Shekhinah



Christian Life

Transnational Ministries

What We Believe

The Purpose of Christian Doctrine

Doctrine as contained within these redacted Theological Abstracts and Articles of Christian Doctrine interlaces Messianic Judaism, Catholicism, Greek Orthodox, Eastern Nicene, Orthodox Tewahedo and Protestant Christian strands of canonical and cultural witness synthesisally integrated into a systematic order regarding the essential teachings of the Divine purpose of God for humanity that is most surely accepted among authentic believers of Jesus Christ. Accepted prolegomena and articles serve as instruments of instruction for servant-followers/servant-leaders so that we may discover and grasp the ultimate meaning and character of Elohimic truth; thereby avoiding speculative philosophical entanglement as we employ scriptural methods of interpretation and spiritual development whereby we may know the certainty of actual Biblical reality and witness as we encourage one another to contend for "the faith once delivered to the saints" (John 8:31-36; Jude 3).

Within contemporary English language the verb "believe" is a cognitive act whereby an individual willingly accepts as true or real, that which does not necessarily rest on logical proof or material evidence. However, the essential nature that constitutes a Christian's psychosocial acceptance concerning Jesus of Nazareth's existence is not only abstract or oral narrative, but also principally resourced within historical documents produced by Pliny the Younger ({A.D. @ 62–113}*Epistles* x.96); Publius Cornelius Tacitus ({A.D. @ 55-120} *Annals* xv.44); Suetonius (*Lives of the Caesars* xxv.4); Flavius Josephus ({A.D. 37-100} *Antiquities* xviii.3.3; xx.9.1), and the Jewish Talmud. Primarily, biblical belief or acceptance is based upon trust, which is a confident reliance upon the integrity, ability, character or attribute of another person or object in which most humans, through dependency, develop confidence in that which contributes to their personal welfare. The crucible of belief is its dynamic interface with time, space, environment, and the situation in which an individual behaves according to what one accepts as actual, valid, or true. Whereas, a person can believe or accept without experiencing faith, an individual, however, cannot experience the essence of biblical faith without belief (Mark 16:15-18; John 8:24). Beliefs dynamic interface with sequential action is termed – "faith" (Galatians 3:6-9; James 2:1-20). Biblically, faith operates within four domains, namely: natural/terrestrial faith (James 2:14-20), religious/metaphysical faith (Hebrews 11:6; Romans 3: 21-5:2; 10: 3-15); hypostatic faith (Hebrews 11:1 – 12:2; Hebrews 4:12; 1 Peter 4:5; Romans 8:11-17), and Sovereign Uni-plural Spirit faith of one known as God the Elohim *{"Plural Majesty"}* of Genesis 1:1, 26; and God the Logos of John 1:1-3, 10-14; 4:24.

The concept of FAITH within the New Testament, whether used technically as a verb or a noun, expresses unqualified confident belief in the truth, value, or trustworthiness of a person, place, material object, entity, perceived abstract, notion, or referent that is known or thought to have its own existence (Matthew 23:23; Roman 3:3; Galatians 5:22; Titus 2:10). Grammatically, New Testament Greek words for faith, *pistis or pisteuō,* are generally used as direct objects of a verb or of definite prepositions that indicate the object within a sentence, such that a practical exercise of faith generates a perceptible conveyance of trust that project a dependent's grasp of an intended aim, purpose or goal of a person, object, or referent (Matthew 8:10; Mark 2:5; Luke 7:9; Genesis 15:6). Biblical faith relies upon the perception of Homo sapien morality (Galatians 3:2, 6-9,14), which is emotively understood to be the social oracle of covenant equality and inherent worth of all things human procreated within the similitude of God expressed through behavior and culture (Genesis 1:26-30; 12:1-3; 15:1-21; Exodus 20:1-20; John 1:1-5, 10-14, 26-27; Galatians 6:3,10; Romans 12:15).

A newly converted individual is therefore baptized into a community of Christian culture whereby a reflective affinity with Elohimic sovereignty is established (Mark 1:15, 4:11, 14:25; Luke 17:21); which by way of contrast, civic religion context within regional, national, worldwide social-economic-political spheres probabilistically produces perspectives that are antitheological to Christian worldviews because of postmodernist ontotheological postulates. Biblical faith lends credence to the moral truthfulness of a religious teacher, and especial reliance upon God through Christ for salvation, or by extension to a religious system that promulgates such belief, truth, fidelity, and assurance. Hebrews 11:1 state, "faith is the substance *(i.e., hupŏstasis),"* a compound Greek word that particularly means a setting under or supportive action/activity. Within an abstract sense it means an objective or subjective assurance. Post-modern culture paradoxically extends emotive confidence as a static belief in that which is perceivably reliable, geometrically practical in character, quality, importance, and three-dimensional which minimally requires a basic presumption that is devoid of assertion. The writer of Hebrews also expresses that faith is the "evidence" (*i.e., ĕlĕgehŏs*), a qualitative indicative that may be admissible as testimony in forming a conclusion or judgment.

A Christian's moral conviction is premised upon the validity of synoptic memoirs of Mark, Matthew, and Luke, along with prophetic and apostolic teachings concerning Christ's beginning and birth (Genesis 3:15; Galatians 4:4) descendancy (Genesis 22:18; 49:10; Matthew 2:2; John 1:45; Romans 1:3); personality (2 Corinthians 10:1); legal righteousness (1Peter 3:18; moral sinlessness (2 Corinthians 5:21); character (Philemon 2:6); temptation (Hebrews 2:18; 4:15); institution of the ordinance of the Eucharist (1 Corinthians 11:23-26); transfiguration (2 Peter 1:17-18); betrayal (1 Corinthians 11:23), crucifixion (1 Corinthians 1:23); resurrection (1 Corinthians 15:3-8); ascension (Ephesians 4:8), and numerous prophetic promises (Psalms 2, 16:10, 45:2, 68:18, 69:21, 110:1, 118:22, 132:11; Isaiah 2:4, 7:14, 9:2,6, 11:10, 28:16, 42:1, 53, 59:16, 61:1, 63:1; Micah 5:2; Jerimiah 23:5; Haggai 2:7; Zechariah 3;8, 6:12, 9:9, 11:12,

12:10, 13:7; Malachi 3:1). Our commitment that the "Nazarene" is the anointed embodiment of the Godhead is affirmed by the New Testament's Fourth Gospel - that of John the Apostle, wherein the incarnate Word's authentic moral nature is revealed in chapters one through twelve; and the focus upon the Word's indecent demise by crucifixion and his sequential resurrectional defense against accusations, blame, suspicions, and doubt regarding his person, purpose and mission are attested in John 13:1-20:1-18; along with the Jewish community's witness following Jesus' departure (John 20:16 -21:22). The Jewish writer to the Hebrew Community of 68 C.E. confirms that the "Son of Man" realistically demonstrated the meaning of habitual acceptance and trustworthiness of the Word of God (Hebrews 7:11-28). Such acceptance does not depend upon finite theological logic or crucible material evidence, but upon the immutable persona of the majestic Godhead who is Sovereign Uni-plural Spirit (Galatians 3:6-9; John 4:24; 5:39).

Our understanding of God is not confined to these Articles of Christian Life or any doctrinal abstract written by man. Yet, it has pleased God to reveal Himself within Biblical apocryphal writings and accepted canonical Books of the Holy Bible rather than just these doctrinal articles. Biblical truth is revelatory, evidentiary, categorical, qualitative, and quantitative. Therefore, we believe and recognize that God will never reveal anything outside of, or contrary to His oral/written Word, but He will continually shine light upon authentic narratives He has providentially given, thereby further clarifying their meaning and application (Luke 2: 46-47; Hebrews 1:1-2). Whereas, we understand that no system of theology or doctrine is of itself the final authority, yet may it serve as a sure measure (i.e. a catechism) of instruction so long as it is subject to, tested by, and found to be in harmony with the total character, authority and purpose of the immutable, irrevocable, and infallible Word of God (John 10:35b).

Old Testament Apocrypha (Deuterocanonical):

Old Testament Apocrypha are extracanonical esoteric/metaphorical writings produced in Palestine between 300 B.C. and A.D. 100 in Hebrew, Aramaic, and Greek languages. These writings, some of which were included in the Septuagint by diasporic Jews, but rejected by Palestine Jews, were considered of questionable value, authorship or authenticity. Such works were denied inclusion in the Old Testament/Hebrew canon by Rabbinical academics because their proposals were perceived as social, political, and theologically implausible that lacked scriptural verification. Possessing literary and historical value, the Apocrypha are accorded intertestamental recognition by Messianic Judaism, Catholicism, Greek Orthodox, Eastern Nicene, Orthodox Tewahedo denominations and bestowed non-canonical status by Western Christianity in contrast to the authorized sixty-six books of Protestant scripture because they lack messianic/apostolic referencing or are perceived as spurious and contradictory to accepted canonical writings. Thirteen books comprise the Old Testament Apocrypha: One and Second Esdras, Tobit, Judith, Additional writing to Esther 10:4 – 10:24, Wisdom of Solomon, Ecclesiasticus (also titled the Wisdom of Jesus the Son of Sirach), Baruch, Epistle of Jeremiah, Additions to Daniel - Song of the Three Holy Children (3:24 – 90;

The History of Susanna (Daniel 13; Bel and the Dragon (Daniel 14). Inclusive of this apocryphal listing is Greek orthodoxy's canonical Prayer of Manassas, 1- 4 Maccabees. and Psalms 151.

The Pseudepigrapha:

The Pseudepigrapha is a voluminous corpus of influential Second Temple period writings penned by Jewish believers between 200 B.C.E. and 200 C.E. Originally written in Hebrew, Aramaic, or Greek languages, such literary works reveal Jewish cultural struggles amid changing political climates and foreign influences, while others demonstrate how the Babylonian Diaspora affected Jewish religious ideology and cultural self-awareness as communities of believers attempted to reclaim historical authenticity and Biblical authority to substantiate their religious perspectives and proposed political ambitions. In an attempt to establish validity, these communities of believers attributed authorship of ancient Biblical personalities to their writings.

Among the sixty or so books rejected by Jewish authorities as worthy of Canon status, a number of the writings have survived. Among them are the First Book of Adam and Eve, The Second Book of Adam and Eve, The Secrets or Second Book of Enoch, The psalms of Solomon, The Odes of Solomon, The Letter of Aristeas, The Fourth Book of Maccabees, The Story of Ahikar, The Testament of Reuben, The Testament of Simeon, The Testament of Levi, The Testament of Judah, The Testament of Issachar, The Testament of Zebulun, The Testament of Dan, The Testament of Naphtali, The Testament of Gad, The Testament of Asher, The Testament of Joseph, and The Testament of Benjamin.

New Testament Apocrypha:

New Testament Apocrypha are extracanonical post apostolic Christian writings produced in Palestine from A.D. 150 to 350 and originally composed from Greek language. Some publications were considered too esoteric while others were reviewed and granted deuterocanonical status by Roman Catholic, Greek Orthodox, Eastern Nicene, and Orthodox Tewahedo Christianity. A quantity of literary works accepted by denominational churches were rejected as non-canonical by Western Protestant Christianity because they lack messianic/apostolic referencing or were perceived as spurious and contradictory to "accepted" canonical writings. They reveal an attempt by their authors to attribute popular/biographical information concerning Christ's primary and adolescent years, his sociological profile, and numerous details about actions of the original twelve apostles considered omitted from the Book of the Acts of the Apostles. About fifty New Testament apocryphal writings still exist in fragmentary form or are preserved in their entirety. Those available in their entirety are the Proevangelium of James (brother of the Lord), Gospel of Pseudo-Matthew, Gospel of the Nativity of Mary, History of Joseph the Carpenter, Gospel of Thomas, Gospel of the Infancy, Gospel of Nicodemus, Gospel of Philip, Gospel of the Egyptian, Leucian Acts of Paul, John, Andrew, Peter, and Thomas; Epistle of the Apostles, Epistle to the Laodiceans, Corinthians, Correspondence of Paul and Seneca; Apocalypse of Peter, and the Apocalypse of Paul.

WHAT WE BELIEVE

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Article One
Faith in the Holy Scriptures

We believe the Holy Scriptures, whose antiquity, aggregation, orthodoxy, common and inspired usage which contain authentic locutionary oracles and illocutionary acts performed by God, witnessed and written by men of various particularities and idiosyncrasies, authorially prepared and superintended by the Holy Spirit, to be the instrument of divine address – the Word of God, alone, infallible, and the complete source of all redemptive truth in that they contain all things necessary for humanity's salvation; and that they are the final authority of faith, salvation, and morality regarding all matters which they touch; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any person, that it should be accepted as an article of faith in the Christian's life, or be thought required for salvation. The Scriptures are to be believed, as God's instruction, in all that they teach and affirm; obeyed, as God's command, in all that they require, and embraced, as God's pledge, in all that they promise in their witness to God's saving grace in individual lives. In the name of the Lord Jesus Christ of Nazareth, we receive as our rule of conduct the Holy Bible, known as the Old and New Testaments, to be literary, exegetical, catholic, ecclesial and theologically canonical as ratified by several Christian bodies, containing more than sixty-six sacred books; by which the spiritually faithful endeavor to conform to its simple teachings, inwardly as well as outwardly, in our daily walk, conversation, and testimony. The names of recognized canonical writings include:

Old Testament	**New Testament**
Genesis	The Gospel according to Saint Matthew
Exodus	The Gospel according to Saint Mark
Leviticus	The Gospel according to Saint Luke
Numbers	The Gospel according to Saint John
Deuteronomy	The Acts of the Apostles
Joshua	The Epistle of Paul the Apostle to the Romans
Judges	The First Epistle of Paul the Apostle to the Corinthians.
Ruth	The Second Epistle of Paul the Apostle to the Corinthians
1 Book of Samuel	The Epistle of Paul the Apostle to the Galatians
2 Book of Samuel	The Epistle of Paul the Apostle to the Ephesians
1 Book of Kings	The Epistle of Paul the Apostle to the Philippians
2 Book of Kings	The Epistle of Paul the Apostle to the Colossians
1 Book of Chronicles	The First Epistle of Paul the Apostle to the Thessalonians
2 Book of Chronicles	The Second Epistle of Paul the Apostle to the Thessalonians
The Book of Ezra	The First Epistle of Paul the Apostle to Timothy
The Book of Nehemiah	The Second Epistle of Paul the Apostle to Timothy
The Book of Esther	The Epistle of Paul the Apostle to Titus
The Book of Job	The Epistle of Paul the Apostle to Philemon
The Psalms	The Epistle of Paul the Apostle to the Hebrews

The Proverbs
Ecclesiastes (The Preacher)
Cantica (Songs of Solomon)
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The General Epistle of James
The First Epistle General of Peter
The Second Epistle General of Peter
The First Epistle General of John
The Second Epistle General of John
The Third Epistle General of John
The General Epistle of Jude
The Revelation of Saint John the Divine

Oriental Orthodoxy (Tewahedo broader canon)
Prayer of Manasseh; Epistle of Jeremiah; Jubilees; Enoch 1,2,3,4; Ezra; Tobit; Judith; Obadiah; 1, 2, 3 Meqabyan; Wisdom of Solomon; Song of Songs; Sirach; Jonah; Barach; Josippon; Serata; Sinodos; Serata Seyon[30] Teezaz[71]; Gessew[58]; Abtelis[81]; Ethiopic Clement; Didascalia.

Article Two
Faith in the Study of Holy Scripture

We believe in the study of the Holy Scriptures utilizing John Wesley's Quadrilateral Method of expository exegesis. Such hermeneutic should lead to a synoptic understanding of scriptural context with an overall plenary view which comes only from an appreciation of the exegetical, Biblical, historical, systematic, dogmatic, philosophical, apologetical, contemporary, and practical divisions of theology in concurrence with divine revelation (Apokalupsis) and divine inspiration (Theopneustos). It is written in the Word of God:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15 KJV)

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2 Timothy 3:14 KJV)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works. (2 Timothy 3:16-17 KJV)

John Wesley's theological paradigm extends to the Christian believer a five-fold benefit: first, to understand the Bible in the very manner God intended through the unfolding of each Divine Disclosure from Genesis to Revelation; second, having profited from each step of Divine Disclosure to then confirm each interpretation contextually with the harmony of the entire Bible; third, spiritual formation should be demonstrative, empirical, analytical, and pragmatic through a conscious followership/discipleship intimacy of faith in the risen Jesus of Nazareth (Luke 14:27, 33; John 7:15-18; 1 Corinthians 11:1); fourth, miraculous and non-miraculous service gifts as enumerated in Acts 11:17 (*Dōrea);* Ephesians 4:8-11 *(Domata); and* 1 Peter 4:10; Romans 5:15; 6:23 *(Charismata);* along with spiritual gifts of preaching, teaching, discipline, and administration as listed in 1 Corinthians 12:28 and Ephesians 4:11, augments the vision, mission, purpose, and welfare of the community of Christ; and fifth, that the whole Bible, along with its principles and teachings, is for the world community of every generation, every ethnicity and cultural context as God desires to unfold His Word to each individual as He does for society such that a servant follower may graduate beyond a cognitive grasp of the words of Scripture toward understanding the spiritual and mystical realities to which the words refer. The Holy Bible is confessionally and contextually reliable as an authoritative theological instrument addressing interrogatives of who, what, where, when, how and why; historically truthful and factually inerrant in its religious, theological, and spiritual phenomena; and epistemologically credible and true regarding doctrinal inerrancy (Corinthians 2:13); spiritual reality/spiritual authority (2 Chronicles 20; 2; Corinthians 12:9-10; Ephesians 5:17); human actuality and importunity (Romans 8:26-27); God's will and divine intervention (1 Chronicles 17:4; 2 Corinthians 12:9; John 14:13; 1 John 5:14-15; James 4:3). The challenge to engage in expository exegesis is revealed within the following scriptural admonition:

"What? Came the Word of God out from you? Or came it unto you only?
1 Corinthians 14:36 KJV)

"The secret things belong unto the Lord our God; but those things which are Revealed belong unto us and to our children for ever, that we may do all the Words of this law" *(Deuteronomy 29:29)*

Article Three
Faith in the Holy Trinity

Remember the former things of Old: for I am Elohim, and there is none else; I am Elohim, and there is none like me (Isaiah 46: 9). Contrary to metaphysical conceptualization, it is impossible for humanity to devise any universal abstract, conjugation, category, or rationally render any definitive of the essence of the multitarian God of Isaiah 40:18, 25. Such comprehension can only be inferred from God's initiative in disclosing himself in time and space

through revelation (Genesis 2:16, 4:6-9, 6:13, 12:1-3; 1 Corinthians 1:21, 2: 10-11). Even following self-disclosure, humanity as finite creatures cannot cognitively, emotively or linguistically grasp infinity, nor embrace the transcendent realm of the Godhead (Isaiah 55:8-9; Acts 17:29; Romans 1:20; Colossians 2:9). Never-the-less, God bequeaths his Word in finite anthropocentric form to accommodate humanities' concept of personality (1 Corinthians 2:10-11; Ephesians 1:11), and to reveal his role in human history as Creator (Genesis 1:26-27), and controller/director of the political, social-economic latitudes of nations and society, as well as his personal redemptive attributes as the God of love within the salvation history of humanity (Isaiah 42:1-8; Luke 3:22; Matthew 12:19; Genesis 49:10; Jeremiah 23:5-6).

There is but one living and true God, the multitarian Elohim אֱלֹהִים of Genesis 1:1; and Deuteronomy 5:23, 6:4. Elohim, a descriptive name that recognizes the Lord God as both creator and cosmic judge, has authentic origin only in the Hebrew language and sacred Scripture (Genesis 1:1). Hebrew Scripture is known as the Tanakh, a composition that contains the Torah, the Prophets, and Judaic Writings considered sacred to the Jewish people. The Elohim, who is categorized as Sovereign Uni-plural Spirit by Jesus in the gospel of John 4:24, is the same invisible, personal, non-material, non-extensive eternal living Spirit of (Genesis 21:33). Such Sovereign Uni-plural Spirit has infinite power, wisdom, consummate goodness (Matthew 19:17), love (John 4:8), and transcendent holiness (Leviticus 11:44-45). God is the Maker, Ruler and Preserver of all things, both visible and invisible (Genesis 1:1-2, 26; Psalm 110:1; Isaiah 7:14, 48:16, 61:1; 1 Corinthians 8:6; Hebrews 1:8-10; Acts 5:3-4). Within the unified subsistence of infinite Deity there are three self-disclosed redemptive distinctions within the essence of the Elohim (Godhead) which are communal, relational, uni-plural, and non-compositional in substance, eternal in being, egalitarian by nature and holiness, demonstrating justice, wisdom, power, and dignity; the redemption paradigm consisting of the Father, the Son, the Holy Spirit (Genesis 1:26, 3:22).

God, who is pure spirit, holy, and personal is the invisible transcendent, communal, relational, and immanent multitarian living Being from whom the entire creation derive existence (Psalms 36:9, 104:30; John 4:24, 5:26; Job 33:4; 1 Timothy 6:13; Acts 17:28). As Sustainer and Sovereign of every part, moment, and movement of the cosmos, planet earth, and Homo sapiens, this Sovereign Uni-plural Spirit, the being who is transcendent Deity, is incomparable to anything or anyone in time or space (Isaiah 45:5-6, 11-12, 18, 22; 46:5, 9-10; Ephesians 4:6; Acts 17:28; Psalms 139:1-10). God is one (Deuteronomy 6:4; Galatians 3:20; James 2:19), which includes the Son (John 1:1, 14:9; Colossians 2:9), the Holy Spirit (Acts 5:3-4; 1 Corinthians 3:16) that also is uni-plurally fully incomparable God.

