

The Church Of Jesus
Christ

Its Fundamental Truths

Volume 2

JEAN TSHIBANGU

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Version unless otherwise noted. Revised edition, 1991)

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My gratitude goes to the Lord God Almighty, who gave me the breath of life, one who is Alpha and Omega.

To Archbishop Daniel Muteba, founder of missionary RHEMA,

Our marriage Valentin Marie Muluila and Jeannette Mbombo stepgods for their advice.

My wife and mother of my children, Monique Maria,

My beloved children,

My grandchildren

My sons and my daughters' in-law to my brothers and sisters, members of the CAREMS Church,

My Dear Adam Oueadraegro Pastor at the New Jerusalem Church in Brussels.

Jean TSHIBANGU

Preface

In “The Church of Jesus Christ, Its fundamental truths”, the title of this book which is meticulously designed and sufficiently empowered by the Holy Spirit through the Minister of God, as manual of the leader, Jean TSHIBANGU answers the various questions commonly asked about that institution called 'Church', its mission, and its functioning in these end times until the return of the Lord.

Indeed, the explosion of spiritual activism and exponential rise of occultism that dominate the end times as a source of power, cause believers to plunge in the gentle descent into the hell. The image that some have of the church because of what they have lived near or far away causes priceless damage in the life of that institution: abandonment of the faith, confusion, division and all kinds of scandals that tarnish the image of that body.

The author found compelling to lift the voice as the sound of the alarm to prevent elected officials against the wiles of the devil. Is the church all these embellished buildings? These choirs nicely dressed? These eloquent preachers? How many today are not discouraged because of the erroneous vision they have of that institution! Read carefully the three volumes in which the author presents a rich array of information of the 'Church' since the design of its founder by showing negative deviations which not only disfigure the image of the Church, - but also lead to discouragement and abandonment of faith.

Indeed, God the Creator who is the sole Author and Founder of the Church defines its mission on Earth which is to be the Bride of the Lord in the marriage Supper of the Lamb. The lack of knowledge or rather ignorance on what is the Church has led many to take off their gloves.

The author who is a well-trained psychologist and teacher of the Word has not only an informed eye but also therapeutic which allows him to identify the gates of hell by which the enemy infiltrates its agents to tackle that sacred institution of God. The Lord says that His people perish for lack of knowledge. By presenting the essence of the Church, the author strives to recover a significant number of those who were blindly driven away by the wiles of the devil.

The Church of Jesus Christ, Its fundamental Truths is an entertaining and informative book to read on one side - and educational that any reader will find useful in the call back of the fundamentals that, if properly understood, can contribute to the development of the work of God, in the other.

The book could easily serve as a manual of teaching and learners: Teachers, Pastors, and students of biblical and theological schools due to the depth of the information that it contains. I recommend it sincerely.

Taiwo Rotimi Tony

Prologue

The idea to deal with that issue as vital comes from a series of experiences in my youth, which questioned over the years my conscience: the question of “the Church.”

As young, I started already wondering about the lack of spiritual safety in my life. I was convinced that security could be found in the church – because I viewed this institution as an Organisation of God led by men of God, pious and God-fearing, these men who were sacred instruments of God and through which the Lord communicates His blessings. Because of such vision, I was convinced that my consolation could only be found in entrusting to men of God and attending church.

My disappointment was very great by seeing that these institutions which were more valuable in my eyes, as well as their leaders, were unable to fill up the spiritual and emotional deficiency that invaded my life.

In 1970, I had gone to my Catholic Parish a Saturday of penance - and face to face with the priest confessing my sins, that time, the greatest sin festering in my consciousness was the fact that I had picked the fruit at the convent of Catholic priests without requiring permission of the Parish.

As soon as I opened my heart to the priest to confess that sin, the priest stopped everything and went out behind me in the confessional where I was kneeling. I managed to escape from his hands without completing that session. What a great disappointment! - Because in the school and the Christian education that I had received, taking something without the permission of the owner was the sin that must be confessed to the concerned.

The crucial question was to know what to do if confessing sin; I still drew myself into troubles. Fortunately,

God gave me the grace to leave that environment and that Parish to another.

