities of eldership is assisting the pastor in the celebration of communion, or leading in the service yourself. Only ordained ministers or elders conduct the service. Communion is one of the most solemn and yet joyous occasions in our

churches. When it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Therefore, being able to lead the congregation in this sacred service is one of the most deeply spiritual duties that you, as an elder, will be called upon to perform.

{a}RENEWING RELATIONSHIP:-

The celebration of communion gives opportunity for those attending to renew and rebuild relationships with God and with their fellow members. As they join together in the washing of one another's feet and in the eating and drinking of the symbols of Christ's death, they are reminded of their need of God's continued grace and forgiving love and for closer fellowship with one another. The Communion service should unite our members and help them to leave with renewed strength and confidence to continue God's mission in the world.

(b) WHEN TO HOLD: -

The church Manual says, "In the holy Seed church the communion service customarily is celebrated once per quarter." The words "customarily" suggest only that it has been the practice or custom of our church to hold Communion on a quarterly basis. Paul states, for as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26). This informs us that the Bible has not established any set number of time for holding the service. It is not how often we celebrate the Communion that is important, but how often we remember "Lord's death." The communion service should most often be held during the Sunday worship hour. However, there may be other or additional occasions when your church chooses to celebrate the service: the conclusion of a week of prayer, the end of a series of revival meeting, a camp meeting, a church retreat, or during youth meetings. Whenever or wherever communion is celebrate, careful preparation should be made with every detail thoughtfully planned and rehearsed. The service ought to be announced at last a week in advance so people may prepare for the event. Deacons and deaconesses should prepare the bread and the wine well beforehand and have the sanctuary and the rooms to be used for Foot washing properly equipped.

(c) PREPARING THE EMBLEMS:-

Only unleavened bread and the unfermented juice of the grape should be used in the Lord's Supper. Where it is impossible to obtain grapes, grape juice, or grape concentrate the juice of raisins may be used. In isolated areas where none of these are readily available, the conference or mission will provide advice or assistance. Recipe for communion bread. 1. 1 Cup fin-ground flour (preferable whole grain) 2.4 teaspoon salt 3. 2 tablespoon cold water 4.4 cup olive or vegetable oil. Sift flour and salt together. Pour the water into the oil, but do not stir. Add this to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-size squares, being careful to pick each square to prevent blistering. Bake at 450 degrees Fahrenheit for 10 to 15 minutes. Watch carefully during the last five minutes to prevent burning. Serves 50 persons.

(d) WHO MAY PARTICIPATE?-

At the time of his last supper, Jesus declared that the bread was a symbol of His body which was "given for you" Luke 22:19. The wine was a symbol of His blood "which is shed for many for the remission of sins" Matthew 26:28. Jesus gave His life for sinner and His invitation to them is to partake of the Communion in remembrance of His sacrifice that is able to set them free from sin. All who feel the need for forgiveness from sin should seek in this ceremony the symbol their cleansing. The Holy Seed Church observes open

Communion. Adults wishing to participate should not be stopped from doing so. It is not the work of church officers to decide who is worthy or unworthy to take part. "Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it to men to say who shall present themselves on these occasions. For who can read the heart?" There may be some in the congregation who feel that their sin is the very reason they should participate! Especially encourage these members to attend. Tell them that, as they come in repentance and accept the symbols of Jesus death, they will find forgiveness for their sins and release from their guilt.

(e) SERMON:-

It is the usual custom in our churches that a 15-20 minutes sermon is preached before members separate for the Foot washing. During this sermon you have opportunity to make clear the meaning of the Foot washing and to encourage members to make clear the meaning of the might have had with others in the congregation. Sometimes you may choose to vary the service by spending a few minutes explaining the meaning of Foot washing and then leaving the rest of the sermon until after participants return. By saving the sermon until before the Lord's Supper emblems are passed you will be able to focus attention more fully on their meaning. {f} Here are suggested communion sermon texts: 1. Jesus' example in foot washing. John 13:13-17 2. The Lord's Supper (Mark 14, Luke 22) Matthew 26:26 3. Self-denial in those who follow Jesus. Matthew 16:24 4. Eat the flesh and drink the blood. John 6:53-56 5. One bread, one body. 1 Corinthians 10:16-17 6. Proclaiming the Lord's death. 1 Corinthians 11:23-26 7. Christ's suffering 1 Peter Note: Each person will be delivered one on a different occasion regarding Lord's Supper not all at a time because time is short to handle service.

(f) FOOT WASHING:-

Foot washing is a powerful symbol. When we kneel before one another as Jesus once did, and take someone's feet in our hands to wash them, we are taught important lessons of humility. Through this ceremony, disagreements between members can be settled and wrongs made right (Matthew 5:23). The water that is poured over our feet by our partner represents the spiritual cleansing and refreshing that comes when Jesus applies His blood to our lives. Foot washing should be carefully planned. Basin, water, towels, adequate space and seating, and congenial surroundings need to be provided by the deacons and deaconess. Visitors, new members, youth, and children should be tactfully encouraged to join the foot washing, either to participate or to observe. Assist people to find partners with whom they can share the ceremony. Because Foot washing can be an occasion for making wrongs right, opportunities might be provided for families to share the ceremony together. Alienation most often occurs within families, perhaps between husband and wife, parents and children, or between children.

The ceremony of Foot washing is an excellent way for families to make new beginnings. Consider making provision for families to take part together. When members have assembled ready for Foot washing, the ceremony can begin with prayer. There may be some present who would like to ask forgiveness of their partner for some wrong they have committed. Encourage this kind of confession between participants. In some places members sing hymns quietly as they wash each other's feet. Some partners like to pray for each other during the ceremony. The whole experience should be a time of sharing and joy that brings members together in unity. At the completion of the Foot washing, members may shake the hand of their partners, or embrace or kiss them, according to the local custom for showing Christian love.

