

STATEMENT OF FAITH

ARTICLE 1: THE HOLY SCRIPTURES

We believe in the verbal and plenary inspiration of the Bible. The Bible is the inerrant Word of God, free from any error and is the final authority in all matters pertaining to the Faith and Life of the Believer (Christian). These are the Old and New Testaments. They were written by men divinely inspired and are God's will as revealed to man. They are the supreme standard by which all human conduct, creeds, and opinions should be tried (*II Timothy 3:16-17*).

ARTICLE 2: THE TRUE GOD

The Scriptures teach that there is only one true and living God (*Jeremiah 10:10; I John 5:20*), Who is Spirit (*John 4:24*), self-existent (*Exodus 3:14; John 5:26*), eternal (*Psalms 90:2; I Timothy 1:17*), immutable (*Malachi 3:6; James 1:17*), omnipresent (*Psalms 139:7-10; Acts 17:24*), omniscient (*Acts 15:18; I Chronicles 28:9*), omnipotent (*Revelation 19:6; Job 42:2*), Independent (*Daniel 4:35; Romans 11:33-36*), good (*Psalms 145:9; Matthew 19:17*), wise (*Daniel 2:20; I Timothy 1:17*), holy (*Leviticus 19:2; I Peter 1:15-16*) just (*Deuteronomy 32:4; Romans 3:26*) and merciful (*Ephesians 2:4; Exodus 34:6*); the Creator (*Genesis 1:1; Colossians 1:16*), Preserver (*Nehemiah 9:6; Colossians 1:17*), and Governor of the universe (*Psalms 47:7; Matthew 2:6*), the Redeemer (*Isaiah 47:4; Jeremiah 50:34*), Savior (*Isaiah 43:3; Isaiah 49:26*), Sanctifier (*Exodus 31:13; Jude 1*), and Judge of men, and the only proper object of Divine Worship (*Exodus 20:4-5; Matthew 4:10*). The mode of His existence, however, is a subject far above the understanding of man (*Job 11:7; Job 33:13*) finite beings cannot comprehend Him (*Romans 11:33; Job 26:14*). There is nothing in the universe that can justly represent Him for there is none like Him (*Exodus 9:14; I Chronicles 17:20*). He is the foundation of all perfection and happiness. He is glorified by the whole inanimate creation and is worthy to be loved and served by all intelligence (*Psalms 145:10; & 150:6*).

ARTICLE 3: DIVINE GOVERNMENT AND PROVIDENCES

God exercises a providential care and superintendence over all His creatures (*Matthew 10:20; Job 14:5*) and governs the world in wisdom and mercy, according to the testimony of His Word (*Psalms 97:16; Isaiah 33:22*). God has endowed man with powers of free choice, and governs him by moral laws and motives, and the power of free choice is the exact measure of his responsibility (*Deuteronomy 30:19; Isaiah 1:18-20; John 5:40*). All events are present with God from everlasting to everlasting, but His knowledge of them does not in any sense cause them, nor does He decree all events, which He knows, will occur (*Ezekiel 33:11; Acts 15:11; Ezekiel 18:20, 25, 31*).

ARTICLE 4: CREATION, PRIMITIVE STATE OF MAN AND HIS FALL

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A. Creation

We believe in the literal account of creation, that the first eleven chapters of Genesis are the literal and historical accounts of God's creation of all things, and that man was created by God in His image and is not the product of some process of evolution. We believe in the existence of a personal devil who at one time was holy, honored in heaven, but through pride fell from his lofty estate and is now completely evil, unholy, anti-God and is now the power and the prince of the air and the adversary and enemy of Believers. God created the world and all things that it contains for His own pleasure and glory, and for the enjoyment of His creatures (*Revelation 4:11; I Timothy 6:17*). The angels were created by God (*Colossians 1:16*) to glorify Him and obey His commandments (*Psalms 103:20*). Those who have kept their first estate He employs in ministering blessing to the heirs of salvation (*Hebrews 1:14; Jude vs. 6*) and in executing His judgments upon the world (*II Samuel 24:16; Revelation 16:1*).

B. Primitive State of Man and His Fall

Our first parents, in their original state of probation, were upright; they naturally preferred and desired, to obey their Creator, and had no preference of/or desire to transgress His will (*Ecclesiastes 7:29; Ephesians 4:24*) until they were influenced and inclined by the tempter to disobey God's commands. Previous to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam, that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil (*Psalms 51:5; Genesis 8:21; John 3:6*). Hence none by virtue of any natural goodness and mere work of their own, can become the children of God (*John 6:44; I Corinthians 2:14*); but all are dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Holy Spirit (*John 1:13; Colossians 1:14; Titus 3:5*), both of which are freely provided for every descendant of Adam.

