



BETHEL CHURCH
INTERNATIONAL WORSHIP CENTRE

THE DOCTRINE *of* SALVATION



JULY 2026

INTRODUCTION

The doctrine of salvation (*soteriology*) lies at the heart of the Christian faith. It is the study of God's saving work to rescue, restore, and renew humanity and all creation. The term *soteriology* comes from the Greek words *sōtēria* ("salvation" or "deliverance") and *logos* ("study" or "word"), literally meaning "*the study of salvation.*"

The doctrine seeks to answer life's deepest questions: *Who are we? What has gone wrong with the world? Why do we experience brokenness, guilt, shame, suffering, and death? Can we be restored? How has God made a way for our salvation?*

The answers to these questions unfold throughout the story of Scripture. God created humanity in His image to know Him, reflect His character, and live for His glory. Though sin shattered this relationship, God immediately began His plan of salvation. Through the covenants, the Exodus, the sacrificial system, the prophets, and the promised Messiah, the Old Testament points to Jesus Christ, in whom God's saving plan reaches its fulfillment through His life, death, resurrection, ascension, and promised return.

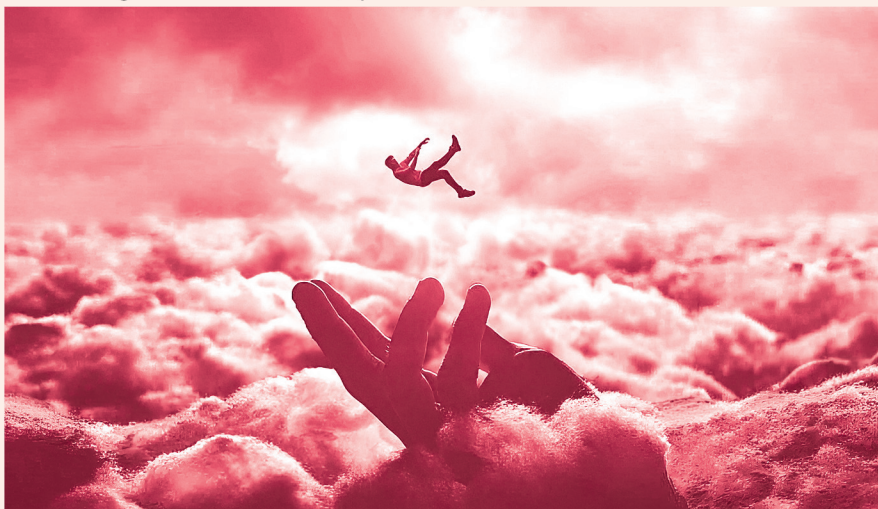
Yahweh—the personal name of God, often translated as "*the LORD*"—is revealed throughout Scripture as the "*God who saves*". His saving work flows from His holy, loving, merciful, and faithful character. This saving purpose reaches its fulfillment in **Jesus** (Hebrew: ***Yeshua***), the Messiah, whose name means "*Yahweh saves*" (Matthew 1:21). In Christ, God accomplishes the redemption He promised from the beginning. Salvation, therefore, is not merely something God does—it is a revelation of who He is.

THE NEED FOR OUR SALVATION

The doctrine of salvation begins with two foundational truths about humanity: ***we are created in the image of God, yet we are spiritually lost.***

The Bible declares that every person is created in God's image (*imago Dei*) (Gen. 1:26–27; Psalm 8:4–6). We were created to know God, reflect His character, and enjoy fellowship with Him. Every human being therefore possesses inherent dignity, value, and purpose because we bear the image of our Creator. God's desire has always been to enjoy a relationship with the people He created.

However, humanity chose to reject God's rule and pursue its own way (Rom.1:19–25). The Bible describes humanity as “*dead in transgressions and sins,*” following the ways of this world and living according to sinful desires (Eph.2:1–3).



Our greatest problem is not merely brokenness but separation from God. Left to ourselves, we cannot restore what has been lost.

The Bible illustrates our condition in several ways. We are spiritually **sick**, needing the Great Physician (Mark 2:17); **guilty**, needing an Advocate before a holy God (Rom. 3:23; 1 John 2:1); **lost**, needing the Good Shepherd (Luke 19:10); and **perishing**, needing a Savior (John 3:16–17). These images remind us that salvation is God’s work, not ours. We cannot save ourselves through good works, morality, or religion (Eph. 2:8–9).

