

Ark International Ministry (A.I.M)

Statement of Faith

Believes in:

1. God

We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

2. The Bible

We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

3. The Human Condition

We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan, in union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God's saving work in Jesus Christ can we be rescued, reconciled, and renewed.

4. Jesus Christ

We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus- Israel's promised Messiah- was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven, and sits at the right hand of God the Father as our High Priest and advocate.

5. The Work of Christ

We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.

6. The Holy Spirit

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ, He convicts the world of its guilt, He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips, and empowers believers for Christ-like living and service.

7. The Church

We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the head. The true church is manifest in local churches whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism, and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

8. Christian Living

We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

9. Christ Return

We believe in the personal, bodily, and premillennial second coming of Jesus. First, to resurrect the dead saints and to catch away the living saints to Him in the air. 1 Corinthians 15:52; 1 Thessalonians 4:15-17; 2 Thessalonians 2:1; Second to reign on the earth a thousand years. Zechariah 14:4; 1 Thessalonians 4:14; 2 Thessalonians 1:7-10; Jude 14, 15; Revelation 5:10; 19:11-21; 20:4-6.

Doctrinal Commitments

1. Repentance. Mark 1:15; Luke 13:3; Acts 3:19
2. Justification. Romans 5:1; Titus 3:7
3. Regeneration. Titus 3:5
4. New birth. John 3:3; 1 Peter 1:23; 1 John 3:9
5. Sanctification after justification. Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12

6. Holiness. Luke 1:75; 1 Thessalonians 4:7; Hebrews 12:14
7. Water baptism. Matthew 28:19; Mark 1:9,10; John 3:22,23; Acts 8:36, 38
8. Baptism with the Holy Ghost after cleansing; the endowment of power for service. Matthew 3:11; Luke 24:49, 53; Acts 1:4-8
9. The speaking in tongues as the Spirit gives utterance.
10. Spiritual gifts. 1 Corinthians 12:1,7,10,28,31; 1 Corinthians 14:1
11. Fruit of the Spirit. Romans 6:22; Galatians 5:22, 23; Ephesians 5:9; Philippians 1:11
12. Divine healing provided for all in the atonement. Psalm 103:3; Isaiah 53:4,5; Matthew 8:17; James 5:14-16; 1 Peter 2:24
13. The Lord's Supper. Luke 22:17-20; 1 Corinthians 11: 23-26
14. Washing the saints' feet. John 13:4-17; 1 Timothy 5:9,10
15. Tithing and giving. Genesis 14:18-20, 28:20-22; Malachi 3:10; Luke 11:42; 2 Corinthians 9:6-9; 16:2; Hebrews 7:1-21
16. Restitution where possible. Matthew 3:8; Luke 19:8,9
17. Resurrection. John 5:28, 29; Acts 24:15; revelation 20:5,6.
18. Eternal life for the righteous. Matthew 25:46; Luke 18:30; John 10:28; Romans 6:22; 1 John 5:11-13
19. Eternal punishment for the wicked. No liberation or annihilation. Matthew 25:41-46; Mark 3:29; 2 Thessalonians 1:8,9; Revelation 20:10-15; 21:8

Practical Commitments

We will demonstrate our commitment to Christ through our practice of the spiritual disciplines. We will demonstrate our commitment to the body of Christ through our loyalty to God and commitment to His church; we will demonstrate our commitment to the work of Christ through our being good stewards.

