



ALL SAINTS COVENANT CHURCH
DOCTRINAL FOUNDATIONS & THEOLOGICAL
FRAMEWORK™

Leadership & Advanced Study Edition

2026 Edition
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EDITION DECLARATION

This document represents the official doctrinal and theological position of **All Saints Covenant Church** as affirmed by its pastoral and leadership authority in the year **2026**.

This manual is designed for:

- Leadership training
- Ministerial development
- Advanced doctrinal study
- Apologetic clarity
- Governance alignment

This edition expands upon the ***Covenant Edition (Member Distribution Copy)*** and includes theological, historical, and apologetic depth intended for those entrusted with doctrinal stewardship.

OPENING LETTER

Dear Beloved Leaders and Covenant Partners of All Saints Covenant Church,

Grace and peace to you in the name of our Lord and Savior, Jesus Christ.

It is with pastoral responsibility and theological conviction that I present this **Doctrinal Foundations & Theological Framework™ — Leadership & Advanced Study Edition**. This volume represents more than instructional material; it reflects the doctrinal architecture of this house.

Doctrine is not peripheral to the life of the Church. Doctrine is foundational.

From a biblical perspective, doctrine refers to the body of teaching revealed by God through Scripture concerning His nature, His redemptive work, His covenant purposes, and His expectations for His people. Sound doctrine stabilizes faith, protects unity, and preserves covenant order.

In an age marked by theological ambiguity, doctrinal minimalism, and cultural reinterpretation of Scripture, it is imperative that the Church not merely believe, but understand what it believes.

As Jude exhorts, we are called to “***contend earnestly for the faith once delivered unto the saints***” (Jude 1:3). This contending is not combative; it is protective. It ensures that the faith we inherit is the faith we transmit.

This manual is designed to:

- **Clarify what we believe**
- **Explain why we believe it**
- **Guard against doctrinal distortion**
- **Provide theological continuity with the historic Church**
- **Anchor our Pentecostal-Holiness identity in biblical orthodoxy**

As leaders and mature believers, you are not merely recipients of doctrine; you are stewards of it. May this manual deepen your theological confidence, strengthen your spiritual maturity, and fortify your commitment to covenant alignment. Let us remain rooted in Scripture, grounded in love, empowered by the Spirit, and governed by biblical order.

In His Service with Agape,

**Pastor Darrian L. Hill, Sr., Founder & Pastor
All Saints Covenant Church**

HOW TO READ THIS MANUAL

This **Doctrinal Foundations & Theological Framework™ — Leadership & Advanced Study Edition** is structured intentionally and should be read with theological discipline.

Each doctrinal section is presented using the following framework:

- 1. Doctrinal Affirmation:** A clear, declarative statement of what All Saints Covenant Church believes. These affirmations are not exploratory; they are confessional.
- 2. Scriptural Foundation:** Biblical texts that ground and substantiate the doctrinal position. Scripture remains the final authority above interpretation, tradition, and cultural reasoning.
- 3. Theological Clarification:** Expanded explanation including historic Christian orthodoxy, classical theological terminology, and doctrinal continuity with the historic Church.
- 4. Apologetic Guardrails:** Clear distinctions identifying theological distortions, historical heresies, or contemporary misapplications that are inconsistent with biblical orthodoxy. These guardrails are not written to condemn but to protect. Clarity preserves unity. Precision prevents confusion. Structure strengthens governance.
- 5. Pastoral & Governance Implications:** Every doctrine shapes how we lead, how we worship, how we discipline, and how we restore. Doctrine is not abstract. It is operational. This section explains:
 - **How theology informs church culture**
 - **How belief shapes leadership structure**
 - **How doctrine governs accountability**
 - **How truth protects unity**
 - **How orthodoxy safeguards covenant community**

Without pastoral application, doctrine becomes intellectual. Without governance application, doctrine becomes unstable. Theology must remain lived, structured, and embodied within covenant order.

This manual is therefore not devotional in nature, though it should inspire devotion. It is doctrinal in architecture and instructional in tone.

It is designed for leaders, teachers, and stewards of the faith who carry responsibility for theological clarity and covenant alignment within this house.

MISSION, VISION & VALUES

Foundational Scriptures

Psalm 50:5

“Gather my saints together unto me; those that have made a covenant with me by sacrifice.”

This text establishes covenantal gathering as divine initiative.

Ephesians 3:17–19

“That Christ may dwell in your hearts by faith... that you, being rooted and grounded in love, may be able to comprehend... the breadth and length and depth and height...”

This passage forms the theological architecture of our identity.

Mission

We exist to reintroduce and re-present the unconditional, unfailing, and unrelenting Love (**Agape**) of God in all its dimensions to the world.

This mission:

- **Centers divine love as the foundation of all ministry**
- **Reflects the Great Commandment (Matthew 22:37–39)**
- **Integrates evangelism and discipleship**
- **Calls the Church to visible embodiment of Gospel Love**

Our mission is theological before it is programmatic.

Vision

To build and cultivate a **“City of Love”** rooted in **Ephesians 3:17–18**, where Christ dwells in hearts by faith and believers are grounded in covenantal love.

The **“City of Love”** is not metaphor alone. It is ecclesial architecture.

It reflects:

- **Spiritual habitation**
 - **Covenant community**
 - **Ordered governance**
 - **Visible witness**
-

Vision Mantra

We LOVE God.

We LOVE our Neighbors.

We MAXIMIZE Purpose.

This mantra reflects:

Loving God — Vertical alignment

Loving Neighbors — Horizontal covenant

Maximizing Purpose — Stewardship of calling

Core Values

(Galatians 5:22–23)

Love

Joy

Peace

Patience

Kindness

Goodness

Faithfulness

Gentleness

Self-Control

These are not aspirational traits.

They are evidences of sanctification.

Supporting Institutional Values

Family

Integrity

Accountability

Transparency

Commitment to Excellence

Social Justice & Outreach

Servant Leadership

These values operationalize doctrine within culture.

THE SEAL OF ALL SAINTS COVENANT CHURCH

(Theological Interpretation)



The seal represents four foundational pillars:

- **Love**
- **The Word of God**
- **Unity**
- **Peace**

Each element is doctrinal, not decorative.

Love: Rooted in **Matthew 22:37–39** and **1 John 4:8**.

Love defines divine character. Love governs covenant conduct. Love shapes discipline and restoration. Love is not sentiment.

It is sacrificial alignment with God's nature.

The Word of God: Rooted in *2 Timothy 3:16–17*.

Scripture governs doctrine. Scripture governs leadership. Scripture governs discipline.

The seal places the Word at the center because governance flows from revelation.

Unity: Rooted in *Ephesians 4:3–6*.

Unity is spiritual and structural. Unity requires:

- **Shared doctrine**
- **Shared covenant**
- **Shared submission**

Unity without truth is fragile. Truth without unity is harsh.

Peace: Rooted in *Philippians 4:7* and *Colossians 3:15*.

Peace is:

- Reconciliation with God
- Harmony within covenant
- Stability within governance

Peace does not eliminate discipline. It ensures discipline remains redemptive.

PART I

DOCTRINE OF REVELATION

(Doctrine of Holy Scripture)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that Holy Scripture is the inspired, authoritative, and sufficient Word of God.

We confess that the sixty-six books of the Old and New Testaments constitute the complete and closed canon of divine revelation, given by inspiration of the Holy Spirit, preserved by divine providence, and binding upon all believers in matters of faith, doctrine, conduct, governance, and worship.

Scripture is not merely a record of religious experience; it is the revealed will of God. Scripture does not become authoritative through interpretation; it is authoritative because it is breathed out by God.