In an era where the Government of my home country had liberalized the artisanal exploitation of the diamond, my mother who wanted to spare me from the consequences of that decision decided to send me to school to the village next to her parents. My grandmother (Celestine Kapinga), devout Catholic and practicing, shyly handed me in the church atmosphere. However, nothing could provide that security I needed, joy or fulfilment that I was looking for.

In 1976, I completed my secondary studies, and I had to continue my studies in one of the Universities in the country. To see myself under the right hands, my mother sent me to the Capital of the country, Kinshasa, and that choice was motivated by the fact that her brothers and sisters lived in that town and most had been at the University.

At my surprise and disappointment, my mother died eight months later, at the time where I expected the least. I felt more and more miserable and disoriented because of seeing myself orphaned of the mother, alone and idle at the age of only twenty years. I say to myself: what am I going to become without that person who watched over me as a hen watches over her chicks, her eggs until they hatch; what will be my future based on the current situation? And what is hidden behind that unfortunate event?

All these questions tormented my mind without knowing how to find the solution. However, the love of my uncles and aunts for their deceased sister was communicated to me in what each could do to fill up that emotional deficiency festering in my life. One of my aunts (Albertine) chose to bring me into a new reality, a new experience within

the Pentecostal churches (FEPECO-NZAMBIMALAMU-KINSHASA/ MACAMPAGNE).

The new experience led to a new kind of disappointments: the voltage on the part of those who ran the Church that eventually evicted at the head of the Church, the person to whom I was entrusted, and its replacement by another - that again affected my faith. What shall I do? Stay home or change church again?

At the end of my University studies, I had to return to the home province with my wife and my two children: Francis and Gracia. I had lost the taste to attend Catholic Church and was in the process of abandoning the so-called churches of awakening. I received the comfort of my wife, Monique, who was worshipping in a Charismatic Church (CEC).

While I involved more and more in the activities of that church that consorted my wife, another wind of division came out and, once again, my faith was questioned. And all that was the subject of inquiry: churches live like the world, and there is no difference! If I stay home, I would not have my conscience quiet because I would be residing in the world, and if I go to the church to find myself within all those people who do not properly live the Christian life, I'd be guilty; my conscience was overloaded because of that confusion. I could look left and right, front as behind and see the churches being born, dividing or disappearing. Men are fighting each other, the believer sulking.

Several questions came to my mind: to accommodate within the system or to go back to the world? I was taken away from a piece of paper, and I used to live in that confusion, in that uncertainty. Then I heard a voice telling me: "Jean! You need to know about my thoughts and what I

mean by Church. You do not have to worry about what you see or live in churches but take care to know what I want you to know, and that is my will.”

It took me much time regarding the 'Church' institution instead of seeking to know what God is expecting from me, - what was His will for me. Later, the Lord reassured me that He was going to make my house a House of prayer. Sometime later, we formed a cell of intercessory prayer hence came from the evangelist Claude Kabundi was Lesa. At the provincial level, I found myself entrusted the responsibilities of Regional Delegate in the community of the Full Gospel Businessmen International.

My ministerial call took place in 1987 for the first time, but I had not been able to answer directly because I had not been accustomed to the language of God. It took me some time to understand the language of God and His will for me. However, the question of the Church ceased not to be a concern for me. The Lord took me into His school where He taught me much about His Church and what I could do to know - understand His Church from local churches which divide to get lost in the hubbub.

The retrospective of my life course enabled me to realize the importance of the preparation for the pastoral life. How could the Lord entrust me the management of the Church while I understood nothing of His Church? That is what happens to many people these days who have access to ministries without preparation and authentic appeal, only by desire or sense of adventure.

Faced with that deafness, the Lord spoke to me through a very precise vision that I could remember even the smallest detail. Shortly after that vision, I see myself appointed interim Pastor in the LIVING WORD CHURCH in Africa without

having been in the management team, only on the revelation of the Lord. -then come to Europe, He also entrusted me to dispense teaching in a local church in London on the theme 'Church,' which now appears in the form of a book.

Writing and teaching about the Church became for me a kind of obligation or debt - like someone liable, whose conscience kept remembering as the ticks and tacs of the clock.