Spiritual Disciplines

Spiritual disciplines involve such practices as prayer, praise, worship, confession, fasting, meditation, and study. Through prayer we express our trust in the Almighty God, the giver of all good things, and acknowledge our dependence on Him for our needs and for the needs of others (Matthew 6:5-15; Luke 11:1-13; James 5:13-18). Through both private and public worship, we

bless God, have communion with Him, and are provided daily with spiritual enrichment and growth in grace. Through periods of fasting, we draw close to God, meditate on the passion of Christ, and discipline ourselves to submit to the control of the Holy Spirit in all areas of our life (Matthew 6:16-18, 9;14-17; Acts 14:23)

Loyalty to the Church

The life of Christian discipleship calls for the fulfillment of our duties to the body of Christ. We are to unite regularly with other members of the church for the purpose of magnifying and praising God and hearing his word (Matthew 18:20; John 4:23; Acts 2;42,46,47; 12:24; Hebrews 10:25). We believe that Sunday is the Christian Day of worship. As the Lords Day, it commemorates the resurrection of Christ from the dead (Matthew 28:1) and should be employed for worship, fellowship, Christian service, teaching, evangelism, and proclamation (acts 20:7; Romans 14:5, 6; 1 Corinthians 16:2; Colossians 2:16, 17). We are to provide for the financial needs of the church by the giving of tithes (Malachi 3:10; Matthew 23:23) and offerings (1 Corinthians 16:2; 2 Corinthians 8:1-24; 9:1-15). It is our duty to respect and to submit to those whom the Lord Jesus has placed over us in the church (1 Thessalonians 5:12-13; Hebrews 13:7, 17). Our exercise of authority must be as a spiritual example rather than as a lord over God's flock (Matthew 20:25-28, 1 Peter 5:1-3). Furthermore, our submission must be a manifestation of the spiritual grace of humility (Ephesians 5:21; 1 Peter 5:5, 6). Finally, we are to avoid affiliation with oath-bound societies. Such societies may appear to have spiritual character, but by being oath-bound and secretive, they contradict Christian spirituality (John 8:20; 2 Corinthians 6:14-18). Christians must not belong to any body or society that requires or practices an allegiance that supersedes or excludes their fellowship in Christ. (Matthew 12:47-49; John 17: 21-23).

Being Good Stewards

In the scriptures, the virtues of thrift and simplicity are honored, but the vices of waste and ostentation are solemnly prohibited (Isaiah 55:2, Matthew 6:19-23). The living of a godly and sober life requires the wise and frugal use of our temporal blessings, including time, talent, and money. As good stewards we are to make the most of our time, whether for recreation or for work (Ephesians 5:16; Colossians 4:5). The idle use of leisure time degrades (2 Thessalonians 3:6-13; 1 Timothy 5:13), but the edifying use of it brings inner renewal. All our work and play should honor the name of God (1 Corinthians 10:31). As good stewards we must use fully our spiritual gifts (Romans 12:3-8; 1 Corinthians 12: 1-11, 27-31; Ephesians 4:11-16; 1 Peter 4:9-11) and natural talents (Matthew 25: 14-30) for the glory of God. As good stewards we must recognize that the wise

use of money is an essential part of the Christians economy of life. God has committed temporal blessings to our trust (Matthew 7:11; James 1:17).

Ethical Propriety

We will engage in those activities which glorify God in our body and which avoid the fulfillment of the lust of the flesh. We will read, watch, and listen to those things which are of positive benefit to our spiritual well-being.

Glorifying God in Our Body

Our body is the temple of the Holy Ghost, and we are to glorify God in our body (Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31). We are to walk in the Spirit and not fulfill the lust of the flesh (Galatians 5:16). Sinful practices which are made prominent and condemned in these scriptures include homosexuality, adultery, worldly attitudes (such as hatred, envy, and jealousy), corrupt communications (such as gossip, angry outbursts, filthy words), stealing, murder, drunkenness, and witchcraft. Witchcraft has to do with the practices of the occult, which are forbidden by God and lead to the worship of Satan.

Reading – Watching - Listening

The eyes and the ears are two of the main portals to the soul. Therefore, Christians should exercise great caution regarding the literature we read, the programs we watch and the music we listen to, because they profoundly affect the way we feel, think, and behave. Christians, therefore, should indulge only those things which inspire, instruct and challenge to a higher plane of living (Romans 13:14; Philippians 4:8).

