



## **Apostolic Fire Fellowship, International**

P.O. Box 4670, Woodbridge, VA 22194

Fellowshipapostolicfire@gmail.com

**Apostle Larry G. Brown, Sr.**

**National/International Presiding Prelate**

**Please read the Tenets of Faith and Doctrine. All applicants must agree to the tenets of faith.**

### **TENETS OF FAITH AND DOCTRINES (WHAT WE BELIEVE)**

**Section 1. THE BIBLE.** We believe that the Bible is the Word of God and contains one harmonious and sufficiently complete system of doctrine. We believe in the full inspiration of the Word of God. We hold the Word of God to be the only authority in all matters and assert that no doctrine can be true or essential if it does not find a place in this Word. We believe that all Scriptures center around the Lord Jesus Christ and His work. We believe that no portion of Scripture, not even the Old Testament, is properly read or understood apart from Him (John 5:39; Acts 1:16; Acts 17:2-3; Acts 18:28; Acts 26:22-23; Acts 28:23).

**Section 2. THE FATHER.** We believe in God, the Father Almighty, the Author and Creator of all things. The Old Testament reveals God in diverse manners, by manifesting his nature, character, and dominions. The Gospels in the New Testament give us knowledge of God the "Father" or "My Father", showing the relationship of God to Jesus as Father, or representing Him as the Father in the Godhead, and Jesus himself that Son (St. John 15:8, 14:20). Jesus also gives God the distinction of "Fatherhood" to all believers when he explains God in the light of "Your Father in Heaven" (St. Matthew 11:33; 6:8).

#### **Section 3. THE SON.**

a. We believe that Jesus Christ is the Son of God, the Second person in the Godhead of the Trinity or Triune Godhead. We believe that Jesus was and is eternal in his person and nature as the Son of God who was with God in the beginning of creation (St. John 1:1). We believe that Jesus Christ was born of a virgin called Mary according to the scripture (St. Matthew 1:18), thus giving rise to our fundamental belief in the Virgin Birth and to all of the miraculous events surrounding the phenomenon (St. Matthew 1:18-25).

b. We believe that in fulfillment of prophecy, He came first to Israel as he Messiah and was rejected (John 1:11). We believe that according to the eternal counsel of God, He gave his life as a ransom for all (John 1:12; John 3:16; Romans 5:6; 1 Timothy 2:5-6).

c. We believe that in His infinite love, He became the sacrificial lamb bearing the Holy judgments against sin which the righteousness of God must impose (John 1:29; Romans 3:24-26; Romans 8:3-5). His death was substitutionary in the most absolute sense making Him the Savior of the world (2 Corinthians 5:19; Hebrews 10:5-14; 1 Peter 3:18; 1 John 2:1-2).

d. We believe that He arose from the dead in the same body, though glorified, in which he lived and died; that His resurrection body is the pattern of that body which ultimately be given to all believers (Philippians 3:20-21)

e. We believe that he ascended back into heaven becoming the Head over all things including the church, which is His body (Ephesians 1:20-23; Colossians 1:12-18; Colossians 2:17). We believe that as the head, He ceases not to intercede and advocate for those that are saved (Hebrew 7:25; 1 Timothy 2:5, 1 John 2:1).



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**Section 4. THE HOLY GHOST.** We believe the Holy Ghost or Holy Spirit is the third person of the Trinity, proceeds from the Father and the Son, is of the same substance, equal to power and glory, and is together with the Father and the Son, to be believed in, obeyed, and worshipped. The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world. He teaches and guides one into all truth (John 16:13; Acts 1:8, 8:39).

**Section 5. THE BAPTISM OF THE HOLY GHOST.** We believe that the Baptism of the Holy Ghost is an experience subsequent to conversion and sanctification and that tongue-speaking is the consequence of the baptism in the Holy Ghost with the manifestations of the fruit of the spirit (Galatians 5:22-23; Acts 10:46, 19:1-6). We believe that we are not baptized with the Holy Ghost in order to be saved (Acts 19:1-6; John 3:5). When one receives a baptismal Holy Ghost experience, we believe one will speak with a tongue unknown to oneself according to the sovereign will of Christ. To be filled with the Spirit means to be Spirit controlled as expressed by Paul in Ephesians 5:18-19. Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we therefore, believe that a Holy Ghost experience is mandatory for all men today.