ARTICLE 5: CHRIST

Jesus Christ, the Son of God possesses all Divine perfections, as He and the Father are one. He in His Divine nature filled all the offices and performed the works of God to His creatures that have been the subject of revelation to us. As man, He performed all the duties toward God that we are required to perform, repentance of sin excepted. His divinity is proved from His titles, His attributes and His works. The Bible ascribes to Christ the title of Savior (*Isaiah 45:15; John 4:42; II Timothy 1:10*), Jehovah (*Psalms 83:18*), Lord of Hosts (*Isaiah 8:13, 14; Malachi 2:2*) the First and the Last (*Revelation 1:11; Isaiah 44:6*), God (*I Timothy 3:16; Hebrews 1:8*), true God (*I John 5:20*), Great God (*Titus 2:13*), God over all (*Romans 9:5*), Mighty God and the everlasting Father (*Isaiah 9:6*). He is eternal (*Colossians 1:17; Micah 5:2*), unchangeable (*Hebrews 1:12; 13:8*), omnipresent (*John 3:13; Matthew 18:20*), omniscient (*John 16:30; 21:17*), omnipotent (*Matthew 28:18; Revelation 1:8*), holy (*Acts 3:14; Revelation 3:7*) and is entitled to Divine Worship (*Hebrews 1:6; John 5:23; Matthew 28:9*). Christ created the world (*Hebrews 1:8, 10; John 1:3, 10*). He preserves (*Hebrews 1:3; Colossians 1:17*) and governs it (*Isaiah 9:6; Ephesians 1:21*); He has provided redemption for all men (*Hebrews 9:12; Galatians 3:13*) and He will be their final judge (*II Timothy 4:1; John 5:22, 27*). The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming like us, pollution and sin excepted (*John 1:14; II Corinthians 8:9*). In this state, as a subject of the law, He was liable to the

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infirmities of our nature (*Hebrews 2:17; John 11:33-35*); was tempted as we are (*Hebrews 4:15; Matthew 4:1-11*); but He lived our example (He was sinless) and rendered perfect obedience to the Divine requirements (*I Peter 2:21; John 13:14-15*). As Christ was made of the seed of David according to the flesh, He is called the Son of Man, (*Matthew 5:17; Galatians 4:4*) and as the Divine existence is the foundation from which He proceeded and was the only agency by which He was begotten (*Luke 19:10*). He is called the Son of God (*John 16:27; Matthew 1:18, 20*) being the only begotten of the Father (*Luke 1:35; John 1:34 & 20:31*) and the only incarnation of the Divine Being (*John 3:16; 1:18*).

ARTICLE 6: THE HOLY SPIRIT

The Scriptures ascribe to the Holy Spirit the acts of an intelligent being. He is said to guide (*John 16:13*), to know (*I Corinthians 2:11*), to move (*Genesis 1:2; Acts 8:39*) to give information (*John 14:26; Acts 10:19; 1 Corinthians 2:13*), to command (*Acts 13:2*), to forbid (*Acts 16:6*), to send forth (*Acts 13:4*), to strive (*Genesis 6:3; Hebrews 3:7-8*), to reprove (*John 16:8*), can be grieved (*Isaiah 63:10; Ephesians 4:30*) can be sinned against (*Mark 3:29; Acts 7:51*). The attributes of God are ascribed to the Holy Spirit such as eternity (*Hebrews 9:14*), omnipresence (*Psalms 139:7*), omniscience (*I Corinthians 2:10*), goodness (*Psalms 143:10*), and truth (*John 14:17*). The works of God are ascribed to the Holy Spirit creation (*John 3:34; Psalm 134:3*) inspiration (*II Peter 1:21*) giving of life (*I Peter 3:18; Romans 8:11*) and sanctification (*I Corinthians 6:11*). The same acts, which in one part of the Bible are attributed to the Holy Spirit, are in other parts of the Holy Scriptures attributed to God (*Isaiah 6:8, 9; Acts 28:25, 26; John 3:16; Matthew 1:18*). The Apostles assert that the Holy Spirit is Lord and God. (*Acts 5:3, 4; II Corinthians 3:17*). From the foregoing the conclusion is, that the Holy Spirit is in reality God, and one with the Father in all-Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, the Son and Holy Spirit, are one God (Trinity – Triune Being). The truth of this doctrine (The Trinity) is also proved from the fact that the Father, the Son, and the Holy Ghost are united in the authority by which believers are baptized, and in the benedictions pronounced by the Apostles (*Matthew 28:19; II Corinthians 13:14; I Peter 1:2*), which are acts of the highest religious worship.