Scripture stands above:

- **Culture**
- **Tradition**
- **Experience**
- **Private revelation**
- **Institutional preference**

The Church is governed by the Word. The Word is not governed by the Church.

II. SCRIPTURAL FOUNDATION

The foundation of this doctrine rests upon the testimony of Scripture itself.

2 Timothy 3:16–17 declares:

“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”

Paul's declaration establishes several governing realities:

1. **Scripture is God-breathed** (*theopneustos*). The origin of Scripture is divine, not human invention.
2. **Scripture is profitable and sufficient** for teaching, correction, and formation. It equips the believer and the Church comprehensively.
3. **Scripture is not supplemental to revelation** — *it is revelation*.

2 Peter 1:20–21 further clarifies:

“Knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

This passage establishes:

- **The divine origin of Scripture**
- **The Spirit’s superintending role in inspiration**
- **The rejection of autonomous or private authorship**

Scripture is simultaneously:

- **Fully divine in origin**
- **Fully human in transmission**

This does not weaken its authority. It strengthens its reliability.

Hebrews 4:12 affirms the living and active nature of Scripture:

“For the word of God is living and active, sharper than any two-edged sword...”

Scripture is not static literature. It is living revelation, operative and penetrating.

III. THEOLOGICAL CLARIFICATION

A. Inspiration

Inspiration refers to the supernatural work of the Holy Spirit by which the biblical authors wrote exactly what God intended, without error in the original manuscripts.

This does not imply mechanical dictation. Rather, God used the personalities, vocabulary, and historical contexts of the authors while preserving divine accuracy.

B. Inerrancy (Properly Defined)

We affirm that Scripture, in its original autographs, is without error in all that it affirms. This does not require modern scientific language. It does not require Western literary categories.

It does require that Scripture is truthful in all that it intends to communicate.

Inerrancy protects:

- **The trustworthiness of doctrine**
- **The reliability of salvation history**
- **The integrity of Christ's testimony**

If Scripture can err in doctrine, it can err in gospel proclamation.

C. Canon

The canon of Scripture is closed.

The sixty-six books recognized by the historic Church constitute the complete revelation necessary for salvation and governance.

No new revelation supersedes Scripture. No prophetic utterance expands the canon. No institutional authority adds to it.

Revelation is complete. Illumination continues.

D. Sola Scriptura (With Pentecostal Integrity)

We affirm **Sola Scriptura** — Scripture alone is the final authority for faith and practice.

This does not mean:

- **We reject church history.**
- **We dismiss theological scholarship.**
- **We ignore denominational heritage.**

It means:

- **All subordinate authorities are tested by Scripture.**
- **Tradition serves Scripture.**
- **Experience submits to Scripture.**
- **Governance is regulated by Scripture.**

E. Spirit Illumination

As Pentecostal believers, we affirm that the Holy Spirit illuminates the believer's understanding of Scripture.

Illumination does not create new revelation. It clarifies existing revelation.

The Spirit does not contradict what He has inspired. The same Spirit who inspired the Word now opens the Word to the believer.

This maintains Pentecostal vitality without compromising biblical authority.

IV. APOLOGETIC GUARDRAILS

To protect this doctrine, we clearly reject:

1. **Relativistic interpretation** — the idea that Scripture means whatever a reader prefers.
2. **Experiential supremacy** — the idea that spiritual experiences override biblical instruction.
3. **Private revelation as equal authority** — prophetic impressions, dreams, or visions that contradict or supersede Scripture.
4. **Institutional absolutism** — the idea that denominational structure determines truth apart from Scripture.
5. **Hyper-rational reductionism** — denying the supernatural elements of Scripture under modern skepticism.
6. **Sensational hermeneutics** — reading modern phenomena into biblical text without contextual integrity.

Scripture must be interpreted through:

- **Historical context**
- **Literary context**
- **Canonical coherence**
- **Christ-centered fulfillment**

We practice **exegesis** (*drawing meaning from the text*), not **eisegesis** (*reading meaning into the text*). This protects doctrinal clarity and institutional stability.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because Scripture is supreme:

- **Preaching must be text-governed.**
- **Leadership must be Word-accountable.**
- **Discipline must be biblically grounded.**
- **Policy must align with Scripture.**
- **Culture must submit to Scripture.**

A church untethered from Scripture will drift toward personality, preference, or pressure. A church governed by Scripture remains stable.

Revelation is the foundation of governance. If Scripture is compromised, governance collapses. If Scripture is honored, covenant remains intact.

PART II

DOCTRINE OF GOD

(Theology Proper)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church confesses one true and living God, eternally existing in three persons: Father, Son, and Holy Spirit.

We affirm classical Trinitarian orthodoxy as historically confessed by the universal Church.

God is:

- **Eternal**
- **Self-existent**
- **Uncreated**
- **Sovereign**
- **Immutable**
- **Omnipotent**
- **Omniscient**
- **Omnipresent**
- **Holy**
- **Just**
- **Loving**

There is one divine essence. There are three distinct persons. These persons are co-equal, co-eternal, and consubstantial.

The Father is not the Son.

The Son is not the Spirit.

The Spirit is not the Father.

Yet all three are fully God.

We reject every form of *tritheism* and every form of *modalism*.

The **Trinity** is not a philosophical construct. It is the **revealed nature of God**.

II. SCRIPTURAL FOUNDATION

Deuteronomy 6:4 declares:

“Hear, O Israel: The Lord our God, the Lord is one.”

Monotheism is foundational.

Isaiah 45:5:

“I am the Lord, and there is no other, besides me there is no God.”

Yet within this monotheistic revelation, *plurality* is revealed.

Matthew 28:19:

“Baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

One name. Three persons.

2 Corinthians 13:14:

“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

At the baptism of Christ (**Matthew 3:16–17**):

- **The Son is baptized.**
- **The Spirit descends.**
- **The Father speaks.**

This is not *sequential manifestation*. It is *simultaneous distinction*.

John 1:1–3 affirms:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

- **Christ is distinct from the Father.**
- **Christ is fully divine.**

Acts 5:3–4 equates lying to the Holy Spirit with lying to God.

The Spirit is not force. The Spirit is person.

III. THEOLOGICAL CLARIFICATION

A. The Trinity

The term “*Trinity*” does not appear in Scripture. The doctrine does.

The Trinity means:

- **One divine essence (ousia).**
- **Three distinct persons (hypostases).**

Each person:

- **Fully possesses the divine nature**
- **Eternally exists**
- **Is not created**
- **Shares equal authority and glory**

The Father eternally begets the Son. The Spirit eternally proceeds. These relational distinctions do not imply inequality.

B. Attributes of God

God possesses attributes that are:

- **Incommunicable (*unique to God*):**
 - **Self-existence (aseity)**
 - **Immutability**
 - **Infinity**
 - **Omnipresence**

- **Communicable (*reflected in humanity*):**
 - **Love**
 - **Justice**
 - **Mercy**
 - **Holiness**

God is not evolving. God is not reactive. God is not contingent upon creation. He is the *uncaused cause*.

C. Providence & Sovereignty

God governs creation without being the author of sin.

He sustains all things (**Colossians 1:17**). He ordains redemptive history. He permits human responsibility.

Sovereignty does not eliminate accountability. Providence does not negate prayer.

IV. APOLOGETIC GUARDRAILS

To preserve doctrinal clarity, we reject:

1. **Modalism** — the belief that God merely appears in different modes rather than eternally existing as three persons.
2. **Subordinationism** — the belief that the Son or Spirit are lesser in divinity.
3. **Tritheism** — the belief in three separate gods.
4. **Unitarianism** — denial of Christ's deity.
5. **Impersonal conceptions of the Spirit** — reducing Him to force or influence.
6. **Open theism** — denying God's exhaustive foreknowledge.
7. **Prosperity distortions** — redefining God's sovereignty as a transactional system.

