



BETHEL CHURCH
INTERNATIONAL WORSHIP CENTRE



THE DOCTRINE OF LORD JESUS *Christ*



MAY 2026

INTRODUCTION

The doctrine of Christ (Christology) is the branch of Christian theology that seeks to understand and articulate the full truth about the person and work of Lord Jesus Christ. Everything about the Christian faith centres on Lord Jesus Christ. From start to finish, every part of Christianity gets its life and meaning from Him alone. Without Christ, there is simply no Christian faith or Christianity. He is the source, the centre, and the strength of everything we believe and everything we become as His followers.

The object of this study in Christology is beautifully simple: **to know Jesus better**. This study is not just to examine a distant historical figure who lived two thousand years ago in Nazareth, rather we are here to encounter a living person — and to deepen a real, vibrant, life-giving relationship with Him.

Why does this matter? Because **knowing Jesus is life's continuing priority**. The Apostle Paul captured this truth with breathtaking clarity in Philippians 3:8 when he declared: *"Everything else is worthless when compared with the priceless gain of **knowing Christ Jesus my Lord.**"*

Knowing Jesus is also the believer's continuing challenge. It is not a one-time event; it is a lifelong journey. And the more we discover who He is, the more we recognize that no other relationship, pursuit, or achievement can compare in worth, depth, or eternal significance.

JESUS CHRIST IN THE CENTRE OF EVERYTHING

For nearly two thousand years, the person of Jesus Christ has remained central to both the church and the world. Some respond to Him with worship, others with scepticism, yet His influence on human history is unmatched. Even today, much of the world still measures time in relation to His birth (BC & AD) .

More than a historical figure, Christ stands at the centre of Scripture and God’s plan for humanity. Jesus told the religious leaders that the Scriptures ultimately pointed to Him, yet they failed to recognize Him as the source of true life (John 5:39–40).



The apostles affirmed this truth repeatedly. Hebrews declares that while God once spoke through prophets, He has now spoken fully through His Son (Hebrews 1:1–2). Paul further explains that God’s eternal purpose is fulfilled in Christ, through whom all things in heaven and earth are brought together (Ephesians 1:9–10).

Christ is therefore not merely a doctrine to study or a figure of history to admire. **He is the centre of God’s revelation, redemption, and eternal purpose.** The One who holds all things together invites each person into a **living relationship** with Him. Jesus desires not only to stand at the centre of history, but also at the centre of your life and story.

THE NAME OF JESUS

One of the first ways we come to know someone is by learning their name. In the Bible, names carried far greater weight than we often recognize today. The name of Jesus reveals **His purpose, His position, and His promise.**



- **JESUS - His Purpose**

The angel instructed Mary: "*You will conceive and give birth to a son, and you are to call him **Jesus.***" (Luke 1:31)

Jesus means "*Salvation of God.*" It comes from the Hebrew *Joshua* — "*Yahweh saves.*" His very name declares why He came: to save the world, to rescue each of us from a life of separation from God — both now and for eternity.

- **CHRIST - His Promise**

*"For there is born to you this day in the city of David a Savior, who is **Christ the Lord.**"* (Luke 2:11)

Christ is not Jesus' surname — it is His title. Christ (*Greek Christos means 'Anointed One'*) is the equivalent of the Hebrew *Messiah*, meaning "*the Promised One from God.*" Many bore the name Jesus in that day, but there is only one Jesus Christ.

- **LORD - His Position**

*"For there is born to you this day in the city of David a Savior, who is Christ **the Lord**."* (Luke 2:11)

Even at His birth, Jesus was recognized as Lord of the universe. The angels proclaimed Him not merely a teacher or prophet, but the sovereign ruler over all. His position was never earned — it was who He always was.

- **The Name Above All Names**

When words seem insufficient to capture the greatness of Jesus' name, Paul gives us this:

"Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9–11)

The Angel of the Lord

The incarnation at Bethlehem is often seen as Christ's first entrance into history. Yet the Old Testament reveals a compelling truth: the Son of God was active long before the manger. A figure called *'the Angel of the Lord'* appears repeatedly, and the evidence strongly suggests this is no ordinary angel. He is the pre-incarnate Christ — a Christophany.

