

Real Church Declaration Of Faith

I. The Basis of all Doctrine

We believe that the Holy Bible is the true and infallible Word of God and as Christ is perfect so is His Word,¹ perfect and without error giving each of us truth and testimony of what it means to be like Christ.² Every word of its text was God-breathed and inspired with no private interpretation in order that we might enter into and maintain a relationship with God the Father through His dear Son.³ By believing, following and adhering to it's doctrines, we find correction and instruction which will lead us into right standing with God, bringing the fulfillment of every purpose and promise destined to be ours through Christ.⁴ As believers we must adhere to its will and purposes over our own wants and desires. By doing so, we are able to present ourselves to the Lord in order to be approved in every good work⁵, bringing forth a congregation that is united and of one purpose.⁶

II. The Application of Truth

We believe that the Word of God is revealed in us as we adhere to its principles and learn to rightly divide and understand it's words of truth.⁷ All preaching and teaching must reflect and adhere to sound doctrine in order that those being taught will hold fast to the principles proclaimed in the Word of God, instead of the fables of men.⁸ In order to present truth instead of opinion, Scripture must be closely studied and backed up by other Scripture.⁹ It is impossible to adequately follow the principles and doctrines of the Word without the operations and administrations of the Holy Spirit being present in every service. Growth and understanding of all doctrine must come with the assistance of the Holy Spirit who leads and guides us into all truth.¹⁰ Therefore, every spoken doctrine must be assisted by the life changing power of the Holy Spirit.¹¹

¹ John 1:1; John 1:14

² John 5:39

³ 2 Peter 1:19-21

⁴ 2 Timothy 3:16,17; Romans 4:3; Psalms 119:105

⁵ 2 Timothy 2:15

⁶ Philippians 3:15-16

⁷ 2 Timothy 2:15

⁸ Titus 2:1-8, Romans 16:17, 2 Timothy 4:1-5, Malachi 2:7

⁹ Isaiah 28:9, Matthew 18:16, 2 Corinthians 13:1

¹⁰ 2 Corinthians 3:6, Romans 7:6, Romans 8:2-5, Acts 6:3, John 6:63

¹¹ 1 Corinthians 2:1-5, Mark 16:20, Psalms 104:4

III. The Eternal & Holy God

We believe that there is only one true and living God creator of all things and preexistent even before the foundations of the world.¹² Our God is Spirit and chose to reveal himself in three realms , distinct offices used to fulfill His purposes in order that the work of the redemption of mankind might be manifest. ¹³

The Father : God revealed in the heavens. Creator of all things, so powerful that man cannot look upon His face and live,¹⁴ sent His only begotten Son to restore the relationship between God and fallen man.¹⁵

The Son : God revealed in the flesh. God named himself and was conceived of His mother by the work of the Holy Spirit, born of a virgin¹⁶, sinless in life, ¹⁷performer of miracles,¹⁸our substitute for sin¹⁹giving us restored relationship to God²⁰, alive and well²¹, given the highest place of authority at the right hand of God continues to make intercession for us.²² All authority was given to Him and His name is highly exalted taking complete dominion in the Supernatural and the natural realms.

The Holy Spirit : God's Spirit revealed in the earth, opposed to other spirits who are not holy. Comes to indwell people who are cleansed by the blood of Jesus Christ. Sent to us by Jesus to convince the world of it's sin, of God's righteousness, and of coming judgment. Called the Comforter who will lead and guide into all truth, only testifies or speaks of the things that are freely given to us by Christ. He is the same Spirit that raised Christ from the dead, who empowers us to fulfill the work of Christ on the earth by becoming His witnesses.²³

These three are one the same and were one at creation²⁴, creation of man²⁵, the Baptism of Christ²⁶, and at Christ's final atonement for sin.²⁷