God, the Elohim אֱלֹהִים, is the egalitarian multitarian community of divine personhood wherein each member of the consistory is theologically perceived to possess an inherent unchanging nature, identity, similarity, union of interests, fellowship of responsibilities and common participation, which functions as a non-partisan solidarity of one (Genesis 1:26-27; 19:24; 20:13; Isaiah 43:10-

15, 44:6-8; Daniel 7:9-14; Zechariah 13:7, 14:9; Matthew 3:16-17; John 1;31-34; Acts 7:54-60; Revelation 6:16; 7:9-17; 21:22; 22:3). The Elohim {"Plural Majesty"}is the community of Sovereign Uni-plural Deity in which the personality and character of the entire Godhead exist in each member, such that each persona subsists not in isolation from or parallel to other corporal members but in profound communion with them. Hence Christ's past-tense indicative: "Take, eat: this ***is*** my body, which ***is*** broken (*predestiny self-fractured*) for you: this do in remembrance of me" (Psalms 40: 6-8; Hebrews 10:7; 2 Corinthians 11:24, 12:12-27; Matthew 26:26-46; Mark 14:22; John 3:16).

Speculation abounds regarding the numeric of the Elohim. Some rabbinic scholars contemplate the Elohim to be similar to the Sanhedrin, the highest judicial and ecclesia council of the ancient Jewish nation; which was composed of seventy to seventy-two members. Others utilize Apostle Paul's analogy of how distribution of spiritual gifts is organically, cooperatively, and sympathetically dispensed throughout the corpora polities of Christ's body, the church (1 Corinthians 12:1-27). Within the scientific community various health professionals' postulate that the human body's intricate musculoskeletal, digestive, respiratory, urinary, reproductive, endocrine, circulatory, nervous, and integumentary systems, their organs and tissue/cell types constitute more than a trillion parts or members in number. Therefore, conjecture pertaining to the anatomic constellation of divine persona, the Elohim is without numeric categorization, classification, and copiousness (Isaiah 46:9; Psalms 19:1).

Personhood as understood by humanity is defined as the total composition of collective characteristics and qualities of behavioral, temperamental, emotional, and mental traits that comprise individual personality. The אֱלֹהִים Elohim's transcendent personhood, which surpasses human masculinity and femininity, is described within Holy Scripture in both masculine and feminine terms, although masculine terms predominate with such usage as "Father," "King," and "Lord." (Isaiah 66:13). According to the written Word of God, human personality is a finite replica of infinite Deity that requires interactive relationships with other individuals within a social context (Genesis 1:26; John 1:1-4, 14). Therefore, to be fully human suggests that a person should be an individual who resonates and interacts on par with other individuals.

Authentic trinitarianism does not advocate a "three gods" concept as anti-trinitarian teaching maintains. Rather, the Sovereign Uni-plural Spirit as defined by Jesus in the Gospel of John 4:24, reveals a triangulated paradigm (*living model*) of redemption that is unified in purpose (Matthew 3:16-17; 28:19; 2 Corinthians 13:14; 1 John 5:7). As clearly as the Scriptures teach that God is one, so clearly do the same Scriptures teach that God is contextually expressed as a uni-plural redemptive paradigm (*living model*) of three (Isaiah 48:16-17; Matthew 28:19). Such a paradigm is predicated upon a set of assumptions, concepts, values, and deliberate behaviors within the Godhead that constitutes an inflectional eschatological gospel of salvation toward humanity (John 3:16; Genesis 8:22, 9:12, 16, 17:7, 19; 2 Samuel 7:24-26; Isaiah 9:6-7, 51:8, 59:21; Jeremiah

31:35-36, 32:38-40; Ezekiel 37:24-28, 43:7, 48:35; Daniel 2:44-45, 4:3, 34, 7:13-14, 18, 27; Joel 3:20; Micah 4:7; Luke 1:32-33; Hebrews 1:8, 12:28; Revelation 11:15, 22:5). The Holy Bible indicates and teaches the tri-unity of God within a contextual process of redemption toward humanity, which is the enactment of a living three-part redemptive model of Sovereign Uni-plural Spirit. One God manifested in three personal redemptive distinctions: God the Father, God the Son, God the Holy Spirit, a *TriUnity* that has no consort, is not a plurality of beings, nor a part of a pantheon of deities (Acts 4:12).

The Scriptures speak of two kinds of unity or oneness: absolute unity and compound unity. This is seen in the use of two Hebrew and two Greek words translated by the word "one." The two Hebrew words are 'yachad יַחַד; and ʼechâd אֶחָד.' Yachead speaks of absolute unity, a mathematical, numerical, or quantitative one, one in number. It is used about twelve times in the Old Testament, but never to describe the unity of God (Genesis 22:2, 12; Psalm 22:20; Zechariah 12:10; Jeremiah 6:26; and Judges 11:34).

'Echâd speaks of a compound or collective unity which comprises more than one person, i.e., one crowd, one people, one nation (Genesis 2:24; Ezra 3:1; 1 Chronicles 12:38). The Hebrew word 'ʼechâd' is used nine-hundred-fifty-two times in seven-hundred-thirty-nine verses in the Hebrew concordance of the King James Version of the Old Testament and is usually significant of a descriptive unity: the unity of more than a mathematical one. It is this word 'ʼechâd' which is used concerning the one God (Deuteronomy 6:4). Two Greek words, which carry the same thought as the two Hebrew words, are 'heis' and 'monos.' Whenever Scripture speaks of the fact that God is one, it is never referring to a mathematical or number one God, but always to a bio-synthetic modal unity: the unity of more than one Persona in one Being. It speaks of plurality of Divine Persons in the one אֱלֹהִים Elohim-Godhead (Genesis 1:26; Acts 17:29; Romans 1:20; Colossians 2:9). Israel's national tenet of faith for centuries has said, "The Lord our God is one (ʼechâd) Lord" (Deuteronomy 6:4). This very scripture reveals that YEHVEH Elohim is membered persona and that such plurality of being is non-compositional. Yet it was this which preserved Israel from total lapse into heathen polytheistic religions, the worship of many gods. "In that day, there shall be one (ʼechâd) Lord, and His Name one (ʼechâd)" (Zechariah 14:9; Isaiah 9:6).

Within biblical Judaism and its derivation through Christianity, the Gospel of the Apostle John indicates that the Greek term "***Logos***," the creative rational principle of the cosmos, is a unique bio-syntactic whose elemental relationship with the Divine is revealed through the incarnation (John 1:1-5, 10-14). The essential oneness of God is not numerical. Within Biblical salvation history, from Genesis to Revelation, the God of the Bible is never manifested as the singular, solitary numeral, or number one. The oneness of God is a non-compositional unity of distinct undivided and indivisible sovereign spirit engaged in a serial proposition of redemption toward humanity. Within the fullness of New Testament revelation, the one Godhead (Galatians 3:20; James 2:19), is depicted as three centers of consciousness, spoken of as the Father (John 15:26;

Galatians 4:4); the Son (John 1:1; 14:9; Colossians 2:9; Hebrews 1:1-3); and the Holy Spirit (Acts 5:3-4; 1 Corinthians 3:16). There are not three separate gods, but three expressed redemptive distinctions of the one true God, co-equal, distinguishable to humanity through the incarnation, and indivisible (Matthew 28:19; 2 Corinthians 13:14; Ephesians 4:4-6; 1 Peter 1:2).

Article Four
Faith in God the Father

There is but one living and true God, the covenantal אֱלֹהִים "Elohim" of Genesis 1:1; Deuteronomy 5:23, 6:4, 32:6; 63:16, 64:8; Jeremiah 3:4, 9; 31:9; and Isaiah 46:9 wherein God said. "Remember the former things of Old: for I am Elohim, and there is none else; I am Elohim, and there is none like me." Jesus categorized the Elohim as Sovereign Self-existent Uni-plural Spirit (John 4:24), a Being wherein each persona within the Elohim possesses the same indispensable non-material essence, omni-autonomy, omni-competence, and omni-relatedness; is Father of the nation of Israel (Deuteronomy 32:6; Isaiah 63:16, 64:8; Jeremiah 3:4, 19), and the passioned ***Abba*** of every Holy Spirit filled believer of Jesus Christ (Romans 8:15; Galatians 4:6). The Lord Jesus attested his relatedness within the Elohim, Israel's covenant God, to which the Jewish community sought to slay him because they understood such verbiage claimed equality with the Divine (John 8:31-59; 10:24-39). The Elohim (אֱלֹהִים) who is God the Father, the Godhead and exclusive source of all that is authentically divine, is distinctly self-existent, invisible, timeless, and immortal, dwelling in light which no natural human can approach unto, whom no person has physically seen, nor can naturally see and continue to exist (1Timothy 2:5, 6:16; 1 Corinthians 8:4; John 6:27, 17:8; 1 Peter 1:2; Deuteronomy 32:4; 2 Samuel 7:14; Psalm 89:26; Malachi 2:10; Matthew 6:9; Mark 11:25; Luke 12:30; John 4:21-24; 2 Corinthians 6:18; Philippians 4:19; James 1:17; 1 John 2:15-16).

A. The Elohim is God the Father. (John 6:27; 1 Peter 1:2; Romans 1:7).
B. The Elohim is distinguished as the Begetter of a one and only unique begotten biological Son. (Psalms 2:7; Isaiah 43:10-11; John 1:14-18).
C. The Elohim is recognized in creation (Genesis 1:1; Exodus 20:11).
D. The Elohim is eternal (Deuteronomy 33:27; Psalms 90:2).
E. The Elohim is omnipresent (Jeremiah 23:23-24).
F. The Elohim is omniscient (Proverbs 15:3; Hebrews 4:12; 1 John 3:20)
G. The Elohim is omnipotent (Matthew 19:26).
H. The Elohim is Immutable (Malachi 3:6; James 1:17).
I. The Elohim is Jehovah Elohim (Eternal Creator, Genesis 1:1, 2:4-25).
J. The Elohim is Jehovah Adonai (Our Self Existent Sovereign, Genesis 15:2, 8).
K. The Elohim is Jehovah Jireh (jir eh - Our Provider, Genesis 22:8-14).
L. The Elohim is Jehovah Nissi (nis see – Our Banner, Exodus 17:15).

M. The Elohim is Jehovah Ropheka [raw faw'] (Our Healer) Exodus 15:26.
N. The Elohim is Jehovah Shalom (Our Peace – Judges 6:24).
O. The Elohim is Jehovah Tsidkeenu [tseh' dek] (Our Righteousness) Isaiah 54:17; Jeremiah 23:6, 33:16.
P. The Elohim is Jehovah Mekaddi Shkem [me kaw dash im] (Our Sanctifier) Exodus 31:13; Leviticus 20: 8, 21:8, 22:9, 16, 32; Ezekiel 20:12.
Q. The Elohim is Jehovah Saboath (The Lord of Hosts) 1 Samuel 1:3; etc. 281 times.
R. The Elohim is Jehovah Shammah [shawn] (Presence) Ezekiel 48:35.
S. The Elohim is Jehovah Elyon [el-yone'] (Most High) Psalms 7:17, 47:2, 97:9.
T. The Elohim is Jehovah Rohi [raw - aw'] (Our Shepherd) Psalm 23:1.
U. The Elohim is Jehovah Hoseenu [aw-saw'] (Our Maker) Psalms 95:6; Genesis 3:22)
V. The Elohim is Jehovah Eloheenu [el-o-heem] (Our God) Psalms 99:5, 8, 9.
W. The Elohim is Jehovah Elokehu (Thy God) Exodus 20:2, 5, 7.
X. The Elohim is Jehovah Elohay (My God) Zechariah 14:5.
Y. The Elohim is the Lord our God, the Holy One of Israel, our Savior (Isaiah 43:3-11; Zachariah 1:7 – 13:7).
Z. The Elohim is our intimate ***Abba*** through Christ Jesus (Romans 8:15; Galatians 4:6).

Article Five
Faith in God the Son

I am God, and there is none else; I am God, and there is none like me (Isaiah 46:9; Hebrews 4:12). We believe in the deity of our Lord Jesus Christ, the perpetual Son of the living God who was and is in his person and nature the Word, who was, was with, who proceeded from Sovereign Self-existent Uni-plural Spirit אֱלֹהִים who is God the Father (John 1:1, 8:42), the true and eternal God. Christ who of one substance of the Elohim אֱלֹהִים, partook of human nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Elohim-Godhead and humanity, were joined together in one person, never to be divided, whereof is one Christ, absolute God and perfect man (Luke 1:26-35).

"That Holy Thing" announced by Gabriel (Luke 1:35), who was pre-determined before dimensional matter, actualized in time and space, born of the virgin Mary, is biologically the Son of God, a distinct Person, co-equal with the Father and the Holy Spirit. He is a distinct persona made clearly visible by the incarnation. The Son was pre-existent as "the Word" who is Elohim-God, who was with Elohim-God, whom through Elohimic authority all things were made. That is, He existed before non-visible and visible creation and before time (Isaiah 48:16-17). He was existent pre-eternally with the Father and with the Holy Spirit (Micah 5:2; John 8:55-58, 17:5; 1 Corinthians 15:47; Philippians 2:6-7; Colossians 1:17; John 1:1-3, 14; Revelation 22:13, 16). The Son not only was pre-existent, but pre-eminent above all things and persons except the Father and

the Holy Spirit (Matthew 11:27; 28:18; Luke 20:41-44; John 3:13, 31; Acts 10:36; Ephesians 1:20-22; Hebrews 1:5-6, 4; 1 Peter 3:22; Revelation 3:14).

The Son is to be worshipped as God. This would be blasphemy and idolatry if the Son was not God, co-equal and co-eternal within the Elohim: God the Father and God the Holy Spirit (Matthew 2:11, 14:33; Luke 24:52; John 5:23; Acts 7:59-60; Galatians 1:5; Hebrews 1:6; 2 Peter 3:18; Revelation 5:11-14).

The Son is the Word, the Logos (*prötogonos),* the first form and exact rational representation *(charaktēr)* of God manifest in the flesh (Colossians 1:15; Hebrews 1:3; 1 Timothy 3:16: John 1:14-18). Jesus of Nazareth is perpetually the unique Son of God. Jesus is timeless as to his Elohimic nature and essence, and perpetually unique as to his humanity and sonship. Jesus of Nazareth was not seminally procreated as to the course of elements within the universe but begotten as to His humanity (Hebrews 1:5; John 3:16). In His humanity, the Word is placed (positioned) as the Son of God (i.e., Jesus), given His Father's name and the full inheritance of the Godhead (Acts 2:34-36; Colossians 1:19; 2:9).

We accept the fact that Jesus is the promised seed of a woman called Mary, by way of Abraham, Isaac, and Jacob (Genesis 3:15; Genesis 18:18, 12:3; Acts 3:25; Matthew 1:1; Luke 3:34; Genesis 17:19, 49:10; 2 Samuel 7:12-16; Matthew 1:12; Luke 3:34; Numbers 24:17; Genesis 28:14; Luke 3:34). We believe in Jesus Christ's virgin birth (Genesis 3:15; Galatians 4:4; Luke 2:7; Revelations 12:5), in His sinless life (John 8:46; 16:8-9), in His miracles (John 2:11, 23, 3:3; Acts 2:22), His names (Hebrews 1:8; Psalms 45:6-7; John 20:28); His attributes (John 1:1; Hebrews 1:11-12, 13:8; Matthew 28:18-20; John 14:23, 2:25, 16:30); His predictions (Matthew 16:21; 17:22; 20:18-19; 26:1-2); His authority to forgive (Mark 2:5, 7, 10; Isaiah 43:25; 55:7) in His vicarious and atoning death (Isaiah 53:4-5, 6, 12; Psalms 22:16; Zechariah 12:10; John 19:37, 20: 25-26Matthew :16-17; Romans 4:25; 1 Colossians 15:3), his burial and resurrection to reconcile us to the Father *{Godhead}* Psalms 34:20; Exodus 12:46; John 19:33; Isaiah 53:9; Matthew 27:57-60), and to make atonement, not only for our actual guilt, but also for the authority of original sin (Isaiah 53: 4-6).

We accept and embrace the reality that Christ did truly rise again from the dead, and took again His biological body, with all things appertaining to the perfection of homo-sapien nature, ascended into heaven and there resides and mediates at the right hand of the Father until His personal future appearance to translate the saints from earth to glory, and then return with them to planet earth with Divine authority and Shekhinah splendor to rule at least a thousand years (Genesis 3:15, 48:10; Isaiah 5:5, 7:14; Haggai 2:7; Matthew 16:16, 26:33, 27:43, 8:20; John 1: 1, 14, 18, 29; Hebrews 5:7, 10: 5-10; Matthew 1:18-25; Isaiah 7:14; Romans 5:10; and Timothy 2:5).

Article Six
Faith in God the Holy Spirit

Remember the former things of Old: for I am God, and there is none else; I am God, and there is none like me (Isaiah 46:9; Hebrews 4:12). We believe the Holy Spirit is "a" revealed "member" of the (Elohim אֱלֹהִים Godhead). "He" proceeds from the Father and the Son, is of the same substance, equal in power and glory, and is together with the Father, and the Son, to be believed in, obeyed, and worshipped. The Holy Spirit is God, a distinct persona within the Godhead. He is not merely an influence, nor a third level demigod, but a divine personage, co-equal and co-eternal with the Father and the Son (Genesis 1:2; 6:3; Isaiah 63:10; Joel 2:28; Matthew 10:20; Luke 12:12; John 14: 16-17; John 15:26; Acts 2:4, 5:3-4; Romans 8:14; 1 Corinthians 3:16; Galatians 4:6; Ephesians 1:13; Hebrews 2:4; Ephesians 4:30; 1 Corinthians 6:19). He is "the Gift" of the Father and the Son who comes to believers to dwell with and abide in them (John 14: 16-18; 2 Corinthians 3:17). We accept Holy Spirit attributes of 1) Life: Romans 5:2; 2) Omniscience: 1 Corinthians 2:10-12; 3) Omnipresence: Psalm 139:7-10; 4) Omnipotence: Job 33:4; 5) Eternity: Hebrews 9:14; 6) Holiness: Matthew 12:32; 7) Love; Galatians 5:22; 8) Truth: John 14:17. The Holy Spirit intercedes (Romans 8:26), sanctifies (2 Thessalonians 2:13), and assists the saints (John 14:16). Christian ministry is authenticated by the Holy Spirit (Romans 15:17-19; 1 Corinthians 2:4-5, 13). A believer's spiritual development is authored by the Holy Spirit (Romans 8:14-17; Galatians 4:5-5). Confessional faith in Jesus Christ is authenticated by the Holy Spirit (1 Corinthians 12:3). The Holy Spirit emancipates believers from the weight of immoral conduct and the principle of sin (Romans 7:5-6; 8:1, 17; Galatians 5:16-17). Congregational ministry, church governance and administration are accomplished through the Holy Spirit (1 Corinthians 12:7-11, 27-31). The Holy
Spirit serves as the "Paraclete" or "Counselor" of the church (John 14:16, 26).

We believe in one Pentecostal baptism of the Body of Christ by the Holy Ghost, with many subsequent infillings of the Holy Spirit in the succeeding life of the Christian; amid hunger for constant anointing of the Holy Spirit through all the components of life, and that this is evidenced by communion with God as a privilege of worship and praise through His Son, the Lord Jesus Christ. We believe that this great Pentecostal blessing, which its consequent imbuement of authority to witness for Christ, is available for all believers whose hearts are cleansed from sin by the blood of our Lord. We believe that we are not inundated with the Holy Spirit in order to be saved, but that we are inundated with the Holy Spirit because we are saved (Acts 19:1-6; John 3:5).

We believe the Bible teaches that our bodies are holy vessels to be filled with the Holy Ghost, which requires that a person, in order to receive the infilling of the Holy Spirit, must have a clean soul, spirit, and body within a consecrated lifestyle as a prerequisite for this great promise (Leviticus 10:3).

We believe that, in order to live in the fullness of the Holy Spirit's authority and possession, one must continue to make holiness an objective and purposely live a clean and consecrated life, free from the authority of sin, strife, worldliness, pride, including all other impediments; and avoid attitudes, motives, and actions which tend to "grieve" or "quench" the Holy Spirit (Ephesians 4:29-32; 1 Thessalonians 5:19). We believe this is the same as "walking" in the Spirit while living daily in communion with God. Gaiting oneself according to the positioning of the Spirit creates spiritual formation within the believer (Hebrews 12:21; Mark 6:45- 54; Revelation 1: 10-18). Spiritual formation is the characteristic mode in which a new creature in Christ exists, acts, and manifest itself (Galatians 4:19). It is the fusing of a complex and lifelong relationship that requires reverent attentiveness and personal servant-followship regarding sacred spaces, sacred times, and providential purposes expressed through personal prayer, corporate worship, and sacrificial obedience of oneself in Christ Jesus (Psalms 34:9).

We believe that when one receives an imbuement of the Holy Ghost, biblical evidence indicates that one may consequentially and eventually speak a language or tongue according to the unction and sovereign will of Christ unknown to oneself. This unknown language may be alien, foreign or unknown. According to 1 Corinthians 14:2, he that speaks in an unknown alien tongue speaks not unto men, but unto God: for no human understands him, howbeit in the Spirit he speaks mysteries. We conclude therefore, if one speaks in an unknown foreign tongue in a public or private place, it is for one's own edification unless an interpreter is present (1 Corinthians 14:4, 27). Should one speak in a foreign language, as the 120 did on the Day of Pentecost, we conclude from Scriptures that its purpose is to convince unbelievers of the power and authority of Christ and to prepare the way for miraculous events (1Corinthians 14:22; Acts 4:33, 5:14, 14:8-20, 19:1-20). The display of tongues within a public setting is, according to the Scriptures, a sign to those who do not believe.