Yet our lostness is not the end of the story. God did not abandon humanity. Because we are made in God’s image and loved by Him, He graciously seeks to restore us. The doctrine of salvation is therefore the story of God’s loving pursuit of humanity. The God who created us is also the God who redeems and renews us.

Jehovah Jireh

The name *‘Jehovah Jireh’* is often associated with God’s provision for our daily needs—and rightly so. Jesus taught us to pray, *“Give us this day our daily bread”* (Matt. 6:11). Yet the first time this name appears in Scripture, it reveals a far greater provision than material blessings.

On Mount Moriah, God tested Abraham by asking him to offer Isaac, the promised son. As they climbed the mountain, Isaac asked, *“Where is the lamb for the burnt offering?”* Abraham replied in faith, *“God Himself will provide the lamb”* (Gen. 22:7–8). At the very moment Abraham raised the knife, God intervened and provided a ram caught in a thicket to die in the place of Isaac. Abraham named that place *Jehovah Jireh*—*“On the mountain of the LORD it will be provided”* (Gen. 22:14).

This was more than a miraculous rescue; it was a prophetic picture of salvation. Centuries later, on the same mountain region, God fulfilled Abraham’s words by providing His own Son, Jesus Christ, as the perfect sacrifice. *“God made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of God”* (2 Cor. 5:21). Christ became our substitute, bearing the judgment we deserved so that we might receive the life we could never earn.

Jehovah Jireh ultimately proclaims that God has provided not merely for us, but Himself for us.

THE SOURCE OF OUR SALVATION

The source of salvation is God Himself, fully revealed in the person and work of the **Lord Jesus Christ**. Salvation is not found in human effort, religious observance, or moral achievement, but in Christ alone. Jesus declared, *"I am the way and the truth and the life. No one comes to the Father except through me"* (John 14:6). Likewise, Peter proclaimed, *"Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved"* (Acts 4:12). The gospel is therefore not primarily about a religion to follow but a living Saviour to know.

This salvation came at an immeasurable cost. Creation came into being by God's spoken word, but our redemption required the sacrifice of His Son. Isaiah describes this as the revelation of *"the arm of the Lord"* (Isaiah 53:1), the suffering Servant who bore our griefs, carried our sorrows, and was pierced for our transgressions (Isaiah 53:4–6).



Apostle Peter reminds us that we were redeemed *"not with perishable things such as silver or gold... but with the precious blood of Christ"* (1 Peter 1:18–19). Through His death and resurrection, Jesus conquered sin, death, and the powers of darkness, opening the way to new life for all who believe (Rom. 4:25; 1 Cor. 15:3–4). Through His blood we receive redemption and forgiveness (Eph. 1:7), and through our union

with Him we become a new creation (2 Cor. 5:17). **Salvation is therefore accomplished by Christ's finished work on the cross and we receive by grace through faith** (Eph. 2:8–9).

This work of salvation is a unified work of the Father, Son and the Holy Spirit – the Triune God. The Father, in His love, planned and initiated salvation (John 3:16; Eph. 1:3–6). The Son accomplished redemption through His life, death, and resurrection (Rom. 5:8–10). The Holy Spirit applies this salvation by convicting sinners, bringing new birth, and transforming believers into the likeness of Christ (John 16:8; Titus 3:5–6; Rom. 8:29). Salvation is therefore the gracious work of the Father, through the Son, and by the Holy Spirit.

The gospel is God's gracious **invitation** to all people. God *"desires all people to be saved and to come to the knowledge of the truth"* (1 Timothy 2:4), and Christ's saving work is sufficient for all who come to Him in faith (John 3:16). Therefore, the invitation is universal: *"Everyone who calls on the name of the Lord will be saved"* (Romans 10:13).

While salvation originates entirely from God, the invitation calls for **a personal response**. God's invitation is freely given and freely received - no one is pressured, induced, or manipulated here — only invited to engage honestly with the truth. Throughout Scripture, people are commanded to repent, believe the gospel, and receive Christ by faith (Mark 1:15; John 1:12; Acts 16:31). Responding to the gospel does not earn salvation; it is the means by which we receive God's gracious gift. God is the Author of salvation, and we are its grateful beneficiaries.