At the level of my church, the Lord enlightened me on many things that were blocking the progress and development of the ministry. Amid the misunderstanding of my entourage, I kept my patience and prayed God also to inform policymakers on the issues that were the subject of my concerns. I can also note that during that time I developed more and more relationships with men of God that paid much more attention and respect to me that I began to feel that there was in me something that was binding us as part of the same body.

From these experiences, my passion for the things of God grew and led to the publication of that book.

It is for me great pleasure to dedicate that book to all those who are interested in the things of God as well as to those who are not like-minded, Christian, Pagan, Pastors, Curious, Elders, and Deacons. My desire is to see churches 'leaders and believers understand the will of God in the life of His Church. They should get to know and well understand that concept of the Church before fully committing to the Great Commission; fight division and to promote the unity of His Church, because evolving in a disorganized order or ignorance is of no advantage. The devil knows that he is short on time, he wishes to seize every opportunity that is offered to him to steal, destroy and kill the sheep of the Lord.

Our objective is to open the eyes of the children of God, in order to pass "from darkness to light, from the power of Satan to God (Acts 26: 17 - 18), by discernment of what is pure from what is unclean, the assemblies of men, those of the gods of this world and those of the true God.

By reading this book, you will understand immediately that there is no interest to withdraw from the local church because of the Organization and the behaviour of some fellow members or other whatever imperfections. In doing so, you give access to the devil, and you attract the curses as it is written: Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood (Jeremiah 48:10).

In this book, and unlike other seniors and who have developed that theme, we use 'Church' in uppercase to designate the Great Church of God and 'church' in lowercase to denote the local Assembly, that of men because we continue to believe that the local churches are different from the Church of God. They are these vases in which the members of the body of Christ, which will be His bride at the wedding of the lamb, and the church represents the local assembly itself.

The major of theological theories has also developed knowingly and often to bring to every believer and drive this information, we have estimated indispensable for the deep understanding of that concept which, in our view, is the heart of God. His love toward us in the restoration of the man who, by bad choices made, ate of the tree of the knowledge of good and evil.

Jean TSHIBANGU

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Church Organization

Organization is a necessity for any structure or body for the normal functioning and stability.

We Conclude from Volume 1 that the Church was the Spiritual New Jerusalem appearing after the destruction of Babylon the great set up during the construction of the Tower of Babel in Genesis 11, -from the call of Abraham to leave his country, his country home to his father for a place known to God (Genesis 12). Such a structure can only have a religious organization to operate according to the standards of God.

However, in its form physical, in its current stronghold which is physical, and as we say, the physical is the shadow of the spiritual, the need for an environmental organization remains vital. It is to be addressed in this chapter. Our God is not a God of disorder but peace, and that peace is translating the good relationship He has with us and the environment through the organization.

Everything was made for a purpose and care since a well-determined position. The creation itself followed an order in time and space. In the land of men, Organization remains the driving force of development and any institution that holds to its survival and the smooth running of its activities. The Church of God does not make an exception to this rule.

In the passage of Exode18: 14-23: Jethro stigmatized him to Moses: surprised to see his son-in-law ignore that he could organize its work by delegating certain powers:

Why you only seats and all these people stand before you, from morning until "in the evening? What you're doing isn't right. You is you; you lose this individual who is with you; because the thing is beyond your strength, you can't there be sufficient alone. Chosen from among the people of capable men, fearing God, honest men, enemies of greed; established them on them as commanders of thousands, of hundreds, of the fifties, and of tens. They judge the people at all times; they wear in front of you all important Affairs, and they pronounce themselves on small causes. Lightens your load, and that they carry it with you.

Jethro Management will help the man of God by offering an organization that could alleviate it in this great mission he has received from God. Christ had also delegated the power to His disciples when He sent them with the power and the authority to heal, to cast the demons and bring the Gospel.

In practice, when we look at the functioning of the local church, we note two types of organization: the organic and spiritual or ministerial structure. Let's look carefully on one by one.

Organic Structure

The local church works as a whole that finds its meaning only when integrated into the large structure which is the body of Christ. Our initial organizational structure was established by Lord Jesus Christ and observed by His Disciples after His death and resurrection.

In the functioning of local churches, leaders are trying to set up first organizations, each one according to his conception of things of God and theological current to which it adheres. Often these organizations are not based on the word of God, and as a result, they generate so many misinterpretations and confusion.

