

ARTICLE I

A. Name of These Churches

The name of these churches shall forever be, THE ANABAPTISTS CHURCH WORLDWIDE.

B. Location

The International headquarters of the Anabaptists Churches WORLDWIDE is located in Bunda, Tanzania until such a time as the International Presbytery shall rule otherwise. The address is P.O. Box 12, Bunda, Tanzania.

ARTICLE II

A. Purpose of These Churches

The purpose of the Anabaptists Churches Worldwide shall be as follows:

- 1.1 Worship and glorify the Lord Jesus Christ our Saviour.
- 1.2 Take the gospel of Jesus Christ into all the world.
- 1.3 Preach the word of the Living God.
- 1.4 Edify, train and minister to the saints of God attending.
- 1.5 Evangelize the lost.
- 1.6 Administer the ordinances of the Communion of Jesus Christ and water baptism.
- 1.7 Provide places of worship, service and fellowship for believers.
- 1.8 Provide organizational structure and doctrinal disciplines in accordance to the Holy Scriptures to govern this Fellowship of Anabaptist Churches throughout all of the World whereby we covenant to live and have our being in “the fellowship of the mystery, which from the beginning hath been hid in God, who created all things by Jesus Christ : to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” (Ephesians 3:9, 10).

B. Character

The character of the Anabaptists Churches Worldwide and their members shall be:

- 1.1 These churches shall be a worldwide body of born again believers in the Lord Jesus Christ, united by the faith of Jesus Christ (Galatians 2:20/3:22) into one body of self-governing saints by a Biblical presbytery rule of the Holy Scriptures, subject to the disciplines set forth in these Articles of Faith in accordance to the King of Jacob Bible; under the control of no other ecclesiastical body, nor subject to governments in things pertaining to God (Acts 4:13-20).
- 1.2 These churches shall maintain a Biblical position in maintaining a separation from all modernistic and unbiblical organizations and

- ecclesiastical groups.
- 1.3 The churches as a whole, and its individual members shall be a constant shining light of hope in a dark world, and a reproof to the world “of sin, and of righteousness, and of judgment” to come (John 16: 7-11), and shall at all costs be an open rebuke to sin and a witness to the world that their deeds are evil (John 7:7).
 - 1.4 Endeavoring to be faithful stewards of the mysteries of God (1 Corinthians 4:1,2), the ANABAPTISTS CHURCHES WORLDWIDE, as long as they have breath, shall be a faithful watchman in exposing the great whorish church of Rome (Revelation 17: 3-6), and warning the world of her bloody catholic crimes.

ARTICLE III

Church Covenant

God the Father having drawn¹ us unto His Son Jesus Christ, by His divine intervention in our lives to turn us from our sins² to a place of repentance³ that we might repent and turn to God⁴ in receiving the Lord Jesus Christ⁵, and upon our public confession of Christ as our Lord and Saviour, having been baptized in the name of the Father, the Son, and the Holy Ghost, we do now, in the presence of God and this Assembly, solemnly and joyfully enter into covenant with one another, as we are one body in Christ, we shall be one in this local assembly, God help us!

We Purpose, therefore by the guidance of the Holy Ghost, to walk together in Christian love; to strive for the growth of these churches in all knowledge, holiness, service and comfort; to promote their spirituality; to attend their services regularly; to sustain the worship of Jesus Christ as God, and obey the ordinances, discipline and doctrines from the Holy Scriptures as herein enumerated; to give Jesus Christ and this fellowship preeminence over all institutions of human origin; to give faithfully of time and talents in ministries of this fellowship; to contribute cheerfully as God has prospered us in support of these ministries, the expenses of the churches, the relief of the poor saints, and the spread of the gospel throughout all of the world by going ourselves into all the world to preach the gospel to every creature.

We Purpose to maintain family and private devotions; to train our

¹ John 6:44

² Jeremiah 31:18,19

³ Hebrews 12:17

⁴ Acts 26:20

⁵ John 1:12

children according to the word of God; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealing, faithful in our engagements, and exemplary in our conduct; to avoid all gossip, backbiting, and unrighteous anger; to abstain from all forms of fleshly and worldly lusts or activities which dishonor our Lord and Saviour Jesus Christ; to be zealous in our efforts to advance the cause of Christ our Saviour, and that in all things He may have the preeminent place.

We Further Purpose to stand⁶, earnestly contending for the faith⁷ of Jesus Christ⁸ which was once delivered unto the saints, not as gainsayers, nor as some that commend themselves, and measuring themselves among themselves, nor boasting of things without our measure⁹, but rather acknowledging that this ministry of which we are partakers is a fight to the finish¹⁰, wherein all those who prove themselves therein, shall suffer persecutions¹¹. Knowing these things, **We Purpose** to stand true to Jesus Christ and His doctrines, true to His saints who likewise stand, not being ashamed of his prisoners¹², nor of his cross. Though it be blows laid upon us, bars closed behind us, or breath taken from us, such crosses we shall welcome joyfully, giving glory to God, acknowledging first of all God as our Saviour, Christ as our Head, the Holy Ghost as our Comfort, the King James Bible our Authority, and New Jerusalem our home.

We Further Purpose to encourage one another in the blessed hope of our Lord's soon return; to watch over one another in brotherly love; to remember each other daily in intercessory prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful to the rules of our Saviour, to seek it without delay. When we remove from bishoprick of any of these churches, we will as soon as possible unite with another church of this like faith and order, where we can carry out the spirit of this covenant and the principles of God's word. In the event there is no such church, we shall seek, with God's help to establish one.

⁶ Ephesians 6:12,13

⁷ Jude 1-3

⁸ Galatians 3:22-25

⁹ 2 Corinthians 10:12,13

¹⁰ 2 Timothy 4:5-7

¹¹ 2 Timothy 3:10-12/ 2 Corinthians 6:4-10/ 2 Timothy 2:12/ 1 Thessalonians 3:3,4/
Philippians 1:29,30

¹² 2 Timothy 1:8,15-18/ 2 Timothy 4:16-18

ARTICLE IV

A. Foundational Beliefs in Scriptures

Section 1.00 The Divine Authority and Inspiration of the Holy Scriptures.

- 1.1 We believe the Holy Bible to be “The Holy Scriptures” as set forth in 2 Timothy 3:15, and as such are “given by inspiration of God” (vs. 16), and therefore are Holy, infallible, perfect and without error.
- 1.2 By “Holy Bible” we mean that collection of sixty-six books containing the Old and New Testaments of God Almighty and His Only Begotten Son our Lord Jesus Christ kept and preserved unto the children of God according to his promise being purified seven times and given by inspiration of God unto all the saints in Christ Jesus, who received it not as the word of men, but as it is in truth the WORD OF GOD, which effectually worketh also in all that believe; known and read amongst us as the King of Jacob Bible.
- 1.3 We believe all other English and multi-language versions and translations to be EITHER erroneous and fallible, and products of the age long attack by Satan upon the pure word of God (Genesis 3:1), OR the products of man produced by either letters of patent, copyright or licenses of rulers, governments and religions bent upon stealing the words of the Living God for religious, political or monetary gain.
We base these beliefs upon the following facts:
 - a. There are no “original manuscripts” (Exodus 31:18/ 32:19/ Jeremiah 36:20-28) in existence.
 - b. Yet God not only promised that His word shall not pass away (Matthew 24:35), but that He would purify them and “keep them” pure, and “preserve” them forever (Psalm 12:5, 6).
 - c. The King of Jacob Bible has its lineage in “the church of the living God” (1 Timothy 3:15), “who at sundry times and in divers manners spake in time past unto the fathers by the prophets”, and “hath in these last days spoken unto us by his Son” (Hebrews 11:1, 2) “which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life” (1 John 1:1), “which is, and which was, and which is to come” (Revelation 1:4) the “Alpha and Omega, the beginning and the ending” (1:8), “as it is in truth, the word of God, which effectually worketh also in you that believe” (2 Thessalonians 2:13).
 - d. The King of Jacob Bible is the only English Bible having no copyright, letters of patent imprimatur or license of man or governments.
 - e. All rights to the King of Jacob’s Bible are vested in Jesus Christ the Righteous, the King of kings, and Lord of lords, and to the people of God, saved and born again by the Spirit of God throughout the world, and in every place world without end, who are free to own,