Article Seven
Faith in the Doctrine of Humanity

Human Origin: We believe in the facticity of Genesis 1:26-27, and Genesis 2:7 in which God decided and implemented his decision to make a special kind of human, both male and female, in His own image and likeness entirety by a unique, direct creative act. He "formed the human male from the dust of the ground and breathed into his nostrils the breath of life, and the human male became a living soul." It is recognized that God the Elohim is the source of man's ethereal composition, and earthly soil is the material of his physical being. In similar manner, the man's recessive counterpart was created from the human male and was given God's life-giving initiative.

> *And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.* *Genesis 2:21-22*

Therefore, according to the Biblical record, the original male and female of Genesis 1:26-27 and Genesis 2:7 did not evolve from any previously existing organism, extraterrestrial origin, or by alien genetic engineering. Rather, both human male and female, identified as the Adam and Eve of Genesis 2:19, came into existence by God's direct creative intervention toward repopulating planet earth in the image and likeness of the Elohim in counter distinction of retrogressive/devolutionary characteristics of pre-adamic homo sapien social order and consequent chaos initiated by Luciferian rebellion and galactic insurgency (Genesis 1:28).

Human Composition: We believe that human personhood is the special intention of God's creative purpose and that such personhood is a materialized compound unity of being composed of body, soul, and spirit {1 Corinthians 2:14-15}. The **Body** is the material part of the human being - Old Testament: [{*basar*, flesh} Genesis 2:21, 23-24]; New Testament: [{*sarx*, flesh} Romans 1:3; 9:3; 1 Corinthians 10:18]). The **Soul** is an immaterial part of the human being, a living embodiment authentically created by the breath of God and composed of: ([Old Testament:[{*nephesh,* appetites, desires, emotions}Leviticus 26:11; 2 Samuel 17:8; Psalms 107:9; Deuteronomy 12:15, 20, 14:26]; New Testament:[{*psuche,* total person, animated life principle} Romans 2:9; 11:3; 13:1; Philemon 2:30]). The **Spirit** is the God-breathed life-energizing principle (*animated life-sustaining intellect)* within humanity that cognitively either establishes or rejects a personal intimacy with the Creator (Genesis 2:7)–Old Testament:[{*ruach*, man's immaterial nature [Genesis 2:7, 41:8; Daniel 2:1, 3; Psalms 51:10; 78:8]; New Testament:[*pneuma*, humanity's intellect, attitude [1 Thessalonians 5:23; Hebrews 4:12; 1 Corinthians 2:14-15, 15:44; Philemon 1:27]). This compound unity is reflective of the communicable attributes of God's spiritual symmetry, psychological traits of reason, emotion, personality, emotional intelligence, sensibility, memory, social interrelatedness, moral attributes, etcetera, perpetuated through procreant initiative and human conception (Genesis 1:7; John 1:1-4, 10-14;).

Human Transgression: Homo sapien primordial, elemental, principal and essential composition was created pure, chaste, and holy after the likeness and image of God (Genesis 1:26-27, 2:7). As a mere terrestrial "shadowy image" of the Divine, no other creature on planet earth possesses the intelligent, resourceful, conscious, moral capacity to speak, plan, create, contemplate, judge, articulate goals and objectives, and use such cognitive powers to self-reflect and determine one's own destiny as humanity. Yet they, (the human male and female) through naïveté, demonic philosophical enlightenment, and self-delusion, abdicated their moral innocence and Edenic condition by lending credence to the deceptive communication of Lucifer (Genesis 3:1-19).

Adam and Eve committed the first transgression (sin) of their species against the Lord by adopting an idealized alien self-image of themselves as created terrestrials that was in contradiction of the similitude in which God designed them. Because humanity went beyond limitations the Lord had imposed upon them and by their quest to establish their own autonomy, competence, and relatedness, they abdicated divine righteousness and holiness in which they were created, thus incurring the nemesis of God. Their rebellion contaminated their pristine nature, thereby subjecting them to the decadence of mental acuity, the stench of moral corruption, and the pathological disintegration of the human physique under the dominion of him who possessed the power of death, that is, Lucifer; insomuch that their free will became servile to the principal and protocols of sin (James 1:14-15). Wherefore, all persons who are descendants of the corrupt natures of Adam and Eve, regardless of their genetically transmitted physical characteristics, cultural, ethnic, or political persuasion, are infected by the immoral perversion of Adam's disobedience, and consequently by nature are the children of wrath because of their innate proclivity toward disobedience. All of Adam's posterity, including infants from their mother's womb, are infected with the putridness of Adam's transgression through genetic propagation. The corruption of the genetic nature of Adam by the principle ultra terrestrial is termed "original sin."

Human Regeneration: Regeneration is an inner re-creating of the human nature through a purificatory operation of the Holy Spirit and instrumentality of the Word of God in conformity with the faith and image of Jesus Christ (Ezekiel 36:25-27; John 3:5-6, 8; 2 Corinthians 5:17; Galatians 6:15; Ephesians 2:10; 1 Peter 1:23; Acts 16:14-15). Regeneration is an initial act of God through which an individual's depraved appetites, instincts, passions, rational, principles, conscience, moral agency, and affections undergo transformation into the image of Jesus Christ. Conversion is the human response to the message of the good news of Jesus Christ whereby the respondent perceives and comprehends the nature and significance of Christ's atonement, is made aware of sin and one's personal responsibility for the commissioning of the offense and habit of sin, by demonstrating one's willingness to positively respond to the offer of salvation so that through conversion God vests the respondent with eternal life (John 1:12; 3:16; 4:22; 14:6; Isaiah 45:22-23; Romans 3:23; 5:8; 6:23; James 2:10; 2:19). At conversion, the indwelling presence of the Lord Jesus Christ becomes a part of the propositional and personal life of the individual.

Article Eight
Faith in the Doctrine of Original Sin

We believe that the Bible does not discuss the origin of sin, rather it identifies the discovery and originator of demonic evil and sin's entrance into Adam's realm of humanity. Sin's permeation affecting humanity's composition of body, soul, and spirit through ultra ionic contamination is conceptually termed 'original sin' (Matthew 5:14, 6:22 - 23; John 3:16-20; 2 Corinthians 4:4; Ephesians 5:11).

Original sin does not stand in the falling of the original human male as the federal head or official representative of humanity, because sin is not representative, but participative through traducian processes (Hebrews 7:9-10). Original sin is the spiritual contamination, disorderliness, and pathological perversion of human DNA patrilineally conceived through Adam's psychological exposure and entanglement with the satanic (Genesis 2:19; 2:23; 3:20). His consequential embodiment of disbelief and non-reliance upon God's providence effects his progeny's immunity congenitally, metabolically, and pathologically; including personality traits involving personal behavior, temperament, emotional intelligence, and mental acuity; along with moral attributes, character, gifts, talents, skills, and various competencies (see God's pronouncement of Eve's *sorrow regarding diverse results of human procreation* (Genesis 3:16). Adam and Eve's obsessive embodiment of disbelief regarding the Word of God produced an indented depravity that is passed recessively through allele of the human female which manifest itself homozygously when the same allele align itself in linear sequence with similar allele located within the DNA of the human male (Psalms 51:5; James 1:14-15). The results of such isotopic sequencing become evidential during the conception of every member of the human species that has a biological human father or an extraterrestrial/ultra-terrestrial male that procreates with a biological human mother as its parentage (John 1:1-5, 10-14; Romans 8:3; Genesis 6;1-6). The result of alien ion-radiated allele co-aligned within the human female infect embryos and fetuses congenitally, metabolically, psychologically, physiologically, and pathologically within their mother's womb, wherein each individual's hereditary constitution sequentially mutates in time, form, degree, and quality from its original parental type until death (Genesis 6:5-6, 11-13; Matthew 6:22-23; John 8:31-47). Consequently, humanity's corrupted nature and derived state of being produces a proclivity to do evil, and that continually (Psalms 51:5; Romans 3:23; 5:12; Psalms 51:5; John 3:3, 7; 1 Corinthians 2:12; 2 Corinthians 1:9, 5:17; Romans 3:10-12; Genesis 2:17; Ephesians 2:1-3; Job 14:14; Matthew 11:25).

According to biblical perspective, humanity's trichotomous psychological, physiological, and ontological/cosmological composite is so heinously altered from its original nature and purpose that it warrants Divine obliteration of the entire human race (Revelation 20:11-15). However, the unmerited favor and longsuffering of the Godhead regarding humanity, despite humanity's foreign mutation and chronic sickness that produces a sin nature with abominable side effects, which is demonstrated through personal wretchedness and constant issuance of psychological, moral, and biological uncleanness (Romans 7:18-23; 1 John 1:7-10, 2:1-2; James 3:8-12), which the Scripture reveals is not destroyed but remitted *{i.e. pardoned, forgiven, laid aside}* through the redemptive regenerative process in Christ Jesus. In practice, sin is a pre-emptive and determinative ante and anti-Christ phenomenon that catalytically re-characterizes humanity *{adikia, ponēria}* as at enmity with the Holy One of Israel (Genesis 3:15; Romans 8:7; Ephesians 2:15-16; James 4:4). Sin is a consensual overstepping and transgression *{parabasis}*of the law (will) of God (Romans 2:23; 4:15; 5:14 Galatians 3:19). Sin is a failure of conformity *[{hamartia} missing the mark]* toward

the standard of God which is in Christ Jesus, whether by omission or commission (Romans 3:23; 14:23). Sin is rebellion *[{anomia} a frame of mind that is without law or restraint]* against God (1 John 3:4; Titus 2:14; Matthew 24:12). Sin are wrongful acts toward God and man *{asebeia}* (Romans 1:18; Exodus 20:1-11; Exodus 20:12-17). Sin is a principle within man *{epithymia}* (Romans 7:14, 17-25; Galatians 3:22; John 9:41; 15:24; 19:11). The principle of sin within humanity inhibits man's natural intellect (2 Corinthians 4:4); conscience (1 Timothy 4:2); will (Romans 1:28); heart (Ephesians 4:18); and total being of body, soul, and spirit from acquiring personal merit in the presence of God.

Article Nine
Faith in the Doctrine of Repentance

We believe the New Testament's concept of repentance is a change of mind process whereby a mature repentant expresses a godly sorrow of regret and remorse in one's mind, affections, and convictions regarding the consideration of one's own character and deeds, by demonstrating an indispensable radical dedication and loyalty towards repudiating offenses committed against the Lord God and humanity. Repentance stresses the importance of a conscious moral separation that channels the individual toward salvation in Jesus Christ (2 Corinthians 7:10). It means to change one's mind by "turning back, away from sin, with a turning toward God" (Matthew 4:17; Luke 24:46-47; Acts 17:30).

Article Ten
Faith in the Foreknowledge of God

We believe that full perfect knowledge of all things past, present, and future; external and internal; material and non-material, intellectual, emotional, and spiritual belong to God (1 Samuel 2:3; 1 John 3:20; Hebrews 4:13; Hosea 5:3; Psalms 1:6, 90:8, 94:1-11, 139; Matthew 10:29; 1 John 1:5; Isaiah 42:9). Variant forms of the term 'foreknow' occur only four times in the entire New Testament (*foreknew Romans 11:2, foreknow Romans 8:29 and foreknowledge Acts 2:23; 1 Peter 1:2)*. To *Foreknow* (Greek: *proginosko- Romans 8:29; 11:12*) means to "know beforehand, to foresee and take note of, to possess a cognitive understanding with watchful vigilance". 'Foreknowledge' (Greek: *prognosis – Acts 2:23; 1 Peter 1:2*) is predicated upon the word "foreknow" and means 'forethought', which is defined as a deliberate consideration of foreseeable occurrences through strategic planning to address future events.

Because God has perfect knowledge, his awareness is relationally demonstrated within the metaphysical, intellectual, ethical, emotional, and existential spheres and dimensions of spiritual

and temporal reality. He is fully cognizant of the past and present and knows what shall transpire in the future. Therefore, past, present, and future are all present tense to him. Although the Lord's foreknowledge is relational to his will and power, they are not the same. Ephesians 1:11 discusses God's will (Greek: *boule*) and it refers to the Lord's sovereign counsel wherein he approves and determines to bring about every action necessary for the existence and activity of himself with creation. Inclusive of this counsel is the determination to save those of sinful humanity who desire to have persistent faith in him. God's power signifies his ability to carry out his intentions regardless of the challenges. Whereas, foreknowledge certainly accompanies His will and power, they are not necessarily the cause and effect of God's determination and ability to act (Psalms 139:16; Isaiah 22:11; Ephesians 1:4, 3:11; 2 Timothy 1:9-10; Isaiah 40:13-14; Romans 11:34; Job 35:7; 1 Corinthians 2:7, 16; John 17:24; Colossians 1:16; Ephesians 1:5-6; Revelation 4:11; Psalms 119:91; Isaiah 46:10; Psalms 33:11).

The Elohim's foreknowledge is such that the Godhead: God the Father, God the Son, God the Holy Spirit predetermined and unilaterally obligated itself to a unique plan of kinsman redemption for sinful humanity. Such obligation was antecedent to energy, matter, length, width, height, depth, space, and time; preceding the creation of a "twelve-space-time dimensional" universe; before there were seraphim, cherubim, angels, principalities, powers, thrones, dominions, and forces; and prior to the creation of trillions of galaxies, solar systems, and cosmic bodies, including planet earth with its biological diversity (Psalms 2:7-8; Isaiah 43: 1-2, 10-12, 14-15; John 1:11-12, 3:16; 5:19-20, 22, 36; 10:17-18; 17:2, 4, 6, 9, 24; Hebrews 1:8-13, 10:7; 1 Peter 1:12; 1 Corinthians 2:7-8).

Article Eleven
Faith in Covenant Election

We believe that God the Father, God the Son, God the Holy Spirit mutually obligated themselves to unilaterally carry out their respective commitments of service and duty in the divine undertaking of redemptive salvation toward contrite humanity (Psalms 2:7-8; John 3:16; 5:19-20, 22, 36; 10:17-18; 17:2, 4, 6, 9, 24; Hebrews 1:8-13, 10:7).

God predetermined, before the earth was ever put into rotation, His unique plan of salvation for humanity. This plan did not include the forced conformity or conformity without individual choice of the personal wills of humankind, rather, all persons who accept God's personal invitation to participate in the salvation privilege and ministerial function of the gospel of Jesus Christ can and does become a part of the election and calling within the salvation plan of the Lord (John 6:37; Hebrews 7:22; 8:6; 9:15; 12:24; 1 Timothy 2:5; Ephesians 2:8-9). In His sovereignty, God the Father (Godhead) decided to enact through God the Son, a bestowal of forgiveness upon sinful people, and that despite humanity's innate inability to keep any of His commandments, accept

them as his children through the merits of His Son, the Lord Jesus Christ, on condition of their conformity to the faith and image of Jesus of Nazareth, thereby promoting the praise, glory, and worship of Almighty God (Romans 8:28-30); toward becoming the children of God (John 1:12-13; Ephesians 1:4-6); and bringing praise and glory to God (Ephesians 1: 11-12).

The Godhead appointed God the Word to be the mediator, the Second Adam, whose life would be given for the salvaging of the orderly arrangement of the universe and its inhabitants (John 3:16 *KJV*), and God the designate Son accepted the commission, promising that he would do the work that the Godhead had given him to do and fulfill all righteousness by obeying the law of God (Psalm 40:7; Hebrews 10:5-10). Thus, before the creation of time and formulation of planet earth, within the eternal being of the Elohim, it had been determined that a devastated creation would not be consummated by sin, but that rebellion and iniquity would be overcome by God's grace, through which the Christ as the Son of God (Luke 1:32, 35), would become the new head of the extant Homo sapien species, the Savior of the celestial realm, and that through the Holy One the Elohim would be glorified (1 Corinthians 11:3; Ephesians 1:22,4:15, 5:23; Colossians 1:18, 2:10, 18; John 3:16; Matthew 24:22 *KJV*).

Article Twelve
Faith in Scriptural Calling and Predestination

The Lord God's great discipleship commission universally summons (i.e., *calls or invites*) all individuals through proclamation of His Word, toward a unique redemptive plan wherein participants encounter a pre-determined boundary or destination in response to the good news of Jesus Christ (1 Corinthians 1:21; 1 Peter 1:10-12; Romans 8:29). God's plan of predestination, which theologically addresses human depravity, free will, and perseverance; also inculcates divine foreknowledge, grace, election, and atonement. The Elohim unilaterally obligates itself to a unique strategy of kinsman redemption that negotiates human reprobation, perdition, and death within the atoning context of the Holy One of Israel's virgin birth, sinless life, miracles, vicarious death, burial, and biological resurrection in reconciliation of humanity. Reconciliation includes all things appertaining to the perfection of homo-sapien nature (Isaiah 43; 3, 10-11, 15; John 3:16-21).

According to the Brown-Driver-Briggs Hebrew and English Lexicon, the word predestination within both Hebrew (*bachar*) and Greek (*eklegomai*) languages generally refer to God initiating a preference for individuals regarding a distinct relationship to himself. Such distinctiveness is revealed by Christ's definition how eternal life is constituted in humanity (John 17: 2-3). Within New Testament terminology, the verb *predestinate* (Greek – *prooridzō*) means "to mark out or fix beforehand" (Ephesians 1:5, 11; Romans 8:29; Acts 4:28; 1 Corinthians 2:7). Apostle Paul's usage of the term signifies Elohim's precognition of a redemptive intimacy that inculcates the reflective

communicable attributes of Jesus Christ's spiritual symmetry, psychological traits of reason, emotion, personality, intelligence, sensibility, memory, social interrelatedness, moral attributes, and spirituality (Genesis 1:7, 2: 7,21, 23-24, 41:8; Leviticus 26:11; Deuteronomy 12:15; 2 Samuel 17:8; Psalms 51:10, 78:8,107:9; Daniel 2:1, 3; John 1:1-4,10-14; Romans 1:3, 2:9, 8:29, 9:3, 11:3, 13:1; 1 Corinthians 2:14-15, 10:18, 15:44; 1 Peter 1:1-2; Philemon 1:27, 2:30; 1 Thessalonians 5:23; Hebrews 4:12). The term "predestinate" and its variant is found four times in New Testament Scripture (Romans 8:29, 30; Ephesians 1:5, 11). Predestination only relates to those persons who have already accepted Jesus Christ as Lord and Redeemer, who having received adoption by the Holy Spirit is engrafted into the family of God (Romans 8:9-16). Such engrafting does not promote spiritual arrogance, intellectual promiscuity, or social-economic dismissiveness as an assumptive of moral emancipation. Neither does Scripture contextually apply predestination as an engraftment to the moralist, religious, or unregenerate, even though a person may possess prime candidacy for Christian conversion (Matthew 25:1-13; James 1:21-27; James 2:14-26).

It is noted that the Written Word of God is an indispensable instrument of salvation, both regarding one's initiation into the Body of Christ, as well as one's continuation of the same. However, the written Word only effects spiritual transformation when it is applied by the Holy Spirit (John 16:8). Prior to accepting Jesus Christ, the Holy Spirit preemptively labors within the constitution of humanity to provide an awareness of God through conscience (Romans 2:1), cosmic revelation (Psalms 19:1-3), and terrestrial nature (Romans 1:18-28). Upon encountering an essential proclamation of God's kingdom, salvation faith is produced within an individual who chooses to react positively or favorably to the Word of God (Romans 10: 13-15; 2 Timothy 3: 15-17; 1 Peter 1:23, 25). However, the outcome of a favorable reception is premised upon the cognitive, social, and economic environments of recipients (Matthew 13:3-8, 18-23. Scripture also bears witness that some persons bluntly refuse to accept the tenants of the gospel (Romans 9:1, 10:1; Acts 26:28). In recognition of such reality, God's plan of predestination does not include the forced conformity or conformity without individual choice of the personal wills of humankind. Rather, all persons who through trust accept God's personal invitation to participate in the salvation privilege and ministerial function of the gospel of Jesus Christ, can and does become a part of the election process and divine imagery of the Lord (John 6:37; Hebrews 7:22; 8:6; 9:15; 12:24; 1 Timothy 2:5; Ephesians2:8-9; Romans 8:29). As faith germinates, a person embraces the Holy One of Israel as one's Savior and thereby receives the impartation of the nature of Christ by the Holy Spirit (2 Peter 1:4). Salvation belongs to God (John 4:22) and it is a supernatural work which only the Lord can accomplish, howbeit, scripture attest that human involvement and responsibility are included. When an individual is redeemed, it is the result of both divine activity and human response. However, the entire redemptive process is a gift from God (Ephesians 2:8-9).

Article Thirteen
Faith in the Sufficiency of Christ's Blood

We believe that Jesus Christ shed His blood for the entire spectrum of humanity in space and time of whatever cultural, ethnic identity, or political persuasion regarding the remission of human sin that is past, present, and future; and for the regeneration of penitent sinners, and for salvation from sin and sinning (1 Timothy 2:6; 2 Peter 3:9; Romans 3:25; 1 John 2:2, 3:5-10; Ephesians 2:1-10). The sufficiency of the authority and provision of the blood of Jesus of Nazareth is such that it furnishes full substitutionary atonement for human sin, provides salvation from personal sins, sanctifies penitent believers from the power and authority of sin, and separates humanity from the reputation of sin through faith that is aligned juxtapositionally with the Word of God (Hebrews 11:1-40; Revelation 14:12).

Article Fourteen
Faith in Scriptural Justification and Regeneration

We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone. Justification is God's merciful and full acquittal of sinners, who believe in Messiah Jesus, from all sin, through the satisfaction the Holy One of Israel has made; not for any innate personal merit wrought in them or performed by them; but because of the obedience and satisfaction of Jesus the Christ, they receive and rest on Him and His righteousness by faith. Justification is acceptance before God the Father through the imputation of Jesus Christ's righteousness upon a repentant sinner by faith alone, which is manifested before humanity through demonstration of that which is good (Romans 5:10; 3:25, 28, 30; Galatians 2:16; Philemon 3:9; 2 Corinthians 5:21; 1 Corinthians 1:30; James 2:20).

