

CROSS TIES APOSOLIC CHURCH (CTAC)

ARTICLES OF ORGANIZATION

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Articles of Organization which Includes the Articles of Faith, the Church Covenant, and the Bylaws

Preamble

Entrusting our faith in the Lord Jesus for our salvation and accepting the King James Bible Holy Scriptures as our sole and perfect rule of faith and practice, we assemble ourselves together as a body of baptized believers in Jesus Christ and adopt these articles for our government and plan of worship.

Cross Ties Apostolic Church (CTAC) is an honest attempt to embrace and work with any and all authentic Apostolics who are forward looking, agree with its Articles of Faith, desire to be proactive in propagating the gospel, and are of good spirit, regardless of organization affiliation or lack thereof. We feel it evident that the lack of concerted fellowship and cooperation between men of like precious faith due to organizationally imposed boundaries have hindered rather than helped the growth and power of the Kingdom of God.

From the selection of the twelve apostles by Christ, to the history of the early church, until today, it is evident that, in any endeavor, human imperfections are unavoidable. However, it is our belief that the possibilities of attaining a preferred apostolic future for all Apostolics, regardless of organizational affiliation, is enhanced by the formation of this Church and Ministry.

ARTICLE I GENERAL PROVISIONS

Section 1 Name

The name of this organization shall be Cross Ties Apostolic Church (CTAC)

Section 2 Declaration of Intent

The purpose of forming this independent Apostolic Holiness Church is to provide a place of worship where born again, Bible-believing people will be fed the Word of God in a congenial atmosphere; where sinners will be welcome but miserable until they make things right with the Lord; where the Pastor, Elders, Apostles, Deacons, Teachers, all other Church leaders, and members are united in thought and effort in growing in the Faith (2 Pet. 3:18; Phil. 3:10-17; 1 Cor. 15:1-4), winning lost souls to the Lord Jesus Christ, and standing for truth against the darkness of this world (Matt. 28:18-20; 2 Cor. 4:1-6).

The positive and beneficial effect upon the soul of those who would decide to join CTAC is that Apostolic Christians can associate with other Christians who hold true to the core values of Scriptural righteousness, Holiness and separation from the world and witness these scriptural mores being vindicated through the blessings of God thereon and the experiencing of true revival.

That Christians can become acquainted with many more like minded and like precious faith Christians and work together spreading God's Word and become personally involved with carrying this Acts 2:38 saving gospel unto the ends of the earth.

That Apostolic young people can meet other Apostolic Holiness young people of like precious faith and who embrace Biblical holiness standards as well. That they thus realize that they are not 'alone' and that there is literally

a host of Apostolic young people who love Jesus Christ and who desire to adorn His doctrine and lifestyle in their lives.

The church ministry shall be intended and conducted to declare the gospel of Jesus Christ to the lost, to equip believers to become effective servants for the Lord, and to support the work of the gospel in the local community and unto the uttermost parts of the earth. While striving to grow in purity and maturity, the church shall endeavor to strengthen families to be above reproach and to be a demonstration of God's grace, and to be an encouragement to the service of Jesus Christ while watching and waiting for His imminent return for His Church.

The church shall purpose to advance the ministry of the gospel of Jesus Christ; establish and maintain religious worship; ordain and license men to the Gospel ministry; commission church planters and other missionaries to other places; and evangelize the unsaved by the proclaiming of the Gospel of the Lord Jesus Christ. It shall train believers in the doctrines and practices consistent with biblical faith; encourage a lifestyle of obedience to the Scriptures that promotes good Christian stewardship and good citizenship; and engage in any other ministry that the Church may decide, from time to time, to pursue in obedience to the will of God.

The church shall remain independent, Apostolic Holiness, separated unto the holiness of God, and shall endeavor to establish and maintain its testimony as such. We are Apostolic by Doctrine. We are Pentecostal by Indwelling Holy Ghost Filled Speaking in Tongues Experience, Holiness by Lifestyle, and Righteous by the Blood of Jesus and his Grace.

Apostolic Doctrine is a set of beliefs and practices that emphasizes the authority of the Bible, the importance of the church, the role of baptism, and the infilling of the Holy Ghost. It is a way of understanding and living out the Christian faith that draws from the early apostolic church and seeks to be faithful to the teachings of the Bible. It is the Old Path which is the Good Way with Jesus as the Word in Flesh (Bible) as the Chief Cornerstone, and The Man of God (Pastor) as the chosen vessel of God to lead God's Church.

Section 3 Governance

The government of this church shall be vested in the authority of its Pastor who is chosen by God to feed, watch over, and protect God's Sheep. The Pastor shall have final say on all matters and complete authority over the Church. We believe that the Pastor is a man of God who is being led by God to preach and direct God's Children. The church acknowledges Jesus Christ as its only head and the Bible as its only infallible guide in matters of faith and with direction given by God to the Pastor for government of the Church.

The pastors, deacons, and any other elected or appointed officers are the servants of God first and the church second and are subject at all times to God's Word and the Church's corporate action. Due to his divine calling, the Pastor, in the discharge of his pastoral duties, shall have freedom of action, freedom to appoint, freedom of ministry, and be primarily accountable to God, God's Word, yet under the guidance and authority of this Constitution.