We have seen that the Church worked according to the model of the system of the people of Israel first, and then modelled on the image of the primitive Church. Today, which dominates most in the organizational structure, is the emergence of titles or functions, both for ease of management, others by the search for honour.

In their current form, the existing structures can be grouped into three:

Episcopate;
Priesthood;
Congregation,

We will see in detail how this Government works when we see the Government of churches.

Titles

Christ chose the twelve; He called them Apostles. This is the official title that we find in the language of Christ. These are dead Apostles, and some have served as alumni. Unlike this Christological system, some confusion is experienced and deliberately maintained by men both in the structuring of religious as well as in practice even institutions of all the word of God.

While each is driven by the genuine concern of the sound management of ministries by implementing stable

structures, others, on the contrary, use it to carve out titles that give the position of distinction, well honour that they do not present any worth in their path. To do this, some leaders of local churches establish superstructures only order banging titles which would place them above the others. That is harmful.

Carrying the title is not inherently wrong, but do not reflect this title, this is what destroyed. In other words, the titles are nothing if they are not covered by our conduct; the more we get titles, more we draw attention to people on us to see if our conduct reflects our titles. The example can be drawn from the life of Christ with His disciples. Christ gave another title than to be "The right or the real" and His disciples, He called them Apostles. That will be the subject of this chapter; we are talking about organizational structures as well as their facilitators.

In this discussion on the structures, two trends will be presented, one which considers the Bible has already defined the structure that should govern the management of the Church and, therefore, any structure that works outside the biblical structure is seen as carnal and devilish. This trend is from the epistle of 1 Timothy 4:14 that places the burden of leadership of the local church on the elder's quorum, pastors, bishops, and stewards. Proponents of this trend consider that elders are the only ones to lead the local church in collegian's team. According to King James version, these elders are those who are called Bishops or Bishops. Those who aspire to these functions must meet several high qualifications which the Bible lists. They have the authority of representation. As an offshoot of the group, this Pastor doesn't have authority over others. It has a small predominance in significant decision-

making. There is a distinct role in which he is engaged permanently, to preach and teach.

The second trend considers that, given the complexity of the structures, it is necessary to put in place a structure that will allow leaders to perform their duties following a separate only administrative both spiritual hierarchy from that mentioned in the Bible.

We can illustrate this with the different titles that carry those who perform specific functions in specific structures.

Episcopate, Bishop (Bishop)

The impression that we have nowadays is that Bishop is among the titles given to a category of people to distinguish them from the Ministers who work in the body of Christ. Is it a luxury, an honor to be called Bishop or Archbishop, Patriarch, etc.? This tendency to excessive research of honour, title, led many to ask the question to know exactly the objective criteria that determine the appointment to this position or title: among others: Archbishop, Bishop are honorary titles or particular ministries? Why do francophones dare to call Bishop while this term has its equivalent in French (Evêque)? What does so Bishop? To answer these questions, we must start at the beginning, i.e. the meaning of the word "bishop" the word Bishop in its English origin, in the New Testament, comes from the Greek ἐπίσκοπος, episkopos, "supervisor", "guardian"), he is a member ordered or devoted Christian clergy who is generally given a position of authority and control.

In practice, the title of Bishop is understood differently according to two trends that are arguing the primacy of

knowledge: the decentralized trend, autonomous and the Unitarian tendency (centralization).

First, let's look at these principles that justify the position of the supporters of the first trend. They believe:

1. Christ is the Head of each local church. No one can be above the Church.

2. The Bible is the only written, the creed of each local church, rather than a creed written artificially.

3. Each local church is autonomous and is not subject to external interference of others.

4. There is no organizational tie between local churches.

5. There is no organization larger than local churches.

6. the Bible uses Elder, Presbyopes, Overseer, Bishop, Shepherd, Pastor interchangeably and they all refer to a single office in the Church.

7. The churches recognized the own plurality of elders using 1 Timothy 3 and Titus 1 which present themselves as the guidelines for the designation of the men.

8. The elders have authority only over members of the local church, and they do not exercise their authority out of their local limits.

