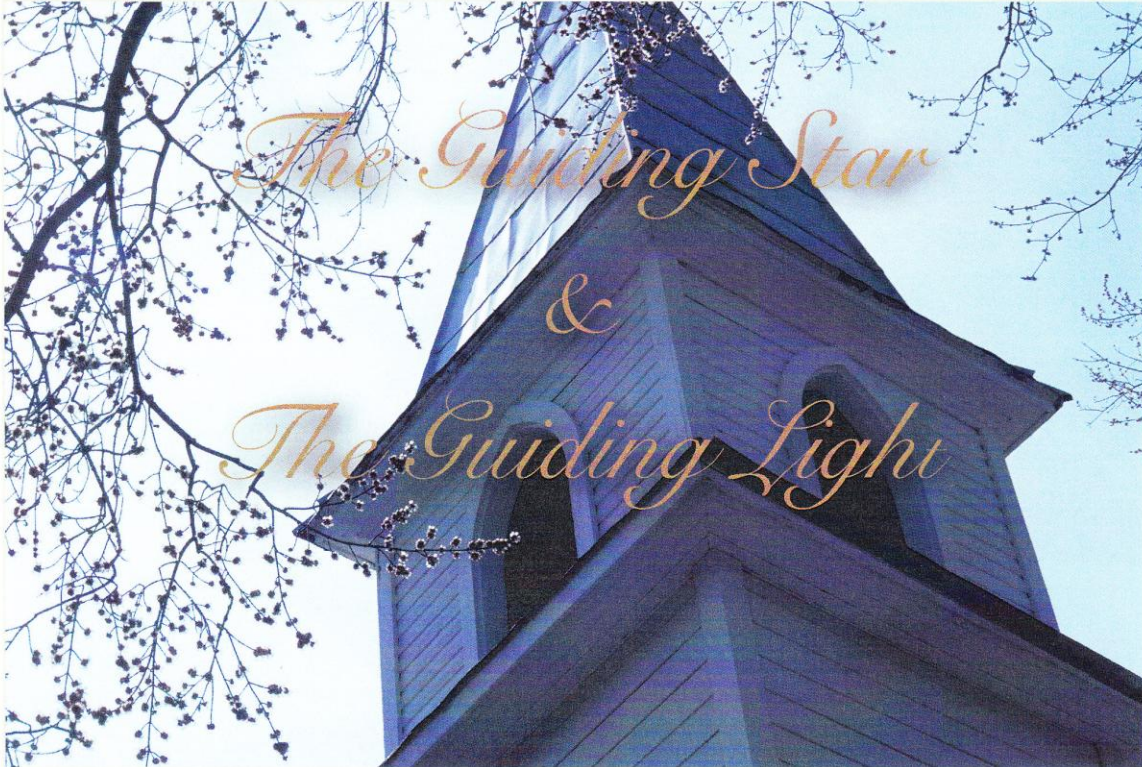


HOUSE OF GOD
THE HOLY CHURCH OF THE LIVING GOD
THE PILLAR AND THE GROUND OF THE TRUTH
THE HOUSE OF PRAYER FOR ALL PEOPLE
(HEBREW PENTECOSTAL)



By-Laws

COMMITTEE MEMBERS:

Apostle J. E. Embry Jr. - Chief Apostle
Apostle T. E. Clark - Assistant Chief Apostle
Apostle G. R. Dailey - Chairman
Apostle Randolph Ragland
Apostle John Campbell - Chairman
Sister Gloria Smith-Manns



November, 2010

THE GUIDING STAR

PREFACE

The Guiding Star was first compiled by the Senior Bishop R. A. R. Johnson, Founder of the House of God. Under Bishop R. A. R. Johnson, the church grew through it's infancy to become an international organization. Therefore, Bishop Johnson was compelled to compose the Guiding Star Book for the general government of the church. The Guiding Star Book served the church for many years with only minor revisions. However, our expansion into Canada, Jamaica, Australia, Africa, etc., has caused us to alter the way in which the components of the church are viewed and managed. Additionally, the adoption of Holy Day observance and the identity of "Hebrew Pentecostal", etc., has caused the original book to be critically outmoded.

A Constitution Revisions Committee was organized in December 1996 at the National Youth Council held at the National Temple in Lexington, KY. The purpose of the committee was to bring the Guiding Star and the Guiding Light into alignment and to document the current operating position of the House of God. The first meeting was held in May 1997 in Baltimore, MD and was hosted by the Chairman of the committee, Bishop George R. Dailey, Jr. In attendance was Bishop James E. Embry, Jr. (Assistant Chief Apostle), Bishop Thomas E. Clark, Jr. (Junior Chief Apostle), Bishop Rufus C. Woods, Jr. (Chairman of the Apostle Board), Bishop John L. Campbell (Chairman of the Board of Directors) and Bishop Randolph Ragland (Assistant Eastern Divisional Superintendent). The first meeting was quite successful and produced numerous changes that were presented to the 78th Annual General Assembly. The second meeting was held on November 3-5, 1997 in Baltimore, MD. In attendance was the Chief Apostle Bishop F. C. Scott along with the previously named committee members. The mission to align the Guiding Star and Guiding Light was accomplished and the resulting books were published in December 1997. Again, the committee met in Cincinnati, OH on July 22-24, 2002 at Bishop F. C. Scott's church and again in Lexington, KY on December 24, 2004 at the National Temple. The focus of these meetings was to further bring the Guiding Star up-to-date and to add pertinent resolutions passed by both the Board of Directors and the Apostle Board. Additionally, the 24 Principles were refined to include an overview statement for which the scriptures were formatted and rearranged for more effective presentation. Further revisions will be made as conditions dictate.

The Holy Spirit has guided the compilation of this book for the welfare of the Saints. Bishop R. A. R. Johnson originally reminded us, "Let us all speak the same thing and let there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Bishop F. C. Scott
The Constitution Revisions Committee

THE GUIDING STAR

SECTION 1. ORGANIZATION

Organized: The House of God was organized by Bishop R. A. R. Johnson and Elder Charles Lewis on March 10, 1918 in Gordonsville, VA. It was later incorporated on April 4, 1918 in Washington, D.C. to organize and build churches throughout the United States and her possessions.

Church Name: This church shall be known as The House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People, Incorporated. (Hebrew Pentecostal)
1 Timothy 3:15. The name of the church shall not be changed.

Denomination: The House of God, Inc., shall be identified denominationally as “Hebrew Pentecostal.” This designation delineates our doctrine from other Pentecostal faiths. Hebrew Pentecostalism teaches the relevance of both the Old and New Testament principles pertaining to proper religious practice and current day worship.

Membership: The membership of the House of God shall be composed of persons who ascribe to the principles of the church and commit to the church’s authority. Two categories of membership are available to new members:

Associate Membership – Associate membership is designed for persons who wish to observe the House of God practices and procedures while considering full membership. Associate members are free to participate in all House of God activities, purchase non-restricted printed material, become members of any House of God organization and preside over functions when selected. Associate members may not hold office, qualify for reduced tuition in K.C.C.R. or participate in any benefit programs until full membership is obtained.

Full Membership – Full membership infers that the member assumes full responsibility for all reporting requirements, is compliant with the rules and regulations of the church and supports the National, Divisional and local organization financially. Full members may participate in any church activity, run for any office for which they are qualified, receive discount tuition benefits from K.C.C.R. and participate in all benefit programs offered by the church.

Receiving Members: When receiving members into the church, all persons must be instructed to repent of their sins, forsake them, become converted and be baptized in the name of Jesus Christ for the remission of sins; and they shall receive the gift of the Holy Ghost. Acts 2:38 – For without repentance, no one can be saved. Repent ye therefore and be converted that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord. Acts 3:19.

Questions can be asked:

- ✧ Have you repented of your sins? **Answer:** Yes
- ✧ Do you believe that you are converted or are you willing to seek salvation? **Answer:** Yes
- ✧ Do you love God and His people? Do you desire to live with them in holiness and righteousness?
Answers: Yes
- ✧ Have you been baptized in the name of Jesus Christ or are you willing to be baptized in the name of Jesus Christ for the remission of your sins, that ye may receive the gift of the Holy Ghost? **Answer:** Yes
- ✧ Are you willing to live a sanctified life? Do you believe in the baptism of the Holy Ghost and fire and will you seek after it? **Answers:** Yes
- ✧ Do you believe that the seventh day or Saturday is the Sabbath of the Lord thy God? Do you believe that it stands as binding on us now as it did on the children of Israel? Will you endeavor to keep it as soon as possible? **Answers:** Yes

THE GUIDING STAR

- ✧ Will you give of your earthly substance to the support of the church and her ministry, even to the tenth of all that the Lord giveth thee? **Answer:** Yes
- ✧ Will you be governed by the rules of the House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People, Inc.? **Answer:** I will, God being my helper.

We shall allow time for new members to adjust to doctrinal teachings with patience/love.

Titles: The House of God has established the following titles for its operating ministry: Ordained Bishop, Vicar Bishop, General Mother, Elect Lady, Elder, Jr. Elder, Evangelist, Missionary, Local Minister, Deacon/Steward and Worship Group Leader. The title “Apostle” is reserved for the Chief Apostle, Assistant Chief Apostle, Junior Chief Apostle and members of the Apostle Board that elect to be so titled.

Apostolic Aid: The creation of an “Apostolic Aid” is a temporary position assigned to those Bishops who are actively working on projects for an Apostle of the church and who contributes to the legislative process of the Apostle Board for major issues facing the church. They are selected by the Apostle in charge of an issue and serve in the position of Apostolic Aid until the issue is completed. The number of Aids working on any committee will be left to the discretion of the Apostle in charge. Apostolic Aid should be:

- ✧ Ordained
- ✧ Vicar Bishop
- ✧ Academically Astute
- ✧ Biblical Scholar
- ✧ Able to develop and follow logic streams.
- ✧ Highly motivated.
- ✧ Faithful to the church.
- ✧ Reliable works.

Ordained Bishops (non-Apostles) will be given preference for committee chairs “Apostolic Aid” is not a ministerial title and therefore should not be used in referencing one’s position in the church.

Executive General Offices:

Chief Apostle’s Office

The Chief Apostle is the general overseer of the House of God elected by the General Convocation and sanctified to this office in accordance with 1 Timothy 3:1-2 and Acts 20:28. The Chief Apostle is the spiritual leader of the church.

- ✧ Authority: The Chief Apostle has the power to appoint or remove all ministers to their fields of labor. He will work to achieve the best outcome for the church.
- ✧ Duties: The Chief Apostle shall travel over the work to identifying problems and opportunities for improvement and preach/labor with the ministry to build up the work.
- ✧ Term: The term of the Chief Apostle is for life. He shall serve as long as he is able and shall not be removed except by death, moral turpitude or malfeasance.
- ✧ Selection: The Chief Apostle ascends to his position through the process of election and succession as described in the Guiding Light.

Assistant Chief Apostle’s Office

The Assistant Chief Apostle is second in command of the House of God.

- ✧ Authority: The Assistant Chief Apostle has the same authority as the Chief Apostle in his absence.

THE GUIDING STAR

- ✧ Duties: The Assistant Chief Apostle shall assist the Chief Apostle in all of his responsibilities as directed and serve as an ex-officio member of any operating Board.
- ✧ Term: The term of the Assistant Chief Apostle is for life. He shall serve as long as he is able and shall not be removed except by death, moral turpitude or malfeasance. The position is automatically vacated when the Assistant Chief Apostle ascends to the office of Chief Apostle.
- ✧ Selection: The Assistant Chief Apostle ascends to his position through the process of election and succession as described in the Guiding Light.

Junior Chief Apostle's Office

The Junior Chief Apostle is third in command of the House of God.

- ✧ Authority: The Junior Chief Apostle has the same authority as the Chief Apostle and the Assistant Chief Apostle in their absence.
- ✧ Duties: Assist the Chief Apostle and the Assistant Chief Apostle in all of their responsibilities as directed and serve as an ex-officio member of any operating Board.
- ✧ Term: The term of the Junior Chief Apostle is for life. He shall serve as long as he is able and shall not be removed except by death, moral turpitude or malfeasance. The position is automatically vacated when the Junior Chief Apostle ascends to the office of Assistant Chief Apostle.
- ✧ Selection: The Junior Chief Apostle is elected into position as described in the Guiding Light.
- ✧ **Catastrophe:** In the event a vacancy occurs in both the Chief Apostle and the Assistant Chief Apostle positions, the current Junior Chief Apostle ascends to the highest available position.