The relationship between God's sovereign work and humanity's response has been discussed throughout the history of the Church. Scripture clearly teaches that God elects, calls, justifies, sanctifies, and glorifies His people (Rom. 8:29–30), while also calling every person to believe and repent. Rather than attempting to resolve every mystery, the Bible invites us to worship the God whose wisdom surpasses human understanding of salvation. As Paul concludes after reflecting on God's saving purposes: *"Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!... For from him and through him and to him are all things. To him be the glory forever. Amen"* (Rom. 11:33–36). The gospel therefore presents both a divine invitation and a human response; while reminding us that salvation belongs to the Lord from beginning to end.

Religion vs Gospel

Religion: I obey to be loved and accepted.

Gospel: I am loved and accepted through Christ; therefore, I obey.

Religion: I trust my performance.

Gospel: I trust Christ's finished work.

Religion: Good works earn God's favour.

Gospel: Good works flow from God's grace.

Religion: My identity is built on what I do.

Gospel: My identity is found in Christ.

Religion: God owes me because I obey.

Gospel: I owe everything to God because of His grace.

Religion: My motivation is fear and duty.

Gospel: My motivation is love and gratitude.

Religion: When life goes wrong, I question God's fairness.

Gospel: When life goes wrong, I trust God's wisdom and goodness.

Religion: What must I keep doing to be accepted?

Gospel: *"It is finished."* Therefore, I believe, trust, and follow Jesus.

Religion: The goal is self-improvement.

Gospel: The goal is knowing Christ and becoming like Him.

THE FULL SPECTRUM OF SALVATION

Some Christians have reduced salvation to a simple formula: “Accept Jesus, have your sins forgiven, and go to heaven.” While these truths are central to the gospel, they do not capture the fullness of what the Bible means by salvation. Scripture presents salvation as God’s grand work of rescuing, restoring, renewing, and reconciling His creation through Jesus Christ.

It is not merely about escaping judgment or managing sin; it is about bringing people back into a life-giving relationship with God and restoring all that sin has broken.



The Old Testament lays the foundation with the Hebrew verb **yāša**, from which the names Joshua (Yehoshua) and Jesus (Yeshua) are derived. Occurring hundreds of times, it means “to save”, “rescue”, or “deliver,” often describing the intervention of a stronger person who rescues someone powerless to save themselves.

The New Testament continues this theme through the Greek words **sōzō** (“to save”) and **sōtēria** (“salvation”), which together describe God’s gracious work of *rescue, restoration, preservation, and wholeness*.

The Bible employs a rich vocabulary to describe the many dimensions of God's saving work.

1. Deliverance (Heb. *nāsal*; Gk. *rhyomai*)

*Key Verse: "He has **delivered** us from the dominion of darkness and transferred us to the kingdom of his beloved Son."* (Colossians 1:13)

Deliverance emphasizes God's powerful intervention to rescue His people from danger, oppression, evil, and the dominion of darkness. Salvation is not merely the forgiveness of sins but God's active work of bringing us into the kingdom of His beloved Son.

The Exodus became Israel's defining picture of salvation as God delivered His people from slavery (Exodus 14:13), while in Christ believers are delivered from the dominion of sin and transferred into God's kingdom (Col. 1:13–14). Yet these are only the beginning.

Also, Apostle Paul affirms this present reality of the ongoing work of God: *"The Lord will rescue me from every evil attack and bring me safely to His heavenly kingdom"* (2 Tim. 4:18).

2. Redemption (Heb. *gā'al*; Gk. *apolytrōsis*)

*Key Verse: "In him we have **redemption** through his blood, the forgiveness of sins."* (Ephesians 1:7)

Redemption means to buy back or reclaim what has been lost. The story of the Bible begins with the idea that all creation, and especially humanity, belongs to God. But tragically, humans have been corrupted and enslaved by death. God wants humanity back, and the story of the Bible is about how God transfers us back into His possession—He redeems us.

In the Old Testament, a *kinsman-redeemer* restored a family member's freedom and inheritance (Ruth 4). God revealed Himself as Israel's Redeemer in the Exodus (Exodus 6:6), and in Christ He redeems humanity through His precious blood (Eph. 1:7; 1 Peter 1:18–19). Redemption reminds us that salvation is costly. So, being “*redeemed by the blood of the lamb*” means that because of Jesus' life, a person is reclaimed by God into freedom and a kind of life that's beyond the power of death.