Section 4 The Family, The Church, and Civil Government

We believe that civil government is of Divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and is the coming Prince of the kings of the earth. We believe in the separation of the authorities of the Family, the Church, and the State; that each is equal before God in its area of divinely appointed work, and that each is sovereign in its own realm of Biblical duties. No one of these three divine institutions has the right to infringe upon the others but has the responsibility to support the Biblical role of the others. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and are to be governed by His Word (Ex. 18:18-22; Ex. 20:12; 1 Sam. 26:8-11; 2 Sam. 23:3; Dan. 3:17-18; Matt. 16:18-19; 22:21; Acts 4:15-21; 5:27-39; 23:5; Rom. 13:1-7; Eph. 5:22-6:4; Heb. 13:17; 1 Pet. 2:13-15).

ARTICLE II ARTICLES OF FAITH

God is One (JESUS – ONENESS)

God in his essential being is, invisible (John 1:18, I Timothy 1:17) unknowable (Luke 10:22, Matthew 11:27) immaterial (John 4:24) omnipresent (Psalm 139:7-12) is one in number and unity (Deuteronomy 6:4) is Father of the universe as Creator / Progenitor (Isaiah 63:16, 9:6, Psalm 89:26) and Paternally to humanity as Nurturer and Caregiver (Psalm 103:13, Matthew 9:6).

The Word is God self-revealing (John.1:1-3), God's self-disclosure of himself (Hebrew1:1-3, Isaiah 9:6), God going out from himself (Revelation 5:6,7) God proceeding or emanating, the one whose "goings forth" have been from of old, from everlasting. (Micah 5:2 Revelation 1:8).

Jesus Christ is the Word become flesh (John 1: 1, 14 Micah 5:2), God manifest in the flesh (I Timothy 3:16), the image of the invisible God (Colossians 1:15), and in him dwelleth all the fullness of the Godhead bodily (Colossians 2:9). He is God visible (Hebrews 1:1-3) knowable, (John. 14:8), approachable (Matthew 11:28-30) touchable (I John. 1:1-3, John. 20:27), is the revealer of the Father (John. 14:9, 17:6) the only way to the Father (Matthew 11:27, John. 14:6-8) and the Father revealed (John.10:30, Isaiah.9:6, Revelation 1:8, 11). He is the Alpha and Omega, the beginning and the ending, the Almighty, which was, and is, and is to come (Revelation 1:8). He is also complete human (Heb. 2:10-18), the true son of Mary (Matthew 2:1, Luke 2:33, 34, Gal. 4:4), the second man Adam (I Corinthians 15:47), the last Adam (I Corinthians 15:45) and the Son of God by both birth (Luke 1:35, Rom. 1:3) and declaration (Rom. 1:4, Acts 13:33). His victory over death, hell, and the grave (I Corinthians 15:1-4) elevates the name of Jesus to the position of highest universal authority. The full power and authority of the Godhead is encapsulated in that name (John 5:43, Philippians 2:9, John 14:13, 14, 26, Acts 4:12).

The Holy Spirit is God indwelling the believer in personal agency, (Jeremiah 31:31-33, Romans 8:9), is one Spirit (I Corinthians 12:13), is the Spirit of Grace, (Hebrews 10:29) , is the Spirit of God (Romans 8:9) is the Spirit of Jesus (John 14:17, 18, Acts 16:7, II Corinthians 3:17), is the source of and medium for dispensing God's grace in the Church Age. (Acts 2:38, I Corinthians 12: 1) and is essential for salvation (Acts 2:36-38, 11:14, Romans 8:9).

Man and Salvation

Man – male and female – is made in the image of God (Genesis 1:27; 9:6). This sets him apart from all other creations (Genesis 1:26a). He is both earthly (Genesis 2:7) and universal (I Thessalonians 5:23; Hebrews 4:12), and is both finite (I Corinthians 2:11,12) and infinite (Genesis 2:7).

The well-being of man is God's will (Romans 8:26,27)

Man is presently alienated from this well-being due to the transgression of Adam (Genesis 3:4-6, Rom.3:23). The penalty for sin is death (Genesis 2:17). Thus, the first couple of the human race died (i.e. were alienated from God) the day they sinned.

The human race is represented by two federal heads. Adam is the first federal head of the human race because humans are descended from him and bear the results of his fallenness and are thus born in sin and shaped in iniquity, (I Corinthians 15:47; Romans 3:23; Romans 5:12,19).

Jesus Christ came as the "second man," or the "last Adam." As such, He is the second "federal head" of the human race (I Corinthians 15:21,22,45; Romans 5:12-21). Christ's triumph over sin, death, hell, and the grave (I Corinthians 15:1-4) created a new bridge between God and man (I Timothy 2:5; Colossians 2:13). This is what salvation is. "Salvation" (gr. soter) means to make complete, to make whole, to restore, as in total health, body, soul, and spirit (Hebrews 2:9-11; I Thessalonians 5:23). Thus, both salvation for the soul and divine healing of the body is a reality in the church. (Exodus 15:26; Matthew 4:23,24; Hebrews 13:8; Isaiah 53:5; I Peter 2:24; James 5:14-16). However, the body not being yet glorified is still subject to vanity (Romans 8:20), thus healing is needed. This does not,

however, nor does Scripture preclude the use of human health providers but sometimes it is necessary, and wisdom must be used.

One becomes the recipient of God's gift of salvation by obeying the command given on the birthday of the church: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," (Acts 2:38,39). Repentance (Luke 13:3; Acts 2:38; Luke 24:47), being baptized (immersed) in water in the name of the Lord Jesus (Acts 8:16; 2:38; 10:48; 19:6; Colossians 3:17;), and being filled with the Holy Spirit (Acts 2:38; 8:16; 10:48; 19:6) was the normative experience in the New Testament and are the essential elements of initial salvation. This fulfills the birth of water and spirit that Jesus spoke of in John 3:3-5.