¹² Genesis 1:1, Deuteronomy 6:4, Isaiah 43:10, Isaiah 44:8

¹³ Matthew 28:19, Luke 3:22, 1 John 5:72, Genesis 1:26

¹⁴ Exodus 33:20, I Corinthians 8:6, John 1:18

¹⁵ John 3:16, Philippians 2:9-11

¹⁶ Matthew 1:23, Luke 1:31, Luke 1:35

¹⁷ Hebrews 7:26, I Peter 2:22

¹⁸ Acts 2:22, Acts 10:38

¹⁹ I Timothy 2:5-6, I Corinthians 15:3, 2 Corinthians 5:21

²⁰ Ephesians 2:18, John 14:6

²¹ Matthew 28:6, Luke 24:39, I Corinthians 15:4

²² Acts 1:9-11, Acts 2:33, Hebrews 1:3

²³ Acts 1:8, John 15:26, John 16:7-14, Romans 8:11

²⁴ Psalms 102:25, Colossians 1:16, Genesis 1:2, Job 26:13

²⁵ Genesis 2:7, Colossians 1:16, Job 33:4

²⁶ Matthew 3:16-17

²⁷ Hebrews 9:14

IV. The Fall Of Man

We believe man was created good and upright; for God said, "Let us make man in our own image, after our likeness."²⁸ However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death²⁹, which is separation from God. He fell from a place of relationship and spiritual purity to the depths of sin and iniquity simply by disobedience.³⁰ Because of this action, all mankind became dominated by the works of the flesh and became sinners sold unto Satan. Void by nature of the holiness and righteousness required to commune with God, inclined to evil, guilty and without excuse, justly deserving the condemnation of a just and holy God.³¹

V. Salvation

We believe man's only hope of redemption and restoration is through the shed blood of Jesus.³² Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the cleansing of the new birth and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God, with the hope of eternal life.³³ Those who call upon the Lord with sincere repentance³⁴, and acceptance of the Lord Jesus from the heart, are justified by His precious blood and condemnation is replaced with peace, assurance, and favor with God. Once conversion takes place, all things becoming new.³⁵ The believer has new desires, new interests, and a new perspective on life, and time and eternity. Seeking those things which are above becomes the purpose of one's life.³⁶

VI. Progressive Sanctification

We believe once we have been cleansed by the blood of Christ we will receive an inward witness or knowing that we are children of God.³⁷ Those who are truly part of the elect

²⁸ Genesis 1:27, Ecclesiastes 7:29

²⁹ Genesis 2:17, Romans 6:23

³⁰ Romans 5:19, Romans 5:12, John 3:6, Psalms 51:5

³¹ Isaiah 53:6, Ephesians 2:3, Matthew 20:15, Galatians 3:10, Romans 1:20, Romans 3:19, Galatians 3:22

³² Isaiah 53:5, Titus 2:14, Hebrews 7:25

³³ Luke 24:47, John 3:3, Romans 10:13-15, Ephesians 2:8, Titus 2:11, Titus 3:5-7

³⁴ I John 1:9, Romans 10:9, 2 Corinthians 7:10, John 6:37

³⁵ John 3:3, 2 Corinthians 5:17, John 15:19, Galatians 2:20, Romans 3:24, Psalms 1:1-2

³⁶ Colossians 3:1

³⁷ Romans 8:16, Galatians 4:6, I John 3:2

will make their election sure by the process of purification and sanctification. The outward evidence to all men is a life of righteousness and true holiness.³⁸ We must sanctify ourselves daily; growing stronger in faith, power, prayer, love and service. First as babes desiring the sincere milk of the word, then as children walking humbly and seeking diligently the hidden life. When self decreases and Christ increases; we put on the complete armor of God, and yield to Christ in order to bear fruit in keeping with repentance.³⁹

VII. The Ordinances of the Church

We believe in water baptism and Holy Communion. The ordinance of baptism by immersion is commanded by the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized in Jesus Christ. Thus they declare to the world that they have died with Him and that they also have been raised with Him to walk in newness of life.⁴⁰ The public profession of our faith is to be done without shame, proud of who we are in Christ.⁴¹ If we confess our faith before men, Jesus will acknowledge us to the Father.

