

**THE CHURCH OF THE LIVING GOD  
OF NORTHERN VIRGINIA  
(FULL GOSPEL MINISTRIES, INC.)**

**CHURCH POLICIES AND MINISTERS' MANUAL**

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## **PART I**

### **INTRODUCTION OF THE CLG OF NORTHERN VIRGINIA**

#### **I. WHAT IS THE CHURCH OF THE LIVING GOD OF NORTHERN VIRGINIA (FGM, INC.) MINISTRIES?**

The Church of the Living God, Full Gospel Ministries, INC. was established in 1983 by Dr. Stephen K. Gyermeh and Rev. K.O. Gyimah. Because many of its members were Virginia residents, there was a growing need for the establishment of a Virginia branch. To this end, a prayer cell group was established in Woodbridge. This cell group met at the residence of Deacon Frempong. In spite of these initial efforts, a full-fledged branch was never established in Virginia.

In 1996, Pastor Kwame Frempong started a prayer cell group in Alexandria. This cell group included some members of The Church of the Living God, Alexandria, VA. (FGM, Inc.) in Maryland who resided in Virginia. Pastor Kwame Frempong formally sought to affiliate his prayer cell group with The Church of the Living God, Alexandria, VA. (FGM, Inc.).

Upon the recommendation of The Church of the Living God, Alexandria, Va. (FGM, Inc.) Members who were part of the prayer cell group, the prayer cell group were accepted as part of The Church of the Living God, Alexandria, VA. (FGM, Inc.) Ministries.

The Church of the Living God, Alexandria, VA. (FGM, Inc) was therefore established in 1996. The church was officially inaugurated on June 22, 1996 and is now called The Church of The Living God of Northern Virginia because it moved.

#### **II. WHY DO WE EXIST?**

The purpose of the Church shall be:

- 1.** To own and operate a Church and/or Churches, and to conduct the usual religious functions incident to the operation of a Christian church, to do any and everything that Churches customarily do in the course of carrying on Christian purposes of such an institution as may qualify it as exempt from Federal Income tax under Section 501(c) (3) of the Internal Revenue Code 1986 (as amended) or the provision of any future United States Internal Revenue Law.
- 2.** To establish and maintain a place of worship for the one true God, to exalt the Lord Jesus Christ and to honor, at all times, the Holy Spirit.
- 3.** To expound the Word of God by teaching and preaching, to spread the Word of God abroad in accordance with the commission of Christ (Mark 16:15).

4. To regularly assemble together the members of this Church for fellowship one with another, both in large public congregations, and in small fellowship groups in homes or other places, to worship God in spirit and in truth and to cooperate in the building of the whole body of Christ.
5. To labor for evangelization around the world; promote the Gospel of Christ in the United States of America and elsewhere, the members thereof acting as a corporate body, either by themselves, or at their discretion, in cooperation with other bodies considered to be of like faith and practice, by all legal and practical means, but especially by Missionary and Evangelistic work.
6. To promote an Educational Program for religious purposes, to own and operate a Parochial school or schools for Academic and Religious purposes. To sponsor civic projects for the betterment of the community, and to sponsor such social and recreational activities as may seem advisable and helpful to the welfare of the community and the membership, and to serve the community in a manner always consistent with the highest standard of ethics, good morals, and Christian principles.

### **III. WHAT DO WE BELIEVE?**

#### **Statement of faith**

We are persuaded that these tenets of faith are consistent with the truth and set forth in order a declaration of those things which are most surely believed among us. (i.e. that we all speak the same thing) 1Cor. 1:10.

**HOLY SCRIPTURE:** We believe the bible to be inspired and the only infallible and authoritative Word of God (2nd Pet. 1:20-21, Heb.1: 1-2, 2nd Tim.3: 16).

**THE TRINITY:** We believe there is one God, eternally existent in three persons: God the father, God the son and God the Holy Ghost (1Cor. 8:6, Eph.4: 6).

**DEITY OF CHRIST:** We believe in the deity of our Lord Jesus Christ; We believe in His Virgin birth; we believe in his sinless life; we believe in miracles; His vicarious and atoning death; His bodily resurrection; His ascension to the right hand of the Father, and His personal return to this earth on power and glory to rule a thousand years (Rev. 20:4, Jn. 14:1-3, Acts 1:11-12).

**SALVATION:** We believe that the only means of being cleansed from sin is repentance and faith in the precious blood of Christ (Heb. 10:29, 13:13). We believe that regeneration of the Holy Spirit is absolutely essential for personal salvation. We believe in the sanctifying Power of the Holy Spirit by whose indwelling the Christian is enabled to live a Holy life (Rom. 15:16, 1st Pet. 1:2, Jn.14: 17).

**DIVINE HEALING:** We believe that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer (Isa. 53:5).

**BAPTISM OF THE HOLY SPIRIT:** We believe that the baptism in the Holy Spirit according to Acts 2:4 is given to believers who ask for it (Mark 7:7-8, Luke 11: 9-13, Mark 9:23).

**HEAVEN AND HELL:** We believe in the resurrection of both the saved and the lost, the one to everlasting life, and the other everlasting damnation to Hell (Rev. 20:12-15, 1st Cor. 15:51-52).

## **PART II**

### MEMBERSHIP

#### **I. HOW TO BECOME A MEMBER OF THE CHURCH OF THE LIVING GOD OF NORTHERN VIRGINIA**

- a.** One must be a true believer in the Lord Jesus Christ and must attend and complete the church's designed foundational and new membership classes conducted on every Sunday (see pages 26-44).

(Jn1: 13; Acts 2:42-47; Acts 4:32-33; Rom. 10:9-10)

#### **II. HOW TO REMAIN A MEMBER OF THE CHURCH**

By committing to this local assembly and faithfully:

- b.** Assembling with the local believers regularly for worship. (Heb. 10:25; Jn.20: 19-22; Acts 20:7)
- c.** Attending the church's bible studies regularly. (2Tim.2: 15; Acts 2:26)
- d.** Committing in giving tithes faithfully. (Mal.3: 10; Lk.6: 38; 2Co.9: 6)
- e.** Getting involved in all other church activities. (Acts 2:1; Acts 2:42&44; Acts 4:32)

#### **III. PRIVILEGES OF A MEMBER**

Members of The Church of the Living God, of Northern Virginia (FGM, Inc.) are entitled to various privileges such as baby naming ceremonies, baby dedications, weddings, marriage blessings, funeral services, and home dedications.

The church will participate in these occasions only for the **good standing members**.

Good standing members of the church are those members who have taken the foundational and new membership classes, regularly attend church services on Sundays and during the week, faithfully pay tithes and give offerings, and participate in other church's activities.

Following is a detailed description of the privileges of members of The Church of The Living God of Northern Virginia (FGM, Inc)



## A. BABY NAMING

The Bible says “Lo children are a heritage of the Lord and the fruit of the womb is His reward.” Ps.127: 3.

In the beginning when God created things, He named them. Gen.1: 3, 6, 9, & 14.

When God made man, He transferred the authority of naming things to him. Gen.2: 19-20a. Adam gave his sons their names: Gen.4: 1-2 &25. Adam’s children continued with the tradition of naming their children: Gen.5: 28, 29. This God-given tradition continued in the Old and the New Testaments: Gen.21: 3; 30:6-8; 41:51; Ex.2: 10; Ro. 4:16, 17; 1Sam.4: 18-22; Matt.1: 25; Lk.1: 59-63; Lk.2: 21. Please note that the meaning of the names always associated with the doings of God.

So then, baby naming is scriptural and therefore must be done scripturally. All other forms or practices of naming children other than the one the Bible clearly teaches are not performed by this church.

This ceremony is also a privilege for the “good standing” church member. Any “good standing” member may make a request to the pastor for this service. The pastor may designate a deacon or an elder of the church to perform the service in the member’s home.



### A SAMPLE OF BABY NAMING CEREMONY

1. As the relatives are assembled, the minister shall lead them to sing one or two songs in the praise of God.
2. The minister shall offer the opening prayer.
3. The minister shall explain the necessity of naming a child as follows:

**a.** Why should a baby be given a name?

Answer: because God initiated that from the beginning of creation (Gen. 1:3-31). He also authorized Adam to give names to the other created beings (Gen.2: 19-20).

Adam’s children also followed the same pattern:

Gen.4: 1-2 &25

Gen.5: 28, 29

Gen.21: 3

Gen. 30:6-8

Gen. 41:51

Lk.1: 59, 60 (John)

Lk.2: 21, 22 (Jesus)

Please note that in each case, references were made only to the Almighty God but not to any dead ancestor and other family gods because they are of no spiritual help to us.

**b.** Somebody might say that this is a Jewish custom.

Answer: It is not so if only you consider yourself a creature or a child of the Almighty God.

References: 2Tim. 3:16

Matt. 28:18-20

John 3:16

That is, the bible and the instructions therein are for all human beings everywhere to obey and practice.

**c.** Someone might also ask: what is wrong with doing it traditionally? (Pagan way)

Answer: the idea is to name the child and commit him/her into the hands of the Almighty God. It is therefore of no effect when it is done "traditionally." Rather, you take the risk of selling out the baby spiritually to Satan and his agents. (Mk.7: 7-13).

By some African "traditions", you will have to pour libation to the ancestors and some other family gods ascribing deity to them by the words you utter. That is in sharp contradiction of God's commandment (Ex. 20:3-5).

In the beginning, libation (drink offering) or prayer was offered to the Almighty God only and not to our ancestors and other gods (Gen. 28:18-22; 1Sam.7: 37-38).

Warnings against such practices can be found in Isaiah 57:1-9 (5-8), Jeremiah 32:26, 29-32.

- At this juncture, the minister shall read Psalm 127:1-5
- The minister shall at this time take the baby into his arms, declare the name as given by the parents, and offer a final prayer for the baby.

**\*The officiating minister may read these other helpful passages for his own understanding of libation and other drink offerings abhorred by God (Deut.32).**

NB: symbolism of a dip of water and liquor into the mouth of the child stands for Yea! Yea! And Nay! Nay! (Mat. 5: 36-37; 2Cor.1: 17-20). That is when you recognize something as wrong; take a firm stand that it is wrong. So also, if it is right, be firm and don't waver.