"Being baptized in" or "with", "being filled with", and "receiving" the gift of the Holy Spirit are all synonymous biblical phrases which describe the same experience. Luke's description of this phenomenon is: "They were all filled with Holy Ghost and began to speak with other tongues (languages) as the Spirit gave them utterance," (Acts 2:4). While there are a number of signs that are recorded as accompanying the infilling of the Holy Spirit, the normative New Testament experience upon the initial receiving of the Holy Spirit included speaking with other tongues. (Isaiah 28:11,12, Mark 16:17, Acts 2:4 10:48, 11:14, and 19:6, I Corinthians 14:14, 15, 18). Speaking in tongues in Acts 2:4, 10:46, 19:6 and the gift of tongues as explained in I Corinthians 12 and 14 are the same in essence, but different in use and purpose.

This promise of the Holy Ghost was not an "afterthought" nor of secondary importance. The Old Testament is replete with promises and descriptions of this promise, and it clearly plays a central role in God's plan for governance of His people (Joel 2:28,29; Isaiah 28:11,12; Jeremiah 30:31, Hebrews 10:16). Jesus describes it as the "promise of the Father," which Peter later reiterates (Luke 24:47; Acts 1:8, Acts 2:33).

The Church

The church is founded by Jesus Christ Himself (Matthew 16:18) and is comprised of those who have believed upon him (John 3:16 and 1:12). Scripture contains various descriptions of the church, including the body of Christ (I Corinthians 12:12-14, 25:27), the bride of Christ (Ephesians 5:25-32), a spiritual house (building; Ephesians 2:19-22), an holy nation (I Peter 2:9), and God's elect (Colossians 3:12). "Church" literally means "called-out ones." The first council describes the church age as "God taking out of the Gentiles a people for His name" (Act 15:14). While the church receives the Old Testament spiritual promises promised to national Israel, the church is not Israel (Romans 11:25), is not an earthly nation (Hebrews 12:22-23) and its mission is not to take political and governmental control of the world through evangelism. It is rather planted in the earth and grows hidden in the hearts of men as opposed to publicly in political structures (Matthew chapter 13). The overarching purposes of God do, indeed, include political domination of the earth (Revelation 20:6; I Corinthians 15:24); however, this will be accomplished at the battle of Armageddon (Revelation 19), not during the Church Age.

The mission of the Church is to be the recipients of, and to carry the good news of Jesus Christ to the world (Matthew 28:19). This includes bringing to bear every acceptable resource to the accomplishing of these ends.

The church is held in tension between its theological mandate (preserving truth, Jude 3) and its apostolic mandate (disseminating truth, Matthew 28:19), neither of which is effective, except as done by, and in, the Spirit. Attempting to "do God's work" minus this anointing invariably leads to destruction of the polarity and inevitable distortion of both the church's mission and identity.

The church is a dynamic, living entity whose motive power is the Spirit. Discipleship is completely voluntary without coercion. The church is authentically the church only as it is the incarnation of the mission of God in the earth,

which mission is to bring renewed life – salvation (re-vive-al) to all who will. “And I, if I be lifted up from the earth, will draw all men unto me” (John. 12:32).

Consummation of Church Age

The Church Age will consummate with the “catching away” (harpazo, Gr., “to carry off, grasp hastily, snatch up) of the church. The Lord shall appear, then the dead in Christ shall arise (resurrection), and we who are alive and remain shall be caught up (translated) with them to meet the Lord in the air (I Thessalonians 4:13-17; I Corinthians 15:51-54; Philippians 3:20,21). We do not believe in pre-tribulation rapture. 2 Thessalonians 2:1-4 clearly shows that “our gathering together unto him” (in the first resurrection/rapture WILL NOT occur before there is a great “falling away” in the Church, and THE MAN OF SIN, the devil, is revealed (committing the abomination of Desolation). The KJV Bible states that AT THE LAST TRUMP, we shall rise. 1 Corinthians 15:52, “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Apostle Paul clearly taught that the church will be caught away at the Last – as in Last Trumpet. John taught Seven Trumpets. Jesus will return at the Seventh Trumpet. Jesus will not rapture us until after the Sixth Trumpet! We all want to believe that the saints, the church, will be spared tribulation suffering but no Christian in the Bible ever lived life without suffering, and many gave their lives for Jesus. Jesus himself said, John 15:20-23, **“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also.”**

The Millennium and The Future

Distress on the earth will increase until there “shall be a time of trouble, such as never since there was a nation even to that same time,” (Daniel 12:1; Matthew 24:3-8). This still-future tribulation period of time, prefigured in the events of Jewish persecution in 70 AD, is described in Revelation chapter 6-18, culminating with the return of Christ at the battle of Armageddon in Revelation chapter 19. Following this will be the dawn of a new day on earth. For a thousand years there shall be “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14, Revelation 20:1-5; Isaiah 65:17-25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Hebrews 2:14; Romans 11:25-27).

The Final Judgement

When the thousand years are finished, there shall be a resurrection of all the dead, who will be summoned before the great white throne for their final judgment. All whose names are not found written in the book of life shall be cast into the lake of fire, burning with brimstone which God hath prepared for the devil and his angels, Satan himself will be cast into the lake of fire (Matthew 25:41; Revelation 20:7,15; 21:8).