(g) LORD'S SUPPER:-

It works well for the congregation to sing a hymn as they reassemble and the leader, along with the assistants, take their place behind the Communion table. The servers will follow and be seated in the front seats. You may make some introductory remarks about the Lord's Supper or begin your short sermon according to whichever order of service you have chosen to follow.

(h) The bread is then uncovered and prayer is offered for God's blessing upon this symbol of Jesus' body. The deacons then take the bread and offer it to members of the congregation. On their return, the elders and yourself are served and you lead the congregation in eating the bread. The same procedure is followed for distributing the fruit juice. During the serving of the bread, hymns sung, passages of Scripture such as 1 Corinthians 11:23-26 may be read, hymns sung, testimonies given, special music presented.

(c) In some of our churches the deacons carry both the bread and juice on the one tray. Worshipers take them together from the tray. Following the service, the juice glasses are in racks provided in the backs of the seats. By following this method, the deacons need to move through the congregation only once, eliminating activity extraneous to the purpose of the ceremony.

(i) ENDING THE SERVICE: -

The communion service should end joyously. Wrongs have been righted. Sins have been forgiven. Faith and hope have been restored. It is a time for rejoicing. Close the service with bright, joyful music. Dismiss the congregation by benediction or silent prayer. Following the serving, deacons and deaconesses should dispose of the leftover bread and juice in a respectful manner. In no case should it be eaten or drunk.

(j) THOSE UNABLE TO ATTEND: -

Often there are church members unable to attend communion because of sickness, isolation, old age, or any number of other reasons. Elders and deacons should attempt to visit these people and offer them communion. If the person is sick, Foot washing is not usually included.

(ix) GROUNDBREAKING :

A groundbreaking service encourages congregational involvement and unity in supporting a building project. It engenders enthusiasm especially if the church has been planning, praying, and giving for the building over a long period of time. At last tangible is happening.

(a) PLANNING THE SERVICE:

Pastor and elders should work together in planning a groundbreaking.

(b) SETTING THE TIME:

Groundbreaking is not entirely a religious service and thus does not belong on church service day. Sunday is often an ideal time.

(c) INVITING THE GUESTS:

Conference/mission representatives should be invited. Local political and other community leaders might attend. Pastors from other churches will sometimes come. The news media ought to be notified and encouraged to give liberal coverage.

(d) PREPARING THE SITE:

The site should be cleared. Perhaps a platform needs to be erected and a sound system installed. If the service is going to be long. Chairs may be needed. Drawings of the

proposed building should be prominently displayed. A mockup of the structure will help people visualize it. If the ground is to be broken with shovels, several should be provided. Sometimes the shovel blades are painted gold or silver. Alternatively, an earthmoving machine may be used to turn over the first dirt.

(e) An excellent plan:

for including congregational participation is to break the ground with a plow. A long rope is attached to it, and the congregation pulls the plow through the ground creating a beautiful symbol of a congregation pulling together in the building project. If the building has been marked out ahead of time, a furrow can be plowed around its perimeter and the building easily visualized when the groundbreaking is finished.

(f) ORDER OF SERVICE:

The order of service suggested below may be used when the audience is comfortably seated and when you have planned for regular service. However, the service could be abbreviated, depending upon local circumstances. Opening - Many congregations do not sing well outdoors. For that reason, congregational singing may be omitted, especially if the group is small. Prayer - Involve a non-the holy seed church pastor or a leader in the local congregation to offer the prayer. Special song, sermonette - This ought to be very brief. It should consist mostly of a scripture reading and a litany in which everyone can participate. Ezra 3:10, 11; 6:14 Matthew 21:42; Acts 4:11; 1Corinthians 3:9-11; 1 Peter 2:4-8. Special song, Speeches-Special guests may be invited to speak briefly, but in view of the full program they should be few in number. Have someone narrate the history of the church or of the present building project, and talk about the immediate plans for beginning the building. Groundbreaking - Special participants in breaking the first ground usually include the pastor; head elder, building committee chairperson, and representatives from the conference /mission and community. A child should be included as a representative of the church of the future. If the building is a school, include the school board chairperson, principal, and a teacher. Special song or hymn of dedication Benediction.

(g) STONELAYING:

A stone laying service may take place of groundbreaking. It is held after the building has begun and features the laying of a stone to become part of the foundation. The service can follow the same general order as for groundbreaking.

Ixii) HOUSE DEDICATION: PURPOSE:

The practice of house dedication varies according to culture and the wishes of each individual family. The world church does not have any regular tradition for such service. Some family may request the dedication when purchase or building their first home, some when they pay off the mortgage and the home is truly there. Still others ask for a house dedication whenever they move to a different home. Typically, the house dedication is held after the house is completed, the furniture installed, and probably the family moved in. Such a service provides an excellent

opportunity to invite the neighbors to the special occasion to get acquainted with them, and to establish one's family as a Christian witness in the neighborhood. This is the purposes of dedicating a house: to set it aside to be spiritual service to the family and their neighborhood.