3. Forgiveness (Heb. *sālah*; Gk. *aphesis*)

*Key Verse: “Therefore, my friends, I want you to know that through Jesus the **forgiveness** of sins is proclaimed to you.” (Acts 13:38)*

Forgiveness means to release, cancel, or send away a debt. Through Christ, our sins are not merely overlooked but completely dealt with on the cross. Yet forgiveness is more than the removal of guilt; it restores us to fellowship with God. The result is shalom—the deep peace, wholeness, and flourishing that come from being reconciled to our Creator.

4. Justification (Gk. *dikaioō*)

*Key Verse: “Therefore, since we have been **justified** through faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)*

Justification is God's gracious declaration that sinners are righteous because of Christ (Romans 5:1). Borrowed from the language of the courtroom, it describes a change in our legal standing before God. Our guilt is removed (Rom.8:1), Christ's righteousness is credited to us, and

we are accepted not because of our merit but because of His finished work.

5. Reconciliation (Gk. *katallassō*)

*Key Verse: "We were **reconciled** to God through the death of his Son."* (Romans 5:10)

Humanity's rebellion and sin alienated us from God, but through the cross, Christ removed the barrier of sin and restored our fellowship with the Father (Romans 5:10). Reconciliation changes enemies into friends and strangers into members of God's household. God's purpose extends beyond individuals to the reconciliation of all creation under Christ. (Col.1:20)

6. Adoption (Gk. *huiiothesia*)

*Key Verse: "You received the Spirit of **adoption**, by whom we cry, 'Abba! Father!'"* (Romans 8:15)

Adoption is one of the most

The Cross: Look & Live

When Israel wandered in the wilderness, their hearts became filled with impatience and unbelief. They grumbled against God, forgetting His faithfulness. As a consequence, venomous serpents entered the camp, revealing that sin and rebellion always carry death within it (Numbers 21:4–9). Yet God, in His mercy, instructed Moses to lift up a bronze serpent on a pole. Anyone who had been bitten and looked upon it in faith was healed and lived.

The bronze serpent was not a magical object. It represented God's judgment on the very thing that was destroying His people. Healing came not through human effort but through trusting God's provision.

Jesus declared, "***Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up***" (John 3:14–15). On the cross, Christ took upon Himself the judgment that rightly belonged to us. Though sinless, He became our substitute, bearing our curse so that we might receive His life.

The modern world still suffers from the venom of sin—pride, addiction, greed, anger, shame, and despair. We often seek healing through self-improvement, success, or religion, yet the poison remains. The gospel calls us not merely to try harder but to look in faith to the crucified Christ. The cross is God's decisive answer to humanity's deepest problem. Everyone who looks to Jesus with repentance and faith finds forgiveness, freedom, and eternal life.

intimate pictures of salvation. Through Christ, believers are not merely pardoned criminals but welcomed and positioned as sons and daughters of God through adoption (Rom. 8:15–17; Gal. 4:4–7). The Spirit enables us to cry, “*Abba, Father,*” revealing that salvation brings us into God’s family with all the privileges of His children.

7. Union with Christ (*Gk. en Christō*)

*Key Verse: “If anyone is **in Christ**, he is a new creation.”* (2 Corinthians 5:17)

Union with Christ is perhaps the deepest description of salvation. The New Testament repeatedly describes believers as being “***in Christ***”, sharing in His death, resurrection, righteousness, inheritance, and life (Rom. 6:3–5; Eph. 1:3–14). The early Church described this participation in God’s life as theosis—not becoming God in essence, but sharing in His divine life and being transformed into His likeness (2 Peter 1:4). From this union flow every other blessing of salvation.