Meal and drink offerings were meant for the Almighty God (Ex. 29:36-41; Lev. 23:13-18 and 37; Num.15: 4-10 and 24; Num.28: 7-10; Gen.35: 14).

All these offerings and sacrifices were pointing to the offering of Christ Jesus Himself as our final sacrifice.

With Him as our sacrifice, we don't need any other sacrifices (Heb. 9:11-15).

- Reference about other descendants of Abraham, namely black people: Midian: - son of Abraham and Keturah (Gen.25: 2; Ex.18: 1; Num. 22:4; 31:3; Jud.6: 1; 7:8 and 8:28). If our roots come from Abraham, he most likely taught us the traditions of the God he worshipped. And we can find it only from the word of God. Let us therefore go back and use those traditions instead of the adulterated traditions we have ignorantly embraced.

## **B. BABY DEDICATION**

We see in the Bible that Jesus was dedicated to the Lord (Lk.2: 22). Hannah's son, Samuel, was also dedicated unto the Lord. (1Sam.1: 24-28). For the church to faithfully obey the instructions of God pertaining to the training of the children (Deut.6: 4-9; Pr.22: 6), the parents of the children to be dedicated must be good standing church members. The children of non-good standing church members will not be dedicated in the church. If a parent is not faithful to the Lord and to His church, what can he/she teach the children?

At the dedication ceremony, the parents and the congregation make a vow. In order for the vow to be kept as required by God, it is very important that the parents come to church regularly with the baby for nurturing by God's word.

We as a church will not condone any unfaithful behavior. So therefore, we encourage each member to be a faithful and a good servant unto the Lord to share in His given privileges.



## **A SAMPLE BABY DEDICATION CEREMONY**

1. The minister should remind the congregation that The Church of The Living God, Alexandria, VA. FGM, Inc does not baptize children but dedicate or bless them: Lk.2: 21-22, Mk.10: 14-16.
2. The minister shall read to the congregation Psalm 127:1-5 and expound on it briefly.

Then the minister shall read the following:

“Dearly beloved, since it has pleased God to commit to human hands the care of this/these child/ children, now brought here for holy dedication, let us recall both the promise and the warning of our Lord:

**The promise:** that if we receive a little child in his name, we receive the Lord Himself (Matt. 18:5).

**The warning:** that how great is our offense if, by anything done or left undone, we put a stumbling block in the way of one of his little ones (Matt. 28:19).

You also know well how wide is the promise of His redeeming grace to you and your children and to all that are afar off: Acts 2:39, seeing that He died for all; how our Lord Himself gave commandment of His Church to make disciples of all the Nations (Matt. 28:19).

How He commanded the children to be brought unto Him, saying “suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.”  
Mat.19: 14; Mark 10: 14.

You recall how by His outward gesture and deed He declared His good will toward them, how He took them in His loving arms and blessed them (Mark 10:16).

Doubt ye not, therefore, but earnestly believe that He will likewise favorably receive this/these little child/children; that He will embrace him/her/them with the arms of His mercy, and will give unto him/her/them the Holy Spirit, to the end that he/she/they may be a partaker/partakers of His heavenly kingdom.”

**3.** The minister shall say the following to the parents:

**To the parents:** You have come here to acknowledge that this/these child/children belong(s) to God, to dedicate him/her/them to God in holy dedication, and to receive him/her/them again as from the hands of God to be trained as a disciple (s) of our Lord and Savior Jesus Christ. I ask you therefore:

-Will you endeavor, as far as in you lies, to provide a Christian home for this child/children, to bring him/her/them up in the faith of our Lord Jesus Christ, and to surround him/her/them with such things as are pure and true, lovely and of good report? If you will, say “we will God being our helper.”

-Will you endeavor so to order your own lives that no stumbling block will be put in the way of this child/ these children? If you will, say “we will God being our helper.”

-Will you give this child access to the worship and knowledge of Christ, his/her/their Savior, and enter into full fellowship of them that believe? If you will, say, “We will, God being our helper.”

**4.** The minister shall ask the congregation to stand and ask them the following:  
Dearly beloved who are of the household of faith through the high calling of God in Christ Jesus, and who are now in Christ's name to receive this child/children, will you endeavor so to maintain here a fellowship of worship and service in the church that he/she/her may grow up in the knowledge and love of God and His Son Jesus Christ our Lord? If you will, say, “We will, God being our helper.”

**The minister shall offer a final prayer to dedicate the child/children.**

## C. THE SERVICES OF WEDDINGS OR MARRIAGE CEREMONIES



The bible mentions two “kinds” of marriages and two modes of marriages. It is these that we as a church adhere to.

**THE FIRST KIND:** One in accordance to God’s ordinance; that is in obedience to the word of God.

- i. Matt. 19:6; Mark 10:9- that which God puts together.
- ii. Gen. 2:18, 21-23- the marriage of Adam and Eve.
- iii. Gen.24: 2-4, 7- the marriage of Isaac and Rebecca.
- iv. Gen.28: 1-2, 7- Isaac’s charge to Jacob about his future marriage.
- v. De. 7:2-3; Jos.23: 11-13; Ezra 9:12; Ne.13: 23-27- God’s charge to his children as to whom they should marry.
- vi. Jesus and the apostles gave orders to believers as to whom and how they should marry:
  - One wife 1Tim.3: 12
  - Instead of sexual immorality, one must marry: 1Cor.7: 1-2; 1Tim.5: 14; He.13: 4
  - Marriage should be joined together only by God: Mk10: 9.

A marriage entered into as detailed above is what is called God ordained and God sanctioned. Therefore, it is such a marriage that this church endorses and officiates.

### **MODES OF MARRIAGES:**

1. That which is without dating, courting, and betrothal (engagement) Adam and Eve (Gen.2: 21-23; Gen.24: 51-59, 67.) In these two instances, both couples did not have any prior knowledge of each other yet, since the marriage was directed by God, they were able to wade off many dangerous storms and married in love and honor till death came to separate them.

2. That which involves betrothal (engagement), dating, or courting:
  - Jacob worked and patiently waited for Laban's two daughters, Leah and Rachel.
  - A virgin called Mary (Jesus' mother) espoused to Joseph (Lk1: 26-27) "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Again, in the above passages, we see that both the men and the women mentioned kept their virginity before the formal marriage of the wedding.



### SUMMARY OF POLICIES ON ENGAGEMENT, WEDDINGS AND MARRIAGES

1. We do not marry unbelievers.
2. We do not marry a believer and an unbeliever.
  - Pastors must therefore ensure that both persons are truly born again.
3. We will ensure that each person is or was not married. If one of them was married, then a certificate of divorce should be presented or a certificate of death for widows or widowers. Please note that the divorce must be in accordance with the scripture.
4. A blood test for the couple is highly recommended for diseases purposes.
5. Customs and traditions that conflict with the Word of God should not be practiced under any circumstances.
6. Couples who want to get married by having a wedding must undergo an (8) hours pre-engagement counseling for two months, and (16) hours marriage counseling with the Pastor or assigned Minister over a period of four (4) months. Couples who choose not to have an engagement counseling must undergo a (24) twenty four hours counseling for the period of six months before the wedding could be performed. Couples **MUST** satisfy the counseling hours and any assignments before a wedding can take place.
7. Couples will follow the laws and procedures of the State or the County where they live regarding registration and procurement of a marriage license. The Pastor must sign certificates confirming that such couple was married under him.

8. Couples who want to have a wedding ceremony should not live together at all before the wedding.
9. Couples must be able to prove their parents/families are aware of and in favor of the pending marriage.
10. The couple will be referred to as the bride and groom.
11. Couples who choose to have a traditional (African/biblical marriage – Genesis 24) must do so before the wedding ceremony. However, after such traditional ceremony, the couple should not live together until the wedding ceremony.
12. Couples are responsible for all expenses, labor and planning related to the wedding and reception. The Church does not bear any costs or responsibility.
13. The Church will officiate weddings for the good standing members only.
14. The couple is responsible for hiring and compensating musicians for their wedding ceremony.
15. If it is discovered through counseling that the couple is not fit to become married or are not ready, the Pastor reserves the right not to perform the wedding.
16. Couples may have any size wedding they wish and can afford to have. Wedding attendants may include matron or maid(s) of honor, bridesmaids, flower girl(s) junior brides, best man, groomsmen, page-boy(s), ring bearer, junior groom, and hosts/hostesses.
17. The wedding will typically be held on a Saturday or another day upon which the couple and the Pastor have agreed.
18. The Church will work with the couple to select a date that will best suit both parties; however, the couple may not dictate to the church (Pastor) what date they want.
19. The bride may wear white if she has never been married before. If she has not been married, but has a child or children from a previous relationship, she may not wear white but only cream or another color. White symbolizes virginity and purity.

### **ENGAGEMENT CEREMONY**

**In the most popular Minister's manual, - The Star Book for Ministers by Edward Hiscox, Christian marriage engagement ceremony is not addressed. The Church therefore, has accepted the notion that as long as those in love do their secret engagement it suffices and so the Church concerns itself with the wedding and the counseling.**

**However, in African churches, engagement ceremonies are taken seriously and that has prompted me to develop a simple form of ceremony that should serve as a guide to African Ministers and other Ministers that may have a need for it.**

**In the gospel of Luke 1: 27, we read that Mary, the mother of Jesus was engaged (betrothed, espoused) to Joseph. However, we are not told the format they used, and if there was a ceremony for that engagement. Jesus, in his teachings, tells us in the gospel of Matthew 18: 18-19 that whatever we as believers agree to do, that is in concert to His will, His Father in heaven will bless it for us. Therefore, it will be sound for any Christian to perform an engagement ceremony before the agreed date of the wedding. But before the couple even considers engagement with its subsequent ceremony, careful and diligent prayers are needed to be assured in their hearts that it is the will of God for them to marry. When that point is reached, it is highly recommended that the couple planning to become engaged should appropriately inform and seek their parents (family members) for their blessings and their involvement. It is the fulfillment of the gospel that Paul declared that children should honor their parents. (Eph.6:2)**

**On the day of the engagement when family and friends have gathered, the following are the steps I recommend to be followed.**

- (i) The master of ceremony should inform those present, the purpose of the gathering.*
- (ii) A Minister or a man/woman of God should give an invocation.*
- (iii) The Minister or the man/woman of God may give a relative scripture and a brief statement in support of the significance of the occasion.*
- (iv) An engagement ring that is attesting the engagement to the woman may be prayed over and be given back to the man to place on the ring finger of the woman to be engaged. (It is recommended that a bible be added to the attestation.)*
- (v) A vote of thanks should be given by a family member and the Minister to give final prayers.*
- (vi) Refreshment for the occasion is recommended.*

### **SAMPLE OF WEDDING PROGRAM**

- A. Processional
- B. Call to worship
- C. Message
- D. Ceremony
- E. Benediction
- F. Recessional



### **COMPLETE WEDDING CEREMONY**

The coordinator of the wedding should work with the pastor on how the procession should take place. The key is: it should be done orderly.

