

## Articles of Faith

### God

God in his essential being is, invisible (John 1:18, I Timothy 1:17) unknowable (Luke 10:22, Matthew 11:27) immaterial (John 4:24) omnipresent (Psalm 139:7-12) is one in number and unity (Deuteronomy 6:4) is Father of the universe as Creator / Progenitor (Isaiah 63:16, 9:6, Psalm 89:26) and Paternally to humanity as Nurturer and Caregiver (Psalm 103:13, Matthew 9:6).

The Word is God self-revealing (John.1:1-3), God's self-disclosure of himself (Hebrew1:1-3, Isaiah 9:6), God going out from himself (Revelation 5:6,7) God proceeding or emanating, the one whose "goings forth" have been from of old, from everlasting. (Micah 5:2 Revelation 1:8).

Jesus Christ is the Word become flesh (John 1: 1, 14 Micah 5:2), God manifest in the flesh (I Timothy 3:16), the image of the invisible God (Colossians 1:15), and in him dwelleth all the fullness of the Godhead bodily (Colossians 2:9). He is God visible (Hebrews 1:1-3) knowable, (John. 14:8), approachable (Matthew 11:28-30) touchable (I John. 1:1-3, John. 20:27), is the revealer of the Father (John. 14:9, 17:6) the only way to the Father (Matthew 11:27, John. 14:6-8) and the Father revealed (John.10:30, Isaiah.9:6, Revelation 1:8, 11). He is the Alpha and Omega, the beginning and the ending, the Almighty, which was, and is, and is to come (Revelation 1:8). He is also complete human (Heb. 2:10-18), the true son of Mary (Matthew 2:1, Luke 2:33, 34, Gal. 4:4), the second man Adam (I Corinthians 15:47), the last Adam (I Corinthians 15:45) and the Son of God by both birth (Luke 1:35, Rom. 1:3) and declaration (Rom. 1:4, Acts 13:33). His victory over death, hell, and the grave (I Corinthians 15:1-4) elevates the name of Jesus to the position of highest universal authority. The full power and authority of the Godhead is encapsulated in that name (John 5:43, Philipians 2:9, John 14:13, 14, 26, Acts 4:12).

The Holy Spirit is God indwelling the believer in personal agency, (Jeremiah 31:31-33, Romans 8:9), is one Spirit (I Corinthians 12:13), is the Spirit of Grace, (Hebrews 10:29), is the Spirit of God (Romans 8:9) is the Spirit of Jesus (John 14:17, 18, Acts 16:7, II Corinthians 3:17), is the source of and medium for dispensing God's grace in the Church Age. (Acts 2:38, I Corinthians 12:1) and is essential for salvation (Acts 2:36-38, 11:14, Romans 8:9).

### Man

Man – male and female – is made in the image of God (Genesis 1:27; 9:6). This sets him apart from all other creation (Genesis 1:26a). He is both earthly (Genesis 2:7) and universal (I Thessalonians 5:23; Hebrews 4:12), and is both finite (I Corinthians 2:11,12) and infinite (Genesis 2:7).

1. The well-being of man is God's will (Romans 8:26,27)
2. Man is presently alienated from this well-being due to the transgression of Adam (Genesis 3:4-6, Rom.3:23). The penalty for sin is death (Genesis 2:17). Thus, the first couple of the human race died (i.e. were alienated from God) the day they sinned.
3. The human race is represented by two federal heads. Adam is the first federal head of the human race because humans are descended from him and bear the results of his fallness and are thus born in sin and shaped in iniquity, (I Corinthians 15:47; Romans 3:23; Romans 5:12,19).
4. Jesus Christ came as the "second man," or the "last Adam." As such, He is the second "federal head" of the human race (I Corinthians 15:21,22,45; Romans 5:12-21). Christ's triumph over sin, death, hell, and the grave (I Corinthians 15:1-4) created a new bridge between God and man (I Timothy 2:5;