In the event that a vacancy occurs in all three of the positions, a special session of the Board of Apostles will convene at the call of the Chairman of the Board of Apostles for the purpose of establishing a method of filling the three vacancies. The Apostle Board Meeting must be convened within 30 days of a declared catastrophe and the method for re-establishing the leadership positions must be completed within one year of the declared catastrophe.

In the event that the Chief Apostle and the Assistant Chief Apostle positions are vacated, the Junior Chief Apostle ascends to the Chief Apostle position. He may appoint an Assistant Chief Apostle and hold elections for the Junior Chief Apostle. The election will be held one year after the convocation that follows the catastrophe.

General Mother's Office

The General Mother is the primary spiritual advisor to the women of the church.

- ✧ Authority: Enforce dress codes for the women, determine proper decorum, teach homemaking, virtuosity, parenting, morality and holiness, etc.
- ✧ Duties: Assist the Chief Apostle in duties as directed, travel over the work, advise women on relevant spiritual and natural issues and assist the Chief Apostle as an Elect Lady.
- ✧ Term: The term of the General Mother is a term for two years as described for National Officers in the Guiding Light. (Effective after Elect Lady S. P. Rawlings vacates this position.)
- ✧ Selection: The General Mother is selected as a National Officer in accordance with rules set forth for National Officers in the Guiding Light.

THE GUIDING STAR

Executive Officers: The Chief Apostle and the Executive Staff have significant management and financial responsibility for large segments of the church. They are composed of both elected and appointed officers. Duties and responsibilities are detailed in the Guiding Light.

Board of Apostles

The Board of Apostles is the authority for defining, reviewing and implementing any ecclesiastical matters. The Board of Apostles meets at least twice per year and at any other time that is prescribed in the by-laws contained in the Guiding Light. The chairman shall give each member of the Board notice of the meeting not less than thirty days prior to the meeting.

The Board of Apostles shall be the highest court of appeal for disputes of an ecclesiastical nature that have not been ruled upon previously. Only those issues that have been reviewed by the State, Divisional Superintendent and/or Chief Apostle in charge, that remain unresolved, can be heard.

The Board of Apostles shall see to it that a proper curriculum is offered in the House of God Bible College (K.C.C.R.) and has curriculum oversight for compliance with church doctrine and biblical principles.

- ✧ Authority: To establish doctrinal direction and enforce doctrinal law, to select Apostolic Candidates, to approve literature to be used in the name of the church, to establish schools, to prescribe curriculum for church schools, to prescribe course of study for various ministerial positions and to be the only Board to adjudicate ecclesiastical matters for the church.
- ✧ Duties: Meet at least twice a year to discuss any matters that may need to be acted upon for the concern of the general church, review and settle matters of doctrine, select candidates for Apostle Board, establish criteria for candidates for Vicar Bishops, determine when candidates have successfully met the criteria for Vicar Bishop, establish (approve) new geographical operating areas, establish and maintain the standards for ministerial conduct and be custodians of the doctrine of the church and the Guiding Star.

Board of Directors

The Board of Directors is organized to oversee the administrative processes of the church.

- ✧ Authorities: Enter into agreements on behalf of the church, purchase and dispose of real property, sign contracts, develop strategic and operational plans, establish financial reporting systems and documents, initiate financial audits, enforce organizational financial accountability and responsibility, highest court of appeals in administrative matter and the only Board authorized to represent administrative matters for the church.
- ✧ Duties: Settle all matters pertaining to administrative processes of the church, develop and monitor operational plans, develop methods and procedures for administrative processes, KCCR (Ensure the viability of a Bible Seminary and provide efficient teachers with a dean therewith, see that this institution is supported by general fund, tuition and fees and/or donations, all saints who have children needing Hebrew Pentecostal education should be encouraged to send them to the church seminary, has general operational oversight of Kentucky College of Contemporary Religion and its Board of Directors, shall ensure that the Board of Directors of K.C.C.R. is elected in accordance with criteria established in the Guiding Light, responsible for providing a building or facilities for Bible Seminary by purchase or rental, provide efficient teachers with a dean therewith and to see that this institution is supported by freewill offerings, special gifts and donations.

Credential Board: The Credential Board is organized to examine, license and exchange licenses for persons in the church or joining the church needing ministerial credentials and delegate authority to all international entities for licensing activities. Duties and responsibilities are outlined in the Guiding Light.

THE GUIDING STAR

General Treasurer: The General Treasurer is the general financial officer of the church responsible for receiving, accounting for and reporting of all church funds. Duties and responsibilities are outlined in the Guiding Light.

General Secretary: The General Secretary records and maintains all national church records. She produces annual minute books, Pastor's brochures, coordinates methods and procedures with General Secretaries from other countries, establishes electronic data formats for report submission, responsible for the development and maintenance of a data repository for all church records and represents the organization in any capacity required by law.

Operational Officers: The Senior Executive of the House of God responsible for a wide geographical area, typically a country, group of countries or a continent. Duties and responsibilities are assigned by the Chief Apostle, or the Executive Staff as detailed in the Guiding Light.

Auxiliary Officers: National, Divisional, State, Area, Province and Local. Senior advisor over their respective auxiliaries. Duties and responsibilities are outlined in the Guiding Light.

Emergency Funds: The Divisional, Area or Provincial Superintendent has been empowered to withhold ten percent (10%) of moneys collected at the regular meeting to be reserved for an Emergency Fund. The Divisional, Area or Provincial Superintendent and staff are responsible for depositing moneys into an established financial institution in the church's name. The Divisional, Area or Provincial Superintendent and staff are responsible for defining the emergency and dispersing the funds accordingly, recognizing the chain of command.

(Non-Auxiliary) National Officers: The non-auxiliary officers are created to oversee a specific function. They are appointed by the Chief Apostle and serve at his discretion.

General Assembly: The collective body of those in attendance at the General Annual Convocation. The General Assembly shall have the power to alter, change and make new rules and regulations for the good of the church.

Field Organization: The House of God is organized with a consistent Executive Officer structure that remains in place throughout the world. Below the Executive Officers, the organizations, especially in the Foreign Mission, may differ from that of the United States but is designed to accommodate regional or cultural diversity. Strong attempts should be made to align field organizations worldwide with that of the United States, where possible. All field organizations must be approved by the Apostle Board before implementation.

Divisions/Areas/Provinces Established: All divisional superintendents' divisions in the United States are to be fixed once each four-year period. This in no way prohibits the establishment of new districts/divisions, areas and provinces in developing areas or the rearrangement of such areas as conditions dictate. Plans for the creation of areas or provinces in Foreign Missions, etc., must be submitted to the Apostle Board for review and approval before implementation.

Superintendent Appointments: Each superintendent in the United States shall be assigned to his respective division by the appropriate Chief Apostle once every four years. The divisional superintendent shall recommend their assistant to their Chief Apostle for approval. New districts/divisions created out of the normal cycle will have superintendents assigned as needed. Foreign superintendents and directors of operation will be assigned in accordance with the agreements in place with the appropriate Chief Apostle.

Grievances/Appeals Process: For ecclesiastical matters, the Apostle Board is the highest court of appeals. The Board of Directors is the highest court of appeal for administrative or business matters. The General Assembly is the highest court of appeal for matters that are private, local or personal. If a grievance or appeal of matter previously adjudicated by an appropriate jurisdiction reaches the General Assembly for hearing, the Chief Apostle will assemble an ad hoc committee to hear the matter and to render a recommendation to the Chief Apostle for a decision.

Change of Leadership: If the members of a Division, State, Area or Organizational Unit have a grievance with the organizational leader and desire a change of leadership, the appropriate Chief Apostle shall be notified in writing. The Chief Apostle in charge will then notify the Executives of any action taken.

THE GUIDING STAR

Failure in Exemplarship: Any church officer failing to be an example to his people in the Word by disobeying the commandments of God or the government of the church and is proven to be presumptuous, he/she shall be disqualified to continue service and his/her credential revoked by the Board of Apostles who shall provide notice to the Board of Credentials.

SECTION 2. MINISTRY

Minister Categories: House of God ministers are privileged to serve in one of two categories: (1) **Ordained** - evangelize, baptize, administer sacrament, bury the dead, marry, organize Sabbath Schools, establish churches, oversee the flock and any other applicable spiritual activities. (2) **Un-ordained** – preach, pray, read the scriptures and bury the dead with supervision. Un-ordained Ministry shall not baptize, marry nor administer sacrament.

Ministers/Teaching: All ministers shall teach Sabbath observance, festival observance and the doctrine of Jesus Christ as a Christian duty.

Ordination: No minister is permitted to ordain ministers without the consent of the Credential Board or the appropriate Chief. All preachers seeking ordination must receive recommendation from their pastor or sponsoring ordained minister if they are not under the direct supervision of the pastor. If they prove worthy and the Credential Board recommends them for ordination, they shall receive it.

Women Preachers: Women shall not be denied the right to preach nor to obtain ordination in the House of God. We believe that God sends women forth as preachers, evangelists, pastors and teachers...but not as Bishops (Joel 2:28-29 and Acts 2:17-18).

Bishop's Watch: An ordained minister who desires to become a candidate for Vicar Bishop must first seek a sponsor from among the Apostle Board members. Sponsored candidates will be placed under Bishop's Watch for a period of up to 5 years. The church will be notified at the Annual Conference that "Bishop's Watch" has been initiated for the candidate. After that, a proctor will be assigned to provide guidance, assistance and orientation to the candidate. During the watch period, the candidate will be observed to determine the proper spiritual and natural characteristics, level of commitment, performance of duties and internal/external record of good works. Upon meeting acceptable criteria and performance as determined by the proctor and the Apostle Board, the candidate will be elevated to the position of Vicar Bishop. Candidates who do not pass on the first attempt may be examined again in any subsequent year.

Deacons/Stewards: Deacons/Stewards are officers of the church who serve at the pleasure of the pastor. They serve in one of two categories: Ordained or Un-ordained.

- ✧ **Ordained Deacons/Stewards** - At the direction of the pastor, they may evangelize, baptize, bury the dead, marry, administer sacrament, organize Sabbath schools, establish churches and other duties as assigned.
- ✧ **Un-ordained Deacons/Stewards** – Helpers to the pastor and serve at the pleasure of the pastor. They may preach, pray, read the scripture, lead the services, collect the offerings, provide care for the pastor and other duties as assigned. They may not baptize, bury the dead, marry, administer sacraments nor receive new members or exercise undue authority.

Minister's Engagements: No minister should accept engagements without the permission of their pastor, nor should any member.

Leaders/Doctrine: Ministers, Evangelists, Bishops, Stewards, Elders, Deacons, Missionaries, Elect Ladies, National Officers and others must learn the doctrine of the church and abide in it, or not be eligible to hold positions in the church.

THE GUIDING STAR

Elect Ladies: An elect lady is a woman who is ethical and possesses high morals and deep spiritual values. The position is based upon merit, a history of significant contributions, exceptional service and faithfulness to the church. These women are set apart as helpers in the church. (An Elect Lady is not equivalent to a Bishop nor is it a ministerial position).

Organizing Worship Groups: A person getting three or more persons together who demonstrate an interest in the doctrine of the House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People, and are willing to be governed by the rules, regulations and teachings of the church can apply for membership to the House of God as a Worship Group. The application must be made to the State, Area, Province or Divisional Superintendent in writing and must be sanctioned by one's existing pastor, if a member of the House of God. The person applying must have a good moral report, live a righteous life and have proper knowledge, attitude and habits.

Worship Groups: The state, area, province or divisional superintendent of the location in which the application is made will be assigned to monitor compliance during the Worship Group stage of development. The Worship Group should remain in that status for a minimum of one year but not to exceed three years. Worship Groups are subject to the same obligations and responsibilities as a normal operating church and should use the development period to become progressively compliant in every way possible.

Periodic reporting to the assigned superintendent will be required of the Worship Group leader to ensure proper orientation.

Worship Groups accepted as regular churches should be separated by a minimum of one (1) mile from any other established House of God church. (The House of God reserves the right to control the development of churches in a given area regardless of physical separation).

Rules Governing Pastors: The pastor is the chief officer of the local church. He/she exercises all of the authority accorded to that position by the National Organization of the House of God and represents the officers of the House of God to the local church.

All pastors shall go to their fields of labor and serve faithfully until the next Convocation, unless hindered by unusual circumstances.

No pastor shall leave their field of labor without the consent of the Superintendent directly in charge of his/her post. If a pastor leaves his/her post, they shall stand alone until the appropriate leader in the management chain has made a determination about his/her status.