### **SOLEMNIZATION OF THE MATRIMONY**

**After the praise and worship and the prayer, the minister shall read the following:**

1. “Dearly beloved, we are gathered together here in the sight of God and in the presence of this congregation to join together this man and this woman in holy matrimony; which is an honorable estate, instituted by God.

This institution signifies unto us Christians the mystical union that is between Christ and His church, a holy estate Christ sanctioned and adorned with His presence, and the first miracle that He wrought in Cana of Galilee. Marriage is commended in The Holy Scriptures to be honorable among all men, and therefore is not to be entered into unadvisedly, lightly, or wantonly. Marriage, however, is to be entered into reverently, advisedly, soberly, and in the fear of God; duly considering the causes for which matrimony was ordained.

Matrimony was ordained for mutual commitment, help, and comfort that the one ought to have of the other, both in prosperity and adversity.

It was also ordained that children might be brought up in the knowledge and love of God, and to the praise of His Holy Name.

Into this holy estate, these two persons present here come now to be joined.

2. *Now the minister shall ask the entire congregation thus:*

“In the presence of God, if anyone in the congregation knows any impediment why Mr. \_\_\_\_\_ & Ms. \_\_\_\_\_ may not be lawfully joined together in holy matrimony, let them speak now or forever hold their peace.”

**3.**

*Then the minister may say:*

*“Who gives this woman to be married to this man?”*

The father or guardian shall answer: “I do.”

Then the minister shall cause the man, with his right hand, to take the woman by her right hand, and to say after him in the presence of the congregation:

**4. The man’s pledge to his soon to be wife**

“I Mr. “.....” call upon these persons here present to witness that I do take thee Ms. “.....” to be my lawful wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God’s Holy Law; and thereto I give thee my loyalty.”

**5. To the man**

*If no impediment be alleged, the minister shall say unto the man:*

“Wilt thou have this woman to be thy wedded wife, to live together according to the law of God in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her; and forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer, “I will.”

**6. The woman’s pledge to her soon to be husband**

“I Ms. “.....” call upon these persons here present to witness that I Do take thee Mr. “.....” to be my lawful wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part. According to God’s Holy Law; and thereto I give thee my loyalty.

**7.**

Then shall they loose their hands and the woman, with her right hand taking the man by his right hand, shall likewise repeat after the minister, in the presence of the congregation:

**8. To the woman**

*Then the minister shall say unto the woman:*

“Wilt thou have this man to be thy wedded husband, to live together according to the law of God in the holy estate of matrimony: Wilt thou love him, and forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer, “I will.”

**9. The man's ring**

Then shall they again loose their hands, and the man shall give unto the woman a ring, and the minister, taking the ring, shall deliver it unto the man, to put it upon the third finger of the woman's left hand. And the man, holding the ring shall say:

“With this ring, a token and pledge of the vow and covenant now made between me and thee, I thee wed, in the name of the Father and of the Son and of the Holy Ghost.” Amen.

**10. The woman's ring**

The woman may give a ring to the man, using the same form of words.

“With this ring, a token and pledge of the vow and covenant now made between me and thee, I thee wed, in the name of the Father and of the Son and of the Holy Ghost.” Amen.

**11. TAKING THE VOW OF RUTH:**

**Now that both of you have exchanged rings and are about to be pronounced as husband and wife, there is one solemn vowing that I would like for both of you to make. It is called the “VOW OF RUTH.”**

**12. THE MAN: I Mr..... by the help of my Lord and Savior Jesus Christ, I do solemnly pledge to you my soon to be wife, Miss.....that, where you go, I will go, where you live, I will live. Your people will be my people and your God will be my God. And where you die, I will die and I will be buried. (Ruth 1: 16-17) AMEN.**

**13. THE WOMAN: I Miss.....by the help of my Lord and Savior Jesus Christ, I do solemnly pledge to you my soon to be husband, Mr.....that, where you go, I will go, where you live, I will live. Your people will be my people and your God will be my God. And where you die, I will die and I will be buried. (Ruth 1: 16-17)**

**14. LIGHTING OF UNITY CANDLE:**

The two small lights at the opposite ends of the candlestick represent the individual lives of the couple as they lived before. From now on they are no longer going to live as two individuals but as two in one body. Therefore, they are going to remove their individual candles and light the bigger candle symbolizing melting their previous individual lives into one.

**15. Then, the minister having joined their right hands, shall say:**

“Forasmuch as Mr. “.....” and Ms. “.....” have consented together in Holy wedlock, and have witnessed the same before God and this company of believers, and thereto have pledged their loyalty one to the other, and have declared the same by the giving and the receiving of a ring, and by the joining

of hands; I pronounce that they be husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit.” You may now kiss the bride.

***16. The minister shall then say the following prayer/benediction:***

“Those whom God hath joined together, let no man put asunder. God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you. The Lord Mercifully with His favor look upon you; and so fill you with all spiritual blessings and grace that ye may so live together in this life that in the world to come ye may have life eternal. Amen.”

***17. Now the minister shall present the newlyweds to the congregation saying:*** “Now Saints, I present to you Mr. & Mrs. “.....”

**RECESSIONAL**

**THE SECOND KIND OF MARRIAGE:** That which men and women put together in opposition to God's word.

- i. Marrying to despise God: Gen.26: 34-35; Gen. 28:8-9
- ii. Marriage to the ungodly (forbidden by God) Ex.34: 16; De.7: 3-4; Jos.23: 12-13; Ezr.9: 12; Ne.13: 25; 2Cor.6: 14-18
- iii. Sexual intercourse before marriage.
  - Have your own husband or wife. Keeping of boyfriend and girlfriend before marriage: 1Co.7: 1-2
  - Younger widows should marry (1Tim.5: 9-15). That is, widows should not live and sleep with men before they remarry.

**MARRIAGE BLESSING:**

Because the marriage blessing is for couples who are already married, it is not considered equivalent to a typical wedding affair and it is therefore limited in various forms. There are rules, guidelines and restrictions that all couples who want to have a blessing must comply with. The couple will consult with the Church Wedding Advisor to be clear of all rules/guidelines and approved items and practices. Couples who feel they cannot comply with the policies cannot have a blessing by The Church of The Living God.

**RULES AND GUIDELINES FOR MARRIAGE BLESSINGS:**

1. The blessing should typically be held on Sundays during church service. However, couples who have a special need for it to be on a Saturday may be granted their wish. Nevertheless, the church reserves the right to hold it on any day it best fits its schedule and agenda.
2. The conduct of a marriage blessing is treated like that of a baby dedication. This means that it will be held like a regular church service where the couple will be seated and at the appropriate time during the service, they will be called upon to the front for the exchange of vows and prayer. If the blessing is held on a different day other than Sunday, to be consistent and fair to all couples, it will still be conducted as if it were a church service. There will be no special privileges or allowances for couples who wish to have it on a Saturday.

3. It is the couple's responsibility to bear all the cost of the blessing and any reception they wish to hold thereafter.
4. The church will work with the couple to select a date that will best suit both parties; however, the couple may not dictate to the church what date they want.
5. The couple will be referred to as "the husband and wife" or "the couple" not as a bride and groom. By definition, a bride and groom are newlyweds and such is not the case with a blessing.
6. The woman cannot wear a white gown. The woman may wear a dress of any other color, but not white as white symbolizes purity and that is reserved for only the woman who is to be newly married.
7. The woman should not wear a veil as the veil represents a mystery in that traditionally, the groom has not seen the unveiling of the bride.
8. The couple should not have an isle runner, for the isle runner again represents the purity of the bride and thus is laid on the ground for her to walk upon.
9. The couple should not have bridesmaids, groomsmen, flower girls, ring bearers, pageboys or junior grooms or junior brides, which will be consistent with an elaborate wedding.
10. The woman should not walk down the isle with music or a wedding march. The man and woman will simply come together and sit in the reserved pews without any pomp or circumstance and without an entourage. Any friends or supporting family members should be seated without a conspicuous entrance or with a hostess or host. Again, the entrance of the husband and wife is not to resemble that of a wedding.
11. The couple may have a maid/ matron of honor or best man. These persons will each stand to the left of the married couple.
12. It is only "THE GOOD STANDING MEMBERS" that the church will officiate their marriage blessing.
13. The couple must undergo eight (8) hours of counseling over a period of two months.
14. The church will not perform the ceremony for any couple that does not adhere to the rules and guidelines as established in this manual and during the preparation of the blessing even until the event day. In other words, if it is learned even on the event day that the couple has not adhered to the guidelines, the church will not perform the blessing.



### SAMPLE OF A MARRIAGE BLESSING

- 1. *The officiating Minister shall call the couple to the altar.***  
*(They may have a selected relative to stand behind them).*
- 2. *Addressing the congregation, the Minister shall say:***  
The couple standing before us today is already married through the court/customary. However, they recognize that marriage was instituted by God and therefore have decided to hand over their marriage to God by means of an official blessing.
- 3. *The minister shall read either of the following:***  
Gen.2: 21-24; Matt.19: 1-6; Eph.5: 22-31 or any other scripture pertaining to the occasion and to expound on it.