The Lord's Supper, consisting of the elements of bread and the fruit of the vine, is the symbol expressing our appreciation of our Lord Jesus Christ and a memorial of his suffering and death and a prophecy of His second coming and is enjoined on all believers "till He come!"⁴² Serving and receiving this blessed sacrament should be preceded by a most solemn heart searching, and self examination, forgiveness, and love toward all men—that none partake unworthily and drink condemnation to his soul.⁴³

VIII. Baptism of the Holy Spirit

We believe that the baptism of the Holy Spirit is the indwelling of the promised Comforter ⁴⁴in mighty and glorious fullness to endue the believer with power from on high. This power comes to give the believer power to witness and to stir up the gifts of the Spirit, and increase prayers and intercession.⁴⁵ The believer can expect to receive the fullness just as the Jews and Gentiles did in Bible days, as in the house of Cornelius: when the Holy Ghost fell on them as in the beginning. While the Holy Spirit is like a mighty rushing wind and as tongues of fire,⁴⁶ He is also easily grieved and wounded by

³⁸ I Thessalonians 4:3, I Thessalonians 5:23, 2 Corinthians 7:1

³⁹ Proverbs 4:18, Hebrews 6:1, Romans 8:5, Isaiah 35:8, I Peter 2:2, Matthew 7:17, Matthew 12:33, Luke 3:8

⁴⁰ Matthew 28:19, Mark 16:16, Romans 6:4, Colossians 2:12, I Peter 3:20

⁴¹ Matthew 10:32, Luke 12:8,

⁴² I Corinthians 11:23-34, Luke 22:19-20

⁴³ I Corinthians 11:28, 2 Corinthians 13:5

⁴⁴ John 14:16-17, Acts 1:5-8, Galatians 5:17

⁴⁵ Acts 2:4, Acts 8:17, Acts 10:44, Acts 19:6, I Corinthians 3:16

⁴⁶ Ephesians 4:30-32, Ephesians 6:18, I Thessalonians 5:19, Ephesians 4:2

coldness, idle conversation, boastfulness, judging and criticizing other's gifts, and by thoughts and actions that are dishonoring and irreverent to the Spirit of the living God. We believe the Holy Spirit enables and distributes gifts to men. They include words of wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues and interpretation of tongues. Operation of these gifts is only limited to the degree of grace and faith possessed by the recipient.⁴⁷ These gifts are to be most earnestly desired and coveted as long as they are used to edify, or correct, or are beneficial to the church. But for gifts to operate first we must reflect on a person's fruit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These fruits of the Spirit should be demonstrated as evidence of a Spirit filled life.⁴⁸

VIII. Divine Healing

We believe divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers. It is God's will that we prosper and be in health as our souls prosper.⁴⁹

X. The Second Coming Of Christ

We believe that the second coming of Christ is real and imminent; He will descend from Heaven in the clouds of glory with the voice of the archangel and the trump of God, the dead in Christ shall rise first then we which are alive and remain shall be caught up together to meet the Lord in the air and so shall we ever be with the Lord. We believe that those who are watching and waiting will be caught away escaping the perilous wrath to come.⁵⁰ Until that time we are to continue to labor to reap the last day harvest.

XI. The Millennial Reign

We believe that Christ will return to the earth with His bride to destroy all false governments and kingdoms, thereby setting up peace and bring restoration and salvation. Upon His return we will rule and reign with Christ forever.⁵¹

⁴⁷ I Corinthians 12, I Corinthians 4:12, Romans 11:29, Romans 12:6-8, Ephesians 4:2

⁴⁸ Galatians 5:22-26

⁴⁹ Matthew 8:17, Matthew 9:5, Mark 16:17-18, Acts 4:29-30, James 5:14-16, Isaiah 53:4-5

⁵⁰ I Thessalonians 4:16-17, Titus 2:12-13, Matthew 24:36-44, Hebrews 9:28, Luke 19:13, Luke 12:35-37