Restitution of All Things

The promise of Scripture is that there will come a day of the “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:21). The holy prophets prophesied concerning the restoration of future blessing and national prominence for Israel. The prophecies of the restitution of all things do not include the restoration of the devil, his angels, and all sinners (c.p. Revelation 20:10-15; Romans 8:21; I Corinthians 15:24, 25).

Communion and Footwashing

On the night of our Lord’s betrayal, He ate the Passover supper with His apostles, after which He instituted the sacrament (a sacred practice). “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This

cup is the new testament in my blood, which is shed for you” (Luke 22:19-20). Jesus’ instruction was “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” (I Corinthians 11:25). Paul adds that to do so shows forth the Lord’s death until He comes (I Corinthians 11:26). Paul also provides instructions on how to observe the Lord’s Supper (I Corinthians 11:23-34). Thus, was instituted the use of bread and the fruit of the vine, which are partaken literally, as emblems of His broken body and shed blood. While there is no direction in Scripture as to how often communion is to be taken, many have found that at least annually, or at special times of need, taking communion has unified and spiritually strengthened the hearts of God’s people.

When the Passover supper was ended, “He riseth from supper and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciple’s feet, and began to wipe them with the towel wherewith he was girded” (John 13:4,5) Jesus said, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example that ye should do as I have done to you” (John 13:14,15). The biblical example places footwashing in the same general time and setting as communion when both are linked to His announcement of His betrayal by Judas (John 13:1-27; Matthew 26:20-24).

The Individual Believer

A scriptural definition of “believer” includes one who, hearing and accepting the gospel message and wholeheartedly embracing the object of the good news that is, Jesus, becomes a follower and disciple. Using biblical definitions, there is no such thing as a believer who is not also a disciple (Acts 11:26). All believers in scripture were defined as:

Filled or baptized with the Spirit was the norm, not the exception (Acts 19:1-6) and was considered standard and essential to being included in Christ and his kingdom (Romans 8:9). By one Spirit are we all baptized into one body (I Corinthians 12:13).

In Paul’s writing, baptism was the point at which official initiation into Christ was ascertained to have taken place (Colossians 2:11-14). Repentance and baptism provide for the remission of sins (Acts 2:38).

To be initiated into the body was to be also initiated into Christ’s mission. One cannot know Christ without embracing His purpose (Luke 19:10), cause (Matthew 28:19, 20; Acts 1:8), and Lordship (Acts 2:36; I Corinthians 8:6,12:3,1:9).

The Mission of the Believer is to, in every facet of individual life, display and proclaim the good news of God’s love, both by word and deed. Christ was the incarnation of God’s mission in the earth. Christ cannot be known separate from mission. Likewise, it is impossible to be a believer and to “know Christ” apart from His mission on the earth. The church environment is a culture that issues from this mission priority.

The Bible uses numerous descriptions for the individual believer. In God’s body, they are “members in particular” (I Corinthians 12:27). They are also “sons of God,” (I John 3:2) “disciples” (John 15:7,8), “light” (Matthew 5:16, Ephesians 5:8), “salt” (Matthew 5:13), “saints” (“holy ones”, I Corinthians 1:2, Romans 1:7), “vessels” (I Thessalonians 4:4), and “the temple of God” (Ephesians 2:20-22, I Corinthians 3:16). Much of the epistolical content of the New Testament is devoted to expanding on the implication of the individual as the temple of God.

As a temple they are to be “set apart” only for the holy purposes of God. The human spirit is set apart “from,” as well as “to.” For example, it is to be set apart from all that is profane – all hatred, bitterness, unthankfulness, idolatry and such like... In contrast, it is to set apart to the holy purposes of worship (John 4:23-24, Phil. 3:3), thanksgiving (Ephesians 5:20), reverence, and prayer (Philippians 4:6, Ephesians 6:18).

The soul/mind/emotions are likewise to be set apart from licentiousness, evil thoughts, dishonesty, etc., and set apart to purity, beauty, charity, honesty, etc. The five senses are to be carefully guarded as to what enters and is allowed to reside in the mind and what is allowed to stimulate the emotions to act (Philippians 4:8, II Peter 3:1,2).

Hence, Paul's admonition to put on the "helmet of salvation" that protects the mind (Ephesians 6:17). As a manifestation of his ethical standards, David declared, "I will set no wicked thing before my eyes," (Psalms 101:3). These principles in practical living include separation from the general historical and cultural milieu of worldly entertainment and adulation of flesh, regardless of its origin or form, all of which runs counter, in virtually every way, to the vibrancy, power, wholesomeness, and triumph of God's holiness. The believer abstains from purveyors of all such, I Corinthians 15:33, Deuteronomy 7:26.

The body of the believer is specifically identified by scripture as being the temple of the Holy Ghost (I Corinthians 3:16,17 6:19,20). The body is to always be carefully and modestly clothed, (I Timothy 2:9) reserved to the glory of God, not used for the glory of the flesh (I Corinthians 3:17). Adulation of flesh is a form of idolatry; that is, to worship the temple rather than the God of the temple. To glory in men in any situation, whether religious, theatre, or sporting events, is a conflict with scripture, (I Corinthians 3:21). "He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy," (Psalms 147:10,11). Believers are to adorn the doctrine of God, our Savior, in all things (Titus 2:10).