Personal Earnestness

We will live in a manner that inspires trust and confidence, bearing the fruit of the Spirit and seeking to manifest the character of Christ in all our behavior.

Trust and Confidence

A Christian should be trustworthy, dependable and a person of his word (Matthew 5:37; 1 Peter 2:11, 12). Therefore, the swearing of oaths is contrary to a Christians trustworthiness and should be avoided (Matthew 5:34-37; James

5:12). Christ, by precept and example, taught that we love our enemy and prefer our brother (Matthew 5:43-48; Romans 12:10; Philippians 2:3, 1 John 3:16). We should behave in a way that will point others to Christ (Matthew 5:16, 1 Corinthians 11:1).

Fruit of the Spirit

If we live in the Spirit, we will manifest the fruit (attitudes and actions) of the Spirit and will not fulfill the lusts of the flesh (Galatians 5:16, 22-25; 1 John 1:7). Trustful relationships with others are a natural outgrowth of our positive relationship with the Lord (Psalm 1:1-3; Matthew 22:37-40). A lack of fruit-bearing in our lives will be judged (Matthew 7:16-20; Luke 13:6-9; John 15:1-8).

Christlikeness

Love for others is the hallmark of the Christ-life (John 13:34,35; 15:9-13; 1 John 4:7-11). In His relationship with His Father, Jesus displayed submission (Luke 2:42; John 4:34; 5:30). In His relationship with others, He demonstrated acceptance (John 8:11), compassion (Matthew 9:36; Mark 6:34) and forgiveness (Matthew 9:2; Luke 5:20). We cannot bear fruit of the Spirit and manifest the character of Christ without being spiritually joined to Christ (John 15:4, 5) and without having the seed of the Word planted in our heart (John 15:3, 1 Peter 1:22, 23).

Self-Control

One of the cardinal Christian virtues is temperance or self-control. (1 Corinthians 9:25; Titus 1:8, 2:2). It is listed as fruit of the Spirit (Galatians 5:23). We are admonished to practice moderation and balance in our behavior (Philippians 4:5). The Scripture indicates that it is within our prerogative to control our thinking (Philippians 4:8), our anger (Ephesians 4:26) and our communication (Ephesians 4:29; Colossians 3:8). To exercise self-discipline reflects the power of God in our life (1 Corinthians 9:27; 2 Peter 1:5-11). We will practice temperance in behavior and will refrain from activities and attitudes which are offensive to our fellowman or which lead to addiction or enslavement.

Modesty

We will demonstrate the scriptural principle of modesty by appearing and dressing in a manner that will enhance our Christian testimony. Modesty is an inner spiritual grace that recoils from anything unseemly and impure, is chaste in thought and conduct, and is free of crudeness and indecency in dress and behavior (Ephesians 4:25, 29, 31; 5:1-8; 1 Timothy 2:9, 10). Therefore, modesty

includes our appearance, dress, speech and conduct and can be applied to all situations. The essential issue is, does our style of life please or displease God?

Appearance and Dress

While Ark International Ministry considers the outward adorning of the body to be of little significance to our faith, our life, character, and self-image are reflected by our apparel and mode of dress. The admonition of Scripture, 'Be not conformed to this world,' reminds us that our manner of dress must be modest and decent (Romans 12:2; 1 Thessalonians 5:22,23). It is not displeasing to God for us to dress well and be well groomed. However, above all we must seek spiritual beauty, which does not come from outward adornment with jewelry, expensive clothes, or cosmetics, but from good works, chaste conversation, and a meek and quiet spirit (Philippians 4:8; 1 Peter 3:3-5).