Ixiii) WHO OFFICIATES:

No license or ordination is required for house blessing services an elder may perform the service, but should do so with the knowledge and cooperation of the pastor.

lxiv) ORDER OF SERVICE:

Attendees often include non Christian neighbors. People typically gather in the living room of the home and may the room be crowded. Some will likely be standing. Thus, the service should usually be no more than 30 minutes in length. The following order is suggested:

Congregation - This should be considered optional, depending on the situation. Appropriate songs include "Happy the Home" and "Love at Home." **Prayer** - Since there are three prayers in this short service, the first and last should be brief and not repeat the prayer of blessing. This first prayer is for the purpose of invoking God's presence in the service. **History of house and family** - This could be given by a family member, perhaps the head of the household. **Message**.- The message might include: Scripture such as Genesis 24:67, Psalm 127; 2 Samuel 23:15; Isaiah 65: 21-24; Luke 10:38-42; Micah 4:4.

A story or poetry. Litany such as asking questions of the family either informally or in a written litany and receiving their answers as a family commitment. Suggested questions: Do you pledge to make this house a place of you're, where the family alter and daily devotion are revered? Do you pledge to make this house a place of family love and unity?

Do you pledge to make this house a light and a blessing to the community? **Candle ceremony**- Your message could close with the lighting of a candle to symbolize the light of Jesus present in this home and the use of this house to let that light shine throughout the neighborhood. The candle can remain burning throughout the remainder of the service.

Prayer of blessing - The family might kneel with joined hands in a circle surrounding the kneeling pastor or elder. Others stand surrounding the family. Include in your prayer a blessing on the house, the family, and the neighborhood. **Special song**:- Bless this house" is an ideal song for this setting. **Benediction** - Perhaps a formal benediction such as Numbers 6:24-26 **House tour** - At this juncture the family may wish to invite guest to tour the house.

Refreshments are optional.



lxiv) WEDDING :

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities" Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

lxv) DENOMINATIONAL GUIDELINES:

Who officiates In chapter6 Officers and Their Duties," the church manual stipulates, "In the marriage ceremony the charge, vows, and declaration of marriage are given only by an

ordained minister except in those areas where division committees have taken action to approve that selected license or commissioned ministers who have been ordained in as local elders may perform the marriage ceremony. Either an ordained ministers, license or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing." In other word words, you as local elder may not perform the entire service, but you may assist. As the ranking local leader your presence and interest can be crucial. Pastors restricted.

There are some circumstances where denominational guidelines forbid ministers to marry a given couple. There are circumstances where pastors' own consciences prevent them from performing the ceremony. In either case, couple may feel rejected and church members may misunderstand. There is no more important or delicate time for elders to support their pastors. **Spiritual ceremony:** In many countries in the world a church wedding involves both a legal contract and a spiritual commitment. In other countries a religious ceremony cannot take place until a civil/legal ceremony has taken place. Any wedding ceremony in which the secular overshadows the spiritual should be considered inappropriate in The Holy Seed Church. **Congregation guidelines:** You or your pastors should lead your church in preparing wedding guidelines.

Do this at a time when no request for a wedding has been received and no feelings are likely to be hurt. Give these guidelines, along with a wedding application should list specific requests of the couple and reflect that the guidelines have been read and will be followed.

Study the church Manual and minister's manual with your church board to make them aware of denominational marriage guidelines. Then, based on these and local customs/tradition, draw up your church's own guidelines. Items you may wish to include: who may be married in the church; music whether or not the church's wedding coordinator must be used; decoration; candles; dress, photographs; rice or confetti; reception; fees equipment and services available from the church. Exceptions to the guidelines must be few, and should be approved only by a designated committee. Pastors should not have to take full responsibility for dealing with the aggravation expressed by families whose plans have been contrary to the congregation's guidelines.

lxvi) STUDY GUIDE:

Note: Special services are just that, special, and they need to be planned and conducted as such. Normally the pastor leads out and, as an elder; you are there to assist him on those occasions.

lxvii) KNOW:

- (a) Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family.
- (b) It is important that new members become bonded into the church community and are made to feel accepted and loved by the congregation.
- (c) Dedication of a child reminds each of us of God's miracle of birth and the commitment of parents and congregation to support and help "raise up a child in the way he should go."
- (d) Communion is one of the most solemn and yet joyous occasions in our churches. While it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Assisting or leading this special service is one of the deepest spiritual duties of an elder.
- (e) The holy Seed Church observe open communion. Anyone desiring to partake of the emblems of our Lord's death is welcome to participate.

(f) An elder can be agent of spiritual blessing to those who are unable to attend Communion by visiting and holding a simple Communion format with them. (g) The time of a death and planning of the funeral is an important time of ministry by an elder. It is important to be sensitive to a family's needs, culture, and traditions during this time. (h) A new parish induction is a special service that only elders can perform. This service, and the subsequent support of the new pastor, can help minimize the difficulties of transition for both the congregation and the new pastor and his family. If you do not emphasize this significant service, no one will. {I}Prayer for the sick is another form of ministry through which an elder can be a great blessing to the people. Those prayers can come during visitation or through a formal anointing service. A wedding is a time of spiritual renewal, joyful celebration, and individualized service to the couple and their families.

LXVIII) THIS QUESTIONS ARE SAMPLE HOW TO STUDY YOUR BIBLE:

- (1) What are the steps in preparing someone for baptism? What are your responsibilities in that preparation?
- (2) What are the four basic purposes of child dedication?
- (3) What is the different between a church dedication and a church opening?
- (4) What are ways that an elder can help out in the planning of a church dedication?
- (5) What does "open communion" mean?
- (6) How soon should you visit the family after you hear of the death of a family member?
- (7) What are the three suggestions for smoothing the transition of a new pastor?
- (8) List the steps involved in an anointing service.
- (9) Why it is it important to have wedding guidelines for your church? Why should this be done when no wedding are being planned?

lxiv) GUIDELINES HOW TO HANDLE PRACTICLE:

- (a)What are some things you could do to make a person's baptism more special?
- (b) Come up with a sample format for a baby dedication, and what the church can do tangibly for the family and child.
- (c) What could be done for the children during a communion service to help them understand and experience in their own way its meaning?
- (d) Write out plan for visiting and supporting a person in grief over a death.
- (e) In what practical ways can you help your congregation smooth the transition of a new pastor? What can you do to bury the old? How can you help support the idea of not replacing too soon? In what ways can you celebrate the new?

lxv) BREAK OUT SESSION QUESTIONS FOR Group Discussion:

- (1) On a person's baptismal day, what things can you do personally to help him/her become bonded into the church community and made to feel accepted? What are things your church might do to help bond and communicate its acceptance and love? What are some things you could do to make a person's baptism more special?
- (2) What are some specific things you have done/seen in relation to making a child dedication special?
- (3) How might you help increase participation of more members in communion?
- (4) What does "The Holy Seed Church observe open communion" mean to you?
- (5) What specific help could you be to a pastor during times of funerals and weddings? What are some ways you might support a family during the time of a death?

(6) How do you feel about the concept of not replacing a pastor for around three months?

(7) What might you do to welcome a new pastor to your congregation?

(8) What are some ways to help your congregation smooth the transition of a new pastor?
What can you do to bury the old?

lxvi) FUNERAL A DIVERSITY OF TRADITION:-

Because of the wide diversity of cultures represented in our churches around the world, there are many different customs observed following the death of a member. Every society creates rite that gives expression to grief, show respect for the deceased, and provide support for those who mourn. As a church leader, it is important that you honor these traditions and minister to those who grieve in a way that is meaningful to them. Some members of your congregation may come from very different backgrounds than yours and you must be sensitive to their grief traditions. However, you should move away from traditional customs that go contrary to Christian principles and biblical understandings on death, especially those customs that infer the immortality of the soul or the honoring of the spirits.

(a) ORDER OF SERVICE:

Despite the diversity of funeral rites, the ceremony should include certain Christian values and practices. Time should be given for prayer and for the reading of appropriate scriptural passages. Mourners should be encouraged to look to Jesus as the conqueror of death and the One who has the power to raise the dead. Words of comfort based on the sure promises of God's Word should be shared. Help the mourners to leave the ceremony with hope rather than despair. The following suggested order of service may adapted to fit the customs of your community: Music Scripture reading Prayer Life story of the deceased (obituary) Music Testimonies Photograph church, family and friends Sermon (15-30 minutes) Committal of the body (if the service is held at the graveside) Music Closing prayer

(b) VISIT THE FAMILY: -

Visit the family as soon as possible after you hear of the death of a member. Show your sympathy and sorrow in the culturally acceptable way. You may share with them some of God's promises (John 11:25 1 Corinthians 15:51-57; 1 Thessalonians 4:16) and pray with them. Perhaps the most helpful thing that you can do is just to sit with them, even if you are unable to say anything. As an elder you represent Christ and Christianity to them. Your mere presence will bring comfort and assurance. Take your spouse along. Women are usually superior to men in such circumstances, especially at consoling women and children.

(c) OFFER CHURCH SUPPORT:-

There are many ways you and the church members can assist grieving families. Relation can be located and notified of the death, food can be prepared, telephones answered, small children cared for, and funeral details arranged. In some countries, there are funeral directors in the community who care for all aspects of a funeral. In such cases, you can assist the grieving family by contacting and negotiating with the funeral director. In areas where there are no funeral directors, you can offer the support of the church in preparing the body for the funeral. Never force the help of the church on a grieving family, but let them know that there is support that they can depend on if they wish.

(d) THE FUNERAL SERVICE WHO OFFICIATES:-

Usually no license is required for conducting a funeral. In the absence of a minister, an elder may lead out. This should not be done, however, without the pastor's approval. An

elder or friend of the family may be called on to assist the minister in the service by giving the obituary, prayer. In some places the pastor or elder who conducts the funeral must make sure proper death certificates are obtained from civil authorities before interment.

lxvii) HELPFUL BIBLE PASSAGES:

The Following May Prove Helpful In Your Preparation Of A Scripture Reading Or Sermon: (a)General: Job 14:1-2, 14:15, Psalms 23:1-4, Psalms 27:4-5, 13-14; Psalms 46; Psalms 90; Psalms 91:1-2, 11-12; Psalms 121; Isaiah 35:3-10; Isaiah 40:28-31; Isaiah 43:1-2; John 14 1-6; Romans 8:14-39; 1 Corinthians 2:9-10; 1 Corinthians 15:51-55; Philippians 3:20-21; 1 Thessalonians 4:13-18; 1Thessalonians 5:1-11; Hebrews 4:14-16; 2 Peter 3:8-14; Revelation 7:15-17 Revelation 14:13; Revelation 21:1-4; Revelation 22:1-5. (b) Funeral of a child: 2 Samuel 12:16-23; Mark 10:13-16 (c) Funeral of a young person: Ecclesiastes 11:6-10; Ecclesiastes 12; Luke 7:11-15 (d) Funeral of a godly woman: Proverbs 31:10-31; Acts 9:36-42; Matthew 26:10-13. (e) Funeral of the elderly: Genesis 5:24; Genesis 15:15; Matthew 11:28; 1 Timothy 4:6-8. 50.

lxviii) NEW FILD INDUCTION:

The holy Seed Church tends to take for granted the acceptance of a new pastor in the fild and community. As a result, new pastors are left alone to work their way into the affection of church members. Not enough emphasis is placed on assisting the bonding process between new pastors and their congregations. Some special services only pastors can perform; elders cannot. A new parish induction is a special service only elders, assisted by conference/mission leaders, can perform; pastors cannot. If you do not emphasize this significant service, very possibly no one will.