That all pastors, missionaries and evangelists shall keep the organizational leader informed of the success and the needs of their work and shall make their regular reports of their work to the General Annual Convention.

All pastors with their followers shall and must endeavor to do their proper duty toward the support of the ministry according to the scriptures.

All officers, pastors and members shall pay tithes according to the scriptures. They shall report the amount of tithes both personal and heave in each annual conference. Any persons failing to discharge his duties shall be guilty of James 2:1; 9.

Superintendents, pastors, deacons, stewards, secretaries and treasurers shall see to it that one tenth of all tithes, from whatever source they may come, be separated from the tithes and be placed in the heave offering treasury and forwarded to the National Treasurer of the House of God.

If any Pastor be guilty of speaking or working against the general rules and laws of the church and against the leaders of the church or against one another, they shall not be recognized, sanctioned nor honored by the church.

Any Pastor who opposes paying tithes after the scriptures have been read to them and after the regulations of the church has been explained to them may be subject to the penalties that follow.

THE GUIDING STAR

Pastors are not authorized to ordain anyone. The Credential Board is the only body of the church authorized to ordain ministry, unless authority has been granted by the Credential Board to do so. This will not interdict necessary appointments of ministers to churches, or substitute pastors, etc., until the General Annual Convention.

All ministers are encouraged to take a course designed for ministerial studies at the appropriate level through the Kentucky College of Contemporary Religion that they may be thoroughly prepared to do the work of the church.

Organizational unit leaders shall not trespass on or interfere with another organizational leader's area.

SECTION 3. OBSERVANCES

7TH Day Sabbath: The seventh day "Saturday" is the true Sabbath of the Lord God beginning on Friday at the going down of the sun and ending on Saturday at the going down of the sun. We also believe in the Holy Festivals described by the scriptures and the doctrine of Jesus Christ. Whereas it was the custom of Jesus Christ (the Way, the Truth and the Light) which is the life of us all, to go each Sabbath into the synagogue (Luke 4:16) for to read out of the law and prophets and preach unto them; and whereas it was also the custom of the apostles, his immediate followers, to go into the synagogue as was the manner of Paul (Acts 17:2), we resolve to observe very strictly the Sabbath as a day of rest and worship throughout the church.

Use of Wine: Wine shall not be used in any of the churches of the House of God. Remember that Jesus Christ could not drink wine (Mark 15:23). Since Christ our Savior did not drink wine, we should follow his pattern. John the Baptist did not drink it but was full of the Holy Ghost (St. Luke 1:15).

Festival Day Observance: All churches of the House of God shall observe the Holy Festival Days in accordance with scripture (Leviticus 23, Deuteronomy 16, Numbers 29 and Ezekiel 14).

The Observance of Passover: The House of God accepts the observance of Passover as a mandate from God for His people perpetually. It is also an accepted fact that there are different schools of thought as to when the Passover begins primarily due to the interpretation of the term "at even."

The House of God's official position is that the term "at even" in the observance of Passover refers to the "beginning" of the day and therefore remains unchanged. However, to promote greater unity among pastors and mutual respect throughout the House of God on the subject of Passover, those congregations that interpret the 14th day at even to mean the beginning of the 15th day will not be subject to criticism. To avoid disunity in the House of God, respect will be shown for both interpretations.

There remains one point of difference among some pastors regarding the interpretation of "at even" and there is biblical and historical foundation for the alternate view and "at even" and the ecclesiastical authority was given to the church for its' governance in all areas of righteousness (Matthew 16:19; 18:18).

We have agreement on the following items:

1. That all pastors in the House of God observe Passover.
2. Passover is recognized to begin on the 14th day of Abib at even.
3. Passover is observed for seven days.
4. The term "even" or "evening" is recognized to be the beginning of the day.
5. There are two Sabbaths in the observance of Passover.
6. Unleavened bread is eaten for seven days.
7. Water is to be used for communion.
8. Feet washing is essential.
9. Jesus Christ is our Passover.

THE GUIDING STAR

Feast of Unleavened Bread: The bread for Passover should be unleavened (Exodus 12:39; Leviticus 2:4; 7:12; 8:26; Numbers 6:19, Joshua 5:11 and Judges 6:19).

Sacrament and Feet Washing: Feet washing shall be done before the administration of the supper (St. John 13:4-10). The Pastor may administer the bread and cup as did Jesus Christ.

Baptism: We believe in baptism in Jesus name according to Acts 2:38, "So therefore all must be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

SECTION 4. PRACTICES

Form of Worship: The due form of worship throughout the House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People, shall be as follows: The minister or one of the saints shall begin with a song and prayer service. At the prescribed time each Sabbath, the minister shall stand up with the congregation and conduct a responsive reading as follows:

Isaiah 58

Minister: {Isaiah 58:1} Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

Congregation: {Isaiah 58:2} Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Minister: {Isaiah 58:3} Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast, ye find pleasure and exact all your labours.

Congregation: {Isaiah 58:4} Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Minister: {Isaiah 58:5} Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?

Congregation: {Isaiah 58:6} Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?

Minister: {Isaiah 58:7} Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Congregation: {Isaiah 58:8} Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the LORD shall be thy rereward.

Minister: {Isaiah 58:9} Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Congregation: {Isaiah 58:10} And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon day:

THE GUIDING STAR

Minister: {Isaiah 58:11} And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Congregation: {Isaiah 58:12} And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Minister: {Isaiah 58:13} If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

ALL: {Isaiah 58:14} Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Minister: Let your light so shine before men, that they may see your good work and glorify your Father which is in Heaven.

Congregation: Be ye perfect, even as your father which is in heaven is perfect.

Minister: Be ye holy, for I am holy.

Congregation: But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

The minister shall sing one verse: I am going back to Jesus, I am going back to Jesus, I am going where the living waters flow. I can hear my Savior calling, repentant tears are falling. My heart turns back to Jesus, and I must go.

The minister and the people in concert:

The Ten Commandments

And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God. Visiting the iniquity of the fathers, upon the children, upon the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath Day to keep it holy. Six days shalt thou labor, and do all thy work. But the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee.

THE GUIDING STAR

- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbor.
- X. Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbors.

Including James 2:10-12: For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.

The minister sings: I love thy Kingdom Lord. The house of thine abode. The church our blessed Redeemer saved, with His own precious blood.

The minister and the people repeat the Lord's Prayer: Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day, our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not, into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, forever. Amen.

Minister: For if ye forgive men their trespasses, your heavenly Father will also forgive you.

Congregation: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.

The congregation shall sit down. The minister may preach, prophecy, exhort or teach as the spirit directs. All services close at the will of the spirit.

Objective of our Form of Worship: The main object of our songs, prayer and preaching shall be to get the people to accept sanctification, holiness, the baptism of the Holy Ghost, to keep the Sabbath of the Lord and to keep all of his laws, statutes and judgments.

Children's Education: All of our preachers must see to it that the children are organized into well regulated Sabbath Schools teaching the word of God. When and wherever it is inconvenient to collect the children together on the Sabbath, they may be collected on another day for Sabbath Schools so that we may not miss an opportunity to teach them in our church about the oracles of God. The Bible, Sabbath School Books and/or other complimentary materials should be considered as teaching tools as long as there is no conflict with the doctrine of the House of God.

Use of Sacred Name: The House of God accepts the use of all biblical references to the Messiah either in English or Hebrew form. The Hebrew references are generally referred to as "Sacred Names." Those who wish to use the "Sacred Names" should do so with sensitivity and respect for others, using the liberty granted to the church by the 53rd Annual Conference, being careful to avoid the adoption of "Sacred Name Only" or "Jesus Only" which will only bring division among the saints.

The Official Bible: The King James version of the Bible shall be the principal book for the study of the Sabbath School and the 24 Principles. Other complimentary materials should be considered as long as there is no conflict to the doctrine of the House of God. All the saints shall be instructed in the scripture as to their duty to God and His Church. They must learn to pay tribute, tithes and offering. Malachi 3:6-14, Proverbs 3:9-10, 1 Chronicles 26:20, 2 Chronicles 31:11, Nehemiah 10:38, Nehemiah 13:10, Genesis 28:22, Leviticus 27:32, Numbers 18:21, Hebrews 7:4-10, Matthew 23:23, 2 Corinthians 9, Romans 13:1-9, Matthew 22:21, Matthew 10:10 and Luke 10:7. They that preach the Gospel shall live of it. Galatians 6:6 and I Timothy 5:1. All ministers will study the scriptures and teach them to the people and children.

THE GUIDING STAR

General Assemblies: The General Annual Convention shall meet annually. The General Annual Convention shall be presided over by the Chief Apostle, or in the absence of the Chief Apostle, the Assistant Chief Apostle, or in the absence of the Chief Apostle and Assistant Chief Apostle, the Junior Chief Apostle shall preside. The General Annual Convention is attended annually by the membership of the House of God both nationally and internationally.

SECTION 5. POSITIONS

Adultery: The House of God condemns all forms of adultery that the Bible condemns. Our members shall not marry a divorced person until after their Pastor or organizational leader has investigated and made a determination. Saints who are found in plural marriages should be treated with compassion. In every case, sensitivity should be shown.

Marriage: All of our saints can marry, in accordance with the Bible, and they shall use precaution, wisdom, discretion and advice of the church. They should not marry outside of the church and only in the Lord. Due to the various customs around the world, the church has developed a standard by which to judge when one is married. Whenever two people agree to be committed to each other as husband and wife, that commitment is a recognized marriage. Ceremonies and licenses are often used as evidence but not required.

The House of God condemns same-sex marriages, courtships or co-habiting relationships.

Jewelry: The House of God historically has taken the position against the use of earrings as appropriate jewelry for use by the saints. The scriptures are silent on the specifics concerning the earrings and there is some evidence that earrings were used in a positive manner in spoiling the Egyptians (Exodus 12:36) and giving an offering to the Lord after spoiling the Midianites (Numbers 31:50). Earrings were determined to be associated with the idolatry of Israel (Genesis 35:4 and Exodus 32:2) and used as amulets in other pagan practices (Numbers 31:50). The Bible specifically states that other nations (Ishmalites) used earrings as idols (Judges 8:24-26) and ecclesiastical authority was given to the church for its governance and cultivation of the saints in righteousness (**Matthew 16:19; 18:18**). Failure to comply with church rules and regulations is a sin of disobedience (1 Samuel 15:22) and the House of God prohibits the use of earrings, either post or clip-on, nose rings, lip rings or the piercing of any part of the body with rings or ornamental object for any of the saints, either male or female.

Body Paint: The House of God has taken the position against the use of face paint, nail polish, colorful lipstick, tattoos, immoderate hair designs and painting of the face is found to be associated with paganism and idolatry, i.e., Egyptian women painted their face to attract men (Ezekiel 23:40). Jezebel painted her face to allure Jehu (2 Kings 9:30), Jeremiah condemned the actions of Israel by describing the nation as a lewd woman (Jeremiah 4:30) as did the prophet Ezekiel (Ezekiel 23:40) and the New Testament also addresses this matter (1 Timothy 2:8-9 KJV). Ecclesiastical authority was given to the church for its governance and cultivation of the saints in righteousness (Matthew 16:19; 18:18) and that the House of God does not endorse the use of face paint, colored or tinted nail polish, colorful lipstick, tattoos and immoderate hair designs for any of the saints, either male or female. Failure to comply with church rules and regulations in a sin of disobedience (1 Samuel 15:22).

Immorality: The House of God does not endorse the wearing of pants/shorts for women or dresses/skirts for men. Neither does it endorse the wearing of shorts above the knee for men or other public displays of nudity by any of the saints. Our dress in all cases should be modest as prescribed in 1 Timothy 2:9. Deviation from this regulation for reasons of international cultural diversity will be subject to review and approval by the Board of Apostles.

Defilement and Purification: The Board of Apostles reviewed the defilement and purification policy of the House of God., and passed by majority vote to abolish restrictions that pertain to defilement and purification. Abolishment includes the seven day restriction for defilement by the dead and the child birth purification restriction. This policy becomes effective at the 2002 Annual Convocation.

THE GUIDING STAR

Abuse: Now be it resolved that neither the House of God, nor any organization affiliated with the House of God, condones, accepts or tolerates abuse by any member of this organization inflicted upon anyone. The church leadership reserves the right to take whatever disciplinary action it deems necessary at any case where a member of the church leadership at any level is found to have committed abuse upon another individual. The measurement of proof necessary will be by preponderance of the evidence.