Being Good Citizens

As Christians we are members of the kingdom of God as well as the social order of this world. Obedience to God requires us to act in a responsible manner as citizens of our country (Mark 12:13-17; Romans 13:1-7; 1 Peter 2:13-17). Therefore, we should support civil law and order; hold our leaders in respect and pray for them; participate in school, community, and governmental activities; exercise our voting rights; and speak out on clear-cut moral issues. God's law is supreme, but we are to obey the laws of our country insofar as they are not in conflict with obedience to God (Acts 5:29). When it becomes necessary to disagree with practices and requirements of government, we should do so out of a concern for the promotion of righteousness and not out of delight in discord and controversy.

The Inviolability of Human Life

God alone confers life (Genesis 1:1-31); therefore, we are responsible to God to care for our physical life and that of others. If the circumstances require, we must be prepared to risk our life in the service of our neighbor (John 15:13); but the general rule is that we must respect our physical life and employ every worthy means to maintain it. Since God alone confers life, God alone must decide when it is to be ended (Psalm 31:14, 15). Because a human fetus is sacred and blessed of God, we believe that we have the responsibility to protect the life of the unborn (Jeremiah 1:5; Luke 1:41). It is our firm conviction that abortion and euthanasia of aged, mentally incompetent, terminally ill and otherwise

handicapped, for reasons of personal convenience, social adjustment or economic advantage, are morally wrong.

Fundamental Theological Position

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42). Ark International Ministry does not claim to have the monopoly on theological interpretations, we embrace however, the truth set forth in this statement to be essential to a full-gospel ministry and that it covers our need as to these fundamental doctrines.

1. The scriptures are. Inspired

The Scriptures, both Old and New Testaments, are verbally inspired of God and are revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

2. There is One True God

The one true God has revealed himself as the eternal self-existent 'I AM,' the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22).

The Adorable Godhead

(A) Terms defined.

The terms trinity and persons, as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from 'gods many and lords many.' We therefore may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three persons, and still be scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16,17).

(B) Distinction and Relationship in the Godhead

Christ taught a distinction of persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible,

because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).

(C) Unity of the One Being of Father, Son, and Holy Spirit

Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; there is that in the Son which constitutes Him the Son and not the Father; and there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18; 15:26; 17:11,21; Zechariah 14:9).

(D) Identity and Cooperation in the Godhead

The Father, the Son, and the Holy Spirit are never identical as to person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence no person in the Godhead either exists or works separately or independently of the others (John 5:17-30, 32, 37; 8:17, 18).

(E) The Title, Lord Jesus Christ

The appellation Lord Jesus Christ is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God (Romans 1:1-3, 7; 2 John 3).

(F) The Lord Jesus Christ, God with us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is 'Immanuel,' God with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13, 17).

(G) The Title, Son of God

Since the name Immanuel embraces both God and man, in the one person, our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title

Son of God belongs to the order of eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13).

(H) Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title Son of God solely from the fact of incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Hebrews 12:2).

(I) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3, 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28 raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; acts 10:47,48; Romans 6:4).

3. The Deity of the Lord Jesus Christ

The Lord Jesus is the eternal Son of God. The Scriptures declare:

- (A) His virgin birth (Matthew 1:23; Luke 1:31,35).
- (B) His sinless life (Hebrews 7:26; 1 Peter 2:22).
- (C) His miracles (Acts 2:22; 10:38).
- (D) His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- (E) His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- (F) His exaltation to the right hand of God (acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3).

4. The Fall of Man

Man was created good and upright; for God said, 'Let us make man in our image, after our likeness.' However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ

The Son of God.

(a) Conditions for Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidence of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

6. The Ordinances of the Church

Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus, they declare to the world that they have died with Christ and that they also have been resurrected with Him.

Holy Communion

The Lord's Supper, consisting of the elements - bread and the fruit of the vine- is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers 'till He come!'

7. The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of new birth (Acts 8: 12-17; 10: 44-46; 11:14-16; 15:7-9). With the baptism of the Holy Spirit come such experiences as an overflowing fulness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence

for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

8. The Initial Physical Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1-2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of 'holiness without which no man shall see the Lord' (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: 'Be ye holy, for I am holy' (1 Peter 1:15,16). Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11,13; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 1:5).