Ordinary angels deliver messages. He exercises divine prerogatives. He forgives sin, accepts worship, and is identified as Yahweh Himself — and Scripture never corrects this.

Hagar (Genesis 16). The Angel declares, *"I will increase your descendants"* — a promise only God can make. Hagar names Him *"El Roi — the God who sees me."* The narrator confirms: *"The Lord who spoke to her."*

Abraham and Isaac (Genesis 22). As Abraham raises the knife, the Angel of the Lord calls from heaven: *"Do not lay a hand on the boy."*

Moses (Exodus 3). *"The Angel of the Lord appeared... God called to him from within the bush"* (vv. 2, 4). Angel and God — one and the same. This is the voice that declared, *"I AM."*

The Christophany affirms that Christ is eternal. He did not begin at Bethlehem. He was not waiting to be born. He was already showing up as the angel of the Lord.

- *Living in His Name*

As believers, we live in His name — every part of our faith is grounded in it:

- We are anointed (2 Corinthians 1:21-22), forgiven (1 John 2:12), baptized (Acts 10:48), and justified in His name (1 Corinthians 6:11).
- We assemble in His name (1 Corinthians 5:4), bear His name (1 Peter 4:16), believe in His name (John 1:12), and call on His name (1 Corinthians 1:2).
- In His name we give thanks (Ephesians 5:20), have life (John 20:31), preach (Acts 8:12), speak (Acts 9:28), and even suffer (1 Peter 4:16).

Everything we do — we do in His name.



JESUS' LIFE IN A NUTSHELL - ON EARTH AND BEYOND!

Stage	Description	Key Bible Verses
1. The pre-incarnate Christ	<p>Jesus' life did not begin with his birth and it did not end with his death. Before Bethlehem, Jesus existed. He was not a created being — He is eternal, the second Person of Trinity.</p>	<p>John 1:1-3 Colossians 1:15-17 Micah 5:2</p>
2. Jesus' Boyhood	<p>The eternal God became flesh through a virgin birth, experiencing human growth, learning, and obedience to His earthly parents. Even as a boy, He recognized His divine identity in the temple, yet returned to Nazareth, humbly submitting to an ordinary and obedient life.</p>	<p>Luke 2:40 Luke 2:46-47 Luke 2:51-52</p>
3. Jesus' Ministry	<p>After thirty years in obscurity, Jesus began His public ministry. Baptized by John and tested in the wilderness, He preached, healed, taught, and called disciples. Over three years, He travelled through Judea, Galilee, and Jerusalem, proclaiming through every miracle and sermon that the Kingdom of God had come.</p>	<p>Matthew 4:17 John 2:11 John 10:40-42 Matthew 21:1-11</p>

Stage	Description	Key Bible Verses
4. Jesus' Death, Burial and Resurrection	<p>Jesus was betrayed, condemned, crucified, and buried, bearing the penalty for humanity's sin. Yet death could not defeat Him. On the third day, He rose victorious. The cross became the doorway to salvation, and His resurrection remains the foundation of Christian faith and hope.</p>	<p>Luke 23:46 John 19:38-42 Luke 24:5-6 1 Corinthians 15:3-4</p>
5. Ascension	<p>Forty days after His resurrection, Jesus ascended into heaven before His disciples and was enthroned at the Father's right hand. He now reigns as King, intercedes as our High Priest. His ascension assures believers of His authority, presence, and ongoing care.</p>	<p>Acts 1:9-11 Mark 16:19 Hebrews 7:25 John 14:2-3</p>
6. Second Coming	<p>The story is not finished. Jesus will return, not in humility, but in glory as King of Kings and Lord of Lords. He will judge the living and the dead, defeat evil forever, and renew all things. This promised return is the blessed and eternal hope of every believer.</p>	<p>Acts 1:11 1 Thessalonians 4:16-17 Revelation 22:12</p>

THE PERSON OF CHRIST

The most breathtaking truth ever for all mankind is that **Jesus Christ is fully God and fully man**. Not half of each. Not a strange mixture. Not a god who pretended to be human, nor a man who achieved divinity. He is one person with two complete natures - 100% God and 100 % man - united forever in perfect harmony.

"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1

"Anyone who acknowledges that Jesus Christ came as a human being has the Spirit who comes from God." — 1 John 4:2

How do we know that Jesus is God?