Article Fifteen
Faith in Scriptural Good Works

We believe works, although good and are of the fruits of faith in Christ, follow after and demonstrate the reality of justification. They cannot put away human sin, nor endure the severity of the retributive justice of God. Yet, the Lord accepts them as pleasing when they are presented as an extension of an authentic and dynamic expression of His Son, inasmuch that by them the reality of faith may become self-evident, even as the type of tree is discerned by the fruit it bears. Faith without works is dead (Greek: *nekros*- like a corpse which has physical appearance but without animate reality). Personhood without works of faith does not exist in Christ (Matthew 5:16; John 9:4; Acts 26:20; Romans 4:2-6; Galatians 3:2, 5, 7, 12-14, 22-29; Ephesians 2:10; Titus 2:7, 3:8; Hebrews 6:1, 9:14; James 2:8-26).

Article Sixteen
Faith in Biblical Sanctification

We believe the Bible teaches that those who are regenerate are also sanctified, subsequent to justification, by bringing purity of heart, through the Blood of Christ, and urged by God for humanity to reckon, yield, and obey the Word for the process of sanctification unto the perfection of the believer. Which means the believer, by the power of the grace (*love and mercy*) of God, will proceed on to maturity in Christ. Although the Scriptures do not provide instruction regarding sinless perfection for those born in sin, yet there is a growth and development of character that is unique to an authentic born-again follower of Jesus Christ, which is a part of the normal cooperative venture and spiritual maturation of the child of God as one walks in the Holy Spirit through all ones pilgrim days (1 Thessalonians 5:23, 4:12; Philippians 2:12-13).

Sanctification is a process in God's act of grace whereby the believer is separated, dedicated, and consecrated unto God, body, soul, and mind. This process may be viewed in three aspects: instantaneous, progressive, and entire.

A. Instantaneous sanctification is an act wrought in connection with regeneration (John 17:17; Romans 6:22, 12:1; Hebrews 13:12-13).
B. Progressive sanctification is the process wherein the believer continues to grow in grace (2 Corinthians 3:18; 2 Peter 3:18; 1 Peter 1:15; Hebrews 12:14).
C. Entire sanctification denotes a state of being wherein a follower of Jesus of Nazareth is fully consecrated in body, soul, and mind{*spirit*}(Thessalonians 5:23; Hebrews 12:14).

Article Seventeen
Faith in Spiritual Adoption

Consanguinity, affinity, descent, extended family, or community members comprise an intricate and complex system of human relationships that are responsive to the fundamental needs of the most vulnerable within traditional African and Mideastern cultures (Leviticus 25: 25-34; Numbers 27:1-11, 36:1-13; Jeremiah 32:1-5). Those most vulnerable are the orphaned or the familiarly separated who suffer traumatic stress because of extreme poverty, abuse, disability, mental illness, environment, politics, and societal challenges such as war, conflict, and natural disasters which affect family roles and kinship structure (Matthew 1: 18-25, 2:13-15). The parentless and vulnerable are considered among those who lack support, supervision, or care because of a deficiency of functional relationships. Sustainable fiduciary relationships not only include an individual's father and mother, grandparents, great grandparents, brothers and sisters, but also aunts and uncles who may be referred to as mothers and fathers, or cousins who may be regarded as brothers and sisters, or nieces and nephews who are valued as sons and daughters. Hence, the concept of a sustainable family unit within African social orders

are more broadly defined than what is indicated in Western family models. Such a concept is reflected in an African proverb which says, "It takes a village to raise a child," meaning, that an entire community of people must provide for and interact positively with children for those children to experience and grow in a safe and healthy environment.

Within Western societies, adoption is more dependent upon legal precedent than family ties. In ordinary usage of Roman, feudal, and Anglo-American law, a parent is an adult who, with or without blood ties or responsibility for conception and birth, cares for, provides support of, educates, nurtures, discipline and rears a child. Under standard legal context, a parent is an adult who is recognized by law as the caregiver or guardian of a child. Accordingly, parental status in western civil society is determined by legal criterion, and as such, parental rights can be terminated by judicial decree. Adoption terminates a child's legal rights and duties toward biological parents and assigns those rights and duties to another adult through legal means wherein the proposed new parent willingly chooses to care and nurture the adoptee as one's own. We believe spiritual adoption is an act of God whereby he causes those persons who trust in Christ unto saving faith and who are "led by the Spirit of God," to become sons and daughters of God. Spiritual adoption involves a divine precedential process whereby an individual's familial heritage undergoes a substantive metamorphosis through which moral, ethical, and spiritual inculcation of God's new standard generates a genotype within those becoming children of God (John 1:12, 3:1-2, 20:17; Romans 8:15-16, 23, 29; 9:7-8; Hebrews 2:12-14; Galatians 3:23-26, 4:4-7, 28, 31; 1 Peter 3:6).

Whereas regeneration pertains to the spiritual reality within a believer, and the legal act of justification deals with a believer's standing before the law of God, adoption is the privilege of a disciple's personal relationship with God. A personal relationship with God affects and effects the life of a regenerated believing adoptee within the following manner:

1. Forgiveness: "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." (Ephesians 4:32)
2. Kindness: "We are to be kind and tenderhearted, since God our Father has not been grudging in forgiving us. He delights in forgiving; he is merciful, tenderhearted, and kind." (Deuteronomy 5:10; Psalms 103:8-14)
3. Peace with God: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)
4. Reconciliation: "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us . . .For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Romans 5:8, 10)
5. Liberty: "Those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, *"Abba,* Father.' The Spirit himself testifies with our spirit that we are God's children" (Romans 8:14-16)

6. Care: The Christian is the recipient of God's fatherly care. "We are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory." (Romans 8:16-17). "And my God will meet all your needs according to his glorious riches in Christ Jesus." (Philippians 4:19)
7. Discipline: "Endure hardship as a discipline; God is treating you as sons. For what son is not disciplined by his father?" (Hebrews 12:5-11; Proverbs 3:11-12)

Article Eighteen
Faith in Forgiveness after Justification

We believe not every sin, willingly actualized after justification, is an unpardonable sin against the Holy Spirit as depicted in the Pentateuchal narrative involving the intentional presumptuousness of Nadab and Abihu (Leviticus 10:1-10; 24:15-16; Numbers 15:30-31). The Holy Scriptures attest that as long as an individual remains in spiritual union with the Word of God through the blessed Holy Spirit, one cannot perpetrate, nor obligate one's self to sin against the Lord because the zygote of a regenerated spirit life form remains within an individual, such that a person cannot perpetrate sin due to one's actual re-creation by the Holy Spirit (1 John 3:9). Sin is a determinative triangular function of a perverted will (1 John 2:16). Should however, an individual neglect the grace of God and stumble into sin, the grant of repentance must not be denied to such as fall into sin after justification. For it is by faith through grace in Jesus Christ that believers are accepted with God. Therefore, the doctrine is to be condemned which says that children of God can no more violate the Word of God as long as they live on the face of the earth or deny the spirit and attitude of forgiveness to such as truly repent (1 John 1:5-10, 2:1-3; Revelation 2:5, 16, 20-22, 3:3, 19).

Article Nineteen
Faith in Emancipation from Sin

Insatiable Homo sapien gratification as authenticated by biblical witness of its primordial, elemental and essential deportment; ungovernable libido; sequenced by personal determination catalyzed upon moral depravity; contextualized by modern thought utilizing ancient philosophic anthropologies, cultural understandings and meanings; and geo-politicized through social-economic Secular Humanist, Marxist/Leninist, Feminist, Environmentalist, Cosmic Humanist theological, philosophical, ethical, biological, psychological, legal, political constructs which do not address human idiosyncrasies wherein innate proclivities toward covetousness, malice, envy, greed, strife, deceit, malignity, pride, uncleanness, lasciviousness, hatred, variance, emulations, seditions, heresies, disrespect, and disobedience produce indulgencies and debaucheries inculcating revelry, thievery, drunkenness, substance addiction,

psychological/physiological dependency, physical abuse, pornography, fornication, abortion, adultery, rape, divorce, homicide, murder, sodomy, pederasty, bestiality, same-gender copulation, inter-sexuality, and trans-gender identification publicly actualized through biotechnological ideologies coupled with pervasive determinism, narcissism, agnosticism, moral relativism, atheism, witchcraft, idolatry, and variant cynical constructs of post-modernity demand a critical non-prejudicial philosophic and biblical reexamination of essential human nature and the reasons, causes, morals and ethics of Homo sapien behavior. Bioethicist Leon R. Kass, (2003) of the University of Chicago poignantly queries:

How much damage does science and modern thought generally—really do to the biblical teachings about human life and the human good? Can a thoughtful person today still accept or affirm the teachings of the Bible? The answer to these questions depends, of course, on what the Bible in fact says and means. On a matter of such importance, we dare not rely on hearsay. We must read it and think about it for ourselves.

Modernity is composed of idealized self-conceptualizations that grasp non-traditional innovative forms of expression which may be characteristically foreign to one's cultural ideas, meanings, values, practices, and standards. Modernity questions whether a male can erogenously bond with another male romantically, emotionally and intellectually or if a female can discover an intellectually satisfying, joyful, erotic connection with another female. Whereas Modernity's liberal culture affirms the possibility, Biblical narratives reveal said dispositions, deviations, and indulgences, though originating from biological/emotive/rational needs, can prove disruptively baneful to society and opprobrious to the authentic redemptive character, morals, and grace of the Lord God within the professed witness and leadership of the Institutional Fellowship (Romans 1:16-32; Galatians 5:19-21; Revelation 2: 18-29). Faithfulness is not solely characterized by one's abstention of innate proclivities, perilous desires and secret deviancies, but is a redirecting of affections toward an affirmative relationship with the will of God that eviscerates the pervasiveness of sin within a professing Christian.

Anyone who consensually accepts the Lordship of Jesus Christ, will become a viable spiritual zygote, a new creation in YAHWEH in whom through spiritual growth and development, ones' former attitudes, behaviors and lifestyles attenuate as an authentic spiritual reality takes their place (2 Corinthians 5:17). Hence, we affirm that any person who is willing to permit the Holy Spirit to begin a healing process within the damaged, impaired, wounded recesses of his or her life, and diligently engages oneself at perceiving and amending old precepts, concepts, and patterns of behavior, will begin to experience a metamorphosis of personhood and a lifestyle of authentic faith in dynamic regenerative relationship with the Lord Jesus Christ (Romans 3:19-26; John 17:3).

Modernity reveals a continuing need for full, positive, and factual Christ-centered education opportunities. for children, youth, young adults, and mature adults concerning the theory, practice,

and application of Biblical, exegetical, historical, systematic, and dogmatic divisions of theology in reference to divine revelation and God's relevance to everyone within the world. Whereas postmodern civilization affirms certain basic human rights, values, and civil liberties for all persons, regardless of the extent of freedom's choice and its exercise of influence upon society regarding those rights; the Body of Christ should not advocate the notion of extending greater acceptance of "special" protective civil rights and liberties for the promulgation of promiscuous and/or cohabitational lifestyles that legitimizes moral deviancy within society. Protection of shared material resources, pensions, guardian relationships, mutual powers of attorneys, civil union, adoption, and other legal claims typically attendant to contractual relationships that involve shared contributions, responsibilities, liabilities, and various civil protections should not be used to extend moral condoning of social deviancy as a constitutional convenience that encroaches the holy estate of marriage and the sacred institution of the Christ-centered family.

Many persons need the ministry and guidance of Jesus Christ in their struggle toward human fulfillment, as well as the spiritual and emotional care of a Christian-Life fellowship which enables reconciling relationships with Father God, with others, and oneself. Although we do not condone dispositions, indulgences, and deviations that are incompatible with Biblical teachings of Jesus Christ, yet we affirm God's grace in the face of Jesus Christ is available to all who bring forth fruit toward repentance. We commit ourselves, therefore, to Christ-centered servanthood ministry of redemption and reconciliation for and with all persons who are willing to embrace the authentic faith, morals, and ethical principles of Jesus of Nazareth.

Biblical Sin: According to both Old and New Testament texts, the essence of sin is the failure of humanity, through the crucible of disbelief, that displaces the rightful status of YHWH ELOHIM in personal thoughts, words, and actions (Exodus 20:3; Mark 12:30). Sin is not merely the omission and commission of cognition, communication, and performances regarding the moral law of God, it is also an inner disposition that is contrary to the Elohim's will as expressed in sacred scripture. Sin's character includes:

1) "Missing the mark," by deliberately following the wrong path (Judges 20:16; Proverbs 19:2);
2) "Unwitting sin" (Leviticus 4-5) in which the act of sin, however caused, and its consequences through synthesized malfeasance, misfeasance, nonfeasance behavior irreverent of divine moral standards is actualized (1 Corinthians 6:9; Colossians 3:25; 2 Thessalonians 2:1-12; 1 John 3:2).
3) Lack of integrity (Leviticus 19:15);
4) Obstinate resistance to authority or control (Isaiah 1:2; 1 Timothy 4:1; Hebrews 3:12);
5) Treachery (Numbers 5:12, 27; Joshua 7:1; 22:20; Psalms 78:57; Jeremiah 3:10; Malachi 2:11; Hebrews 6:6);
6) Perversion (Isaiah 21:3; Hosea 5:5);
7) Abomination (Deuteronomy 7:25-26; 12:31; 17:1; 18:9-12; 22:5; Leviticus 18:22; 20:13).

Venial Sin: A universal theological concept that describes the weakening of the discipline of God within the human soul through violation of basic principles of spiritual discipline [i.e., ignorantly speaking against Jesus of Nazareth within the context of his humanity], is a pardonable or forgivable sin that is worthy of temporal punishment as enumerated within (Galatians 5:19-21; Ephesians 5:5; James 3:2; and 1 John 1:8).

Cardinal Sin: Cardinal sins are socially infectious self-perpetuating lethal thoughts, character traits, foibles, actions, and addictions that demoralizes, degrades, and affects human relationships, the social structure, and the functioning of society (Proverbs 6:16-19; 1 John 5:16-17).

Mortal Sin: A blatant repudiation, spurning, and defection of faith relative to the divinity of Jesus Christ that disrupts or extinguishes life processes of the Holy Spirit within the human soul (Mark 3:28-29; Luke 12:10; Matthew 12:31-32; Hebrews 6:4-6; 10:26-31; 1 John 5:10, 14-21). Furthermore, within 1 Corinthians 6:9; Galatians 5:19-21; and 1 Thessalonians 4:1-7, Paul the apostle enumerates the following pardonable sins that disqualifies un-repentant individuals from inheriting the kingdom of God, namely: fornication, idolatry, witchcraft, adultery, feminization, sodomy, uncleanness, lasciviousness, thievery, covetousness, drunkenness, revelry, hatred, variance, emulation, wrath, strife, sedition, heresy, envy, murder, and extortion. Saint John the revelator enumerates that unrepentant stain-ridden sins that re-categorizes an individual as among the "fearful, unbelieving and abominable that produce murderers, whoremongers, sorcerers, idolaters, and liars," will not allow a person to escape damnation. "For such," says he, "shall have "their part in the lake which burns with fire and brimstone: which is the second death" (Revelation 21:8).

Unpardonable Sin: Whereas, all sins are mortal, there are two sins which are unpardonable, i.e., Blasphemy against the Holy Spirit and Apostasy. Forgiveness for the sin of blasphemy against the Holy Spirit does not exist for a person who experientially recognizes the Holy Spirit filled mission of the Lord and dispositionally choses to defy, resist, denounce, and equivocally curse the Godhead (Hebrews 3:12; 6:5-8; 10:26). Apostasy is the willful repudiation, defection, and abandonment of one's professed faith in the cause, movement, inductive doctrine, principles, and empirical knowledge of the Elohim within Jesus the Christ (Hebrews 3:12; 6:5-8; 10:26).

Generational Sin-Curse: A multigenerational self-imprecation of personal character that has capacity and propensity to effect pain, injury, suffering, misfortune, evil, or destruction because of persistent covenantal nonfeasance, misfeasance, malfeasance relations with God and his people (Zechariah 5:1-4; Deuteronomy 28:1 – 29:1; Exodus 20:5, 34:6-7; Leviticus 26:14-46). Consequential curses due to trans-generational sin are bequeathed through moral/ethical legacy as from father to son, to grandson, great grandson, and great-great grandson who possess similar cultural/social characteristics, dispositions and attitudes. Multigenerational immoral/unethical

proclivities are not removed by prophetical rebuke, church censure, or self-help motivation literature, but only through authentic revival of a personal covenantal affection, spiritual regeneration, and fidelity to the Word of God (Deuteronomy 6:4-9; John 3:1-21 *KJV*)

Article Twenty
Faith in the Institution of Marriage

Within the Old Testament the prophet Malachi records the following words, "For the Lord, the God of Israel says that he hates putting away. . ." (Malachi 2:15 KJV). Although divorce is nowhere commanded in Scripture and neither is it encouraged, divorce was recognized, tolerated, and regulated through acknowledgment by Mosaic Civic Law. Whereas postmodern marriage and divorce are governed through statutory law and ordinances, God never prescribed or commanded divorce as a solution to marital problems within covenant relationships. Because of presuppositions and compassionate considerations, theologians, Biblical scholars, and pastors have devised several theological constructs regarding divorce. Some Biblically conclude that marriage is a lifetime vocation, that there is no such thing as Biblical divorce and that when divorcees remarry, remarriage always constitutes adultery. Others believe legitimate Biblical principles exist for divorce within Scripture and that remarriage predicated upon such principle is permissible (Matthew 19:9; 1 Corinthians 7:12-17). There are those who propose that there are circumstances within marriage that defy Biblical solution and therefore marriage and divorce must be regulated by civil law. A fourth category of Christian theologians contend that the church (i.e., Roman Catholicism) has the authority to annul a marriage and sequentially permit remarriage.

Marital difficulty is often initiated when hope and love (*active good will*) attenuates between marriage partners. Prior to the onset of marital disunion, sexual unfaithfulness, desertion, escalating incompatibility, cultural values, social attitudes, immaturity, domination, insensitivity, self-centeredness, financial pressures, violence, physical abuse, mental trauma, emotional drama, sexual deviancy, incest, incessant foul language, familial neglect, alcoholism, drug addiction, deprivation of the right to worship God, or a variety and combination of other destructive influences may contribute to the entropy, deterioration, ruin, and consequent death of a marital relationship.

Repugnant to God's original plan for marriage is divorce and remarriage (Genesis 2:24), and Christ's teaching that the marriage union should never be severed (Matthew 19:6; Mark 10:9). Both Jesus and his post resurrection commission of the infamous Saul (aka Paul the Apostle) understood that the criteria for divorce and the act of divorce takes place because of spiritual destitution and sinful rejection of God's will and plan from one or both marriage partners (Matthew

19:8; 1 Corinthians 7:10-11, 12-17). He also recognized that remarriage often takes place after divorce has occurred (Matthew 19:9). We therefore conclude with the Word of God that:

1. Marriage was instituted by God (Genesis 2:18, 24).
2. Marriage is to be monogamous relationship between an at birth biological male and an at birth biological female (Genesis 2:22).
3. Marriage is to be a heterosexual, not an incestuous, homosexual, bisexual, trans-sexual, trans-gender, or pan-sexual relationship (Leviticus 18:6-30, Genesis 1:27-28, 2:22; Matthew 5:32; Romans 1:27, 32).
4. Marriage involves a formal and public leaving of one's own parents in order to establish a new family as a married heterosexual couple (Genesis 2:24).
5. Marriage is a covenant relationship in Christ which is designed to bind a heterosexual couple until death (Mark 10:9; 1 Corinthians 7:39; Romans 7:2-3).
6. Marriage involves the loving, spiritual headship of the husband over the wife (Ephesians 5:23; 1 Corinthians 11:3).
7. Marriage involves heterosexual role relationships (Ephesians 5:22-28).
8. Marriage is a heterosexual vocation of divine origin (1 Corinthians 7:7, 32-35).

Christian persons contemplating marriage, courting or engaged to be married should marry persons who are adherents to their own Christian faith amid moral, ethical, cultural traditions. The reason and prudence for this admonition is simple. A marital partner who is not of the same faith tradition may handicap his or her partner in the practice of one's faith, and may hinder their children (if any), from adhering to the biblical tenets of Christ and his church.

Article Twenty-One
Faith Regarding the Marriage of Ministers

We believe that ministers of Christ are not commanded by God's law either to vow the estate of single life, abstain from marriage, or to marry for the sake of pastoral/vocational Christian ministry. Therefore, it is lawful for them, as for all other Christians to marry, at their own discretion within the bounds of biblical mandates and ungovernable sexuality, as they should judge the same how to best serve unto godliness and not at the behest of vocational commission or intemperance. Should a minister be single, suffering marital stress, or contemplating holy matrimony, he or she should be committed to faithfully practice a holy lifestyle and estate of chastity regardless of personal welfare, social-economic situations and human relationships (1 Corinthians 7:1-2, 7-9, 12-17; 21-24; 1 Timothy 4:1-3).