- copy, publish, look upon and with their hands handle the Word of Life without restriction, tax, regulation or revenue.
- f. The King of Jacob Bible stands without any proven error.
 - g. We hold this single and complete manuscript of holy scriptures as being from God Almighty through the inspiration, preservation and purification of the Holy Ghost to be solely in and of itself the King of Jacob's Bible (Isaiah 41:21) for all of mankind, knowing that where the Word of that King is, there is power (Ecclesiastes 8:4).
 - j. The Lord having promised, that in the last days He would "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zephaniah 3:8, 9), such promise and prophecy stands fulfilled, proven and altogether verified in the King of Jacob's Bible as such an infallibly pure text, with no proven error, for the KING is with it (Ecclesiastes 8:4).
- 1.4 We believe that "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1), and that very Word and that God "was made flesh" (John 1:14), even the flesh of the Only Begotten Son of God called Jesus Christ (John 6:53/3:16). And though "without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16), we believe that God is in deed and truth that Word, and that Word is God so that what more can be made of the One, but the Other; so that the written word of God (Revelation 19:12, 13) is in truth God Almighty manifest in written form even as the "tables of stone...written with the finger of God; and...written according to the words, which the LORD spake" (Deuteronomy 9:10) as He is in Truth the King of Jacob.
- 1.5 As such, the King of Jacob Bible stands "as it is in truth, the word of God" (1 Thessalonians 2:13), and allowed of God the Holy Ghost to bear the following Identifying "marks of the Lord Jesus" (Galatians 6:17).
- a. This Dedicatory of the Saints of God;

TO THE GOD AND CREATOR OF THE HEAVENS AND THE EARTH,

THOU KING OF JACOB

BY THE GRACE OF GOD CALLED WONDERFUL,
 COUNSELLOR, THE MIGHTY GOD,
 THE EVERLASTING FATHER,
 THE PRINCE OF PEACE,
 THE KING OF KINGS AND LORD OF LORDS
 THE DEFENDER OF THE FAITH OF JESUS CHRIST,
 THE PUBLISHERS OF THIS HOLY BIBLE PRAY
 GRACE, MERCY, AND PEACE THROUGH
 OUR LORD JESUS CHRIST,

THE ALPHA AND OMEGA, THE BEGINNING AND THE ENDING,
 THOU WHICH IS, AND WHICH WAS, AND WHICH IS TO COME,
 THE ALMIGHTY, SAITH THE LORD GOD

THE FIRST AND THE LAST
OF THIS SO GREAT A WORK AS SHOULD BE PLACED INTO THE
HANDS OF SINFUL MEN.

GREAT and manifold were the heavenly blessings, our GREAT SAVIOUR, that Almighty God did bestow upon us the people of God, when He first sent Thee, His Only Begotten Son into the world, not to condemn the world; but that the world through him might be saved, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His Person was sent to rule and reign over us. For whereas it continues to be the expectation of many, who wish not well unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, the general assembly and church of the firstborn, which are written in heaven, that she might be burned with fire unto the midst of heaven, that darkness, clouds, and thick darkness might overshadow this Land, to become a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness; that men's lives should hang in doubt before them all the day, and fear day and night, and have none assurance of life eternal; and that our eyes should be holden that we should not know Thee the only true God, and Jesus Christ, whom thou hast sent; O to the praise and glory of God Almighty, the appearance of Your Majesty King Eternal, as the Sun of Righteousness did instantly enlighten our darkness and gave gifts unto men whereby thou hast given us thy Word wherein we are exceedingly comforted; especially when behold Thee in the volume of the Book it is written of Thee.

Yet among all our exceeding great reward there was none to be so much enjoyed as the manifestation of thy Word through preaching, which is the power of God unto salvation to every one that believeth, which treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us; which treasure extendeth itself to joy unspeakable and full of glory, not only to this life we now live in the flesh in this present time, but in the world to come life everlasting in heaven above.

Then not to allow ought of Thy Words to fall to the ground, but rather hast magnified thy word above all Thy Name, and to continue such in the Son and in the Father, wherein the Holy Ghost of Your Excellency did bestow it: yea, to go into all the world with boldness and access with confidence by the faith of the Son of God in holding fast the faithful word, and preaching it far and near, which is and shall forever be that which so binds and firmly knits together in one the children of God unto Thee alone that loved us, and washed us from our sins in His own blood, that blessed be thy glorious name, which is exalted above all blessing and praise, which name is so precious amongst us: which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, and we bless Thee in our hearts as the Just, and the Justifier of him which believeth in Jesus, Who, under God our Father, is the immediate and sole Author and Finisher of our Faith. And this contentment with such godliness as doth manifest from thee unto all that will live godly in Christ Jesus, doth not

stay nor go back, but increaseth strength day by day continually, when the eyes of men doth behold that the manifestation of Your Majesty in our mortal flesh doth not decrease, but by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God through the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, that we always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh in filling up that which is behind of the afflictions of Christ throughout the whole world, by manifestation of the truth through preaching, by the power of God, by the armour of righteousness on the right hand and on the left, as the Author of our eternal salvation unto all that obey Thee!

Many would order their cause before Thee, and fill their mouths with arguments of the righteousness of God and love of God in Christ Jesus; but none be more forcible in declaration to all mankind than the completion and publishing of these Testaments, which we now with fear and trembling do set before Thee and all the people, knowing a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth, for where a testament is, there must also of necessity be the death of the testator. For when Your Holiness had once out of the manifest token of Thy righteous judgment decreed that Thy Name be declared throughout all the earth, and that Thy Word be magnified above all Thy Name; it was altogether becoming Thee in not only purifying thy word as in a furnace of earth purified seven times in turning to the people a pure language, that they may all call upon the Lord, to serve Him with one consent; but that the word of the Lord likewise have free course amongst us, for the preaching of the kingdom of God, the reading of Thy Word, and that the teaching of those things which concern Thy Majesty be with all confidence and liberty of conscience, no man forbidding, whether they be kings or queens, popes or priests, men or devils. And now we rejoice in the Lord greatly, that now at the last Thy care for the Church hath flourished again, according to Thy abundant mercy, with this volume of the Book being complete in Thee and now free indeed, seeing then that we have such hope that the Body of Christ shall reap also bountifully, we hold fast the confidence and the rejoicing of the hope firm unto the end in presenting this supplication before Thee as the Author and Finisher of the work; and having none in heaven above or upon the earth that we desire but thee, seeing that this work was wrought of our God, that since the things which are freely given to us from God, have ever been subject to the hatred of light and treacherous persons, that this thy BOOK which Thou hast written shall receive the blessing from the LORD, and righteousness from the GOD of our salvation, whose power, and riches, and wisdom, and strength, and honour, and glory, and blessing shall more stablish, strengthen and settle us, than all the strife, railings, evil surmisings and perverse disputings of men of corrupt minds shall beguile us. So that if the will of God be so that on the one side we be vehemently accused by Papists Priests at home or regions beyond, which accuse us day and night because we be the poorest sort of the people of the land to make known thy truth and thy faithfulness to all

generations, whom they desire to make twofold more the child of hell than themselves; or if, on the other side, we be robbed of thy words by self conceited kings and princes, and false brethren unawares brought in, that give liberty to nothing but what can be censured and licensed by their own covetousness and instruments of a foolish shepherd for iniquity unto iniquity; our hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ that in this Volume of the Book are hid all the treasures of wisdom and knowledge to bring us unto Thee, whose name is Written that inhabiteth eternity, whose name is HOLY.

b. This Translator to the Reader.