⁵¹ Zechariah 14:5, Revelations 1:7, Revelations 19:11-14, Revelations 20:1-6, Ezekiel 37:21-22,

XII. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to the everlasting punishment in the lake which burneth with fire and brimstone, which is the second death.⁵²

XIII. New Heavens & New Earth

"We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."⁵³

Zephaniah 3:19-20, Romans 11:26-27, Isaiah 11:6-9, Psalms 72:3-8, Micah 4:3-4

⁵² Matthew 29:46, Mark 9:43-48, Revelation 19:20, Revelation 20:11-15, Revelation 21:8

⁵³ 2Peter 3:13, Revelation 21, Revelation 22

Real Church Governments & Administrations

I. Civil Government & The Church

First, we acknowledge the statutes and laws concerning church organization given by the federal government and state. As an incorporated body we initiate a three member founding board as set forth by the ordinances of the state. This board consists of the founders, and one other. In this case, it would a elder. We believe that civil government is of divine appointment⁵⁴ for the interests and good order of civil society; and that governors and rulers are to be prayed for, obeyed and upheld, at all times except⁵⁵ in the event that these ordinances oppose the primary ordinance which is the Word of God.

II. Primary Qualification for Leadership

We believe that authority is not based on the title that one attains⁵⁶, but rather by one's ability to perform those things written in God's Word. The true test of leadership lies not in titles or following, but merely by being a doer of God's Word and bringing results for the kingdom of God.⁵⁷ Jesus made this clear when He stated that the greatest of all would be servant of all.⁵⁸ Respect is not demanded, but earned based on one's abilities to crucify the flesh and fulfill ones calling upon the earth. As Christ made himself of no reputation, true leaders will advance in calling and anointing as they are obedient to follow the calling placed on them by God.⁵⁹ Not seeking title or fame the expected end will come as they fulfill the work they were ordained to do.

III. The Five-fold Ministry

⁵⁴ Romans 13:1-3, Deuteronomy 16:18, 2 Samuel 23:3, Exodus 18:21-23, Jeremiah 30:21

⁵⁵ Acts 5:29, Matthew 10:28, Acts 4:18-20, Matthew 23:10

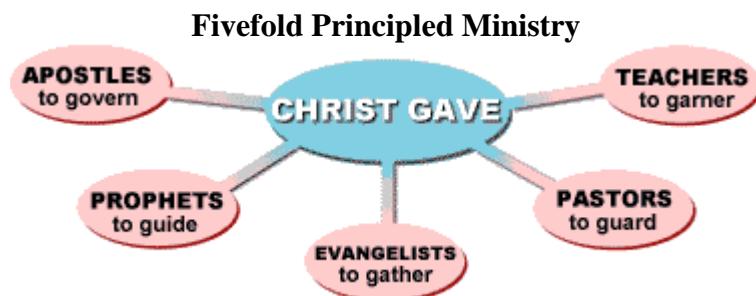
⁵⁶ Matthew 23:1-12, I Corinthians 7:17-24, Philippians 2:7

⁵⁷ Luke 12:42, James 1:25, John 13:16-17

⁵⁸ Matthew 20:25-28, Mark 10:42-45, Luke 22:24-30

⁵⁹ John 12:26, I Corinthians 9:19, Galatians 1:10-12

We believe that those who are called into ministry will be identified as they operate in their gifts and callings. The five fold ministry gifts are not only in title or position, but are demonstrated as the called recipient puts his or her hand to the plow to do the work to help advance the kingdom of God.⁶⁰ These leadership gifts are given to perfect the saints for the work of the ministry.⁶¹ Therefore, the gifted must assist the saints by upholding the stature of Christ⁶², preaching sound doctrine to bring stability⁶³, speaking the truth in love⁶⁴, working effectually in the spirit of true service⁶⁵. We know the gifts and callings are without repentance, therefore it is crucial that those in leadership submit themselves to others in leadership.⁶⁶ The following fivefold ministry descriptions are based on scripture references demonstrating the work and callings of biblical representatives. They appear in no order of hierarchy.