Article Twenty-Two
Faith concerning the Five-Fold Ministry

Whereas a congregation or a congregation of congregations elect the eldership and diaconate to a general leadership pool for government within local, regional, and jurisdictional church administrations, leadership is scripturally entrusted to the eldership, which includes the five-fold governmental ministries listed in Ephesians 4:11-12. The Holy Spirit should be the exclusive catalyst of the church that chooses apostolic, prophetic, evangelistic, pastoral, and instructional candidates from among the eldership (Exodus 3:16; 1 Timothy 5:17; 1 Peter 5:1; Acts 6:2-6); and consequent to selection, endowing their talent, leadership qualities and abilities with anointing conducive to their calling. Plural enumerations of apostolic, prophetic, evangelistic, pastoral, and instructional officers should be comprised of persons who possess various regulatory capabilities and instincts utilized by the Holy Spirit until all congregants of every generation mature "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:12-16). Doctrinal principles, theological specifications, and administrations of the church are partially governed and safe-guarded from unfaithful persons within the five-fold governmental ministry through homiletic conformity to the apostolic witness within recorded scripture (Philippians 1:15-18). Whereas immoral/unethical reprobates such as was Jannes and Jambres during Moses' administration; and Alexander the copper-smith, Hymenaeus, Philetus and Demas during Paul's ministry (1 Timothy 1:20, 2:17, 4:10), who proved themselves unworthy of the sacred trust bestowed upon them through commission and authority of the church; such persons, regardless of status, should after proper impeachment pursuant to adjudication, and upon conviction by the same, ought to be deposed from Christian ministry. Wickedness perpetrated by evil doers during their performance and tenure of Ecclesia office does not impugn the spirituality, ordinances, and Sacraments of the church instituted by the Holy Spirit in Christ's name.

Apostle: Ephesians 4:11 (Greek: *apostolos*) list the apostolic gift first among the five-fold governmental ministry gifts. As an official delegate of the Holy Spirit, whether through Ecclesia, episcopal, or doctrinal succession, functions of the apostleship involve establishing/planting churches, ordaining the eldership, scriptural revelation, disciplinary training, mentoring, and mature counsel to church leadership (Ephesians 4:11; 1 Corinthians 12:28; Acts 2:43). Personal references regarding apostolic endowment along with additional scriptural locations are as follows: Matthias (Acts 1:15-26); Paul (Galatians 1:1, 16, 2:8; Acts 26:16-18; 1 Corinthians 9:1); James (Galatians 1:19; 1 Corinthians 15:5-8); Barnabas (Acts 14:4, 14); Andronicus and Junias (Romans 16:7); Silvanus and Timothy (1 Thessalonians 2:6); and finally, the "Gift" of apostleship (Ephesians 4:8-13). Scriptural evidence supports theological assertions that there is no transference of the original apostolate from one office holder to another. What is not scripturally supported however is the theological presumptive that there can only be twelve apostles and that the apostolic office self-terminated upon the demise of the original twelve. Academicians who embrace such notions inadvertently fail to recognize the move of the Holy Spirit within the church

and post-resurrection reality and exclusive authority of Jesus Christ to select, appoint, and vest whom he wills for such office (Acts 1:20-26;9:1-16).

Prophet: The word "prophet" derives from the (Greek: *propheteuo*), which means to proclaim a divine revelation that is often cadenced with intensity and danger (Exodus 33:20), reveals what is hidden (1 Corinthians 13:12), and predictively foretells humanity's future by divine inspiration (Revelation 1:3; 19:10). Through inspiration, a prophet confirms ministry direction, foretells future events, proclaims the Word of the Lord, interprets God's Word, and as a member of the apostolic team, confirms local churches. God uses men and women of various cultures, vocations, occupations, social status, character, and personality type in order that His Word might be accessible to everyone. New Testament prophets are depicted as powerful persons within the framework of the church who speak and demonstrate the Word of the risen Lord authoritatively; whose ministry includes prediction, revelation, identifying and equipping certain persons for specific ministry tasks so that the body of Christ might receive improvement, encouragement, consolation, and enrichment (1 Corinthians 12:28-29, 14:3-4; Acts 11:27-28, 13:1-2, 21:11; 1 Timothy 4:14; Revelation 2:20).

Evangelist: An (Greek: *evanggelistas*) is a harvest ministry messenger of the gospel who clearly communicates the good news of Jesus Christ with a sincere burden for lost souls, either in-group settings or one-on-one, and delights in seeing people respond in saving faith to the Christian gospel. An evangelist functions as a mentor, advisor, and trainer for soul-winners, as a spiritual practitioner on the apostolic team whose ministry involves the preaching of the gospel along with accompanying miracles as dynamic demonstratives of the power and resurrection authority of Jesus of Nazareth (Ephesians 4:11; Acts 21:8; 2 Timothy 4:5).

Pastor: A pastor (Greek: *poimen*) is the overseeing shepherd (*bishop, superintendent*) of the local congregation whose purpose is to tend, guard, feed, and guide the people of God as they participate in the Great Commission of Jesus Christ (Ephesians 4:11; John 10:16, 21:16; 1 Peter 5:2-3). Biblical descriptions of pastoral roles within a congregation involve equipping, shepherding, leading, preaching and teaching, correcting, and evangelizing. The primary task of a pastor through which all these functions are carried out is (*katartismos),* a Greek term which means to exemplify by precept and example a mentoring model to assist the people of God toward embracing an attentive lifestyle by addressing one another's needs through Christ-centered fellowship.

Teacher: A teacher (Greek: *didaskalos*) is the fifth governmental ministry enumerated in Ephesians 4:11. Teaching consists of the ability to repeat, exegete, and catechize authoritative apostolic doctrine, and appropriate authentic instructions of Jesus Christ as learners discipline themselves through practical application of Biblical principles within their lives.

Article Twenty-Three
Faith in the Concept of the Church

The Church is an assembly of two, three, or more Holy Spirit filled congregants, organized to make disciples as commissioned by the Lord Jesus (Matthew 18:20, 28:16), engaged in Biblical catechism (2 Timothy 4:2), fellowship (Hebrews 10:25), evangelism (Matthew 28:19; 2 Timothy 4:5), including the administration of Baptism (Mark 16:15-18; Matthew 28:19; Luke 22:14-20), and Christ-centered ministerial services (Romans 12; 1 Corinthians 12), that promulgates the authentic Word of God according to Christ's ordinance in authentic faith (Acts 2:38-47). Authentic faith is that substantive evidence which emphasizes both the gift of salvation and the personal relationship with God in which humanity accepts and fulfills the full complement of the summons of the Elohim in terms of the persona, character, and redemptive purposes of God (Hebrews 11:1). Authentic faith does not call us to be a religious people, but a people of authentic mission and dynamic lifestyle within spiritual and human domains (Isaiah 58:6-11, 1:11-20).

The Old Testament uses two words to designate the Church. As it is applied to Israel, namely *qahal*, meaning "to call," and *edhah*, meaning "to appoint" or "to meet or come together at an appointed place." Consequently, the expression '*quhal edhah*,' that is, "the assembly of the congregation," is sometimes used (Exodus 12:6; Numbers 14:5; Jeremiah 26:17).

The New Testament likewise employs two words derived from the Septuagint, namely, *ekkle*, from *ek*, and *kaleo*, "to call out," and *synagogue*, from sun and ago, meaning "to come or to bring together." Synagogue is used exclusively to refer to religious gatherings of the Jews or the buildings used for public worship (Matthew 4:23; Acts 13:43; Revelation 2:9, 3:9).

We believe that the Church is both visible and invisible. The Church becomes visible during Christian profession and demonstration of faith within the ministry of God's Word, ordinances, corporealness, organization, and polity. The Church is described as invisible because its essence is nontangible, nonmaterial, of divine origin and primarily supernatural. The Holy Spirit accords believers to the image of Jesus Christ, which constitutes an invisible tie, attendant with blessings of salvation involving regeneration, and genuine conversion. A living authentic faith and spiritual communion with Christ are all invisible to the natural eye; yet these things constitute the real character and essence of the Church (John 17:15; Ephesians 3:6; 1 Corinthians 12:13).

Article Twenty-Four
Faith in Christian Witnessing

We believe all sons and daughters of God have received a divine imperative and the spiritual impetus to testify to this lost and perilous world the commendation of the character and Gospel of Jesus Christ. The testimony, as contained within the written

Word of God, is an imperative within the personal, social, and corporate domain of servanthood and stewardship. Jesus said,

> *Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing; it shall not hurt them; they shall lay hands on the sick, and they shall recover.* (Mark 16:15-18)

We believe in the knowledge of 2 Timothy 1:13-15; Romans 14:16; 1 Thessalonians 5:22; 2 Thessalonians 3:6; and Matthew 7:20 that in every generation there are certain sins that evolve and manifest themselves from certain philosophies and presuppositions of the age, which must be distinguished from the principles of the Word of God. Although there are definite differences between prejudices, scruples, principles, and convictions, yet the household of Christ's faith must take a separatist's view against those evils of any generation that destroy the holiness and consecration of the church and the believer. The church is called upon to distinguish not only between good and evil, but also to preference the best of the good. We believe the pure unadulterated Word of God compels us to take a stand against certain apostasies, sins, heresies, personalities, and philosophies, which are clearly identified as antichrist and ungodly. Therefore, we resolve: 1) to set forth the militancy of the testimony of Jesus Christ; 2) to endeavor to be the preemptory and consequential conscience of a society whose righteousness and villainy are symptomatic, and 3) to express the original pronouncements of God without fear or intimidation, using whatever personal, social, and corporate influences our happenstances dictate. However, as we cast our testimony against such apostasies, we shall be forever mindful that in Christ we live, move, and have our being and that without him, we can accomplish nothing (Acts 17:28; John 15:5). Amen.

Article Twenty-Five
Faith concerning the Sacraments

We believe the sacraments are covenantal rituals, signs and seals of promises authenticated within the Word of God which reflect not just memories of significant past events but also inculcates spiritual antecedents of an interlocking coherent witness which conveys perpetual proclamation that Christ Jesus' redemptive triplex of prophet, priest, and king will be actualized upon his return to the city of Jerusalem from which he will establish his sovereignty over the lives and temporal affairs of humanity (1 Corinthians 11:26).

Baptism

We believe Baptism is a covenant ritual that admit persons into the social-political corpus of Jesus Christ through faith in the Word of God. By covenant we mean a divine initiative by which Yahweh establishes a promissory relationship between Himself and morally faithful people wherein He obligates himself as Lord, Savior, and Protector to such who faithfully conforms to Christ's spiritual symmetry, psychological traits of reason, emotion, emotional intelligence, sensibility, memory, social interrelatedness, and moral attributes (Genesis 1:7; John 1:1-4, 10-14; Romans 8:29). Since Baptism is a type of spiritual circumcision (Colossians 2:11-12 NRSV) that incorporates individuals into the community of faith, antecedents to baptism require prophetic proclamation, conversion, renunciation of sin, and a new ethical orientation that entails a vivacious reality of the Son of God (Acts 22:16; 1 Corinthians 6:11; Ephesians 5:26; Hebrews 10:22; John 3:5;Acts 2:38; 1 Corinthians 6:9-11). Baptism, which is preferenced by prophetic proclamation, initiates believers into the priesthood of Jesus Christ whereby they become deputed to offer acceptable spiritual sacrifices and public worship to God (1 Peter 2:5, 9: Revelation 1:6; 5:10).

Jesus commanded the apostles to baptize. According to Matthew 29:19, his first post-resurrection directive was to make disciples. It is evident, therefore; that the faith, proclamation and evangelization of the Word of God from the body of Christ always precede individual confession of faith and any subsequent baptism, for it is by the Word of God and not the sacrament of baptism that disciples are made. Baptism is administered only when a recipient has responded to the Word of God in conscience-stricken penitence and faith, whereby he/she willfully turns one's back on the old life and with all deliberative trust begin to live resurrection life in Christ. Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others who are not baptized; it is also a sign of new birth or regeneration that ushers the recipient into communion with Christ's death and resurrection, and thus with fellow congregants through the Holy Spirit (Matthew 28:19-20; Acts 2:38; Romans 6:3-5; 1 Corinthians 11:23-27; Colossians 2:11-12).

We believe Baptism is a sacramental ordinance of the Lord Jesus that is obligatory upon every believer. Whether such confessor is an adult or child, a believing individual is immersed in water under the prescriptive Name of JESUS, the Elohim's redemptive paradigm inculcating God the Father, God the Son, God the Holy Spirit; as a sign of one's fellowship with the death and resurrection of Christ, of remission of sins, and a personal surrendering of oneself to God in order to live and walk in newness of life by the Holy Spirit. It is prerequisite to official church fellowship, and to participation in the Lord's Supper (Acts 2:38-39, 41, 18:8; Romans 6:3; Galatians 3:26-27).

Infant/Child Baptism

Baptism is an act of personal faith whereby individuals through divine initiative cognitively accept and respond to the proclamation of the gospel of Jesus Christ. Because believers are welcomed

into the church through baptism, the faith of the community of believers invariably precede the initiation of the faith of an individual. Common perception indicates that infants nor children (*ages between birth and puberty-Deuteronomy 1:39*) possess full capacity to cognitively accept or respond to the preaching of God's Word; therefore, their positive response to gospel preaching and teaching is usually not accepted as regenerative belief among communions that practice "believers" baptism.

However, those communions that Apostle Peter confirms with the words: "The promise is for you and your children" practice baptism of entire households whereby God covenant with families rather than just individuals (Acts 2:39; 1 Peter 3:20-21; Genesis 17; Colossians 2:11-12; Exodus 14:14-31; 1 Corinthians 10:1-2). Additionally, Apostle Paul indicates that children who belong to the covenant people of God obviously have a right to the covenant sign of baptism and are therefore classified as "holy" (1 Corinthians 7:14). Contextually, Jesus himself says that believers must become like children who practice dependable trust in order to receive God's great redemptive act of salvation (Matthew 18:6; 19:13-14; Mark 10:14). Scripturally, there are no direct commands to baptize infants or children under the age of cognitive maturity; neither are there any prohibitions regarding the same.

We believe however, that in the absence of scriptural direction either way, we are warranted to administer to adults the baptismal sacrament as scripturally commanded and practiced, rather than rely on exegetical or theological inference regarding variant applications. Whereas we believe the baptismal sacrament is a ritual of covenant which reflect not just memories of significant past events but inculcates believing partakers of the ritual into a conveyable reality and continuous proclamation of Jesus Christ' redemptive work. Therefore, we do not advocate the proxy baptism of infants or young children whereby parent(s) have their progeny baptized predicated upon the promise that they will be responsible for the spiritual nurturing of the child. Rather, we advocate acts of "dedication" whereby parents pledge their fidelity to the nurturing of their child regarding the principles, habits, lifestyle, and worship of Jesus Christ. Individuals, who were baptized as infants or baptized during their preadolescent years, should make their own public confession of faith in Christ once they have reached an appreciative level of maturity. We believe all persons, whether young or old, rich or poor, should of their own volition accept Jesus Christ as Savior and Lord of their lives.

Whereas, Biblical baptism is a covenant sign of the gracious election of God the Father, substitutionary work of God the Son, and regenerative work of God the Holy Spirit on behalf of those with appropriate cognitive capacity who respond to the Word of God through faith and penitence; and that the preaching of the gospel must always precede baptism, and following the laying on of consecrated hands with fervent prayer, the baptismal rite should be normatively consummated by the primary mode of immersion of the candidate under baptismal water, or during unique circumstances by pouring (effusion Luke 11:38; Acts 1:5, 2:3-4, 41, 10:47-48, 16:33, 17;

1 Corinthians 10:1-2; Hebrews 9:10-23), or during extreme situations by sprinkling (aspersion 1 Corinthians 10:2; Ezekiel 36:25; Hebrews 9:10, 13-14; 10:22) while invoking the redemptive name of the Elohim: JESUS (Matthew 16:19).

The Lord's Supper

We believe the Lord's Supper is not only a sign of the love that Christians ought to have among themselves one to another, but it is a sacramental ordinance of Jesus Christ, to be administered with the elements of non-leavened bread and non-fermented wine, to be observed by His disciples till the end of the age. It is in no sense a sacrifice, but a mystery symbol of our redemption by Christ's death; inasmuch that, too such as in the righteousness and worthiness of Jesus Christ, and with full assurance of faith receive the same, receive confirmation of faith and other graces of the household of faith. It is to be a bond of pledge and renewal of their communion with Him, and of their church fellowship. The body (bread) of Christ is given, taken, and eaten during the Supper only in a spiritual manner through which Christ communicates himself to us. And the means whereby the body of Christ is received and eaten in Supper is faith (Luke 22:19; 1 Corinthians 11:24-30; John 6:32-33; 50-53)

The Practice of Feet Washing

Origins of hospitable feet washing can be traced as a cultural phenomenon of the Middle East. Feet washing was a functional custom that was practiced in Eastern cultures due to common wearing open sandals by pedestrians on unpaved city streets, rural roads, and paths during pleasant and inclement weather. As persons went about their business, their feet became soiled from the filth, sewage, and refuse strewed about thoroughfares. Upon entering the residence of another's home, it was common deportment of the homeowner to offer hygienic service to those received. Biblical records of such custom is revealed in Genesis 18:4; and 19:2 in which Abraham and Lot extended such hospitality to their quests. Other ancient accounts of foot washing are found in Judges 19:21 and 1 Samuel 25:41. Jesus himself rebutted his dinner host, Simon, for his gross act of discourtesy in neglecting to contribute to the physical and material comfort of his guest (Luke 7:44). Jesus' performance during his Last Supper utilized the common ancient custom of feet washing (John 13:7). As a practice, his disciples understood what Christ's actions were about, yet such behavior was not generally carried out by the host, but by servants of the household. Peter was affronted by our Lord's behavior, but Jesus responded to Peter, "You do not realize now what I am doing, but you shall know hereafter" (John 13:7). It is evident that our Lord's action signified more than natural perception of social custom. Because of the disciples' lack of self-abasement in the upper room, Jesus washing of their feet taught them humility, servant-leadership, and servant-followship (Luke 22:24-30). Peter was advised that he suffered spiritual deficiency if he did not practice or even permit others to perform medial servant's tasks to himself or one another as an expression of their fidelity to God (John 13:8). By rendering performance of servanthood

evangelism, Christians help each other maintain spiritual cleanliness from moral defilement through their repeated contact with the geopolitical social-economic systems of the world.

We believe therefore, that Jesus demonstrated feet washing as a symbolic act of real world spiritual transparency through which authentic Christians should always possess a special love for the household of faith, not necessarily as a sacramental ordinance, but as a functional service whereby the social-economic needs of themselves, their family, friends, neighbors, and humanity are addressed. Without participating in personal servanthood evangelism as demonstrated by our Lord, the body of Jesus Christ is at risk of degenerating into spiritual and moral deficiency.

Article Twenty-Six
Faith concerning the Laying on of Hands

We believe the act of the Laying on of Hands confirms believers and disciples of the Lord Jesus Christ in order to settle, strengthen, and establish them in the faith of Christ. Jesus and his disciples conveyed healing and blessing by the Laying on of Hands (Mark 5:23, 7:32, and 10:16). The inspired laying on of spiritually clean hands upon the head or body of a believer by a "servant of the Lord" provides for the transfer of authority to receive: 1) healing and blessing (Acts 9:17); 2) the Holy Spirit (Acts 8:17, 19:6); and 3) Commission of an office or assignment (Acts 6:6, 13:3). Laying on of Hands is a primary principle of the doctrine of Christ.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The New Testament practice of Laying on of Hands bestows upon the practitioner of the faith of Christ: a) the Holy Spirit, b) gifts of the Holy Spirit, c) healing during sickness, d) blessing and protection for an individual, e) confirmation in ordination and marriage, and f) dedication of children. Mature believers who have experienced repentance and water baptism and received instruction in the essential doctrines of the Holy Bible should, as needed, receive confirmation by the laying on of hands.

Article Twenty-Seven
Faith in Divine Healing

We believe there is provision in the redemptive atonement provided by Jesus Christ on His cross for the healing of the physical body and the salvaging of the human soul. These provisions are supplied for the Christian faithful as they live within the will of

God through a divinely ordained holy lifestyle of believing, authentic, dynamic prayer (Isaiah 53:5; James 5:13; Psalms 107:20; 1 Peter 2:24; Luke 9:40-41).

Divine Healing has scriptural foundation. Not only is it provided by the redemptive atonement of Jesus Christ, but it is also a commandment of our Lord to we his followers before his ascension (Mark 16:18). Jesus affirms his teachings on healing by explaining to his disciples, who were to be Apostles, which healing the afflicted is by faith (Luke 9:40-41). He rebukes them when they could not heal the demon-possessed lad and tells them to fast and pray until they have power to do so. The Apostles practiced healings in the early church (Acts 3:4-9; Acts 14:9-10, 9:40-41, 9:34).

Most scriptures in the Acts of the Apostles portray the ministry of Peter and Paul performing acts of divine healing, healing the sick, the blind, the deaf, the lame and even the raising of the dead (John 11:1-46; Luke 7:12-16; Matthew 9:18-19; Mark 8:22-26). All four gospels speak of Jesus healing multitudes (Luke 4:40-42). Jesus commanded seventy disciples during his early ministry to "heal the sick" (Luke 10:9. The Old Testament bears record of many healings and a witness was spoken of by David in the Psalms concerning Him "who healeth all thy diseases" (Psalms 103:3).

We believe therefore, that healing by faith in God has scriptural support and ordained authority. The Lord's brother, James, encourage every elder in his epistle to pray for the sick, lay hands upon them, anoint them with oil, and offer prayer with faith in the Lord Jesus. The prayer of faith in Jesus Christ shall heal the sick and the Lord shall raise them up (James 5:14-15). The ministry of healing served as a vital function in the primitive church. On one occasion, even the shadow of the Apostle Peter healed many that followed him (Acts 5:15). Paul's letter to the Corinthian Church expresses, "Some have the gift of healing" (1 Corinthians 12:30).