The *Trinity* safeguards:

- **Christ's saving work**
- **The Spirit's authority**
- **The Father's covenantal plan**

Remove *Trinitarian clarity*, and salvation theology collapses.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because God is triune:

- **Unity and diversity coexist without confusion.**
- **Authority and equality are not opposites.**
- **Relationship is rooted in divine nature.**

Because God is sovereign:

- **Governance must reflect order.**
- **Leadership must reflect character.**
- **Worship must reflect reverence.**

Because God is holy:

- **The Church must pursue holiness.**
- **Covenant must be serious.**
- **Discipline must be righteous.**

Because God is love:

- **Correction must not be cruelty.**
- **Authority must not be tyranny.**
- **Governance must not be cold.**

The doctrine of God shapes the structure of the Church. If our view of God is distorted, our governance will be distorted.

PART III

DOCTRINE OF CHRIST

(Christology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church confesses that Jesus Christ is the eternal Son of God, fully divine and fully human, the second person of the Trinity, incarnate for the redemption of humanity.

We affirm the historic doctrine of the Hypostatic Union — that in the one person of Jesus Christ exist two natures, divine and human, without confusion, without change, without division, and without separation.

Jesus Christ is:

- **Eternally begotten of the Father**
- **Conceived by the Holy Spirit**
- **Born of the Virgin Mary**
- **Sinless in life**
- **Substitutionary in death**
- **Bodily resurrected**
- **Ascended and enthroned**
- **Presently interceding**
- **Coming again visibly and gloriously**

He is not a created being. He is not merely a prophet. He is not simply a moral teacher.

He is Lord.

II. SCRIPTURAL FOUNDATION

John 1:1–2 declares:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

Christ’s existence precedes creation. He is not part of creation.

John 1:14:

“And the Word became flesh and dwelt among us...”

The incarnation affirms real humanity, not symbolic embodiment.

Colossians 1:15–17 states:

“For by him all things were created... all things were created through him and for him.”

He is Creator, not creature.

Philippians 2:6–8 teaches:

“Though he was in the form of God, did not count equality with God a thing to be grasped...”

This affirms both equality with God and voluntary humiliation.

Hebrews 4:15 affirms:

“For we do not have a high priest who is unable to sympathize with our weaknesses...”

His humanity was real. His sinlessness was absolute.

Isaiah 53 prophesies substitution:

“He was pierced for our transgressions...”

2 Corinthians 5:21:

“For our sake he made him to be sin who knew no sin...”

The atonement is substitutionary.

1 Corinthians 15:3–4 affirms bodily resurrection.

Acts 1:11 affirms visible return.

III. THEOLOGICAL CLARIFICATION

A. The Hypostatic Union

The Chalcedonian definition (451 A.D.) safeguards Christological clarity:

- **Two natures.**
- **One person.**
- **No mixture.**
- **No division.**

The divine nature did not absorb the human. The human nature did not dilute the divine.

This ensures:

- **Christ can truly represent humanity.**
- **Christ can truly accomplish divine redemption.**

B. The Virgin Birth

The virgin birth protects:

- **The sinlessness of Christ.**
- **The fulfillment of prophecy.**
- **The divine initiative in salvation.**

It is not *optional* theology. It is ***foundational Christology***.

C. The Atonement

We affirm penal substitutionary atonement. Christ bore the penalty of sin in the place of sinners.

This does not exclude other dimensions of atonement (*victory over Satan, moral transformation*), but substitution remains central.

Without substitution:

- **Justice is compromised.**
- **Grace becomes sentimental.**
- **Salvation becomes symbolic.**

D. Resurrection & Ascension

The resurrection was:

- **Physical**
- **Historical**
- **Verifiable**

The ascension affirms present kingship. Christ now intercedes (**Hebrews 7:25**). He reigns until all enemies are subdued.

IV. APOLOGETIC GUARDRAILS

To preserve Christological orthodoxy, we reject:

1. **Arianism** — Christ as created being.
2. **Modalism** — Christ as temporary manifestation.
3. **Docetism** — denial of real humanity.
4. **Adoptionism** — Jesus becoming divine at baptism.
5. **Moral example-only atonement** — denying substitution.
6. **Prosperity distortions** — reducing the cross to material promise.
7. **Cultural redefinitions** — reshaping Christ to fit contemporary ideology.

Christ is not reinterpreted by culture. Culture is judged by Christ.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because Christ is Lord:

- **The Church submits to His authority.**
- **Leadership is under His headship.**
- **Governance reflects His kingship.**

Because Christ is High Priest:

- **Intercession defines ministry.**
- **Mercy tempers discipline.**

Because Christ died substitutionarily:

- **Sin is serious.**
- **Grace is costly.**
- **Holiness is necessary.**

Because Christ rose bodily:

- **Our hope is not symbolic.**
- **Our faith is historical.**
- **Our future is certain.**

Because Christ will return visibly:

- Governance must remain faithful.
- Covenant must remain intact.
- Holiness must remain central.

Christology is not abstract theology. It governs worship. It governs ethics. It governs authority. It governs discipline.

If Christ is diminished, everything collapses.

PART IV

DOCTRINE OF THE HOLY SPIRIT

(Pneumatology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that the Holy Spirit is the third person of the Trinity, fully divine, co-equal and co-eternal with the Father and the Son.

The Holy Spirit is not an impersonal force, influence, or energy.

He is a person who:

- **Speaks**
- **Teaches**
- **Guides**
- **Convicts**
- **Empowers**
- **Intercedes**

We affirm:

- **The Spirit's role in inspiration of Scripture**
- **The Spirit's role in regeneration**
- **The Spirit's role in sanctification**
- **The ongoing baptism in the Holy Spirit**
- **The continued operation of spiritual gifts**
- **The fruit of the Spirit as evidence of spiritual maturity**

We confess that the Holy Spirit indwells every believer at conversion and empowers believers for witness, service, and holy living.

The ministry of the Spirit is not chaotic. It is governed, purposeful, and Christ-exalting.

II. SCRIPTURAL FOUNDATION

John 14:16–17:

“And I will ask the Father, and he will give you another Helper, to be with you forever...”

“Another” (allos) — another of the same kind.

This affirms personality and equality.

John 16:13:

“When the Spirit of truth comes, he will guide you into all the truth...”

The Spirit guides, not replaces, truth.

Acts 1:8:

“But you will receive power when the Holy Spirit has come upon you...”

Power for witness.

Acts 2 records the outpouring at Pentecost — a fulfillment of **Joel 2**.

Acts 2:4:

“And they were all filled with the Holy Spirit and began to speak in other tongues...”

This event marks empowerment, not initial regeneration.

Romans 8:9 affirms indwelling at salvation:

“Anyone who does not have the Spirit of Christ does not belong to him.”

1 Corinthians 12–14 affirms spiritual gifts within order.

Galatians 5:22–23 affirms fruit as character evidence.

James 5:14 affirms anointing and prayer for healing.

III. THEOLOGICAL CLARIFICATION

A. Personhood of the Spirit

The Spirit possesses:

- **Mind (Romans 8:27)**
- **Will (1 Corinthians 12:11)**
- **Emotion (Ephesians 4:30)**

He is not an impersonal force.

B. Indwelling & Baptism Distinction

We affirm a distinction between:

- 1. The Spirit's indwelling at conversion**
- 2. The baptism in the Holy Spirit for empowerment**

Indwelling brings regeneration. Baptism brings empowerment.

This distinction aligns with the Acts narrative and historic Pentecostal theology.

