

All Nations Apostolic Tabernacle, Inc.

ARTICLES OF FAITH

We believe the Bible is the inspired and only infallible and authoritative written Word of God (I Cor. 2:9-13; 11 Tim. 3:16-17).

FUNDAMENTAL DOCTRINE

The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance (Acts 2:38; 8:15; 10:44-48 ; 19:2-6).

1. THE FALL AND REDEMPTION

- We believe that in the beginning God created man innocent, pure and holy, but through the sin of disobedience, man fell. Hence, by one man's disobedience, sin entered into the world. In the fullness of time, God manifested himself in the form of man, namely Jesus Christ, (Gal. 4:4) and by His death on the cross, made provision for man to be redeemed back to himself. This redemption by His blood was for all men, but only those who accept it on God's terms are saved from the penalties of sin (Gen. 1:27; Rom. 5.)

2. GRACE OF GOD

- "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world" (Titus 2: 11, 12).
- "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).
- A Christian, to keep saved, must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. The word "grace" means "favor" and means "enablement to live the Christian life." When a person transgresses and sins against God, he loses His favor. If he continues to commit sin and does not repent, he will eventually be lost and cast into the lake of fire (John 15:2; 6; II Peter 2:20-21). Jude speaks of the backsliders of his day, and their reward (Heb. 6:4-6).
- "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

3. BIRTH OF WATER AND SPIRIT

A. Repentance and Conversion

- We believe that forgiveness of sins is obtained by genuine repentance, a confessing and forsaking of sins (Acts 2:38).
- The word "repentance" means a change of views and purpose, change of heart, change of mind, change of life, to transform, etc.
- Jesus said, "...except ye repent, ye shall all likewise perish" (Luke 13:3).

- "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:47).

B. Water Baptism

- We believe water baptism is for the pardon or remission of sins (Acts 2:38). We believe that the scriptural mode of water baptism is by immersion in the name of the Lord Jesus Christ and is only for believers who have fully repented. Water baptism must be administered by a duly authorized minister of the Gospel in an act of faith and obedience to the Word of God (Acts 2:38; 8:16; 10:47; 19:5), thus fulfilling Matthew 28:19.

C. The Holy Ghost

- We believe in the baptism of the Holy Ghost for believers, obtained by faith and obedience (Acts 2:38, 39; 5:31, 32) and by asking (Luke 11:13). It is evidenced by speaking in other tongues, as the Spirit of God gives utterance (Acts 2:4).
- We further believe that this is the standard of the normal Christian salvation experience since Pentecost.
- John the Baptist, in Matthew 3:11, said, "... he shall baptize you with the Holy Ghost, and with fire." Jesus said, "...ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Luke tells us in Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is scriptural to expect all who receive the gift, infilling, or baptism of the Holy Ghost to receive the same physical, initial sign of speaking with other tongues. The speaking with other tongues, as recorded in Acts 2:4, 10:46, and 19:6, and the gift of tongues, as explained in I Corinthians chapters 12 and 14, are the same in essence, but different in use and purpose. The Lord, through the prophet Joel, said, "...I will pour out my spirit upon all flesh..." (Joel 2:28). Peter, in explaining this phenomenal experience, said, "...having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2:33). Further, "...the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call" (Acts 2:39).

4. GOD

A. The One True God

- We believe that God is one, who was manifest as the Father in creation; as the Son in redemption; and as the Holy Ghost in regeneration of the believer individually and the Church collectively—not three persons, but three successive manifestations of One True God. We believe in the One Everlasting, Eternal God; Omnipotent in power, Omniscient in knowledge and Omnipresent, is Holy in nature, attributes and purpose; and possessing absolute, indivisible deity (Heb. 13; John 14:6-9; Deut. 6:4; Is. 9:6; Is. 44:6-8; John 1:1-14; I John 5:20; Mt. 28:18; I Cor. 8:6; Eph. 4:6; II Cor. 5:19; Joel 2:28).
- The scripture does more than attempt to prove the existence of God, it asserts, assumes and declares that the knowledge of God is universal (Rom. 1:19, 21, 28, 32; Rom. 2: 15). God is invisible, incorporeal, without parts, without body and therefore free from all limitations. He is Spirit (John 4:24), and "...a spirit hath not flesh and bones..." (Luke 24:39). "...the first of all

commandments is, "Hear, O Israel; The Lord our God is one Lord" (Mark 12:29, Deut. 6:4).
"One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