Colossians 2:13). This is what salvation is. "Salvation" (gr. soter) means to make complete, to make whole, to restore, as in total health, body, soul, and spirit (Hebrews 2:9-11; I Thessalonians 5:23). Thus, both salvation for the soul and divine healing of the body is a reality in the church. (Exodus 15:26; Matthew 4:23,24; Hebrews 13:8; Isaiah 53:5; I Peter 2:24; James 5:14-16). However, the body not being yet glorified is still subject to vanity (Romans 8:20), thus healing is needed. This does not however, nor does Scripture, preclude the use of human health providers. Further, should the believer die, the soul does not repose in sleep, but rather the promise is that one who is absent from the body is at once present with the Lord (II Corinthians 5:6).

5. One becomes the recipient of God's gift of salvation by obeying the command given on the birthday of the church: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," (Acts 2:38,39). Repentance (Luke 13:3; Acts 2:38; Luke 24:47), being baptized (immersed) in water in the name of Jesus Christ (Acts 2:38; 8:16; 10:48; 19:6). and being filled with the Holy Spirit (Acts 2:38; 8:16; 10:48; 19:6) was the normative experience in the New Testament and are the essential elements of initial salvation. This fulfills the birth of water and spirit that Jesus spoke of in John 3:3-5.
6. "Being baptized in" or "with", "being filled with", and "receiving" the gift of the Holy Spirit are all synonymous biblical phrases which describe the same experience. Luke's description of this phenomenon is: "They were all filled with Holy Ghost and began to speak with other tongues (languages) as the Spirit gave them utterance," (Acts 2:4). While there are a number of signs that are recorded as accompanying the infilling of the Holy Spirit, the normative New Testament experience upon the initial receiving of the Holy Spirit included speaking with other tongues. (Isaiah 28:11,12, Mark 16:17, Acts 2:4 10:48, 11:14, and 19:6, I Corinthians 14:14, 15, 18). Speaking in tongues in Acts 2:4, 10:46, 19:6 and the gift of tongues as explained in I Corinthians 12 and 14 are the same in essence, but different in use and purpose.
7. This promise of the Holy Ghost was not an "afterthought" nor of secondary importance. The Old Testament is replete with promises and descriptions of this promise and it clearly plays a central role in God's plan for governance of His people (Joel 2:28,29; Isaiah 28:11,12; Jeremiah 30:31, Hebrews 10:16). Jesus describes it as the "promise of the Father," which Peter later reiterates (Luke 24:47; Acts 1:8, Acts 2:33).

### The Church

The church is founded by Jesus Christ Himself (Matthew 16:18) and is comprised of those who have believed upon him (John 3:16 and 1:12). Scripture contains various descriptions of the church, including the body of Christ (I Corinthians 12:12-14, 25:27), the bride of Christ (Ephesians 5:25-32), a spiritual house (building; Ephesians 2:19-22), an holy nation (I Peter 2:9), and God's elect (Colossians 3:12). "Church" literally means "called-out ones." The first council describes the church age as "God taking out of the Gentiles a people for His name" (Act 15:14). While the church receives the Old Testament spiritual promises promised to national Israel, the church is not Israel (Romans 11:25), is not an earthly nation (Hebrews 12:22-23) and its mission is not to take political and governmental control of the world through evangelism. It is rather planted in the earth and grows hidden in the hearts of men as opposed to publicly in political structures (Matthew chapter 13). The overarching purposes of God do, indeed, include political domination of the earth (Revelation 20:6; I Corinthians 15:24); however, this will be accomplished at the battle of Armageddon (Revelation 19), not during the Church Age.

1. **Mission:** The mission of the Church is to be the recipients of, and to carry the good news of Jesus Christ to the world (Matthew 28:19). This includes bringing to bear every acceptable resource to the accomplishing of these ends.
2. **Mandate:** The church is held in tension between its theological mandate (preserving truth, Jude 3) and its apostolic mandate (disseminating truth, Matthew 28:19), neither of which is effective, except as done by, and in, the Spirit. Attempting to “do God’s work” minus this anointing invariably leads to destruction of the polarity and inevitable distortion of both the church’s mission and identity.
3. **Revival:** The church is a dynamic, living entity whose motive power is the Spirit. Discipleship is completely voluntary without coercion. The church is authentically the church only as it is the incarnation of the mission of God in the earth, which mission is to bring renewed life – salvation (re-vive-al) to all who will. “And I, if I be lifted up from the earth, will draw all men unto me” (John. 12:32).