8. Sanctification (*Heb. qādash; Gk. hagiazō*)

*Key Verse: “This is the will of God, your **sanctification**.”* (1 Thessalonians 4:3)

Salvation is not only about being forgiven and justified but also about becoming the people God created us to be. Sanctification means to be made holy or set apart for God. While justification changes our standing before God, sanctification transforms our character. Through the Holy Spirit, we are progressively conformed to the image of Christ. (1 Thess. 4:3; 2 Cor. 3:18)

9. Healing (Heb. *rāpā*; Gk. *iaomai* / *sōzō*)

Key Verse: “By his wounds you have been **healed**.” (1 Peter 2:24)

Healing is one of the ways God’s salvation restores what sin has broken. Jesus often used the word **sōzō** (“to save”) when healing the sick, showing that healing is a sign of His saving kingdom. For example, in Mark 5:34 he says to the woman, “*Daughter, your faith has saved you; go in peace, and be healed of your disease.*” This shows that healing is a sign of His saving kingdom.

While complete healing awaits the new creation, Christ continues to restore us spiritually, emotionally, relationally, and, according to His will, even physically at this present age.

10. New Creation (Gk. *kainē ktisis*)

Key Verse: “Behold, I am making **all things new**.” (Revelation 21:5)

Salvation reaches its consummation in the full renewal of God’s creation. Those who are in Christ have already begun to share in the life of the new creation, yet they still live in hope of the day when every trace of sin, corruption, and death will finally be removed. God’s saving work is the restoration of all things, as He brings the whole creation under the gracious reign of Jesus Christ.

These ten dimensions together reveal the richness of biblical salvation. God **delivers** us from bondage, **redeems** us at a great cost, **forgives** our sins, **justifies** us before His throne, **reconciles** us to Himself, **adopts** us into His family, **unites** us with Christ, **sanctifies** us by His Spirit, **heals** what sin has fractured, and will one day **complete** His work in the new creation.

THE THREE STAGES OF SALVATION: PAST, PRESENT, AND FUTURE

The New Testament speaks of salvation in three tenses: **I am saved**, **I am being saved**, and **I am yet to be saved**. These three stages reveal the fullness of God's redemptive work in Christ and remind believers that salvation is both an accomplished reality and an ongoing experience that will one day reach its glorious completion.



1. **I am Saved** — From the Penalty of Sin (*Justification*)

The moment a person repents and places their faith in Jesus Christ, they are saved from the penalty or the punishment of sin. Through Christ's death and resurrection, their sins are forgiven, they are declared righteous before God, adopted into His family, and reconciled to Him. This is salvation in the past tense—a completed work of God's grace, received through faith (Eph. 2:8–9).

2. **I Am Being Saved** — From the Power of Sin (*Sanctification*)

Salvation is also a present reality. If our past salvation rests on Christ's finished work on the cross, our present salvation is experienced through the risen Christ, who continues His transforming work in us by the Holy Spirit (2 Cor. 3:18; Phil. 2:12–13). Although believers still face

temptations, sin no longer has dominion over them (Rom.6:9). Day by day, the Holy Spirit empowers us to grow in holiness, become more like Christ, and live in the freedom He has won for us (2 Cor.3:18; Phil. 1:6).

3. I am yet to Be Saved — From the Presence of Sin (Glorification)

The final stage of salvation will be fulfilled when Christ returns. Believers will be fully and completely free from the presence of sin, receiving glorified bodies and dwelling forever in God's presence. Every effect of sin, suffering, and death will be removed. Peter describes this as *"the salvation ready to be revealed in the last time"* (1 Peter 1:5). This final stage, known as glorification, is the completion of God's saving work, when we are perfectly conformed to the image of Christ and enjoy His presence forever.

Salvation & Persecution

Salvation does not exempt believers from suffering; it gives them the strength and hope to endure it. Jesus said, *"In this world you will have tribulation. But take heart; I have overcome the world"* (John 16:33). To follow Christ is to share not only in His resurrection life but also, at times, in His sufferings. (Philippians 3:10)

From the beginning, the Church has faced rejection and persecution for the sake of Christ. The apostles rejoiced that they were counted worthy to suffer for His name (Acts 5:41), and Peter encouraged believers, *"If you suffer as a Christian, do not be ashamed, but glorify God"* (1 Peter 4:16). **Their confidence rested not in the absence of trials but in the presence of the risen Lord.**

We are not seeking sufferings but sometimes faithfulness to Christ may bring opposition, misunderstanding, or discrimination. Yet no hardship can separate us from the love of God in Christ (Romans 8:35–39). God uses suffering to strengthen our faith, shape our character, and bear witness to the gospel. (James 1:2–4; 1 Peter 1:6–7)

Our present sufferings are temporary, but the glory to come is eternal (Romans 8:18). The Holy Spirit strengthens us to remain faithful until the end. Salvation assures us that Christ walks with us through every trial and will one day make all things new. Therefore, we stand firm, rejoice in hope, and continue to proclaim the gospel with courage.