C. Spiritual Gifts

We affirm *continuationism*. The gifts of the Spirit remain operative.

These include:

- **Tongues**
- **Interpretation**
- **Prophecy**
- **Healing**
- **Miracles**
- **Discernment**
- **Words of wisdom and knowledge**

Gifts serve:

- **Edification**
- **Witness**
- **Maturity**

They are not badges of superiority.

D. Fruit of the Spirit

Spiritual power without spiritual character is immaturity.

The fruit of the Spirit — *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control* — is evidence of *sanctification*.

E. Divine Healing

We affirm that divine healing is provided through the atonement and exercised through prayer.

However:

- **Healing is not mechanical.**
- **Faith is not manipulation.**
- **God remains sovereign.**

James 5:14–15 provides the model:

- Prayer.
- Anointing with oil.
- Faith.
- Submission to God's will.

IV. APOLOGETIC GUARDRAILS

To preserve Pentecostal integrity, we reject:

1. **Cessationism** — the belief that spiritual gifts ceased with the apostolic age.
2. **Sensationalism** — emotional excess presented as spirituality.
3. **Spiritual elitism** — ranking believers by gift manifestation.
4. **Manipulative prophecy** — using spiritual language to control others.
5. **Prosperity distortions** — equating faith with guaranteed material outcomes.
6. **Demon-centric spirituality** — attributing all difficulty to demonic cause.
7. **Experiential supremacy** — elevating manifestation above Scripture.

The Spirit never contradicts Scripture. The Spirit never diminishes Christ. The Spirit never produces disorder that violates biblical instruction.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because the Spirit indwells:

- **Every believer possesses dignity and spiritual value.**

Because the Spirit empowers:

- **The Church must engage mission.**

Because the Spirit gifts:

- **Leadership must cultivate order.**

Because the Spirit sanctifies:

- **Holiness is expected.**

Because the Spirit heals:

- Prayer must remain central.

Because the Spirit governs:

- Manifestations must be weighed.
- Prophetic words must be tested.
- Worship must remain orderly.

Pentecostal vitality without governance becomes chaos. Governance without Spirit becomes lifeless.

ASCC stands in Spirit-filled order.

PART V

DOCTRINE OF ANGELS

(Angelology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that angels are created spiritual beings, made by God to serve His purposes and carry out His will.

Angels are:

- **Created**
- **Personal**
- **Moral beings**
- **Finite**
- **Subordinate to God**

They are not divine. They are not eternal. They are not objects of worship.

Angels exist to glorify God and minister within His redemptive plan.

Their role is real but never central. Christ remains central.

II. SCRIPTURAL FOUNDATION

Hebrews 1:14 declares:

“Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?”

Angels serve. They do not rule.

Colossians 1:16 affirms:

“For by him all things were created... whether thrones or dominions or rulers or authorities...”

Angelic beings are created by Christ and for Christ.

Psalms 103:20:

“Bless the Lord, O you his angels, you mighty ones who do his word...”

Angels obey divine command.

Matthew 4:11 records angels ministering to Christ.

Luke 15:10 affirms angels rejoice over repentance.

Revelation 5 portrays angels in worship around the throne.

Scripture affirms their existence. Scripture limits their description.

III. THEOLOGICAL CLARIFICATION

A. Nature of Angels

Angels are spiritual beings (**Hebrews 1:14**), yet capable of appearing in physical form (**Genesis 18; Luke 24**).

They possess:

- **Intellect**
- **Will**
- **Moral capacity**

They are powerful but not omnipotent. They are knowledgeable but not omniscient. They are present in space but not omnipresent.

They are finite creatures.

B. Hierarchy & Order

Scripture references distinctions such as:

- **Archangel (Jude 9)**
- **Cherubim**
- **Seraphim**

However, Scripture does not provide a detailed ranking system for speculative construction.

We affirm order among angelic beings. We reject imaginative hierarchies beyond biblical warrant.

C. Ministry of Angels

Angels:

- **Deliver messages (Luke 1)**
- **Provide protection (Psalm 91:11–12)**
- **Execute divine judgment (Acts 12:23)**
- **Minister to believers (Hebrews 1:14)**

Yet believers do not command angels autonomously. Angelic ministry remains under divine authority.

IV. APOLOGETIC GUARDRAILS

To preserve biblical clarity, we reject:

1. **Angel worship (Colossians 2:18).**
2. **Speculative angelic fascination that shifts focus from Christ.**
3. **New-age angelology detached from Scripture.**
4. **Personal guardian mythology beyond biblical clarity.**
5. **Invoking angels independently of God's will.**

Angels are servants. **Christ is Lord.**

Any doctrine of angels that eclipses Christ distorts biblical priority.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because angels exist:

- **The spiritual realm is real.**
- **God's governance extends beyond visible reality.**
- **Ministry includes unseen dimensions.**

Because angels serve God:

- **Authority flows downward from God alone.**
- **Believers do not manipulate spiritual beings.**
- **Prayer remains directed to God, not angels.**

Because angels worship:

- **The Church must worship reverently.**

Because angels obey:

- **Governance must reflect obedience to divine command.**

Angelology is not meant to produce fascination. It is meant to produce reverence. The unseen realm magnifies divine order.

PART VI

DOCTRINE OF SATAN & DEMONS

(Demonology & Spiritual Warfare)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms the real and personal existence of Satan and demonic beings as fallen spiritual creatures opposed to God and His redemptive purposes.

Satan is:

- **A created being**
- **A fallen angel**
- **Subordinate to God**
- **Defeated through the cross of Christ**

Demons are fallen spiritual beings who operate in rebellion against God and seek to oppose truth, deceive humanity, and resist the advance of the gospel.

However:

- **Satan is not sovereign.**
 - **Demons are not omnipresent.**
 - **Evil is not equal to God.**
 - **Christ has decisively triumphed over all spiritual powers.**
-

II. SCRIPTURAL FOUNDATION

Isaiah 14 and **Ezekiel 28** are traditionally understood as containing language that reflects the pride and fall associated with Satan.

Revelation 12:9 states:

“The great dragon was thrown down, that ancient serpent, who is called the devil and Satan...”

Matthew 4 records Satan tempting Christ.

Ephesians 6:12 declares:

“For we do not wrestle against flesh and blood, but against the rulers, against the authorities...”

Spiritual warfare is real.

Colossians 2:15 proclaims:

“He disarmed the rulers and authorities and put them to open shame...”

The cross is decisive victory.

James 4:7 instructs:

“Resist the devil, and he will flee from you.”

1 Peter 5:8 warns:

“Your adversary the devil prowls around like a roaring lion...”

Spiritual vigilance is required.

III. THEOLOGICAL CLARIFICATION

A. The Nature of Satan

Satan is not the opposite equal of God.

He is:

- **Created**
- **Limited**
- **Accountable to divine sovereignty**

He is described as:

- **Accuser (Revelation 12:10)**
- **Deceiver (John 8:44)**
- **Tempter (Matthew 4:3)**

His power is derivative, not ultimate.

B. Demonic Activity

Scripture affirms:

- **Demonic oppression**
- **Demonic deception**
- **Influence upon systems of evil**

However:

- **Not all suffering is demonic.**
- **Not all illness is demonic.**
- **Not all difficulty is spiritual attack.**

Discernment must be governed by Scripture.

C. Authority of the Believer

Believers stand in Christ's authority.

Luke 10:19 affirms delegated authority over spiritual forces.

Yet authority is exercised through:

- **Prayer**
- **Submission to God**
- **Faithfulness to Scripture**

Spiritual authority is not theatrically performed. It is covenantally grounded.