Apostle - The Greek word “apostolos” means one who is commissioned or sent by God to fulfill a certain mission, with a strong emphasis on the supernatural to prove that Christ is alive. Initially represented by the original Twelve who bore eyewitness accounts that Jesus rose from the dead. The initial Twelve testified that Christ was real by actual account. The primary apostolic motivation was summed up in two words “to go”. Various church administrations and organizations have explained away the apostolic position in order to do away with the supernatural. They say that only the initial apostles or those who came in contact with them can operate in the supernatural gifts of God. In Scripture we have many apostolic references other than the initial Twelve. In Acts 1:26, Matthias was chosen as an apostle simply by casting lots; Paul and Barnabas are both called apostles in Acts 14:14; Andronicus and Junias called apostles in Romans 16:7; Apollos is referenced by Paul as an apostle in I Corinthians 4:9; Epaphrodites in Philippians 2:25; Paul makes reference to Timothy and Silvanus as apostles in 1 Thessalonians 2:6; and in 2 Corinthians 8:23 Paul makes reference of his brethren and Titus as apostles. In I Corinthians 9:5 the Apostle Paul makes an argument concerning his apostleship. Many wanted to argue about the fact he was not a personal eyewitness. In

⁶⁰ I Corinthians 12:4-6,

⁶¹ Ephesians 4:11:12, I Corinthians 12:28-30, 2 Corinthians 13:9, 2 Corinthians 10:8

⁶² Ephesians 4:13, Luke 2:52, Matthew 5:48, Matthew 19:21

⁶³ Ephesians 4:14, James 1:6-8

⁶⁴ Ephesians 4:15, John 17:19, I Peter 1:22-23, I John 3:18

⁶⁵ Ephesians 4:16, Ephesians 3:7, Colossians 1:10

⁶⁶ I Peter 5:1-4, Hebrews 12:9, Ephesians 5:21, Hebrews 13:17

this Scripture, he points to his work to prove what he is.

Scriptural Requirements:

- A. Complete servant of the Word and of God.⁶⁷
- B. Chosen by God, must bring forth fruit.⁶⁸
- C. Name means sent away to fulfill a mission. Strong emphasis on the “go ye” of the Great Commission. Not only local ministry.⁶⁹
- D. Concern for others to fulfill their calling, considers himself least⁷⁰
- E. Strong emphasis on the gifts and supernatural to prove Jesus is alive, and on the impartation of the Holy Ghost.⁷¹
- F. Used to appoint officials and other ministers.⁷²
- G. Doesn’t seek personal glory, but imparts gentle correction by the Word of God to bring change for God’s glory.⁷³

Prophet - The Greek word “prophete” means one who speaks of or for God, forth teller of what God says, to say forth before time. There is a distinction that has to be made between the Old Testament Prophet and the New. In the Old Testament the Holy Spirit fell upon the king, the priest, and the prophet. Because the Holy Spirit was not poured out upon all flesh these three individuals were set forth to lead the people into God’s will. The prophets of old fell either under prophets of guidance (Moses, Samuel, Elijah, Elisha), prophets of vision (Daniel, Zechariah), or prophets of Scripture (Isaiah, Jeremiah, Ezekiel, Hosea, ect). The Old Testament prophet was used for guidance, future prophecy, and infallible Scripture. As the New Testament church, we have infallible Scripture to guide us and the Holy Spirit to lead us into all truth as stated in John 16:13. Therefore, prophecy should primarily be confirmation to those following the will of God. While Old Testament & New have their differences, there are also similarities. All prophets should prophesy only when the Spirit of the Lord is upon them to do so.⁷⁴ They should not speak of their own mind or heart, but should only speak what God says⁷⁵. Those that speak from their own thinking are false prophets.⁷⁶ In the Old Testament false prophets were executed,⁷⁷ but in the New Testament church the result is only humiliation⁷⁸.