The Body - God's Temple - SACRAED

In contrast to the teaching of the ancient Greeks, and later, the Gnostics, the Bible does not teach that the human body is evil, nor that it is an impediment to spirituality. Instead, it is God's habitation from which and through which He conveys His glory to the world (Matthew 5:16). As one would expect, God's dwelling is sacred (I Kings 9:3, I Corinthians 3:16,17) and therefore is to be separated from all other uses as well as all uncleanness, immorality, sexual impurity, illicit lust, and all porneia (Romans 1:27-32). Any or all sexual impurity defiles the temple of God (I Corinthians 3:17). Any activity which lends itself to the accommodation or temptation to such is to be avoided, including sensual dress, dancing, and attendance at places and events which accommodate such (I Peter 2:11). In addition, other abuses of the body should be evaded such as substance addiction, or acts of uncleanness contrary to the spirit and word of the Bible, such as gambling, use of tobacco and alcoholism (I Corinthians 6:9,10, Galatians 5:21), and any other actions which run counter to the sacred separation of that (Revelation 21:8) which is dedicated only to holy uses (I Corinthians 6:11,12, II Corinthians 7:1). Sexual relationships are intended for and acceptable only within the bounds of marriage (Hebrews 13:4). Marriage is ordained of God (Matthew 19:5,6) and is God's provision for avoidance of sexual immorality (I Corinthians 7:9) as well as being a cornerstone of all civilization (Genesis 2:18, 21-24).

The glory (Romans 2:10) of the male believer is manifested, among other ways, in lifting holy hands as an holy act to God (I Timothy 2:8). The glory of the female believer is manifested, among other ways, through the emanation of the divine glory in her appearance (I Peter 3:3,4). All artifice is viewed as an obstruction to her authentic beauty and is to be avoided (I Timothy 2:9,10). Jewelry, (I Timothy 2:9), make-up, (II Kings 9:3) dyes, and any other artificiality, as well as immodest apparel, are viewed as attempts to artificially induce beauty (Isaiah 3:16-24 RSV, I Peter 3:1-5) and replace the lost glow of God's glory as seen in the face of the believer as well as in the heavens. All this is Scripturally associated with Jezebel, who is both an Old Testament (I Kings 18:4, 19:1-2, II Kings 9:7,30), as well as New Testament, example of seduction and artificiality (Revelation 2:20,22). Thus, "cosmetics," derived from "cosmos" (arrangement, as in the universe) are attempts to "make-up" the sparkle and glow, which is normative in the presence of the living God as well as within the believer (Philippians 2:15).

Dress to Impress Jesus – the Judge- the King

CTAC holds to the Standards set by God's Word. When attending services at CTAC, please dress to impress the KING, the JUDGE, JESUS; give him your best and wear clothes that are modest. Shorts, halter tops, short dresses, sleeveless shirts, low cut dresses, shirts, or tops, etc. are NOT ALLOWED TO BE WORN IN THE CHURCH! Let us Dress to impress the King and let his light shine through us! (1 Timothy 2:9-10: Romans 12:1-2).

Male and Female Distinctions

Mankind requires both feminine and masculine gender to complete the role as revealer of God's image, that is, being made in the image of God (Genesis 1:27). Thus, Scripture is firmly consistent in its insistence on maintaining feminine/masculine distinctions. This is done in numerous ways, ranging from repeated explanations of the order of nature (I Corinthians 15:38-41; I Corinthians 11:3), including sexual relations being normative between male and female (Genesis 2:24, 4:1,2; Proverbs 18:22), to injunctions concerning dress, and distinctions between things which are associated with men versus things which are associated with women I Corinthians 6:9, Deuteronomy 22:5, I Corinthians 11:4,5, 14,15). Pants, for example, scripturally and historically are equivalent to "girding up the loins like a man" (Job 38:3), something women did not do (Deuteronomy 22:5). Included in these distinctions were occupations and activities which were masculine as opposed to those considered feminine (I Timothy 5:14; Titus 2:4,5 and Titus 2:6-8). Hair is also an outward distinctive which Scripture utilizes to display this principle. Cut hair for masculine (I Corinthians 11:4, 13), uncut hair for feminine (I Corinthians 11:5,6,14), are also examples utilized to emphasize this principle (I Corinthians 11:7-9). Even in the liberty, freedom, and gender equivalency of New Testament birth of the Spirit and ministry, (Galatians 3:28; Ephesians 2:15,16) Paul firmly delineates equality in ministry as a separate thing from destruction of feminine and masculine distinctions (Acts 2:17,18). He insists that women and men, though both can be equally anointed, (Acts 21:9; I Corinthians 12:10) nevertheless are to maintain their order and gender distinction outwardly by man's cut hair and the woman's uncut hair (I Corinthians 11:13-15). These guidelines clearly cannot be dismissed as local cultural biases of days gone by. Nor can they be classified as parochial issues germane only to a certain day or time. They are, instead, connected to the permanent ground and order of Creation and should not be abrogated due to whim and fancy of a worldly society.

Sanctity of Human Life

Man alone of all things, sentient and non-sentient, is made in the image of God. As such his life is precious above all others. Thus, the taking of human life in any way is fraught with complexity (Exodus 20:13; Genesis 4:8-10; Numbers 35:6,12). Consequently, we acknowledge the right of our members to serve their country as conscientious objectors, not as members of lesser courage or constancy, but rather to serve with honor in capacities that, though demanding the highest loyalty and commitment, nevertheless honor their convictions in these matters (Romans 14:22).

