

24 Scriptures Every Believer Should Know

Romans 6:23

James 1:27

Philippians 4:19

Isaiah 9:6

John 3:16

1 Corinthians 13:4-7

Joshua 1:8

John 8:31-32

John 1:12

Matthew 6:19-21

Proverbs 3:5-6

Deuteronomy 7:9

Matthew 6:33

1 Corinthians 10:13

Romans 12:1-2

John 14:6

Romans 8:38-39

Genesis 1:1

John 6:40

Psalms 145:18-19

Matthew 22:37-39

Matthew 28:19-20

Galatians 5:22-23

Revelation 22:12-13

The Agape Church



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Church History

The Agape Church was organized in Leesville, Louisiana by Superintendent Ronald Jones and Evangelist Walita Jones in July 1988. The ministry began in a storefront building at 104 East Texas Street in Leesville as a Christian Outreach Center. The Center was used for clothing give away, distribution of food to the needy, senior citizen luncheons, witnessing and ministering to lost souls.

The Lord favored the ministry with a mighty move of the Holy Ghost. More families became involved in the work and souls were saved and added to the ministry. A bible study class was organized and the first worship service was held on Sunday, September 4, 1988. The first members included Elder Bobby Hightower and Family, Minister Samuel Cole and Family, Brother Robert Robinson and Family, Sister Imogene Best and Sons, Sister Lynn Thomas, Brother Tony Cunningham, Deacon Wilbert Jackson and Family, Deacon Gary Gatlin and Family, Minister Donald Debnam and Family and Minister Junious Mason and Family.

In December of 1988, the ministry moved from the storefront 604 South 4th Street, currently serving as the church education building and fellowship hall. The Lord truly blessed the ministry and many military families that were stationed at Fort Polk became members and help to establish the newly birthed ministry in the Leesville community. Superintendent Jones realize having a church in a military community is a very unique ministry because the church was constantly in transition. Because Superintendent Jones is retired from the military he understands the military families have very special needs.

The entire ministry of Agape is centered around meeting the needs of the whole person and the whole family. We can truly say we are a Family oriented church. Agape continues to be a sanctuary of hope in the City of Leesville.

Many Saints have received their spiritual foundation at Agape and have gone throughout the United States and abroad ministering the Gospel of our Lord Jesus Christ. This Sanctuary could not hold the many Saints that have served this ministry in the past twenty five years.

In August 1993 the old sanctuary a guesthouse and parsonage were purchased from the Church of God. Two additional lots were purchased in 1998 and 2000 to prepare for the building of the new sanctuary. In 2002 the church started to plan for the building of the new sanctuary and on April 15, 2004 the groundbreaking ceremony was held for the "Sanctuary of Hope". The Lord blessed, made provisions and the new sanctuary was complete and ready for worship service in March 2005. On Resurrection Sunday, March 27, 2005, the first worship service was held in the "Sanctuary of Hope". Our Jurisdictional prelate, Bishop Roy L.H. Winbush dedicated the new sanctuary on Sunday, April 24, 2005. The Lord has continued to show himself mighty in the ministry of Agape and we are persuaded that he that has started a good work in Agape will continue it until the day of the Lord. We have come this far by faith and favor!



Bible Numbers

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|------------------------------|------------------|
| Upset?..... | John 14 |
| Weak?..... | Psalm 18:1-29 |
| Lonely?..... | Psalm 23 |
| Sinned?..... | Psalm 51 |
| Worried?..... | Matthew 8:19-31 |
| Anxious?..... | Phil. 4:4-9 |
| Unhappy?..... | Col. 3:12-17 |
| In Danger?..... | Psalm 91 |
| Depressed?..... | Psalm 27 |
| Lack of Faith?..... | Exodus 14 |
| Others Unkind?..... | John 15 |
| Need Courage?..... | Joshua 1 |
| Need Direction?..... | Psalm 73:21-26 |
| Seeking Peace?..... | Matthew 11:25-30 |
| Leaving on a Trip?..... | Psalm 121 |
| Labeled an Outcast?..... | Romans 8:31-39 |
| Struggling with Loss?..... | Luke 15 |
| Struggling Financially?..... | Psalm 37 |
| Discouraged with Work?..... | Psalm 126 |

We believe that the works of God, which were performed during the beginnings of Christianity, do and will occur even today where God is preached, Faith in Christ is exercised, The Holy Ghost is active, and the Gospel is promulgated in the truth (Acts 5:15; 6:8; 9:40; Luke 4:36; 7:14-15; 5:5-6; St. Mark 14:15).