(a)DIFFICULTTIES OF TRANSITION:

The transition of a pastoral family from one parish to another may engender anticipation and enthusiasm on the part of both family and parish. However, the change can be delicate and difficult. It is invariably accompanied by some degree of grief.

(b) CONGREGATIONAL GRIEF:

In marriage, a loss through divorce may be more devastating than a loss through death, for in divorce the loved one chooses to leave. As a result one feels rejection leads to anger. Likewise, when a pastor chooses to move from one parish to another, the congregation feels some degree of grief, rejection, and anger: "What is wrong with us?" "Why would our pastor want to leave us?" "I got hurt loving the last pastor. I am not going to love the new one and get hurt again." If the previous pastor did not choose to leave, but was arbitrarily reassigned by the conference/mission, the congregation may be angry at the conference and reset the replacement. If the previous pastor was not appreciated, the congregation may feel distrust of and anger toward all ministers. People tend to resent and resist change- especially conservative people, and these make up a large portion of most congregations. New pastors invariably represent change. Therefore, there may be some temptation to resent and resist the new pastor.

(c) PASTORAL FAMILY GRIEF:

The pastoral family has much more to grieve over than the church family. They get uprooted- an experience especially devastating to spouse and children. They move into a new town and a strange house, with financial and socials trains. The children have to start In a new school. The spouse may have to hunt for a new job. Most serious of all, the pastoral family has had to leave their friends. Where the congregation may be grieving the loss of one family, the new family is grieving the loss of all their friends in their previous parish. All of this adds up to potential problems during pastoral transitions.

(d) SMOOTHING THE TRANSITION:

Some suggestions for smoothing the bury the old. The old must be set aside before the new can be accepted. The congregation can express its appreciation and verbalize its grief over losing the outgoing pastor through a well-promoted and attended farewell. Do not replace too soon. Some may feel that new pastor must assume responsibilities immediately after the former pastor leaves. Research, however, indicates that it typically takes about three months before a congregation is ready to welcome a new pastor. This interim period gives time for church members to separate themselves emotionally from the former pastoral family. It also provides a unique opportunity for the latent lay leadership of the parish to emerge. Meanwhile, the congregation rediscovers its need to be pastured. Celebrates the new. Conference/missions and congregations should make the service of installing a new pastor as significant an event as possible.

Just as a wedding is an important symbolic act publicly establishing a new home, an installation service for a pastor is an important symbolic act publicly establishing a new pastorate. One different, though, is that the bride can plan her own wedding. Pastors cannot plan their own installation. Elders and conference/mission officials must take the responsibility. Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation.

The congregation is a community, a church family. The conference representative is normally not a member of that family and thus can hardly welcome the new pastor to it. Too often the conference/mission official makes only a brief introduction of the new pastoral family on morning Glory. The church then plans only a secular, social event as a welcome. It is far better to have a formal, spiritual installation service. In some situations pastors and members of other churches in the area may be invited.

(e) PASTORAL INSTALLATION SERVICE:

Ideally the installation service should be part of the Sunday worship service, when most members are present. The suggested service below emphasizes introduction of the entire pastoral family. Certain pastoral families might not prefer this much public exposure, but some agreeable emphasis should be placed on welcoming the whole family. The pastor's family, not the pastor, is most likely to feel unwelcomed. Introduction of conference/mission representative - The head elder should introduce the conference representative as coming to present the new pastoral family.

lxix) Conference representative's remarks:

The conference representative should explain the purpose of the installation service: to help bond the church and pastoral family together and to dedicate the new pastor church team to ministering in the community. The conference leader should also introduce each member of the pastor's family, presenting a brief biographical sketch of each. An additional option: the conference leader may present to the pastor a tray with a lighted candle for each church in the parish, and then a charge to keep the lights shining brightly and help them grow in number. Welcome by local elder: The elder speaks for the congregation in welcoming the pastor. The entire pastoral family may be invited to the platform, in which case the elder's spouse may well give a special welcome to the pastor's spouse. A child, youth leader, or church school teacher from the congregation could welcome the pastor's children.

lxx) Litany - Elders:

We come on this day to open a new chapter in the history of our church, the beginning of a new pastorate. Congregation: We have received gifts from God, who has equipped us for ministry, and provided a new pastor to lead, train, and encourage us. Pastoral Family: We come seeking to serve you in lifting up Jesus Christ that together we might grow.

Congregation: We invite you to lead us in our walking with God.

lxxi) Pastoral Family:

We seek your love as we become part of this church family. Congregation: We wish to have you as part of our family, and we open our hearts to you. Conference Representative (to pastor): God has given to you the challenge of leading these people in their preparation for the soon coming of our Lord Jesus Christ. Pastor: I accept this challenge. Under God, I pledge to do my best always to lift Him up. Conference representative: As a church, you face the challenge of presenting the gospel to your community. Congregation and Pastor: We accept this challenge to present the living Christ through our lives and our ministries. All: We covenant, before Christ and each other this day, to place Christ first, to seek the guidance of His Spirit, and to work together for the hastening of his coming.