1. He Said So Himself

Jesus claimed equality with God plainly and repeatedly.

"He was even calling God His own Father, making Himself equal with God." — John 5:18

"I and the Father are one." — John 10:30

"Anyone who has seen Me has seen the Father." — John 14:9

And then He spoke the words that left His accusers reaching for stones:

"Before Abraham was born, I AM." — John 8:58

He took upon His lips the very name God spoke from the burning bush. The religious leaders understood perfectly. That is why they crucified Him — not for claiming to be a prophet, but for claiming to be God.

2. Prophecies confirm it

More than 300 prophecies were spoken about the Messiah. These were written 500 to 1,000 years before Jesus was born. He fulfilled every single one of them. His birthplace, His lineage, His betrayal, His manner of death, His resurrection — all foretold with stunning precision.

“Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets and the Psalms.” — Luke 24:44

The statistical probability of one man fulfilling just eight of these prophecies is 1 in 10^{17} — impossible by any human measure. Yet Jesus fulfilled them all.

3. He Was Worshipped as God

Throughout the Scriptures, when men or angels received worship, they refused it. *“Worship God!”* they cried. But Jesus — He accepted worship.

A healed leper worshipped Him (Matthew 8:2). A desperate woman fell at His feet (Matthew 15:25). A blind man saw and adored (John 9:38). Thomas, seeing the risen Christ, cried out: *“My Lord and my God!”* (John 20:28) And Jesus did not correct him. He received the worship. Stephen prayed to Him as he died (Acts 7:59). The early church sang hymns to Him as God.

A good man would not accept worship. A bad man could not command it. Only God deserves it.

4. He Did What Only God Can Do

Jesus walked through the world doing the impossible:

He **forgave** sins (Mark 2:1–12) — and the scribes rightly objected: *“Who can forgive sins but God alone?”* He **raised** the dead — Jairus's daughter (Matthew 9:18–19), the widow's son at Nain, Lazarus after four days in the tomb (John 11:1–44). He **healed** the blind, the deaf, the lame, the leper — with a word, a touch, a command.

Creation obeyed its Creator. Disease fled from its Healer. Death surrendered to the Lord of Life.

5. He Rose from the Grave

Resurrection of Jesus from the grave is the crown of all evidences. The resurrection is no legend, no myth, no wishful thinking. It is the best-attested event of the ancient world, confirmed by over five hundred

Sinlessness of Jesus

Jesus was tempted in every way that we are, yet He never sinned (Hebrews 4:15). This truth cuts to the very heart of the gospel.

He faced hunger, betrayal, and the pull to take an easier road. Satan threw everything at Him in the wilderness — and again in Gethsemane. But Jesus declared: *“The ruler of this world is coming, and he has nothing in Me”* (John 14:30). The devil found no foothold, no hidden sin, no secret door. Jesus was sinless not because He was immune to temptation, but because He conquered it every single time.

Because Jesus was sinless, He alone could be the unblemished Lamb — a sacrifice with no spot or defect (Hebrews 9:14). A sinful priest cannot atone for sinners. But Jesus, the sinless One, offered Himself as both Priest and Sacrifice.

And because He was tempted yet never fell, He sympathizes with our struggles without condemning us. He knows the weight of the battle — and He also knows the way out. He is not a distant judge. He is a High Priest who has been where we are and emerged victorious.

This sinlessness was not merely a moral achievement; it was rooted in His divine person.

His sinlessness is the foundation of our forgiveness — for only the One who owed no debt could pay the debt we could not. The sinless One became sin so that the guilty might become righteous (2 Corinthians 5:21).

eyewitnesses (1 Corinthians 15:3–8). It validates everything He claimed. It seals forever the truth that He is the Son of God and the Savior of the world.

How do we know that Jesus is Man?

1. He Was Born of a Virgin

Matthew 1:23, *“The virgin will conceive and give birth to a Son, and they will call Him Emmanuel — God with us.”*

The infinite took on the finite. He did not appear as a man — He became a man, conceived by the Holy Spirit, born of the woman Mary, entering the world as every human enters it — through the vulnerability of birth.

He did not descend on a cloud with a crown. He descended through a womb with a cry.