Further, whereas the Bible acknowledges God as the author of life, and involved in the creation of new life (Jeremiah 1:5; Psalms 139:13-16; Isaiah 44:24), and whereas each individual bears the image of God, aborting such life is not only fatal to the victim, but sinful, debilitating to the survivors, and to society at large.

The optimum environment for society is the family. In observing not only life, but the quality of life of each individual, we understand the optimum environment for the growth, nurture, and well-being of each member of society is the biblical model of the family. This comprises one man and one woman as husband and wife, (Genesis 2:24; Matthew 19:4-9; Ephesians 5:22-25,28) married in accordance with law and biblical guidelines, and includes all the offspring of such a couple, whether biological or adopted (Psalms 127:3; James 1:27; Leviticus 14:29). The extended family is comprised of those relatives of blood and marriage resulting from the lawful union of a man and woman (Lev. 25:25; Numbers 27:6-11; Judges 18:19; Acts 10:2,11-14, 16:31,32). The family is the foundational social institution for the maintenance of an ordered society.

Man's being at the time of death: Being made in the image of God, man's being transcends the finite constraints of time, matter, and space. Thus, man's soul/spirit is infinite, eternal, and does not cease to exist. At physical death the body is separated from the soul/spirit (Ecclesiastes 12:7). The body remains in the grave, the soul/spirit remains conscious and immediately find either its abode reunited with God (II Corinthians 5:6-8) or, if having died apart from Christ and without salvation, experiences undesirable eternal separation /damnation from God (Luke 16:22-

25). When a believer dies, his/her soul/spirit is conscious and alive, and immediately in the presence of God (II Corinthians 5:8).

There is a resurrection of all human beings, “every man in his order” (I Corinthians 15:20-23). The righteous shall be clothed with a new house, a body which is celestial rather than terrestrial (II Corinthians 5:1-8).

Every human being will stand in judgment before God. There is an inalterable moral compass in the universe based on the divine character and attributes of God. By this standard all human actions and decisions of all individuals will be judged. The line was drawn for the human race when this moral compass was given to the world through the Law of Moses (Exodus 20:1-21). Succeeding death, every human will stand in judgment before God (Hebrews 9:27; Acts 17:31; Jeremiah 17:10; Revelation 20:12).

The foundation of the universe has reason and purpose. All of the above is indicative that human history, as well as the history of the universe, has meaning. At the foundation of the universe, stands reason. Thus, man is neither the product of fate nor serendipitous, random chance, but rather the result of reason (II Timothy 1:9).

Tithing

Tithing was not only a tenth of one's increase but was also the first tenth of first fruits. Beginning with the days of Creation, belonging to, and thus being holy unto the Lord, the idea of first fruits is established from the very beginning. It is seen again in Genesis in Abraham paying tithes to Melchizedek (Genesis 14:18-20, Hebrews 7:4-10). Following this, Jacob also tithed, (Genesis 28:22) as did Israel in tithing to the Levites, (Numbers 18:21,22) and Jesus endorsed it as something which should be routine (Matthew 23:23). Withholding any part of the tithe was to rob God (Malachi 3:8-10). Giving to the Lord is a privilege belonging to his people. The motive for giving is love and an awareness that whatever one possesses, it is in fact, a possession of the Master and that we are merely His stewards. Cheerful giving is the knowledge that God will meet each need. (II Corinthians 9:7)

Marriage

The Church recognizes marriage to be between a natural born male (at birth) and a natural born female (at birth). The Church shall not sponsor or hold any events that seek to marry or celebrate unions between any person that does not identify with their natural born at birth sex. The Pastor nor any Minister ordained by the Church, shall not perform a marriage for anyone other than those who identify with their natural born sex (Male (at birth) to Female (at birth)). (Genesis 1:27; Genesis 5:2; Genesis 7:2; Mark 10:6; Genesis 6:19)

Divorce and Remarriage

“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery” (Matthew 19:9, 5:32). A right to divorce includes a right for the innocent party to remarry only in the Lord. These scriptures specifically apply to the Church and only to the saints. These scriptures do not apply to the sinner! Sinners are not bound by God's Word. All sins are forgiven, forgotten, remembered no more, and the new creature is God's Temple. From the point of the new birth accountability as a Christian begins! (Psalms 103:12; Matthew 12:31; 1 John 1:9; Mark 2:5; 2 Corinthians 5:17; Galatians 6:15).

The Bible

The Bible is inspired of God and is the infallible Word of God. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (II Timothy 3:16). The King James Version shall be the official version used in sermons (preaching, teaching, etc.), and in the development of all materials or programs of this fellowship.

Secret Societies

Based upon the Scriptures, we hold that Christians should have no connections with secret societies, organizations or bodies wherein fellowship with unbelievers is bound by an oath (James 5:12; II Corinthians 6:14-18).

Religious Holidays

Pentecost Sunday and the WPF Annual Summit are declared to be official religious holidays for all members.

ARTICLE III CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive Jesus as our Savior, and on the profession of our faith; having been baptized in the name of the Lord Jesus, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter in covenant with one another as one body in Christ. (Acts 2:38; Acts 19:1-6; Rom. 8:14; Matt. 10:40; Gal. 4:14; 1 Thes. 2:13; Acts 2:41; 8:37; Matt. 28:19; 1 Cor. 12-13).