10. The Church and its Mission

The Church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the general assembly and church, which are written in heaven (Ephesians 1:22,23; 2:22; Hebrews 12:23):

- (a) To be an agency of God for evangelizing the world
- (b) To be a corporate body in which man may worship God
- (c) To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 14:12)
- (d) To be a people who demonstrate God's love and compassion for all the world (Psalm 112:9; Galatians 2:10; 6:10; James 1:27)
- (e) To evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3,4).

11. The Ministry

A divinely called and scripturally oriented ministry has been provided by our Lord for the fourfold purpose of leading the Church in:

- (1) Evangelization of the world (Mark 16:15-20),
- (2) Worship of God (John 4:23,24),
- (3) Building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16), and
- (4) Meeting human need with ministries of love and compassion (Psalm 112:9; Galatians 2:10; 6:10; James 1:27).

12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement and is in the privilege of all believers (Isaiah 53:4,5; Matthew 8:16,17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52)

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is the blessed hope, followed by the visible return of Christ with His saints to reign on earth for one thousand years (Zechariah 14:5; Matthew 24:27,30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19,20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4).

15. The Final Judgement

There will be a final judgement in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and

brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

'We, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness' (2 Peter 3:13; Revelation 21 and 22).

Fellowship

Membership Eligibility

Active membership in this fellowship shall be open to all those who possess the following qualifications:

- a. A testimony to an experience of the 'new birth.'
- b. Having been baptized in water by immersion.
- c. Evidence of a consistent Christian life (Romans 6:4; 8:1-4; 13:13,14; Eph 4:17-32 5:1,2,15; 1 John 1:6,7).
- d. An indication of a willingness to contribute regularly to the financial support of the church of which he is to become a member.
- e. Acceptance of the Statements of Faith.
- f. Agreement to being governed by the Scriptural principles of this fellowship.

Procedure or Membership

Those individuals eligible for membership who shall desire to become members of this church shall be received into the church publicly at a specific service or any of its regular services upon approval of the church administration.

Transfer Members

A member in good standing of another church, who satisfies the standards for membership eligibility specified, may apply for membership by submitting a letter of transfer from the pastor of the other fellowship, upon the approval of church administration.

Discipline

Discipline is an exercise of scriptural authority for which the church is responsible (Matthew 16:19; 18:15-20; Luke 17:3; John 20:23; Acts 16:4; Ephesians 5:11; 1 Timothy 5:20; 2 Timothy 4:2; Hebrews 13:17). The purpose of discipline is to promote repentance and restoration through exposing sinful behavior. It is to be redemptive in nature as well as corrective. Any member of the assembly is subject to discipline based on unscriptural conduct or doctrinal departure from the Tenets of Faith of this assembly, as determined in the sole discretion of the church board. The discipline of ministers who hold credentials with Ark International Ministry is administered by the church board.

Procedure

The fellowship will follow the disciplinary procedure set forth in Matthew 18:15-20. This procedure consists generally of the following steps: (1) The Pastor or a designated member of the eldership discusses the charges with the member in an effort to resolve the matter privately; (2) If the first step does not resolve the matter, then the member shall meet with the pastor and church board or with a designated committee of the church board in an effort to resolve the matter privately; (3) If the first or second steps do not resolve the matter, then the member or the church board may submit the matter to the membership of the fellowship in a special business meeting called for that purpose.

A member found guilty may be dismissed from membership in the church (Matthew 18:17). However, lesser disciplinary sanctions may be imposed as appropriate, depending on the circumstances of each case.

Resignation

Members, who are under discipline by the Church, forfeit and waive the right to resign from membership. Resignations from membership are possible only for those members in good standing who are not under any disciplinary action.