2. He Grew

“Jesus increased in wisdom and in stature and in favour with God and man.” — Luke 2:52

The One who spoke galaxies into existence had to learn His ABCs. The One who sustains all things grew in strength. The One who is the source of all wisdom increased in wisdom.

He learned to walk. He learned to read the Scriptures. He learned the carpenter's trade from Joseph's hands. His humanity was not a costume — it was real, progressive, authentic.

3. He Felt What We Feel

Jesus experienced the full range of human emotion:

- **Grief** — He wept at Lazarus's tomb (John 11:35)
- **Sorrow** — "My soul is overwhelmed with sorrow to the point of death" (Matthew 26:38)
- **Amazement** — He marvelled at the centurion's faith (Matthew 8:10)
- **Love** — He looked at the rich young ruler and loved him (Mark 10:21)
- **Anger** — He looked at the hardened hearts with righteous indignation (Mark 3:5)
- **Compassion** — He was moved to the depths by the crowds (Mark 6:34)
- **Distress** — In Gethsemane, He was deeply troubled (Mark 14:33)

He did not observe our emotions from a distance. He felt them. Every tear, every ache, every pull of compassion — He knew them in His own skin.

4. He Experienced What We Experience

- He grew **tired** — and sat by a well while His disciples went for food (John 4:6)
- He grew **hungry** — after forty days of fasting (Matthew 4:2)
- He grew **thirsty** — on the cross, He cried out for water (John 19:28)
- He was **tempted** — in the wilderness, by Satan himself (Matthew 4:1–11)
- He felt **agony** — His sweat became like drops of blood (Luke 22:44)

- He **died** — His body went limp, His heart stopped, He was laid in a tomb (Luke 23:46)

He took upon Himself every limitation of our condition — except sin. He became like us in all things, so that He could save us in all things.

5. He Prayed

If Jesus were only God, why would He need to pray? But as fully man, He demonstrated what perfect dependence on the Father looks like.

He rose early in the morning, while it was still dark, to be alone with the Father (Mark 1:35). He spent whole nights in prayer before making important decisions (Luke 6:12–13). In the garden of Gethsemane, He prayed with such intensity that His sweat fell like drops of blood (Luke 22:44).

His prayer life was not a show. It was the breath of His humanity — a constant, humble communion with the One He loved.

Hebrews 5:7, *“During the days of Jesus’ life on earth, He offered up prayers and petitions with fervent cries and tears.”*

He models for us what our own relationship with God is meant to be: not self-sufficiency, but childlike dependence.



Two Natures, One Person

Jesus did not function as God at certain times and as man at others. Every action He took was **divinity and humanity — perfectly unified**. It is easy to make the mistake of thinking Jesus is somehow a “*mixture*” — a diluted blend of man and God, a third kind of being. But this is not the truth. His being man does not diminish in any way the fact that He is God. His being God does not take away in the least from the fact that He is fully man.

Philippians 2:6–8 explains how this happened: *“Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal’s death on a cross.”*

What did Jesus “empty Himself” of? Not His divine nature because Colossians 2:9 assures us that *“in Christ all the fullness of the Deity lives in bodily form.”* He emptied Himself of his **divine privilege** — the independent exercise of His divine attributes. He chose to function within the limitations of a human body dependent on God the Father. He did not cease to be God; rather, out of love, He willingly embraced human limitations.

The reason God took on human nature was to perfectly accomplish a redemption and salvation that could only be achieved by uniting these two natures — divine and human — into one Person.

For the redemption to be accomplished effectively upon the cross, it must be **the work of a true man** — one sharing our nature, bone of our bone

of our bone and flesh of our flesh. Only a human can pay the debt of humanity.

Yet at the same time, only **One who is Himself divine could accomplish a redemption with the infinite merit** necessary to satisfy the justice of a holy God. No mere human, however righteous, could atone for the sins of the whole world. Only a unified God-man could satisfy both requirements.

1 Timothy 2:5, "There is one God and one mediator between God and mankind, the man Christ Jesus."

So, Jesus is fully human to represent us and fully divine to redeem us. The two natures – human and divine, are not at odds – they work in perfect harmony.

Jesus being fully man, He is able to understand our needs.