ARTICLE 7: THE ATONEMENT AND MEDIATION OF CHRIST

As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world (*Isaiah 53:5; I Peter 3:18; Hebrews 9:26*), and thus made salvation possible for all men (*Isaiah 45:22; Titus 2:11; I Timothy 2:6*). He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son (*Romans 3:25, 26; Ephesians 1:7; I Peter 2:24*). Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next, by all who do not in this life refuse obedience to the known requirements of God (*Romans 8:1; Revelation 7:13-14*). The atonement for sin was necessary (*Hebrews 9:22; Ephesians 1:7*). For present and future obedience can no more blot out our past sins than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgression might go on with impunity, government would be abrogated, and the obligation of obedience to God would be, in effect, removed. Our Lord not only died for our sins, but He arose for our justification (*Romans 4:25; I Corinthians 15:17*) and ascended to heaven (*Mark 16:19; Acts 1:11*), where as Mediator between God and man, he will make intercession for men until the final judgment (*Hebrews 7:25; 9:24; Romans 8:34*).

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ARTICLE 8: THE GOSPEL CALL

The call of the Gospel is coextensive with the atonement of all men (*Isaiah 55:1; Revelation 22:17*) both by the Word and the striving of the Spirit (*Isaiah 55:11; Luke 2:10-11*). These means of salvation are rendered equally possible to all (*Ezekiel 33:11; I Timothy 2:4; II Peter 3:9*). Therefore if any fail, it is the fault of the individual and not of God (*Hosea 13: 9; John 5:40*).

ARTICLE 9: SALVATION, SANCTIFICATION, BAPTISM OF THE HOLY SPIRIT, DIVINE HEALING, AND THE SECOND COMING OF CHRIST

A. SALVATION

1. Repentance

The repentance that the Gospel requires includes a deep conviction, a penitential sorrow, and open confession, a decided hatred, and an entire forsaking of all sin (*Psalms 51:3-4, 17; II Corinthians 7:10*). This repentance God has enjoined on all men; and without it in this life, the sinner must perish eternally (*Luke 13:5; Acts 17:30*).

2. Faith

Saving faith is an assent of the mind to the fundamental truths of revelation (*Romans 10:9; Hebrews 11:1*) an acceptance of the Gospel through the influence of the Holy Spirit (*Romans 10:10; Galatians 5:22*) and a firm confidence and trust in Christ and His finished work of atonement on the Cross of Calvary (*Acts 16:31; Ephesians 3:12*). The fruit of faith is obedience to the Gospel (*James 2:17; I Timothy 1:5*). The power to believe is the gift of God (*John 1:12; Philippians 1:29*); but believing is an act of the creature which is required as a condition for pardon, and without which the sinner cannot obtain salvation (*John 3:36; Hebrews 11:6*). All men are required to believe in Christ; and those who yield obedience to His requirements become the children of God by Faith (*John 1:7; 3:15; Romans 5:1*).

3. Justification

Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin and restored to the Divine favor (*Isaiah 53:11; Romans 5:1, 16*). Through Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith, it can never give him justification and peace with God (*Acts 13:38-39; Hebrews 11:6*).

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4. Regeneration

As man is a fallen and sinful being, he must be regenerated in order to obtain salvation (*Galatians 5:19-21; John 3:3*). This change is an instantaneous renewal of the heart by the Holy Spirit (*Ezekiel 36:26, 27; Titus 3:5*) whereby the penitent sinner receives new life, becomes a child of God (*Romans 8:16; II Corinthians 5:17*), and is disposed to serve Him (*Ezekiel 11:19, 20; I Peter 2:5*). This is called in Scripture being born again, born of the Spirit (*John 1:13; 3:5, 6-8*) being quickened (*Psalms 119:50; Ephesians 2:1, 5*) passing from death unto life (*I Corinthians 15:54; I Peter 1:23; I John 3:14*) and the partaking of the Divine Nature (*II Peter 1:4; Ephesians 3:14*). The moral nature is renewed and the dominion and power of sin is broken (*Ephesians 2:10; II Corinthians 4:6, 5:17; Ephesians 2:1, 5*). Regeneration is the beginning of the believer's personal sanctification. The new life principle (*John 3:16*) imparted in regeneration is a principle of holy love (*I John 5:1*) and effects initial sanctification. Negatively, the regenerate is sanctified in the sense that he is washed from the acquired guilt and acquired depravity of his sinning (*Titus 3:5; I Corinthians 6:11*). Positively, he is sanctified in the sense that he is a new creature and by the grace of God lives "soberly, righteously, and godly, in this present" world (*Titus 2:12*). We call this "washing of regeneration" (*Titus 3:5-6*) initial sanctification because it is the beginning of sanctification and is partial because it deals with specific sin and does not rid the regenerated of the sin principle/nature.