D. Deliverance

Scripture affirms deliverance ministry (**Mark 5; Acts 16**).

Deliverance must be:

- **Biblically grounded**
- **Spirit-led**
- **Governed by leadership**
- **Free from spectacle**

Deliverance is pastoral care, not performance.

IV. APOLOGETIC GUARDRAILS

To preserve doctrinal maturity, we reject:

1. **Dualism** — treating Satan as equal opposite to God.
2. **Demon-centered theology** — attributing all problems to demonic cause.
3. **Spiritual sensationalism** — theatrical manifestations as proof of power.
4. **Fear-based spirituality** — living in anxiety about demonic influence.
5. **Deliverance manipulation** — using spiritual language for control.
6. **Denialism** — rejecting the reality of spiritual warfare altogether.

Spiritual warfare is real. Spiritual hysteria is not biblical.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because Satan exists:

- **The Church must remain vigilant.**
- **Holiness must be guarded.**
- **Unity must be protected.**

Because Christ has triumphed:

- **Believers operate from victory, not fear.**
- **Governance remains calm, not reactive.**
- **Discipline addresses sin, not superstition.**

Because spiritual warfare is real:

- **Prayer must remain central.**
- **Leadership must exercise discernment.**
- **Emotional reaction must be avoided.**

The authority of the Church flows from Christ's victory. Spiritual conflict does not destabilize covenant governance. It reinforces the need for it.

PART VII

DOCTRINE OF HUMANITY

(Anthropology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that humanity was created by God in His image and likeness, endowed with inherent dignity, moral responsibility, and covenant capacity.

Human beings are:

- **Created, not self-originating**
- **Distinct from animals**
- **Moral agents**
- **Relational by design**
- **Accountable before God**

Human worth is not derived from:

- **Achievement**
- **Social status**
- **Economic condition**
- **Cultural validation**

Human dignity is rooted in the **Imago Dei — the image of God**.

Male and female were created by divine design, equal in worth and distinct in function.

Human identity is not self-constructed. It is divinely given.

II. SCRIPTURAL FOUNDATION

Genesis 1:26–27 declares:

“Then God said, ‘Let us make man in our image, after our likeness...’”

Humanity uniquely reflects divine image.

Genesis 2:7 states:

“Then the Lord God formed the man of dust... and breathed into his nostrils the breath of life.”

Humanity is both material and immaterial.

Psalm 8:4–5 affirms:

“You have made him a little lower than the heavenly beings and crowned him with glory and honor.”

Dignity precedes fallenness.

Acts 17:26 affirms common origin of humanity.

James 3:9 affirms the continued image-bearing reality even after the fall.

III. THEOLOGICAL CLARIFICATION

A. The Image of God (Imago Dei)

The image of God includes:

- **Rational capacity**
- **Moral awareness**
- **Relational ability**
- **Spiritual capacity**
- **Authority stewardship**

The image was marred by sin but not erased.

Therefore:

- **Every human life possesses sacred value.**

B. Body & Soul

Human beings are unified persons — not dualistic fragments.

The body is not disposable. The soul is not independent of moral accountability. The body matters. Resurrection affirms embodied hope.

C. Gender & Design

Scripture affirms:

- **Male and female as divinely created categories**
- **Complementarity without inequality**
- **Equal worth before God**

Identity is received, not invented.

D. Moral Responsibility

Human beings possess moral agency. Freedom does not eliminate accountability. Sin does not remove responsibility.

IV. APOLOGETIC GUARDRAILS

To preserve biblical anthropology, we reject:

1. **Naturalistic reductionism** — humans as mere biological accidents.
2. **Self-defined identity ideology** detached from creation design.
3. **Determinism** — denying moral responsibility.
4. **Body-denial theology** — diminishing embodied existence.
5. **Dehumanizing systems** — racial, economic, or social devaluation of image-bearers.

Human dignity must never be reduced. Human accountability must never be dismissed.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because humans bear God's image:

- **Every member must be treated with dignity.**
- **Leadership must not exploit authority.**
- **Discipline must preserve restoration, not humiliation.**

Because humans are morally accountable:

- **Covenant expectations matter.**
- **Holiness is required.**
- **Repentance is meaningful.**

Because identity is divinely rooted:

- **Cultural confusion cannot redefine doctrine.**
- **Governance must protect clarity.**
- **Compassion must coexist with conviction.**

Anthropology shapes pastoral care. Anthropology shapes discipline. Anthropology shapes unity.

If humanity is misunderstood, holiness collapses. If dignity is denied, justice collapses.

PART VIII

DOCTRINE OF SIN

(Hamartiology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that sin entered the world through the disobedience of Adam and that, as a result, humanity exists in a fallen condition marked by moral corruption, spiritual separation from God, and inevitable death.

Sin is:

- **Rebellion against God**
- **Violation of divine law**
- **Distortion of divine design**
- **Internal corruption and external action**

Sin affects:

- **Human nature**
- **Human will**
- **Human relationships**
- **Human institutions**

Humanity is not morally neutral. Humanity is fallen. Yet humanity remains responsible before God.

II. SCRIPTURAL FOUNDATION

Genesis 3 records the historical fall of humanity through disobedience.

Romans 5:12 declares:

“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.”

Sin entered through one. Its consequence spread to all.

Romans 3:23 states:

“For all have sinned and fall short of the glory of God.”

Universality of sin is affirmed.

Psalms 51:5 acknowledges inherited corruption.

Ephesians 2:1 describes humanity as:

“dead in trespasses and sins.”

Spiritual death precedes spiritual regeneration.

III. THEOLOGICAL CLARIFICATION

A. The Fall

The fall was:

- **Historical**
- **Volitional**
- **Catastrophic in consequence**

It introduced:

- **Spiritual death**
- **Moral corruption**
- **Relational fracture**
- **Cosmic disorder**

B. Original Sin

We affirm that humanity inherits a fallen nature from Adam.

This does not mean personal guilt is imputed without participation. It means corruption is inherited.

Every human is born into a fallen condition inclined toward sin.

C. Total Depravity (Properly Defined)

Total depravity does not mean:

- **Humans are as evil as possible.**
- **Humans lack all moral awareness.**

It means:

- **Sin affects every dimension of human nature.**

Without divine grace, humanity cannot restore itself.

D. Personal Sin

Beyond inherited corruption, individuals commit personal acts of sin.

Sin includes:

- **Action**
- **Inaction**
- **Attitude**
- **Intention**

Sin is not merely mistake. It is moral violation.

IV. APOLOGETIC GUARDRAILS

To preserve biblical clarity, we reject:

1. **Pelagianism** — the belief that humans can achieve righteousness without grace.
2. **Moral relativism** — redefining sin by cultural consensus.

3. **Therapeutic reductionism** — redefining sin as mere dysfunction.
4. **Victim-only frameworks** — eliminating personal responsibility.
5. **Fatalistic determinism** — denying moral agency.

Sin is real. Grace is necessary. Accountability remains.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because sin is universal:

- **No leader is above accountability.**
- **No member is exempt from discipline.**
- **No one is beyond grace.**

Because sin corrupts:

- **Governance must include structure.**
- **Leadership must remain watchful.**
- **Restoration must be available.**

Because humanity cannot self-redeem:

- **The gospel remains central.**
- **Holiness requires divine empowerment.**
- **Covenant must include repentance.**

Sin explains the necessity of salvation. Sin explains the necessity of discipline. Sin explains the necessity of governance.

Without a doctrine of sin, salvation becomes sentimental. Without a doctrine of sin, holiness becomes optional. Without a doctrine of sin, governance becomes unnecessary.

