

COMFORT BIBLE CHURCH CONSTITUTION/BYLAWS

1. Preamble

1.1 This body shall be organized as a church corporation known as “**Comfort Bible Church** (hereinafter referred to in the Constitution and Bylaws as the “church”).

1.2 This constitution being Bible-based shall have binding force and application on all the members and bodies of **Comfort Bible Church** for whom it is hereby made, enacted and given to.

1.3 The national and international headquarters shall be at 4029 Clay Court SE, Conyers, GA 30013, USA

1.4 All activities of The **Comfort Bible Church** worldwide shall be controlled and directed from the international headquarters which shall be adequately staffed and equipped to fulfil this role.

1.5 The General Overseaer shall be the final arbiter on Biblical interpretations and on issues involving the declaration of beliefs and tenets of faith of the ministry.

II. PURPOSES

This church exists by the grace of God for the glory of God, which shall be the ultimate purpose in all its activities. This church glorifies God by loving Him and obeying His commands through: Worshiping Him; Equipping the saints through biblical preaching, instruction, and study; Proclaiming the gospel of Jesus Christ through preaching, personal evangelism, and any other means consistent with the teachings of the Scriptures; Encouraging, supporting, and participating in missions work, local, domestic, and international; Administering the ordinances of baptism and communion; Encouraging biblical fellowship among believers; and Serving other individuals, families, and churches by providing for physical, emotional, and spiritual needs, in the name of Jesus Christ.

2. AIMS AND OBJECTS

2.1 The Comfort Bible Church shall preach the gospel in all parts of the country and in all nations of the world holding strictly to the Bible as her unerring guide in matters of church organisation as well as in all matters that pertain to the gospel.

2.2 The Comfort Bible Church shall open branches, inaugurate classes for adult literacy, schools, Bible schools/colleges, Bible correspondence courses, vocational Bible schools, teach religious knowledge in schools, institutions, and wherever there is an open door to educate literate and illiterate students in the word of God.

2.3 The Comfort Bible Church shall hold worship services, Bible studies, retreats, crusades, seminars, conferences, and any other meetings where participants, irrespective of church affiliation are taught the word of God and led into deeper and richer experiences with the Lord Jesus Christ, teaching and getting them to be acquainted with the gracious means of holy, healthy, happy, prosperous, balanced and fruitful Christian living thus preparing them for heaven, and encouraged to seek the Christian experiences provided in the word of God, that is, justification, sanctification and baptism in the Holy Ghost.

2.4 The Comfort Bible Church shall send out evangelists, missionaries and workers to the evangelistic fields and to hold open air services to spread this glorious gospel from house to house, on the streets, parks, institutions, hospitals, forces and paramilitary barracks, prison yards, harbours, and wherever there are crowds and mobilise believers and get them actively involved in practically fulfilling the Great Commission.

2.5 The Comfort Bible Church shall proclaim the gospel through radio, television, films, video and any other means of communication and print, publish, distribute gospel literature in tracts, books, booklets, magazines, study guides, produce tapes and other materials necessary to the pursuance of its aims and objects.

2.6 The 2.3 The Comfort Bible Church shall hold worship services, Bible studies, Night vigil, retreats, crusades, seminars, conferences, and any other meetings where participants, irrespective of church affiliation are taught the word of God and led into deeper and richer experiences with the Lord Jesus Christ, teaching and getting them to be acquainted with the gracious means of holy, healthy, happy, prosperous, balanced and fruitful Christian living thus preparing them for heaven, and encouraged to seek the Christian experiences provided in the word of God, that is, justification, sanctification and baptism in the Holy Ghost.

2.6a The Comfort Bible Church shall: establish Christian charity projects for the rehabilitation of refugees, the poor, the aged, the handicapped, etc: .

2.6b be involved in nation building projects such as agriculture, schools, well-equipped maternity homes in rural areas, provision of Christian medical personnel in needy areas, etc.

III. STATEMENT OF FAITH OR BIBLE DOCTRINE

1: THE HOLY BIBLE

God's Word teaches:

That the Holy Bible, consisting of 39 books of the Old Testament and 27 books of the New Testament, is the inspired Word of God. We take the Bible as the final authority in all matters concerning Christian conduct and work – 2 Timothy 3: 16,17; Proverbs 30: 5,6; Revelation 22:18,19. The Holy Bible is the inspired word of God and is the only source of knowledge from the Almighty God to all mankind. It is the contact point between finite man and the Infinite God; and its prime purpose is to give mankind a revelation of God (2 Timothy 3:15-17). The Bible is severally referred to as the Holy Scriptures (Romans 1:2; 2 Timothy 3:15), the oracles of God (Romans 3:2; Hebrews 5:12), the Book of the Lord (Isaiah 34:16), the word of God (Mark 7:13), the word of Christ (Colossians 3:16) and the word of life (Philippians 2:16). It is in two major parts; the Old and the New Testaments. It consists of 66 books; 39 of which are in the Old Testament, 27 in the New Testament. The Bible was originally written predominantly in Hebrew and Greek. The Old Testament was written in Hebrew and Aramaic, while the New Testament was written in the Greek language. Over 40 authors drawn from disparate generations spanning a period of over 1800 years were used by God to write the Bible. Even though their occupations, education and social classes were divergent, their theme was the same as they were inspired by the Holy Ghost (2 Peter 1:20). The inspiration of the authors can be attested to by some peculiar characteristics of the Bible, which are not found in any other book written by man. Such characteristics include its wonderful unity despite the fact that the authors lived in different ages; its versatility as it meets the needs of all people irrespective of race and language (Matthew 4:4). Its superiority to other