5. Adoption

We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a Son of God and a Joint-Heir with Jesus Christ (*John 1:12; Romans 8:15-23; Galatians 3:26; Ephesians 1:5 I John 3:2*).

B. Entire Sanctification

We believe that entire sanctification is the act of God, subsequent to regeneration by which believers are made free from original sin, or moral depravity, and are brought into a state of complete devotion to God and renunciation of self-reliance (*I John 1:7; Romans 6:6-7, 11; Galatians 2:20; I Thessalonians 5:23-24*). Entire sanctification is provided by the blood of Jesus Christ (*Hebrews 10:10; 13:12, 20-21*) is wrought instantaneously (*Romans 6:6, 11; Galatians 2:20, 6:14; Ephesians 4:20-24; Colossians 2:11*) is preceded by entire consecration (*Romans 6:13, 16, 19; 12:1-2; I Thessalonians 4:3-4*) and to this work and state of grace the Holy Spirit bears witness in perfect love (*Romans 15:16; I John 4:13-21*). We believe that there is a marked distinction between a pure heart (entirely sanctified) and mature character. The former (the pure heart) is obtained in an instant; the latter is the result of growth in grace. Entire sanctification includes the impulse to grow in grace, which must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christ-likeness of character and personality (*II Peter 1:4, 3:18*). Without such purposeful endeavor the sanctified believer's witness may be impaired and the grace itself frustrated and ultimately lost (*II Peter 1:9-10; 3:17*).

C. Baptism in the Holy Spirit

We believe that the baptism in the Holy Spirit may be obtained by a definite act of appropriating faith on the part of the fully cleansed believer. This is not an impossible condition, but an imperative command (*Ephesians 5:18*) and that the first (initial) evidence of the reception of this experience is the endowment of Power for Service, the full equipping & anointing of the believer, and with this endowment is

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outwardly manifested as a new Boldness for the things of God, and dedication to becoming a fearless martyr if need be (*Luke 24:49; Acts 1:5; 2:14; 8:17*).

D. Divine Healing

We believe that the Bible teaches that the healing provided in the atonement is both spiritual and physical. This is conclusive from the interpretation of (*Isaiah 53:4-5 and Matthew 8:16-17*). In the Great Commission for the proclamation of the Gospel in the entire world, the healing of the body is promised along with the salvation of the soul. People were healed in the Old Testament. They were healed in the New Testament, and we believe that people are and can be healed today. Sickness and suffering are the result of sin. That is, there never would have been any sickness and death if the human race had not fallen into sin. We would not say, however, that all sickness is the direct result of sin, but sin certainly is directly or indirectly responsible for it. But the same Christ who can deliver from sin can, if it pleases Him, deliver from sickness. While it is Gods highest will for His people to anoint, lay hands on and pray for the healing of the sick, we do not believe that the Bible teaches that there is anything morally wrong with taking medicine, or receiving human aid to assist in the treatment of or healing from sickness. We believe healing is God's promise and privilege to those who will receive it, rather than a command that must be obeyed (*James 5:14-15*). Though in the Scripture, as mentioned above seems to promise healing along with the atonement for salvation, sometimes our full and complete healing doesn't manifest in this lifetime on earth but is a surety and guarantee of our heavenly abode upon our transition from this earth to Glory.