Article Twenty-Eight
Faith in Divine Miracles

We believe miracles occur in order to convince humanity that the Holy Bible is the Word of the Living God. A miracle may be defined as an "extraordinary visible act of divine intervention, wrought by the efficient agency of the will of God, through secondary means," and was accompanied, during the 'Four Great Miracle Periods,' by valid, covenantal revelation, but now has as its final cause the vindication of the righteousness of God's Word. The Four Great Periods of miracles that are noticeable within Holy Scripture are:

1. At the beginning of Israel as a Nation: from Moses to Joshua, 1400 B.C.
2. At a crisis period with idolatry: Elijah and Elisha, 850 B.C.
3. During captivity when idolatry was victorious: Daniel, 600 B.C.
4. During the beginning of Christianity: Jesus and the original twelve Apostles.

We accept the reality that the miraculous works of God, which were performed during the beginnings of Christianity do and will occur even today where the Word of God is authentically preached, faith in the living Jesus Christ is exercised, the Holy Spirit is active, and the gospel is proclaimed in concerted teaching of the principles of Holy Scripture (Acts 5:12, 6:8, 9:40; Luke 4:36, 7:14-15, 5:5-6; Mark 14:15). Miracles then are pledges and samples of God's power and in each of them, "the word of Salvation is incorporated in an act of salvation."

Article Twenty-Nine
Faith in Communicating within the Congregation in such a Language as the Audience Understand

Whereas, glossolalia is the language of spiritual utterance and the principal vehicle of communication par excellence between humanity and the Elohim, we believe it is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to administer Holy Scripture, the ordinances of the sacraments, and charismata (gifts of grace) in the local assembly, prayer meeting, or group study in a language not understood by those assembled. We receive the following scriptural verses as the order for the gift of tongues (*unknown or known languages*) and interpretation of tongues (*foreign or alien languages*) in public assembly:

> *If any man speaks an unknown tongue, let it be by two or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace.*
>
> (1 Corinthians 14:27-30 KJV)

According to aforementioned Scripture and extra biblical evidence, we conclude with Biblical authority that the exercise of tongues (*glossolalia*) in corporate worship necessitates proper decorum and dignity without interference, interruption, or to usurp pastoral homiletics. During apostolic Christianity, an ordered administration of the divine gift was critical because pagan prophets, prophetess, priests, and priestess of ancient Egyptian and Hellenistic cults often demonstrated similar ecstatic utterances, unintelligible speech, trances, and frenzied behavior in their practice of divination within their religious systems (Acts 16:16-18). Because of such social context during public gatherings, the apostolic command prohibits more than three glossolalia messages during any one service, and once presented, interpretation (i.e., translation including *meaning, value, and application*) must accompany the message according to the tenor and accuracy of the Holy Spirit and appropriate language of the audience. Apostolic ordering of the divine gift requires corporate ecstatic utterances to clearly demonstrate orderly presentation and succession with the first message receiving interpretation before a second, if any, is given. One

who thus speaks should pray for the interpretation him/herself (v. 13). Otherwise, their words may be interpreted by another gifted to do so. Even if more than one person speaks, the rule is that no more than three messages should be given in a single service. After which, practitioners of glossolalia must communicate within a private and conservative intimacy between themselves and God (verses 27, 28, 32). Scriptural admonitions concerning the gifts of tongues should be obeyed as the commandments of God (verses 32-33, 37-38).

Regulatory stipulations also require that prophets speak two or three messages sequentially while others determine whether they have spoken Biblical actuality (v. 29). Both kinds of messages (tongues and prophecy) are judged as to their authenticity, integrity, and fidelity to the Word of God by the church. The basis of judgment is the written revelation of God (Deuteronomy 18:10-12, 20; Isaiah 8:19-20; Revelation 22:18-19). If any message in tongues or prophecy does not harmonize with the Holy Bible, and does not occur, then the message should be evaluated as false, and the messenger considered as speaking by his or her own spirit. We conclude therefore, that a ministerial practitioner whose ministry receives such declaratory adjudication should not be received by the Congregation (1 Corinthians 13:1-3; Deuteronomy 13:1-9, 18:20-23; Jeremiah 23:25-29, 32; and Ezekiel 13:2-3).

Article Thirty
Faith in the Sanctity of Human Life

We believe in and affirm the sanctity of human life from conception to death, and the viability of human existence upon ancestorial and cultural characteristics of procreation, conception, and delivery (Matthew 26:24; Mark 14:21). In Psalms 127:3 and Psalms 139:13-17 it is written:

> *Lo, sons are a heritage from the Lord, the fruit of the womb, a reward.*
> *(Psalms 127:3)*

> *For you created my inmost being, you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. How precious to me are your thoughts, O God! How vast is the sum of them! (Psalms 139:14-17)*

We affirm that human personhood is a life-long process from conception to the grave and that this process transcendentally derives from God wherein the entire material and immaterial aspects of

humanity's life and consequent personhood are propagated into genetic existence during procreant activity, conception, and syngamy (Romans 5:12-21). The process or heritage involves not only the matrix of our biological selves, but the development of our psychological, sociological and spiritual dimensions as well. Therefore, we acknowledge that the procreation of human life and the natural ending of human life without medical, legal or political assistance are authentic God-given boundaries of human existence. Our belief in the sanctity of unborn/born human life compels us to categorically disapprove of unnatural abortion and all forms of euthanasia. We concur with the following scripture and Apostle Paul's summarization of the tripartite division of human personhood that express:

> *...I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (Thessalonians 5:23)*

Article Thirty-One
Faith in Hidden Knowledge of God

We affirm that the hidden knowledge of God is revealed to his saints in the faith of Divine Wisdom through Jesus Christ and that such "hidden knowledge" is not subject to human creativity, human intuitiveness, or human institutions.

Paul wrote in his letter to the Corinthian Church that the "wisdom" of God is spoken among them that are spiritually mature or "perfect." "Even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians 2:6-7). James remarked that divine wisdom is "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy" (James 3:13-18). Furthermore, John declared in his epistle that once a person has heard, received and experienced the anointing of the Word of God, then he or she no longer needs to be enlightened in that thing which is revealed (1 John 2:24-27). We, therefore, do not stand knocking upon the doors of a secret order, desiring to enter in because we need more "light." Rather, we have renounced the hidden things of dishonesty and have come into the true Light, even Jesus Christ, that we may receive authority to become a son or daughter of God. We believe this authority is vested in Jesus Christ as the "only begotten of the Father, full of grace and truth" (John 1:9, 12, 14). Finally, it is written in 1 Corinthians 2:9-13 that..…

…eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by His Spirit…now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches: comparing spiritual things with spiritual.

Hence, we refute the need to cover our eyes as a symbol of our unworthiness to look upon the throne of God's grace. We disavow the alleged necessity to bare our physical breast so that our hearts may be purged with knowledge. Neither do we advocate the adornment of ourselves with vestments that depict humanity's inhumanity to man. Rather, we find ourselves clothed upon with the righteousness of the Lord Jesus Christ so that we, devoid of repugnancy, may enter into God's presence with singing and into His courts with praise! (Hebrews 10:14-24; Romans 5:1-5).

Wherefore, any society, order, or organization requiring an oath, affirmation, or promise of secrecy as a prerequisite for membership, is by definition a secret society; and as such, any Christian congregant desiring or continuing membership in a secret society should prayerfully reconsider such affiliation.

Article Thirty-Two
Faith in the Doctrine of Spiritual, Physical, Character Adornment

During Job's lifespan and within periods of antiquity of the Exodus and beyond, Far Eastern, African, as well as Hebrew men, women, boys and girls wore ear, nose, finger, and lip jewelry along with various body ornaments without moral condemnation (Job 42:11; Genesis 24:22, 30, 47; 35:4, 41:42; Exodus `32:2, 35:22; Numbers 31:50; Judges 8:24-26; Proverbs 1:9, 25:12; Esther 3:10-12, 8:1-10; Song of Solomon 1:10, 3:15, 4:9, 5:14; Isaiah 3:11-24; Ezekiel 16:11-12; Daniel 5:7, 16, 29; Luke 15:22; James 2:2). Whereas in Greco-Roman cultures and especially within the Western Roman Empire, custom evolved that only women wore such ornamentation. The feminization of body jewelry became a European cultural distinctive which propagated with western migration amid colonialization of the western hemisphere and territories now known as Canada and the United States of America.

During the settling and formulization of the United States of America, a Christianized patriarchal social order was established. As the American economy developed during the eighteenth and nineteenth centuries, men dominated most professional vocations, and the body of rules and principles governing the affairs and social order of colonial communities were enacted and enforced by European men. Social structures sharply demarced the public arena as exclusively male and the domestic domain as principally female. According to inherited custom, white Anglo-Saxon men occupied most professions, including law and medicine, and working-class occupations such as mechanics and various trades' craft. Their women also, as inheritors of ideal Greek-Roman culture, regardless of their economic standing as rich, middle class, or lower social strata females, were socially tracked to become obedient domestics whose characteristics were expected to demonstrate dutiful, respectful, gentle, and modest deportment toward their husbands and exhibit virtues of obedience, silence, and humility within society. Feminine clothing styles

including jewelry, personal vestments, and exterior garments were developed that emphasized Angle-Saxon female domestication and social-economic disenfranchisement from their male counter-parts. In contradistinction to men, leadership of women within the public sphere was generally interpreted by men not as leadership, but as reproachful flaunting of feminine sexuality. Since the 1800's, egalitarians, Biblical feminists, and some contemporary scholars believe that such prevailing attitudes and practices among men toward women generates oppressive marginalization.

God in Genesis 3:16 predicted such androcentric oppression when he expressed to Eve that her husband shall "rule," i.e., have dominion over or dominate her. Patriarchal societies often express a belief that the Lord prescribed male dominance, rather than a determining a perceptible influence that affects the female; however, upon closer inspection of Scripture it is discovered the Lord's pronouncement indicates that such oppressive posturing would occur in male/female relationships because of sin, rather than as an act of Divine purpose. Androcentric marginalization evolved into cultural norms that were expressed, embraced, and encoded economically, politically, legally, socially, psychologically, ethically, philosophically, and theologically. Islamic Imams, for example, who promulgate a patriarchal system of government, forbids systematic physical abuse of women. However, the Quran (Surah 4:6:34) advocates the following treatment by husbands with disobedient wives: a) verbal advice or admonition, b) suspension of sexual intimacy, and c) whipping or flogging. It is noted however, that among Jews, whom the Quran disparages, the beating of one's wife is not reputed among the children of Israel. Even among Jewish rabbinical circles of Jesus' day, custom and social etiquette not only prohibited rabbis from tutoring women, they also received admonition to avoid public speaking with them in order to shun the appearance of evil. Jesus, in contradistinction, did not permit cultural norms to inculcate his treatment of women as insignificant or abjectly subservient. Instead, the entire Godhead - God the Father, God the Son, God the Holy Spirit treated women as enabling co-workers and progenitors of the household of faith (Genesis 2:18, 5:1-2; Proverbs 31; Matthew 9:20-22, 26:6-13; John 20:14-18; Luke 1:46-55, 2:36-38; Acts 1:13-15, 23, 26; 2:1-4, 15-18; Galatians 3:28).

Historical evidence reveals the accuracy of divine utterance within ancient, primitive, civilized, modern, and postmodern male dominated Asian, African, Mideastern, and European cultures and societies around the world, irrespective of their religious stance, women frequently experience abuse and oppression, degradation to the status of children and treated as beasts of burden amid consistent debasement as sexual playthings or sexual objects of the fantasies of men. Ever since God addressed the loneliness of Adam by supernaturally creating Eve - to which Adam enthusiastically exclaimed, "This is now bone of my bones and flesh of my flesh" (Genesis 2:23), the initiation of intimate relationships between men and women were naturally predicated upon erotic love and desire. Consequentially, through eroticism men have incessantly yearned after women since their creation.

The first known Christian scholar, Titus Flavius Clement of Alexandria inadvertently attested to the erotic proclivity of human males. Albeit some males authentically strive for spirituality, he none-the-less advocated a millenniums old transcultural tradition of men encrypting their lust by protecting themselves from the potential allurements of the female anatomy through style and design of feminine vestments.

> *By no means are women to be allowed to uncover and exhibit any part of their bodies, lest both fall—the men by being incited to look, and the women by attracting to themselves the eyes of the men.* (c.195, E), 2.246

> *I say, then, that man requires clothes for nothing else than the covering of the body, for defense against excess of cold and intensity, lest the inclemency of the air injure us. And if this is the purpose of clothing, see that one kind is not assigned to men and another to women…Luxurious clothing that cannot conceal the shape of the body is no more a covering. For such clothing, falling close to the body, takes its form more easily. Clinging to the body as though it were the flesh, it receives its shape and outline the woman's figure. As a result, the whole make of the body is visible to spectators, although they cannot see the body itself.* (c.195, E), 2.265

Since AD 195 and especially during the nineteenth, twentieth, and twenty-first centuries, the manners, customs, and problems of interpersonal relationships between men and women have been radically altered due to numerous social, geo-political ways by which males and females interact with one another. Modern and post-modern women of Western European culture and influence avidly involve themselves in many businesses, professions, crafts, and trades formally engaged solely by men, whereby men are emotively challenged to treat women as social, occupational, vocational, and professional colleagues. Egalitarianism has become a new social consciousness, which efficaciously prevaricates change from traditional male-female social patterns to allegedly more liberating bisexual, homosexual, transgender, asexual, and pansexual relationships wherein the new equality is now protocol in former male only workplaces and social spaces. The sheer volume of persons embracing humanism's new materialistic geo-political social order wherein adherents waive their rights to discriminate against any particular lifestyle or culture, also permits consensual modification regarding both male and female clothing styles, vestments, body ornamentation, gender identification, and gender modification.

The twenty-first century's new world social paradox provides individuals the cultural freedom to believe and do whatever one wants so long as those beliefs do not infringe upon corporate consciousness and the personal preference, behavior, and vestments of other persons. In a word, the right of everyone to their own private thoughts, beliefs and practices are held to be both axiomatic and inviolable. Hence, the authentic Christian's moderation regarding physical deportment and social etiquette become critically more relevant as a social witness of the grace of

God within one's life. Therefore, we hold the following Scriptures within their historical cultural context to be the source of Biblical centered practice regarding spiritual, physical, and character adornment for twenty-first/twenty-second century males and females.

> *I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array*
> *(1 Timothy 2:8-9)*

Within the English language the word "Modest" is an adjective - a word that describes or modifies a noun or pronoun by limiting, qualifying, or specifying. A Christian person, whether male or female, who practices modesty demonstrates traditional, cultural, customary, and accepted Biblical proprieties in speech, behavior, adornment, and dress. Modesty does not permit its practitioner to deliberately beckon attention to oneself because of extreme patterns of language, character, beauty, or vestment. A modest person's deportment is free from ostentatious showiness of one's anatomy, clothing, and mannerisms. It is written,

> *Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.* *(1 Peter 3:3-4)*

> *Love not the world, neither the things in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust (intense unrestrained craving) of the flesh and the lust of the eyes, and the pride of life (an excessively high opinion of one's personal achievement, possession, association, self-satisfaction, conceit), is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever.* *(1 John 2:15-17)*

> *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them ….we are sure that the judgment of God is according to truth against them which commit such things…For there is no respect of persons with God.*
> *(Romans 1:32, 2:2,11)*

Article Thirty-Three
Faith in the Doctrine of Christian Liberty

We believe the prophet Isaiah anticipated a time of messianic fulfillment in which the Holy Spirit would reside in an unusual degree upon the Messiah to actualize through proclamation "freedom for the captives, and the opening of the prison to them that are bound" (Isaiah 61:1). After a succession of spiritual events, Jesus, the long-awaited promised messiah, returned in the power of the Spirit to his boyhood home of Nazareth, a small town in the fertile hill country and political province known as the *galil*, "the circle: or the district" of Galilee, and proclaimed that Isaiah's prophesy is consummated in himself. Hometown parishioners admired the scripturally gratifying expression emanating from the lips of Jesus, especially as he claimed spiritual anointing to heal those who are bruised, completely crushed, shattered in life, oppressed, and broken (Isaiah 58:6-14; Mark 5:1-20; Luke 13:16). In addition to enduring their anger for his classification and equating of himself with Elijah and Elisha, whom they considered the greatest of prophets; Jesus also pronounced that because of their unbelief, they would prove themselves unworthy of participation of the messianic blessings God would bestow upon their heathen and Jewish neighbors. Coupled with their intense loathing of foreign occupation of their land and passionate radicalization regarding the prophetic Word of God, Galilean Jews were generally perceived as zealous non-conformists concerning traditional values and customs of Judaea, therefore they and their dialect were intensely disliked and regarded as unworthy of serious consideration within the civil, social, and spiritual fabric of contemporary Israel (Luke 4:13-21; John 1:46; Mark 14:70; Matthew 21:11; Acts 2:7). Their response to Christ's prophetic word indicated their unwillingness to countenance the possibility that their unique worldview of militant works through covenant in the name of God juxtapositioned themselves outside the perimeters of divine favor through faith in Christ and the ensuing messianic community.

Jesus said to those Jews which believed on him, "If you continue in my word, then are you my disciples indeed, and you shall know the truth, and the truth shall make you free…I say unto you, whosoever commits sin is the servant of sin…If the Son therefore shall make you free, you shall be free indeed" (John 8:31-36). When Jesus liberates a person, s/he is no longer a servant of sin (Romans 6:16-23, 8:1-13; Galatians 5:16-26; Hebrews 12:14; 1 John 2:29, 3:6-10; 5:1-4, 18).

Anyone who commits sin is a servant of sin (John 8:34). We believe that if Jesus Christ, the Son of the Living God liberates a person, then that individual is free indeed (John 8:36). According to the Westminster Confession of Faith, the liberty which Christ Jesus of Nazareth purchased for believers by his blood on Calvary's cross consists within God's adopted children spontaneous liberation from the guilt of sin, the condemning wrath of God, manumission from the curse of the moral law; deliverance from the present evil world; and their emancipation from the reputation of sin. Children of God are freed from bondage to Satan, sin's dominion, evil and its afflictions, the sting of death, the victory of the grave and everlasting damnation. Their liberation inculcates free access to God, and their yielding obedience to him, not out of servile fear, but a childlike love, and a willing mind. Such liberty was common to God-fearers who practiced their faith under Judaic

law; however, under the New Testament the liberty of Christ affords an additional enlargement of freedom from bondage of ceremonial law, to which the Jewish Church was subjected.

Temptation and Liberty:

> *Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.* (James 1:12-15 KJV).

A leading twenty-first century theologian categorizes four different classifications of human nature that respond to temptation. Classification number one begins with Adam and Eve. The first humans were created by direct intervention of God, partook of intimate communion with God, had an "innocent disposition to do good" and initially did not possess an innate proclivity toward evil; that is, until tempted by Lucifer through the desires of their flesh.

Individuals belonging to category two are those who are unregenerate. Unregenerate humans (those not born again) do not possess a reconstituted nature able to resist numerous allurements of evil placed before them. Because they personally desire, and their fallen natures crave that which is contrary to God's will, their character and personal stamina proves ineffective in resisting temptation.

Those persons comprising category three are regenerated believers of God. When a born-again believer is confronted with temptation, a struggle ensues within ones constitution due to a duality of natures (Romans 7:13-20), wherein ones human sinful nature seeks self-indulgence and the regenerated nature, according to its degree of submission to the Holy Spirit, resist the temptation.

The fourth category is contained within one singular person - the man Christ Jesus. Not only was Jesus Christ equipped with a disposition to do good (due to the full presence of Deity compounded interdependently with his human nature), but he was also strengthened by the Holy Spirit (Luke 4:24; Acts 10:38). Christ's hypostatic union reveals that Jesus of Nazareth was one person that had one mind, with one will and one set of emotions. He was not a human whom the divine nature had been added. Rather, he was God who took upon himself through incarnation the form of a male-child. He became an indivisible Person - the Godman. Whenever either nature performed, His whole being participated. No other such person ever existed and there will never be another like Jesus (Isaiah 43:10). As aforementioned, "*God cannot be tempted with evil, neither tempts he any man."* Since Christ acted as a complete person, He could not have desired sin as a human and at the same time reject sin as God. Whatever temptation Christ faced, it did not confront Him in

the form of lust or evil desire, as when a human is confronted with temptation by a sinful nature. No desire for a social, political, and moral utopia could arise within the Great I AM to mix with an outward enticement to sin. Within said context William G. T. Shedd, in his work entitled: Dogmatic Theology asserts the following:

> *Temptations from evil desire have a different moral quality than those presented through innocent desire. A temptation from pride, envy, or malice, is plainly different in its nature from the temptation from hunger experienced by our Lord in the wilderness, or from the desire to be acknowledged as the Messiah; or from the dread of suffering experienced by him in the garden of Gethsemane. "When a temptation comes from without, it is unto the soul an indifferent thing, neither good or evil, unless it be consented to. But the very proposal from within, it being the soul's own act, is its sin.*

God alone is Lord of the conscience and has left it free from the doctrines and commandments of men which prove contrary to the Word of God or competes with God's Word in matters of faith or worship. Anyone therefore who accepts contrary doctrine as true, or obeys human commandments out of conscience to God, although such commandments are not discoverable within the Holy Bible, betrays true liberty of conscience which is endowed by our Creator as a part of His image within mankind. Human-caused religion that requires an implicit faith coupled with absolute blind obedience destroys the liberty of conscience and reason wherein the Lord God has made all humanity innately free.