books, the influence on individuals and nations; its preservation over the centuries, its fulfilled prophecies (Isaiah 7:4; Ezekiel 36:19; 2 Chronicles 7:19,20) and its perfection (Psalms 19:7; James 1:25). The Pre-eminence of the Bible (Isaiah 8:20; Psalm 119:89) makes it indispensable to all men today. While other books have limited influence on man, because they are products of finite minds, the Bible which is God's revelation to man has the solution to every problem today. Therefore, no man's education is complete if he is ignorant of the provisions of the Bible. No Christian can live successfully without an adequate grasp of the Bible, and no Christian minister is really qualified for the ministry of the church of Christ without a thorough knowledge of the Bible (2 Timothy 2:15). Without a ready knowledge of the Bible, the Christian worker cannot be effective.

The central theme of the Bible is CHRIST and HIS WORK OF REDEMPTION (John 20:31; Luke 24:25-27; Revelation 1:1). He is The Old Testament concealed, and He is The New Testament revealed. To fully understand the Bible and to rightly interpret its messages; we must first receive Jesus Christ as Saviour and have a clear and definite experience of conversion. Those who do not know Christ and those who have wrong conceptions about The Bible has a Ministry to unbelievers as well as to believers too. To unbelievers, the Bible brings conviction for sin, which leads to repentance and faith in Christ Jesus. To believers the goals of the Bible are various. It is to make believers perfect (Psalm 119:9, 11), to reveal the condition of their hearts (Hebrews 4:12; Jeremiah 17: 9, 10), it is a light to the believers feet (Psalms 119:105; 130), the food of the soul (Deuteronomy 8:3; John 21:17; psalm 19:10; Matthew 4:4), a medicine to the body and soul (Proverbs 4:20-22; Psalms 107:20; Matthew 8:8) and the sword of the Spirit (Ephesians 6:17; Matthew 4:1-11). It is a mirror to reflect (James 1:23); a hammer to convict, and a fire to refine (Jeremiah 23:29); seed to multiply (1 Peter 1:23); leaver to cleanse (Ephesians 5:26; John 15:3); rain and snow to refresh (Isaiah 55:10); gold to enrich (Psalm 19:7-10); and power to create life and faith (1 Peter 1:23; Romans 10:17).

2. The Bible is God's inspired revelation of the origin and destiny of all things. It is the power of God unto eternal salvation and it is the source of present help to the body, soul, and spirit (Romans 1:16; John 15:7). It is God's will and testament to man in all ages, revealing His plan for man here and now and in the next life. It is the record of God's dealing with men; past, present and future. It contains God's message of eternal salvation to all who believe in Christ and of eternal damnation to those who rebel against the gospel (John 3:18,36). The purpose of the Bible then is to reveal God to man, reveal man's need of God and show man the way to God. Man by searching cannot find God except God makes Himself known to him (Job 11:7). The Bible also reveals to man how to live, and through the fulfillment of its prophecies all human needs are met. We receive salvation, sanctification, Holy Ghost baptism, healing, deliverance, protection, etc. For us to profit maximally from the study of the Bible, all hindrances to spiritual receptivity must be removed: such as hardened heart (Matthew 13:3-6, 18-21), double-mindedness (James 1:8; Mark 4:15-17), pride (Deuteronomy 8:11-14; Psalm 101:5; Proverbs 18:12), carnality (1 Corinthians 3:1-5) and unbelief (Matthew 13:58). Every believer in the church today can benefit from the hidden treasures in the Bible. But this would require sacrifices on our part. Treasures are not found except by searching or digging earnestly. Likewise, deep Bible truths need to be sought for and in doing this we will discover Christ the more (Colossians 2:9; John 5:39). Certain spiritual preparations are required from believers in order to discover these treasures that would make them develop into the fullness of the stature of Christ. There must be earnest love for the truth for its own sake (Psalm 119:40,47,54,72,103); supreme love for God (Matthew 22:37; Deuteronomy 30:6; Psalm 73:25); and an intense desire to know more of Him (Psalm 42:1,2; 63:1). Also there should be a strong desire to make Him known to others (Proverbs 11:24-26; Romans 9:1-3), willingness to make personal sacrifice to study (Matthew 13:44-46; 12:42), a sense of ignorance and dependence upon divine teaching and willingness to practice as far as you learn (Psalm 119: 60,101,106; James 1:22-25; Ezra 7:10). Other requirements are a fixed purpose to know, and do the whole truth (Psalm 119:63; 57:7; 108:1) and a cultivating state of mind that will not be diverted to make provision for the flesh (Romans 13:14; Matthew 26:41). Above all, you need also a regular habit of prayer, resignation to the whole will of God and His word that will make you discover the treasures hidden in the Bible.