THE GOAL OF SALVATION

We are therefore **not only saved from sin but saved for God**—to know Him, reflect His character, participate in His mission, and enjoy His presence forever. This is the ultimate purpose and joy of salvation.

- **We are saved for fellowship with God.**

While God graciously forgives our sins and delivers us from condemnation, His saving purpose is far greater. **Salvation restores us to the relationship with God for which we were created.** Sin brought separation, but through Christ, God restores what was lost and welcomes us into His family as His beloved sons and daughters (Rom. 8:15–17), sharing in the life of His kingdom.

- **We are saved for good works.**

Salvation restores our original purpose. We were created for **God's glory** (Isaiah 43:7), and **in Christ we become His workmanship, created for good works** that He prepared for us (Eph. 2:10). Good works do not earn our salvation; they are the fruit of a life transformed by grace.

- **We are saved for His mission.**

Ultimately, the goal of salvation is participation in God's kingdom and His mission of renewal. Those whom God saves; He also sends into the world as witnesses of His love and ambassadors of His kingdom (2 Cor. 5:20). **Through the Holy Spirit, believers become agents of reconciliation, justice, compassion, and hope in a broken world.**

ASSURANCE OF SALVATION

The assurance of salvation is the confident certainty that all who have repented of their sins and placed their faith in Jesus Christ belong to God and possess eternal life. This assurance is not founded on changing feelings, personal performance, or spiritual achievements, but on God's unchanging promises and Christ's finished work. The apostle John writes, *"I write these things to you who believe in the name of the Son*



of God so that you may know that you have eternal life" (1 John 5:13). God desires His children to live with joyful confidence rather than fearful uncertainty.

Our assurance rests on four unshakable foundations.

First, God's promises never fail; those who belong to Christ are secure in His hands. (John 10:27–29).

Second, Christ's sacrifice on the cross is complete and sufficient, having fully accomplished our salvation. (Hebrews 10:14).

Third, the Holy Spirit bears witness with our spirit that we are God's children. (Romans 8:15–16).

Finally, genuine faith is evidenced by a transformed life. Jesus taught that *“every tree is known by its fruit”* (Matt.7:16–20). While good works do not earn salvation, they reveal the reality of God's saving work within us.

The Biblical assurance never produces complacency but greater love, holiness, and perseverance. Believers continue to trust Christ, walk in obedience, and abide in Him, confident that *“He who began a good work in you will carry it on to completion until the day of Christ Jesus”* (Philippians 1:6). Our confidence rests not in ourselves, but in the God who saves, keeps, and completes His people.

The Joy of Salvation

The joy of salvation is far deeper than the fleeting happiness that circumstances can offer. Happiness rises and falls with success, comfort, and favorable seasons, but the joy of salvation is rooted in the unchanging work of God. It is the quiet confidence that our sins are forgiven, our past has been redeemed, and our future is secure in Christ. This joy does not deny suffering; rather, it gives us strength in the midst of it.

King David understood this when he prayed, *“Restore to me the joy of Your salvation”* (Psalm 51:12). After his failure, he did not merely long for relief from guilt—he longed to recover the delight of living in God's grace. Salvation is not simply a ticket to heaven; it is the daily privilege of walking with the God who has reconciled us to Himself.

Jesus endured the cross *“for the joy set before Him”* (Hebrews 12:2), making our salvation possible. Because of His sacrifice, believers can rejoice even in trials, knowing that nothing can separate them from the love of God (Romans 8:38–39). This joy becomes a powerful witness to the world, revealing that our hope is anchored not in changing circumstances but in the risen Christ.

When we remember that every blessing is grace and every breath is a gift from our Savior, gratitude overflows into worship, and the joy of salvation becomes the steady song of the redeemed.

HOW CAN I BE SAVED?

When the Philippian jailer asked Paul and Silas, “*Sirs, what must I do to be saved?*” — they did not hand him a theology textbook. They gave him a direct, living answer: “*Believe in the Lord Jesus, and you will be saved*” (Acts 16:30–31). The gospel invitation remains the same today.