Installation Prayer: The pastoral family might face the congregation with the conference representative on one side of them and the head elder on the other. Other elders or church leaders may be invited forward to form a human chain from the pastor and elder on the platform to the first pew. Everyone, including the congregation, is then invited to join hands and kneel together for the installation prayer. This act symbolizes a uniting of pastor and people. The head elder prays, inviting the congregation's commitment in supporting the new pastor. The conference/mission representative prays, officially installing the pastor as congregation leader. The conference representative then leads the elders in welcoming the new pastoral family with a handshake. Pastor's Sermon / Church welcome after the service closes, as the congregation leaves the sanctuary, members welcome the pastoral family. A fellowship meal provides an excellent closing to the installation.

lxxii) PRAYER FOR SICK:

The book of James tells us that if any member is sick. "Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people. Prayer ought to be at the heart of every elder's ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith wanes and they need your encouragement and reminder that God loves them. The formal anointing service is reserved for those with significant physical illness. However, the text asks, "Is anyone among you sick?" I do not ask, "Is anyone among you doing?" The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)WHO OFFICIATES:

The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor's approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) PREPARING FOR THE SERVICE:

Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present.

The recipient might wish to invite praying friends. Non-Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe firmly in divine healing, and have prepared their hearts for the occasion. Preparing the recipient. "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). Encourage the sick person to examine his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter "Prayer for the sick" in The Ministry of Healing. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) ORDER OF SERVICE:

Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testify to his/her faith and give the reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include: 1. Belief that God can and does heal. 2. Confession of sin. 3. Commitment to healthful living: Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, but it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them. 4. Willingness to use human means: "Every good gift and every perfect gift is from above" (James 1:17). God may already have ungifted some physician to whom He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. Trust God's answer. Sometimes God heals immediately, sometimes slowly, sometimes not until Christ's Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual's spiritual weakness or of God's unwillingness to heal. The service should climax with the certainty that everything has been placed in God's hands and that God can be trusted. Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20. Then anointing prayer. If you are leading out you should have a small vial of olive oil. Everyone kneels.

The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way. The Holy Seed Church does not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

lxxiii) A WORD OF ENCOURAGEMENT

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance. "The elders who are among you I exhort. Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Peter 5:1-4). The Bible says "All have sinned and fall short of the glory of God." God is perfect and holy and our sins separate us from God forever. The Bible says "The wages of sin is death," {Romans 3:1-31}.

The good news is that, about 2,015 years ago God sent His only Son Jesus Christ to die for our sins. Jesus is the Son of God. He lived a sinless life and then died on the cross to pay the penalty for our sins. "God demonstrates His own love for us in that while we were yet sinners Christ died for us," {John 1:1-13}. Jesus rose from the dead and now He lives in heaven with God His Father. He offers us the gift of eternal life of living forever with Him in heaven if we accept Him as our Lord and Savior. Jesus said "I am the way, the truth, and the life. No one comes to the Father except by Me." God 53.

lxxiv) THE COMING OF THE KINGDOM {Luke Chapter 17}.

{a} 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].

23 And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

24 For as the lightning, that lightened out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they boiled;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.

30 Even thus shall it be in the day when the Son of man is revealed.

{a} The cross of Jesus Christ {1 Corinthians 1:18-21} Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephan's: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

{b} Matthew 24:35-38 Context:

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things are fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark

{c} Proverbs 30:5-6 Contexts:

{d} Every word of God is pure: he is a shield unto them that put their trust in him.

{e} Add thou not unto his words, lest he reprove thee, and thou be found a liar. **NOTE:** This verse affirms tree propositions: 1. The heavens and earth will pass away. 2. Christ's words will not pass away and the word of God shall stand forever." 3. Everyone who believes the word of will receive internal life. "Lord Jesus, I believe you are the Son of God. Thank you for dying on the cross for my sins. Please forgive my sins and give me the gift of eternal life. I ask you in to my life and heart to be my Lord and Savior. I want to serve you always ever and ever Amen."



Email: presidentwilliam@nmiyu@outlook.com

I welcome you you all to feel free before your Lord as you as you join us to fellowship together in prayers. I request you to remain humble in order to follows how prayers are being conducted. There are the chosen servants of God who will assist you in prayers, remember where you have come from, what you have passed through, they didn't cause is to happen to you, instead understand that that they are telling you is a revelation from God. For this reason, you should be cooperative, avoid complaining, murmuring, gossiping and enmity {Galatians 5:16-26.}

According to our procedures, when you enter into the church, please switch off your phone or put it on silent mode or on voice mail. For any recording, you must ask for permission

before you start recording. You must also take part in prayers not sitting idle and know that blessing do not come fully unless you submit yourself into prayers - Matthew 7:7. Anything you see or notice during service or in prayers, you are requested to ask before you have the church, because you are not aware so that that you can understand your Prayers. In case of the occurrence of anything you will be liable because you did not ask.

Department of church Ministries Church Members and Our Visitors

I would like to share with you this opportunity for the message of peace love and unity. To all our visitors, church members, attending our prayers each and every and every day, please be patient as you wait for your time to come to be served by our Pastor or Prophet. While you are waiting for your turn, please stop murmuring underground asking people who are not concerned. You must be attentive to the Pastors or prophet leading the church service and make sure you finish with him or her. Do not extend matters to the next person because all prophecy will be conducted in the church not through phones only prayers will be offered on phone.

Remember sisters or brothers, you may have passed through difficulty, people taking about you, don't allow yourself to listen to their conversations, instead release your heart to your Lord as you are being led by the pastor or prophet because what you are being told is personal. Remember you may be served by a private in the church and not outside the church during church service and not after church service in order to avoid being misled by foolish prophet giving false prophecy. Ezekiel 13:1-23.

As you have come, brother and sister, remember you have set your heart to God, you to know that there are three things you need to understand. First things has already passed, second things are happening now and last things are coming in the future. Many be you have seen them come, or heard them from someone else therefore all your problems are going to be solved by God himself, because he says, "as you come with all the stumbling block of his iniquity before his face, and come to the to the prophet, I the Lord will answer him that come according to multitude of his idols." Ezekiel 14:4-5. Many people died because of hiding their sins instead of repenting. In Hosea 4:6, God Says "My people are destroyed for lack of Knowledge because though hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of God. I will also forget thy children. James Version).