They who, upon pretense of Christian liberty, habitually practices sin or cherishes any lust, thereby destroys the objective of Christian liberty, which was delivered out of the hands of the evil one, so that we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives. Moreover, governmental authority that is ordained by God, and the liberty which Christ has purchased for us through his own blood, are not intended by God to destroy human liberty of conscience, rather, they are mutually designed to uphold and preserve one another; such that they who, upon pretense of Christian liberty opposes any commandment, legislation, regulation, statue, or ordinance that reflects the character, disposition, and will of God, or the lawful exercise of God's judicial character and justice, whether it be civil or Ecclesia, resist the ordinance of God and purchase to themselves the consequence of divine disapproval. Anyone who publishes contrary opinions, or advocates deviant lifestyles or practices that are repugnant or opprobrious to the light of nature and nature's God, or to the known principles of God's Word, whether concerning faith, order, worship, conversation, or the power of godliness; contributes to the degenerative metamorphosis of culture and society and are corrosive to the external peace and order which Christ established within the Church. Proponents of such ideology, regardless of their

social, political, and Ecclesia status, should be Biblically called to give account, and dealt with according to the judicial assumptions of the Church (1 Corinthians 5: 4-5, 11-13, 6:2-4).

Religious Liberty:
From its inception, the church is a voluntary organization comprised of an assembly of two or more persons, or a congregation of persons who actively engage in Christ-centered ministry while diligent in their promulgation of the authentic Word of God and where the ordinances of the Lord's Supper and Baptism are duly administered, according to Christ's directive in authentic faith (Mark 16:15-18; Matthew 28:19; Luke 22:14-20). Authentic faith is that practice of trust which emphasizes both the gift of salvation and the personal relationship with God in which humanity willingly accepts and fulfills the full complement of the invitation of God in terms of who God is and what God is about (John 17:3; Romans 8:29). Authentic faith does not require believers in Christ to be a religious people, but a people of genuine mission and dynamic servanthood lifestyle within spiritual and human domains (John 1:12; Isaiah 58:6-11, 1:11-20).

Authentic faith is predicated upon the reality of exemption from restraints that would inhibit a follower of Jesus Christ from maximizing the full potential of what it means to be truly human as envisioned by the Creator. Freedom, according to noted scholarship, is comprised of at least four nuanced meanings. A primary idea of freedom is the ability of an individual to preference a single choice from among alternatives. Secondly, freedom is the ability to perform or execute one's desires regardless of context, environment, or reason. Third, freedom is the ability to arrive at a desired end based on internal motivation or desire rather than from external stimuli. Finally, a fourth quadrant of freedom is based on moral/ethical determinations of what is equivocally considered the "good" or the "bad." Authentic freedom is premised upon the transcendent reality of the Divine of what it means to be truly liberated. The Christ himself said, "If the Son therefore shall make you free, you shall be free indeed" (John 8:36 *KJV*). Wherefore, it is incumbent upon the church to strenuously vanguard its emancipation in Christ and not be entangled by hireling and/or autocratic conscriptions of leadership that could impugn its liberty.

Congregational Leadership: A hireling is someone who takes up the mantle of leadership basically for reparation of those duties and responsibilities that are considered too morally, ethically, and/or financially confining for non-commissioned constituents of the Institutional Fellowship. A nationally influential Christian polling firm posited that forty-six percent of persons who attend Christian worship services congregate in groups of one-hundred persons or less and of those who profess Christian allegiance, only fifty-four percent contribute financially, and of those, only three percent faithfully tithe. Such statistics indicate that thousands of congregations within the United States which are fiscally restricted suffer from leadership deficits because there is no perceivable advantage, other than social status, small stipends, power, and occasional honor for assuming the vestures of eldership among those who profess Jesus Christ. A principal characteristic of a hireling is the lack of committal during times of moral, ethical, doctrinal, and/or

fiscal adversity (John 10:1-13). A hireling is principally concerned about private fiduciary gain, power, or social status and minimally concerned about the personal welfare of the community of Christ. Therefore, to preserve and strengthen doctrinal and congregational vestiges, the congregation should determine through administrative screening and enforcement through bylaws and policies so as not to secure nor tolerate an internal/external hireling for church leadership (Revelation 2:6).

Ecclesia Government: Authoritarianism, hierarchical authoritarianism, and clericalism are substrate autocratic forms of church government in which a single person or a single group of persons possesses or attempts unquestioned authority and influence to govern the congregation or connectional enterprises according to personalized visionary/missionary instincts without definite and explicitly stated spiritual, vocational, and professional determinations expressed through bylaws and policies originating from informed consent of those who are governed. Authoritarianism can arise from within a ministry, mission, fellowship, or congregation. Authoritarianism can originate from within episcopal, presbyterian, jurisdictional, and regional forms of church government external to the local congregation. Authoritarianism is spiritual abuse of the first caliber which is characterized by a disposition of leadership that expects unquestioning obedience from those who are considered subordinate in rank and/or ministry position.

Whereas obedience means to comply with a law, command, or authority; a question is an expression of inquiry that invites a response. A question however, should not be formatted or weaponized as a homiletic proposition or interrogative that suppresses authentic servant-followership, servant-leadership authority, morality, and respectability. Such mixed expressions of unverifiable opinion, doubt, uncertainty, controversy or dispute regarding issues of followship/leadership, morality, and ethics should be authoritatively adjudicated, answered, and resolved through congregational bylaws, disciplinary structures, and Biblical mediative/judicial procedure.

Authoritarianism is despotic in nature in that a leader generally utilizes Machiavellian principles to perpetuate a self-righteous form of hierarchal or clerical supremacy. Authoritarianism, hierarchical authoritarianism, and clericalism are forms of religious despotism that oppressively rules a congregation using absolute ministerial power and questionable biblical authority opprobrious to the original conscience and constitution of the church initiated by Jesus Christ. Hierarchical authoritarianism and clericalism ought not be tolerated by a people who reside within the freedom of the Christian gospel.

Secular Government: God alone is Lord of the conscience, and He has left it free from doctrines, commandments, and legislation that are contrary to His Word or not allied with it. All religious entities should be separate from municipal, state, and federal influence or domination. An impartial secular government owes to every church and religious entity protection and full civil

freedom in the pursuit of inalienable spiritual ends. In providing for such freedom, no religious or Ecclesia group, or denomination should be favored by civil government more than others. Civil government is ordained of God; therefore, it is the duty of all servant-followers and servant-leaders in Christ to render loyal obedience thereto in all things not repugnant to the revealed and inspired Word of God.

No church or religious entity should resort to civil power to carry on its work (Matthew 7:6). Neither should civil government possess authority to impose taxes for the support of any form of religion or impose penalties against religious opinion. Within Christianity the gospel of Jesus Christ contemplates spiritual/temporal means alone for the pursuit of its ends. Hence, a free church operating peacefully under the auspices of secular government is the Christian ideal, and this implies the right to form and propagate Scriptural and doctrinal opinions within the sphere of faith, practice, and culture without encroaching upon party politics or receiving interference from civil authority.

Article Thirty-Four
Faith in the Biblical Authority of Church Censure
(A redaction of the Westminster Confession of Faith)

The Lord Jesus, as king and high priest of his church (Hebrews 3:1), has therein appointed administrators to officiate the church (1 Corinthians 12:5), who are distinct from civil authorities. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins (Matthew 16:19); to shut the kingdom of Christ against the impenitent, both by the proclaimed Word, spiritual censure; and to open the kingdom of heaven unto penitent sinners, through the ministry of the gospel; and by absolution from censure, as occasion shall require (1 Corinthians 5:1-5, 11-13; Deuteronomy 13:5; 2 Corinthians 2:6-11; Galatians 6:1-2). Church censure is necessary for the reclaiming and gaining of offending brethren, for deterring others from similar offenses, for purging out contamination which threaten to infect the entire assembly, for vindicating the honor of Christ, the holy profession of the gospel, and the prevention of the wrath of God which might justly fall upon a congregation, if it should suffer Christ's covenant, and the seals thereof, to be desecrated by notorious and obstinate offenders (1 Corinthians 11:26-32; Revelation 2:18-23). For the better attaining of these ends, the officers of the church should proceed first with consultation; second by counseling; third through admonition; fourth: reprimand involving loss of privileges, benefits, rights, and honors;, fifth: probation that may include suspension of ministerial duties and responsibilities, relief of commission for a season, and/or demotion of position; and Sixth: expulsion from ministry and/or excommunication from the sacraments of the church; all in accordance to the nature and severity of the offense, and demerit of the person.

Article Thirty-Five
Faith concerning the Rulers of Government

We believe the President, the Congress, the Judiciary, and the general assemblies, the governors, councils of state, and municipal authorities as the delegates of a democratic people, are the civil rulers of the United States of America according to the division of delegated authority made to them by the United States Constitution and Constitutions of their respective states and our sovereign God. Under the purview of Divine authority said co-joined states are a sovereign and independent nation and ought not be subject to any foreign or domestic jurisdiction.

As far as it respects civil affairs we believe it is the duty of Christians and especially all Christian Ministers, to be subject to the supreme civil authority of the country wherein they reside, and to use all laudable means to enjoin obedience to the powers that be according to the righteousness and purpose of Jesus Christ. Therefore, we expect all people of God who may be under any human government, to behave themselves within the context of the Word of God as peaceable, Christ-like subjects, and who will not as *Conscientious Objectors* aggressively engage in any civil offensive act of war or violence (1 Peter 2:11-17).

We believe the Lordship of Jesus Christ in its sovereignty encompasses the entire spectrum of life and death with infinite parity (Luke 20:37-38). His lordship is such that there is not anything occurring in perception, fact, or actuality, which does not innately possess the reality of the spiritual. Inclusive of this possession is the reality of Christ encoded within the foundations of law and government. Only the sovereign reality of Jesus Christ, the living Word of the living God, who, by his mercy, long sufferance, and goodness, could possibly grant "certain" inalienable and immutable rights that are not within the purview of any political or corporate body. Only the sovereign reality of the Lord Jesus Christ could possibly grant governments among humankind the delegated authority of his judicial character and justice. Therefore, civil, political, military, religious, Ecclesia, and economic systems of government, including municipal, regional, national and trans-national corporations and institutions, survives only under the delegated jurisprudence of God. Wherefore, when a government or officer of said governmental system legislates, creates, and enforces laws, policies, and procedures that are contradictory or repugnant to the character and justice of the Word of God, we believe such laws, policies and practices do not have Providential legitimacy, nor Divine authority (Psalms 8:3-6; Romans 2:11-16, 28-29; 2 Corinthians 3:3, 17-18, 4:1-2).

Abstract Thirty-Six
Faith in the Doctrine of Angels

Holy Writ reveals that an innumerable company of ethereal beings, known as cherubim, seraphim, living creatures, and celestial personalities (Hebrew *malak;* Greek *angelos*), have an attested existence in more than fifty percent of the biblical record (Isaiah 6:1-7; Daniel 7:9-10; Luke 2:13; Psalm 148:2-6; Job 25:3; Psalm 68:17, 104:4; Hebrews 12:22; 2 Kings 6:17; Revelation 4:6-9; 5:8; 6:1, 3, 5, 7; 5:11). Expositors of both Jewish and Christian traditions suggest that the primary purpose of such a vast horde of seemingly immortal but finite, limited and dependent spirit beings is to provide ambassadorial functions for the Elohim toward accompanying a governance of more than two trillion galaxies of the "scientifically observable" universe, including a speculative quadrillion solar systems with their eight hundred sextillion planetary bodies and populations (Job 38:7; Psalm 148:1-3; Revelation 9:1-2; 12: 3,4, 7-9). Although the creation accounts of Genesis provide no narrative regarding ethereal, extraterrestrials, ultra-terrestrials, or other life-forms; scriptural forensics indicate they originated as a distinct creation following Elohimic establishment of time-space continuums more than thirteen billion years ago inculcating various geometric configurations, thermodynamic laws, and physics laws before the Edenic earth was formed (Job 38: 1,4,7).

Sacred Scripture reveals that all celestial beings are fore-script with the capacity, ability, and administrative authority to effectively officiate their commission, jurisdiction, rulership, leadership, and various facets of diversified ministry (Colossians 1:16; Romans 8:38; Daniel 10:13, 20, 21; 12:1; John 12:31; 4:30;16:11; Ephesians1:21; 2:2; 3:10; 6:12; Colossians 1:16; 2:10,15; 1 Peter 3:22). Jewish tradition postulates that the governance of such a fantastic assemblage is constituted by seventy archangels who comprise the celestial Sanhedrin, of which the cherub Lucifer was an affluent constituent of that venerable body (Job 1:6, 2:1). Ezekiel, Isaiah, and John the Revelator all double reference Lucifer's primordial innocence of exquisite beauty as an anointed cherub prior to his dethroning because of his role as the chief architect and leader of galactic rebellion (Ezekiel 28:1-19; Isaiah 14:4-23). Revelation 12:12). Lucifer the "Light Bearer" apparently had been enthroned over the planet earth as a regent-ambassador of God's pre-adamic populations eons before the interventional creation of Adam and Eve (Ezekiel 28:14-16), and Lucifer who as a type of aspiring demigod, although excommunicated from a vested seat on said council, temporally retained membership access (Ezekiel 28:14-15; Job 1:6, 2:1). His expulsion was such that Christ himself noted Lucifer's dramatic ejection from the council of the Most Holy (Luke 10:18).

Humanity's redemption history is replete with angelic antecedents' context in nonfictional biblical narrative that indicates certain celestial characters covertly devised a devious scheme to collaboratively create animus toward overthrowing the Elohimic Creator. Such treasonous compromise and consequent insurrection by one-third of the members of the galactic order that involved the planet earth (Daniel 7:9-10, 13-14, 22), identified as angelic "sons of the Elohim" {Hebrew: *bene élim*} or the Ancient of Days were participants of the devious plot (Psalms 82:1-7 KJV). Because of galactic insurrection the celestial host is categorized into two camps, one camp

of the elect and the other camp as fallen beings. 1 Timothy 5:21 defines the elect as those which did not follow Lucifer in his rebellion. The fallen angels are those whom 2 Peter 2:4 and Jude 6, 9 described as ethereal beings who abdicated holiness through self-determination. Scripture reveals Lucifer's attempted usurpation began by his own pursuit of self-gratification toward self-deification, which he through strategic artifice and perniciousness, crafted an insurrection that eventually engulfed not only his regency, but his entire sphere of galactic influence (Isaiah 14:12-14). Scripture indicates Luciferian influence included a substantive number of other planetary regents who also involved their systems of governance. Santan's collegia of association/affiliation eventually became an insurgency of galactic proportions that openly revolted against the theocracy of God. As a result, entire planetary populations throughout the Milky Way, including pre-adamic inhabitants of planet earth, were epochally destroyed with no redemptive recourse (Genesis 1:1-2; Isaiah 14: 12-14; Ezekial 28:11-17; Jeremiah 4:23-26; 2 Peter 2:4-17). Although defeated and condemned (Matthew 25:41), vestiges of Lucifer's collegia of planetary regents, otherwise identified within the New Testament as intermediate principalities (*archaí*), powers (*dynameis*), and authorities (*exousiai*), who obstinately refuse to surrender to the Ancient of Days, yet decisively continues their warfare against all that is good and holy (Romans 8:38; 1 Corinthians 15:24; Ephesians 1:21; 3;10; 6:12; Colossians 1:16; 2:10; 2:15; Enoch 6, 7, 8.). The writer of the epistle to the Hebrews expresses a "last days" Midianite type protagonist who assails the saints of God with a final Armageddon that is prophetically vanquished by the Pince of Peace (Hebrews 1:2). Thus, Moses's narrative regarding the prologue to Adam's generation, wrote regarding the prelapsarian condition of the cataclysm: "the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God the Creator Elohim hovered envelopingly the watery surface of the earth as if moodily focusing on the condition of the original location where the cosmic rebellion began" (Genesis 1:2).

Canonized Scripture reveal Cherubim are associated with the redemptive purposes of God as depicted with the Tabernacle in Eden and the Flaming Sword in Genesis "to keep the way of the tree of life" from unworthy protean/ethereal, extra/ultra terrestrials, and depraved humanity (Numbers 7:89; 80:1; 99:1; 11 Kings 19:15; 11 Samuel 6:2; Enoch 6,7, 17, 19). A Cherubin (Hebrew *inak;* Greek: *angelos*) is described as having four symbolic faces (man, lion, ox, eagle), two pairs of wings, human legs with cloven feet, with a human hand positioned under each wing. Seraphim or "burning ones" are another type of celestial being whose commission is related to the majesty and holiness of God (Isaiah 6:1-7). Seraphim are described as having three pair of wings; two cover their feet, two cover their face, and two are used in flight (Psalm 24:1; 72:19).

An ancient apocalyptic Jewish literary work of what scholars, such as Michael S. Heiser, ascribe as the Second Temple Period (ca. 500 B.C. to about 70 A.D.), preserves, transmits, retells, and expands upon the cultural, historical, pre-Christian understanding of the original Mesopotamian content of Genesis 6:1-4. The Book of 1 Enoch is a composite of seven to eight authors whose writings reflect several historical periods after the translation of Enoch. Chapter six of the

Enochian version mention multiples of holy angelic "Watchers" of which their leaders and two-hundred morally lapsed beings of their number utilized their distinguishing protean genetic traits and assumed various/alternate life forms toward the defilement of humanity, taught forbidden ancient mysteries and crafts, and produced offspring of enormous statue called Nephilim whose consummate proclivity was sexual immorality, oppression, escalating pervasive violence, chaos, warfare, and cannibalism. Scholars consider Nephilim who was renown generational warrior deities, titans, and demigods of primordial Egyptian, Babylonian, Indian, Greek, Roman, and transcontinental global cultures were interfaith actualities within primeval and Biblical antiquities (Numbers 13:32-33; Luke 17:27). Protean characteristics seem natural to incorporeal-type beings as illustrated in (Genesis 3:1-5, 18:1-22, 19:1; Isaiah 63: 9-10; Malachi 3:1; Matthew 17:2; Mark 1:26, 9:2; John 12:37-41, 20:12). Sêmîazâz, chief leader of the Watchers along with eighteen lieutenants were categorized as "children of the heaven" and "lawless ones" who consumed natural resources, taught humankind asymmetrical rudimental philosophy, psychology, sociology, physical science, chemical engineering, weaponry, strategic/tactical warfare, social science, physical science, earth science, and life sciences that contributed to enhancement of humanity's moral/ethical depravation (Genesis 6:5). Humanity was further corrupted through enchantments, root-cuttings, astrology, astronomy, including religious concepts that utilized precursors to Spiritism.

Article Thirty-Seven
Faith in the Doctrine of Last Things

Eschatology is traditionally defined as the doctrine of "last things" (Greek *eschata*), in relation either to human individuals (comprising death, resurrection, judgment, and the afterlife) or to the systems of the world. According to biblical usage however, eschatology is defined as "a recurring pattern in which divine judgment and redemption interact until cosmic and individual perspectives regarding historical, preterist, futuristic, and idealist classifications of eschatologies attain their definitive manifestation in the consummation of God's purpose." New Testament eschatology progressively purviews the context of messianic fulfillment within the ministry, passion, and triumph of Israel's Great Hope – Jesus of Nazareth - the Amen of the promises of God. New Testament doctrine of last things deals with the final conditions of the world, cosmos or the end of the age. As authentic believers endeavor to understand what the Holy Bible teaches, it should be noted that there are disputes and divisions among the people of God regarding the precise chronological order, meaning, and value of Christ's return, the work and person of the Holy Spirit, and the eternal presence of the Lord with his people. However, we concur with the premise that "the Bible alone supplies us the only authentic revelation of the future of saint and sinner alike, and it is our duty to exhort all persons, as Amos did, to 'prepare to meet thy God' (Amos 4:12). This doctrine of last things is a powerful factor in shaping conduct, quickening conscience and enforcing human obligations of service to God and for man." Therefore, the

following eschatology is embraced for congregations belonging to, associated, or affiliated with Shekhinah Christian Life Institutional Fellowship.

In Christian eschatology, Old Testament saints looked for a city whose builder and maker is God (Hebrews 11:10). New Testament teachings of the last things by Christ and his apostles, lead us to consider what the coming years, and the eternity beyond hold for the Christian and the non-Christian alike. The doctrine of last things address important issues such as physical death, bodily resurrection, the intermediate state, the second appearance of Christ for His Church (Hebrews 9:28), the second coming of Christ to establish his kingdom, the antichrist, the tribulation, the battle of Armageddon, the millennium, the judgments, post millennium period, the future of the wicked, and heaven.

1. **Physical Death:** We believe death is inevitable and uncertain (Hebrews 9:27). Some shall not experience death (1 Thessalonians 4:17). Physical death is not the termination of human existence, rather it is an act and not a state. Physical death occurs when the spirit and soul leave the body. Spiritual death is to be separated from life in God (Revelation 21:8, 6:9-10). Death for the saints is described as a sleep (John 11:11); fleeing as a shadow (Job 14:2); as the putting off of the tabernacle (2 Corinthians 5:1; 2 Peter 1:14).

2. **The Bodily Resurrection:** We believe that Jesus clearly taught a material resurrection from the grave and that such resurrection of the body heralds the completion of redemption (John 5:28-29; Hebrews 9:28). The Apostle Paul taught the same thing (Acts 24:15; 1 Corinthians 15:22); that 'the dead in Christ shall rise first" (1 Thessalonians 4:15-16). Daniel also hinted at two resurrections in Daniel 12:2, 13. There is a space of 1000 years between the two resurrections (Revelation 20:4-5). In the first resurrection, John first saw them in their martyred condition, then he saw them rise from the dead, and they with other first resurrection saints, reigned with Christ a thousand years (Revelation 20:6, 14, 15). Our Lord became the first fruit of a bodily resurrection which implies not just a singular resurrection but a plausible corollary for those persons who are regenerated in him shall not ascend to a state of disembodied immortality but as participants in a serial resurrection of a new type of incorruptible physicality nestled in an utopian state of edenic tranquility, exquisite joy, and ultimate delight that is incapable of contamination, immorality, perversion, and depravity of those who live and die in Him (John 6:39, 40, 44, 54, 11:25, 14:19; Romans 6:5, 8, 8:11; 1 Corinthians 6:14, 15; 2 Corinthians 4:14; 13:4; Hebrews 9:28).