THE ORDINANCES OF THE CHURCH

It is generally admitted that for an ordinance to be valid, it must have been instituted by Christ. When we speak of ordinances of the church, we are speaking of those instituted by Christ, in which by sensible signs the grace of God in Christ, and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in turn give expression to their faith and allegiance to God. The Church recognizes three ordinances as having been instituted by Christ himself and therefore, binding upon the church practice.

A. THE LORD'S SUPPER (HOLY COMMUNION)

The Lord's Supper symbolizes the Lord's death and suffering for the benefit and in the place of His people. It also symbolizes the believer's participation in the crucified Christ. It represents not only the death of Christ as the object of faith which unites the believers to Christ, but also the effect of this act as the giving of life, strength, and joy to the soul. The communicant by faith enters into a special spiritual union of his soul with the glorified Christ.

B. FEET WASHING

Feet Washing is practiced and recognized as an ordinance in our Church because Christ, by His example, showed that humility characterized greatness in the Kingdom of God, and that service, rendered to others gave evidence that humility, motivated by love, exists. These services are held subsequent to the Lord's Supper; however, its regularity is left to the discretion of the Pastor in charge.

C. WATER BAPTISM

We believe that Water Baptism is necessary as instructed by Christ in St. John 3:5, **"UNLESS MAN BE BORN AGAIN OF WATER AND OF THE SPIRIT."**

However, we do not believe that water baptism alone is a means of salvation, but is an outward demonstration that one has already had a conversion experience and has accepted Christ as his personal Savior. As Pentecostals, we practice immersion in preference to **"SPRINKLING"**, because immersion corresponds more closely to the death, burial, and resurrection of our Lord (Colossians 2:12). It also symbolizes regeneration and purification more than any other mode. Therefore, we practice immersion as our mode of Baptism. We believe that we should use the Baptismal Formula given us by Christ for all **"...IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."** (St. Matthew 28:19)

THE AGAPE CHURCH

Statement of Faith

Leader: We affirm our Faith in the Bible

We believe the Bible to be the inspired and only infallible Written Word of God.

Leader: We affirm our Faith in the God

We believe that there is One God, eternally existent in Three Persons; God the Father; God the Son, and God the Holy Spirit.

Leader: We affirm our Faith in the Blessed Hope

We believe in the Blessed Hope, which is the rapture of the Church of God, which is in Christ, at His return.

Leader: We affirm our Faith in Repentance and Salvation

We believe that the only means of being cleansed from sin is through repentance, faith in the precious Blood of Jesus Christ, and being baptized in water.

We believe that regeneration by the Holy Ghost is absolutely essential for personal salvation.

Leader: We affirm our Faith in Jesus Christ

We believe that the redemptive work of Christ on the Cross provides healing for the human body in answer to believing prayer.

Leader: We affirm our Faith in the Holy Ghost

We believe that the baptism in the Holy Ghost, according to Acts 2:4, is given to believers who ask for it.

Leader: We affirm our Faith in Sanctification

**We believe in the sanctifying power of the Holy Ghost, by whose indwelling, the Christian is enabled to live a holy and separated life in this present world;
Amen.**