### Consummation of the Church Age

The Church Age will consummate with the “catching away” (harpazo, Gr., “to carry off, grasp hastily, snatch up) of the church. The Lord shall appear, then the dead in Christ shall arise (resurrection), and we who are alive and remain shall be caught up (translated) with them to meet the Lord in the air (I Thessalonians 4:13-17; I Corinthians 15:51-54; Philippians 3:20,21).

### The Millennium and the Future

Distress on the earth will increase until there “shall be a time of trouble, such as never since there was a nation even to that same time,” (Daniel 12:1; Matthew 24:3-8). This still-future tribulation period of time, prefigured in the events of Jewish persecution in 70 AD, is described in Revelation chapter 6-18, culminating with the return of Christ at the battle of Armageddon in Revelation chapter 19. Following this will be the dawn of a new day on earth. For a thousand years there shall be “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14, Revelation 20:1-5; Isaiah 65:17-25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Hebrews 2:14; Romans 11:25-27).

### Final Judgement

When the thousand years are finished, there shall be a resurrection of all the dead, who will be summoned before the great white throne for their final judgment. All whose names are not found written in the book of life shall be cast into the lake of fire, burning with brimstone which God hath prepared for the devil and his angels, Satan himself will be cast into the lake of fire (Matthew 25:41; Revelation 20:7,15; 21:8).

### Restitution of all things

The promise of Scripture is that there will come a day of the “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:21). The holy prophets prophesied concerning the restoration of future blessing and national prominence for Israel. The prophecies of the restitution of all things do not include the restoration of the devil, his angels, and all sinners (c.p. Revelation 20:10-15; Romans 8:21; I Corinthians 15:24, 25).

### Ordinances

**Communion:** On the night of our Lord’s betrayal, He ate the Passover supper with His apostles, after which He instituted the sacrament (a sacred practice). “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:19-20). Jesus’ instruction was “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” (I Corinthians 11:25). Paul adds that to do so shows forth the Lord’s death until He comes (I Corinthians 11:26). Paul also provides instructions on how to observe the Lord’s Supper (I Corinthians 11:23-34). Thus was instituted the use of bread and the fruit of the vine, which are partaken of literally, as emblems of His broken body and shed blood. While there is no direction in Scripture as to how often communion is to be taken, many have found that at least annually, or at special times of need, taking communion has unified and spiritually strengthened the hearts of God’s people.

**Foot washing:** When the Passover supper was ended, “He riseth from supper and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciple’s feet, and began to wipe them with the towel wherewith he was girded” (John 13:4,5) Jesus said, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example that ye should do as I have done to you” (John 13:14,15). The biblical example places foot washing in the same general time and setting as communion when both are linked to His announcement of His betrayal by Judas (John 13:1-27; Matthew 26:20-24).

### The Individual Believer

A scriptural definition of “believer” includes one who, hearing and accepting the gospel message and wholeheartedly embracing the object of the good news that is, Jesus, becomes a follower and disciple. Using biblical definitions, there is no such thing as a believer who is not also a disciple (Acts 11:26). All believers in scripture were defined as:

1. **Filled or baptized with the Spirit:** This was the norm, not the exception (Acts 19:1-6) and was considered standard and essential to being included in Christ and his kingdom (Romans 8:9). By one Spirit are we all baptized into one body (I Corinthians 12:13)
2. **Buried with Christ in water baptism:** In Paul’s writing, baptism was the point at which official initiation into Christ was ascertained to have taken place (Colossians 2:11-14). Repentance and baptism provides for the remission of sins (Acts 2:38).
3. **To be initiated into the body was to be also initiated into Christ’s mission.** One cannot know Christ without embracing His purpose (Luke 19:10), cause (Matthew 28:19, 20; Acts 1:8), and Lordship (Acts 2:36; I Corinthians 8:6,12:3,1:9).