- This one true God manifested Himself in the Old Testament in divers ways; in the Son while He walked among men; as the Holy Ghost after the Ascension.

B. The Son of God and the Son of Man

- We believe the One True God, the Jehovah of the Old Testament, took upon Himself the form of man, and as the Son of Man was born of the virgin, Mary (Luke 1.35). As Paul says, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).
- "When the fullness of time was come (Gal. 4:4), God manifest himself in the flesh (I Tim. 3:16) as the only begotten of the father" (John 1:14, John 3:16).
- "He came unto his own, and his own received him not" (John 1: 11). This One True God was manifested in the flesh, that is, in His Son Jesus Christ, "...God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them..." (II Cor. 5:19).
- We believe that, in Him (Jesus) dwells all the fullness of the Godhead bodily (Col. 2:9). "For it pleased the Father that in Him should all fullness dwell" (Colossians 1:19). Therefore, Jesus, in His humanity, was and is man; in His Deity, was and is God; His flesh was the Lamb, or the sacrifice of God. He is the only Mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).
- Jesus, on His Father's side, was Divine, on His mother's side, human; thus, He was known as the Son of God and also the Son of Man, or the God-Man. We believe in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension into the presence of God, and in His personal future return to this earth in power and glory to rule a thousand years. "For he hath put all things under His feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subject unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:27, 28). "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8).

C. The Efficacy of the Blood

- We believe the blood of Jesus Christ is efficacious and that Christ's blood alone atones for sin (I Pet. 1:18-19, 1 John 1:7, Heb. 9:22, Rom. 3:25, Rom. 5:9, Eph. 1:7).

D. The Name

God used different titles, such as "God Elohim," "God Almighty," "El Shaddai," "Jehovah," and especially, "Jehovah Lord," the redemptive name, in the Old Testament. In the New Testament, the final culminating name is Jesus. "For unto us a child is born, unto us a son is given and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace" (Is. 9:6). This prophecy of Isaiah was

fulfilled when the Son of God was named, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21). The name "Jesus" means "Jehovah -salvation," or "Jehovah is become salvation." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

5. CREATION

"In the beginning God created the heaven and the earth" (Gen. 1:1). The world and all that is in it, including man, was made by Him. The theory that evolution was the method used to create man is incorrect and untenable (Gen. 1; John 1:1- 14).

6. ELECTION AND FREE WILL

God does not elect the individual to salvation, but rather the company called the Church. And though He is sovereign, He so exercises that sovereignty as to make man sovereign of his own destiny. Man can choose or reject God's redemption plan, therefore, has free will. This has always been the prerogative of God's creatures. We believe in the conditional security of the believer, but not the security of the backslider (Rev. 22:17; John 15:1-6 Heb. 6:4-6; Heb. 10:26-29).

7. THE CHURCH

There is one Body or Church; and but one way to enter into it. Namely, by faith, as evidenced by true repentance; water baptism in Jesus name; and the baptism of the Holy Ghost, which constitutes the new birth (Eph. 4:4-6; Acts 2:38, 39; John 3: 1-11).