E. The Second Coming of Christ

We believe in the imminent, personal, pre-tribulation, premillennial second coming of our Lord Jesus Christ. (*Acts 1:11*) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (*I Thessalonians 4:16*). This indicates more than a mere figure of speech, but an actual sudden, grand historical event, in which Christ assembles to himself his own from among the living and the dead, on a vast and mighty scale. The saints of past ages will be raised, those still in the flesh will be changed, and, as Enoch and Elijah were translated, the whole Church will rise in joyful welcome to the returning Savior, to be with Him forevermore. This is what is termed "The Rapture of the Church". There is nothing in Scripture to indicate when it will be (*Matthew 24:36*). The Scriptures indicate when the Second Coming happens; it will be with unexpected suddenness. "Signs" will precede the Coming, so that patient believers may feel that it is near, while the world generally scoffs at the idea. But even those who are watching are warned lest they be caught off guard. It will be as a "thief in the night." Jesus said that over and over, and with solemn earnestness warned his disciples to "Watch" (*Mathew 24:42*). We believe that immediately after Jesus makes this sudden appearance in the sky to rapture or catch away his saints, great tribulation shall prevail on the earth. Matthew writes, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (*Matthew 24:21*). When tribulation has consummated and the day of Apostasy is over, and then shall be the second event of the Second Coming of our Lord (*Luke 21:27*). The particular feature emphasized in this event of His coming is that it will be a day of terror for the disobedient. At this coming the Lord will be accompanied "with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ;" (*II Thessalonians*). The Bible seems to indicate that God designed that each successive generation should live in expectation of the Lord's Second Coming (*Matthew 24:42-44*).

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ARTICLE 10: GIFTS OF THE HOLY SPIRIT

A. Gifts Resident in the Holy Spirit (Sign Gifts)

The Heavenly Father in His wisdom has bestowed a diversity of gifts upon His church for the building up and furtherance of His Kingdom. We believe that it is the privilege of the Spirit-baptized believers to enjoy the benefits of spiritual gifts-wisdom, knowledge, faith, gifts of healings, working of miracles, prophecy, discerning of spirits, divers (different) kinds of tongues, and the interpretation of tongues, and that these gifts are separate and apart from the Baptism in the Holy Ghost. Recognizing the inherent spiritual capacity of men and the work of grace that is shared by all believers, we should cherish these manifold endowments and desire to bring each to full development, that the whole body may be fitly framed together by that which each member supplies (*1 Corinthians 12:1-11*). We believe that these gifts are resident in the Holy Spirit and that He uses them severally as He wills and through whom He wills.

We believe that the Gifts of the Spirit as mentioned above and as explained in 1st Corinthians 12:1-11 are:

A. Three (3) Gifts of Revelation:

1. **The Word of Wisdom** – Supernatural revelation, insight into the Divine will and purpose.
2. **The Word of Knowledge** – Supernatural revelation, or insight into the Divine Mind, Will, or plan; also the plans of others.
3. **Discerning of Spirits** – Supernatural revelation, or insight into the realm of spirits to detect them and their plans.

B. Three (3) Gifts of Inspiration:

1. **Prophecy** – Supernatural utterance in the native tongue. Miracle of Divine utterances, not conceived human thought.
2. **Diverse kinds of Tongues** – Supernatural utterances in other languages, which are not known to the speaker.
3. **Interpretation of Tongues** – Supernatural ability to interpret in the native language what is uttered in other tongues.

C. Three (3) Gifts of Power:

1. **Faith** – Supernatural ability to believe God without human doubt, unbelief, and reasoning.
2. **Healing** – Supernatural power to heal all manner of sickness and disease without human aid or intervention.
3. **Miracles** – Supernatural power to intervene in the ordinary course of nature and to counteract natural laws.

B. Gifts Resident in the Believer

In addition to the sign gifts which are the gifts of the Holy Spirit and under His sovereign control, there are other Spiritual Gifts mentioned in Scripture that are not merely used through individuals but are given to individual believers either at the time of conversion or when the need arises in the body of Christ. These spiritual gifts are defined as “A special attribute given by the Holy Spirit to every member

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of the body, according to God's grace for use within the context of the body." Spiritual gifts are classified as Ministry Gifts, (*Romans 12:6-8; I Corinthians 12:28*), Motivational Gifts (*Ephesians 4:11*), and Miscellaneous Gifts (*I Corinthians 7:7; Ephesians 3:6-9*). The most important thing in a believer's life is to discover, develop and deploy the gifts God has given. One is urged to confuse neither spiritual gifts nor the gifts of the Spirit with natural talents, the fruit of the Spirit, Christian roles, or counterfeit gifts. A spiritual gift acknowledges the Lordship of Christ, operates out of love and builds up the body of Christ.

ARTICLE 11: PERSEVERANCE OF THE SAINTS

There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved through the power of Divine grace which is pledged for their support (*Romans 8:38-39; I Corinthians 10:13; II Corinthians 12:9; Job 17:9*), but the future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations, they are in danger of falling; they ought therefore to watch and pray lest they make shipwreck of their faith and be lost (Apostate) (*II Chronicles 15:2; Ezekiel 33:18; John 15:6; II Peter 2:20*).