4. **The Mission of the Believer** is to, in every facet of individual life, display and proclaim the good news of God's love, both by word and deed. Christ was the incarnation of God's mission in the earth. Christ cannot be known separate from mission. Likewise, it is impossible to be a believer and to "know Christ" apart from His mission on the earth. The church environment is a culture that issues from this mission priority.

5. **Implications of the Human Individual as the Temple of God**

The Bible uses numerous descriptions for the individual believer. In God's body, they are "members in particular" (I Corinthians 12:27). They are also "sons of God," (I John 3:2) "disciples" (John 15:7,8), "light" (Matthew 5:16, Ephesians 5:8), "salt" (Matthew 5:13), "saints" ("holy ones", I Corinthians 1:2, Romans 1:7), "vessels" (I Thessalonians 4:4), and "the temple of God" (Ephesians 2:20-22, I Corinthians 3:16). Much of the apostolic content of the New Testament is devoted to expanding on the implication of the individual as the temple of God.

As a temple they are to be "set apart" only for the holy purposes of God.

The human spirit is set apart "from," as well as "to." For example, it is to be set apart from all that is profane – all hatred, bitterness, unthankfulness, idolatry and such like... In contrast, it is to set apart to the holy purposes of worship (John 4:23-24, Phil. 3:3), thanksgiving (Ephesians 5:20), reverence, and prayer (Philippians 4:6, Ephesians 6:18).

The soul/mind/emotions are likewise to be set apart from licentiousness, evil thoughts, dishonesty, etc., and set apart to purity, beauty, charity, honesty, etc. The five senses are to be carefully guarded as to what enters and is allowed to reside in the mind and what is allowed to stimulate the emotions to act (Philippians 4:8, II Peter 3:1,2). Hence, Paul's admonition to put on the "helmet of salvation" that protects the mind (Ephesians 6:17). As a manifestation of his ethical standards, David declared, "I will set no wicked thing before my eyes," (Psalms 101:3). These principles in practical living include separation from the general historical and cultural milieu of worldly entertainment and adulation of flesh, regardless of its origin or form, all of which runs counter, in virtually every way, to the vibrancy, power, wholesomeness, and triumph of God's holiness. The believer abstains from purveyors of all such, including, but not limited to, prurient print material, unclean musical acts and songs, and musical productions (I Corinthians 15:33), Hollywood-style movies, and television, worldly sports, improper internet content, and all other forms and mediums of such (Deuteronomy 7:26).

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In contrast to the teaching of the ancient Greeks, and later, the Gnostics, the Bible does not teach that the human body is evil, nor that it is an impediment to spirituality. Instead, it is God's habitation from which and through which He conveys His glory to the world (Matthew 5:16). As one would expect, God's dwelling is sacred (I Kings 9:3, I Corinthians 3:16,17) and therefore is to be separated from all other uses as well as all uncleanness, immorality, sexual impurity, illicit lust, and all porneia (Romans 1:27-32). Any or all sexual impurity defiles the temple of God (I Corinthians 3:17). Any activity which lends itself to the

accommodation or temptation to such is to be avoided, including sensual dress, dancing, mixed swimming, and attendance at places and events which accommodate such (I Peter 2:11). In addition, other abuses of the body such as gluttony (Proverbs 23:1-3,23), any substance addiction, or acts of uncleanness contrary to the spirit and word of the Bible, such as gambling, use of tobacco and alcoholism (I Corinthians 6:9,10, Galatians 5:21), and any other actions which run counter to the sacred separation of that (Revelation 21:8) which is dedicated only to holy uses (I Corinthians 6:11,12, II Corinthians 7:1). Sexual relationships are intended for and acceptable only within the bounds of marriage (Hebrews 13:4). Marriage is ordained of God (Matthew 19:5,6) and is God's provision for avoidance of sexual immorality (I Corinthians 7:9) as well as being a cornerstone of all civilization (Genesis 2:18, 21-24).