### **Section 6. MAN**

a. We believe that man was created by God in His image mentally, spiritually, physically and emotionally and that he did not evolve from a lower order of life (Genesis 1:26; Genesis 2:7; Psalms 139:14).

b. We believe that mankind fell from fellowship with God through sin becoming subject to the power of the devil (1 Corinthians 15:22; 2 Corinthians 4:3-4; Ephesians 2:1-2; 1 John 5:8).

c. We believe that his spiritual death, or totally depraved human nature, has been transmitted to the entire human race, Christ Jesus being the only exception, hence every person born is unchangeable apart from God's divine grace (Genesis 6:5; Psalms 14:1-3; Psalms 51:5; Jeremiah 17:9; Romans 3:10-19; Ephesians 2:5-6).

### **Section 7. SIN**

a. Sin, the Bible teaches, began in the angelic world (Ezekiel 28:11-19; Isaiah 14:12-20), and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (1 Timothy 2:14).

b. Adam's sin, committed by eating of the forbidden fruit from the tree of knowledge of good and evil, carried with it permanent pollution or depraved human nature to all his descendants. This is called "original sin." Sin can now be defined as a volitional transgression against God and a lack of conformity to the will of God. We, therefore, conclude that man by nature, is sinful and that he has fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again (St. John 3:7).



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**Section 8. SALVATION.** Salvation deals with the application of the work of redemption to the sinner with his restoration to divine favor and communion with God. This redemptive operation of the Holy Ghost upon sinners are brought about by repentance toward God and faith toward our Lord Jesus Christ, which brings conversion, faith, justification regeneration, sanctification, and the baptism of the Holy Ghost. Repentance is the work of God, which results in a change of mind in respect to man's relationship to God. (St. Matthew 3:1-2, 4:17; Acts 20:21). Faith is a certain conviction wrought in the heart by the Holy Spirit, as to the truth of the Gospel and a heart trust in the promises of God in Christ (Romans 1:17, 3:28; St. Matthew 9:22; Acts 26:18). Conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith (II Kings 5:15; II Chronicles 33:12-13; St. Luke 19:8, 9; Acts 8:30). Regeneration is that act of God, by which the principle of the new life is implanted in man, and the governing disposition of soul is made holy and the first holy exercise of this new disposition is secured. Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works (Romans 6:4;5;6; Colossians 2:12; 3:1).

### **Section 9. ANGELS – FALLEN AND UNFALLEN**

a. We believe that God created an innumerable company of sinless, spiritual beings known as angels. We believe that Lucifer sinned through pride and seduced a great company of angels followed him in his fall where some are his active agents and associates, while others are imprisoned until judgment day (Isaiah 14:12-17; Ezekiel 28:11-19; 2 Peter 2:4; Jude verse 6).

b. We believe that Satan is the originator of sin and he led our first parents into transgression, subjecting them and their posterity into his power (Genesis 3:1-19; Romans 5:12-14; 2 Corinthians 11:3; Hebrews 2:14-15).

c. We believe that as the enemy of God, Satan enacts constant war against God by counterfeiting the works of God by fostering religions and systems of doctrine that are characterized by the denial of God, the person and work of Jesus Christ and salvation by grace alone. We believe that the full judgment of Satan occurred at the cross and now only the application of his sentence awaits to be carried out. (2 Corinthians 4:3-4; 2 Corinthians 11:13-15; Colossians 2:13-15; 1 Timothy 4:1-3; 1 John 4:1-3; Revelation 20:1-3 and verse 10).

d. We believe that there are a great number of angels that kept their holy estate and are before the throne of God from whence they are sent forth as ministering spirits for them who are the heirs of salvation (Ephesians 1:21; Hebrews 1:13-14; Revelation 7:11-12; Revelation 12:7-10).