Jesus being fully God, He is able to fulfil our needs.

Christ and the New Covenant

Where the Old Covenant required endless sacrifices that could never take away sin (Hebrews 10:4), Christ offered one sacrifice for all time and sat down at the right hand of God (Hebrews 10:12). The work was finished. The debt was paid.

Jesus inaugurated this New Covenant at the Last Supper: *"This cup is the new covenant in My blood"* (Luke 22:20). The phrase is breathtaking – a covenant in blood, not of animals, but of the incarnate God.

As the Mediator of the New Covenant (Hebrews 9:15), Christ is not merely a go-between – He is both the Priest who offers and the Sacrifice who is offered. His blood accomplishes what the blood of bulls and goats never could: **eternal redemption.**

The superiority of the New Covenant lies in its internal transformation.

Under the Old, the law was external – commanding but not enabling. Under the New, God writes His law on our hearts, grants forgiveness, and indwells us by the Spirit (Ezekiel 36:26–27). The covenant is unbreakable because it depends not on our faithfulness, but on Christ's.

To be in Christ is to stand within this covenant – not as a servant under law, but as a son and heir through grace (Galatians 4:7).

The New Covenant is the unshakeable foundation of every believer.

THE THREEFOLD OFFICE OF CHRIST: PROPHET, PRIEST & KING

Traditionally, the work of Christ has been understood through the lens of the threefold office of **Prophet, Priest, and King**. This framework, rooted in the Old Testament offices of anointing, finds its perfect fulfillment in Christ, who is the Anointed One — the Messiah.

A. Christ as Prophet: His Revelatory Role

As Prophet, Christ is the perfect and final revelation of God. In the Old Testament, prophets spoke on behalf of God, declaring His word to the people. Like the prophets before Him, Jesus was sent from God. But here the similarity ends — for He did not come from God's presence; He was God himself. The other prophets spoke about God; Christ speaks as God.

He pronounced judgment on the scribes and Pharisees — calling them hypocrites, serpents, vipers (Matthew 23). Yet, He also proclaimed the kingdom of heaven as a treasure hidden in a field, as a pearl of great price (Matthew 13). He was the prophet who not only spoke the truth — He was the Truth.

On earth, He revealed the Father not only in His words but in His very being — every miracle, every tear, every touch was an exhibition of God. He reveals the character of the Father (John 14:9). He proclaims the kingdom of God in His teaching, parables, and sermons (Matthew 4:17).

He continues to reveal truth through His church, by the Holy Spirit whom He sent to guide us into all truth (John 14:26). Jesus is known as the *Baptizer of the Holy Spirit* (Matthew 3:11). The Spirit does not bring a new revelation — He unveils the depths of Christ's finished revelation.

And yet, the final and most glorious chapter remains. One day He will return — and His coming is called “*the revelation*” (*apokalypsis*). Then we shall see face to face. Then all barriers will fall. Then we will know Him — not through the dim glass of faith, but as we are fully known (1 Corinthians 13:12).

B. Christ as Priest: His Reconciling Work

If Christ as Prophet reveals God to us, then Christ as Priest reconciles us to God. In the Old Testament, priests offered sacrifices and interceded for the people. Christ fulfils and transcends this office entirely. He is both the Priest and the Sacrifice — the One who offers and the One who is offered are one and the same (Hebrews 9:11 – 14).

Two great movements define His priestly work: **atonement and intercession**.

Atonement: In His death, Christ accomplished what no animal sacrifice ever could. He gave us the perfect example of utter dedication to the Father. He demonstrated the immeasurable extent of God's love — that while we were still sinners, He died for us. He underscored the terrifying seriousness of sin and the severity of God's righteousness. He triumphed over sin and death, liberating us from their power.

Intercession: The atonement is the foundation upon which His ongoing

intercession rests. On earth, Jesus prayed for His disciples — most beautifully in John 17, that they might have His joy fulfilled in them (v. 13). Today, He continues this ministry at the right hand of the Father. He presents His righteousness for our justification. He pleads for us when we stumble. He beseeches the Father that we might be sanctified and kept from the power of the evil one (Hebrews 7:25).

He is the High Priest who sympathizes with our weaknesses, having been tempted in all things as we are, yet without sin (Hebrews 4:15). The One who died for us now lives to pray for us. And because of Him, we can draw near to the throne of grace with confidence.