The Translator to the Reader

“God had translated him:
for before his translation he had this testimony,
that he pleased God.”

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. I the Lord thy God shalt keep them, and preserve them from this generation for ever; for then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. And man dare not think himself worthy of the least of all the mercies, and of all the truth which God hath bestowed on His people according to his mercies, and according to the multitude of his loving kindnesses, that the Lord would put confidence in man to keep those things which are written herein. O how can mortal man be more just than God? And ever so presumptuous and selfwilled as to think himself sufficient of himself to think any thing as of himself for any cause more than to write all the words that I have spoken unto thee in a book?

Oh, are not my words now written? Are they not printed in a book? For since the beginning of the creation have not I commanded my servants the prophets to go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever? And yet ye say, the table of the Lord is contemptible. But the tables were the work of God, and the writing was the writing of God, graven upon the tables, tables of stone, written with the finger of God, written on both their sides, on the one side and on the other were they written. Behold ye and regard, and wonder marvelously wherein ye think it strange that the dead shall be judged out of those things which were written in the books, according to their works; and yet ye regard not the works of the Lord, nor the operation of his hands, whereby I said unto Moses, write this for a memorial in a book. I will come again as I said unto you, Lo, I come: in the volume of the book it is written of me. Behold, it is written before me: I will not keep silence, that this is He, of whom it is written, I saw in the right of Him that sat upon the throne a Book written within and on the backside, sealed with seven seals.

Of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: if they should be written every one, the world could not contain the books that should be written. And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name; for there is none other name under heaven given among men, whereby we must be saved. For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning. And further, by these, be admonished: of making many books there is no end; yet in the volume of this Book it is written of me, I am Alpha and Omega, the beginning and the end, the first and the last. And it is written in this book of the Lord, Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, THERE AM I, and NOW THE LORD GOD, and His SPIRIT, hath sent me, saying I AM THAT I AM. For I have a name written, KING OF KINGS, AND LORD OF LORDS, and My name is called The Word of God; and Holy is My Name.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God who hath testified of His Son, that I AM Alpha and Omega, THE BEGINNING and THE ENDING, and ye shall know my name: and shall know in that day that I AM HE that doth speak: behold, IT IS I that is written within and without herein, and blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written herein: for the time is at hand.

O ye of little faith, wherefore dost thou doubt? And why reason ye among yourselves? Look unto me the Author and Finisher of that Faith, even the faith of Jesus Christ, which was once delivered unto the saints, and be not faithless but believing; for faith cometh by hearing, and hearing by the Word of God. The Word was God, and the Lord He is God: and I AM THAT I AM, though thou has not known me. I AM THE LORD, and there is none else, there is no GOD beside me. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things; and there is nothing hid. For mine eyes are upon all your ways: they are not hid from my face, neither is your iniquity hid from mine eyes. For the word of God is quick, and powerful, and shaper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in my sight: but all things are naked and opened unto mine eyes.

And now the Lord God, and his Spirit, hath sent me, and I have given them thy word; thy word is truth. He that receiveth me receiveth Him that sent me; and when ye receive the word of God, receive it not as the word of men, but as it is in truth, the Word of God, that effectually worketh also in you that believe. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. My word is like a fire, saith the Lord; and like a hammer that breaketh the rock in pieces; pure words: as silver tried in a

furnace of earth, purified seven times. Seek ye out of the Book of the Lord, and read: no one of these shall fail. Search these Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the First and the Last. Blessed is he that readeth, and they that hear the Words of this prophecy, and keep those things which are written herein: for the time is at hand. For I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. He that testifieth these things saith, I have given them Thy Word; and I have declared unto them Thy Name, and will declare it: and Thy Name is called The Word of God. Surely I come quickly. Amen. Even so, Com Lord Jesus.

c. This Cover to the Old Testament.

THE
WORD OF GOD

CONTAINING THE

OLD AND NEW TESTAMENTS OF

GOD ALMIGHTY

AND HIS ONLY BEGOTTEN SON OUR LORD JESUS CHRIST

KEPT AND PRESERVED UNTO THE CHILDREN OF GOD ACCORDING TO HIS
PROMISE

BEING PURIFIED SEVEN TIMES GIVEN BY THE INSPIRATION OF GOD
UNTO ALL THE SAINTS IN CHRIST JESUS WHO RECEIVED IT NOT AS THE
WORD OF MEN,

BUT AS IT IS IN TRUTH, THE WORD OF GOD
WHICH EFFECTUALLY WORKETH ALSO IN ALL THAT BELIEVE

GIVEN INSPIRATION OF GOD

d. This Cover to the New Testament.

THE

NEW TESTAMENT

OF

GOD ALMIGHTY

AND HIS ONLY BEGOTTEN SON OUR LORD JESUS CHRIST

KEPT AND PRESERVED UNTO THE CHILDREN OF GOD ACCORDING TO
HIS PROMISE

BEING PURIFIED SEVEN TIMES GIVEN BY THE INSPIRATION OF GOD
UNTO ALL THE SAINTS IN CHRIST JESUS WHO RECEIVED IT NOT AS
THE WORD OF MEN,

BUT AS IT IS IN TRUTH, THE WORD OF GOD
WHICH EFFECTUALLY WORKETH ALSO IN ALL THAT BELIEVE

GIVEN BY INSPIRATION OF GOD

Section 2.00 The Trinity.

- 2.1 We believe that there is only one God and Father (Ephesians 4:6/ 1 Corinthians 8:4-6), and such a Blessed God and Saviour exist eternally in three persons: the Father, the Son, and the Holy Ghost (Matthew 28:19).
- 2.2 We believe that these Three are the One and Only Wise God, our Lord (see Exodus 20:1, 2/ 1 Corinthians 12:3/ 2 Corinthians 3:17), and Saviour (Acts 5:31, 32/ Mark 12:39), and as God, they are worthy of the same homage, confidence and obedience; about Whom the Scriptures say, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and THESE THREE ARE ONE" (1 John 5:7).
- 2.3 We believe that God is a spirit (John 4:24), and that the Holy Spirit is that very Spirit of the Lord God (Isaiah 61:1, 10.11, 14), and was the very breath of Life in Jesus Christ (Isaiah 11:4/ Job 33:4/ John 20:22).
- 2.4 We believe that Jesus Christ is God the Father (John 10:30) manifest in the flesh (1 Timothy 3:16), and that Jesus Christ was and is the bodily manifestation of God Almighty.
- 2.5 As a ghost is the spirit of a dead man (Luke 24:37/ Matthew 14:26), we believe that the Holy Ghost is the Spirit of Jesus Christ which He gave up on Calvary when He died for our sins (John 19:30/ Matthew 27:50/ Mark 15:37/ Luke 23:46), and as the Holy Ghost (Acts 1:2-8) is the Spirit of Jesus Christ (Romans 8:9/ Philippians 1:19). These Three being One God, each exists eternally as God, and as the manifestations of themselves in One as distinguished from the Other. God is a spirit, and that spirit is the Holy Spirit, who was the breath of life (Genesis 2:7) of Jesus Christ, who Himself was the bodily manifestation of God the Father with the Holy Spirit breathing within Him as the very Life of God. Though the Eternal God cannot die, God the Father sent His Son into the world to do just that, yielding up the ghost when He had finished His Father's work; upon which the Holy Ghost of God became the working manifestation of God the Father in baptizing believers into the very body of God, Jesus Christ the Righteous (1 Corinthians 12:11-14/ Acts 1:5).