### DOUBLE RING CEREMONY

#### 4. MAN'S VOW

The minister shall take the ring from the groom's attendant and shall say the following:

Inasmuch now as the husband is the head of the wife, as stated in Eph. 5:23, and has received her into his care and providence, I give you

Mr. \_\_\_\_\_ this ring that you may place on the finger of  
Mrs. \_\_\_\_\_ as a token that you have married her

The man shall take the ring and place it on the woman's finger. The minister will then address the man as follows:

Mr. \_\_\_\_\_, just as this ring encompasses Mrs. \_\_\_\_\_'s  
finger, so are you to compass her life with strength and with the love of Christ.

*The minister addresses the woman as follows:*

Mrs. \_\_\_\_\_ you are to wear this ring as a token of the enclosing bond  
of reverence and faith, which fulfills the perfect circle of duty, which makes you one.

#### 5. WOMAN'S VOW

The minister shall take the ring from the bride's attendant and shall say the following to the woman:

And now in turn as you have agreed together in the providence of God before these witnesses, I give you this ring that you may place it on the finger of Mr. \_\_\_\_\_ as a token of your affection.

The woman shall take the ring and place it on the man's finger.

*The minister will address the woman as follows:*

Mrs. \_\_\_\_\_ just as this ring compasses

Mr \_\_\_\_\_'s finger, so are you to compass his life with encouragement and supporting love

*To the man the minister shall say:*

Mr. \_\_\_\_\_ I charge you to wear this ring as a token of the enclosing bond of reverence and faith, which fulfills the perfect circle of duty which makes you one in the Lord.

Solo: "song"

The minister shall pray over the couple and bless them.

## **RENEWAL OF MARRIAGE VOWS**

Those who are scripturally married can request for a renewal of marriage vows in the presence of the congregation. The renewing of vows is therefore, for couples who having had a wedding, marriage blessing, or a simple ceremony at the Justice of the Peace once, wish to recommit themselves to each other. They usually approach the Pastor expressing their desire to renew their marriage vows after several years of marriage, and being thankful for how far the Lord has brought them, want to honor themselves and Christ through a recommitment. The couple will have to consult with the Church Wedding Advisor to be clear of all rules/guidelines and approved items and practices. Then on a particular agreed Sunday service time, the married couple may arrange with the presiding Pastor to have the renewal of vows done. It should be noted that this renewal of vows should be done without an excessive ceremony.

## **RULES AND GUIDELINES**

- 2. Couples who want to renew their vows may have a ceremony equivalent to a marriage blessing, not a wedding.**

**It is not called a blessing because their marriage was once blessed in their wedding or blessing ceremony.**

- 3. The couple will be referred to as the husband and wife.**
- 4. The couple will undergo four (4) hours of counseling for a period of one month.**

**\*\*\*\*\*Couples who wish to renew their vows will follow the above and all the other rules (page 13 & 14) - pertaining to a marriage blessing.**

**\*\*\*\*\*THE DAY OF THE CEREMONY\*\*\*\*\***

The couple will be called to the altar and may give a testimony of how far the Lord has brought them in their marriage journey. They may sing a song of their choice or may select someone to sing a special selection for them to precede the renewal of their marriage vows.

Then the minister shall have them repeat as thus:

**Husband**: "I, \_\_\_\_\_, standing before our Holy God, in the presence of all his angels and the saints called according to His purpose; on this day wish, with all my heart to renew my wedding vows of love, commitment, and understanding to you my beloved **wife**\_\_\_\_\_. In the name of the Father, the Son, and the Holy Spirit.

**Wife**: "I, \_\_\_\_\_, standing before our Holy God, in the presence of all his angels and the saints called according to His purpose; on this day of wish, with all my heart to renew my wedding vows of love, commitment, and understanding to you my beloved husband\_\_\_\_\_. In the name of the Father, the Son, and the Holy Spirit.

The minister shall then call the congregation to stand and offer a congregational prayer for the couple. The presiding pastor will then conclude with a special prayer.

## D. DEAD AND BURIAL



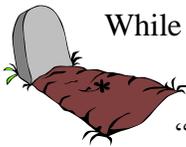
It is every pastor's responsibility to visit and comfort the bereaved. This applies both to born again and unsaved people as well as church members and non-church members. However, in performing funerals or in funeral celebrations a distinct line is drawn. With the full support and advice of the branch's pastor and his elders, the church will organize funeral services and celebrations according to the scriptures and **only for the good standing** church members. A good standing implies a faithful and consistent tithe paying and church attendance (**See page 6**).

### 1. FUNERAL/ HOME GOING SERVICE:

There will be a funeral service at the church premises to precede the burial service at the cemetery. The church's funeral committee, in cooperation with the bereaved family, and with the consultation and the approval of the pastor, will conduct the funeral service in accordance with the church's style of worship. It usually involves praise and worship, reading of the deceased biography, sermon, viewing, etc... followed by the benediction, after which the congregation will proceed to the cemetery.

The church will not be obligated to support and/or conduct any funeral for the "not good standing" church members, neither will the church be involved in any worldly organized funerals for any church member.

### 2. SAMPLE OF BURIAL SERVICE AT THE GRAVE SITE



While the corpse is made ready to be laid in the grave, the congregation comes to the grave, singing few songs.

*Then the minister shall say:*

"Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God Most Holy, O Lord Most Mighty, O Holy and Most Merciful Savior, deliver us not into bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord Most Holy, O God Most Mighty, Holy and Merciful

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Savior, thou Most Worthy Judge Eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.”

*Then, while the earth is cast upon the body (casket) by someone standing by, the minister shall say:*

“Forasmuch as it hath pleased The Almighty God in His wise providence to take out of this world the soul of our deceased brother/sister, we therefore commit his/her body to the ground; **earth to earth, ashes to ashes, dust to dust;** looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own Glorious Body; according to His mighty working whereby He is able to subdue all things unto Himself.”

Then the congregation shall recite together The Lord's Prayer.

The minister will then give the benediction to dismiss the gathering.



## E. DEDICATION OF A NEW HOUSE AND/OR BUSINESS

Having assembled, preferably at the center of the house, the minister shall begin with two or three songs and pray to summon the Presence of The Holy Spirit. Then the minister shall proceed as follows:

1. Many brethren have developed a Godly sense of honoring God by way of dedicating any major acquisition of their lives such as new homes, cars, boats, businesses, and the like. This is a very good thing to do for as Christians we acknowledge that God is the Giver of everything we have (Ps.37: 4b. "... He gives the desires of our heart." Ps.85: 12 "...The Lord shall give that which is good." Rom.8: 32 "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" God is the Only One who has absolute power to protect our possessions if only we consciously and humbly surrender them to Him:

Gen. 28:15 "And, behold, I am with thee, and will **keep** thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Psalm 121:4 "Behold, He that **keepeth** Israel shall neither slumber nor sleep."

Isaiah 27:3 "I the Lord do **keep it**; I will water it every moment: lest any hurt it, I will keep it night and day."

2. Now after the above introduction and the related passages have been read, and after explaining the importance of dedicating the home/business etc... the minister shall read Ezra 6:15-22. Here we see that Azariah (Ezra) the priest led the people of Israel to dedicate the rebuilt temple. The minister may then read Psalm 127:1-2, expound, and base the prayer of dedication on the promises of that Psalm. The minister may anoint the front door with oil as the Holy Spirit directs.

### 3. PRAYER OF DEDICATION:

"By the authority invested in me as the minister of God I now dedicate this house/business etc... in the name of the Father, of the Son, and of the Holy Spirit. AMEN. That brings the end of the dedication.

## PART III

### CEREMONIES AND MINISTRATION IN THE LOCAL CHURCH

#### I. WATER BAPTISM



WHAT IS WATER BAPTISM, WHEN AND HOW SHOULD IT BE PERFORMED AND WHO SHOULD PERFORM IT?

Water baptism is an outward expression of an inner miracle as one gives his/her life to the Lord (Rom.10: 9-10). It is commanded by the Lord to observe (Matt. 28:19, Mk.16: 16). The apostles observed it (Acts 8:36-38); John the Baptist administered it (Matt.3: 6; Mk.1: 4; Lk.7: 29; Jn.1: 26). Baptism is the representation of the believer's union with Christ in His death, burial, and resurrection (Rom.6: 3-4). The above references teach that water baptism is administered for those who repent from their sins and receive Jesus Christ as their savior. The local pastor should perform it. A presiding elder duly authorized by the overseer may administer the water baptism at his branch church. A short service to educate the candidates will precede the baptism, which should be by immersion.

#### II. THE LORD'S SUPPER



The Lord's Supper emphasizes a sacred bond between the Lord and His Bride- the church. It also demonstrates a bond believers have with one another. It should be a vital part of the service.

The person administering the Lord's Supper should:

1. Understand the meaning of truth involved in the sacrament and then communicate it so that participants can experience the Holy significance.
2. Ensure that a deacon or individual responsible has already prepared the table before the service commences: have clean white clothes for the table, clean vessels for emblems, and ensure that the assistants know what to do or how to serve so as to avoid confusion.
3. Administer the elements
  - a. Music (preferably about the Blood or the cross).
  - b. Scripture passage (1 Cor.11: 23-34 or Matt.26: 26-30).
  - c. Pray over the elements.
  - d. Examination: the minister echoes the importance of the event cautioning celebrants of the danger of not discerning

the Body of Christ. The minister should also encourage those living in sin to repent (sins of the flesh and spirit).

- e. Partaking: when the examination process is completed, the congregants are ushered to receive the elements. They take the bread, firsthand eat it, then the non-alcoholic wine or grape juice and drink it.

The bread and juice are not the actual body and blood of Christ. They are only symbolic representations of the body and blood of Christ. However, during the service, we encourage the congregants to exercise their faith and appropriate all that was made possible for us by the death of our Lord.

- f. Lead the congregation in thanking God for the benefits of the body and blood.
- g. Praise and worship.
- h. Benediction (if communion service is separate from regular service).