C. Christ as King: His Rule

As King, Christ is the sovereign Lord over all. In the Old Testament, kings were anointed to rule, to judge, and to defend God's people.

Atonement

The cross was not a tragedy that caught God off guard. It was the plan from the beginning to bridge the endless gap between a holy God and a broken humanity. And this is called as the atonement.

The atonement has **five** dimensions, each revealing a different facet of His love.

Substitution means Jesus took our place. We deserved the penalty for sin, but He stood in for us. The Innocent died for the guilty (1 Peter 2:24).

Sacrifice means He offered Himself — not like the animals slaughtered in the temple year after year, whose blood could only cover sin temporarily. Jesus offered Himself as the perfect, once-for-all offering. His sacrifice was complete (Hebrews 10:10–14).

Propitiation means God's righteous wrath against sin was fully satisfied. Justice was not ignored — it was poured out on Jesus so that nothing remains between us and the Father (Romans 3:25).

Ransom means we were bought back. We were slaves to sin and death, powerless to free ourselves. Jesus paid the price and set us free (Mark 10:45).

Reconciliation means the war is over. Sin had made us enemies of God, but on the cross Jesus tore down the wall and brought us home (2 Corinthians 5:19).

One cross. Five truths. One perfect love that changes everything.

Jesus Himself claimed that all authority in heaven and on earth had been given to Him (Matthew 28:18). He is not merely a king — He is the King of kings and Lord of lords.

But here is the truth we must not miss: **Christ is ruling today**. It is easy to think of His kingship as a future reality. Yet, the evidence of His present reign is all around us.

He is the One through whom all things were made (John 1:3) and through whom all things hold together (Colossians 1:17).

His kingdom is present now in the church — He is the head of the body, ruling over His people not with force but with love (Colossians 1:18). Wherever believers bow to His lordship, Christ is exercising His kingly office. His reign is not waiting to begin — it has already begun.

And yet, the full manifestation of His kingship lies ahead. The day is coming when every knee will bow — in heaven, on earth, and under the earth — and every tongue will confess that Jesus Christ is Lord (Philippians 2:9–11). Some will bow willingly, in joyful worship. Others will bow reluctantly, in fearful submission. But all will bow. Every rebellious heart will be subdued. Every enemy — sin, death, and the devil — will be crushed under His feet (1 Corinthians 15:25–26).

He who came once as a baby in a manger will come again as the conquering King. And when He does, the kingdom of this world will become the kingdom of our Lord and of His Christ — and He shall reign forever and ever.

CONCLUSION

The study of Christology was never designed to end in a notebook filled with definitions. It was designed to end at His feet — *in surrender, in wonder, in worship*. He is not a subject to be mastered. He is a Person to be loved, and loved up close.

The Pharisees are a haunting reminder of how dangerously possible it is to know the Scriptures and still miss the Savior. The Pharisees knew their Scriptures. They could quote the prophets and analyse the genealogies. But when the Word Himself stood before them, they did not recognize Him.

Knowing about God is not the same as knowing God.

Every movement of Christ is a movement toward you. He did not become flesh out of obligation. He became flesh out of love and to invite us into a relationship with HIM.

Jesus Christ is not merely a moral teacher whose wisdom has outlasted His generation. He is the eternal Son of God — the exact representation of the Father's being — who took upon Himself a true human nature, lived the life we could never live, died the death we deserved to die, and rose in the power of an indestructible life so that we can have new life and a new beginning in HIM.

Chapel Service

Every Wednesday | 7pm
@ Temple of God



Teens Church

Every 2nd Saturday | 5.30pm
@ Temple of God



Bethel Marriage Bureau

Website : marriage.bethelag.in
contact: 080-67537777



Special Event

Child Dedication

13th June | Saturday | 11.30am
@ Bethel AG Church

Meet our Pastors

for Prayer & Spiritual Assistance
Contact: 080-67537777



JUNE 2026

CHURCH EVENTS





BETHEL AG CHURCH

INTERNATIONAL WORSHIP CENTRE

#67 RING ROAD HEBBAL, BANGALORE 560024

PRAYER LINE: 080-67537777