Section 3.00 The Deity and Virgin Birth of our Lord Jesus Christ and His Place in the Holy Scriptures.

- 3.1 We believe that Jesus Christ is God (John 10:30/ 1 Timothy 3:16/ John 1:1,14/ Acts 20:28/ 1 Timothy 1:11), and has, does and shall eternally exist as the Son of God (Proverbs 30:4/ Daniel 3:25/ John 11:27/ 3:16- 18/ 2 Corinthians 1:19/ Revelation 2:18/ 2 John 3); and as the Son of God, took upon himself the likeness of sinful flesh (Romans 8:3), being born of a virgin (Matthew 1:18-25/ Luke 1:26,27), which birth was altogether supernatural and miraculous, not being a result of man's seed (Luke 1:34), but of the Holy Ghost (see Matthew 1:18-20).
- 3.2 We believe all the scriptures from the beginning (Genesis 1:1/ John 1:1)

to the end (Revelation 22:21) center upon Jesus Christ, His Person, His Work, His first coming, His death, His second coming and eternal reign (Luke 24:44/ Acts 26:22,23/ John 5:39).

Section 4.00 The Personality, Deity and Present Work of the Holy Spirit.

- 4.1 We believe the Holy Ghost to be God (1 John 5:7), and is the Holy Spirit of God (1 Thessalonians 4:8/ Luke 11:13/ John 7:38, 39/ see Section 2.05), by which the born again child of God is saved (John 3:6), and sealed unto the day of redemption (Ephesians 1:14/ 4:30).
- 4.2 The Holy Ghost of God as the Spirit of Jesus Christ (see 2.05) is the source of all power (Acts 1:8), truth (John 16:13), righteousness, and peace, and joy (Romans 14:17), and all acceptable worship (John 16:14) and prayer (Romans 8:26,27).
- 4.3 He is our comfort (John 16:7/ 14:16, 17), and our ever present security (Romans 8:9), testifying of Jesus Christ (John 16:13,14/ 16:19) as the earnest of our inheritance (Ephesians 1:14/ 2 Corinthians 1:22/ 5:5) until the redemption of the purchased possession (Ephesians 1:14).

Section 5.00 Person of Satan.

- 5.1 We believe in the present reality of the Devil, called Satan (Revelation 12:9/ Acts 26:18), and that he was from his creation as the “anointed cherub” (Ezekiel 28:14) that covered the throne of God, called Lucifer (Isaiah 14:12); and as such was appointed to lead the angelic hosts in singing praises to God (Ezekiel 28:13/ Job 38:6,7).
- 5.2 In such a state, he was given dominion and a throne (Isaiah 14:13/ Jeremiah 27:5,6/ Luke 4:5,6) over the kingdoms of this earth prior to Adam (Jeremiah 4:23-26/ Genesis 1:1,2), and in such a position, thought to exalt his throne above the stars of God (Isaiah 14:12,13) and ascend into heaven and be like the most High. Because of such, he was barred from the third heaven and destined to hell (Isaiah 14:15/ Ezekiel 28:14-19).
- 5.3 In his present state, having “the power of death” (Hebrews 2:14), he resides as the great red dragon, called Leviathan (Isaiah 27:1/ Revelation 12:3-9/ Job 41), and is the accuser of the Brethren (Job 1,2/ Revelation 12:10/ Zechariah 3:1,2), and the god of this world (2 Corinthians 4:4), who shall finally be overcome by our Saviour Jesus Christ and cast into the Lake of Fire for all eternal ages to come (Revelation 20:7-10).
- 5.4 We believe the scriptures warning that the devil is transformed into an angel of light (2 Corinthians 11:14), and has his own ministers that transform themselves into the ministers of righteousness to deceive the simple (vs. 15).

Section 6.00 The Creation.

- 6.1 We believe the heaven and the earth were created by God Almighty according to Genesis 1:1, and that the written accounts of Genesis chapter one are the only true and factual accounts of God's creative acts.
- 6.2 We believe each day to be exactly that, and that God spoke all things into being and existence, depending upon no evolutionary process or chain of accidental events, but brought all things to be by the word of His power, "so that things which are seen were not made of things which do appear" (Hebrews 11:3), yet allowing "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that" all men "are without excuse" (Romans 1:20).
- 6.3 We hold all other opinions, doctrines, theories or hallucinations as the products of madmen, liars or devils (Romans 1:22, 23).

Section 7.00 The Place Called Hell.

- 7.1 We believe that there is a literal "place of torment" (Luke 16:28) called "hell" (Luke 16:23), in which there burns fire and flames of torment (Luke 16:24) for the punishment of wicked men (Matthew 25:41, 46/ 1 Thessalonians 1:8, 9).
- 7.2 Such an horrid place of hell, we believe so literal, knowing that God hath prepared it for the devil and his angels (Matthew 25:41) with literal gates and bars (Matthew 16:18/ Jonah 2:1-6), and locks (Revelation 1:18) for the imprisonment and punishment of the damned (Matthew 23:33); out of which, no lost soul can escape (Luke 16:26), until they be brought before the final judgment bar of our God (Revelation 19:11-13), after which, all those damned to hell throughout the ages shall be cast into the Lake of Fire (Revelation 19:14,15) for all eternal ages to come.
- 7.3 We know from God and the Holy Scriptures that Hell is in the heart of the earth (Psalm 63:9/ Deuteronomy 32:22/ Jonah 2:2-6/ Psalm 86:13/ Proverbs 15:24/ Isaiah 14:9, 15/ Ezekiel 31:16/ Amos 9:2).

Section 8.00 The Fall of Man.

- 8.1 We believe all the human race to have come from the first man Adam (Genesis 2:7, 19) and his wife Eve (Genesis 2:21-25/ 3:20), whom God created on the sixth day of Creation (Genesis 1:26-31).
- 8.2 We believe that despite God providing man with a perfect body (Genesis 2:25) and a perfect environment (Genesis 2:8-17), man still willfully disobeyed (Genesis 3:1-6/ 1 Timothy 2:14) the only commandment God had given him (Genesis 2:16-17), and thus, lost all spiritual life, becoming dead in trespasses and sins (Ephesians 2:1-3).
- 8.3 "And so death passed upon all men, for that all have sinned" (Romans 5:12).

Section 9.00 The Condition of Mankind.

- 9.1 We believe that through the transgression of the first man Adam, and his subsequent spiritual death, that such a state of human corruption and spiritual depravity is hence passed upon all men (Romans 5:12-14); and such a state of ungodliness is altogether manifest and true in that “all have sinned” (Romans 3:23); and that man is basically no good (Romans 3:10-19).
- 9.2 We believe man to be born bad, altogether born dead in trespasses and sins (Ephesians 2:1), wretched and without God in this world (Ephesians 2:12); truly alienated from God and His word, possessing no ability whether natural or acquired, with which to subject himself obedient to the word of God (Romans 8:6,7); and outside of his own free will to receive Jesus Christ as personal Saviour, by the faith of Jesus Christ (Ephesians 2:8,9), man is destined to everlasting destruction.