A. CHURCH GOVERNMENT

- We believe Christ is the head of the church (Eph. 5:23). He gave the Five-Fold Ministry as gifts to the church (Eph. 4:8, 11-14).
- The Five-Fold Ministry is for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12). Christ has empowered the Five-Fold Ministry to take oversight of the church (I Peter 5:2, II Tim. 4:2) and the saints are to follow their leadership as they follow Christ (I Cor. 4:16, I Cor. 11:1, Phil. 3:17) and to obey and be in submission to them (Heb. 13:17).
- God has placed governmental authority in the church and God will honor the action of the church when it acts in accordance to the Word of God (Mt. 18:15-17, Gal. 6:1, I John 5:16-17, James 5:19-20).

8. SANCTIFICATION

Sanctification means to be set apart unto God for a holy purpose. It is the result of salvation, rather than the means. Three elements enter into this result: The Blood, the Word, and the Holy Ghost. It begins with a work of grace and continues in a walk of grace. No one may claim to be a Christian who is not sanctified (Heb. 13:12; Rom. 15:16; I John 1:6-7).

9. HOLINESS

- We believe Godly living should characterize the life of every living child of the Lord, and we should live according to the pattern and example given in the Word of God (Heb 12:14). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12; I Peter 2:21-23; Heb. 12:14; I Tim. 2:9-10; I Peter 3:1-5; I Cor. 11:6 -16; II Cor. 6:13-18; Rom. 12:1-2).
- We believe holiness begins in the heart of the believer as a work of the Holy Ghost and will manifest itself outwardly in the life of the believer. As the believer allows the work of sanctification, the character and nature of Christ will be made manifest through the Fruit of the Spirit, (Gal 5:22-23) righteousness and godliness (I Tim. 2:2, 2:9-10, 4:7; I Pet. 3:3; II Pet. 3:11). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, "Be ye holy; for I am holy" (Leviticus 20:7; 1 Pet. 1:16). And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:17-19).

10. HEALING

"Jesus Christ, the same yesterday, and today, and forever" (Hebrews 13:8). The vicarious suffering the Lord Jesus Christ paid is for the healing of our bodies, the same as for the salvation of our souls, for "...With his stripes we are healed" (Is. 53:5). Matthew 8:17 reads, "...Himself took our infirmities, and bare our sicknesses" (See also, I Peter 2:24.). We see from this that divine healing for the body is in the atonement. That being true, then it is for all who believe. Jesus said of believers, "...they shall lay hands on the sick, and they shall recover" (Mark 16:18). Later, James wrote in his Epistle to all the churches: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16). All these promises are for the church today.

11. TITHING AND OFFERINGS

We believe tithing and offerings are God's financial plan to provide for His work and has been at least since the days of Abraham. Tithing came with faith under Abraham; Moses' law enjoined it, and Israel practiced it, Jesus endorsed it (Mt. 23:23) and it was taught and practiced in the early church. (Heb. 6:20; 7:1-24; Luke 11:42; I Cor. 11:23-32). The bible declares that when a Christian does not pay tithe and offerings, God considers it robbery (Malachi 3).

We believe the bible-teaching tithing to be the first ten percent (10%) of all increase and is Holy unto the LORD (Lev. 27:30; Lev. 27:32).

12. MORAL ISSUES

- Fornication is, by definition, sexual sin. Fornication includes premarital sex, adultery, incest, bestiality or any perverted or deviant sexual behavior (Acts 15:20; I Cor. 7:2; I Tues. 4:3).
- God has always considered homosexuality an abomination. In the Old Testament it was dealt with harshly. Sodom and Gomorrah were destroyed because of the prevalence of sodomy or homosexuality. Any homosexual relationship is definitely a sin (Lev. 20:13; Rom. 1:21-29; I Cor. 6:9).
- We believe a person's gender is that gender (male or female) which was certified at birth.
- In the eyes of God, that gender does not change irrespective of man's intervention or actions to alter such gender.
- The sanctity of human life in God's eyes is evidenced by His attitude toward those who take a man's life unlawfully. One of the commandments is, "Thou shalt not kill" (Ex. 20:13) or, in other words, murder (Rom. 13:9). Murder is by definition, the act of unlawfully killing a human (The only law, which applies, is God's law.). Euthanasia or so - called mercy-killing, including physician assisted suicide of terminally ill or comatose patients, involves the act of unlawfully killing a human. Abortion, which is the taking of human life, is also strictly forbidden in the eyes of God (Ex. 21:22-23).