According to supporters of this trend, false doctrines, work of a man of perdition, are invading Christian churches the same way Jezebel did in the early Church. This is, for example, these teachings which consider that charges of "Bishop are different or separate from that of an elder or pastor. In their explanation, they consider the fact that the terms "Elder and presbyopic" come from the same Greek word "Presbureros." as well as the English terms ' Overseer (supervisor) and Bishop that come from the same Greek word

'Episcopos' as the English terms "Shepherd (Berger) and Pastor" come from the same Greek word "Poimen". " Part of the confusion is that a translation of the Bible systematically made the translation of the Greek word Presbureros' as: 'Elder,' while another translation will make the same Greek word "Presbureros" as a priest. Each of the three Greek words is translated into two English words, where one of these English words is a translation of the real, and the other is an ecclesiastical term, artificial Church meaningless invented by various churches. We must make the point that the use of the word priest or Bishop or pastor has no meaning outside of religion and its meaning is obscure.

The understanding of the term "Bishop" as synonymous with the elder, back at the beginning of the Old Testament where it means someone older and probably wiser than the rest. These elders were appointed because of sensitive qualities they possessed. From this point of view, we should say that all those who are older are considered as wise, and for example the families and tribes in the Old Testament (even outside of Israel) would limit 'Elder' to some of those older men who have shown exceptional under the form of leadership, wisdom, nobility characters and bravery (doing what others would have to be afraid to do).

So, we understand that the office of elder focuses not on talent or official position (office), but rather on the sensitive nature of human and spiritual qualities. So those who are appointed bishops, are men of God who have distinguished themselves in both administrative and spiritual responsibilities in the implementation, expansion of the work through their ministries, leadership, bravery, and wisdom. That is much more apparent in current African-American design, where a Bishop seems to get confused with an apostle

or even the one who began a Ministry and worked in its expansion. If the Apostle Paul had existed today, it would be called Archbishop because he acted as a liaison between the bishops.

In the current design, the Bishop (bishopric) only makes sense in a structure where there is dependence on the mother or Central Church. Thus, we seem to assimilate those who established churches and make them depend on the mother church to the Bishop. Later more to see how the second trend stands in the chapter on the organization.

Elders in the Old Testament

Outside the pastor, we also have collaborators, among other elders. The term elder appears in the book of Exodus 3: 16-18:

“Go, gather the elders of Israel, and tell them: The Lord, the God of your fathers, occurred to me, the God of Abraham, Isaac, and Jacob. He said: I saw you, and I've seen what're you in Egypt, and I said: I'll let you up out of Egypt, where you suffer, in the land of the Canaanites, the Hittites, of a land flowing with milk and honey. They will listen to your voice, and you go, you and the elders of Israel, to the King of Egypt, and you tell him: the Lord, the God of the Hebrews, appeared to us. Allow us to do three days of walking in the desert, to offer sacrifices to the Lord our God.”

God's Covenant was ratified at Mount Sinai in the presence of seventy of the elders of Israel (Exodus 24: 1, 9,14; 19: 7). Of the order of the Lord stand out the responsibilities of the former:

Gather to me seventy men of the elders of Israel, whom you know as elders of the people and having authority over him; bring them to the tent of meeting, and that they present with you. I will go down, and then I'll talk to you; I will take of the spirit which is upon you, and I will put it on them, so that they carry the burden of the people with you, and that many are infected. Rose Moses, Joshua, who served him. And Moses went up on the mountain of God. He said the elders: wait for us here until we came back from you (Exodus 24: 13-14).

The elders, in the Old Testament, maintained the spiritual oversight on the cities, applied spiritual legislation in the territory to the emergence of donations; they were the foundations for a pious unit; they invested and established a framework for the development of a better quality of the future leaders, give spiritual guidance to the people and Government (Ezra 3:10-13), identified and destroyed the altars evil (Zechariah 1:17-21). They are men and women experienced in the management of daily affairs. Moses selected the former, and the latter did not need to be ordered by the local church. They were called elders of the city. God chooses Deborah to sit at the gates of the city and the nation as a former (judges 4: 5), and she found the children of Israel.

“Joseph went up to bury his father. With him went up all the servants of Pharaoh, former of his house, all the elders of the land of Egypt .”(Genesis 50: 7).

These elders served as a point of contact between the people