### III. BAPTISM IN THE HOLY SPIRIT



#### 1. WHAT IS BAPTISM IN THE HOLY SPIRIT?

Baptism in the Holy Spirit is the impartation of power by the Holy Spirit to the Christian. The Holy Spirit is given to Christians only (Joel 2:28-29; Lk.24: 49; Acts1: 8; 2:4).

#### 2. WHO DOES THE IMPARTATION OR THE BAPTISM?

Jesus is the one who does the impartation or baptizes (Matt.3: 11; Mk.1: 7, 8; Lk.24: 49).

#### 3. HOW DOES ONE RECEIVE?

- a. By earnestly asking: Lk.11: 13.
- b. Through waiting upon God: Lk.24: 49; Acts3: 1-4.
- c. By thirsting for it: Jn.7: 37-39.
- d. By laying on of hands by a fellow Holy Spirit filled believer: Acts 8:17; Acts19: 6.
- e. By earnestly receiving the word as it is preached: Acts10: 44.

#### 4. WHAT IS THE PURPOSE OF BEING ENDUED OR BAPTIZED IN THE HOLY SPIRIT?

It is to work for God efficiently, boldly, and in the power of the Lord: Joel 2:28-29; Acts1: 8; Acts 4:31-33; Acts9: 17-20.

#### 5. HOW DO I KNOW THAT I AM ENDUED OR BAPTIZED IN THE HOLY SPIRIT?

Some people call it initial evidence:

The bible is very clear about the initial evidence:

- a. You are given "**utterance**" by the Holy Spirit: Acts 2:4; Acts10: 45-46; Acts19: 6

{The key word is "UTTERANCE." The word utterance, according to The American College Dictionary, means:

1. An act of uttering; vocal expression.
2. Manner of speaking; power of speaking.
3. Something uttered; a word or words uttered; a cry or the like}.

**We should therefore be careful not to put God in a specific mode of what type of utterance a baptized person should make. Any utterance that does not curse God but honors God is scriptural.**

**Acts 10:45, 46** “The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in **tongues** and **praising** God.”

**Acts 19:6** “When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in **tongues** and **prophesied**.”

\* Please note that in these instances the utterances were prophecy and praising of God. You have to hear what someone is saying to know if he/she is praising God and/or prophesying.

- b. You begin to witness about the Lord with power and without bashfulness:  
Acts 1: 8, Joel 2:28.

## PART IV

### ACTIVE MEMBER COVENANT



Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on profession of our faith; having been baptized in the name of our Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ to shoulder the following responsibilities.

#### **I pledge to my Lord and Savior Jesus Christ and to His Holy Church**

- 1) To love the Lord God with all my heart, my mind, soul, and strength and to love my neighbor as myself (Mark 12:28-31; 1Cor.13: 1-13; Rom. 13:8-10).
- 2) To hold fast to the profession of faith (Heb. 10:23).
- 3) To conduct myself in a manner that affirms my personal salvation and adorns the doctrine of Christ (Eph. 4:1-3; 5:1-6; Rom. 2:17-24; 1 John 2:3-6; Titus 2:10; Phil.2: 27).
- 4) Not to willingly forsake the assembling of myself from the local church where God set (placed) me as a member (1Cor. 12:18). To do so would constitute a sin (Heb. 10:25-31).
- 5) To be a witness to unbelievers of the reality of Jesus Christ (Acts 1:8; 1The. 4:11-13; Rom. 10:9-10).
- 6) To show Christ-like care to fellow believers (1 John 3:20; Gal.6: 1, 2; Rom. 15:1-6; Matt. 25:31-46; Phil.2: 1-13).
- 7) To willingly and cheerfully support my local church with my tithes, offerings, sacrificial giving, ministry service, gifts, and prayers (Mal. 3:8-10; 1Cor. 9:6-13; Rom. 12:1, 2; 1 Pet. 4:10; 2 Tim. 2: 1-4).
- 8) Not to jeopardize my spiritual life, blessings, or church membership by active or passive (listening) participation in abominable sins the Lord reportedly hates (Prov. 6:16-19).

- 9) Not to partake of pre-marital sexual relations including fornication and adultery. Should I partake of these sins, I hereby disqualify myself for a traditional wedding at the C.L.G.  
Additionally, in the event of pre-marital sexual relations, I do hereby agree to relinquish my ministry duties until such time as the church leadership (elders) deem appropriate.  
Finally, in the event that the person I am involved with (if she is a member of the C.L.G) becomes pregnant, I will be willing to give an apology to the entire body of believers at the C.L.G.

- 10) To be submissive to the Body of Christ and particularly to those in authority over me in the Lord by doing what is scripturally asked of me without murmuring, hypocrisy, or slothfulness (Heb. 13:7, 15; Phil.2: 4).

- 11) To be faithful to Tuesday night pastoral teaching and Sunday morning worship services at the C.L.G. except in the case of work, sickness, family emergency, vacation, and school activities or hazardous weather. Outside of these cases, it is between Jesus and me.

**NOTE:** Any member missing three consecutive months of Sunday or Tuesday and Thursday services without notice can be dropped from the membership roll without written notice and will disqualify themselves from church benefits and assistance (i.e. funeral, wedding, emergency aid, hospitality, spiritual covering against satanic oppression: Heb. 13:15 watch/guard).

Also, any sanctuary service ministry member missing Tuesday night pastoral teaching without a valid reason (see above) will not qualify to minister the upcoming Sunday service.

The pastor/leaders should be informed of any one else's reason for long-term absenteeism, and in the case of sickness, one must call for the elders and visitation will be done (James 5:14).

- 12) To submit to biblically prescribed correction from the church's eldership when my relationship to the local church, fellow believers, or unsaved members is questionable or contrary to scriptural commands or sound doctrine (Matt. 18:15-20; 1 Cor. 5: 9-13; 2 Cor. 6: 14-18; 1 Tim. 1: 8-11; 2 Tim. 3: 16, 17).
- 13) To encourage and enlist the full support of other fellow believers by personal example to the vision and purpose of this ministry as communicated by the senior pastor by whatever scriptural means necessary so long as the vision, purpose, and plans of this church does not conflict or compromise the eternal

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purpose of the Lord Jesus Christ (Heb. 10:23, 24; Rom. 15:5, 6; Phil. 1:27, 28; Matt. 16: 18; 28:18-20; Mark 16:15-20).

- 14) Not to receive an accusation against a brother or sister in the Lord without them being present before the accuser (2 Cor. 13:1, Matt. 18:15-20; Prov. 18:17; 1 Tim. 5:19, 20).
- 15) To honor the Lord Jesus Christ through the keeping of Holy Communion on the first Sunday of each month when it is within my control to do so (James 4:17; 1 Cor. 11:23-32 \*Notice the consequences for showing contempt towards the Lord's Supper).
- 16) To place my commitment to my home church in terms of attendance, service, or giving above all other outside ministries (Gal. 6:10, 1 Tim. 5:19, 20).
- 17) To strive to live according to the Holy Spirit's desire and not yield to the dictates of the flesh (Rom. 8:1-7; Gal. 5:22-26; Eph. 5:17-20).

## PART V

### CHURCH DISCIPLINE

#### **I. Authority to Discipline**

When situations requiring discipline arise, the Church shall follow the method laid down by Christ, namely that every effort be put forth to secure reconciliation. However, if all else fails, then Biblical discipline should be in order. The Presbytery Board and Pastoral Board shall have sole authority to discipline a church member whose conduct falls within the grounds for discipline/exclusion from fellowship.

#### **II. Need for Discipline**

Discipline is needed in the spiritual family for the following reasons:

- a. To uphold the moral standard of God's Word and maintain holiness in the church.
- b. To introduce the principle of submission to the will of God.
- c. To give the membership a sense of security and save backsliders from hell.
- d. To guide the immature, stabilize the weak, and encourage maturity in the Lord.
- e. To make order and happiness possible (Jud.18: 1; 19:1; 21:25).
- f. To avoid selfishness and self-will (Is.14: 12-14).

#### **III. Grounds for discipline/exclusion from fellowship**

Conduct contrary to the scripture as determined by the eldership shall be sufficient grounds upon which any person may be disciplined or disqualified from membership.

- a. Those who reject a part or whole of the doctrine of Christ (2 John 9-11).
- b. Those guilty of immorality (1 Cor.5: 9-11).
- c. Those who are unruly or walk disorderly (2 Thes. 3:6-13).
- d. Those who cause divisions (Rom. 16:27).
- e. Domineering, quarrelsome and sectarian leaders are not to be followed (3John 9-10).
- f. Those who defile themselves after their separation from the world (James 4:4; Rev.2: 20-22).

#### **IV. Offences Attracting Church Discipline**

Church discipline is applied in the following cases:

- a. Sins, which give public offense, e.g., adultery, theft, desertion of family (1Cor.6: 9; 1Tim.5:8).
- b. Improper conduct, such as drunkenness, quarrelsome behavior, cruelty, laziness, conjugal strife, harsh behavior to relatives and others (1Cor.6: 10; Gal. 5:20).
- c. Disobedience to the order and discipline of the Church (Heb. 13:7).
- d. Dissemination of a doctrine contrary to the established standard of doctrines of the Church of The Living God, Alexandria (Gal. 5:20).
- e. Taking the church, its members or any of its officials to a court of law on civil matters involving the church without exhausting the procedures for dealing with such cases in the church (1Cor. 6:6, 7).

#### **V. The Practice of Church Discipline**

In exercising church discipline the aim should be to heal the offender spiritually, morally, mentally, socially, economically, and physically- thus making him a whole person in the image of Christ. To achieve this, one should differentiate between two broad types of offenses:

- a. **Where a member exhibits bad habits and careless living.** A member of the church's elders who is aware of it should seek to guide him into the right way by admonition and warning, whenever this is possible (Rom.15: 14). If this approach is successful, no further action is necessary. But if it fails and such acts continue the matter should be brought before the appropriate church body to be addressed (Matt.18: 15-19, 1Cor.5: 3-5).
- b. **Where a specific sin has been committed.** In this case, a member who is aware of it should endeavor to persuade the offender to confess his fault to the pastor (James 5:16); otherwise he himself should tell the pastor about it (1Jn.1: 9, Ps.51). If the pastor finds that the allegation is true, he must bring it before the appropriate church body for action.