Any leader or member of the House of God who becomes aware of any alleged violation through non-privileged communication shall report the allegation to the Board of Apostles.

However, any member or leader who receives privileged information under the conditions that will satisfy the religious privilege requirements shall not disclose that information unless directed to do so by the church legal counsel or a properly convened court of law.

Executive Privilege: Those privileges granted to an executive of the House of God to act on behalf of the House of God. The right to invoke an “Executive Privilege” shall only be valid where the Board of Apostles, Directors or General Conference have granted such privilege and only for the period issue specified.

Travel for Executive Staff: The expenses associated with official business or church meetings by the executive staff shall be covered by the church.

SECTION 6. RULES AND GOVERNANCE

Rules of the Church: The “Rules of Law” are those instructions to the church codified in House of God documents such as the Guiding Star, Guiding Light, resolutions of the Boards, instructive letters to the church at large from Boards or Committees or rules agreed to by the Executives of the church and communicated to the church body.

Induction of Officers: All officers of the House of God who are elected by the church or appointed by an executive officer of the church must appear before the church at an Annual Conference, Division or State meeting as circumstances dictate and shall perform a pledge that causes them to submit themselves to the rules and regulations of the church and promises the faithful execution of their duties in accordance with church guidelines and to the best of their abilities. Any officer failing to make such a pledge shall not be able to function in his or her position until the installation pledge is made.

Impeachable Offences: No officer of the church shall make decisions that deliberately contravenes the “Rules of Law” of the House of God. This is considered an “impeachable offense.” Should such an offense occur, a “Committee on Rules” will be convened within 60 days of the infraction. The “COR” shall consist of at least 5 Executive Officers who will examine all aspects of the offense and will establish the requirements for a hearing, if necessary.

An officer accused of an “impeachable offense” will have the right to appear before the “Committee on Rules” to provide insight or give evidence in his or her defense prior to any judgment being made. The officer accused must be notified in writing not less than 14 days prior to the meeting date and shall be advised of the meeting place, time of the meeting and specific charges that will be considered. Should an accused officer elect or refuse not to appear before the “Committee on Rules,” the proceedings will not be hindered and the judgment given in absence of the accused shall stand. The ruling of the “committee on Rules” is final and cannot be appealed.

Decisions of Boards and Committees: Decisions made by the Board of Directors, Board of Apostles or Credential Board subjects the participants to the highest levels of integrity. The process by which decisions were reached should never be discussed with any person who is not a member of the subject Board. The positions taken by Board members on any issue should not be disclosed to anyone not a member of the subject Board.

SECTION 7. SEALS AND COLORS

THE GUIDING STAR

Seal of the Church: The Seal of the Church was adopted by the Board of Directors and Board of Apostles at the December 2004 meeting. The Seal of the church can be displayed on letterheads, booklets, pamphlets and such other documents or publications where the churches' identify needs to be assured.



Seal of the Bishop: The seal of the Bishop represents the authority of the Bishops of the church. It has been adopted for general use by Ordained Bishops and members of the Apostle Board. The seal can be used on printed materials, documents, etc., and may be embroidered or embossed on vestments or other such materials as is deemed necessary and appropriate.



SECTION 8. DOCTRINAL TENETS

The wisdom contained in this book known as “The Guiding Star” book or in other words, the book of Principles of the Doctrine of Jesus Christ and His Disciples, was received through much fasting, prayer and meditation in the Word of God (The Scriptures). No prophecy of the scripture is of any private interpretation; for prophecy came not in old time by the will of man, but Holy Men of God spake as they were moved by the Holy Spirit.

No private interpretation of the scriptures is necessary, the scripture is its' own interpretation. The doctrine of this book therefore is not isolated from all that the Word hath said in other scriptures. We realize that it was the spirit of Christ which spake through Holy Men through the old scriptures and that same spirit has inspired this writing. According to 1 Peter 1:11, 2 Peter 1:21 and Revelation 1:17-20, “All scripture is given by the inspiration of God, in righteousness; that the man of God may be perfect, thoroughly furnished unto all good work.”

Jesus said search the scripture; for in them ye think ye have eternal life; and they are they which do testify of me. (St. John 5:39). Another reason why we should go to the scripture for wisdom, knowledge and understanding is because the scripture is truth. For Daniel said that one said unto him “I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in the things, but Michael your prince. I have followed these admonitions as they are set forth in the scripture for understanding that I might know the doctrine of Jesus and His Apostles.” As we are built upon Jesus Christ, the foundation that shall never go down. According to the grace of God which is given unto me, as a master builder, I have laid the foundation of the House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People through the world, according to the inspiration of God manifested in Christ Jesus by His Holy Spirit in revelation to me, His servant, chosen for the specific purpose from the foundation of the world.

THE GUIDING STAR

God gave me the knowledge that I might know the twenty-four principles of His doctrine and teach them to all who will purify their souls through obeying the word of truth. Therefore, I have searched the scripture day and night to find the scripture in connection with each principle that we might have scripture proof for all that we teach and preach to our people. When they go forth teaching and preaching these principles as God hath set them in rotation, men may be made to understand the truth by the harmony of the scriptures brought forth, consistently in relation to each principle.

Therefore, as God in Christ Jesus has made me to know that these scriptures referred to are relative in support of the principle under consideration, I recommend this book to all the ministers of the House of God, the Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People, and not to outsiders. This book is a fit decorum for the ministers in teaching and explaining the twenty-four principles of the Doctrine of Christ, the Apostles and the Prophets (1 Corinthians 3:11-12, Ephesians 2:10, 2 Timothy 2:19, Ephesians 1:4, Psalms 87:1 and Proverbs 10:25). It will be an offense for any person to sell this book to outsiders. I beg to remain your chief overseer ordained of God, who sanctified me to this work before I was formed in the belly. He knew me, sanctified and ordained me to be a prophet, a leader of many nations, a preacher & a master builder (Jeremiah 1:5).

Written by the Late Bishop R. A. R. Jonnson, Founder of the House of God

DOCTRINE

Whom shall He teach knowledge? And whom shall He make to understand the doctrine? Them that are weaned from milk and drawn from breast (Isaiah 28:9). They also that erred in spirit shall come to understand and they that murmured shall learn the doctrine (Isaiah 29:24).

- But they are altogether brutish and foolish: the stock is a doctrine of vanities (Jeremiah 10:8).
- The people were astonished at His doctrine (Matthew 7:28).
- Beware of the doctrines of the Pharisees and the Sadducees (Matthew 16:12).
- The High Priest then asked Jesus of His disciples and His doctrine (St. John 18:19).
- It is the duty of all ministers to know the doctrine of Jesus Christ (St. John 7:17).
- The saints of old continued in the Apostles' doctrine (Acts 2:42).
- So are we to continue in the doctrine of the Lord (Acts 13:12).
- But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you (Romans 6:17).
- Through obedience to the doctrine, we are made free from sin and become the servants of righteousness (Romans 6:20).
- I feel assured that the Holy Ghost has selected sound doctrine (Proverbs 4:2 and 1 Timothy 4:6).
- The doctrine of Christ is our own doctrine (Deuteronomy 32:2, Job 11:4, St. John 7:16 and 2 Timothy 3:10).
- We have sound doctrine (1 Timothy 1:10, 2 Timothy 4:3 and Titus 1:9; 2:1).
- All men cannot endure sound doctrine (2 Timothy 4:3).
- All who bringeth not doctrine for the twenty-four principles received them not (2 John 10).
- Many have not this doctrine (Revelations 2:24).
- We condemn all doctrines of and commandments of men that are contrary to the commandments and ordinances of God (Matthew 15:9, Mark 7:7, Colossians 2:27, 1 Timothy 4:1 and Hebrews 13:9).
- What shall we eat (Genesis 1:28, Genesis 2:16, Exodus 12:8-16, Numbers 11:5, Deuteronomy 12:20, Leviticus 11:1, Ezekiel 11:44-end, Leviticus 20:24-end, Deuteronomy 14:1-22, Isaiah 65:8; 66:17, St. Mark 8:7-10, Matthew 15:34-35;39, Ezekiel 4:13-14, Daniel 1:8-end; Hosea 9:3 and Acts 10:14).

In conclusion, let us confirm the lot of the disciples and of the saints exhorting them to continue in the faith and that we must, through much tribulation, enter into the kingdom of God.

Joyfully, I commend this book to your care and study for the general knowledge and clear understanding of the doctrine of our church.

I am your servant.

THE GUIDING STAR

THE GUIDING STAR

The Guiding Star

BISHOP R. A. R. JOHNSON

**Twenty-Four Principles
Of the Doctrine
Of Jesus Christ and His Apostles**

With definitions, foundation scriptures and support scriptures

Composed by

BISHOP R. A. R. JOHNSON, D.D., M.B.

Former General Superintendent of

The House of God,
The Holy Church of the Living God,
The Pillar and the Ground of the Truth,
The House of Prayer for All People, Inc.

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R. A. R. Johnson, DA
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THE GUIDING STAR

1. **The New Birth, Ye Must Be Born Again** – The new birth is a call from God to spiritual transformation changing our nature and lifestyle and bringing us into compliance with the word of God. Spiritual transformation is an absolute requirement and prerequisite before one can safely lay claim to salvation (St. John 3:1).

(**St. John 3:1-7**) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again.

(**2 Corinthians 5:17**) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

(**Romans 6:1-5**) What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection.

(**Acts 2:1-4**) And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(**Acts 2:38-39**) 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 22:16**) And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

(**1 John 5:1**) Whosoever believeth that Jesus is the Christ is born of god: and every one that loveth him that begat loveth him also that is begotten of him.

2 Corinthians 5:1-7 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith and not by sight).

(**Matthew 28:19-20**) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world, Amen.

(**Mark 16:16**) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

(**Isaiah 28:11-12**) For with stammering lips and another tongue will he speak to this people. To whom he

THE GUIDING STAR

said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

(Luke 24:46-49) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

(Genesis 1:1-3) In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

(Ezekiel 14:16) Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols, and turn away your faces from all your abominations.

2. **The Keeping of the Ten Commandments Written by God's Own Finger** – The commandments are God's unalterable law that is imposed on every believer by the authority of the Holy Spirit. They demonstrate our submission to the will of God and our love for His word. The best known are the Ten Commandments but the Commandments of God are comprised of all of His mandates for mankind. They are essential to salvation and cannot be ignored.

(St. John 14:15) If ye love me, keep my commandments.

(St. John 15:10) If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in His love.

(1 John 2:4) He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

(1 Corinthians 7:19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(Revelation 22:14-15) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

(Exodus 20:1-17) And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(Genesis 2:1-2) Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had

THE GUIDING STAR

made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Exodus 31:18) And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

(Exodus 32:15-16) And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God and the writing was the writing of God, graven upon the tables.

- 3. Divine Healing** – It is the will of God that through faith, man is healed or sustained by the power of God. Believers should know that God is fully able to provide spiritual, physical or mental healing. Healing belongs to God and its power is often given to His servant, to executive His will through the Holy Spirit or to others as spiritual gifts. In any case, God has mercy upon those whom He wishes (Romans 9:18); therefore our healing is totally dependent upon Him.

(James 5:14) Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

(Mark 16:17) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover.

(Acts 5:16) There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

(Matthew 10:1) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and manner of disease.

(Mark 3:14-15) And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils:

(Exodus 15:26) And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

(Isaiah 53:4-5) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

(Mark 9:23) Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

(St. John 14:12) Verily, verily, I say unto you, He that believe on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

(Psalms 103:1-3) Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not thy many benefits: Who forgiveth all thine iniquities; who healeth all thy diseases;

- 4. The Administration of Feet Washing and Communion at the Same Service** – The practice of feet washing is preparatory to receiving the body and blood of Christ through communion. It is a mark of cleansing and humility that was demonstrated by Jesus Christ himself with His disciples and commanded that we should do as He had done (St. John 13:15).

(St. John 13:4-17) 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 disciples' feet and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

THE GUIDING STAR

Peter saith unto him, Thou shalt never wash my feet, Jesus answered, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. 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. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

(1 Corinthians 11:29-34) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

(Genesis 18:3-4) And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: He saith as thou hath said so do.

(Matthew 26:26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

5. **Tithes and Offerings, An Early Duty of the People of God** – Tithing, a tenth part of one's increase was the subject of a variety of legislation in the Bible. It was required of everyone regardless of class or status and provided support for the leaders (Levites and Priest, and for the administration of the tabernacle.) The Deuteronomic code established further uses for the tithe of agricultural produce and suggested that family feast at the sanctuary celebrating God's provision was a proper use (Deuteronomy 4:22-27). The same code stipulated the third year's tithe for care of the Levites, orphans, widows and foreigners (Deuteronomy 14:28-29). The New Testament treatment of tithing proves that the concept survived dispensation and covenants and remains a requirement for mankind today.