We engage therefore, by the aid of the Holy Ghost, to walk together in Christian love (John 14:14-26; John 16:13; Eph. 5:2; 1 Thes. 4:9); to strive for the advancement of this church in knowledge, holiness, and comfort (Eph. 2:21; 2 Pet. 3:18; 2 Cor. 7:1; 1 Thes. 5:14); to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines, (Heb. 10:25; Jude 19; 2 Thes. 3:6; Rom. 16:17; Acts 2:42; 2 John 9, 10, 11); to give it a sacred preeminence over all institutions of human origin (Matt. 16:18; Eph. 1:22, 23; Col. 1:18); to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and spread of the gospel through all nations (1 Cor. 16:2; Matt. 10:10; Gal. 6:6; Acts 4:34, 35; Matt. 25:40; Acts 11:29).

We also engage to maintain family and secret devotions (Deut. 11:18, 20; Matt. 6:6); to religiously educate our children (Eph. 6:4); to seek the salvation of our kindred and acquaintances (Mark 5:19); to walk circumspectly in the world (Matt. 5:16; Eph. 5:15); to be just in our dealings, faithful in our engagements, and exemplary in our deportment (Rom. 12:17; Eph. 4:25; Eph. 5:8); to avoid all tattling, backbiting, and excessive anger (1Tim. 5:13; Eph. 4:31; 2 Cor. 12:20; Eph. 4:26); to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior (Eph. 5:18; 1 Cor. 6:10).

We further engage to watch over one another in brotherly love (1 Thes. 5:14; Rom. 12:10); to remember each other in prayer (Eph. 6:18; 1 Thes. 5:25); to aid each other in sickness and distress (Gal. 6:10); to cultivate Christian sympathy in feeling and courtesy in speech (1 Cor. 12:25, 26; Titus 3:2); to be slow to take offense, but always ready for reconciliation, and, mindful of the rules of our Savior, to secure it without delay (Rom. 12:19; Matt. 5:23; 18:15-18).

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other local church of like faith where we can carry out the spirit of this covenant and the principles of God's Word.

ARTICLE IV CHURCH MEMBERSHIP AND BYLAWS

Section 1 Membership Eligibility and Restrictions

The membership of this church shall consist of persons who:

- Have taken Right Hand of Fellowship (Galatians 2:9)
- Have received Jesus as their personal Savior, Repent, (Acts 2:38)

- Have been baptized by immersion after Repentance, in the name of our Lord Jesus, (Acts 19:2, 2:38, 2:41, 22:16; John 3:3-5; Mark 16:16; Romans 6:4; Matthew 3:11; Galatians 3:27)
- Have been baptized with the Holy Ghost or actively seeking the Holy Ghost, (Acts 2:3-4, 19:2-6; Mark 17:17)
- Have established a credible profession of faith, (Hebrews 10:23; Luke 9:23)
- Have properly concluded (or arranged to conclude) any previous church affiliation,
- Subscribe to the doctrinal statement and covenant of this church, and who yield themselves to the authority of this church through the Word of God as described in this constitution.
- Who actively attend this Church, (Hebrews 10:24-25; 1 Thessalonians 5:11; Ecclesiastes 4:9-12; 1 John 1:3-7, 4:11-13; Matthew 18:20; Galatians 6:2; Acts 2:42-47; 1 Peter 3:8; John 17:21-23; Romans 1:12)
- And who pays tithes to this Church faithfully, (Malachi 3:8-10; 2 Corinthians 9:6-7, 9:7; Luke 11:42, 18:12; 1 Corinthians 16:1-2; Matthew 23:23; Acts 4:32-35; Proverbs 3:9; Genesis 14:20; Deuteronomy 14:22-29).

No candidate may become a member of this Church who is a member of any secret society such as Masonry, etc., (John 18:20) or who teaches or practices civil disobedience (Rom. 13:1-7).

Section 2 Application and Admission

Persons wishing to join this church shall meet with the pastor, whose duty it shall be to make diligent inquiry into the spiritual fitness of the applicant and, if found satisfactory, the pastor will announce the person's willingness to take Right Hand of Fellowship in front of the Church. The person will then stand in front of the Church with the Pastor, state their acceptance into the Church, and Pastor will welcome them with a handshake. Following the public testimony of the applicant before the church, the person will then be a member of the church.

The right hand of fellowship is a handclasp with the right hand given in token of the fellowship of the church. The right hand of fellowship is a visual sign of a welcome into fellowship and community (Galatians 2:9).

Section 3 Membership Status

A. Regular Members.

Regular Members shall be those who have been received into this church according to the conditions set forth in Sections 1 & 2, Article IV, Church Membership, and shall have all the rights and privileges as well as all the duties and obligations set forth in our church documents.

B. Inactive Members.

Inactive Members are those described in the section on Section 4. Membership Duties and Activity. Inactive Members will not have the privilege of voting, holding elected office, or speaking in any assembly of the church.

Section 4 Membership Duties and Activity

Duties

Members shall strive to keep and maintain their covenant obligations. These include, but are not limited to, the following responsibilities:

To themselves: to continue the process of personal spiritual growth through such biblical activities as will assist them toward that goal.

To their families: to be an example of personal holiness so that other family members will be encouraged to honor God's ways.

To this church: to faithfully attend its services, to regularly contribute through the giving of tithes and offerings, to exercise spiritual giftedness through ministry service, to protect and promote its harmony and to guard its good name in the community.

To the community: to maintain a good testimony for Christ in the home, in the workplace, and in the daily walk-in order to demonstrate the grace of God, thus being ready and equipped for opportunities to witness for Christ.

To civil authorities: to be subject to the authorities that God has ordained, apart from compromise of biblical conviction, thus establishing and maintaining a testimony of yielded obedience to Christ.