The Pastor's Cabinet

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|--------------------------------------|---------------------------------------|
| Church Administrator..... | Elect Lady Walita Jones |
| Church Secretary..... | Deaconess Clarissa Smith |
| Chairman of the Deacons..... | Deacon Joseph Chenevert |
| Men's Department President..... | TBA |
| Men's Department Vice-President..... | TBA |
| Pastor's Armour Bearer..... | Deacon Vincent Smith |
| Executive Aid to the Elect Lady..... | Deaconess Valerie Booth |
| Mother's Board President..... | Mother Pamela Chenevert |
| Deaconess Board Leader..... | Missionary Carolyn Walter |
| Prayer & Bible Band..... | Missy Chenevert & Mother Johnson |
| Women's Ministry..... | Elect Lady Walita Jones |
| Sunday School President..... | Elder Michael Walter, Sr. |
| Youth Department President..... | Minister Josh Jones |
| Young Adult Ministry..... | Minister Josh Jones |
| Missions President..... | Mother Debra Johnson |
| Evangelism Department..... | Elder Julius Johnson |
| Hospitality Department..... | Mother Charlene Richard |
| Pastor's Aid Ministry..... | Sister Melissa Adeyemi |
| Music Department..... | Min Josh Jones & Missy Carolyn Walter |
| Media Department..... | Minister Josh Jones |
| Women of Worship..... | Deaconess Teresa Smith |
| Daughters of the King..... | Sister Linda Martin |
| Usher Department..... | Mother Diane Dennis |

DEMONS

Demons denote unclean or evil spirits; they are sometimes called devils or demonic beings. They are evil spirits, belonging to the unseen or spiritual realm, embodied in human beings. The Old Testament refers to the prince of demons, sometimes called Satan (Adversary) or Devil, as having power and wisdom, taking the habitation of other forms such as the serpent (Genesis 3:1). The New Testament speaks of the Devil as Tempter (St. Matthew 4:3) and it goes on to tell the works of Satan, The Devil, and Demons as combating righteousness and good in any form, proving to be an adversary to the saints. Their chief power is exercised to destroy the mission of Jesus Christ. It can well be said that the Christian Church believes in Demons, Satan, and Devils. We believe in their power and purpose. We believe they can be subdued and conquered as in the commandment to the believer by Jesus. "In my name they shall cast out Satan and the work of the Devil and to resist him and then he will flee **(WITHDRAW)** from you." (St. Mark 16:17).

THE CHURCH

The Church forms a spiritual unity of which Christ is the divine head. It is animated by one Spirit, the Spirit of Christ. It professes one faith, shares one hope, and serves one King,. It is the citadel of the truth and God's agency for communicating to believers all spiritual blessings. The Church then is the object of our faith rather than of knowledge. The name of our Church, is supported by I Thessalonians 2:14 and other passages in the Pauline Epistles. The word "**CHURCH**" or "**EKKLESIA**" was first applied to the Christian society by Jesus Christ in St. Matthew 16:18, the occasion being that of his benediction of Peter at Caesarea Philipians.

THE SECOND COMING OF CHRIST

We believe in the second coming of Christ; that He shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:11-13; St. Matthew 16:27; 24:30; 25:30; Luke 21:27; John 1:14, 17; Titus 2:11) and that the Church, the bride, will be caught up to meet Him in the air (I Thessalonians, 4:16-17). We admonish all who have this hope to purify themselves as He is pure.

DIVINE HEALING

The Church believes in and practices Divine Healing. It is a commandment of Jesus to the Apostles (St. Mark 16:18). Jesus affirms his teachings on healing by explaining to His disciples, who were to be Apostles, that healing the afflicted is by faith (St. Luke 9:40-41). Therefore, we believe that healing by faith in God has scriptural support and ordained authority. St. James' writings in his epistle encourage Elders to pray for the sick, lay hands upon them and to anoint them with oil, and that prayers with faith shall heal the sick and the Lord shall raise them up. Healing is still practiced widely and frequently in the Church, and testimonies of healing in our Church testify to this fact.

MIRACLES

The Church believes that miracles occur to convince men that the Bible is God's Word. A miracle can be defined as an extraordinary visible act of Divine power, wrought by the efficient agency of the will of God, which has as its final cause the vindication of the righteousness of God's word.

MAN

We believe that man was created holy by God, composed of body and soul. We believe that man, by nature, is sinful and unholy. Being born in sin, he needs to be born again, sanctified and cleansed from all sins by the blood of Jesus. We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ, and that having become a child of God, by being born again and adopted into the family of God, he may, and should, claim the inheritance of the sons of God, namely the baptism of the Holy Ghost.

SIN

Sin, the Bible teaches, began in the angelic world (Ezekiel 28:11-19; Isaiah 14:12-20), and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (I Timothy 2:14). Adam's sin, committed by eating of the forbidden fruit from the tree of knowledge of good and evil, carried with it permanent pollution or depraved human nature to all his descendants. This is called "**original sin.**" Sin can now be defined as a volitional transgression against God and a lack of conformity to the will of God. We, therefore, conclude that man by nature, is sinful and that he has fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again (St. John 3:7).