II. THE GODHEAD

God's Word teaches:

That the Godhead consists of three separate, distinct, and recognizable personalities and qualities, perfectly united in one. The Father, the Son, and the Holy Ghost are different Persons in the Godhead, not merely three names for one Person – Matthew 3:16,17; 2 Corinthians 13:14; Matthew 28:19,20. The Godhead consists of the Father, the Son, and the Holy Ghost. The Bible clearly teaches that each member of the Godhead is God; separate, distinct and recognizable personalities and qualities perfectly united in one. The Father is called God (1 Corinthians 8:6; Psalm 89:26; 1 Chronicles 29:10; Matthew 6:9), the Son, Jesus Christ, is called God (Isaiah 9:6,7; John 20:28; Hebrews 1:8), and the Holy Ghost is called God (Acts 5:3-4; 1 Corinthians 3:16,17; 6:19,20; Hebrews 3:7-9; 10:15,16; Jeremiah 31:31-34).

From the foregoing it is clear that the Father, the Son, and the Holy Ghost are three distinct Persons, co-eternal, co-existent and co-equal in power and divine attributes that make each God. The word 3“GOD” in Genesis 1:1 means Elohim and in Hebrew language this is the plural of El (The Strong One). “Elohim” (The Strong Ones) appear more than 2,700 times in the Old Testament and this plurality is seen in: “Let us make man in OUR image, after OUR likeness”; “The LORD said let us go down, and there confound their language” (Genesis 1:26; 3:22; 11:6,7; John 14:23; Psalm 2:3). The Godhead is also referred to as the Holy Trinity (Romans 1:20).

The unity of the Godhead is scripturally evidenced in the execution of all divine plans and purposes. At creation, a significant fact about the Godhead emerged with the use of the plural noun “us”, by God Himself (Genesis 1:26). Elementarily, this implies the involvement of more than one personality in the

creation of man. The same word continued to recur first, after the fall of man (Genesis 3:22), and on the threshold of God's perfection to curb the foolish excesses of man, by wisely confounding him with diverse languages (Genesis 11:7).

The testimony of scriptures on the ministry of the Lord Jesus Christ reveals the perfect unity of the Godhead. It was God's anointing and the Power of the Holy Ghost that enabled Jesus to fulfill His ministry (Acts 10:38). The divine-human relationship also confirms God in three persons perfecting the relationship of man with the triune God (Ephesians 2:18). The complimentary functions of the Trinity are referred to in almost all the books of the New Testament (Matthew 3:16,17; 28:19; Mark 1:10; John 16:7-15; 6:37,44; Romans 8:16; 1 Thessalonians 5:23; Ephesians 5:25; 1 Peter 1:2; 1 Corinthians 12:4,7; Acts 10:38). The three personalities in the Godhead acted together in the incarnation of the Lord Jesus Christ. God the Father did not only make His Son available to assume the garb of human flesh preparatory for His

vicarious mission (John 3:16), He dispatched an angel to announce the impending birth of the Saviour of the whole world by a virgin. This was a supernatural work that was subsequently fully perfected by the power of the Holy Ghost (Luke 1:26,35).

Further proof of the truth about the Godhead became clear at the baptism of Jesus Christ, when the Father sent the Holy Ghost in bodily form as a dove upon Christ, and God Almighty Himself made a public proclamation of Jesus as His beloved Son Matthew 3:16,17). Even at the onset of His ministry, Jesus affirmed the companionship of God the Father and the Holy Ghost with Him. It was only by their combined workings that He was to fulfill His multi-pronged ministry of preaching the gospel, healing the sick, delivering the captives, etc. (Luke 4:18). Truly, the work of redemption, which Christ completed by submitting Himself to die on the cross, was a joint venture with the Father and the Holy Ghost (Hebrews 9:14), as was the second work of grace, sanctification or holiness, by which man is cleansed from his in-bred depravity, the fallen nature he inherited from Adam (John 17:17; Romans 15:16). Also, the