The glory (Romans 2:10) of the male believer is manifested, among other ways, in lifting holy hands as an holy act to God (I Timothy 2:8). The glory of the female believer is manifested, among other ways, through the emanation of the divine glory in her appearance (I Peter 3:3,4). All artifice is viewed as obstruction to her authentic beauty and is to be avoided (I Timothy 2:9,10). Jewelry, (I Timothy 2:9), make-up, (II Kings 9:3) dyes, and any other artificiality, as well as immodest apparel, are viewed as attempts to artificially induce beauty (Isaiah 3:16-24 RSV, I Peter 3:1-5) and replace the lost glow of God's glory as seen in the face of the believer as well as in the heavens. All this is Scripturally associated with Jezebel, who is both an Old Testament (I Kings 18:4, 19:1-2, II Kings 9:7,30), as well as New Testament, example of seduction and artificiality (Revelation 2:20,22). Thus, "cosmetics," derived from "cosmos" (arrangement, as in the universe) are attempts to "make-up" the sparkle and glow, which is normative in the presence of the living God as well as within the believer (Philippians 2:15).

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## 6. Believers as the Image of God

Mankind requires both feminine and masculine gender to complete the role as revealer of God's image, that is, being made in the image of God (Genesis 1:27). Thus, Scripture is firmly consistent in its insistence on maintaining feminine/masculine distinctions. This is done in numerous ways, ranging from repeated explanations of the order of nature (I Corinthians 15:38-41; I Corinthians 11:3), including sexual relations being normative between male and female (Genesis 2:24, 4:1,2; Proverbs 18:22), to injunctions concerning dress, and distinctions between things which are associated with men versus things which are associated with women I Corinthians 6:9, Deuteronomy 22:5, I Corinthians 11:4,5, 14,15). Pants, for example, scripturally and historically are equivalent to "girding up the loins like a man" (Job 38:3), something women did not do (Deuteronomy 22:5). Included in these distinctions were occupations and activities which were masculine as opposed to those considered feminine (I Timothy 5:14; Titus 2:4,5 and Titus 2:6-8). Hair is also an outward distinctive which Scripture utilizes to display this principle. Cut hair for masculine (I Corinthians 11:4,



13), uncut hair for feminine (I Corinthians 11:5,6,14), are also examples utilized to emphasize this principle (I Corinthians 11:7-9). Even in the liberty, freedom, and gender equivalency of New Testament birth of the Spirit and ministry, (Galatians 3:28; Ephesians 2:15,16) Paul firmly delineates equality in ministry as a separate thing from destruction of feminine and masculine distinctions (Acts 2:17,18). He insists that women and men, though both can be equally anointed, (Acts 21:9; I Corinthians 12:10) nevertheless are to maintain their order and gender distinction outwardly by man's cut hair and the woman's uncut hair (I Corinthians 11:13-15). These guidelines clearly cannot be dismissed as local cultural biases of days gone by. Nor can they be classified as parochial issues germane only to a certain day or time. They are, instead, connected to the permanent ground and order of Creation and should not be abrogated due to whim and fancy of a worldly society.

## 7. **The Minister**

Ministers of Christ are defined biblically as "stewards of the mysteries of God" (I Corinthians 4:1). A steward's responsibilities are two-fold: he is both protector and investor of the owner's goods which are left in his care. He is first responsible to protect the revealed truths of God's Word, which make up the biblical doctrine of the Church. These responsibilities include taking care for the doctrine, maintenance of the focus of the Church on the Father's mission, and preserving the prophetic, living, guiding, Spirit of revelation within the church (Jude 3, Titus 1:9, 2:1, 7, I Timothy 4:16, II Timothy 1:13 Matthew 24:42-51). He guards, steers, and watches (Acts 27:11). Secondly, the minister not only must protect, but must also invest the Father's "goods", earning an increase on the investment. In this regard, he must nurture the flock, tend it, labor, toil, (I Peter 5:5) and produce growth and a return on investment (Matthew 25:14-30). In the church, this return takes form as growth in the body, both quantitatively and qualitatively.