Section 10.00 Salvation.

- 10.1 We believe that salvation in this age is the free gift of eternal life from God (Romans 6:23), which is only given of God to the sinner who being sorry for his sins, after a godly sort (2 Corinthians 7:10,11) repents, and turns to God (Acts 26:20) by believing on Jesus Christ as Lord and Saviour, through the actual “faith of Christ” (Galatians 3:22-25), which itself “is the gift of God” (Ephesians 2:8,9).
- 10.2 We believe no one is saved by simply claiming they are, or praying they are, when they have not yet repented of their sins and turned to God, and brought forth fruits meet for repentance (Acts 26:20/ 20:21/ 2 Timothy 2:25) as evidence of the transforming work of God in their lives.
- 10.3 We hold that no one can believe on the Lord Jesus Christ (Acts 16:31) without “the faith of Jesus Christ” (Galatians 3:22-25), and the proof of such is seen daily in the lives of those who “profess that they know God; but in works they deny him” (Titus 1:16), having not “that faith” (Galatians 3:25) “which was once delivered to the saints” (Jude 3); going to church while “having eyes full of adultery, and that cannot cease from sin” (2 Peter 2:14), having “believed in vain” (1 Corinthians 15:2) with the impotent faith of men (Matthew 17:20/ Luke 17:6) or the fantastical belief of devils (James 2:19) and not of God alone.
- 10.4 We believe that “the salvation of God” (Acts 28:28) is purchased by Jesus Christ for everyone that repents and believes the gospel, and that such salvation provides to the believer redemption, regeneration, imputation, propitiation, reconciliation, sanctification, consecration, justification, adoption, election, predestination, his resurrection and glorification through the operation of God. We believe that each of these specific doctrines are a part of salvation, but are of themselves alone, not salvation but are attributes of the salvation that is complete in Jesus Christ.

- 10.5 Accordingly, we believe the scriptures clearly teach that all elements of the salvation of God are works of either God the Father, God the Son, and or God the Holy Spirit, and that each is wrought in Jesus Christ at that time of which the scriptures indicate, with certain elements yet to be realized (i.e. resurrection, glorification and adoption).
- 10.6 We believe faith alone justifies (Romans 3:28/ Galatians 3:11), but not that faith which is alone (James 2:17), and that justification is an integral part of the salvation of God, but is not of itself alone salvation. Accordingly, we believe those who teach salvation by works, or works and faith, do so erroneously, by failing to acknowledge the difference between what the Bible clearly says of salvation versus what it clearly says of that part of our salvation called justification.

Section 11.00 Everlasting Life and Full Assurance of the Saints.

- 11.1 We believe the clear readings of the Holy Scriptures, that every born again child of God (1 John 3:6-10/ John 3:1-6) hath eternal life in Jesus Christ right now (John 3:36) and shall never die (John 11:25-26), but is passed from death into life (John 5:24) never to return again.
- 11.2 We believe that every member of the body of Christ (1 Corinthians 12:12-14/ Ephesians 5:29,30) is “kept by the power of God through faith unto salvation” (1 Peter 1:5) with “full assurance of hope unto the end” (Hebrews 6:11/ 10:22/ 11:1), secure in the salvation of God for all eternal ages to come (John 6:37-40/ 10:27-30/ Romans 8:38,39/ 1 Corinthians 1:8/ Ephesians 4:30/ Philippians 1:6/ 2 Timothy 1:12), and stand in no danger of hell, nor the judgment of sin (Romans 6:23/ 1 John 3:9).
- 11.3 We believe such eternal life, everlasting life is Jesus Christ himself (1 John 1:2/ 5:11, 12/ Colossians 3:4), and as such has no end, as it had no beginning (Revelation 1:8), and of such the believer can be assured of by those things God wrote unto us (1 John 5:12, 13), knowing God cannot lie (Numbers 23:19).
- 11.4 Not being allowed to obtain that life by works, neither can he maintain it by works, yet the child of God is nonetheless “confident in this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6). Such confidence is founded upon “the work of God” in our lives, and not “our lives” in the work of God.
- 11.5 Albeit, we believe that as no one goes to Heaven by living like it (Titus 3:5), neither can any go to Heaven while living like Hell (Titus 1:15,16/ 2 Peter 2:20-22).

Section 12.00 Sanctification unto Holiness.

- 12.1 We believe that Jesus Christ is made unto us sanctification (1 Corinthians 1:30, 31) when we are placed inside the Saviour at the time of our salvation (1 Corinthians 1:2).

- 12.2 By sanctification we mean the setting aside of the child of God's "whole spirit and soul and body" (1 Thessalonians 5:23) as a complete vessel most holy (1 Thessalonians 4:3-8), accomplished by the Holy Ghost (2 Thessalonians 2:13/ 1 Peter 1:2/ Romans 15:16) with the word of truth (John 17:17-19), by which the sinner, by the faith of Christ (Acts 26:18) is set aside from his sins both present and future (1 Corinthians 6:9-11/ c.f. Romans 3:25), making him blameless in the sight of God "not having spot, or wrinkle, or any such thing" (Ephesians 5:26-27) but being "holy and without blemish"..."possessing his vessel in sanctification and honour", God having "called us unto...holiness" (1 Thessalonians 4:3-7).
- 12.3 Because of such, we know and believe that God commands us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1), enabling us to live unto Christ, sanctifying the Lord always in our heart (1 Peter 3:15).

Section 13.00 Sodomites, Homosexuality and Sodomy

- 13.1 We believe from the Scriptures, that the first group of people ever to be called "wicked" in the Word of God were "the men of Sodom" (Genesis 13:130, and that God's judgment upon them for their sexual perversion (Genesis 19:5-11) was just and right before the Lord (Genesis 19:1-25).
- 13.2 We believe that the sin of sodomy is so wicked and exceedingly sinful, that it falls even to this very hour as the most unclean sin known to man.
- 13:3 We believe in accordance to the Holy Scriptures (Romans 1:24-32) sodomy between men or between women leads to reprobation, under which judgment from God, those that fall therein, do so in three stages, the end of which is eternal damnation and destruction from whence there is no returning. Those three stages involve subsequent judgments of God Almighty where God gives up the sodomite in three areas, each of which are a digressive judgment upon his or her prior transgressions, which judgment is a recompense on their continual descent into uncleanness, vileness and reprobation.
- a. The initial stage of the judgment of God upon the sin of sodomy involves the flesh, where God Almighty gives the sodomite "up unto uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves" (Romans 1:24); and such sin is confined to the works of the flesh, which the sodomite increasingly loses control of in any natural discipline or self-containment (1 Corinthians 7:9).
 - b. The second stage of judgment of God upon the sin of sodomy is where God "gives them up unto vile affections" (Romans 1:26) that encompass both men and women, and those affections are in the area of the soul, where the sodomite's transgression involves their affections and feelings of lust that go beyond fleshly lusts, to that

which is contrary to nature, where the women change from “the natural use into that which is against nature” (Romans 1:26), and “likewise also the men, leaving the natural use of the woman, burn in their lust one toward another; men with men working that which is unseemly” (1:27). In this descent and falling beneath the judgment of God, the sodomite becomes so perverted and depraved as to erroneously express feelings of affection for his own perversion the perversion of those with whom he commits such abominable acts (Leviticus 18:22).