PART IX

DOCTRINE OF SALVATION

(Soteriology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that salvation is the gracious act of God whereby sinners are reconciled to Him through faith in the finished work of Jesus Christ.

Salvation is:

- **Initiated by divine grace**
- **Accomplished through Christ's atonement**
- **Applied by the Holy Spirit**
- **Received by faith**
- **Sustained through covenant perseverance**

Salvation includes:

- **Repentance**
- **Regeneration**
- **Justification**
- **Adoption**
- **Sanctification**
- **Glorification**

Salvation is neither earned nor merited. It is a gift of grace. Yet this gift calls for covenant faithfulness.

II. SCRIPTURAL FOUNDATION

Ephesians 2:8–9 declares:

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God...”

Grace initiates. Faith receives.

Romans 5:1:

“Therefore, since we have been justified by faith, we have peace with God...”

Justification is declarative righteousness.

John 3:3 affirms necessity of new birth.

Titus 3:5:

“He saved us... by the washing of regeneration and renewal of the Holy Spirit.”

2 Corinthians 5:17 affirms transformation.

Philippians 2:12–13 balances:

“Work out your own salvation... for it is God who works in you...”

Divine sovereignty and human responsibility coexist.

Hebrews 3:14:

“For we have come to share in Christ, if indeed we hold our original confidence firm to the end.”

Perseverance is covenantal.

III. THEOLOGICAL CLARIFICATION

A. Grace

Grace is unmerited favor. It precedes human response. It empowers human response.

Grace is not permissiveness. It is transformative power.

B. Repentance & Faith

Repentance is a turning from sin. Faith is trust in Christ. They are inseparable.

C. Regeneration

Regeneration is the Spirit’s act of imparting new life. It is not behavioral reform. It is spiritual rebirth.

D. Justification

Justification is God’s legal declaration that the believer is righteous in Christ. It is positional. It is immediate. It is grounded in substitution.

E. Sanctification

Sanctification includes:

1. **Initial consecration (definitive break with sin)**
2. **Progressive growth (ongoing maturation in holiness)**

Sanctification is both event and process. Holiness is not optional. It is evidence of salvation.

F. Covenant Perseverance

We affirm conditional security framed through covenant perseverance.

Salvation is secure in Christ. Yet Scripture calls believers to continue in faith. Persistent, willful rejection of Christ severs covenant participation.

Assurance rests in:

- **Faith**
 - **Fruit**
 - **Endurance**
-

IV. APOLOGETIC GUARDRAILS

To preserve doctrinal integrity, we reject:

1. **Works-based salvation** — earning righteousness.
2. **Antinomianism** — grace without holiness.
3. **Hyper-Calvinistic determinism** eliminating human response.
4. **Casual eternal security** divorced from perseverance.
5. **Fear-based insecurity** that denies assurance.

Salvation is secure in Christ. Security is experienced through abiding faith.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because salvation is by grace:

- **Pride is excluded.**
- **Leadership must remain humble.**

Because sanctification is progressive:

- **Discipleship is required.**

- **Growth is expected.**

Because perseverance matters:

- **Covenant faithfulness is serious.**
- **Discipline protects restoration.**

Because assurance is real:

- **Fear should not dominate believers.**
- **Joy should mark the redeemed.**

Salvation shapes membership. Salvation shapes holiness. Salvation shapes governance.

Without grace, discipline becomes cruelty. Without holiness, grace becomes distortion. Without perseverance, covenant becomes casual.

PART X

DOCTRINE OF THE CHURCH

(Ecclesiology)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that the Church is the redeemed community of believers called out by God, united to Christ, indwelt by the Holy Spirit, and governed according to Scripture.

The Church is:

- **The body of Christ**
- **The household of faith**
- **The temple of the Holy Spirit**
- **The pillar and foundation of truth**

The Church is not:

- **A social organization**
- **A personality-driven platform**
- **A cultural movement**
- **A voluntary association detached from covenant**

Christ is the Head of the Church. Leadership serves under His authority. Governance exists to preserve unity, holiness, order, and mission.

II. SCRIPTURAL FOUNDATION

Matthew 16:18 records Christ declaring:

“I will build my church...”

The Church belongs to Christ.

Ephesians 1:22–23 affirms:

“And he put all things under his feet and gave him as head over all things to the church...”

Christ is supreme.

Ephesians 4:11–13 affirms ministry gifts for equipping the saints.

Acts 2:42 describes the early Church devoted to:

- **Apostolic teaching**
- **Fellowship**
- **Breaking of bread**
- **Prayer**

1 Timothy 3 describes qualifications for leadership.

Hebrews 13:17 affirms spiritual authority and accountability.

III. THEOLOGICAL CLARIFICATION

A. Nature of the Church

The universal Church consists of all true believers. The local church is the visible expression of that universal reality. Membership in the local church is not casual affiliation. It is covenant participation.

B. Marks of the Church

A biblically faithful church demonstrates:

- **Faithful preaching of Scripture**
- **Proper administration of ordinances**
- **Loving discipline**
- **Spirit-filled worship**

C. Governance & Authority

Authority in the Church is:

- **Derived from Christ**
- **Defined by Scripture**
- **Exercised through qualified leadership**

Authority is not domination. Authority is stewardship. Leadership is accountable to Scripture and to Christ.

D. Discipline & Restoration

Church discipline is:

- **Biblical (Matthew 18)**
- **Redemptive**
- **Protective**

The goal is restoration, not humiliation.

Discipline preserves:

- **Doctrinal purity**
- **Moral integrity**
- **Covenant unity**

IV. APOLOGETIC GUARDRAILS

To preserve ecclesiological clarity, we reject:

1. **Autonomous Christianity** detached from covenant community.
2. **Personality-driven** governance replacing biblical structure.

3. **Authoritarian abuse** disguised as spiritual authority.
4. **Anti-authority rebellion** rejecting biblical leadership.
5. **Consumer church** models prioritizing preference over holiness.

The Church is covenantal, not consumer-based.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because Christ is Head:

- **Leadership must submit to Him.**
- **Vision must align with Scripture.**

Because the Church is covenantal:

- **Membership matters.**
- **Accountability matters.**

Because discipline is biblical:

- **Correction must exist.**
- **Restoration must remain possible.**

Because authority is delegated:

- **Leaders must model integrity.**
- **Members must practice submission within Scripture.**

Ecclesiology shapes covenant governance. If the Church is misunderstood, membership weakens. If authority is distorted, unity fractures. If discipline is removed, holiness erodes.

PART XI

ORDINANCES OF THE CHURCH

(Baptism, The Lord's Supper, Foot Washing)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms three ordinances instituted by Christ for the Church:

- 1. Water Baptism**
- 2. The Lord's Supper**
- 3. Foot Washing**

These ordinances are:

- **Commanded in Scripture**
- **Symbolic yet spiritually significant**
- **Covenantally binding upon believers**
- **Means of remembrance, proclamation, and formation**

They do not confer salvation. They proclaim salvation. They do not replace faith. They express obedience.

II. WATER BAPTISM

A. Doctrinal Affirmation

We affirm water baptism by immersion in the name of the **Father, Son, and Holy Spirit** as commanded in **Matthew 28:19**.

Baptism follows:

- **Repentance**
- **Faith**
- **Regeneration**

It is not infant initiation. It is believer's testimony.

B. Scriptural Foundation

Matthew 28:19–20 establishes baptism as commanded practice.

Acts 2:38 affirms repentance and baptism.

Romans 6:3–4 connects baptism with identification in Christ's death and resurrection.

Immersion reflects burial and resurrection imagery.

C. Theological Clarification

Baptism symbolizes:

- **Union with Christ**
- **Cleansing from sin**
- **Entrance into covenant community**

It does not regenerate. It testifies to regeneration.