Membership Inactivity

Any member who has not attended the services of the church and supported the work of the church with some degree of regularity for a three-month period, provided they are not hindered by sickness or disability from doing so, shall be placed on an Inactive Members list and become the object of special prayer and Christian concern with the intent of restoring fellowship with the church body.

The Inactive Member shall be notified of their placement on the Inactive Members list and admonished and encouraged to restore fellowship. The church shall be notified of those that the pastor and deacons have placed on the Inactive Members list and shall be asked to pray for and play an active role in seeking to restore the Inactive Members.

Inactive Members shall lose the privilege of participating in the ministries of the church.

and the privileges of speaking and voting in any assembly of the church.

An Inactive Member may be restored to Regular Membership by giving satisfactory evidence, over the course of three months of a repentant attitude and a renewed interest in the life of the church. Full privileges of membership may be restored by action of the pastor with notification to the church.

If restoration efforts fail, the pastor may remove the individual's membership following three months on the Inactive Members list. See Section 5, E., Cessation of Membership, Inactivity.

Section 5 Cessation of Membership

The membership rolls of this church shall be regularly reviewed by the pastor. Membership may be ended in the following ways:

Death of the Member: No church action is required.

Written Request: A member in good standing will be removed from the membership rolls upon written notification of their membership in a church of like faith and practice, or written notification of their intent to join another church of like faith and practice.

Withdrawal on Matters of Conscience: Any member who for matters of conscience can no longer whole heartedly support this church in its doctrine or covenant or biblical stand on issues of life and ministry may submit a notice in writing to the pastor explaining his or her change of position. It shall be the duty of the pastor to make diligent inquiry into the position of the member. This shall not be permitted as a means to avoid any necessary church discipline.

Relocation: When a member moves out of our ministry area and can no longer fulfill membership responsibilities, the pastor may remove their membership and encourage them to unite with a church of like faith and practice as agreed to in our Church Covenant.

Inactivity: When a member has been on the inactive list for at least three months without adequate reason given for their inactivity and have not responded to restoration efforts, the pastor may present a recommendation to the church to remove their membership.

Membership in Another Church: When it becomes known that a member has placed their membership in another church, they will be removed from membership of Cross Ties Apostolic Church.

Section 6 Discipline of Members

Formative Discipline: Let it be understood by all that the pastor, or one of the primary ministries of this church that the pastor appoints to handle discipline, is the formative discipline of the public and private instruction of the Word of God with its application to daily life and public worship. This instruction is the responsibility of the church as a whole (Eph. 4:11-16). This application of spiritual discipline and teaching should be the most prevalent and common discipline in this church and in our homes.

Corrective Discipline: This refers to private and public confrontation of the offending member that may result in dismissal from membership. This becomes necessary when a member of the body fails to positively respond to the formative discipline of the church. The purpose of corrective discipline shall include the restoration of the erring brother (1 Cor. 5:4, 5; Gal. 6:1-5), the preservation of the unity and purity of this local church (1 Cor. 5:6, 7), the maintenance of the testimony of this local church (1 Cor. 5, 6), and the instruction of the church (1Tim. 5:20).

Exclusion: Any member shall be subject to disciplinary exclusion when he has demonstrated a failure to adhere to the doctrinal statement and/or covenant of this church (Titus 3:10,11), has engaged in immoral behavior (1 Corinthians 5:11) or has disturbed the work of the church through slander, gossip, conspiracy, divisiveness, or other such practice (Rom. 16:17, 18). The responsibility for the administration of this provision shall reside with the pastor, assisted by pastoral staff and/or deacons whom the pastor has chosen, who shall carefully follow the guidelines of Matthew 18:15-17.

The Process of Church Discipline: In the discipline process we will conform to the pattern of Matthew 18:15-20. This includes:

1. Private Reproof (Matt. 18:15) - Whenever a sinful offense has occurred or an unreconciled condition exists between two brethren, each brother is responsible to speak privately with his brother for the purpose of reconciliation and restoration.
2. Private Confrontation (Matt. 18:16) - If private reproof proves inadequate, the brother should take one or two other brothers (properly prepared, Gal. 6:1), to confront the erring brother in order to bring about reconciliation and restoration.
3. Pastor Involvement (Matt. 18:17) - If the erring brother refuses to heed the exhortation given in private conversations above, then the matter will be taken to the Pastor for their consideration.
4. Public Announcement (Matt. 18:17) - The refusal of the erring brother to acknowledge his sin and repent, after the above steps, requires that the matter be brought before the church by the pastor to use its united endeavors to gain the brother (Gal. 6:1-2; 2 Thes. 3:15).
5. Public Exclusion (Matt. 18:17) - After the church leaders and congregation have made efforts to bring the erring brother to repentance but are still unsuccessful, the erring brother must be excluded from church membership. A church hearing will take place at a special or regular meeting of the church. The member being considered for dismissal is permitted to attend and to speak in turn. The decision of the membership by majority vote will be considered final.
6. Restoration. A dismissed member giving satisfactory evidence of being penitent may be restored to membership. That evidence will include a public testimony of confession before the congregation at a regular meeting or service of the church.

7. Continuation. This process will continue to the church hearing even if a resignation of membership has been tendered if there is no evidence of true repentance.

8. Use of This Process. This process will also be the pattern for dealing with personal disputes between members in harmony with 1 Cor. 6:1-7.

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or against the local church to resolve personal disputes. We believe the church possesses the resources necessary to resolve personal disputes between members.