13. MARRIAGE AND DIVORCE

- God ordained marriage and solemnized it as binding until death, (Matthew 19:3-6). However, because of the hardness of Israel's heart, Moses granted them a writing of divorcement (Matthew 19:8-9). Christians are not to divorce their mates save for the cause of fornication (Matthew 5:32). After a mate dies, one is free to marry again, only in the Lord (I Corinthians 7:39).
- However, judgment begins at the house of God and what a man has done before becoming saved should not be held against him, provided he has truly repented (I Peter 4: 17; Romans 7:2-3).
- Polygamy is not acceptable and constitutes adultery.
- Marriage is an institution founded and sanctioned by God, who intended it to be a monogamous relationship between one man and one woman, in which each partner is faithful and true to the other (Genesis 2:22-24).
- We do not approve of any same-sex marriages, unions, dating or any other such relationships.

14. SCHOOL ACTIVITIES TIES

- We disapprove of our school students attending or participating in activities against their religious scruples.
- We disapprove of our school students being forced to take co-educational classes, which involve activities that are considered immodest or inappropriate. We disapprove of our school students being required to attend sex education classes, which depict immoral lifestyles or are contrary to our religious convictions. We encourage our school students to attend church related function and request their related absences be excused.

15. EVANGELISM

- The work of the church is to evangelize or reach the entire world with the Gospel of Jesus Christ. This was expressed by Jesus himself, "Go ye therefore ..." (Matthew 28:19), (...ye shall be witnesses..." (Acts 1:8). This necessary duty of evangelism requires the teaching and training of men and women and should be continued, not only in regular church services, but in ancillary schools, both in the course of childhood education and in extended adult education (Acts 5:42; 1 Tim. 4:11; Deut. 6:7).

16. SECOND COMING OF JESUS

- That Jesus is coming again the second time in person, just as He went away, is clearly set forth by the Lord Jesus Himself, and was preached and taught in the early Christian church by the apostles; hence, the children of God today are earnestly, hopefully, looking forward to the glorious event (Mt. 24; Acts 1:11; 3:19-21; I Cor. 11:26; Phil. 3:20-21; I Thess. 4:13-18; Titus 2:13, 14).

17. TRANSLATION OF SAINTS

- We believe that the time is drawing near when our Lord shall appear, then the dead in Christ shall arise; and we who are alive and remain shall be caught up with them to meet our Lord in the air (I Thess. 4:13-17; I Cor. 15:51-54; Phil. 3:20-21).

18. THE MILLENNIUM

- Moreover, we believe that the distress upon the earth is the "beginning of sorrows" and will become more intense until "there shall be a time of trouble, such as never was since there was a nation even to that same time:" (Daniel 12:1, Matthew 24:3-8), and that a period of "tribulation" will be followed by the dawn of a better day on earth and that for a thousand years there shall be peace on earth and good will toward men. Jesus will return and set up his earthly kingdom before this "thousand years" begins (Rev. 20:1-5; Is. 65:17- 25; Mt 5:5; Dan. 7:27; Mic. 4:1, 2; Heb. 2:14; Rom. 11:25-27). We believe Jesus will return to the earth prior to the millennium.

19. JUDGMENT OF THE WICKED

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

These Articles of Faith of All Nations Apostolic Tabernacle, Inc. were duly adopted by the membership, witnessed and sealed by the Board of Directors.

Statement of Understanding

I have received and read All Nations Apostolic Tabernacle’s Articles of Faith. I understand and agree to abide by said articles. Further, I understand that my signature on All Nations Apostolic Tabernacle’s Affirmation Statement indicates said understanding of and agreement to abide by these Articles of Faith.

Member (Please Print Name)

Member’s Signature

Today’s Date