D. Apologetic Guardrails

We reject:

- **Baptismal regeneration**
- **Mere cultural ceremony**
- **Non-Trinitarian formula**
- **Casual postponement of obedience**

E. Pastoral & Governance Implications

Baptism marks:

- **Public covenant identity**
- **Entry into accountable fellowship**
- **Visible testimony before the Church**

III. THE LORD'S SUPPER

A. Doctrinal Affirmation

We affirm the Lord's Supper as instituted by Christ (**Luke 22:19–20**) as a sacred act of remembrance and proclamation.

B. Scriptural Foundation

1 Corinthians 11:23–26 establishes:

- **Remembrance**
- **Proclamation of the Lord's death**

- **Examination of self**

C. Theological Clarification

The bread and cup symbolize:

- **Christ's body**
- **Christ's blood**

We reject transubstantiation. We affirm symbolic participation with spiritual significance.

The Supper calls for:

- **Self-examination**
- **Repentance**
- **Unity**

D. Apologetic Guardrails

We reject:

- **Casual participation**
- **Superstitious sacramentalism**
- **Divisive exclusion without cause**

E. Pastoral & Governance Implications

The Table protects unity.

It reminds the Church:

- **The cross is central.**
- **Sin required sacrifice.**
- **Covenant was purchased.**

The Supper reinforces communal accountability.

IV. FOOT WASHING

A. Doctrinal Affirmation

We affirm Foot Washing as a formal ordinance instituted by Christ as an act of humility, service, and covenant equality within the body of believers.

John 13:14–15 records:

“If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.”

This was not cultural politeness alone. It was covenant modeling.

B. Scriptural Foundation

John 13 establishes:

- **Christ’s example**
- **Christ’s command**
- **Christ’s expectation**

The ordinance symbolizes:

- **Servant leadership**
- **Mutual humility**
- **Equality within covenant**

C. Theological Clarification

Foot Washing does not cleanse sin. It cultivates humility.

It embodies:

- **Mutual submission**
- **Covenant service**
- **Leadership modeled after Christ**

The Lord washed the feet of those who would fail Him. Humility precedes authority.

D. Apologetic Guardrails

We reject:

- **Reducing the ordinance to mere symbolism**
- **Dismissing it as purely cultural**
- **Performing it as ritual without meaning**
- **Using it to elevate status**

Foot Washing reverses hierarchy. It does not reinforce it.

E. Pastoral & Governance Implications

Foot Washing reinforces:

- **Servant leadership**
- **Relational accountability**
- **Covenant equality**

Governance without humility becomes tyranny. Humility without structure becomes disorder.

This ordinance protects the culture of the house.

PART XII

DOCTRINE OF DIVINE HEALING & MIRACLES

(Continuationism with Sovereign Integrity)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms that divine healing and miracles remain operative expressions of God's power in the present age.

We affirm that:

- **God is able to heal physically, emotionally, and spiritually.**
- **Miracles testify to the authority and compassion of Christ.**
- **The gifts of healing and miracles remain active through the Holy Spirit.**

We further affirm:

- **Healing is grounded in the redemptive work of Christ.**
- **Miracles serve the glory of God, not the exaltation of individuals.**

Divine healing does not eliminate medical wisdom. Faith does not negate divine sovereignty.

God heals. God sustains. God remains sovereign in all outcomes.

II. SCRIPTURAL FOUNDATION

Isaiah 53:5 declares:

“By his wounds we are healed.”

Matthew 8:16–17 interprets Christ’s healing ministry as fulfillment of Isaiah’s prophecy.

James 5:14–15 instructs:

“Is anyone among you sick? Let him call for the elders of the church...”

This establishes:

- **Prayer**
- **Anointing with oil**
- **Faith**
- **Community involvement**

Acts records numerous miracles as confirmation of the gospel.

Mark 16:17–18 affirms signs accompanying believers (interpreted carefully within canonical integrity).

Hebrews 13:8 declares:

“Jesus Christ is the same yesterday and today and forever.”

The character of Christ does not change.

III. THEOLOGICAL CLARIFICATION

A. Continuationism

We affirm that miraculous gifts did not cease with the apostolic age. The Holy Spirit continues to distribute gifts according to His will.

Miracles are not normative daily guarantees. They are sovereign interventions.

B. Healing in the Atonement

Healing is connected to Christ’s redemptive work.

However:

- **Not every believer receives immediate physical healing in this life.**
- **The fullness of healing is ultimately realized in glorification.**

C. Faith & Sovereignty

Faith is trust in God's character, not control over His will.

God heals according to:

- **His wisdom**
- **His timing**
- **His redemptive purpose**

Unanswered prayer does not negate God's goodness.

D. Means of Grace

We affirm:

- **Prayer**
- **Anointing**
- **Fasting**
- **Medical treatment**

These are not opposites. They are not competitors.

God works through means as well as miracles.

IV. APOLOGETIC GUARDRAILS

To preserve doctrinal maturity, we reject:

1. **Prosperity theology distortions** — equating faith with guaranteed healing.
2. **Faith-blame frameworks** — accusing the sick of insufficient belief.
3. **Miracle sensationalism** — performance-driven spirituality.
4. **Cessationism** — denying present miraculous work of the Spirit.
5. **Anti-medical extremism** — rejecting medical wisdom as lack of faith.

Healing testifies to God's compassion. Suffering does not disprove God's sovereignty. Miracles glorify Christ. They do not validate personality.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because God heals:

- **The Church must pray boldly.**
- **Elders must respond faithfully.**
- **Faith must be encouraged.**

Because God is sovereign:

- **Outcomes must not be manipulated.**
- **Emotional pressure must be avoided.**
- **False promises must be rejected.**

Because miracles serve mission:

- **Testimonies must be verified.**
- **Integrity must be preserved.**
- **Worship must remain Christ-centered.**

Because healing is real:

- **Hope must remain alive.**
- **Compassion must remain active.**
- **Intercession must remain central.**

This doctrine produces:

- **Faith without fanaticism.**
- **Expectation without exaggeration.**
- **Compassion without coercion.**

PART XIII

DOCTRINE OF LAST THINGS

(Eschatology — Historic Premillennial Pentecostal Position)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church affirms the bodily, visible, and imminent return of Jesus Christ.

We affirm a historic premillennial understanding of Christ's return, meaning:

- **Christ will return personally and visibly.**
- **The dead in Christ will be raised.**
- **There will be final judgment.**
- **Christ will reign in righteousness.**
- **The eternal state will follow.**

Eschatology is not speculative curiosity. It is covenant hope.

The return of Christ calls the Church to:

- **Holiness**
- **Watchfulness**
- **Faithfulness**
- **Endurance**

II. SCRIPTURAL FOUNDATION

Acts 1:11 declares:

“This Jesus... will come in the same way as you saw him go into heaven.”

Visible return.

1 Thessalonians 4:16–17 affirms:

“The Lord himself will descend from heaven...”

Resurrection and gathering.

1 Corinthians 15 affirms bodily resurrection.

Revelation 20 references the millennial reign.

Revelation 21–22 describes the new heaven and new earth.

Hebrews 9:28:

“Christ... will appear a second time... to save those who are eagerly waiting for him.”

Expectation is integral to faith.

III. THEOLOGICAL CLARIFICATION

A. The Return of Christ

We affirm:

- **A literal return**
- **A bodily return**
- **A public return**

Christ's return is not symbolic. It is historical future reality.

B. Resurrection

All humanity will experience bodily resurrection.

Believers unto life. Unbelievers unto judgment.

The body matters. Redemption includes creation.