⁶⁷ Luke 1:2, Acts 5:29

⁶⁸ John 15:16-19

⁶⁹ Matthew 28:19, I Corinthians 15:7 (James contrasted because of his local ministry)

⁷⁰ I Corinthians 15:9, I Corinthians 9:19

⁷¹ Acts 2:43, Acts 4:33, Acts 5:12, Acts 8:14, I Corinthians 12, 13, 14

⁷² Acts 14:23, Acts 6:6

⁷³ I Thessalonians 2

⁷⁴ Ezekiel 11:5, 2 Kings 3:5, I Chronicles 12:18, 2 Chronicles 24:20, Joel 2:28, Acts 2:17-18

⁷⁵ Ezekiel 7:1, Amos 3:8

⁷⁶ Jeremiah 23:16, Ezekiel 13:2

⁷⁷ Deuteronomy 13 & 18

⁷⁸ I Corinthians 13:9

Scriptural Requirements:

- A. All prophecy must be judged according to the infallible Word.⁷⁹
- B. Prophets are subject to other authority.
- C. New Testament prophecy is an effective tool to reveal sin to the sinner.⁸⁰
- D. A true prophet will be used for strengthening, encouragement, and comfort of the believer.⁸¹ Also, they will be used to instruct and encourage the body.⁸²
- E. Recognizes spiritual truth spoken by others.⁸³
- F. Can also recognize or warn of future events by bringing confirmation.⁸⁴
- G. Also used to preach the Word, will always follow the Word.⁸⁵

Evangelist - The Greek word “eveggelion” means the bringer of good tidings, good news, or preacher of the gospel message. The primary goal of the evangelist is to present the Good News of the gospel to the lost. God himself was as evangelist to Abraham in Galatians 3:8. Jesus Christ preached the message of the Gospel in Luke 20:1. Before Paul became an apostle he was an evangelist (Rom1:15); Philip was an evangelist (Acts 21:8); and Timothy was commissioned to do the work of an evangelist (2Timothy 4:5); all of the original apostles did the work of evangelists (Acts 8:4). All may possess the gift of an evangelist in a measure, and be obligated to exercise its privilege and duty, but some are specially endowed with it according to Ephesians 4:11.

Scriptural Requirements:

- A. The primary function of this calling is to bring forth the Good News⁸⁶. Some evangelists are assisted with their task by operating in the gifts⁸⁷, but this not a requirement.⁸⁸
- B. The evangelists' operations can be summed up in three different roles represented in scripture.
 1. Luke 10:1-19 gives a representation of the evangelist's primary function as a preacher of the Good News. Every mission has an order, a defined mission⁸⁹, difficult circumstances, and requires discipline to bring forth deliverance. Ultimate goal is reached when Christ is preached.

⁷⁹ John 16:13, I Corinthians 14:29, I Thessalonians 5:19-22

⁸⁰ Luke 7:39, John 4:17-19, Luke 22:63-64, I Corinthians 14:24-25

⁸¹ I Corinthians 14:3, Acts 16:32

⁸² I Corinthians 14:31

⁸³ I Corinthians 14:37

⁸⁴ Acts 11:28, Acts 21:11, Acts 13:2

⁸⁵ Acts 15:32, I Corinthians 14:37-40

⁸⁶ Romans 10:14-15

⁸⁷ Acts 8: 5-8

⁸⁸ Luke 20:1, Romans 1:15-19,

⁸⁹ Luke 10:1, 2-3, 8-16, 17-19

2. Acts 8 gives a representation of the pioneering work of the evangelist. Its order is defined by supernatural wonders⁹⁰, scriptural work, submissive will, and Spirit led witness. The goal achieved is reaching a city for Christ.
3. 2 Timothy 4:5 gives us a representation of the teaching or pastoral work of the evangelist. Its order is thoughtful evaluation⁹¹, tremendous endurance, effective demonstration, bringing forth results proving to the local church that evangelizing works. The goal achieved is teaching the church to evangelize.