There is nothing that can be hidden from God; everything in all creation is exposed and lies open before his eyes. And it is to Him that we must all give an account of ourselves. Hebrews 4:11-13. "Every word of God his pure, he is shield unto them that put their trust in him. Add thou not unto his word lest he reprove these, and thou be found a liar." Proverbs 30:5-6. "But we must test ourselves to the Law and to the testimony; If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Because all scripture is inspired by God and is useful for teaching the truth, raking error, correcting faults and giving instructions for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed. 2 Timothy 3:16-17. Romans 10:8-13. "But whosoever shall call upon then the name of the Lord shall be saved." Remember that you can book appointments with the General Secretary of the church and make sure you confirm the day and date when you will meet the Apostle before you come.

Thank you for your coming as you have fellowshipped with us, be strong and have good courage as you move forward facing the unfolding future to be blessed.

The Holy Seed Church accept the Bible as their only source of faith and hold to be the teaching of the Holy Scriptures as their church fundamental beliefs. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. The revision of these fundamental beliefs may be expected at the General Conference Session when the church will demand to have a change or issue the statements as led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.



Church Fundamental Beliefs

The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (1 Thessalonians 2:13; 2 Timothy 3:16, 17; Hebrews 4:12; 2 Peter 1:20, 21; Psalms 119:105; Proverbs 30:5, 6; Isaiah 8:20; John 17:17.)

The Trinity

A unity of three coeternal Persons there is one God: Father, Son, and Holy Spirit, God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (John 3:16 2 Corinthians 1:21, 22; 13:14; Genesis 1:26; Deuteronomy 6:4; Isaiah 6:8; Matthew 28:19; Ephesians 4:4 6; 1 Peter 1:2.)

The Father

He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Genesis 1:1; Deuteronomy 4:35; 1 Timothy 1:17; 1 John 4:8; Revelation 4:11; Psalms 110:1, 4; John 3:16; 14:9; 1 Corinthians 15:28.)

The Son

Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. God the eternal Son became incarnate in Jesus Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. God's power and was attested as God's promised Messiah. By His miracles He manifested God's Love. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Romans 6:23; 1 Corinthians 15:3, 4; 2 Corinthians 3:18; 5:17-19; Philippians 2:5 11; Isaiah 53:4-6; Daniel 9:25-27; Luke 1:35; John 1:1 3, 14; 5:22; 10:30; 14:1 3, 9, 13; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

The Holy Spirit

God the Father and the Son in the eternal Spirit was active with in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those

who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (2 Corinthians 3:18; 2 Peter 1:21; Isaiah 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Genesis 1:1, 2; 2 Samuel 23:2; Psalms 51:11; Romans 5:5; 1 Corinthians 12:7-11.)



Creation

He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. God has revealed in Scripture the authentic and historical account of His creative activity. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. When the world was finished it was "very good," declaring the glory of God. The first man and whom-and were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. (Genesis 1-2; 5; 11; Acts 17:24; Colossians 1:16; Hebrews 1:2; 11:3; Exodus 20:8-11; Psalms 19:1 6; 33:6, 9; 104; Isaiah 45:12, 18; Revelation 10:6; 14:7.)



The Nature of Humanity

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. But God in Christ reconciled the world to Him and by His Spirit restores in penitent mortals the image of their Maker. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Acts 17:24-28; Romans 5:12-17; 2 Corinthians 5:19, 20; Genesis 1:26-28; 2:7, 15; 3; Jeremiah 17:9; Ephesians 2:3; 1 Thessalonians 5:23; 1 John 3:4; 4:7, 8, 11, 20; Psalms 8:4-8; 51:5, 10; 58:3.)



The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. His law and His sovereignty over the universe. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. God he sent his Son to assist His people in this controversy, there after Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Isaiah 14:12-14; Ezekiel 28:12 18; Genesis 3; 6-8; Job 1:6-12; Romans 1:19-32; 3:4; 5:12-21; 8:19-22; 2 Peter 3:6; Revelation 12:4 9; 1 Corinthians 4:9; Hebrews 1:14; 1 Peter 5:8;.)



The Life, Death, and Resurrection of Christ

God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, this perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Philippians 2:6-11; Colossians 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10; Genesis 3:15; Ps. 22:1; Isaiah 53; John 3:16; 1 Corinthians 15:3, 4, 20-22; 2 Corinthians 5:14, 15, 19-21; 14:30; Romans 1:4; 3:25; 4:25; 8:3, 4.)



The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus Christ as our Savior and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from our lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, as we observe God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now as we face the final judgment. (Habakkuk 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Genesis 3:15; Isaiah 45:22; 53; Jeremiah 31:31-34; Ezekiel 33:11; 36:25-27; Romans 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Corinthians 5:17-21; Col. 1:13, 14; Titus 3:3-7; Hebrews 8:7 12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Galatians 1:4; 3:13, 14, 26; 4:4-7; Ephesians 2:4-10; Revelation 13:8.)



Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. (Matthew 20:25 28; 25:31-46; Luke 10:17-20; 1 Chronicles 29:11; Psalms 1:1, 2; 23:4; 77:11, 12; John 20:21; Romans 8:38, 39; 2 Corinthians 3:17, 18; Colossians 1:13, 14; 2:6, 14, 15; 1 Thessalonians 5:16 18, 23; Hebrews 10:25; Galatians 5:22 25; Ephesians 5:19, 20; 6:12-18; Philippians 3:7-14; 1 John 4:4; James 1:27; 2 Peter 2:9; 3:18.)