(Genesis 14:20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

(Numbers 18:20-24) And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children Israel they shall have no inheritance.

(Leviticus 27:30-34) And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai.

(Hebrews 7:5-10) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and

THE GUIDING STAR

blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that did receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

(Malachi 3:8-12) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

(2 Corinthians 9:6) But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

(Matthew 23:23) Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

6. **The Eating of Selective Foods as Holy People Should** – God established a diet for mankind that remains today. It contains an irrevocable list of clean and unclean foods. Many forbidden animals were objects of superstition and idolatry to the heathen, so God’s people were taught to make distinction between holy and unholy. The diet that God established became a defining characteristic of those who love Him and keep His commandments.

(Leviticus 11:1-3) And the Lord spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted and cheweth the cud among the beasts, that shall ye eat.

(Deuteronomy 14:2) For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

(Acts 15:20) But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

(Isaiah 65:4) Which remain among, the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels;

(1 Timothy 4:1-5) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of the devils speaking lies in hypocrisy; having their conscience seared with a hot iron. Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.”

The scripture most commonly used to fight against the diet plan of God is Acts 10 where Peter saw a vision. The vision portrayed a variety of animals known to be unclean according to the Law, being presented to Peter for consumption. The vision relates to the fact that prior to Acts 10, none had been baptized into the Christian church but Jews. Samaritans and those converts who had been circumcised and observed the ceremonial Law; but now the Gentiles were to be called to partake all the privileges of God’s people, without first becoming Jews. The prejudices of Peter against the Gentiles would have prevented his going to Cornelius unless the Lord had prepared him for this service. To tell a Jew that God had directed those animals to be reckoned clean, which were hitherto deemed unclean, was unthinkable. So, the statement “.What God hath cleansed, that call not thou common” referred to the object of Peter’s vision (Cornelius, a Caesarian) unto whom Peter would be sent to minister.

THE GUIDING STAR

7. **Everlasting Life Before Going Through the Grave** – One of the most compelling reasons for living a righteous life is the promise of “everlasting life” with Christ. According to the Bible, all mankind will inherit eternal life either in the blessing of God’s presence or the damnation of God’s absence. The distinguishing characteristic of these two options is not its duration but its quality. “Godliness is profitable with respect to all things because it has promise of life now and of the one about to be: (1 Timothy 4:8). We must achieve everlasting life before death to inherit the crown of life at the resurrection.

(St. John 3:16) For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(St. John 8:51) Verily, verily I say unto you, If a man keep my saying, he shall never see death.

(Roman 6:23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

(1 Corinthians 15:51) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

(Galatians 6:8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

(St. John 10:28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

(St. John 10:10) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

(Hosea 13:13-14) The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

(2 Timothy 1:10) But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

8. **Absolute Holiness Through the Love of God** – Holiness is a characteristic unique to God’s nature which consequently becomes a goal for human moral character. This characteristic is best manifested through the blood of Jesus Christ that transcends all of our sins and the word of God that defines righteousness.

(1 Peter 1:15-16) But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

(Roman 6:22) But now being made free from sin, and become servants to God ye have your fruit unto holiness, and the end everlasting life.

(Hebrew 12:14) Follow peace with all men, and holiness, without which no man shall see the Lord:

(Psalm 29:2) Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

(2 Corinthians 7:1) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

(1 Thessalonians 5:23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(St. Luke 1:17; 74-75) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the

THE GUIDING STAR

Lord. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

(1 Thessalonians 3:1-3) Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellow labourers in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

(1 Timothy 2:15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

(Revelations 22:11) He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

9. **Resurrection of the Dead** – The proof of victory for the saints is the resurrection of Jesus Christ. His resurrection fulfills the promise that Jesus made to return and retrieve His saints. The first resurrection will consist of the dead in Christ that kept the Commandments of God.

(1 Thessalonians 4:16) For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

(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.

(1 Corinthians 15:12-20) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we testified of God that he raised up Christ: Whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.

(St. John 5:27-29) And hath given him authority to executive judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(Revelations 20:13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(Revelations 20:13) But the rest of the dead lived not again until the thousands years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(Revelation 14:12-13) Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

10. **The Translation of the Saints** – The Bible teaches us that flesh and blood cannot enter the Kingdom of Heaven. Therefore, those who do enter must shed their corruptible bodies and put on bodies that are both incorruptible and immortal. These changed bodies can only be obtained through the power of God and is awarded only to those who have kept the faith and endured hardness as a good soldier for Christ.

(1 Corinthians 15:51) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

THE GUIDING STAR

(Philemon 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(1 John 3:2-3) Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

(2 Corinthians 5:1-4) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an hour not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

(2 Corinthians 3:18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(Hebrew 9:28) So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

(Acts 9:10-11) And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias. And he said Behold I am here Lord. And the Lord said unto him Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth.

(Revelations 7:1-8) And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(Revelations 14:1) And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their, foreheads.

(1 Corinthians 15:19-23) If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

(Daniel 12:2-3) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

(Luke 17:23-24) And they shall say to you, See here; or, see there: go not after them, nor follow them. For the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall, also the Son of man be in his day.

THE GUIDING STAR

11. **The Second Coming of Jesus** – During the ministry of Jesus, He told His followers that He would be leaving to prepare a place for them, but would return again. Upon His return, He will dispense judgment upon the sinners and gather the saints for a life in the earth made new. Jesus warned His followers, however, that they should be prepared to welcome Him back because His coming would be like a thief in the night. There being no certainty as to the time of Jesus' return, it is important that we be ready knowing that He may come at any time (Matthew 24:42).

(**St. John 14:3**) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

(**Revelations 1:7**) Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

(**1 Thessalonians 5:2**) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

(**Matthew 24:42**) Watch therefore: for ye know not what hour your Lord doth come.

(**Titus 2:11-13**) For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

(**Luke 21:25**) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

(**2 Peter 3:10-13**) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. (After this cometh the end when he shall deliver up the kingdom to the father; This is the time of his coming to judgment).

12. **The Thousand Years the New Heaven and New Earth** – The Bible teaches that there is a millennium or 1000 year period when the Kingdom of God will be established on earth. This period is preceded by the Great Tribulation (Matthew 24:21) and is concluded with the new heaven and new earth descending from God (Revelations 21:2). This is the beginning of the end-time.

(**Revelations 20:1-7**) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.

(**Revelation 21:1**) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

THE GUIDING STAR

(Isaiah 65:17) For, behold, I create new heavens a new earth: and the former shall not be remembered, nor come into mind.

(Isaiah 66:22) For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

(2 Peter 3:13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

(2 Peter 3:14-19) Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

(2 Peter 3:14-19) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen (Countless multitudes shall reign in the new earth). Read Ezekiel 37:12-14.

(Revelation 5:10) And hast made us unto our God kings and priests: and we shall reign on the earth.

13. **Jesus Is God, God Is Jesus** – Jesus is God incarnated in flesh. In fact, He was manifested in various forms at various times. He was father, son, word, spirit, Lord, etc. Jesus is the one and only true God.

(Isaiah 9:6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace.

(Acts 7:59) And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

(Matthew 1:23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(Isaiah 45:18) For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

(Isaiah 7:14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

(Romans 9:5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(St. John 12:44-45) If ye had known me ye should have known my Father also: and from henceforth, ye, know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hath thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Fathers Believeth thou not that I am in the Father; and the Father in me? The words that I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

(Revelation 15:34) And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

THE GUIDING STAR

Great and marvelous are thy works, Lord God Almighty just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord and glorify the name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

(Isaiah 44:5-9) One shall say I am the Lords; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord the King of Israel, and his redeemer, the Lord of hosts; I am the first and I am the last; and beside me there is no God, And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any. They that make a graven image are all of them vanity; and their delectable things shall not profit, and they are their own witnesses; they see not, nor know; that they may be ashamed.

(Isaiah 45:15) Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

(Isaiah 45:21-22) Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

(1 Corinthians 12:3) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

(1 John 5:20) And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and Eternal life.

(St. John 10:30) I and my Father are one.

(St. John 8:24; 27-28) I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things. Please read St. John 5:18; 10:23; 1:18; 3:13.

(Exodus 3:14) And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you.

(Exodus 6:3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them.

(St. John 8:58) Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

(Matthew 1:21) And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

(Titus 1:3-4) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.

(Titus 2:10-13) Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live godly soberly, righteously, and godly in this present word; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

THE GUIDING STAR

(Titus 3:4-6) But after the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.

(Hebrew 1:5-14) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits its, and his ministers a flame of fire. But unto the Son he saith, Thy throne O God is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Read Revelation 1:8, 10:11; 10:12-19 and 22:12-13.

14. **Baptize in the Name of Jesus Christ** – The name in which baptism is administered is vitally important. Jesus' last command to His disciples was, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Matthew 28:19). We should notice that He used the singular form "name" not "names." Father, Son and Holy Ghost are not names of separate persons but the titles of positions held by God. In Matthew 1:21, the angel declared "She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." It's no small wonder that Peter's methodology for baptism in Acts 2:38 includes the proper name to be used "Jesus Christ."

(Acts 2:38) 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.

(Acts 8:12) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

(Acts 8:16) For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

(Acts 10:48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

(Acts 19:5) When they heard this, they were baptized in the name of the Lord Jesus.

(Acts 22:16) And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of te Lord.

(Colossians 2:12) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

(Galatians 3:26-27) For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

(Hebrew 1:5-14) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits its, and his ministers a flame of fire. But unto the Son he saith, Thy throne O God is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a

THE GUIDING STAR

garment; And as a vesture shalt thou fold them up and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Read Revelation 1:8, 10:11; 10:12-19 and 22:12-13.

(Colossians 3:23-24) And whatsoever ye do, do it heartily, as to the Lord, and not unto men, Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

(St. Luke 24:46-47) And said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

(Philemon 2:9-12) Wherefore God also hath highly exalted him and given him a name which is above every name: That at, the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

(Ephesians 1:21) For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

(Ephesians 4:3-7) Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One god and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

(Colossians 3:17) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

(1 Corinthians 10:31) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(1 Peter 4:11) If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all thin things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Zen.

(Acts 4:12) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(Acts 13:38) -- Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

(Psalm 138:2) -- I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

(Col. 3:10-11) -- And have put on the new man, which is renewed in knowledge after the image of him that created him- Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

(Col. 3:17) -- And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him.

15. **Water Only For Sacrament** - At the "last supper" of the New Testament Passover, Jesus changed the implements of Passover. He became the lamb, the unleavened bread no longer represented the suffering of the Israelites while in Egypt but took on the semblance of Jesus' broken body, and the cup also was transformed. The Old Testament cup having been shared in Luke 22:17, Christ introduces the "cup of the New Testament" in Luke 22:20. The contents of the New Testament cup had two distinguishing

THE GUIDING STAR

characteristics; “in Christ blood” and “shed”. What was in Christ blood can be found in John 19:34. When the centurion pierced Jesus in the side two things came out, blood and water. So it is, water was in Jesus’ blood and water was also shed. What Jesus presented in the New Testament cup was life giving water.

(Mat 26:27) -- And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is *my blood of the new testament*, which is shed for many for the remission of sins.

(Mark 14:23) -- And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is *my blood of the new testament*, which is shed for many.

(Luke 22:17-19) -- And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 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.

(Luke 22:20) -- *Likewise also the cup after supper*, saying, This cup is the new testament *in my blood*, which is *shed* for you.

(John 19:34) -- But one of the soldiers with a spear *pierced his side*, and forthwith came there out *blood and water*.

(1 John 5:6) -- This is he that came by *water and blood*, even Jesus Christ; not by water only, but by *water and blood*. And it is the Spirit that beareth witness, because the Spirit is truth.

(1 John 5:8) -- And there are three that bear witness in earth, the *Spirit*, and the *water*, and the *blood*: and these three agree in one.

(Luke 1:15) -- For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

(Num. 6:1-6) -- And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD: He shall separate *himself from* wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself unto the* LORD, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the LORD he shall come at no dead body.

Judges 13:4, 5, 7, 14 -- Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*.- for the child shall be a Nazarite to God from the womb to the day of his death. She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

(Lev. 10:8-12) -- And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it *shall be* a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

(Ezek. 44:21) -- Neither shall any priest drink wine, when they enter into the inner court.