Godhead is at work in empowering believers through the baptism in the Holy Spirit, to discharge the duties handed them by God (John 15:26; 16:7-15; Luke 11:13). Christ's command as He handed down the Great Commission to His disciples was to baptize all that repent and believe the gospel, in the name of the Father, the Son, and the Holy Ghost (Matthew 28:19). Even today, our prayer involves the three personalities in the Godhead. We direct our prayers to God the Father (Luke 11:2; 22:42; 23:34,46; John 17:1,5,24-26; James 1:5) through Jesus Christ, the Son (John 14:13,14; 15:16), and of course, without the help of the Holy Spirit all our prayers will be in vain (Romans 8:26). The Godhead is the universal testimony of the scriptures, for "there are three that bear record in heaven, the Father, the Word (Son) and the Holy Ghost: and these three are one" (1 John 5:7). It is only the perfect work of the Godhead that has continued to sustain us on a day-to-day basis as believers (2 Corinthians 13:14). The Godhead is a great mystery, which is clearly beyond the finite mind of the unsaved natural man (1 Corinthians 2:14). The believer accepts the gospel truth of the Trinity by faith, recognizing that God remains the eternal repository of all mysteries (Deuteronomy 29:29); that with respect to His being or essence, God is one; with respect to His personality, God is three; and the essence must neither be divided nor the persons confused. In spite of the great mystery surrounding it, the doctrine of the Godhead has always proved to be eminently rich in spiritual and practical values. And for all those willing, the Lord Jesus Christ promises the advent of a blissful reign by the Godhead (John 14:23; Revelation 3:20). John.4:24; Ps.83:18; Heb.3:4; Rom.1:20; Jer.10:10; Ex.15:11; Ps.147:5; Isa.6:3; I Pet.1:15-16; Rev.4:6-8; Mark12:30; Rev.4:11; Matt.10:37; Jer.2:12-13; Matt.28:19; John 15:26; I Cor.12:4-6; I John 5:7; John10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; I Cor.2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor.13:14; Rev.1:4-5.

- III. **Of the Fall of Man** We believe that man was created in the image of God, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse. Gen.1:27; Gen.1:31; Ecc.7:29; Acts 17:26-29; Gen.2:16-17; Gen.3:6-24; Rom. 5:12; Rom.5:15-19; Ps.51:5; Rom. 8:7; Isa.53:6; Gen.6:12; Rom.3:9-18; Eph.2:1-3; Rom.1:18,32; Rom.2:1-16; Gal.3:10; Matt. 20:15; Ezek. 18:19-20; Rom.1:20; Rom.3:19; Gal. 3:22.

IV.THE VIRGIN BIRTH OF JESUS

God's Word teaches:

The virgin birth of Jesus, the only begotten Son of God. The crucifixion, death, burial, and bodily resurrection of Jesus Christ – Isaiah 7:14; Matthew 1:18-25; Romans 1:4; 1 Corinthians 15:3,4. "The virgin birth" teaches that Jesus, the only begotten Son of God, was miraculously conceived by the virgin Mary. Prophetically, this was foretold in the Old Testament and became literally fulfilled later in the New Testament (Genesis 3:15; Isaiah 7:14). The virgin birth is thus an essential doctrinal truth, which must be upheld for its fact and significance. Disputing this cardinal doctrine is by implication, denying Christ's Deity and His distinctive spotlessness, which the natural man lacked that disqualified every other man from satisfying God's demand at Calvary. He, therefore, became the spotless Lamb of God found in fashion as a man.

God was the first to unveil the virgin birth of Christ when He referred to Him as the "seed of the woman" (Genesis 3:15). This was alluding to the fact that Christ would be conceived by a woman who had never known a man. The prophet Isaiah in his proclamation said, "Behold, a virgin shall conceive, and bear a son...." (Isaiah 7:14). The word virgin as used in this reference, has obvious meaning and can be nothing else but a woman that has Not known a man. Luke in his Gospel narrative recorded that the angel Gabriel was sent to a virgin, betrothed to a man and that the virgin's name was Mary (Luke 1:34). Matthew in his Gospel narrated that Mary was espoused to Joseph and that before they came together, she was found with a child of the Holy Ghost (Matthew 1:18). He further recorded that Joseph knew her not till she had brought forth her first-born son, and he called His name JESUS. Jesus sometimes referred to people as His mother, His brothers and sisters, but never referred to any mortal man as His Father, not even Joseph (Matthew 12:49,50; 22:41-46; John 8:54-58). He always referred to God as His Father and this is another proof of His virgin birth. Paul, under the inspiration of the Holy Ghost, wrote that in the fullness of time, God sent forth His Son, made of a woman. This was still pointing to the fact that Christ was born of a virgin (Galatians 4:4). The Bible says that Joseph was a just man (Matthew 1:19). This means he was not a transgressor of God's law. If Mary as an espoused virgin had conceived through a strange man, it would then be right for Joseph to have her out of the way (Deuteronomy 22:23,24; Matthew 19:9). The penalty was even more grave than merely putting her away. The angel could not have prevented Joseph from putting her away; the angel even bore witness that what was conceived in her was of the Holy Ghost (Matthew 1:20). On the other hand, if Joseph had known Mary before Christ was conceived, or was responsible for the conception, it would be unlawful for him to put her away (Malachi 2:14-16). The scriptures would not have qualified him as a just man if he were transgressing the Lord's commandment. Joseph was instructed to take her as his wife. The virgin birth of Christ was a unique sign from God. The prophet Isaiah was very clear and definite about it (Isaiah 7:14). It distinguished Him from any other mortal and marked Him out as the only true Messiah. God bears witness to His approved ministers in various ways. Some of the signs that were recorded concerning Christ and His ministry were also recorded concerning a few other messengers of God. The virgin birth, however, is probably the most unique and unprecedented sign. A voice from the cloud witnessed to the ministry of Christ but that was not as unique as the virgin birth because we see a similar witness in the ministry of Moses (Numbers 12:5-8; Matthew 17:5). An angel announced the conception of Christ but we also know that the births of Samson and John the Baptist were announced by angels too (Judges 13:2-5; Luke 1:11-15,26-33). Moses, Samson, and John were all descendants of Adam's fallen race. The virgin birth is therefore a unique sign from the Lord, conferred on Christ and Him alone, and no other living soul has ever or will ever be conceived by a virgin.