- c. The final stage of the judgment of God upon the sin of sodomy and reprobation is where God gives the sodomite “over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Romans 1:28-32).
- 13.4 We believe that prior to reprobation, any sodomite may by the grace and mercy of God repent and return from his or her uncleanness and vileness in either of the first two stage of the sin of sodomy. Howbeit, we believe in accordance to the Word of God, that once a sodomite is given over in the final stage that effects his “mind” (Romans 1:28) which is controlled by the spirit (Romans 8:27), there is no return nor hope for the individual, but they have spiritually lost their mind to reprobation, having failed before God in every area of the human being, in both body, soul and spirit.
- 13:5 No sodomite actively living within any of the phases mentioned above shall be received into the congregation or membership of the Anabaptist Church Worldwide.
- 13.6 We believe the sin of sodomy is un-natural and unclean in every aspect, and is a transgression of the Law of God both in marriage and outside of marriage.
- 13.7 This section of the Articles of Faith of the Anabaptists Church Worldwide is not subject to revision, and shall never be changed by any presbytery without the dissolution of the Church Worldwide; and any member, elder, minister or bishop who is found to support sodomy, or commit such, by this section shall be deemed in willful and wanton violations of the Scriptures and these Articles of Faith, and shall be deemed to have immediately and permanently resigned from the Church and surrendered any such office and position within the Anabaptists Church they may hold.

Section 14.00 Separation.

- 14.1 We believe that in the age of the fulfillment of “the great falling away” (2 Thessalonians 2:1-3) and the “perilous times” (2 Timothy 3:1-5) spoken of by the apostle Paul, it has become ever so needful of a return to a literal, verse by verse, scriptural Christianity as laid down by the records of the Book of Acts, the admonitions of our Lord and Saviour Jesus Christ, and in the example of the ministry of the apostle Paul, of whom we are commanded to follow (1 Corinthians 11:1/ 1 Thessalonians 1:6).
- 14.2 Therefore, we believe it is necessary for us to live such a life before men, that the very sight of our sacrificial devotion to Jesus Christ would set the enemies of Christ to flight, having no scriptural fault to find in us. Such fidelity and devotion to Jesus Christ, we believe necessitates a strict separation from the following;
- a. All such religions and religious personages, whether great or small that make their boast in religion or elevated Christianity where talk is abundant upon such things as righteousness, faithfulness, holiness, grace and Biblical knowledge, but their life is shallow in all, void of conscience and conviction of sin (John 8:9/ Romans 2:15/ 1 Timothy 4:2), and “having a form of godliness, but denying the power thereof” (2 Timothy 3:1-3/ Titus 1:16/ James 1:19-27).
 - b. All such “Christianity” that enlarges itself by human standards under the guise that prosperity is righteousness, and “gain is godliness” (1 Timothy 6:5), being “rich and increased with goods” (Revelation 3:17), knowing that they which have “coveted after” such things, “err from the faith” and disobey the clear commandment of God to “flee these things” (1 Timothy 6:3-14); knowing that is high time that a lost world see a happiness, peace, joy and holiness found in Christ alone, and not in things made with hands, or any combination thereof.
 - c. Any “Christianity” that blesses itself with ease and comfort, having no problems, no distresses, no afflictions, no necessities, no infirmities, no persecutions nor imprisonments, knowing that such cannot manifest the life of Jesus Christ by their failure to “always bear about in the body the dying of the Lord Jesus” (2 Corinthians 4:7-12).
 - d. Any style of living that makes its boast in tomorrow and covets an evil covetousness to its household (Habakkuk 2:9,10) in setting the “nest egg on high” in order to be delivered from the power of evil; knowing that we should “be content with such things as we have” (Hebrews 13:5/ 1 Timothy 6:8), caring for one another in the sight of the Lord (Ephesians 4:28/ 1 Timothy 6:17,18/ 2 Thessalonians 3:6-14), with each day’s sufficiency in itself (Matthew 6:24-34).
- 14.3 We believe that Biblical separation requires us not to “keep company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must we needs

go out of the world” (1 Corinthians 5:9, 10). Howbeit, we are commanded “not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (vs.11).

14.4 The scriptural admonishment of not keeping company “altogether with...this world” (ibid.) as pertaining to our responsibility of reaching the world with the gospel (Mark 16:15), such “altogether” is regulated to us in the command to “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:17,18). In balancing these commands, we are compelled thereby to balance our separation as pertains to the world by separating ourselves and abstaining from the following things of the world as they pertain to, effect and have influence upon our families, homes, lifestyle, dress, and church, of such things we shall turn away.

a. Television, theatres, radio, and all “inventions” (Psalm 99:8/ 106:29,39/ Ecclesiastes 7:29) of man and “technology” designed to transmit sounds, conversations and speech which we are not a party to (1 Peter 1:15/ 2 Peter 3:11), that are not for the singular purpose of written or verbal communications of words, documents and photos concerning the work of the ministry or gainful employment, but consists largely of voices and images of the dead (Deuteronomy 18:11), the wicked and all their wickedness, ungodliness, nudity, the works of the flesh (Galatians 5:19-21), and all kinds of music (Daniel 3:5-15), for the purpose of entertaining the idle mind (Ezekiel 16:49/ Proverbs 19:15/ 1 Timothy 5:13), which under the guise of “science falsely so called” (1 Timothy 6:20) has its sole purpose to promote “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2) enabling the ear to hear and the eye to see things they could not otherwise see without the “unfruitful works of darkness” (Ephesians 5:11).

b. Alcoholic drinks (Habakkuk 2:15-16/Proverbs 23:20, 21, 30-35).

c. Tobacco products (Job 41:19-21/ Romans 3:13).

d. Games of chance (γήμε...my worldliness).

e. Fictitious writings and novels (Revelation 22:15).

f. Unscriptural and worldly holy days including but not limited to Christmas, Easter and Halloween (Colossians 2:16).

14.5 We believe the command to “cleanse ourselves from all filthiness of the flesh...” (2 Corinthians 7:1) requires a separation from any outward show of dress contrary to the admonitions of Holy Scriptures (1 Corinthians

10:6-11/ Deuteronomy 22:5/ Isaiah 47:1-3/ John 21:7/ 1 Timothy 2:9,10/ 1 Peter 3:3-5) and that by its style, shape and design, attracts attention to the body or its members, or to the person; knowing from the scriptures, that they who know the Lord, and are of sound mind desire to clothe the flesh, whereas, those of an unclean spirit desire to uncover the flesh as much as possible (Mark 5:15/ Luke 8:27/ Acts 19:16).

14.6 Accordingly, the following guidelines will be adhered to by all members.

- a. At all times, each member and their children shall dress in obedience to scripture in “not fashioning yourselves according to the former lusts” (1 Peter 1:14), but shall fashion themselves “like unto Christ’s glorious body” (Philippians 3:21), being always “clothed with a garment down to the foot” (Revelation 1:13).
- b. We believe the following scriptures are definitive concerning nakedness, and all members male and female of any age shall abstain from such public shews of the flesh at all times. We believe the Bible declares both men and women naked when;
 1. Their upper bodies are uncovered (John 21:7/ Ezekiel 16:7).
 2. When a woman’s thigh and leg can be seen whether it is bare or not (Isaiah 47:2).
 3. A man is naked when his lower body is uncovered (Isaiah 20:2).
 4. A man is naked when not wearing “breeches” (Exodus 28:42).
 5. And a person is naked when not wearing proper under clothing (Mark 14:51,52).
- c. We believe, in accordance to the holy scriptures that men shall at all times be “found in fashion as a man” (Philippians 2:8), shall abstain from any and all “goodly apparel” and “gay clothing” (James 2:2,3), “soft raiment”, “soft clothing” (Matthew 11:8/Luke 7:25,26), and “women’s garments” (Deuteronomy 22:5); and shall only “uncover the arm” at limited times (Isaiah 52:10/ Ezekiel 4:7).
- d. We believe, in accordance to the holy scriptures that women should never “wear that which pertaineth unto a man” (Deuteronomy 22:5), and in accordance to all the above shall clothe themselves continuously in loose fitting dresses down to the foot; and exemplifying the commandment to “adorn themselves in modest apparel” (1 Timothy 2:9) shall refrain from wearing “gold, or pearls, or costly array” (1 Timothy 2:9/ 1 Peter 3:3), and shall according to the scriptures refrain from “plaiting the hair”, broidering the hair (ibid.), or fashioning the hair in any manner that prevents the hair from “covering” the nap, sides and forefront of the head (1 Corinthians 11:5-15).