(Lev. 20:25) -- Ye shall therefore put difference between clean beasts and unclean, and between unclean

THE GUIDING STAR

fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

(Ezek. 22:26) -- Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

(Ezek. 4:13) -- And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

(Hosea 4: 11) -- Whoredom and wine and new wine take away the heart.

(Hosea 9:4) -- They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices shall *be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

(Dan. 1:8 to end) -- But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Asariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before, the king. And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. And Daniel continued *even* unto the first year of king Cyrus.

(Amos 2:11, 12, 13) -- And I raised up of your sons for prophets, and of your young men for Nazarites. Is *it* not even thus, O ye children of Israel? saith the LORD.- But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. Behold, I am pressed under you, as a cart is pressed *that is full* of sheaves. (Read the whole chapter).

(Micah 2: 10-11) -- Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

(Jeremiah 5:31) -- The prophets prophesy falsely, and the priests bear rule by their means; and my people love to *have it so*: and what will ye do in the end thereof.

(Heb. 9:19-20) -- For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you.

(Hag. 2:10-14) -- In the four and twentieth day of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, Thus saith the LORD of hosts- Ask now the priests *concerning* the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then

THE GUIDING STAR

said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

(Jeremiah 11:15) -- What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

(Lam. 4:7) -- Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

(Eccl. 10:17) -- Blessed *art* thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

(St. John 15:1-9) -- I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

(Psalm 80:8) -- Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

(Isaiah 5:1-8) -- Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein, and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor dogged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

(Proverbs 20:1) -- Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

(Gen. 9:11) -- And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

(Proverbs 23:29-32) -- Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

(Proverbs 31:4-8) -- It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.

16. **Water Always Has Been Used For Salvation With The Blood** - Water and blood have worked together to provide cleansing and salvation throughout the scriptures. Water, because of its purity provided physical

THE GUIDING STAR

cleansing while blood has always been associated with life (Lev 17:11). Whenever one contacted blood even from ritual sacrifices, water was a required remedy for restoration (Lev 16:24). Jesus came and brought salvation to the world. 1 John 5:6-8 declares that Jesus' coming was by water and blood.

(Heb. 9:18-20) -- Whereupon neither the first *testament* was dedicated without *blood*. For when Moses had spoken every precept to all the people according to the law, he took the *blood* of calves and of goats, *with water*, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you.

(Lev. 14:49-52) (Read whole chapter) -- And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall cleanse the house with the *blood* of the bird, and with the running *water*, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

(Lev 16:24) -- And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

(Num. 19:9) -- And a man *that is* clean shall gather up the ashes of the heifer, and lay *them up* without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a *water* of separation: it is a purification for sin.

(I John 5:6, 7, 8) -- This is he that came by *water* and blood, *even* Jesus Christ; not by water only, but by *water and blood*. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

(Ezekiel 36:25) -- Then will I sprinkle clean water upon you, and ye shall be clean- from all your filthiness, and from all your idols, will I cleanse you.

(Heb. 13:20) -- Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

(I Pet. 1:2) -- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(Num. 19:13) -- Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

(Num. 19:17, 18, 21) -- And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or, one slain, or one dead, or a grave: And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

(Heb. 9:19) -- Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(St. John 19:34) -- But one of the soldiers with a spear pierced his side, and forthwith came there out *blood and water*.

(Num. 15:15) -- One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth *with* you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

THE GUIDING STAR

(Titus 3:5) -- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

(St. John 2:7-11) -- Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man -at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. *“Christ converting water into wine condemned wine of grapes and grape juice forever. But he glorified the water”.*

(Gal. 5:22-23) -- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

(Eph. 5:9, 10, 11) -- (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

(Matt. 26:26-30) -- And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

(Num. 8:7) -- And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

(I Corinthians 10:4) -- And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them- and that Rock was Christ.

(Ex. 17:6) -- Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

(St. John 6:48-59) -- I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

(Rev. 22:17) -- And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(Jeremiah 17:13) -- O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

(Ezekiel 13:1-2) -- And the word of the LORD came unto me, saying, Son of man, prophesy against the

THE GUIDING STAR

prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

(Job 3:18) -- There the prisoners rest together; they hear not the voice of the oppressor.

(Rev. 7:17) -- For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

(Isaiah 55:1) -- Ho, every one that thirsteth, come ye to the water, and he that hath no money-, come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

17. **Sin Not Against The Holy Ghost** - The sin of mankind was categorically covered by the shedding of Jesus' blood. This means that all sin can be forgiven upon our acceptance of their wrong and repentance, accept one. The sin of blasphemy against the Holy Ghost was reserved as the one category for which no forgiveness is extended. Extreme caution is issued in several scriptures to remind us to avoid that intractable error.

(Mark 3:28-29) -- Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blasphemies against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

(Matt. 12:31) -- Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

(Luke 12: 10) -- And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

(Heb. 6:4-8) -- For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

(Heb. 10: 26-31) -- For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be though worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

(Matt. 26:47-51) -- And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

(Matt. 27:3-6) -- Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

(Matt. 26:14-15) -- Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto

THE GUIDING STAR

them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

(Mark 14: 10-11) -- And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

(Mark 14:43-46) -- And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him.

(Luke 22:2-6) -- And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money, And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

(Luke 22:47-48) -- And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

(II Corinthians 7: 10) -- For godly sorrow worked repentance to salvation not to be repented of but the sorrow of the world worked death.

(II Sam. 17:23) -- And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

(Acts 1:18) -- Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all bowels gushed out.

(I Sam. 31:4-6) -- Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

(Psalms. 55:23) -- But thou, O God, shalt bring them down into the pit of destruction- bloody and deceitful men shall not live out half their days; but I will trust in thee.

(Job 31:3) -- Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

18. **Elect And Election** - Election is at once one of the most central and one of the most misunderstood teachings of the Bible. The word "election" means literally, "to choose something for oneself." This does not negate the necessity for human repentance and faith; rather it establishes the possibility of both. We should proclaim the gospel to everyone without exception, knowing that it is only the Holy Spirit who can convict, regenerate, and justify. God has chosen preaching as the means to awaken faith in the elect (1 Corinthians 1:21). Paul says that God chose us "to salvation through sanctification of the Spirit" (2 Thessalonians 2:13). We are then to work out our salvation with fear and trembling, even though to be sure, it is God who is at work within us both to will and do His good pleasure (Phil. 2:12-13).

(I Pet. 2:9) -- But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:

THE GUIDING STAR

(Pet. 1:2) -- *Elect* according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(Isaiah 65:9) -- And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and *mine elect* shall inherit it, and my servants shall dwell there.

(Luke 18:7) -- And shall not God avenge his own *elect*, which cry day and night unto him, though he bear long with them?

(11 Tim. 2:10) -- Therefore I endure all things for the *elect's* sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

(Rom. 8:33) -- Who shall lay any thing to the charge of *God's elect*? It is God that justifieth.

(Col. 3:12) -- Put on therefore, as the *elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

(Titus 1:1) -- Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of *God's elect*, and the acknowledging of the truth which is after godliness;

(II John 1: 13) -- The children of thy *elect sister* greet thee. Amen.

(I Thessalonians 1:4) -- Knowing, brethren beloved, *your election* of God.

(Isaiah 42:1) -- Behold my servant, whom I uphold; *mine elect*, in whom my soul delighteth - I have put my spirit upon him- he shall bring forth judgment to the Gentiles.

(Is. 42:4) -- He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

(Matt. 24:22) -- And except those days should be shortened, there should no flesh be saved: but for the *elect's* sake those days shall be shortened.

(Mark 13:20) -- And except that the Lord had shortened those days, no flesh should be saved: but for the *elect's* sake, whom he hath chosen, he hath shortened the days.

(Mark 13:27) -- And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

(Rom. 11:5) -- Even so then at this present time also there is a remnant according to the election of grace.

(Rom. 8:29) -- For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first born among many brethren.

(I Corinthians 1:27) -- But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

(Isaiah 45:1) -- Thus saith the LORD to his anointed, to Cyrus, whose fight hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. Eph. 1:4 to 15th verse.

19. **Foreknowledge** - In the Bible, God alone has foreknowledge. Nothing is outside of His knowledge--past, present, or future. Nothing is hidden from Him, and only fools think they can hide their deeds from God (Psalms 10:11; 11:4-5; Proverbs 15:11; Isaiah 29:15-16). God knows completely the thoughts and doings of human beings (Ps. 139). Jesus taught that He has complete knowledge of human beings (Matt. 10:29-31) and the author of Hebrews wrote that "nothing in all creation is hidden from God's sight" (Heb. 4:13a).

THE GUIDING STAR

(Rom. 8:29) -- For whom he did *foreknow*, he also did predestinate to *be* conformed to the image of his Son, that he might be the first born among many brethren.

(Jeremiah 1:5) -- *Before I formed thee in the belly I knew thee*; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations

(Eph. 1:5) -- Having *predestinated us unto the adoption* of children by Jesus Christ to himself, according to the good pleasure of his will,

(Psalms 1:6) -- For the LORD *knoweth the way of the righteous*: but the way of the ungodly shall perish.

(Rom. 11:2) -- God hath not cast away his *people which he foreknew*. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

(I Pet. 1:2, 20) -- *Elect according to the foreknowledge* of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

(Gal. 3:8) -- And the scripture, *foreseeing that God would justify the heathen* through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(Ex. 33:12) -- And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, *I know thee by name*, and thou hast also found grace in my sight.

(Matt. 7:23) -- And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(Proverbs 22:3) -- A prudent man foreseeeth the evil, and hideth himself but the simple pass on, and are punished.

20. **Pre-Existence of Jesus** - When God manifested Himself in flesh, He took on a form that mankind could identify with; a form that fulfilled prophesy and gave credence to the statements of both Paul and John who clearly understood that Jesus was before the beginning.

(Isaiah 9:6) -- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called *Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace*.

John 8:58 --Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am*.

(John 17:5) -- And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was*.

(Isaiah 43:13) -- Yea, *before the day was I am he*, and *there is* none that can deliver out of my hand: I will work, and who shall let it?

(2 Tim 1:9) -- Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us *in Christ Jesus before the world began*,

(Matt. 19:26) -- But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

(John 17:24) -- Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for *thou lovedst me before the foundation of the world*.

THE GUIDING STAR

(I John 1:1-2) -- *That which was from the beginning*, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;

(John 1:1-5) -- In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

(Ex. 3:14) -- And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(Micah 5:2) -- But thou, Bethlehem Ephrata, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel-, whose goings forth *have been* from of old, from everlasting.

(Col. 1:7) -- As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

(Heb. 13:8) -- Jesus Christ the same yesterday, and to day, and for ever.

(Rev. 1:8) -- I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(Psalms 90:2) -- Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

(Proverbs 8:23) -- I was set up from everlasting, from the beginning, or ever the earth was.

(Jeremiah 32:17) -- Oh Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee:

(Gen. 1:26) -- And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(Psalms 2:6) -- Yet have I set my king upon my holy hill of Zion.

(Proverbs 8:23-31) -- I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the bills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

(Rev. 22:14) -- I am Alpha and Omega, the beginning and the end, the first and the last.

(Isaiah 44:6) -- Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

21. **Christ Redeemer Always** - The centrality of redemption through the death of Jesus Christ is expressed throughout the New Testament from the Lamb of God who lifts up and carries away the sin of the world (John 1:29) to the redeeming Lamb praised by a multitude because He was slain and by His blood redeemed unto God, people of every kindred, tongue, and nation (Rev. 5:8-14).

THE GUIDING STAR

(II Sam. 7:23) -- And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou *redeemedst* to thee from Egypt, from the nations and their gods?

(Job 5:20) -- In famine *he shall redeem thee from death*: and in war from the power of the sword.

(Psalms 34:22) -- The *LORD redeemeth the soul* of his servants: and none of them that trust in him shall be desolate.

(Psalms 49:15) -- But *God will redeem my soul* from the power of the grave: for he shall receive me.

(Psalms 72:14) -- But *God will redeem their soul* from deceit and violence: and precious shall their blood be in his sight.

(Psalms 130:8) -- And he shall *redeem Israel* from all his iniquities.

(Hosea 13:14) -- I will ransom them from the power of the grave; *I will redeem them from death*: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

(Luke 1:68) -- Blessed be the Lord God of Israel; for he hath visited and *redeemed his people*,

(Titus 2:14) -- Who gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works.

(Rev. 5:9) -- And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and *hast redeemed us to God* by thy blood out of every kindred, and tongue, and people, and nation-

(Job 19:25-26) -- For I know *that my redeemer liveth*, and *that* he shall stand at the latter day upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

(Isaiah 43:14) -- Thus saith *the LORD, your redeemer*, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans whose cry is in the ships.