Pastor - The Greek word “poimen” means the helper and the feeder of the sheep. The greatest demonstration of this role is Christ himself. He is the true shepherd filled with compassion and understanding of His flock⁹². The pastor is to represent the heart of Christ to the flock. To do so, he must prove himself stable in all his ways. The Lord told Peter who would be the rock “If you love me, feed my lambs”, then twice more he told him to “feed my sheep”.⁹³ The pastor must be willing to feed the flock until they grow from lambs to sheep. Then he must continue to feed the sheep as well. While all ministers must reflect love, the pastor is able to love the unlovable.

Scriptural Requirements:

- A. Primary goal is to show forth the heart of God by being abundant in affection and love.⁹⁴
- B. Must be moved with compassion for those who are wandering without the guidance of the Great Shepherd.⁹⁵
- C. Must take great concern for the one, rejoicing more over the one found than the ninety nine who did not stray.⁹⁶
- D. Cannot fulfill his position as a hireling, must truly care and visit the sheep, doesn’t rule out of fear or brutality in order to get what he wants. These tactics result in the flock being scattered.⁹⁷
- E. Ultimately using the Word and his affection to bring knowledge and understanding.

Teacher - The Greek word “didasko” means to hold discourse with others in order to instruct or to present in formation in order to instruct. The teaching ministry of the

⁹⁰ Acts 8:5-8, 9-12, 13-24, 25-40

⁹¹ 2 Timothy 4:5

⁹² John 10:14-16, I Peter 5:4, Hebrews 13:20, Isaiah 40:11

⁹³ John 21:15-17

⁹⁴ Jeremiah 3:15, 2 Corinthians 7:15

⁹⁵ Matthew 9:26, Matthew 6:34

⁹⁶ Matthew 18:12-14

⁹⁷ Jeremiah 10:21, 23:1-4, John 10:12-13

church is God's primary method of discipleship given in the Great Commission in Matthew 28:19-20. Every leader must study the Word to show their selves approved. There are those who are specifically called to teach. The gift of teaching is a supernatural, Spirit-endowed ability to expound.

Scriptural Requirements:

- A. Educates and brings to remembrance the Word of God.⁹⁸
- B. Effective teaching provides sound doctrine so others can teach.⁹⁹
- C. Teachers must hold themselves accountable to enforce the doctrine taught in their own lives.¹⁰⁰Our lives are read by men.
- D. Teachers do not just teach knowledge, but demand real life application.¹⁰¹
- E. Effective teachers want their pupils to follow the following structure:
Come & See¹⁰², Come & Follow¹⁰³, Come & Be¹⁰⁴, Remain in Him & Go¹⁰⁵
- F. The teacher must literally consume the Word of God.¹⁰⁶

IV. The Elders, The Bishop, The Deacon

We believe according to Scripture that God desires elders to be operating in their gifts in every body of believers.¹⁰⁷ The word elder in Greek is presbuteros which means one who is older in the faith, or more experienced in ministry. He is one who has experience doing the work. In all actuality, this word makes reference to those using their five-fold gifts in order to advance the kingdom of God. The first official body of elders recognized was in Acts 6:6 when the Apostles were so busy fulfilling the “Go ye” part of their ministries that they appointed seven deacons to see to the needs of the local body. The Greek word for bishop is “episcopes”, which means one who is an overseer or

⁹⁸ Deuteronomy 4:9, I Corinthians 4:17

⁹⁹ 2 Timothy 2:1-2, 15, Matthew 7:24-29

¹⁰⁰ Romans 2:20, I Timothy 4:13, 2 Corinthians 3:2-3

¹⁰¹ Romans 2:13

¹⁰² John 1:37-39

¹⁰³ Mark 1:17-18

¹⁰⁴ Mark 3:13-14

¹⁰⁵ John 15:5, Matthew 28:19

¹⁰⁶ Job 23:12, Job 22:22, Psalms 19:9-11, Psalms 119:11, Jeremiah 15:16, I Peter 2:2