ARTICLE 12: DEATH AND THE INTERMEDIATE STATE

A. Death

As a result of sin, all mankind are subject to the death of the body (*Psalm 89:48; Ecclesiastes 8:8; Romans 5:12; Hebrews 9:27*).

B. The Intermediate State

The soul does not die with the body; but immediately after death, it enters into a conscious state of happiness or misery, according to the moral character here possessed (*Ecclesiastes 12:7; Matthew 17:3; II Corinthians 5:8; Revelation 6:9*).

ARTICLE 13: THE RESURRECTION, FINAL JUDGMENT AND REWARDS

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust (*Acts 24:15*) and that God has appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He has ordained (*Acts 17:31*). The Apostle Paul said, "For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether it be good or bad" (*II Corinthians 5:10*). We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears, we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of His Grace and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be preserved, in its own distinct and proper being, and shall have its proper body, as God is pleased to give it. It is sown a natural body and it will be raised as a spiritual body (*I Corinthians 15:14*). The natural body first and afterwards the spirit (which is spiritual). And though it is said, "this corruptible shall put on

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incorruption, and this mortal shall put on immortality," (*1 Corinthians 15:53*), the change shall be such as will accord with the declaration, Flesh and blood cannot inherit the Kingdom of God, neither does corruption inherit incorruption' (*1 Corinthians 15:50*). We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of Resurrection (*Luke 20:36*).

ARTICLE 14: THE SABBATH

This is one day in seven, which, from the creation of the world, God set apart for sacred rest and holy service (*Genesis 2:3; Mark 2:27*). Under the former dispensation the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath (*Exodus 20:8-11*). Under the Gospel, the first day of the week, in commemoration of the Resurrection of Christ, and by authority of the Apostles, is observed as the Christian Sabbath (*Luke 24:1-7; John 20:19; 26; Psalm 118:22-24*). On this day all men should seek to refrain from secular labor and devote themselves to the service of God (*Isaiah 58:13-14*). In these days when the Lord's Day is being desecrated by so many, we feel it is our duty to take a stand against the practice of buying and selling unnecessarily on Sunday. We believe that it is proper to perform only deeds of mercy and acts of necessity on the Lord's Day.

ARTICLE 15: WORLDLY AND SINFUL AMUSEMENTS

We believe that it is decidedly against Christian Character and influence of all people to engage in unwholesome and degrading amusements. The individual must choose only such activities as are in accord with Christian/Biblical principles and standards. Many amusements will raise doubts, and when such doubts cannot be intelligently and conscientiously resolved, these amusements should be avoided. The Christian Ministry and community should cooperate in furnishing wholesome and constructive social activities and pastimes for the young people, in accordance with their needs. Thus, high standards of quality and moral influence may be maintained, and the problem of unwholesome commercialized amusements largely avoided.

ARTICLE 16: TEMPERANCE

It Ain't Over Ministries maintains a strong testimony against the use of intoxicating liquors and drug abuse, legal or illegal. We believe that beverage alcohol and drug abuse are major causes of poverty and crime and that it is destructive to the body and to the mind; spiritually, it wrecks and degrades the lives and characters of those who indulge in it. Christians and especially Ministers should not participate neither in the trafficking of liquor or drugs nor encourage it in any form, but should be earnest and energetic in their opposition to it. We believe that moderation should be practiced in everything touching the welfare of one's life. Believers should not over indulge in eating and drinking. They should avoid immodest styles and fashions of the world. We should heed the Apostles admonition to 'abstain from all appearance of evil'. We should not indulge in anything that is inconsistent with the teachings of the Holy Scriptures and morally wrong. We should be temperate in all things that are permissible.

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ARTICLE 17: GIVING & OFFERING

We, of It Ain't Over Ministries do not believe that the "Tithe" or "Tithing" is incumbent upon New Testament Saints as it was binding upon the Israelites (Hebrews, Jews, & Proselytes to the Israelite Religion) of the Old Testament time period (The Dispensation of the Law). We do, however, believe that the Bible, in the New Testament teaches, admonishes, instructs, encourages and gives examples that should be followed, obeyed, adhered to and practiced concerning "Giving" for every New Testament Believer in Christ Jesus. To better understand why we believe thus you can request our free pamphlet entitled, "*Giving – The New Testament Standard*", via email. We have studied and searched out this matter with much prayer and counsel and have come to the belief upon which we now stand and teach. We don't believe that there is a set standard amount or percentage of one's income that is required to be given of New Testament Believers such as was seen in the Old Testament. We believe that any work of God, that God calls us to, He will support such work as He sees fit. We continue the practice of the New Testament Church example encouraging Believers to give as the Lord leads them to give in both the amount and the frequency. Scripture references for our understanding of Giving according to New Testament precedent are: (*Matthew 6:1-4; Luke 6:38, 21:1-4; Acts 4:32-37; 1 Corinthians 9:7-14, 16:1-2; 2 Corinthians chapters 8 & 9; Romans 15:27-28; Philippians 4:10-20; James 2:14-26*).