(Isaiah 44:6) -- Thus saith the LORD the King of Israel, *and his redeemer the LORD of hosts*; I am the first, and I am the last; and beside me *there is* no God.

(Isaiah 44:24) -- Thus saith the *LORD, thy redeemer*, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretched forth the heavens alone; that spreadeth abroad the earth by myself,

(Isaiah 50:2) -- Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

22. **Signs** - Signs serve several functions in the Biblical order. To identify, designate, impart knowledge, protect, motivate faith, recall significant events, witness a covenant, confirm or illustrate a prophetic action. Jesus however states His distaste for signs in certain instances because they demonstrate a lack of faith (Mat 12:39). Nonetheless, signs have been used effectively throughout the scriptures and are offered as a precursor to Jesus' return to earth in His second coming (Mat 24:6-7).

(Mark 16:17) -- And *these signs shall follow them* that believe; In my name shall they cast out devils; they shall speak with new tongues;

(Ex. 4:8) -- And it shall come to pass, if they will not believe thee, neither hearken to the *voice of the first sign*, that they will believe the voice of the latter sign.

THE GUIDING STAR

(Isaiah 7:11) -- *Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.*

(Isaiah 55:13) -- *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

(Jeremiah 44:29) -- *And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:*

(Luke 2:12) -- *And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

(Matt. 16:1) -- *The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.*

(Mark 8:11) -- *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*

(Luke 11: 16) -- *And others, tempting him, sought of him a sign from heaven.*

(Matt. 24:3) -- *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

(Mark 13:4) -- *Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?*

(Mark 13:22) -- *For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.*

(Luke 21:25) -- *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

(John 2:18) -- *Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?*

(John 6:30) -- *They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?*

Acts 2:19 -- *And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

(Rom. 4:11-15-16) -- *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

(11 Corinthians 12:12) -- *Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

(I Corinthians 1:22) -- *For the Jews require a sign, and the Greeks seek after wisdom:*

(Gen. 1:14) -- *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*

THE GUIDING STAR

(Deut. 13:2) -- *And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;*

(Deut. 34:11) -- *In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,*

(Acts 5:16) -- *There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.*

(Acts 19:12) -- *So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

(Acts 2:4) -- *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

(Judges 6:17) -- *And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.*

(Matt. 12:28) -- *But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*

(I Kings 18:3) -- *And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:*

(11 Kings 20:9) -- *And Isaiah said, This sign shalt thou have of the shadow go forward ten degrees, or go back ten degrees?*

(Psalms 105:27) -- *They showed his signs among them, and wonders in the land of Ham.*

(Ex. 31:13) -- *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.*

(Ex. 31:17) -- *It is a sign between me and the children of Israel for ever for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

(Ezek. 20:12) -- *Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.*

(Ezek. 20:20) -- *And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.*

(Dan. 6:8-10, 12-13) -- *Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.*

23. **The Passover Forever A Type of Christ** - The Passover was instituted as a perpetual statute. It had immediate significance in its original implementation because the lamb, the unleavened bread and cup were symbols of deliverance. These symbols in fact foreshadowed the ultimate implementation of Passover where

THE GUIDING STAR

Jesus replaced the lamb and the bread and cup became icons of His body and blood. The parallels between the old Passover and the sacrifice of Jesus Christ are unmistakable.

(Ex. 12:3) -- Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

(I Corinthians 5:7) -- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even *Christ our passover* is sacrificed for us:

(I Pet. 1: 19) -- But with the precious blood of Christ, as of a lamb without blemish and without spot:

(Deut. 16:2-6) -- Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction: for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any *thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

(11 Chronicles 35:1) -- Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

(I Corinthians 5:7-8) -- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

(Heb. 9:13-14) -- For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(Luke 22:30) -- That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

(Ex. 12:5) -- Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.

(Isaiah 9:6) -- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

(Heb. 2:14-17) -- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him *the nature* of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

(I Pet. 2:4) -- To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

(Ex. 12:6) -- And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening,

(John 8:46) -- Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

THE GUIDING STAR

(John 18:38) -- Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

(Acts 2:23) -- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

(Luke 13:33) -- Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

(Mark 15:34-37) -- And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost.

(Ex. 12:7) -- And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

(Ex. 12:22) -- And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

(Heb. 10:22) -- Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(I Pet. 1:2) -- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(Heb. 10:29) -- Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

(Ex. 12:46) -- In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof

(John 19:36) -- For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

(Ex. 12:9) -- Eat not of it raw, nor sodden at all with water, but roast with fire, his head with his legs, and with the purtenance thereof

(I Corinthians 11:28-29) -- But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(Ex. 12:8) -- And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

(Zechariah 12:10) -- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only soil, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

(Ex. 12:39) -- And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it

THE GUIDING STAR

was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

(11 Corinthians 1: 12) -- For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(Ex. 11:1-10) -- And the **LORD** said unto Moses, Yet when I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the **LORD** gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the **LORD**, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout an the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the **LORD** doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And the **LORD** said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the **LORD** hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

(Heb. 6:18) -- That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

(Ex. 12:11) -- And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the **LORD'S** passover.

(Luke 12:35) -- Let your loins be girded about, and your lights burning-,

(Eph. 6:14) -- Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness-,

(I Pet. 1: 13) -- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,

(Psalms 23:4) -- Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(Eph. 6:15) -- And your feet shod with the preparation of the gospel of peace;

(Eph. 3:17) -- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

(Ex. 12: 10) -- And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall bum with fire.

(Matt. 7:6) -- Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

(Luke 11:3) -- Give us day by day our daily bread.

24. **Unity of God's People** - Central to the faith of all of God's people is the confession of the unity of God: "Hear, O Israel: The Lord Your God is one Lord" (Deut. 6:4). Because God is one, He has one set of laws that apply to both Israelites and foreigners. The prophetic vision of God's future anticipates the day when God

THE GUIDING STAR

will reunite the divided kingdoms of Israel and Judah, bringing back all the scattered exiles (Ezek. 37:15-23). Indeed, this same prophetic hope includes the reuniting of all the peoples of the world that keep His Law under the sovereignty of the one Lord (Zech. 14:9).

(Psalms 133:1-2) -- Behold, how good and how pleasant it is for brethren to *dwell together in unity*! It is like the precious ointment upon the head, that ran down upon the beard, *even Aaron's beard*: that went down to the skirts of his garments;

(Eph. 4:15-16) -- But speaking the truth in love, may grow up into him in all things, which is the head, *even Christ*: From whom the *whole body fitly joined together* and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(John 17:21, 23) -- *That they all may be one* as thou, Father, art in me, and I in thee, that they ;also may be one in us: that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(Rom. 10:12) -- For there is *no difference between the Jew and the Greek*: for the *same Lord over all* is rich unto all that call upon him.

(Rom. 12:6) -- *Be of the same mind one toward another*. Mind not high things, but condescend to men *of low estate*. Be not wise in your own conceits.

(I Corinthians 12:12-16) -- For as *the body is one, and hath many members*. And all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether *we be Jews* or Gentiles, whether *we be bond* or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body.

(I Corinthians 12:25-31) -- That there should be *no schism in the body*; but *that* the members should have *the same care one for another*. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.

(I John 4:12-17) -- No man hath seen God at any time. *If we love one another, God dwelleth in us*, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the son to *be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

(Col. 1:18) -- And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

(Deut. 33:17) -- His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

THE GUIDING STAR

(Eph 3:17 to end) -- That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen

(Col. 1:27) -- To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

(II Corinthians 12:2) -- I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

(I John 5:20) -- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

(I John 2:24) -- Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

(I Corinthians 1:30) -- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

(Gal. 2:20) -- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(Col. 1:26-27) -- Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory

(I John 3:24) -- And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

(John 15:4-7) -- Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(Eph. 1:22-23) -- And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.

(John 9) -- And as Jesus passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: *but* he said, I am *he*. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight, Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among

THE GUIDING STAR

them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

(John 6:56) -- He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

(Rom. 15: 5-19) -- Now the God of patience and consolation *grant you to be likeminded one toward another* according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the glory of God. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I Ail] confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

(I Corinthians 1:24) -- But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

(I Corinthians 2:11-12) -- For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

(I Corinthians 11: 1-4) -- Be ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you

THE GUIDING STAR

know, that the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having *his* head covered, dishonoreth his head.

(11 Corinthians 4:13) -- We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Read Ephesians, 4th Chapter. Read Ephesians 2:17 to end.

(Phil. 4:8) -- Finally, brethren, whatsoever things are true, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things are lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

(John 17:11) -- And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

(John 17:21-24) -- That they all may be one- as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them-, that they may be one, even as we are one I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(Rom. 12:5) -- So we, *being* many, are one body in Christ, and every one members one of another,

(Gal. 3:18) -- For if the inheritance *be* of the law, it is no more of promise- but God gave it to Abraham by promise.

(I John 2:5) -- But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

Elder S. M. Wyatt says Jesus brought us with His blood; therefore, we ought to be baptized in His name.

The Twenty-Four Principles of the Doctrine of Jesus Christ and His Apostles and the Prophets were completed by Bishop R. A. R. Johnson, D.D., M.B., General Superintendent of the House of God, Holy Church of the Living God, the Pillar and the Ground of the Truth, the House of Prayer for All People and the principles are intended to span four year's study (six principles for each year).



The Guiding Light

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The Guiding Light

constitution defines the organization and its structure but leaves the operational parameters to this book. The decision to structure the book in this manner serves two purposes. First it allows the Guiding Star to remain stable for a longer period of time. Secondly, it provides an operations manual that can quickly be changed to reflect the current complexion of the organization. Since the Guiding_Light contains mostly operational information it is expected to be modified at least annually.

The organization charts exhibited in this book is the result of decisions made by the Constitution Revisions Committee composed of the senior executives of the church and the Chief Apostle. The committee attempted to streamline the organization, removing as many hierarchical levels as possible and minimizing "title inflation" which was most evident in the National Officer ranks. New reporting relationships were created with the agreement of the Chief Apostle and his direct reports. The intent of the new structure is to create effectiveness, responsiveness, and accountability at every level.

An attempt was made to define' the duties of each identified position. This is a next to impossible task for some positions as they were created with no definition and has remained so for several years. We expect that correction to most of these will occur over time and through attention. It is further important to note that no persons job was eliminated as a result of this process. The status of several jobs however, were changed. Notably, twelve positions were downgraded from National Officer status, but the incumbents retained their positions.

As an operational manual, the Guiding Light provides the reader with a starting point in which to view most issues. It is by no means a panacea and will be a living document under development for the foreseeable future. It attempts to define the qualifications for the most common positions reviewed by the Credentials Board. It also defines the operational boundaries for most of the active positions within the House of God. Finally, it provides a sample funeral service, marriage ceremony, and a brief profile of a business meeting. This information is optional for use by the ministry but provides them with a tool to use in the absence of any other.

An enormous effort has been expended to reintroduce this book to the general population of The House of God after twenty-plus years. It is neither perfect nor complete, but it is our expectation that it will only improve as time passes and we have the opportunity to address the many issues that need to be contained herein.

The Constitution -Revisions Committee

The Guiding Light

Table of Contents

What We Believe	Page 6
Qualifications of Deacon/Stewards	Page 8
Qualifications of Ministers/Missionaries	Page 9
Qualifications of Evangelist	Page 10
Qualifications of Bishop	Page 11
Feast Days	Page 12
Y Passover – Feast of Unleavened Bread	Page 12
Y Pentecost – Feast of Weeks	Page 13
Y Feast of Trumpets – Rosh Hashanah	Page 13
Y Day of atonement – Yom Kippur	Page 13
Y The Feast of Tabernacles – Sukkot	Page 14
Chief Apostle	Page 23
Assistant Chief Apostle	Page 23
Junior Chief Apostle	Page 24
General Mother	Page 24
Operating Officers	Page 24
Country Superintendents	Page 25
Board of Apostles	Page 26
Board of Directors	Page 26
General Treasurer	Page 27
General Secretary	Page 27
Assistant Secretary	Page 28
Board of Credentials	Page 28
National Finance Director	Page 29
Dean of K.C.C.R.	Page 29
National Y.P.U.	Page 29
National Nurses	Page 30
National Deacons/Stewards	Page 30
National Ushers	Page 31
National Sabbath School	Page 31
National Mothers	Page 31
National Auxiliary Officers	Page 32
Non-Auxiliary Officers	Page 32
Divisional Superintendent	Page 32
Divisional Secretary	Page 33
Divisional Treasurer	Page 33
Divisional Deacons	Page 34
Divisional Mothers	Page 34
Divisional Sabbath School	Page 34
Divisional Y.P.U.	Page 35
Divisional Usher	Page 35

The Guiding Light

Table of Contents

Divisional Nurses	Page 35
State Superintendent	Page 36
State Secretary	Page 36
State Treasurer	Page 36
State Deacons/Stewards	Page 37
State Mothers	Page 37
State Sabbath School	Page 38
State Y.P.U.	Page 38
State Usher	Page 38
State Nurses	Page 38
Local Pastor	Page 39
Local Trustee Board	Page 39
Local Secretary	Page 39
Local Treasurer	Page 40
Local Deacons/Stewards	Page 40
Local Mothers	Page 41
Local Sabbath School	Page 41
Local Y.P.U.	Page 41
Local Usher	Page 42
Local Nurses	Page 42

The Guiding Light

Bishop Rufus Abraham Ried Johnson was the founder of The House of God Church. The son of a slave, he was born on January 1, 1863 in Crawfordsville, Georgia, to William Crawford and his mother whose name unknown. William Crawford's slave master, Mr. Johnson, changed William Crawford's name to William Johnson. Mr. Johnson Gave William Johnson and his wife to his daughter Eliza who was married Benjamin Reid. Therefore, Bishop Johnson's name is a composite of his given names and the names of slave masters.