### **Section 10. THE CHURCH**

a. We believe that the Church is composed of all who are united by the Holy Ghost to Jesus Christ. Since we are members of one body we are responsible to keep the unity of the Spirit in the bond of peace and love one another regardless of denominational affiliation (Romans 12:4-5; 1 Corinthians 12:12-27; Ephesians 2:18-22; Ephesians 4:1-6, verses 14-16).



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b. We believe that God intended that there be an organization of believers who are committed to the Lord and to each other for the purpose of carrying out the visible activities of the universal church. We believe that it is God's will that all believers publicly identify with a local assembly (Acts 2:41-47; Acts 4:31-35; Acts 5:29; Ephesians 5:22; Hebrews 10:24-25).

**Section 11. THE SECOND COMING OF CHRIST.** We believe in the second coming of Christ; that He shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:11-13; St. Matthew 16:27; 24:30; 25:30; Luke 21:27; John 1:14, 17; Titus 2:11) and that the Church, the bride, will be caught up to meet Him in the air (I Thessalonians, 4:16-17). We admonish all who have this hope to purify themselves, as He is pure.

### **Section 12. DIVINE HEALING**

a. We believe in and practices Divine Healing. It is a commandment of Jesus to the Apostles (St. Mark 16:18). Jesus affirms his teachings on healing by explaining to His disciples, who were to be Apostles, that healing the afflicted is by faith (St. Luke 9:40-41).

b. Therefore, we believe that healing by faith in God has scriptural support and ordained authority. St. James' writings in his epistle encourage Elders to pray for the sick, lay hands upon them and to anoint them with oil, and that prayers with faith shall heal the sick and the Lord shall raise them up. Healing is still practiced widely and frequently, and testimonies of healing in our Church testify to this fact.

**Section 13. MIRACLES.** We believe that miracles occur to convince men that the Bible is God's Word. A miracle can be defined as an extraordinary visible act of Divine power, wrought by the efficient agency of the will of God, which has as its final cause the vindication of the righteousness of God's word. We believe that the works of God, which were performed during the beginnings of Christianity, do and will occur even today where God is preached, Faith in Christ is exercised, The Holy Ghost is active, and the Gospel is promulgated in the truth (Acts 5:15; 6:8; 9:40; Luke 4:36, 7:14-15; 5:5-6; St. Mark 14:15).

### **Section 14. THE ORDINANCES OF THE CHURCH**

a. It is generally admitted that for an ordinance to be valid it must have been instituted by Christ. When we speak of ordinances of the church, we are speaking of those instituted by Christ, in which by sensible signs the grace of God in Christ, and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in turn give expression to their faith and allegiance to God. We recognize three ordinances as having been instituted by Christ himself and therefore, binding upon the church practice.

b. We believe in commemorating the death, burial and resurrection of Jesus Christ through the Lord's Supper (Luke 22:19; 1 Corinthians 11:23-30).

c. We believe in the ordinance of foot washing as instituted by Jesus Christ as an act of humility and love (John 13:4-15).

d. The Lord God instituted the ordinance of marriage and is therefore considered an ordinance of the Church (Genesis 2:20-25; Matthew 19:3-12; 1 Corinthians 7:2).



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e. Since Jesus instructed parents to bring their children to Him, we consider the dedication of infants an optional but highly encouraged ordinance of the church (Matthew 19:13-15).

f. We believe that Water Baptism is necessary as instructed by Christ in St. John 3:5. We do not believe that water baptism alone is a means of salvation but is an outward demonstration that one has already had a conversion experience and has accepted Christ as his personal savior. as Pentecostals, we practice immersion in preference to "sprinkling", because immersion corresponds more closely to the death, burial, and resurrection of our lord (Colossians 2:12). it also symbolizes regeneration and purification more than any other mode. therefore, we practice immersion as our mode of baptism. we believe that we should use the baptismal formula given us by Christ for all "...in the name of the father, and of the son, and of the holy ghost..." (St. Matthew 28:19)