### a. **Stewardship of Personal Life**

As a member of Worldwide Pentecostal Fellowship, stewardship of personal life includes the following commitments pledged freely and voluntarily:

- i. As guardian of my personal life, I will be honest and honorable with all men in all matters of life and business.
- ii. As becomes a minister of the gospel I will be faithful in righteousness and moral living. I will avoid, to the best of my ability, every appearance of evil, shall follow after holy living and shun worldliness in all its carnal and ungodly, forms and places; entertainment or otherwise. I will further endeavor to prevent the abuse of the sanctity of my life and family by preventing such things access to my home. In exemplifying this commitment, and because of its overwhelmingly unacceptable nature, I will avoid soliciting television for ministry or advertising. I will also avoid having television, or other Hollywood or Hollywood-type productions and movies in my home or elsewhere. I will further refrain from engaging in any other such unacceptable programs or materials via radio, internet or any other present or future technology. I will limit my use of all forms of communication technology to that which is, educational, business, or otherwise wholesome and edifying.
- iii. I will support the World Pentecostal Fellowship with my monthly dues contributed on a quarterly basis. This amount may come from my personal tithe, the remainder of which may also go to WPF or elsewhere in the work of God.

- iv. I will refrain from publicly speaking or writing against any other apostolic/Pentecostal organization. However, I do reserve the right to speak out or write as God would direct me against any sin, trend or compromise which weakens the truth and righteousness of God's Word and Kingdom.
- v. I will take the liberty to oversee the local church which I pastor in accordance with God's word and as God directs, without interference from anyone.
- vi. I will promote revival, support missions, promote unity, avoid discord, and strengthen my brethren in every manner possible.
- vii. I will promote and practice ministerial ethics in every phase of my life. I will respect other ministers and will not solicit church members from other apostolic churches.
- viii. I will constantly prepare myself in body, mind, and spirit
- ix. I will exercise the authority of a spiritual leader rather than that of a hireling or a dictator.
- x. I will place the unity and welfare of the church above my own personal welfare.
- xi. I will seek to lead the church into full apostolic revival and growth and all that this entails.
- xii. I will seek to build the local church in which I labor without discrediting other churches, soliciting members of other congregations of like precious faith, or casting reflection on other ministers.
- xiii. I will not compete with another apostolic minister for a call to an apostolic pastorate in an unethical or uncomely manner.
- xiv. I will, with my resignation, sever my pastoral relations with any former parishioner and will not make pastoral contacts in the field of another apostolic pastor without their knowledge or consent.
- xv. I will preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine.

#### The Sanctity of Human Life and the Family

Man alone of all things, sentient and non-sentient, is made in the image of God. As such his life is precious above all other. Thus, the taking of human life in any way is fraught with complexity (Exodus 20:13; Genesis 4:8-10; Numbers 35:6,12). Consequently, we acknowledge the right of our members to serve their country as conscientious objectors, not as members of lesser courage or constancy, but rather to serve with honor in capacities that, though demanding the highest loyalty and commitment, nevertheless honor their convictions in these matters (Romans 14:22).

Further, whereas the Bible acknowledges God as the author of life, and involved in the creation of new life (Jeremiah 1:5; Psalms 139:13-16; Isaiah 44:24), and whereas each individual bears the image of God, aborting such life is not only fatal to the victim, but sinful, debilitating to the survivors, and to society at large.