C. Judgment

God will judge:

- **Individuals**
- **Nations**
- **Works**

Judgment affirms divine justice. Grace does not eliminate accountability.

D. The Millennium (Historic Premillennialism)

We affirm:

- **Christ returns prior to a millennial reign described in Revelation 20.**
- **We avoid speculative timelines.**
- **We affirm Christ's ultimate victory.**

E. The Eternal State

Revelation 21 affirms:

- **New heaven**
- **New earth**
- **No more death**
- **No more sorrow**

Hell is real. Heaven is real. Eternal separation from God is not metaphorical.

IV. APOLOGETIC GUARDRAILS

To preserve doctrinal maturity, we reject:

1. **Date-setting** speculation.
2. **Political sensationalism** tied to prophecy interpretation.
3. **Symbolic-only interpretations** that deny bodily resurrection.
4. **Universalism** — denying eternal judgment.
5. **Fear-based eschatology** that manipulates believers.

Eschatology produces hope — not hysteria.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because Christ will return:

- **Holiness must remain central.**
- **Leadership must remain accountable.**
- **Covenant must remain serious.**

Because resurrection is bodily:

- **The body matters.**
- **Creation matters.**
- **Justice matters.**

Because judgment is real:

- **Discipline matters.**
- **Repentance matters.**
- **Faithfulness matters.**

Because eternity is certain:

- **Mission urgency remains.**
- **Evangelism is essential.**
- **Governance must remain faithful until His appearing.**

Eschatology anchors the Church.

If hope is lost, faith weakens. If judgment is denied, holiness erodes. If return is forgotten, mission drifts.

PART XIV

HOLINESS–PENTECOSTAL & COGIC HERITAGE

(Historical and Theological Integration)

I. DOCTRINAL AFFIRMATION

All Saints Covenant Church stands within the historic stream of the Holiness–Pentecostal tradition and affirms theological alignment with the Church of God in Christ (COGIC).

Our heritage is not merely historical affiliation. It is theological continuity.

We affirm that the Holiness–Pentecostal movement preserved and proclaimed:

- **The authority of Scripture**
- **The necessity of sanctification**
- **The baptism in the Holy Spirit**
- **Divine healing**
- **Moral holiness**
- **Spirit-filled worship**
- **Covenant community**

Our identity is not independent innovation. It is faithful participation in a historic movement of God.

II. HISTORICAL FOUNDATION

The Holiness movement emerged from the 19th-century emphasis on *sanctification* and *consecrated* living.

The Pentecostal outpouring at Azusa Street (1906), under the leadership of William J. Seymour, marked a renewed emphasis on:

- **Baptism in the Holy Spirit**
- **Glossolalia**
- **Cross-cultural unity**
- **Spiritual empowerment**

Bishop Charles Harrison Mason, founder of the **Church of God in Christ**, embraced the Pentecostal outpouring and carried its emphasis into structured denominational life.

COGIC emerged as:

- **Holiness-rooted**
- **Pentecostal-empowered**
- **Biblically structured**
- **Governance-ordered**

This heritage preserved doctrinal orthodoxy while embracing Spirit vitality.

III. THEOLOGICAL CLARIFICATION

A. Holiness

The Holiness tradition emphasized:

- **Entire consecration**
- **Separation from sin**
- **Sanctified living**

Holiness was not legalism. It was alignment with God's character.

Sanctification was both:

- **Definite experience**
- **Lifelong process**

This theological emphasis remains foundational to ASCC.

B. Pentecostal Empowerment

The Pentecostal movement emphasized:

- **Baptism in the Holy Spirit**
- **Spiritual gifts**
- **Evangelistic urgency**

The Spirit's work was not emotional excess. It was empowerment for mission.

C. Governance & Structure

COGIC developed structured ecclesial governance. Spirit-filled expression operated within ordered oversight.

This integration of Spirit and structure informs *ASCC's Covenant Governance Model*.

IV. APOLOGETIC GUARDRAILS

To preserve maturity, we reject:

1. **Romanticizing** history without theological substance.
2. **Legalistic distortions** of holiness.
3. **Emotionalism** detached from Scripture.
4. **Cultural nostalgia** replacing biblical clarity.
5. **Denominational identity** replacing scriptural authority.

Heritage supports doctrine. Heritage does not replace doctrine. Scripture remains supreme.

V. PASTORAL & GOVERNANCE IMPLICATIONS

Because we stand in Holiness heritage:

- **Sanctification remains central.**
- **Moral clarity remains non-negotiable.**

Because we stand in Pentecostal heritage:

- **Spirit empowerment remains active.**
- **Prayer remains central.**

Because we stand in structured governance tradition:

- **Leadership accountability remains essential.**
- **Order remains necessary.**

Our heritage shapes our culture. It informs our worship. It informs our discipline. It informs our governance. But our ultimate authority remains Scripture.

CONCLUDING DOCTRINAL SUMMARY DECLARATION

(All Saints Covenant Church)

Having articulated the doctrinal foundations, theological clarifications, apologetic guardrails, and pastoral implications contained within this manual, All Saints Covenant Church formally affirms the following:

1. **That Holy Scripture is the inspired, authoritative, and sufficient Word of God and stands as the final rule of faith and practice.**
2. **That the one true God eternally exists as Father, Son, and Holy Spirit — co-equal, co-eternal, and consubstantial.**
3. **That Jesus Christ is fully God and fully man, the only mediator between God and humanity, whose substitutionary atonement, bodily resurrection, and present intercession secure salvation.**
4. **That the Holy Spirit indwells believers, empowers for service, distributes spiritual gifts, sanctifies the Church, and operates in ordered continuation today.**
5. **That humanity bears the image of God yet exists in a fallen condition requiring redemption.**
6. **That salvation is by grace through faith in Christ, resulting in regeneration, justification, sanctification, and covenant perseverance.**
7. **That the Church is the covenant community of the redeemed, governed by Scripture and accountable to Christ as Head.**
8. **That the ordinances of Water Baptism, the Lord’s Supper, and Foot Washing are biblically instituted practices for the Church.**
9. **That divine healing and miracles remain operative according to God’s sovereign will.**
10. **That Christ will return bodily and visibly, that resurrection and judgment are certain, and that eternity is real.**
11. **That All Saints Covenant Church stands within the historic Holiness–Pentecostal tradition, aligned theologically with the Church of God in Christ.**

2026 Edition

Pastor Darrian L. Hill, Sr., Founder & Pastor
All Saints Covenant Church, Springdale, Ohio

These doctrines are not provisional statements. They are covenant convictions.

They are to be:

- **Taught with clarity**
- **Guarded with integrity**
- **Modeled with consistency**
- **Defended with humility**

Deviation from these doctrinal affirmations destabilizes covenant order. Faithfulness to these doctrines preserves unity, holiness, and governance.

LEADERSHIP DOCTRINAL AFFIRMATION

(Leadership & Advanced Study Edition)

As leaders, ministers, teachers, and covenant partners entrusted with spiritual oversight and doctrinal stewardship, we affirm the theological framework contained within this manual.

We commit:

- **To uphold these doctrines publicly and privately.**
- **To teach them faithfully and accurately.**
- **To model them in character and conduct.**
- **To guard against distortion or dilution.**
- **To submit our leadership to the authority of Scripture.**

We acknowledge that leadership within All Saints Covenant Church requires doctrinal alignment.

We understand that governance without doctrinal integrity undermines covenant community.

Therefore, in the presence of God and under the authority of Christ, we affirm our agreement with and submission to the doctrinal foundations articulated herein.

Name: _____

Signature: _____

Date: _____

Position/Role: _____

Pastor Darrian L. Hill, Sr.

Founder & Pastor, All Saints Covenant Church