#### **VI. Termination of Membership**

If a member openly and without repentance violates sections C, D, and/or E above, the presbytery board, by affirmative vote of two thirds (2/3) of all the members of the board, may suspend or expel such member of the congregation after an appropriate hearing (Matt.18: 15-19; 1Cor.5: 4-5).

## **PART VI**

### **LEADERSHIP IN THE CHURCH**

#### **I. ORDINATION OF ELDERS (Acts 14:23; Tit.1: 5)**

Elders may be chosen and ordained by the Senior Pastor from the membership of the congregation. Chosen members shall be those members of the church who demonstrate that their lives conform to the scriptural qualification thereof (Tit.1: 6-9; 1Tim.3: 2-7; 1Pe.5: 2-3).

##### **The Role of Elders:**

The role of elders shall be: (Ex. 18:17-26)

- To rule, to teach, and to correct those that may be in the wrong scripturally.
- To be the heads of departments in the church, which are designated by the pastor.
- To be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine (1Tim.4: 2).
- To fill-in for the pastor in pulpit ministry and pray for the sick.

#### **II. SELECTION OF DEACONS**

Deacons may be selected from the membership of the congregation by the bona fide members of the church strictly according to Acts 6:1-3. They must be approved by the pastor and ordained. Their lives should conform to the scriptural qualifications of 1Tim.3: 8-13.

##### **The Role of Deacons**

The role of deacons shall be:

- To provide spiritual support to the pastor in the discipleship of new converts.
- To visit and pray for the sick, the expectant and nursing mothers etc... (James 5:14).
- To always be available to serve "tables." Acts 6:2,3
- To encourage and help develop spiritual gifts and ministries in the body.
- To assist in the administration of the ordinances of the church.

## **PART VII**

### **FOUNDATIONAL DOCTRINES OF THE CHRISTIAN FAITH**

#### **FOUNDATIONAL CLASS A 12-WEEK PROGRAM**

**FIRST SESSION: JANUARY–MARCH  
APRIL – JUNE**

**SECOND SESSION: JULY–SEPTEMBER  
OCTOBER – DECEMBER**

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- WEEK 1 ALL HAVE SINNED; ALL CAN BE SAVED
- WEEK 2 HOW CAN I BE SURE THAT I AM REALLY A CHRISTIAN?
- WEEKS 3 & 4 GROWING STRONG THROUGH SCRIPTURE AND PRAYER
- WEEKS 5 & 6 YOUR NEXT STEP: WATER BAPTISM AND COMMUNION
- WEEKS 7 & 8 BAPTISM IN THE HOLY SPIRIT
- WEEKS 9 & 10 RUNNING THE CHRISTIAN RACE
- WEEKS 11&12 A BATTLE FOR YOUR SOUL

## **BIBLE STUDY FOUNDATION FOR** **BELIEVERS**

### **I. ALL HAVE SINNED; ALL CAN BE SAVED—Romans 3:23; 6:23**

The fall of mankind began from the disobedience of Adam: Genesis 2:15-17, Genesis 3:17-19.

Redemption of mankind came through the obedience of the Lord Jesus: Romans 5:12, 18-19.

We cannot please God by our own deeds of righteousness. Isaiah 64:6  
Rather, we can only please God by accepting His way of righteousness:  
John 3:16, Romans 3:22-26.

This then leads to first repentance that makes one a Christian. To be a Christian means:

- a) Acknowledging that you're a sinner and there is nothing you can do to save yourself. Romans 3:9-25; Ephesians 2:8-9.
- b) Confessing your sins and accepting Jesus as your Lord and Savior. Romans 10:9-10.
- c) Not going back to your old self. Colossians 3:5-10; Ephesians 2:1-3. Then the person is "Born Again". John 3:3-8.

## II. HOW CAN I BE SURE I'M REALLY A CHRISTIAN?

How do you know that you are saved or “Born again”?

- 1) The Holy Spirit will testify to your spirit by your hunger for your relationship with your heavenly father. Romans 8:13-17; Galatians 3:26-29; 4: 1-7.
- 2) You would desire to do what pleases Him because your nature has changed from an Adamic to a Godly nature. Romans 8:9; 1 John 2:3-6; 3:24; 2 Corinthians 5:17.
- 3) Due to God changing your heart, you would begin to have love (not necessarily liking their behaviors) for all kinds of people. 1 John 3:10; Matthew 22:34-40; Luke 6:27-36.
- 4) You would respond positively to the Father's discipline. Hebrews 12:4-11.
- 5) You would like a repentant lifestyle which incorporates the following:
  - a. Sincerely accepting one's wrongdoing. 1 John 1:10; Jer.3: 13; Proverbs 28:13 – Not blaming someone or something else.
  - b. Confessing one's wrongdoing. 1 John 1:9; Proverbs 28:13b.
  - c. Renouncing the wrongdoing – that is turning away from it. 1 John 3:9; Titus 2:11-12; Proverbs 28:13c.

We should dread continuous sinful lifestyle (lack of repentance) because:

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- It means the person is not a child of God but of the devil (John 8:34-37).
- The only result for it is God's wrath. Hebrews 10:26.
- It causes hindrance to prayers (Psalm 66:18; Deuteronomy 1:43-46; Proverbs 1:24-28; Isa.59: 1, 2).

### **III. GROWING STRONG THROUGH SCRIPTURE AND PRAYER**

Just as physical food nourishes our flesh, Bible Study is food for our souls: John 6:32-35. Jesus is the bread of life (John 15:5-6) that is, He is the food for our souls and without Him we have no life though we are physically alive.

Just as the flesh and soul have food to keep them healthy, the spirit is also kept healthy by prayer and worshipping God in songs. Those who worship God must worship Him in spirit and in truth: John 4:23-24.

#### ***Some facts about Bible Studies:***

- a. We should hunger for God's Word. Psalm 42:1-2, 1 Peter 2:2.
- b. Before we study the Word, we need to pray that the Holy Spirit teaches us because He is the one that teaches and helps us understand the Word. John 16:12-14; I Corinthians 2:6-14.
- c. Studying the Word implies doing what it says, not just reading it. James 1:22-25; Luke 8:19-21.
- d. As we do what the Word says, we'll grow and won't have to be counseled like a baby. Hebrews 5:11-14.
- e. Studying the Word implies memorizing or keeping it in our hearts (Deuteronomy 11:18-19) because it helps us to worship God (Colossians 3:16), to increase our faith (Romans 10:17), and to overcome trials (Matthew 4:1-11).
- f. The Word keeps us on the right path so that we do not stray from God: Psalm 119:105, Hebrews 4:12-13.
- g. Studying the Word makes us better servants of the Lord. 2 Timothy 2:15; 2 Timothy 3:16-17; Hebrews 5:11-14.

- h. Studying the Word helps us to know God's will for us so that we would not be deceived: Romans 12:2.

***Prayer is communication with The Lord: Mathew 6:5-8.***

***Facts about prayer:***

- a. Before one can pray or speak to the Lord with expectancy, the person ought to repent from any sin in his/her life. Proverbs 15:8; Luke 18:9-14.
- b. Prayer must be said in the name of Jesus. John 14:6; John 15:16.
- c. Begin praying with thanking and adoring God the Father. Philippians 4:6.
- d. We should pray with right motives. James 4:3.
- e. When we pray or speak to God requesting something we should not give up but keep on praying and have faith that He will respond. James 1:6-8; 1 Thessalonians 5:17; Luke 18:1.
- f. Although we ought to start and end each day with prayer and pray before and after eating, there are no prescribed times for prayer. We are to pray regularly on all occasions as the Holy Spirit prompts us. Ephesians 6:18.

**Sample prayer from the Lord: Mathew 6:9-13 covers all kinds of prayers.**

- a. Prayer of Adoration/Thanksgiving (Verse 9) – Hallow means set apart as Holy.
- Acknowledge that He is your Father. John 1:12-23; John 3:5-6; Romans 8:13-16.
  - Thank and praise Him for His goodness. Colossians 3:15-17; Psalm 100:4; Ephesians 5:19b-20.
- b. Prayer of Stewardship (Verse 10) – Praying for the Will and kingdom of God.

- As a believer, your life has to be patterned in the Will of God; hence, your prayers should be in line with God's will. Romans 12:1-2; Ephesians 5:5-17.
- Believers are part of the kingdom of God and as stewards we should pray for means of winning and adding souls to the kingdom of God. Matthew 9:37-38.
- Pray that the Lord will equip you for service. 1 Peter 4:10-11; 2 Timothy 4: 7-8.

c. Prayer of Need (Verse 11)

- Ensure you honor God in your giving, which opens the doors to your blessings. Malachi 3:10-12; Philippians 4:16-19.
- Then as a repentant child, tell the Lord about your need and have faith that He will respond to your need. Matthew 7:7-11; Philippians 4:6-7.

d. Prayer of Forgiveness (Verse 11)

- For oneself. John 1:9.
- For one to forgive others. Matthew 18:21-35.

e. Prayer of Intercession (Verse 13)

- Verse 13a is for guidance or direction. Psalm 25:1-5, 9; Romans 8:28.
- Verse 13b is for protection. Psalm 23; 2 Thessalonians 3:2-3.

#### **IV. WATER BAPTISM AND COMMUNION (THE LORD'S SUPPER)**

Water Baptism is an outward show of an inner experience. By being baptized, you are telling the world that the blood of the Lord Jesus has washed away your sins. As you go into the water, you are also telling the world that you are dying to your old self and have accepted the Lord Jesus. As you come out of the water, you are rising up as a new person in Christ: Romans 6:4-6.

Also, that you have accepted the Lord Jesus by dying to your old self as you go into the water and you are rising up as a new person in Christ as you come out of the water: Romans 6: 4-6.