Church Government

In General:

The Church Board

The government of this FELLOWSHIP shall be vested in the church board which shall consist of the pastor and other specially selected members from the minister's core, as well as other lay members of the fellowship.

Duties of the Church Board

- (1) The church board shall have general charge and management of the affairs, funds, and property of the fellowship. The church board shall have the authority to carry out the purposes of the fellowship according to its charter and these bylaws.
- (2) The church board shall act in the examination and administration of discipline.
- (3) The church board shall appoint a secretary from among its members.

Officers

There shall be a Chairman, an Administrator, a Secretary, and a Treasurer. The pastor, by virtue of office, shall be the chairperson of the church board. The offices of secretary and treasurer may be held simultaneously by the same individual.

Officers and their Respective Duties:

Pastor

The pastor shall:

- Be the spiritual overseer of the fellowship and shall direct its activities.
- Be recognized as the president of the fellowship and shall act as chairman of all the business meetings of the church board.
- Provide for all services of the fellowship and shall specifically arrange for all special meetings, conventions, and revival campaigns. No person shall be invited to speak or preach in the fellowship without the pastor's approval.
- Be the chairman of the Church Board as well as the Nominating Committee for the selection of deacon nominees.

He shall:

- Privately interview those nominated to ascertain their eligibility and availability to serve as deacons.
- Conduct a training class at least once a year on the responsibilities of the church board, deacons, trustees, secretary, treasurer, and other church leaders. Such a training course shall be based upon the scriptural directives for church leadership and the church bylaws.
- Be an ex-officio member of all committees.

Church Administrator

The Church Administrator is responsible to the pastor for administering the business affairs of the Church and working with Church members and staff to achieve the objectives of the Church. The primary management/supervisory responsibilities are:

- Financial Management
- Welfare Services Management
- Office Management
- Personnel Management
- Computer Systems Management
- Properties Management

Secretary**The Secretary shall:**

- Keep the minutes of the official meetings of the church board and of the annual and special business meetings of the fellowship.
- keep a record of the membership of the fellowship and perform any other clerical work necessary to the proper discharge of his duties.
- Be the custodian of all legal documents.

Treasurer

The Treasurer shall:

- Be entrusted with all the finances of the fellowship, subject to the supervision of the church board, inclusive of the pastor and the church administrator, and shall deposit all funds as a prudent investor would under the circumstances. Checks issued on behalf of the church may be signed by the treasurer and one additional officer authorized by the church board.
- Keep an itemized account of the receipts and disbursements, shall present a report for each regular meeting of the church board, and shall present an annual report to the assembly in its annual business meeting.
- Provide a record of all identified giving to each door at least annually.
- Be the custodian of all the financial records of the church.

Church Elders:

The Bible spells out at least five duties and obligations of an elder:

1) The elders help to settle disputes in the church (Acts 15:1-2)

In acts 15:1-2, the question of circumcision was raised and forcefully argued, then taken to the apostles and elders for a decision. This passage teaches that elders are decision makers.

2) They pray for the sick (James 5:14)

Since the elders must meet specific qualifications, their lives are godly and therefore the sin in their lives is minimal and is confessed regularly; therefore, they are used to pray for the sick. One of the necessities in prayer is praying for the Lord's will to be done, and they are expected to do this.

3) They are to watch out for the church in humility (1 Peter 5:1-4)

Elders are the designated leaders of the church, and the flock is entrusted to them by God. They are not to lead for the pay or the reward but because of their desire to serve and shepherd the flock.

4) They are to watch out for the spiritual life of the flock (Hebrews 13:17)

Although Hebrews 13:17 does not specifically say 'elders,' but it is talking about church leaders. They are accountable for the spiritual life of the church.