V.TOTAL DEPRAVITY, SINFULNESS AND GUILT OF ALL MEN

God's Word teaches:

The total depravity, sinfulness and guilt of all men since the fall, rendering them subject to God's wrath and condemnation – Psalm 51:5; Job 14:4; Romans 3:23; 5:12-17; Mark 7:21- 23; Ephesians 2:1. The total depravity, sinfulness and guilt of all men since the fall renders all sinners subject to God's wrath and condemnation (Genesis 2:15-17; 3:1-6; Romans 5:17,19; Psalm 51:1-5). Man was created in the image of God, and he was righteous and holy. Man was a crown of God's creation (Genesis 1:26,27; Psalm 8:5-8; Genesis1:31). Through voluntary disobedience and transgression, man fell into the depths of sin. In consequence of this, every one born through our first parents (Adam and Eve) became sinners, shapen in iniquity and utterly void of the holiness of God. Every man became totally inclined to evil (Psalm 51:1-5; Romans 3:10-18,23; 7:14-21; John 3:18,36; Romans 5:12-17; Job 14:4; Isaiah 48:8). As a result of the fall of man (Adam and Eve) all men born through man and woman became sinners through inheritance. By inheriting the nature of sin, man became depraved. There is nothing in the natural man that has not been affected by the power of sin. The entire nature of man, mentally, physically, morally and spiritually has been affected by sin. The testimony of the scriptures is that the image of God in man has been seriously marred by this great fall. As a result of the fall, and the nature of sin inherited, man became separated from God, totally alienated from the perfect, holy and pure God. This separation is the cause of the beginning of sorrow, shame, fear, heartaches, and manifold problems, spiritually and mentally. Man became a transgressor and debtor to God (Romans 1:32; 6:23; Ezekiel 18:4; Hebrews 9:27). All these have brought man under the wrath and condemnation of God, for "the soul that sinneth, it shall die." There is nothing we can do for ourselves to commend us to a righteous and holy God. There is nothing the natural man (Fallen away from grace) can offer to appease God for man to escape His righteous

judgment. The Bible describes the fallen nature of man in various terms. Jesus Christ referred to sinners outside the kingdom of God as swine and dogs. "Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you (Matthew 7:6; Mark 7:25-28). He also referred to them as goats (Matthew 25:33). Paul in his epistle to the Philippian church warned them to beware of evil workers and dogs (Philippians 3:2). Also, in his epistle to the Romans, he referred to the fallen nature of man as "there is none righteous, no, not one", "they are together become unprofitable", "their throat is an open sepulcher", "whose mouth is full of cursing and bitterness", "for all have sinned and come short of the glory of God" (Romans 3:10-18,23). Jesus and John the Baptist described men as "vipers" (Matthew 3:7; 12:34). Various, the unregenerated man is characterized by reprobate mind, being filled with all unrighteousness – immorality, covetousness, full of envy, murder, man is defiled and polluted (Romans 1:28-37; Mark 7:21-23), treacherous, transgressors, "workers of iniquity", "their thoughts are thoughts of iniquity; wasters and destroyers" (Isaiah 48:8; 59:5-8), cunning and crafty, full of wickedness, blind, foolish with darkened understanding, children of wrath (Ephesians 2:3; 4:14). The Bible says that the whole head of man is sick. The heart devises wicked imaginations, and has come far short of the glory of God. All men have become enslaved to sin, and because sin dwells in the natural man, man is conceived in sin, born in sin, grows up in sin – by nature and habit, he is a sinner. The natural man cannot resist sin.

The consequence of the fall of man is that man became totally depraved, and the immediate effect was his separation from the holy God, and a curse upon Adam and his descendants (Genesis 3:1-6,14-19,23,24; Romans 5:12; 8:22). God's judgment also came upon all men: "the soul that sinneth, it shall die", "for the wages of sin is death" (Ezekiel 18:4; Romans 6:23). The human race has rebelled against God and broken His law, but the love of God constrained the holy God to plan for man's redemption to fulfill the law that "without shedding of blood is no remission" (Hebrews 9:22). Therefore God undertook the redemption work for man by sending Jesus Christ to die for him. Jesus Christ became the Divine Provision of a Perfect Substitute and Sin-bearer (Genesis 22:7,8,14; 3:15; John 3:16; Hebrews 9:22). He became the Lamb of God (John 1:29; Matthew 1:21). By the perfect sacrifice of His blood (1 Corinthians 5:7) and through His blood man has complete protection from the fatal and eternal consequence of the fall, from the curse of the broken law (Exodus 12:13; Galatians 3:13), complete removal of the guilt and condemnation of sin, and full redemption by faith in Him (Isaiah 53:4-8; Acts 8:32-35; 1 Peter 1:18-21; 2:24).