*The following characteristics are noted about baptism:*

- a. Water baptism is done after belief of the Gospel, confession of sin and acceptance of Jesus as Lord and Savior. Matthew 28:19; Acts 2:38-41.
- b. The Lord commanded that baptism should be done in the name of the Father, the Son, and the Holy Spirit (The Trinity). Matthew 28:19.
- c. It portrays humility. Although Jesus was God, He submitted to His creature to baptize Him. Matthew 3:13-16. A rich Ethiopian humbles himself for baptism. Acts 8:26-39.
- d. It is done to fulfill all righteousness. That is to identify the one who has taken on the righteousness of Christ. Matthew 3:15; Romans 10:4.
- e. It is not a requirement for salvation but should be done if one is given the opportunity to do so. Luke 23:39-43; Acts 9:18; Acts 16:16-23.

The Lord's Supper is for all that are saved. It is our duty to participate in it because our Lord commanded it just as He commanded Water Baptism: Luke 22:14-19.

Some important notes about the Lord's Supper:

The elements of communion are the body and blood of Christ. 1 Corinthians 11:24-25.

We partake in the Lord's Supper to remember what He did for us. 1 Corinthians 11:24-25.

We also partake in it because we believe He died and shall return. 1 Corinthians 24-25; Matthew 26:27-28.

The bread and wine symbolize the broken physical body and shed blood of our Lord: 1 Corinthians 11:24-25.

We should avoid partaking in the Communion while living in disobedience: 1 Corinthians 11:28.

The three dangers in partaking in the Communion while living in disobedience are:

Being guilty of sinning against the body and blood of the Lord: 1 Corinthians 11:27.

Bringing damnation upon one's self: 1 Corinthians 11:29.

Risking to fall weak, sick, or dead: 1 Corinthians 11:30.

## **BAPTISM IN THE HOLY SPIRIT**

Holy Ghost (Spirit) baptism is the gift of supernatural filling with power to be a witness for the Lord, which may involve performing godly supernatural acts, or it is the gift of the power of the Holy Spirit to effectively serve the Lord. Acts 1:4-8, Luke 4:18-19.

The following characteristics are noted about baptism in the Holy Spirit:

The Lord Jesus is the one who baptizes one in the Holy Spirit: Luke 3:16.

The gift of the Holy Spirit baptism is for every believer: Acts 2:39.

Prerequisites for the Holy Spirit baptism are:

You must be born again: Acts 2:38, Luke 10:20.

You must ask for it: Luke 11:13.

You must be obedient to the Lord from the heart: Acts 5:32.

The Holy Ghost baptism cannot be experienced or received on anyone's timing because it is the Lord that performs it. It depends on His timing, unlike water baptism, which is performed based on man's timing. Sometimes, the Holy Spirit Baptism is experienced before water baptism: Acts 9:17-18; Acts 10:44-48.

The baptism occurs in different ways. It depends on when the Lord wants to give it. Just be open. It could be while praying by oneself or with a group, by the laying on of hands, or by listening to the gospel with expectancy: Acts 2:2; Acts 8:15-17; Acts 10:44.

The initial evidence of baptism in the Holy Ghost is speaking in tongues as the Holy Spirit gives one utterance: Acts 2:4, 10:46, 19:6 This initial evidence of Holy Ghost baptism is different from the gift of tongues in 1 Corinthians 12:10. Note that the tongue is not taught but given by the Holy Spirit.

The evidences of Holy Ghost baptism as listed in Acts 2:14-18 are: prophesying (Acts 19:6), a vision of an experience in which an incident appears vividly and the incident may or may not be credible to the mind. It can occur while awake or while dreaming (Vision while awake does not need interpretation. Daniel 9:10-18; Acts 11:1-18)

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(Vision while dreaming needs interpretation. Daniel 7; Acts 10:9-48). Dream is a succession of thoughts or emotions passing through the mind. Miracle and wonders (Acts 5:12-16; Acts 19:11-16). Preaching boldly (Acts 2:4; Acts 4:8-10, 27-31. Compare Peter in John 28:17-26 and in Acts 5:27-29).

To have the continuous effect of the baptism in the Holy Spirit, one ought to continuously live in the Spirit or remain filled with the Spirit. If you do not remain filled with the Spirit you will fall: Galatians 2:1a.

## **RUNNING THE CHRISTIAN RACE**

Who and what we are, is evident by our conducts or behaviors, not by our performance: Matthew 7: 17-23.

Our conducts and behaviors are evidences or the kind of fruits within us and of what spirit is controlling us. As believers, the Holy Spirit ought to control us if we are living in obedience to Him. Following are the elements of the fruit of the Holy Spirit: Galatians 5:22-23.

Love – Corinthians 13:1-8.

Joy – Happiness that does not depend on circumstance because you know the Lord never changes. 1 Peter 1:3-9; Revelation 21 kindle our joy.

Peace – Not being anxious or restless about everything: John 14:27.

Patience – Enduring without giving up, longsuffering: James 1:2-4.

Kindness – Always helping others who are in need: Matthew 25: 35-40.

Goodness – Serving others and assisting in things even when the need is not seen. Being nice to those who mistreat you: Romans 12:21.

Faithfulness – Being reliable and diligent in your service to the Lord and others, Trustworthy: 1 Corinthians 4:2.

Gentleness or Humility – Not arrogant or harsh, humble. Easy to deal or relate with: Ephesians 4:31.

Self-Control – Being able to control one's self (flesh and emotions) from doing what is wrong (Controlled temper): Galatians 5:23.

### **Some of the ways we show our conducts are:**

Responding to our neighbors in need: Matthew 22:39; Romans 13:9-10.

Obedying the laws of the land in accordance to God's will: Romans 13:1-7.

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The things we say: Matthew 12:34-37; James 3:9-10; Jude 16. Things we should say instead: Ephesians 4:29.

How we dress, wearing things that do not glorify God. Especially things that cause temptations: 1 Timothy 2:9-10; 1 Peter 2:1-5 (This also applies to men).

How we think: Philippians 4:8 (This determines the way we act and live).

If we fall short, we sincerely need to confess (1 John 1:9) and ask the Lord to help us not to be controlled by the weakness: Titus 2:12, James 1:5.

## **A BATTLE FOR YOUR SOUL**

This is in the invisible or in the spirit realm and not in the physical.

Our enemies are not human beings or physical things, but the spirits that work through humans or things and circumstances: Ephesians 6:12 states them as:

**Principalities** – These are territories under some princes. In these cases, satanic princes (demonic spirits): Revelation 12:3-12. Because we are in these territories, the evil activities affect us in various ways, depending on whether the leader is a believer or not.

**Powers** – In the dark world of the enemy, there are ranks of powers given to those who follow demonic spirits and Satan. Satan, the devil, being the most powerful among them (e.g. divination, occults, secret societies, witches, wizards, etc.). However, every believer has a greater power than Satan himself because Jesus who lives in each believer is greater than he that is in the world: 1 John 4:3-4.

**Rulers of this dark world** – When a leader of a territory is not in the Lord, the satanic prince in charge of the territory controls what he or she does. Matthew 4:8-11. This scripture shows that when a leader gives in to temptation, demon spirits in charge of the territories he/she rules will oppress or possess him/her (2 Corinthians 4:4). But if the leader is a believer and does not give in to the temptation, angels will come and attend to him/her: Matthew 4:11.

**Spiritual wickedness in heavenly places (realms)** – These are the devil (Satan) and demonic spirits that possess people to the extent that these people's consciences do not bother them when they act wickedly. They are mainly out against believers and do not bother about unbelievers because they already have them: 1 Peter 5:8, Revelation 12:13-17. However, we the believers are stronger than they are: Ephesians 1:18-21; 1 Peter 5:9.

### **The enemies in Ephesians 6:12 are against us in two areas:**

With others and things: 2 Corinthians 10:5a – Arguments and pretensions that go against all that is of God.

Within oneself: 2 Corinthians 10:5b – Thoughts that are not right before God.

### **How we fight the war**

We do not fight with physical weapons (2 Corinthians 10:3-4), but with spiritual weapons which are:

For the wars within oneself: Philippians 4:8; James 4:7-8; 1 Corinthians 10:13; Colossians 3:1-4.

For the wars with others and things: Ephesians 6:14-18.

**Verse 14a: The buckled belt of truth** – It is a defensive weapon. A belt is used to hold or secure things so that the things held cannot be rearranged. This is how we should be; no matter what happens we should maintain the truth. A belt is useless unless it is buckled. In the same manner if you know the truth and do not apply it, it is useless to you. Jesus is the truth, if you hold on to Him and His word, you can rest assured that you will prevail in any circumstance: John 8:31-32.

**Verse 14b: The breastplate of righteousness** – It is a defensive weapon. A breastplate is used to protect the heart or chest area. You need to protect your heart/conscience. That is keeping a good testimony and hunger to do good for the glory of God: Matthew 5:6, 10; 1 Peter 3:13-17. On the other hand, if you choose falsehood or lies, you will be unstable and in a game of chance, opening room for the enemy.

**Verse 15: Feet fitted with the readiness from the gospel of peace** – It is an offensive weapon. Be a peacemaker. Let your steps to situations be towards making peace: Matthew 5:9; Romans 12:17-19.

**Verse 16: The shield of faith** – It is a defensive weapon. A shield is used to protect every part of the body from every kind of weapon: Hebrews 11:1 defines faith for us. Faith is being sure that God will meet your needs no matter what the circumstances seem like: Romans 10:11, 2 Corinthians 5:7, and Hebrews 13:6 affirm this. Real faith entails deeds in line with God's word: James 2:14-26, Habakkuk 3:16-19.

**Verse 17a: The helmet of salvation** – It is a defensive weapon. A helmet is used to protect the head and face. On the helmet, the identity of the soldier is written. When you are saved, God seals you with an identity, the Holy Spirit, so that when the devil sees you he knows that you belong to the Lord: 1 Corinthians 6:19-20; 2 Corinthians 1:21-22; Ephesians 1:13-14.

**Verse 17b: The sword of the Spirit** – It is both an offensive and a defensive weapon. It is the word of God. We need to study the word of God so that:

We can grow to be better servants of the Lord to conquer the enemy and his works: 1 Peter 2:2; Hebrews 4:12; 2 Timothy 3:16.