¹⁰⁷ Titus 1:5, Acts 14:23

overseeing. This makes reference to any minister who is in control of a work. There are requirements for a person to be the head of any church event, whether it be starting a church, holding a crusade, or officiating any service or work in the name of Christ.¹⁰⁸ These requirements are: “*He or she must be blameless, married to one spouse, vigilant, sober, of good behavior, given to hospitality, apt to teach, doesn’t desire strong drink, not a striker, not greedy or money hungry; but patient, not a brawler, not jealous or coveting they must rule their own homes well, and discipline their children, cannot be a novice in the faith, because the appointment will cause pride giving operations to demonic spirits, and he must treat the rich or poor with the equal respect giving a good report based on each ones spiritual growth.*”¹⁰⁹ The word bishop also means one who watches skeptically. The person who is over the service must determine what is of God or what is not of God. The word deacon or deaconess is from the Greek word “diakonos” which means to serve or wait on the people, or to run errands. This is reference to the five-fold ministers who want to use their gifts or callings in a work or service they are not officiating over.¹¹⁰ The presiding authority over the service has the final say, and will answer for what is or isn’t allowed to happen. There are qualifications for those who want to use their ministry gifts and callings during a service. They are: “*Must be respected and full of integrity, not partakers of strong drink, not greedy or money hungry; must be committed to the truth of God’s Word having a pure conscience. Their gifts and ministries must be proved; then let them serve the people in a spiritual way, being found blameless, even so must their spouses be respected, not gossips, sober, faithful in all things. Let the deacons be married to one spouse, ruling their children and their own houses well. For they that have used their gift and wait on the people will be greatly respected, and increase in boldness, and in the faith of our Lord Jesus Christ.*”¹¹¹ Therefore these requirements take precedent over one’s calling into the five fold ministry or gifting. In order for one to operate in any church function as a leader these requirements must be met.

V. Tithes & Offerings

We believe God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debt to the whole world, a holy partnership in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others.¹¹² The method chosen by God to advance His kingdom is revealed in His word through tithes and offerings. The tithe was started by Abram who tithed to Melchesidek in

¹⁰⁸ Acts 20:28, I Peter 5:2

¹⁰⁹ I Timothy 3:1-7, Titus 1:7

¹¹⁰ Matthew 23:11, John 12:26, Mark 10:43, I Corinthians 3:5, I Thessalonians 3:2

¹¹¹ I Timothy 3:8-13

¹¹² Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12:16:1-4; 2 Corinthians 8:9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

Genesis 14:20, later revealed in Hebrews 7:5 to be a form of high priest in line with Christ. The tithe is given to support the ministers and ministries of the local assembly.¹¹³ The primary use of the material offering above the tithe was for the construction of a place for God to dwell, whether the tent of meeting, or the Temple, offering provided for a corporate place of worship.¹¹⁴ According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

VI. Other Operations & Structures

Because Real Church is set up with the functioning five-fold ministries, these ministries are to remain in subjection to one another according to the Scripture set forth. All leadership will be allowed to participate and be a part of the governing meeting with the local board of Apostles and Elders¹¹⁵ in which religious matters concerning the church will be discussed and set forth according to the Word of God. If a majority cannot be met by the presiding elders then the initial three member founding board consisting of leader, and apostles will make the final decision based upon the Word, with much prayer and fasting. The five-fold ministers must operate in their callings according to Scripture, and oversee their roles as described above. Further description and responsibilities of each office will advance as the ministry progresses.

¹¹³ Numbers 18:21-31, Malachi 3:10, I Timothy 5:17 NLT, Romans 15:27, I Corinthians 9:11

¹¹⁴ Exodus 25, Exodus 36:6, 2 Chronicles, 24:8-11

¹¹⁵ Acts 15