1. The optimum environment for society is the family. In observing not only life, but the quality of life of each individual, we understand the optimum environment for the growth, nurture, and well-being of each member of society is the biblical model of the family. This comprises one man and one woman as husband and wife, (Genesis 2:24; Matthew 19:4-9; Ephesians 5:22-25,28) married in accordance with law and biblical guidelines, an includes all the offspring of such a couple, whether biological or adopted (Psalms 127:3; James 1:27; Leviticus 14:29). The extended family is comprised of those relatives of blood and marriage resulting from the lawful union of a man and woman (Lev. 25:25; Numbers 27:6-11; Judges 18:19; Acts 10:2,11-14, 16:31,32). The family is the foundational social institution for the maintenance of an ordered society.
2. Man's being at the time of death: Being made in the image of God, man's being transcends the finite constraints of time, matter, and space. Thus, man's soul/spirit is infinite, eternal, and does not cease to exist. At physical death the body is separated from the soul/spirit (Ecclesiastes 12:7). The body remains in the grave, the soul/spirit remains conscious and immediately find either its abode reunited with God (II Corinthians 5:6-8) or, if having died apart from Christ and without salvation, experiences undesirable eternal separation /damnation from God (Luke 16:22-25). When a believer dies, his/her soul/spirit is conscious and alive, and immediately in the presence of God (II Corinthians 5:8).
3. There is a resurrection of all human beings, "every man in his order" (I Corinthians 15:20-23). The righteous shall be clothed with a new house, a body which is celestial rather that terrestrial (II Corinthians 5:1-8).
4. Every human being will stand in judgment before God. There is an inalterable moral compass in the universe based on the divine character and attributes of God. By this standard all human actions and decisions of all individuals will be judged. The line was drawn for the human race when this moral compass was given to the world through the Law of Moses (Exodus 20:1-21). Succeeding death, every human will stand in judgment before God (Hebrews 9:27; Acts 17:31; Jeremiah 17:10; Revelation 20:12).
5. The foundation of the universe has reason and purpose. All of the above is indicative that human history, as well as the history of the universe, has meaning. At the foundation of the universe, stands reason. Thus, man is neither the product of fate nor serendipitous, random chance, but rather the result of reason (II Timothy 1:9).

### Tithing

Tithing was not only a tenth of one's increase, but was also the first tenth of first fruits. Beginning with the days of Creation, belonging to, and thus being holy unto the Lord, the idea of first fruits is established from the very beginning. It is seen again in Genesis in Abraham paying tithes to Melchizedek (Genesis 14:18-20, Hebrews 7:4-10). Following this, Jacob also tithed, (Genesis 28:22) as did Israel in tithing to the Levites, (Numbers 18:21,22) and Jesus endorsed it as something which should be routine (Matthew 23:23). Withholding any part of the tithe was to rob God (Malachi 3:8-10). Giving to the Lord is a privilege belonging to his people. The motive for giving is love and an awareness that whatever one possesses, it is in fact, a possession of the Master and that we are merely His stewards. Cheerful giving is the knowledge that God will meet each need. (II Corinthians 9:7)

### Public School Activities

We disapprove of school students attending shows, dances, dancing classes, theaters, engaging in school activities against their religious scruples, and being forced to dress in any way which immodestly exposes the body.

We disapprove of school students being forced to take coeducational classes which involve boys and girls being mixed together in swimming, calisthenics, and other mixed athletics while clothed in unsuitable attire which immodestly exposes the body.

We disapprove of school students being forced to take any classes, in which, under the guise of health classes or otherwise, sex education is taught coeducationally or films or lectures are given that promote amoral, immoral, or unnatural behavior.

We disapprove of school students being forced to be taught by or listen to those who promote or advocate sexual activity of any kind other than that within the bonds of the marriage relationship of husband and wife.

### Marriage and Divorce

“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery” (Matthew 19:9, 5:32). A right to divorce includes a right for the innocent party to remarry only in the Lord.

### The Bible

The Bible is inspired of God and is the infallible Word of God. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (II Timothy 3:16). The King James Version shall be the official version used in the development of all materials or programs of this fellowship.

### Secret Societies, etc.

Based upon the Scriptures, we hold that Christians should have no connections with secret societies, organizations or bodies wherein fellowship with unbelievers is bound by an oath (James 5:12; II Corinthians 6:14-18).

### Religious Holidays

Pentecost Sunday, the Annual Summit, and the annual National Youth Convocation of this fellowship are declared to be an official religious holidays for all members.