5) They are to spend their time in prayer and teaching the word (Acts 6:2-4)

Although Acts 6:2-4 is for the apostles, in 1 Peter 5:1 we can see that Peter equates himself as an apostle and an elder. From this verse you can also see the difference between the duties of elder and deacon. Simply put, the elders should be peacemakers, prayer warriors, teachers, leaders by example, and decision makers. They are the preaching and teaching leaders of the church. It is a position to be sought but not taken lightly- read this warning: 'Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness' (James 3:1). The role of elder. Is not a position to be taken lightly.

Deacons

Report to Pastor/Board

The deacons shall be persons of mature Christian experience and knowledge, who shall be expected to meet the requirements set forth in 1 Timothy 3 and Acts 6. Deacons shall be ministers of the Church for at least one year. They shall currently support the Church with their tithes and offerings, have a cooperative spirit, and regularly attend church services. They shall not hold ministerial credentials.

Finance

1. In General

All funds for the maintenance of the fellowship shall be provided by the voluntary contributions, tithes, and offerings of the members and friends of the organization. Offerings shall be accepted by the fellowship at such times and in such ways as agreed upon by the church board and shall be administered by the treasurer under their direction (Malachi 3:10; Luke 6:38; 1 Corinthians 16:1; 2 Corinthians 9:6-8).

2. Handling of Offerings

All offerings shall be counted by at least two authorized persons before the funds are removed from the church building. A detail record of all offerings shall be entered and saved in the church's electronic records as well as its manual records.

3. Pastoral Remuneration

The pastor shall be remunerated for his services by a regular salary or by other means agreed upon by the church board and himself. The church board shall review the pastor's remuneration at least annually.

4. Pastor's Retirement and pension

The pastor and church board shall determine a retirement and pension proposal.

Properties

1. Titles and Deeds

All properties of Ark International Ministry shall be deeded to the said fellowship and held in its name or, if required by law, to trustees acting on behalf of the fellowship and their successors in office.

2. Purchases and Sales of Properties

All purchases of furnishings, equipment, and other items of, exceeding \$10,000 in cost, and all purchases and sales of real property shall be authorized by at least two-thirds of the members of the church board who shall act on the behalf of the entire membership.

3. Disaffiliation

Titles to all real properties now owned or hereafter acquired by the fellowship shall be held in trust as a place of divine worship in full cooperative fellowship and affiliation. If the fellowship shall be divided over doctrinal or any other issues, all property of the local fellowship shall remain with those members, whatever their number, desiring to continue affiliation with Ark International Ministry and adhering to its Statement of Fundamental and Doctrinal Truths.

School of Ministry

Ark International Ministry is dedicated to training and developing knowledgeable Christian warriors who are full of sound doctrine; devoted to prayer and public worship; committed to church leadership; reflect a life of personal discipline, have a sensitivity in caring for family and church with Boldness and Faithfulness, while making full proof of their ministry and defending the Faith while enacting the Lord's Great Commission (Mark 15:15) as our ultimate objective!

Mission:

1. PRAYER

We commit ourselves to making prayer the highest priority of the church demonstrated by:

- Emphasizing communication with God as the highest privilege and greatest responsibility of every member.
- Modeling by all church leadership of an active and effective prayer life.
- Uniting with other believers in corporate and intercessory prayer (Isa 56:7; Mark 11:17; Romans 8:26; 1 Corinthians 14:14,15; 1 Thess. 5:17; 1 Tim. 2:14,8; James 5:14,15).

2. WORSHIP

We commit ourselves to gather regularly as the local expression of the Body of Christ to participate in Pentecostal worship that exalts God, engages the heart, mind and soul, and challenges to deeper commitment and discipleship. This commitment will be demonstrated by:

- Assisting local churches in planning and preparing for meaningful, anointed worship.
 - Equipping pastors and other worship leaders to lead authentically, expressed in spiritually alive worship.
 - Modeling varying styles and forms of worship that glorify God and encouraging outreach and service.
 - Emphasizing the importance of Biblical stewardship and the centrality of God's Word as elements of worship.
- (John 4:24; Psalm 29:2; Rom.12:1; 1 Cor 12:4-11; Isa 58; Matt. 25:31-46).