SALVATION

Salvation deals with the application of the work of redemption to the sinner with his restoration to divine favor and communion with God. This redemptive operation of the Holy Ghost upon sinners is brought about by repentance toward God and faith toward our Lord Jesus Christ which brings conversion, faith, justification regeneration, sanctification, and the baptism of the Holy Ghost. Repentance is the work of God, which results in a change of mind in respect to man's relationship to God. (St. Matthew 3:1-2, 4:17; Acts 20:21). Faith is a certain conviction wrought in the heart by the Holy Spirit, as to the truth of the Gospel and a heart trust in the promises of God in Christ (Romans 1:17, 3:28; St. Matthew 9:22; Acts 26:18). Conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith (II Kings 5:15; II Chronicles 33:12-13; St. Luke 19:8, 9; Acts 8:30). Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of soul is made holy and the first holy exercise of this new disposition is secured. Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works (Romans 6:4;5:6; Colossians 2:12; 3:1).

ANGELS

The Bible uses the term "angel" (a heavenly body) clearly and primarily to denote messengers or ambassadors of God with such scripture references as Revelations 4:5, which indicates their duty in heaven to praise God (Psalm 103:20), to do God's will (St. Matthew 18:10) and to behold his face. But since heaven must come down to earth, they also have a mission to earth. The Bible indicates that they accompanied God in the Creation, and also that they will accompany Christ in His return in Glory.

What We Believe THE BIBLE

We believe that the Bible is the Word of God and contains one harmonious and sufficiently complete system of doctrine. We believe in the full inspiration of the Word of God. We hold the Word of God to be the only authority in all matters and assert that no doctrine can be true or essential, if it does not find a place in this Word.

THE FATHER

We believe in God, the Father Almighty, the Author and Creator of all things. The Old Testament reveals God in diverse manners, by manifesting his nature, character, and dominions. The Gospels in the New Testament give us knowledge of God the "Father" or "My Father", showing the relationship of God to Jesus as Father, or representing Him as the Father in the Godhead, and Jesus himself that Son (St. John 15:8, 14:20). Jesus also gives God the distinction of "Fatherhood" to all believers when he explains God in the light of "Your Father in Heaven" (St. Matthew 6:8).

THE SON

We believe that Jesus Christ is the Son of God, the Second person in the Godhead of the Trinity or Triune Godhead. We believe that Jesus was and is eternal in his person and nature as the Son of God who was with God in the beginning of creation (St. John 1:1). We believe that Jesus Christ was born of a virgin called Mary according to the scripture (St. Matthew 1:18), thus giving rise to our fundamental belief in the Virgin Birth and to all of the miraculous events surrounding the phenomenon (St. Matthew 1:18-25). We believe that Jesus Christ became the "suffering servant" to man; this suffering servant came seeking to redeem man from sin and to reconcile him back to God, his Father (Romans 5:10). We believe that Jesus Christ is standing now as mediator between God and man (I Timothy 2:5)

THE HOLY GHOST

We believe the Holy Ghost or Holy Spirit is the third person of the Trinity, proceeds from the Father and the Son, is of the same substance, equal to power and glory, and is together with the Father and the Son, to be believed in, obeyed, and worshipped. The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world. He teaches and guides one into all truth (John 16:13; Acts 1:8, 8:39).

THE BAPTISM OF THE HOLY GHOST

We believe that the Baptism of the Holy Ghost is an experience subsequent to conversion and sanctification and that tongue-speaking is the consequence of the baptism in the Holy Ghost with the manifestations of the fruit of the spirit (Galatians 5:22-23; Acts 10:46, 19:1-6). We believe that we are not baptized with the Holy Ghost in order to be saved (Acts 19:1-6; John 3:5). When one receives a baptismal Holy Ghost experience, we believe one will speak with a tongue unknown to oneself according to the sovereign will of Christ. To be filled with the Spirit means to be Spirit controlled as expressed by Paul in Ephesians 5:18-19. Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we therefore, believe that a Holy Ghost experience is mandatory for all men today.