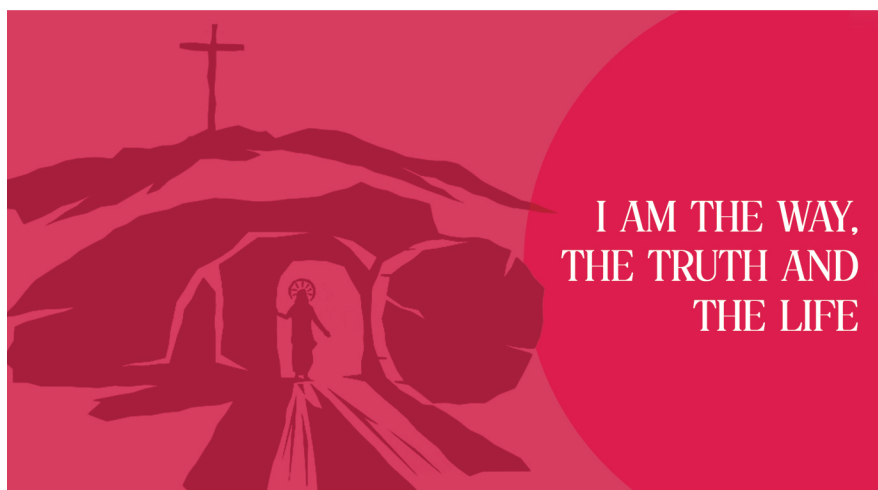
Responding to God's gift of salvation involves five simple, but life-changing steps:



- **Come to Jesus** — You do not need to clean yourself up first. Jesus invites you exactly as you are: “*Come to me, all who are weary and burdened, and I will give you rest*” (Matt. 11:28). The first step is simply turning toward Him.
- **Believe the Gospel** — Trust that God loves you personally, that Christ died for your sins and rose again, and that this changes everything (John 3:16; Romans 10:9–10). Faith is not a feeling — it is a decision to anchor your life in what God has done.
- **Repent and be Baptised** — Repentance means turning away from sin and turning toward Christ — a change of direction, not just

emotion. Baptism is the public declaration of that inward reality. Peter proclaimed, *“Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.”* (Acts 2:38)

- **Join God's Family** — Salvation is never a solo journey. Become part of a local church and devote yourself to what the early believers devoted themselves to — *“the apostles’ teaching, fellowship, the breaking of bread, and prayer”* (Acts 2:42). You were saved into a community, not away from one.
- **Abide in Christ** — Salvation begins at a moment but unfolds across a lifetime. Jesus said, *“Abide in me, and I in you... apart from me you can do nothing”* (John 15:4–5). Just as Noah and his family were kept safe by remaining in the ark, we experience God’s saving life by continually remaining in Christ — trusting Him daily, not just once.



CONCLUSION

You were lost—and Christ found you.

You were guilty—and He justified you.

You were an orphan—and He adopted you into His family.

You were dead in your sins—and He made you alive with Christ.

Salvation is not merely what God has done for you—it is the revelation of who God is. You do not sustain your salvation by the strength of your grip on Christ; He sustains you by the strength of His grip on you.

So, let the redeemed of the Lord tell their story.

Let every forgiven soul lift up songs of praise.

Let every healed heart become a living testimony to the grace of God.

As we journey through life, may we stand firm, abide in Christ, and walk in the Spirit, allowing our lives to bear the fruit of the salvation we have received. May we continue to love our neighbours, serve Christ's Church, and faithfully proclaim the hope of the gospel. Though the storms of life may come, we rest in the assurance that the One who called us is faithful and will keep us to the end.

With the redeemed of every generation, we joyfully proclaim:
Revelation 5:13, "To Him who sits on the throne and to the Lamb be blessing and honour and glory and power forever and ever! Amen."

Chapel Service

Every Wednesday | 7pm
@ Temple of God



Teens Church

Every 2nd Saturday | 5.30pm
@ Temple of God



AUGUST 2026

CHURCH EVENTS

Meet our Pastors

for Prayer & Spiritual Assistance
Contact: 080-67537777



Special Event

Child Dedication

8th Aug | Saturday | 11.30am
@ Bethel AG Church



Pre Marital & Marriage Counselling

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House Dedication & Celebrations

Contact church office:
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