The atonement is the reconciliation of sinful, fallen man to God made possible through the perfect sacrifice of Jesus Christ. The vicarious death of Jesus Christ is the substitution of the sufferings of Christ for the punishment of all sinners in the world. The prime purpose of this is the full redemption of fallen mankind. Through this "mercy-seat", sinners are reconciled to God. The power of sin over the natural man can only be broken by the Lord Jesus Christ (John 3:16; Romans 5:17-19). "For as by one man's disobedience, many were made sinners, so by the obedience of one man shall many be made righteous." God demands repentance from all sinners to avail themselves of the provision of redemption made in Jesus Christ (Isaiah 53:5-7; Matthew 20:28; 26:28; John 3:14,15; 1 Corinthians 5:7; John 1:12; 3:18,36). Repentance is the change that takes place in the penitent's attitude towards sin. It is turning away from sin to God. Sincere and total repentance and godly sorrow for sin through the agency of the Holy Spirit are important pre-requisites for salvation. Repentance is the deep inward experience, which makes the sinner turn from sin to God. Therefore, God demands repentance from all men (Mark 1:15; Matthew 4:17; Luke 13:3,5; 24:47; Acts 2:38; 3:19; 17:30). When a sinner hears the gospel empowered by the Holy Spirit, the sinner will have deep, godly sorrow for his sins and acknowledge them by confessing all manner of sins. He goes before God on the merit of the atonement made by Jesus Christ through His vicarious death and accepts the sacrifice as a substitute for the punishment of his own personal sins. On the basis of this process of genuine repentance, the sinner asks for forgiveness and pardon based on the promises of God in the scriptures (Proverbs 28:13; Isaiah 55:6,7; 1 John 1:9; Ezekiel 18:21,22). As the sinner repents genuinely, he receives forgiveness and pardon (Romans 8:16; 2 Corinthians 5:17; 1 John 2:2,3).

VII.Of the Way of Salvation We believe that the salvation of sinners is wholly of grace, by the mediation of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the death, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. Eph.2:3, Matt. 18:11, I John4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34.

V. Of Justification We believe that the great gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. John 1:16, Eph.3:8, Acts 13:39, Isa. 53:11-12, Rom5:1-2, Rom. 5:9, Zech. 13:1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, I Peter 3:7, I John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom.4:23-25, I John 2:12, Rom. 5:3, Rom. 5:11, I Cor. 1:30-31, Matt. 6:33, I Tim. 4:8

VI. Of the Freeness of Salvation We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. Isa.55:1, Rev.22:17, Rom.16:25-26, Mark 1:15, Rom.1:15-17, John.5:40, Matt.23:37, Rom.9:32, Pro.1:24, Acts 13:46, John 3:19, Matt.11:20, Luke10:27, II Thess. 1:8

VII. Of Grace in Regeneration We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. John.3:3, John.3:6-7, I Cor.3:14, Rev.14:3, Rev. 21:27, II Cor. 5:17, Ezek. 36:26, Deu. 30-6, Rom.2:28-29, Rom. 5:5, I John 4:7, John 3:8, John 1:13, James 1:16-18, I Cor. 1:30, Phil. 2:13, I Peter 1:22-25, I John 5:1, Eph. 4:20-24, Col. 3:9-11, Eph.5:9, Rom. 8:90, Gal. 5:16-23, Eph. 3:14-21, Matt. 3:8-10, Matt.7:20, I John 5:4, 18

VIII. Of Repentance and Faith We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Savior. Mark 1:15, Acts 11:18, Eph. 2:8, I John 5:1, John 16:8, Acts 2:37-38, Acts 16:30-31 Luke 18:13, Luke 15:18-21, James 4:7-10, II Cor. 7:11, Tim. 10:12-13, Ps.51, Rom. 10:9-11, Acts 3:22-23, Heb. 4:14, Ps.2:6, Heb. 1:8, Heb. 7:25, II Tim. 1:12

IX. Of God's Purpose of Grace We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; II Tim. 1:9; Rom. 11:32-36; I Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11

X. OF THE ENTIRE SANCTIFICATION

God's Word teaches:

That entire sanctification is a definite act of God's grace, subsequent to the New Birth, by which the believer's heart is purified and made holy. Works, struggle, or suppression cannot attain it progressively, but it is obtained by faith in the sanctifying blood of Jesus Christ. Holiness of life and purity of heart are central to Christian living – Luke 1:74,75; John 17:15-17; 1 Thessalonians 4:3,7,8; 5:22-24; Ephesians 5:25-27; Hebrews 2:11; 10:10,14; 13:11,12; Titus 2:11-14; 1 John 1:7; Hebrews 12:14; 1 Peter 1:14-16. The doctrine of entire sanctification is central in the mind of the Godhead. The doctrine is at the hub or nucleus of Christian teaching. What then is the meaning of the word, Sanctification? Sanctification is an English word which means: to make sacred or holy; to set apart for holy or religious use; to make free from sin; to cleanse from moral corruption and pollution; the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to supreme love to God; to purify in order to prepare for divine service and for partaking of holy things; to free from the power of sin; being set free from the power of cancelled sin. A gracious work of the Holy Spirit, not of works, not of growth, not of death, not of purgatory. God has the ability to destroy sin. Sanctification is an operation of the Spirit of God on those who are already in Christ. They who are effectually called and regenerated having a new heart and a new spirit created in them need to be further sanctified through the virtue of Christ's death and resurrection, His word and His Spirit. Sanctification is an instantaneous experience given to a believer to enable him cleave to God without the tendency to want to go astray or go away from the Lord. It is not a protracted or tedious process of growth. You do not grow INTO sanctification, but you can grow IN sanctification. We can never grow into what God must of necessity do for us. Again, sanctification is not brought about by death. To assume that is to say that death is no longer our last enemy to be destroyed (1 Corinthians 15:26). Neither are we cleansed from the original stain (the nature we brought into the world) through Water Baptism. Entire sanctification is not of works, but is the work of God, divinely wrought by the Holy Spirit. 'Holiness', 'Perfection' and 'Sanctification' are the definitive terms used interchangeably. Holiness means entire freedom from sin, wholeness, spiritual health, moral integrity and purity. Our health means the absence of sickness. Therefore, holiness means the absence of sin (Luke 1:74,75; Psalm 29:2; 93:5; 1 Peter 1:16; Hebrews 12:14). 'Perfection' means that which is not lacking in what it ought to have. The perfection, which God requires and accomplishes in those who earnestly ask in faith, is the purifying of our hearts; loving every believer as Christ loves us, and loving our neighbours as ourselves. Nothing less than this is desirable and nothing more is required (Colossians 1:28). Entire sanctification is described as 'clean heart' or 'pure heart'. This descriptive term shows the experience in a way one can understand in his heart (Psalm 24:3,4; Matthew 5:8). The Bible teaches us that all of God's children can be like Jesus in separation from the world, in purity and in love. We must be inwardly pure and peaceful otherwise be left defeated. A blameless life is a life in which God sees nothing to condemn. We may not be blameless to our contemporaries, but we can be blameless before God. When God examines a sanctified heart He finds all that is possessed to be in harmony with Himself. The heart of the sanctified is a throne on which God reigns without a rival; an empire wherein He exercises unchecked, undisputed dominion and authority. How does the earnest seeker get sanctified? There must first be a definite separation and withdrawal from all sins and appearance of evil, immorality, and all unclean things (1 Thessalonians 5:22; 2 Corinthians 6:17; 2 Timothy 2:21). There must, secondly, be ENTIRE Consecration. This is giving ourselves unto God in a vivid manner. First, we give ALL we are to God. Here we no longer lay any claim on ourselves (Luke 9:60; Romans 12:1,2). Second, we give our body unto the glory of God, not for any selfish motive or purpose in view, but with the consideration and knowledge that we are bought with the precious blood of Jesus. Third, we give OURSELVES FOR SERVICE (John 13:12-17). We should not stress our being priests and kings unto God but also being servants. Here Jesus shows how to consecrate and dedicate ourselves for service. Washing the feet was the work of a slave. So, we must learn to do the meanest job in the midst of believers and not waiting for compliments. Fourth, we must die to self. "Verily, verily I say unto you, EXCEPT a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit..." (John 12:24,25). Consecration is coming before God with our past, present, future, personality, possession, wisdom, talents, intellect, money, influence, 16 position in the family and in the church and dedicating all to God. We separate and dedicate ourselves to God, He readily willing to do His part and give us the definite experience of Entire Sanctification. This is the operation of God, a definite act of God's grace in a believer's heart (Hebrews 2:11; 13:12,13). By what means of grace does the believer get into this experience? The means of sanctification includes: a) The word of God (John 15:3); b) The blood of Jesus (Hebrews 13:12,13); c) Faith in the Lord (Acts 26:18); d) The Spirit of God, and e) God Himself (1 Thessalonians 5:23). We do not get sanctified by studying the word alone. We need to pray in faith. We must believe in its possibility before we can ask in faith. Also, we must realize that it is the will of God that we are made holy (1 Thessalonians 4:3-8; 1 John 5:14,15). Without holiness, no man shall see the Lord. Holiness here is not just the judicial kind of holiness, but the practical holiness of which believers are partakers because they have surrendered their entire life unto God through Christ. This holiness does something in our hearts that makes us live right. We must desire it (Mark 11:24), and ask with a genuine burning desire. What should be our response to this doctrine? The Bible teaches that all believers can be wholly sanctified (1 Thessalonians 5:23). We should not be guilty of taking away from the word. This teaching places a great and solemn responsibility upon all preachers of the word to teach this doctrine; be a partaker of the experience (1 Timothy 4:12; 2 Timothy 2:6), and endeavour to understand and know how to present it by study (2 Timothy 2:15; Titus 1:9; John 7:46); faithfully and effectively teach all believers without fear or compromise, for in all things of the Spirit, we should not withhold or withdraw the truth from our congregation (2 Timothy 2:2). Let us encourage all believers to partake of the blessing. This gracious Christian experience could be kept all through life provided that the recipient keeps abiding in Christ, watching, and praying (John 15:4; Mark 13:32-35). Having been warned to hold fast that which is good, the only reasonable thing for the Sanctified Believer to do is to stop grieving the Holy Spirit (Ephesians 4:30,31); Refuse to relapse into bitterness and harshness of spirit, never engage in unprofitable conversation (Ephesians 5:3,4), unkind criticisms, evil speaking and fault finding, self indulgence and prejudice, impatience, indolence and negligence, uncontrolled temperament, self dependence and self-management and interest in objects of temptation. Why should any Christian doubt the possibility of complete deliverance from sin? Jesus should not be limited as a Saviour. Complete deliverance from sin is Christ's purpose (Titus 2:11-15). The white lily grows up from mire, but with no dust on it. Christians can grow up in this dirty world yet without spot on their lives (Romans 12:1,2). It is our privilege to be totally separated from the evil of the world. It is a promise from God that we should be