3. **The Intermediate State:** We believe the intermediate state deals with the period between death as an individual phenomenon and the final judgment and consummation. The hope of the gospel of Jesus Christ for us as believers is our bodily resurrection to everlasting life with the Sovereign Elohim; however, such hope does not exclude an intermediate,

disembodied, existence between death and resurrection. Whereas Scripture does not reveal that God created humanity with innate immortality, it does disclose that the Lord bequeaths to us an enduring conscious existence during our disembodiment through the act of death (2 Corinthians 5:6-8; Philippians 1:23; Revelation 6:9-11). Christian faith affirms belief in the resurrection of the body, the judgment of the living and the dead, and the destiny of everlasting triumph in Jesus Christ (2 Corinthians 5:1-10; Philippians 1:21-23; Romans 8:18-23; Luke 16:19-31; 23:43).

4. **The Second Appearance of Christ:** We believe the second appearance of Christ and the second coming of Christ are two separate but related events that take place during the end of the age (Hebrews 9:28; John 14:1-3; 1 Thessalonians 4:13-18; 2 Thessalonians 2:1; 1 Corinthians 15:51-52). It is scripturally sound that the church, the bride, will be caught up to meet the Lord in the air (1Thessalonians 4:16-17). Philippians 3:20-21 states that "our citizenship is in heaven. Therefore, the bride of Christ eagerly awaits a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" **(**NIV**)**. The word "appearance" is contexed within the discussion of resurrection, metamorphosis, and translation of all those who accept Jesus Christ as both Lord and Redeemer. The theologically debated English word "rapture" [rapere] is derived from the Latin translation of sacred scripture. "Rapere" is a Latin verb that means "to carry off," or "to catch up" and is not found in the Aramaic, Hebrew, or Greek languages. However, Christ taught that his return for his church would be literal and physical, and that his *appearance* would be in just the same way as the disciples had seen him depart (Acts 1:11).

5. **The Second Coming of Christ:** We believe the second coming of Christ is a doctrine that is prominent in Holy Scripture. It is mentioned more than three hundred times in the New Testament, with entire chapters being given to the discussion of Christ's return (Matthew 13, 14, 24, 25; Mark 13; Luke 21) and even the majority of some books (1 and 2 Thessalonians; Revelation). Christ taught that his return would be a literal, physical event. He shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:13; Matthew 16:27, 24:30, 25:30; Luke 21:27; John 1:14, 17; Titus 2:11). The time of his return, however, would be unknown; therefore, people should be prepared for his coming (Matthew 24:36, 42; 25:45-51). The nation of Israel and all other nations on the face of the earth will receive judgment at the end of the tribulation. Personal judgment and official sentencing by God are reserved for all unbelievers at the end of the millennial reign of Christ.

6. **The Anti-Christ:** While Genesis 3:15 speaks of Christ as the seed of the woman, it also prophetically declares the antichrist as being the seed of the Serpent. The seed of the serpent, the man of lawlessness, which is the Anti-Christ, is mentioned throughout the

Bible. According to the Apostle John, the antichrist is the personal culmination of a principle of rebellion already working secretly as the "mystery of lawlessness" (2 Thessalonians 2:7). Antichrist philosophy of theoretical physics, which is premised upon quantum physics culminating with a Master Cosmic Theory that postulates ultimate genius of universal Homo sapien predictive reason, actively determines a vanguard denial of the humanity and deity of Jesus Christ (2 John 7).

7. **The Great Tribulation:** Jesus used the term (Greek-*thlipsis megale*) in Revelation 2:22, 7:24 and Matthew 24:21 to denote an unprecedented time of tyrannical exercise of satanic authority and power that will usher in the parousia, i.e. Jesus' return to earth in great glory (Mark 13:19; Luke 21:23; Revelation 3:10). It is to be a series of retributive justice wherein intervals of worldwide poverty, derision, imprisonment, calamities, distress, sickness, anguish, sorrow, and decimation of life will be induced upon apostate Jews and faithless Gentiles alike. Judgments are to come upon a re-instituted Babylon, apostate Israel; the Beast, false prophets; and upon rebellious nations. This period will be initiated by the "abomination that causes desolation" (Matthew 24:15) predicted in Daniel 9:27, a desecration of the Holy Place by one whom many scholars believe is the same as the "man of lawlessness" of 2 Thessalonians 2:3-4. Jesus gives specific instructions to inhabitants of Judea for their escape and warns that the intensity of its calamities could categorically decimate all life on planet earth (Matthew 24:15-22).

8. **Battle of Armageddon:** John the apostle and prophet mentions a locality (Greek *harmagedon or har = mountain and magedon = Megiddo*) once during his revelation (Revelation 16:16), wherein he describes the sixth bowl/vial. The "kings of the whole world" will assemble under proxy of "demonic spirits" (Revelation 16:14) in order to engage in battle within the Valley of Megiddo. Revelation 19:19-20 reveals said location will contain a battle between Jesus Christ and the antichrist to be fought on the plain of Esdraelon at the end of the Great Tribulation, just before the millennium begins. This epic battle will end with the complete annihilation of the antichrist's military machine. A resultant climax will be the casting of the false prophet and the antichrist into the Lake of Fire.

9. **Millennium:** The Millennium is the thousand-year reign of Jesus Christ, with his saints, following the Great Tribulation period. Millennium is not a scriptural word but conveys a scriptural truth (Revelation 20:1-10). During the millennium, satanic influence will be removed and all those yearning for an ideal society characterized by peace, freedom, material prosperity, and the rule of righteousness will be realized. Much debate on this issue has developed three distinctive views: Pre-Millennialism, A-Millennialism, and Post-Millennialism. Even among Pre-Millennialists there are variant differences of opinion. Therefore, we urge all saints of God not to debate this doctrine, but to accept by faith its

most important reality, which is that Jesus of Nazareth is to return to this earth with his church and that we shall reign with him for a thousand years. All are cautioned to be ready for the appearance and return of Christ, regardless of the process.

10. **The Judgments:** It is scripturally sound that Believers works are judged at the rapture, Israel and Gentile nations receive judgment at the end of the tribulation, and Unbelievers receive official sentencing at the end of the millennial reign of Christ. As the Son of God, Jesus has the authority to render judgment (John 5:27-29). Jesus announced a future judgment connected with his return when he said people would be judged according to their deeds (Matthew 16:27). He also declared that the knowledge or lack of it that people had would affect the judgment. Those who possess greater knowledge would receive greater sentencing (Matthew 11:24). The justice of God as taught in scripture, bear eloquent testimony to the truth that Jesus Christ shall judge the whole earth. We believe scripture speaks of one judgment as being in the "Air" (1 Thessalonians 4:16, 17; 2 Corinthians 5:6-10); another on the "Earth" (Matthew 25:31-46; and the third in "Heaven," the earth and its atmosphere having fled away (Revelation 20:11-15). These three separate judgment's locations are associated in scripture with three different thrones.
    A. "The Throne of Glory" 'on the earth; for the nations (Matthew 25:31-32)
    B. The Judgment Seat of Christ" in the air for believers only (2 Corinthians 5:10)
    C. The "Great White Throne" in heaven for the wicked dead (Revelation 20:11-12).

    The scripture speaks basically of five principal judgments:
    A. Judgment of Sin upon the Cross (Romans 8:1-2, 10:4; John 5:24)
    B. Judgment of Believer's sins (1 John 2:1, 1:9; Hebrews 12:5-11; 1 Corinthians 11:31-32).
    C. Judgment of the Jewish nation of Israel (Zechariah 12:10, 14:4, 12:10; Isaiah 66:8).
    D. Judgment of the Living Gentile Nations (Matthew 25:31-46; Joel 3:1-2).
    E. Judgment of the Wicked and Wicked Dead before the Great White Throne (Revelation 20:11-15). This divine judgment is the most terrible of all. It is called "The Day of Judgment" (Matthew 10:15), and the "Great Day" (Acts 2:20) and is described by Peter and Jude in vivid terms (2 Peter 2:3, 4, 7; Jude 6). The wicked nor ungodly will be judged to see whether they are entitled to eternal life but to ascertain the degree of their eternal punishment (Revelation 20:12; Romans 2:5, 6).

    Judgment Seat of Christ: From the Greek (bema; literally a "step," referring to the platform upon which the civil magistrate sat during judicial proceedings; also translated as 'court' or 'tribunal' (Acts 18:12, 16). This platform could be found in

both public (John 19:13) and private (Acts 25:23) locations. This term is used as a picture of the final confrontation between humanity and Jesus Christ where each individual shall receive an accounting for the earthly deeds performed in the body.

The Saints: According to Paul's declaratives, "We shall all stand before the judgment seat of Christ…to give an account of oneself to God" (Romans 14:10, 12; 2 Corinthians 5:10).

During official proceedings conducted during the session of judgment the followers of Christ shall be recompensed for their deeds, whether good or worthless. The lives of the saints will be reflected in this judgment (1 Corinthians 3:12-15). Some shall not receive any rewards because their works were consumed in the refining altar of God because of wrong motives for performance of ministry (1 Corinthians 3:14-15; 4:5). Others who have lived qualitative lives shall be rewarded accordingly (1 Corinthians 3:12-13). The parable of the talents as recorded in Matthew 25:14-30, and the parable of money as disclosed in Luke 19:11-27 both teach the importance of faithful stewardship regarding the Christian's appearance before the judgment seat of Christ.

Great White Throne and judgment of the wicked: John the apostle described a final day when, before the great white throne, the books will be opened and all unbelievers, rebellious, conspiracists, and insurrectionists will be judged thereby (Revelation 20:11-15).

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

The record of unbelievers will render them guilty before God and unworthy of eternal life. All the unbelieving dead, whether in the sea, buried, or on the earth, will be judged in the presence of God in that day. The destiny of all unbelievers, rebellious, conspiracists and insurrectionists against the Elohimic shall be the lake of fire (Revelation 20:15).

Lucifer the Devil and Fallen Angels: The eternal fire of hell has been prepared for the Devil and his angelic, extraterrestrial, ultra-terrestrial fallen sons of God, demigods,

principalities, powers, and authorities (Matthew 25:41). At the end of the age God will also judge Satan and his galactic insurrectionists when, together with the Beast, False Prophet, and the Devil they all shall be cast into the lake of fire (Revelation 20:10).

11. **Post Millennium Period:** We believe that "When the thousand years have been completed, Satan shall be released from his prison, and shall deceive the nations of Gog and Magog, to gather them together to battle". As Revelation 20:7-9 concludes, "And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them."

12. **Heaven:** We believe that heaven is a place and not a state or condition (John 14:2; Revelation 21:9-10; Hebrews 11:10, 13:14). The Scriptures speak of three heavens.
    A. The heaven of the earth's atmosphere "God gave you rain from Heaven" (Acts 14:17).
    B. The heaven of the stars. "The high places" where the "principalities and powers" of evil have their residence (Ephesians 6:12).
    C. The eternal abode where God dwells (Acts 14:19-20; 2 Corinthians 12:1-4). God's abode, then is a place that is reserved only for the godly and the righteous in Jesus Christ.

Article Thirty-Eight
Faith in the Evidence of a Consecrated Life

[Adopted/Edited from The Explanatory Notes Upon the New Testament (1755) by John Wesley]

We believe the most important condition required of those who desire admission into the communion and body of Jesus Christ is a "desire to flee from the wrath to come, and to be saved from their sin." But wherever this premise is really established in the soul it will be manifest by its fruits. It is therefore expected of all who continue their fellowship with Shekhinah Christian Life Institutional Fellowship that they continue to provide substantive evidence of their desire for salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as (Romans 12:9; Philippians 2:15):

1. The taking of the Name of God in vain (Exodus 20:7).
2. The profaning the day of the Lord (Exodus 20:8; 31:14-16).
3. Drunkenness: buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity (Ephesians 5:18; Galatians 5:21).
4. Slaveholding; buying or selling slaves (1 Corinthians 7:21-23).

5. Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using of many words in buying or selling (1 Corinthians 7:21-23).
6. The buying or selling goods that have not paid the tax (Romans 12:17). The giving or taking things on usury, i.e., unlawful interest (Psalms 15:1).
7. Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers (James 4:11; Titus 3:1).
8. Doing to others as we would not they should do unto us (Matthew 7:12).
9. Doing what we know is not for the glory of God, as ostentatious display of gold or costly apparel (1 Thessalonians 4:6; 1 Peter 3:3).
10. The taking such diversions as cannot be used in the name of the Lord Jesus (Colossians 3:17).
11. The singing those songs, or reading those books, or watching those programs which do not tend to the knowledge or love of God (Ephesians 5:10).
12. Softness and needless self –indulgence (Philippians 3:16-19).
13. Laying up treasure upon earth (Matthew 16:24).
14. Borrowing without a probability of paying; or taking up goods without a probability of paying for them, theft by conversion (Psalms 37:21; Romans 12:17).

It is expected of all who continue fellowship with Shekhinah Christian Life Institutional Fellowship that they should continue to evidence their desire of salvation,

Secondly: By doing good; by being merciful in every way after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all people (Hebrews 13:16; Galatians 6:10).

1. To their bodies, of the ability which God gives, by giving food to the hungry, by clothing the naked, by visiting or helping those who are sick or in prison (Matthew 25:34-36, 40).
2. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free to it"* (2 Timothy 4:2; Hebrews 3:13).
3. By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another, helping each other in business, and so much the more because the world will love its own and them only (Galatians 6:10; Romans 12:10, 13).
4. By all possible diligence and frugality, that the gospel be not blamed (Romans 12:11, 1 Timothy 5:8).
5. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and off scouring of the world; and looking that men should say all manner

of evil of them falsely, for the Lord's sake (Hebrews 12:1; Matthew 6:24, 16:24; 1 Corinthians 4:13).

It is expected of all who desire to continue in Christian communion with Shekhinah Christian Life Transnational Ministries that they should continue to evidence their desire of salvation,

Thirdly: By attending upon all the ordinances of God, such as

1. The public worship of God (Psalms 27:4; Hebrews 10:25)
2. The ministry of the Word, either read or expounded (Matthew 28:19-20)
3. The Supper of the Lord (Corinthians 11:23-34)
4. Family and private prayer (Matthew 6:6; 1 Thessalonians 5:17-18)
5. Searching the Scriptures (John 5:39; Acts 17:11)
6. Fasting or abstinence (Acts 13:2-3, 23).

These are the evidence of a consecrated Christian life; all of which are taught of God to observe, even in his written Word, which is the only rule, and sufficient rule, both of our Christian faith and practice. All these we know His Spirit writes on truly awakened hearts. Should there be any among the body of Christ who observe them not, who habitually break any of them, it should be revealed unto them who watch over that soul as they who must give an account. That offending sibling should be admonished concerning the error of one's ways and should be borne with for a season. But then, if they repent not and persist with perniciousness, he or she should be excommunicated and not have any more official place within Shekhinah Christian Life Institutional Fellowship.

Article Thirty-Nine
Faith in the Assurance and Perseverance of the Saints

We believe the concept of eternal life as presented in Scripture emphasizes communion with the Divine as a "present-tense possession" (John 3:16; 1 John 5:11-13) which is synergized by the Holy Spirit in collaboration with the Word of God to accomplish moral, ethical, and spiritual conformity of an authentic regenerated believer into the reality of the Son of God (Romans 8:29; John 10:28). Such persons that truly believe in the Lord Jesus, who loves him sincerely and continuously endeavor to walk in pure conscience before the Lord, will in this life be assured that they are in a state of grace sanctified by the Spirit of God of which they can neither totally nor finally fall away from that state of grace, but shall certainly persevere therein to the end, and be eternally saved (Romans 8:9, 11, 14-16; 2 Corinthians 1:22; Ephesians 1:13, 4:30; 1 John 3:9; 1 Peter 1:23). Authentic Christian believers may have the substantive evidence of their salvation undermined, diminished, and intermitted through subversive behaviors, unexpected occurrences, circumstances, geopolitical conditions, and social environments; or

through personal negligence of spiritual discipline, thereby slipping into faults, carnal proclivities, and transgressions that wounds the human conscience and grieves the Holy Spirit; or by some sudden, latent, and vehement temptation, or divine reprimand that generates sickness and possible early demise (1 Corinthians 10:1-12). John the beloved apostle wrote, "No one who is born of God will continue to sin, because God's seed remains in him; he cannot continue sinning, because he has been born of God" (1 John 3:9). Perseverance of regenerate believers in Christ does not rest on conjectural persuasion grounded upon a fallible hope, but on an infallible assurance of faith founded upon the unchangeable love of God the Father; the efficacy of the merit and intercession of Jesus Christ, and the abiding adoptive witness of the Holy Spirit whereby we relationally cry "Abba" {Father}, being sealed until the day of redemption through God's covenant of atoning grace (Romans 8:8-30).

There exists a theological antinomy among biblical interpreters regarding paradoxical truths concerning the sovereignty of God's saving grace and redemptive juxtaposing of human responsibility regarding such grace. Hebrews 11:6 states, "Without faith it is impossible to please God." James, the brother of Jesus, posits that accepted faith with God is not only rational belief regarding the sovereignty of the Lord, but also functional evidence substantiated by empirical proof (James 2:18). Furthermore, he asserts that emotionalism does not provide credible evidence as faith because demons also exemplify emotional acknowledgement of the gospel by signifying their belief with physical trembling (James 2:19); yet Lucifer and his leagues are not redeemed. Rather, said legions are reserved in chained darkness until the day of judgment (Matthew 8:10; Jude v. 6). Likewise, unregenerate persons who are receptive to the gospel and adopt religious programs, activities, rubrics, and rituals risk any hope of eternal life if they persist in surrogating Ecclesia appointments as substitutes for a personal relationship with God (John 3:1-21). Such a persistent state of presumed salvation will cause one so deceived to perish (2 Peter 2:20-22). Therefore, all persons who profess faith in Jesus Christ should consider the true estate of their confession by determining whether they as believers actually possess eternal life or are they as faith-based regenerates in Christ, possessed by him who is Life Eternal (John 11:25-26; John 17:2-3, 12; Romans 8:11). Unregenerate believers could abdicate their hope of eternal salvation by rescinding their faith in Jesus Christ through acts of apostasy (1 Timothy 4:1-5; 2 Timothy 3:1-9; 4:1-4; 2 Thessalonians 2:8-12; Hebrews 10:26-29; 2 Peter 2: 1-22; Jude 4-10; Romans 1:18-32; Philippians 3:18). "Marvel not," said Jesus to Nicodemus, "that I say unto you, 'You must be born again{*gĕnnaō,* i.e., re-procreated by the Holy Spirit (John 3:7).

Article Forty
Faith in the Sacred Principle of Offerings and Tithes

Biblical offerings within Judaism are categorized sacrificial gifts unto the Lord that include regulated propitiatory offerings of (Sin: *Exodus 29:13, 36; Leviticus 4:28, 32, 5:7; 15:25-29); and* Guilt offerings involving restitution: (*Leviticus 5:14, 6:7, 7:1-7*). Consecratory

offerings include the (burnt offering: *Leviticus 1:3-17; 6:8-13*), grain offering: (Leviticus 2:1-16); drink offerings (Leviticus 3). Complimentary offerings inculcate communal expressions of gratitude and fellowship among ritually clean people (Leviticus 7:15-17; 23: 19-20), and votive gifts of thanksgiving and freewill (Leviticus 7:16-17; 22:21; 27; Numbers 6:21; 13:3-16; 30:11). The ancient principle of tithing as contained in the Old and New Testaments is of unspecified sacred origin, whereby tithers within ancient transcontinental Mediterranean regions, including Judaism, in moral covenant with the Divine, paid one tenth of the value of one's personal property or increase to God for the promulgation of the Gospel (Genesis 14:14-20, 29:20-22; Leviticus 27:30; Deuteronomy 14:22-29; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15).

Article Forty-One
Faith in the Rites and Ceremonies of Churches

The Church Universal:

We believe it is not necessary that rites and ceremonies of congregations should in all places be the same, or exactly alike; for they have always been different and may be changed according to the diversity of countries; times; ethnic, and cultural manner, so that nothing be ordained against God's Word. Whosoever, through private judgment, do willfully, purposely, and flagrantly offend the Biblical rites and ceremonies of any Christian assembly while in attendance and are ordained of the Word of the Lord and approved by Biblical authority, ought to be censured openly, that others may apprehensively consider similar consequences of one that violates the common order of the Congregation, and wounds the conscience of weaker brethren.

The Church Sectarian/Denominational:

We receive the words of the Apostle Paul who said, "Let all things be done decently and in order" (1 Corinthians 14:40) to mean that there should be an identifiable similarity in the manner in which worship celebrations are conducted within our Christian Life assemblies, so that any minister of our connectional ministry visiting in any part of our denomination may have a reasonable expectation of what he or she is to do when assisting or conducting a service.

The Church Congregational:

The local congregation is in fact a supernatural entity caused and instituted by God in the midst of a people who perceive the world in which they live through different lenses, understandings, or worldviews. Despite its multicultural, multiethnic, and multigenerational composites and attendant impediments, a local Christian assembly is described

as the Lord's building and a vineyard established by God wherein the Lord himself acts on behalf of the believer's redemption both in Scripture and in time/space continuum to confront social-economic-political environs and various cultural context through which people encounter and respond to relational faith in the living Christ. Wherefore, whosoever through private judgment, willfully and purposely offends the cultural proclivities of an assembly of authentic believers in Jesus Christ, which are approved by Biblical authority, ought to be admonished against the performance of the same, so as not to transgress through cultural-centrism the Christ consciousness and spiritual tranquility and stability of the congregation (1 Corinthians 8:11-12).