ARTICLE 18: MARRIAGE AND DIVORCE

Divorce must be viewed against the background of what is taught in the Bible about marriage. God ordained marriage as a basic human relationship between one man (male) and one woman (female) (*Genesis 1:27*). The relationship is social as well as physical (*Genesis 2:18*) and one of privilege as well as responsibility (*Genesis 2:23*). God intended marriage to be a life-long relationship (*Genesis 2:24*). Jesus recognized that God's ideal in marriage is monogamy of one male and one female (*Matthew 19:8*). Marriage is a solemn binding, an unconditional covenant, a covenant between one man, one woman and God. The marriage covenant has four aspects. (1) Love. (2) Living together in a single household (*Genesis 2:24*). (3) Faithfulness, to the marriage bed (*Hebrews 13:4*). And (4) Provision for the wife by the husband (*Genesis 3:16*). The marriage union is constituted (1) When there is mutual affinity, (2) Public consent, evidenced by buying a license, (3) When there is a covenant agreement publicly expressed in ceremonial vows, (4) When there is physical union, which consummates. The essence of all this is love. As a Religious Body that believes in the literal interpretation of the Scriptures and seeks to exemplify a Lifestyle of Holiness unto the Lord, we are decidedly opposed to sexual immoralities and perversions of any and all kinds, to include, but not to be limited to, homosexuality, adultery, or perverse sexuality of any nature. We believe the only Biblically approved sexuality is within the confines of a monogamous heterosexual marital relationship. With a Biblical understanding of marriage, we can understand divorce. God hates divorce (*Malachi 2:14-16*). The law restricts divorce. The law permitted it but did not command it. Divorce is contrary to God's will and work (*Matthew 19:5-6*). Paul forbids a Christian divorce initiative when the spouse is an unbeliever (*1 Corinthians 7:10-16*). A divorce initiative is permitted a Christian by Jesus when the spouse is guilty of fornication; i.e., habitual sexual immorality (*Matthew 5:32; 19:9*). Paul permits divorce when there is irreconcilable desertion (*1 Corinthians 7:10-15*). Where scripture permits divorce, it presupposes the right to remarry (*Deuteronomy 24:1-4; Matthew 5:32; 19:9; Mark 10:11 and Luke 16:18*). Jesus forbids remarriage if fornication is involved (*Matthew 5:32; 19:9*). However, Jesus recognized the divorced could be expected to remarry. The basic purpose in what Jesus says is to prevent divorce in the first place. Paul forbids remarriage by a believer if the believer initiates the divorce. However, the law permits remarriage when there is divorce

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(Deuteronomy 24:1-4). Jesus permits remarriage for the innocent party when fornication has been committed (Matthew 5:32; 10:9). Paul permits remarriage for the believer if the unbeliever departs. Remarriage is to be considered a new contract or a covenant and a new union. Whatever the cause of divorce or the circumstances surrounding the remarriage, whether it took place before or after becoming a Christian, it still is not unforgivable. Persons divorced on Biblical grounds and remarrying commits no sin. Divorce dissolves the first marriage even for the guilty party, so remarriage does not cause the divorced to have two wives or two husbands - adultery is not a state but an act. Membership as active, participating Ministers, staff, and faculty of It Ain't Over Ministries is open to all born again believers whatever the marriage entanglements, so long as the marriage is between one man (male) and one woman (female). The Minister has liberty of conscience related to performing marriage ceremonies for all persons, so long as the persons to be married are one man (male) and one woman (female). He/She should, however, approach the divorce and remarried with a ministry of love and understanding. It Ain't Over Ministries currently and will always only recognize, perform, participate in, officiate over, bless, support, counsel, and ordain a marriage by the standards, precepts, commands, and laws as accord with Biblical Morality. This is a non-negotiable aspect of It Ain't Over Ministries, regardless of what, if any, laws of any secular and or religious government or governing body/bodies may decide to enact and pass into law. It is in this regard, that we of It Ain't Over Ministries will be in constant conflict with anything pertaining to "Marriage" other than what is stated in the above Article.