purged and sanctified. "Faithful is He that calleth you, who also will do it" (1 Thessalonians 5:24) I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro. 4:18; II Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph. 6:18; Eph. 4:30 XI. Of the Perseverance of Saints We believe that only those who are real believers endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation. John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps. 121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24:25; Heb. 1:14; II Kings 6:16; Heb. 13:5; I John 4:4 XII. Of the Harmony of the Law and the Gospel We believe that the Law of God is the eternal and nchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church. Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7,14-22; Gal. 3:21; Ps. 119; Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

XIII. Of a Gospel church We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural officers are elders (or pastors) and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus. I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3:5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1 XIV. Of Baptism and the Lord's Supper We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, and our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination. Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor. 11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26 XV. Of the Lord's Day We believe that the first day of the week is the Lord's Day; that this is the day when churches in the New Testament met for distinctly Christian worship and edification in remembrance of our Lord's resurrection; and that Sunday is set aside for the church's gathering to those ends. Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; I Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15, 24; Isa. 58:13-14; Isa. 56:2-8; Heb. 10:24-25; Acts 11:26; Acts 13:44; Lev. 9:30; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-11

XVI. Of Civil Government We believe that civil government is of divine ppointment; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, and the Ruler of the kings of the earth. Rom. 13:1-7; Deu. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt. 28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps. 72:11; Ps. 2; Rom. 14:9 13

XVII. Of the Righteous and the Wicked We believe that there is a radical and essential diference between the righteous and the wicked; that only those who through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all those who continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mal. 3:18; Pro. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18,22; I Cor. 11:32; Pro. 11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Pro. 10:24; Luke 12:4-5; Luke 9:23-26; Ecc. 3:17; Matt. 7:13-14

XVIII. Of the World to Come We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess 4:13-18; I Thess. 5:1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2 John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12 * Adapted from the New Hampshire Confession of Faith

IV. CHURCH COVENANT This church adopts the following as our church covenant: Having received Christ as my Lord and Savior, experienced a believer's baptism by immersion, and abiding by the Statement of Faith of the church, I resolve to unite with the Comfort Bible Church family. In doing so, I commit myself to God and covenant with the other members to do the following:

1. I will protect the unity of my church. **a.** By acting in love toward other members, resolving conflicts in a biblical way. **b.** By striving for holiness and spiritual growth. **c.** By refusing to gossip. **d.** By following the church leadership. Romans 14:19; I Peter 1:22; Ephesians 4:13-16; Ephesians 4:29; Hebrews 13:17
2. I will share the responsibility of my church. **a.** By praying for its health and growth. **b.** By praying for other members. **c.** By inviting others to attend and warmly welcoming all who attend. **d.** By giving regularly and faithfully. I Thessalonians 1:2; Luke 14:23; Romans 15:7; Matthew 6:19-21; I Corinthians 16:2
3. I will serve in the ministry of my church. **a.** By seeking to discover my gifts and talents. **b.** By being equipped to serve by my church leadership. **c.** By developing a servant's heart. **d.** By attending regularly and faithfully. I Peter 4:10; Ephesians 4:11-12; Philippians 4:11-12; Hebrews 10:24-25
4. I will support the mission of my church. **a.** By sharing the gospel in my community. **b.** By supporting missions through praying, giving, and when possible, going. **c.** By uniting with some other church, as soon as possible, when I remove from this place, so that I may carry out the spirit of this covenant. **d.** By abiding by the strategy,