Section 15.00 The First Resurrection and Pre-millennial Return of Christ.

15.1 We believe that Jesus Christ came the first time to live and die and rise again (1 Corinthians 15:1-5), becoming the “first begotten from the dead”

(Revelation 1:5), and that Christ shall come the second time, bringing His saints with Him (Revelation 19:11-21), who have been given victory over both death and the grave (1 Corinthians 15:51-58); to give them the beginning of their inheritance, ushering in one thousand years of peace on earth, with Jesus Christ reigning with those saints who being made worthy of the kingdom of God (2 Thessalonians 1:4,5) have their part with Christ in the First Resurrection (Revelation 20:4-6).

15.2 We believe the order of the First Resurrection to be according to the scriptures (1 Corinthians 15:20-28):

- a. Christ the firstfruits (1 Corinthians 15:23), being the Old Testament saints who rose with Him (Matthew 27:52, 53/ Ephesians 4:8,9).
- b. "Afterward they that are Christ's at his coming" (1 Corinthians 15:23), being all the Christians of the church age making up His bride, the church (Ephesians 5:23-32), which Christ catches away through the clouds (1 Thessalonians 4:13-18/ 1 Corinthians 15:51, 52), at the last trump (Revelation 11:15-18), before casting Satan to earth to bring upon the world three and one half years of Tribulation and judgment (Revelation 12:7-12).
- c. Then cometh the end, when he gathers out of the earth the "souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image..." (Revelation 20:4), and comes to establish the millennial reign of Jesus Christ.

*"Blessed and holy is he that hath part
in the first resurrection."*

-Revelation 20:6

Section 16.00 The Church, the Body and Bride of Jesus Christ.

16.1 We believe that all believers who have repented of their ungodliness (Acts 20:21) and by the faith of Jesus Christ (Galatians 3:20) have received him as their Lord and Saviour (John 1:12) are at point of salvation baptized by the Holy Spirit of God into one body (1 Corinthians 12:13), and that body being not all figurative, but altogether real, physically and spiritually, and that body is Christ's (Ephesians 5:30/ Colossians 1:24).

16.2 Because of such, each born again child of God is literally made to be "members of Jesus Christ's body, of His flesh and of His bones" (Ephesians 5:30), in which state we live in this earthly tabernacle (2 Corinthians 5:1-8) as the sons of God (1 John 3:1,2/ John 1:12) being predestinated to be conformed to the very image of Jesus Christ (Romans 8:29, 30); at which time either at our passing, or at the catching away of the church of God, "we shall be like Him, for we shall see him as He is" (1 John 3:1-3).

16.3 We believe the body of Christ to be the church (Ephesians 5:30-32/Colossians 1:24), which is Christ's Bride (Revelation 21), and

though it is represented throughout the world by local assemblies called “churches” (Galatians 1:2), these “churches” are in no way or form “bodies” in particular, but rather “members in particular” (1 Corinthians 12:12-27) of that one body (ibid. vs. 27) which is Christ Jesus our Lord.

Section 17.00 Spiritual Gifts, Tongues, Miracles, Signs and Wonders.

- 17.1 We believe that “there are diversities of gifts, but the same spirit” (1 Corinthians 12:4) which worketh all such gifts (1 Corinthians 12:11), just as “there are differences of administrations, but the same Lord” (12:5).
- 17.2 However, not being “ignorant” concerning spiritual gifts (1 Corinthians 12:1) as are some “self-conceited Brethren”, we acknowledge and believe that as written down by God Almighty, some gifts of the Holy Spirit were and are for “signs”, and as such are for the Jews (1 Corinthians 1:22), and not for we who believe (1 Corinthians 14:22).
- 17.3 We believe as written in the Holy Scriptures, that “signs” were given to unbelieving Israel (1 Corinthians 14:22/ 1:22/ Exodus 4:1-9) through the Holy Spirit, demonstrating such through His prophets of the Old Testament (Exodus 4:1-9/ Isaiah 7:10-14) and His apostles of the New Testament (2 Corinthians 12:12) in the early years of the church prior to the final rejection of the gospel of Christ by the nation of Israel (Acts 7:52-60/ 22:1-22/ 28:17-29).
- 17.4 We believe that which is written in the Scriptures to be true and final in defining which “gifts of the Spirit” are “signs”, and thus reject the following “manifestations” (1 Corinthians 12:7) as are found in certain charismatic gatherings in Gentile nations as not given by the Holy Spirit for the profit of Christ’s true church today (1 Corinthians 12:7). We believe that these things are either the work of devils or uncontrolled flesh in deceiving people who are willfully ignorant of what the Bible clearly says (1 Corinthians 12:1/ Deuteronomy 13:1-3), namely
 - a. Speaking in unknown tongues (1 Corinthians 14:22).
 - b. Healing (Exodus 4:1-9).
 - c. Miracles and Wonders (Exodus 4:1-9/ Deuteronomy 13:1-3).
- 17.5 We count all such “ministers” who propagate such “signs” in their ministrations to be either mad men, liars, frauds, or ministers of Satan (2 Corinthians 11:13-15) whose end shall be according to their works.
- 17.6 Howbeit, in the closing years of our age, when Christ will soon return, and even now is re-gathering Israel for the time of Jacob’s trouble (Jeremiah 30:7), such signs may again be given to Israel, but only in their proper dispensation from God, according to the Scriptures. Such things we shall judge by the Word of God (1 Corinthians 2:14, 15).

18.00 The Mystery of Iniquity.

- 18.1 Under the commandment to be faithful “stewards of the mysteries of God” (1 Corinthians 4:1, 2), the saints in these flickering, last days of the

sixth day (2 Peter 3:8-12), labour against awesome powers, that damn men's souls each week at a never before rate. And such wicked power works under the guise of goodness and religion, and by the name of the holy mother church, and at best, is left unchecked and unexposed as "the mystery of iniquity" that it is (2 Thessalonians 2:7).

- 18.2 We believe, as recorded in 2 Thessalonians 2:3-12, that the mystery of iniquity shall work in these last days of apostasy (2 Thessalonians 2:3) until it be taken out of the way (vs. 7), at which time that man of sin shall be revealed, the son of perdition (vs. 3/ c.f. John 6:70, 71/ John 17:12) called that Wicked (2 Thessalonians 2:8), even the antichrist (1 John 2:18/ Revelation 13:1-7/ 17:1-18/ Daniel 11:21-39) and shall sit down upon the throne of Rome, that MYSTERY, that BABYLON THE GREAT (Revelation 13:1-7/ 17:1-18): but as yet, such Wicked one is hindered (2 Thessalonians 2:6, 7) by that mystery of iniquity which doth already work (ibid.), sitting in such seat of Satan (Revelation 2:13), ex-cathedra, that hellish pope and an antichrist, called VICARIUS FELI DEI.

Section 19.00 The Ordinances of the Church.