We won't be deceived because the Lord's word is our guide:  
Psalm 119:11, Mathew 4:1-11.

**Verse 18: Praying in the Spirit on all occasions with all kinds of prayer** – It is both an offensive and a defensive weapon. Prayer is the way we talk to God. Prayer should be done with a repentant heart: James 5:16, a sincere and righteous motive: James 4:2-3, and the assurance of faith: James 1:5-8 (Types of prayer are covered under the Prayer Topic) (see pages 30-32).

## **PART VIII**

### **NEW MEMBERSHIP CLASS**

#### **I. OUTLINE OF STATEMENT OF FAITH**

We are persuaded that these tenets of faith are consistent with the truth and set forth in order a declaration of those things, which are most surely believed among us. (I.e. that we all speak the same thing) 1Cor. 1:10.

**HOLY SCRIPTURE:** We believe the bible to be inspired and the only infallible and authoritative word of God (2nd Pet 1:20-21, Heb.1: 1-2,2nd Tim.3: 16).

**THE TRINITY:** We believe there is one God, eternally existent in three persons: God the father, God the son and God the Holy Ghost (1Cor. 8:6, Eph.4: 6).

**DEITY OF CHRIST:** We believe in the deity of our Lord Jesus Christ; We believe in His Virgin birth, we believe in his sinless life; we believe in miracles, his Vicarious and atoning death, His bodily resurrection, His ascension to the right hand of the father, and His personal return to this earth on power and glory to rule a thousand years (Rev. 20:4, Jn. 14:1-3, Acts 1:11-12).

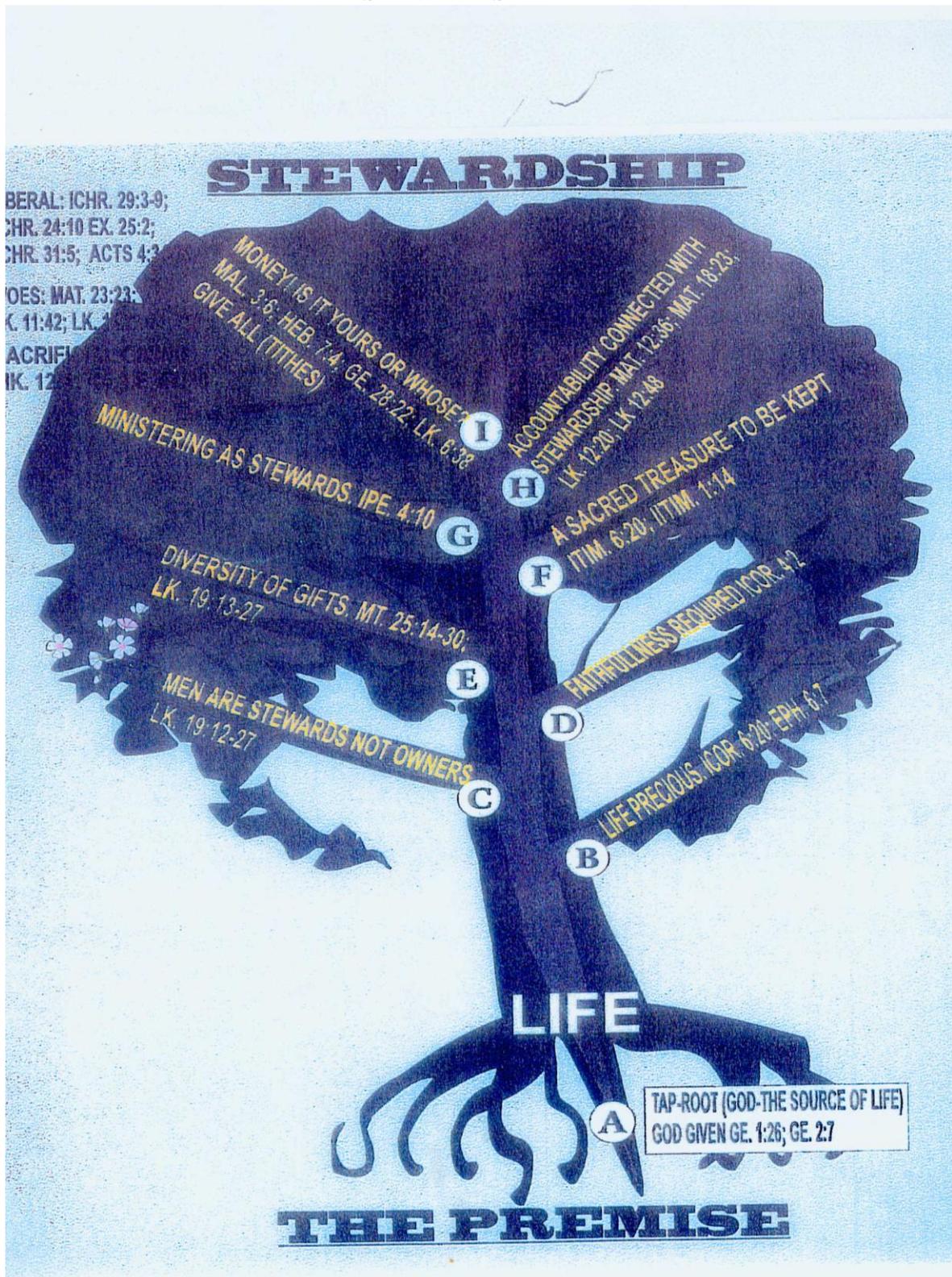
**SALVATION:** We believe that the only means of being cleansed from sin is repentance and faith in the precious blood of Christ (Heb.10: 29, 13:13). We believe that regeneration of the Holy Spirit is absolutely essential for personal salvation. We believe in the sanctifying Power of the Holy Spirit by whose indwelling the Christian is enabled to live a Holy life (Rom. 15:16, 1st Pet. 1:2, Jn.14: 17).

**DIVINE HEALING:** We believe that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer (Isa. 53:5).

**BAPTISM OF THE HOLY SPIRIT:** We believe that the baptism in the Holy Spirit according to Acts 2:4 is given to believers who ask for it: Mark 7: 7-8, Luke 11: 9-13, Mark 9: 23.

**HEAVEN AND HELL:** We believe in the resurrection of the saved, and the lost, the one to everlasting life and the other everlasting damnation to Hell: Rev. 20:12-15, 1st Cor. 15: 51-52.

## II. STEWARDSHIP



## OUTLINE OF STEWARDSHIP

### TRUTHS TO BE REMEMBERED IN RELATION TO STEWARDSHIP

In this class, the study of **STEWARDSHIP** is not centered solely on **giving money to the church** as commonly believed. In our studies of this subject, particularly in this ministry, the whole person's "**life**" is the focus. Interestingly, all other stewardship issues of our lives will be covered.

A. **PREMISE:** God is The Only Source of life (Gen.1: 26; 2: 7; Jn.14: 6).

B. **LIFE PRECIOUS:**

**1Cor.6: 20** "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."  
Because of the preciousness of life, **Christ** died for it.  
So honor **Christ** with your bodies (Rom.5: 8; Rom12: 1-2; 1Cor.7: 23).

C. **MEN ARE STEWARDS, NOT OWNERS:**

**Lk.19: 12-27** "And he called his ten servants, and delivered them ten pounds, and said unto them occupy till I come ..."

**Mt. 20:1-16** Sovereign God renders wages according to His own will.

D. **FAITHFULNESS:**

- **1 Cor.4: 2** "Moreover it is required in steward, that a man be found faithful in all things." (Most importantly to the study of the Word for without the study of the Word, you would not know that which is true, honest, just, lovely, and of good report to do).
- **2Tim. 2:15** Faithful in the study of His word (to show yourself approved unto God).
- **Lk.2: 45-49** Faithful about our Father's business.
- **Mal.3: 8-12** Faithful in giving our resource.
- **Lk.6: 38** The Lord teaches giving in excess.
- **2Cor.9: 6** Paul teaches bountiful giving.

**E. THE DIVERSITY OF GIFTS:**

- **Mt. 25:14-30** “For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his ability; and straightway took his journey.... And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”
- **Lk.19: 13-27** “And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. But his citizens hated him, and sent a message after him, saying we will not have this man to reign over us.... But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.”
- (Note that in this parable each person got one talent, representing **One Life**: Jn.14: 6; He.9: 27).

**F. A SACRED TREASURE TO BE KEPT:**

- **1Tim.6: 20** “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called.”
- **2Tim.1: 14** “That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”

**G. MINISTERING AS STEWARD:**

- **1Pet.4: 10** “As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God.”
- **2Cor.5: 19** “...committed unto us the Word of Reconciliation.”

**H. ACCOUNTABILITY CONNECTED WITH STEWARDSHIP:**

- **Mt.12: 36** “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment.”
- **Mt.18: 23-27** ”Therefore is the Kingdom of heaven likened unto a certain King, which would take account of his servants.”
- **Mt.21: 34, 25:19** Where is the fruit of your labor?

- **Lk.12: 20** “But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those thing be, which thou has provided?”
- **Lk.12: 48** “But he that knew not, and did commit things worth of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they shall ask the more.”
  - ❖ 2Cor.5: 10; Mt.25: 14-30 Settlement of last account.
  - ❖ Lk.19: 15 Presentation of profit and loss statement.
  - ❖ Rom.14: 12 General life accounts.

#### **I. TITHING OR GIVING TO GOD:**

- **TITHING:** Does your money belong to you or is it God's (Mal.3: 8; Lev.27: 30)?  
The patriarchs gave their tenth: Gen.14: 20, Gen.28: 22.
- **GENERAL GIVING:** Pr.3: 9; Ec.11: 1; Ezr.2: 68-69.
- **LIBERAL GIVING:** Ex.25: 2; 1Chr.29: 3-9; 2Chr.24: 10-12.
- **WOES CONNECTED TO ILL GIVING:** Mt.23: 23; Lk.11: 42.
- **SACRIFICIAL GIVING:** Mt.12: 41-44, Acts4: 34-37 (the disciples practiced it).
- **SACRIFICIAL GIVING BY THE POOR:** Lk.21: 1-4, 2Kings 17:11-16.