ARTICLE 19: THE CHURCH

The Church is an organized body of believers in Christ, who stately assemble to worship God, and who sustain the ordinances of the Gospel agreeable to His Word (*I Corinthians 1:2; Acts 2:41, 47; I Corinthians 16:1-2*). In a more general sense, it is the whole body of Christians throughout the world, and none but the regenerates are its real members (*I Corinthians 12:27, 28; Colossians 1:18, 24; I Peter 2:5*). Believers are admitted to a particular Church on their giving evidence of faith, being water baptized, and receiving the right-hand of fellowship (*Acts 2:41; 8:12; Galatians 2:9, 3:27*).

ARTICLE 20: ORDINANCES OF THE GOSPEL

A. Christian Baptism

This is the full, total and complete immersion/submersion of believers in water in the name of the Father, the Son, and the Holy Spirit, the Name of Jesus, in which are represented the burial and resurrection of Christ, the death of Christians to the World, the washing of their souls from the pollution of sin, their rising of newness of life, their engagement to serve God, and their resurrection at the last day (*Matthew 28:19; Colossians 2:12; Acts 8:36-39; Romans 6:4; Titus 3:5; Galatians 3:27*). Water Baptism is to be understood as only symbolic (non-regenerative), as an outward sign of an inward grace. Water Baptism is the person being baptized showing to the world that they are now being initiated into the Christian Faith and the Body of Christ, the Church Universal. Baptism by sprinkling and/or pouring are only to be done on a case-by-case basis and that if and only if the candidate for receiving Baptism is not able to be physically and fully submerged in water; and this due to some type of physical medical condition, malady, ailment, illness, hospitalization, etc...

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B. The Lord's Supper

This is a commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body; and the cup, the emblem of His shed blood (*I Corinthians 11:23-26; Matthew 26:26-28*). And by it, the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity (*I Corinthians 10:16*). It is the privilege and duty of all who have spiritual union with Christ thus to commemorate His death and no man has a right to forbid these tokens to the least of His disciples. (*I Corinthians 10:17; Matthew 26:27; Romans 14:1, 10; I Corinthians 12:12-27*). The Bible does not teach how often this ordinance should be observed. It only says, "do this, as oft as ye shall drink it, in remembrance of me." We believe that every time we gather collectively to worship and praise the Lord, this should be observed. We also urge that this holy sacramental observance be discerned on World-wide Communion Sunday, which is the first Sunday of October.

C. Feet Washing

This is a sacred ordinance of humility, instituted by our Lord Jesus Christ and enjoined upon His Disciples as a duty to be observed by them. In this He set the example (*John 13:1-17*).

ARTICLE 21: THE MINISTRY OF DELIVERANCE

We believe in the "Ministry of Deliverance" – The Casting out (Expelling) of demons from people in the Authority and the Name of Jesus Christ and that it is still binding for us as Believers, Disciples and Ministers today. (*Mark 16:17-18; Acts 4:30; Romans 8:11*). This Ministry is what is referred to as, "The Children's Bread" by Jesus (*Matthew 15:21-28; Mark 7:24-30*). And is incumbent in the Spirit-Baptized, Anointed and Ordained Minister of the Gospel of Jesus Christ. This command of Jesus was given to His first set of Disciples and for all future Disciples that would follow in their teaching of the Great Commission (*Matthew 28:16-20; Mark 16:15-18*). It is understood by It Ain't Over Ministries, that the beginning of the "Inner Healing" process that culminates in the "Wholeness" of the person receiving ministry, begin with this "Ministry of Deliverance", which is the casting out of or expelling of demons from the person.

ARTICLE 22: SPIRITUAL WARFARE

We believe that "Spiritual Warfare" is a real and ongoing daily battle that the Saints of God, the Redeemed are to be actively participating in on a daily basis. We understand that the three areas in which we fight this warfare are the areas of:

1. **The World** – Which is understood to be, "The External Solicitation to Sin".
2. **The Flesh** – Which is understood to be, "The Internal Solicitation to Sin".

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3. **The Devil** – Which is understood to be, “The Supernatural Solicitation to Sin”.

It is in these three areas that all Christians, regardless of Denominational affiliation, Creed, Call, Title, Position, Place, Stature, Age, Gender, Color, Race, or Area in the world are engaged in every second of every minute of every day (*Ephesians 6:10-20*).