- 19.1 We believe that Jesus Christ instituted, commanded and delivered by His servant Paul, certain "ordinances" for the church to keep (1 Corinthians 11:2/ 10:1, 2, 16-21/ Matthew 26:26-29/ 28:19, 20), as a matter of obedience (1 Corinthians 11:26) and worship (1 Corinthians 10:16); such ordinances being two and only two.
- a. Water baptism (Matthew 28:19, 20/ 1 Corinthians 10:1, 2).
 - b. The communion of the body and blood of Christ (see 1 Corinthians 10:16).
- 19.2 We believe that water baptism is in no way a part of eternal salvation, nor the putting away of the filth of the flesh (1 Peter 3:21), but is only "the answer of a good conscience towards God" (vs. 21), that the child of God, upon his acceptance of the Lord Jesus Christ, has died to the sins of the flesh (Romans 7:15-25) and is now a new creature (2 Corinthians 5:17/ Romans 6:1-4), by the death, burial and resurrection of Jesus Christ (1 Corinthians 15:1-5), which things the believer's immersion into water (Matthew 3:13-16/ Acts 8:36-39) doth picture in "life figure" (1 Peter 3:21).
- 19.3 As a figure of burial (1 Peter 3:21), we believe that the only form of baptism is by immersion of the believer "down into" water (Acts 8:36-39), and thus, adamantly reject all infant baptisms, baptisms by sprinkling, and any and all baptisms prior to, or connected with a person's professed salvation, knowing such are the ways of damnation.
- 19.4 We believe the cup of blessing which we bless, and the bread which we break is the "communion" of the blood and body of Christ (1 Corinthians 10:16); and as an ordinance of the church, was instituted by our Saviour the night he was betrayed (1 Corinthians 11:23-26) and received of our

beloved brother Paul and delivered to us in writing (1 Corinthians 11:2, 23). As such, the elements are only what they are, bread and drink, consumed only as it written, “to shew the Lord’s death till he come” (1 Corinthians 11:26).

- 19.5 We believe that the doctrine of “transubstantiation” as is held by that hellish, popish Catholic church, and by others who follow her damnable, pernicious ways, is altogether Satanic, and that those who administer and/or partake of that which is called Mass and holy eucharists, are partakers of the cup and table of devils (1 Corinthians 10:20, 21).

THEREFORE, BE IT KNOWN and DECLARED TO ALL MEN, before the eyes of Him with whom we have to do (Hebrews 4:12, 13), that we the members of the ANABAPTISTS CHURCHES WORLDWIDE, contrary to the Canon I of the Council of Trent, do deny and deny again “that in the sacrament of the most **hellish eucharist** are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ”, BUT RATHER, do confess, and confess again, that the drink and the bread of the communion of our Lord Jesus Christ’s body are only a “sign”, and a “figure”. As blood washed saints of God, we do welcome and welcome again such “anathemas” as may be pronounced upon us by that hellish pope, knowing such to be the utterances of a mad man and antichrist, for greater is He that is in us, than he that is in them!

Section 20.00 Biblical Restrictions on Personal Protection, The Use of Weapons of Self- Defense, War and Military Service.

- 20.1 The Lord Jesus Christ having died for our sins, for which we were “guilty before God” (Romans 3:19) and worthy of death for such “transgressions that were under the first testament” (Hebrews 9:15), and by the death of the cross “was Jesus made a surety” (Hebrews 7:22) and “the mediator of the new testament” (Hebrews 9:15); that same New Testament of Jesus Christ makes clear that “there is made of necessity a change also of the law” (Hebrews 7:12), and such change clearly narrows the Biblical instructions to the child of God to be far more restrictive under the New Testament, than they were permissive under the Old Testament concerning the use of violence or physical force upon another person.
- 20.2 Jesus Christ having clearly instructed His disciples the night He was betrayed that “the things concerning me have an end” (Luke 22:37), and having defined those things as those personal instructions about the ministry and ministers of the Kingdom of Heaven (Luke 22:35, 36/ c.f. Matthew 5:1 through 10:7), He clearly admonished the disciples that those things of the Kingdom of Heaven were “until John: since that time the kingdom of God is preached” (Luke 16:16/ Matthew 11:1-12, 13). Admonishing His disciples that “he that hath no sword, let him sell his garment, and buy one” (Luke 22:16), Jesus Christ makes clear the

necessity of the child of God to arm himself, and that such armament is more important than sufficient clothing (vs. 16). Howbeit, we believe from the clear context, that the following restrictions concerning that armament are effective for every child of God.

- a. Such instructions are for personal protection, and not the allowance for any militaristic arsenal or armament, the Lord clearly stating that “two swords” were “enough” (Luke 22:38) amongst twelve men.
- b. With Christ’s command to buy “a sword” (vs. 36), such terminology clearly refers to weaponry, and applies to any armament capable of inflicting serious bodily injury or death.
- c. Biblical reference to “a sword” (vs. 36) clearly restricts the use of any comparable weaponry of modern times to be limited to close quarter defensive protection only, and denies the child of God the right to use weaponry that can inflict injury or death beyond the reach of a sword length.
- d. Following Christ’s command to buy “a sword” (Luke 22:36), He very clearly reprov’d Peter’s use of it in an offensive manner saying, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword” (Matthew 26:52). It is therefore a scriptural mandate that allows only defensive protection after the following scriptural guidelines.
- e. We believe it is unscriptural to use deadly force when like force is not being imminently used or imminently threatened to be used against the child of God or person’s within his scriptural duty to protect.
- f. As per the scriptures, we believe that deadly force is not justified against only the display of weaponry by a person or person’s when there has been no verbal or imminently active threat to use the same against the child of God or person’s the Bible requires him to protect (see Luke 22:49-52).

20.3 The Holy Scriptures having commanded us to “be strong and of good courage” (Joshua 1:9), and our Lord Jesus Christ admonishing of such that a “strong man armed keepeth his palace, and his goods are in peace” (Luke 11:21), we believe it is the duty of every Christian an, whether husband, father or son to “provide...for his own, and specially for those of his own house” (1 Timothy 5:8) the following services, and any Christian man who refuses to stand herein has “denied the faith, and is worse than an infidel” (1 Timothy 5:8).

- a. Every husband, father and son is duty bound to God and family to provide godly defensive protection for wife, mother, children and siblings against evil aggression, theft, violence, rape and murder at the costs of their own personal safety and or life’s breath.
- b. Such protection shall be provided within the confines of the home at all hours, and at any place where said family members may be harmed.

- c. Such defensive protection is limited to the use of force to prevent or stop violence, aggression and theft for the criminal purposes of the assailant, without which scriptural defense, family members and those falling within the scriptures, close-at-hand duty to protect would suffer loss of substantial goods, injury, sexual violations of the person, or death.
- 20.4 We believe that "the kingdom of God" is within us (Luke 17:21), and that God being a Spirit (John 4:24), that kingdom is a spiritual kingdom only, and that only upon the second coming of Jesus Christ, will "the kingdoms of this world...become the kingdoms of our Lord and of his Christ" (Revelation 11:15/ Daniel 2:44).
- 20.5 Hence, we believe that "Christ Jesus, who before Pontius Pilate witnessed a good confession" (1 Timothy 6:13), saying, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight...but now is my kingdom not from hence" (John 18:36). We also strongly believe, the New Testament clearly commands us concerning that confession of Christ, that "we keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:13-15). Hence we hold it absolutely mandatory that to keep that commandment; we cannot serve in any capacity within the ranks of any offensive fighting force.

*"And the soldiers likewise demanded of him,
saying, And what shall we do?
And he said unto them, Do violence to no man."
-Luke 3:14*