The Church

The church is the community of believers who are saved by the blood of Jesus Christ after confessing that Jesus Christ is their Lord and Saviour. In continuity with the people of God in Old and New Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its source of authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Matthew 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Genesis 12:1-3; Exodus 19:3-7; Ephesians 1:22, 23; 2:19-22; 3:8-11; 5:23-27; 1 Peter 2:9 Colossians 1:17, 18.)



The Remnant and Its Mission

The universal church is composed of all regardless of tribe, race or nation and languages who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus Christ. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Isaiah 1:9; 11:11; 6:1-6; Jeremiah 23:3; Micah 2:12; Daniel 7:9-14; 2 Corinthians 5:10; Jude 3, 14; Revelations 12:17; 14:6-12; 18:1-41 Peter 1:16-19; 4:17; 2 Peter 3:10-14.)



Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Psalms 133:1; Matthew 28:19, 20; John 17:20-23; Acts 17:26, 27; Romans 12:4, 5; 1 Corinthians 12:12-14; 2 Corinthians 5:16, 17; Galatians 3:27-29; Ephesians 2:13-16; 4:3, 6, 11-16; Colossians 3:10-15.)





Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20. (Matthew 28:19, 20; Acts 2:38; 16:30-33; 22:16; Romans 6:1-6; Galatians 3:27; Colossians 2:12, 13.)



The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matthew 26:17-30; John 6:48-63; 13:1-17; 1 Corinthians 10:16, 17; 11:23-30; Revelation 3:20.)



Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11-16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)



The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of

speaking with prophetic authority and providing comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9.)



The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of wellbeing. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Deuteronomy 28:1-14; Psalms 19:7-14; 40:7, 8; Matthew 5:17-20; 22:36-40; John 14:15; 15:7-10; Romans 8:3, 4; Ephesians 2:8-10; Hebrews 8:8-10; 1 John 2:3; 5:3; Revelation 12:17; 14:12.)



The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthew 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.)



Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3, 11; Malachi 3:8-12; Matthew 23:23; Romans 15:26, 27; 1 Corinthians 9:9-14; 2 Corinthians 8:1-15; 9:7.)



Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Genesis 7:2; Exodus 20:15; Leviticus 11:1-47; Psalms 106:3; Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31; 2 Corinthians 6:14-7:1; 10:5; Ephesians 5:1-21; Philippians 2:4; 4:8; 1 Timothy 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)



Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends one that its members shall assist each other toward complete maturity. Increasing family closeness is of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons. (Genesis 2:18-25; Exodus 20:12; Deuteronomy 6:5-9; Proverbs 22:6; Malachi 4:5, 6; Matthew 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Corinthians 7:7, 10, 11; 2 Corinthians 6:14; Ephesians 5:21-33; 6:1-4.)



Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last haze of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the

sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Leviticus 16; Number 14:34; Ezekiel 4:6; Daniel 7:9-27; 8:13, 14; 9:24-27; Hebrews 1:3; 2:16, 17; 4:14-16; 8:15; 9:11-28; 10:19-22; Revelation 8:3-5; 11:19; 14:6, 7; 20:12; 22:11, 12.)



The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matthew 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-18; 5:1-6; 2 Thessalonians 1:7-10; 2:8; 2 Timothy 3:1-5; Titus 2:13; Hebrews 9:28; Revelation 1:7; 14:14-20; 19:11-21.)



Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Psalms 146:3, 4; Ecclesiasts 9:5, 6, 10; Daniel 12:2, 13; Isaiah 25:8; John 5:28, 29; 11:11-14; Romans 6:23; 16; 1 Corinthians 15:51-54; Colossians 3:4; 1 Thessalonians 4:13-17; 1 Timothy 6:15; Revelation 20:1-10.)



The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jeremiah 4:23-26; Ezekiel 28:18, 19; Malachi 4:1; 1 Corinthians 6:2, 3; Revelation 20; 21:1-5.)



The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isaiah 35; 65:17-25; Matthew 5:5; 2 Peter 3:13; Revelation 11:15; 21:1-7; 22:1-5.)



Child dedication

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.



Ministry to Children:

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told.

Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control. Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction.

Plan the entire worship service around children. Perhaps on Christian Education of parents, youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.



Prayers

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of



the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But *pride that leaves us standing on the inside while kneeling on the outside is irreverence also.*

Your public prayer should be thought in advance. We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order *is* significant, based on the supposition that we must show reverence for

God and then get right with God before we ask anything else of God. Address to God. Remember, God's name is Holy. Speak it as you begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done. Repentance. Ask God's forgiveness for the past. Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him. General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc. Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.



A Word of Encouragement.

Close by affirming the right by which we approach the throne room: I Jesus' name.

"One or two minutes is long enough for any ordinary prayer"

Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.



Offering

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful. It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual motivation. It should also explain the financial need. It should say why we give our money and where it will go.

People will give if they are spiritually motivated and are convinced of a practical need.



Scripture Reading

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings.

Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.



Public Testimonies

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family. It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or too long or you will leave too little time for preaching, which must be kept central in worship.

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He that covered his sins shall not prosper: but whoso confessed and for saketh them shall have mercy." Proverbs 28:13. The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our transgression; but he that confessed and forsakes his sin shall have mercy. The apostle says, "Confess your sins to God, who only can forgive them, and your faults to one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true mediator, mediator, our great high priest, who "was in all points tempted like as we are, yet without sin," and who is "and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. Hebrews 4:15





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29. Confession

30. Consecration

31. Deamination

32. Faith and acceptance

33. God's love for man

34. Growing in Christ

35. Knowledge of God

36. Rejoicing In The Lord

37. Repentance

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