3. EVANGELIZATION

We commit ourselves to intentionally reach the unconverted, baptizing them in water, and leading them to unite with the church. This commitment will be demonstrated by:

- Viewing all the nations of the world as our mission field.
- Encouraging our local churches to adopt and intercede for an unreached people group.
- Encouraging every local church to increase a minimum of 10% per year through conversion growth.
- Cultivating a genuine passion for the lost that will compel members to personally communicate the gospel of Jesus and demonstrate His love to those outside the faith.

- Discipline new believers and passing on our faith to the next generation.
 - Practicing life-style evangelism.
- (Mat. 9:37-38; 28:19-20; Mark 16:15-18; Acts 1:8; Rom. 10:13-15).

4. CHURCH PLANTING

We commit ourselves to identifying, training, and resourcing God-called church planters and to intentionally planting new life-giving churches.

5. LEADERSHIP DEVELOPMENT

We commit ourselves to identifying and developing individuals whom God has called and given leadership gifts and challenging them to become servant-leaders. We will demonstrate our commitment by:

- Creating an environment in which men and women with ministry gifts are developed to serve as servant-leaders.
- Equipping, empowering, and releasing lay leaders to serve as ministry partners both inside and outside the local church.
- Providing relevant resources and training opportunities for both clergy and laity.

6. LEADERSHIP DEVELOPMENT

We commit ourselves to the challenges of being a church that genuinely cares for one another and for those who are lost, hurting and needy. We will demonstrate our commitment by:

- Building loving, caring relationships within families, between members, and within the communities we serve.
- Obeying the Care Commission of Christ in Matthew 25.
- Cultivating compassion and showing mercy to the unloved, the undesirable and the unreached of our society.
- Establishing in each local church some type of outreach ministry that demonstrates our genuine concern and love for the disadvantaged or oppressed.

(Psa. 86:15; Mat 25; Luke 6:36; Acts 20:28)

7. INTERDEPENDENCE

We commit ourselves to the principle of interdependence, acknowledging our interconnectedness and dependence on all the members of the Body of Christ. We will demonstrate our commitment by:

- Reaching out to others in the Body of Christ for collaboration, resource sharing and learning opportunities.

- Encouraging local churches to build relationships with like-minded and like-hearted churches in their community.

Same-gender relationships

The Church has an unequivocal biblical position on this subject. We stand with fellow Christians who understand that God intended marriage to be between a man and woman, as explained in the book of Genesis and confirmed by Jesus, when He declared that the Creator has 'made them male and female,' and that '...for this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' Our church therefore embraces this millennia-old view of marriage propounded by Scripture.

Pastors and members of the Church should continue to hold high the biblical standard for godly marriage.

A legal definition of marriage may have changed, but the orthodox understanding based on God's revelation has not changed. We call upon men and women to demonstrate to a confused world the fulfillment that results when they covenant in marriage to practice faithful and sacrificial love. Ark International ministry recommends that each pastor adopt the following personal statement that echoes the official church position:

1. I am a minister of the gospel, credentialed by Ark International Ministry (AIM).
2. It is the long-established biblical/religious belief and polity of AIM, which belief and polity I adhere to, that marriage is a spiritual union in which a man and woman are joined by God to live together as one.
3. Based on my personal religious beliefs and the beliefs and polity of my credentialing church, I refuse to perform same-sex marriages.
4. I base this refusal on my guarantee of religious freedom, and on any and all exemptions granted to me under any laws governing the freedom of religion.
5. This refusal shall extend to my church's refusal to allow its facilities to be used for same-sex marriages or any celebration relating to same-sex unions.

The Christian church has understood during most of its existence that it is part of a kingdom that is not of this world. It has faced much hostility and endured much suffering, but it remains steadfast and victorious. We believe that despite the best efforts of antichristian forces, it will ultimately triumph.