A product of the Methodist church, Bishop Johnson received the revelation of the seventh day Sabbath and began organizing The Commandment Keepers House of God in 1914. The church was officially chartered on April 4, 1918 in Washington, DC. In the early days, Bishop Johnson and his wife Lena Brown traveled throughout the country spreading the word of God. The saints worshipped in how and schools in 1918 through the early 1920's. However, in late 1920's the first church building was built Gordonsville, VA, this building was recently restored by Apostle Randolph Ragland in 1999 and stands as a landmark today.

In the 1930's the church began to formally organize. Geographical districts were established with the Eastern Division being first. Deacon James Buchannan was made the first General Treasurer and Bishop A.A. Smith became the personal and National Secretary to the late Bishop R.A.R. Johnson, In 1935 Eld. Simon Peter Rawlings was sent to Lexington, KY, a move that proved to be historic in that Lexington ultimately became the home of the church's National Headquarters.

In 1937 the name of the church was changed to include "The House of God", the 24 Principles of the Doctrine which were to become the foundation upon which the church would develop, were complete Bishop C.H. Brown of Jamaica became the first foreign delegate to join the House of God in 1939 and the church's name was modified once again to include "The House of Prayer for All People"

Bishop R.A.R. Johnson passed away on August 8, 1940 at the General Assembly of the House of God held at 15 W. 119th Street, New York, NY. Bishop Johnson was succeeded by Bishop A.A. Smith a former 7th day Adventist who joined with Bishop Johnson in the 1930's. Bishop A.A. Smith led the church until November 1949, and passed away in the same room in which Bishop Johnson met his demise, 15 W. 119th St. New York, NY.

Bishop A.A. Smith was succeeded by Bishop S.P. Rawlings. Bishop Rawlings joined the House of God in 1930, was saved in a revival meeting run by Elder S.L. Henry; was ordained an Elder in 1933 and ordained a Bishop in 1947. He was appointed Chief Apostle in Detroit, Michigan in 1950, and elected Chief Apostle for Life' in 1951 at the General Assembly

The first National Temple was acquired in Lexington, KY., at 426 Ash Street in 1953. The church grew in every measurable area in succeeding years and undertook numerous initiatives which were previously unthinkable to church members. In 1959 the first broadcast taping was done at the General Assembly which was later played in Lexington, KY. That same year, the second National Temple was purchased at 548 Georgetown St. Lexington, KY. for \$35,000.

1961 saw The House of God accept the observance of Pentecost, Yom Kippur, Trumpets, and the feast of Harvest. This proved to be a defining event as The House of God also became known as "Hebrew Pentecostal"

The House of God-Toronto, Canada was established in 1966 by Evangelist V.E. Williams-Malcolm. The following year the Kentucky College of Contemporary Religion was chartered. Elder S.C. West was its

The Guiding Light

progenitor, Elder Paul Scott, Minister George R. Dailey, Deacon John Hamner, Minister Thomas Clark, and Minister Larry Smith were the founding fathers.

In the early 1970's several key events took place. The first Elect Ladies were appointed by Bishop S.P. Rawlings. Funerals were banned in church sanctuaries, and Bishop F.C. Scott became the first elected Junior Bishop of the church. He would later become Assistant Chief Apostle and Chief Apostle.

The church in Africa was established in 1981. Elder Charles Zechman introduced seven congregations of the Full Gospel Evangelistic Center of Zimbabwe, to The House of God. The church was headed up by Bishop Lameck R. Jazzie who became Zimbabwe's General Superintendent.

Bishop S.P. Rawlings initiated numerous "firsts" during his tenure and in 1987 he became the first black minister to hold services in the Lexington Civic Center which spoke to both his stature in the Lexington community and the organizations growth. 1987 also saw Bishop James Embry elected 2nd Junior Bishop of the church and the passing of Bishop Rudolph Malcolm, Superintendent of Jamaica. Bishop Malcolm was succeeded by Bishop E.C. Morris.

On October 4, 1990 during the General Assembly held concurrently with the Feast of Tabernacles, a special service for the new National Temple was held. Though the weather was cool and wet and Bishop S.P. Rawlings was ill, he marched along with the saints from 548 Georgetown St. to the site of the new National Temple that was still under construction. This would be Bishop Rawlings first and only service at the new building but he chose the occasion to share his vision with the saints and reiterated that God would provide funds to pay for its completion.

On January 1, 1991 Bishop S.P. Rawlings passed away. But on September 22, 1991 The House of God membership marched to the completed National Headquarters building completing a facet of Bishop S.P. Rawlings dream.

Bishop F.C. Scott was installed as Chief Apostle during the 64th General Assembly. Bishop Scott was a teenager when he joined the House of God, and served as a Deacon, Ordained Minister and Elder. He became the pastor of Cincinnati, Ohio House of God in 1952 and a Vicar Bishop in 1964. He was elected the first Junior Bishop and was ordained in that position in 1974. Bishop Scott retained his pastorate of the Cincinnati congregation. While Bishop F.C. Scott ascended to the highest position in the church, Bishop

James Embry ascended to the Assistant Chief Apostle position which was mandated by the church's succession law.

In 1994 Bishop Thomas E. Clark is inaugurated as Junior Chief Apostle after a five year elimination process. Bishop George R. Dailey is appointed Director of Operations - Africa and The House of God celebrates its "Diamond Jubilee Anniversary".

In May, 1997 The Constitutional Revisions Committee held its first meeting in Baltimore, MD to undertake modifications to the Guiding Star and the Guiding Light. These books had not been seriously modified for more than twenty years.

Bishop Ernest C. Morris, Superintendent of Jamaica passed away July 1997. He was succeeded by Bishop N. A. Mullings.

October 1997 Bishop Lameck R. Jazzie, Superintendent of Zimbabwe Passed away. A council of "Ruling Elders" were implemented to run the church until the convening of the 3rd General Assembly for Zimbabwe in July 1998 at which time general elections will be held for the new Superintendent.

The Guiding Light

November 3, 1997 the second meeting of the Constitutional Revisions Committee was held in Baltimore. Major revisions to The Guiding Star and The Guiding Light were completed.

The Guiding Light

What We Believe

1. We believe that all scriptures are valid. We do not esteem the old Testament over the New Testament, nor the New Testament over the Old Testament. We believe that you must live by the whole book and that they do not contradict one another. 2 Timothy 3:16-17, 2 Peter 1: 2 1, Romans 15:4, Psalms 119:105, John 17:17 Isaiah 40:8.
2. We emphasize the observance of the seventh day Sabbath (Saturday) and all of God's (Yah's) Commanded festival days as a sign between God (Yah) and His people. Ex 20:8-11, Heb 4:4-10, Gen 2:1-3, Mark 2:27, Ezek 20:20, Ex 31:17, Mat 12:12, Luke 23:56, Luke 4:6.
3. We believe in observance of all of God's (Yah's) Feast Days rather than the religious days or holiday's instituted by men. Lev 23, Acts 2.
4. The doctrine of the church is embodied in 24 principles and other regulations adopted by the Apostles of the church. They are as follows:
 - ✧ **The new birth, ye must be born again:** John 3:1-7; 1 John 3:9; Acts 2:1-4; 11 Cor. 5:17.
 - ✧ **The keeping of the Ten Commandments written by God's own ringer:** Ex. 20:1-17; Ex.31:18; Ex. 32:15-16; Ecc. 12:13; Jn. 14:15; Rev. 2:14-15.
 - ✧ **Divine Healing:** Ex. 15:26; Isa. 53:4-5; Mark 9:23; Jn. :6-7.
 - ✧ **The administration of feet washing and communion at the same service:** Jn. 13:4-17; Matt. 26- 26-27; 1 Cor. 11:28-29.
 - ✧ **Tithes and offerings, and early duty of the people of God:** Gen. 28:22; Lev. 27:30-32; Matt. 23:23; Heb. 7:5.
 - ✧ **The eating of selective foods as holy people should:** Lev. 11: 1-47; Deut. 14:1-21; Isa. 65:4-5, 66:17; Acts 15:20.
 - ✧ **Everlasting life before going through the grave:** Hos. 13:14; Jn, 3:16; 1 Cor. 15:51 Jn. 8:5 1.
 - ✧ **Absolute holiness through the love of God:** Jn. 13:34-3 5; 11 Cor. 7: 1 ; Heb. 12:14, 1 Peter 1:15-16.
 - ✧ **Resurrection of the dead:** I Cor. 15:52; 1 Thess. 4:16; 11 Cor. 5: 10; Rev. 20:13.
 - ✧ **The translation of the saints:** Dan. 12:3; 1 Cor. 15:51; Phil. 3:21; 1 Jn. 3:2-3.

The Guiding Light

- ✧ **The second coming of Jesus:** 11 Peter 3: 10; Titus 2:13 ;Rev. 1: 7, 22:16.
 - ✧ **The thousand years, the new heaven and new earth:** Rev. 20:4-7, 21: 1, 11 Peter 3:13.
 - ✧ **Jesus is God, God is Jesus:** Isa. 9:6, Luke 2: 11, 1 Tim. 3:16; Jn. 1: 13- 14.
 - ✧ **Baptize in the name of Jesus Christ:** Acts 2:38; Gal. 3:27; Acts 4:10-12, 22:16.
 - ✧ **Water only for sacrament:** Mark 9:4 1 - Dan. 1: 12; Luke 22:20; John 19:34-3 5.
 - ✧ **Water always has been used for salvation with the blood:** Heb. 9:18-20; Num. 19:13; 1 Jn. 5:6-8; 1 Peter 3:20.
 - ✧ **Sin not against the Holy Ghost:** Matt. 12:3 1; Mark 3:28-29; Heb. 6:4-8, 10:26-3 1.
 - ✧ **Elect and election:** Isa. 45:4; Isa. 65:9; Matt. 24:22; Rom. 11:7.
 - ✧ **Foreknowledge:** Jer. 1: 5; Prov. 22:3 - Rom. 11: 2; 1 Peter 1: 2-20.
 - ✧ **Preexistence of Jesus:** Isa. 9:6; Micah 5:2; Jn. 8:58; Jn. 17:24.
 - ✧ **Christ redeemer always:** Psa. 130:8; Hos. 13:14; Luke 1:68.
 - ✧ **Signs:** Isa. 7:14.; Ex. 4:8; Luke 2:12; Acts 2:19.
 - ✧ **The Passover forever, a type of Christ:** Ex. 12:24; 1 Peter 1: 19; 1 Cor. 5:7-8.
 - ✧ **Unity of God's people:** Psa. 133: 1; Psa. 9 1: 11; Rom. 12:16; 1 Cor. 12:20.
5. There is no speech or language where their voice is not heard. Conversely, in various languages the name of the Almighty will differ greatly. However, we believe that Yahshua, Yah, and Elohim are the Sacred references to Jesus, God and Lord.
 6. We believe in wearing apparel that is conducive to Holy living, i.e., endeavoring to dress in line with the teachings of 1 Tim 2:9 “that women adorn themselves in modest apparel” . . .
 7. We believe in sanctified clean living, which sets us apart from many worldly activities. It's our endeavor to die daily to the things of the world and lay aside every weight which could slow down or hinder our spiritual growth. I John 2:15-16.
 8. We believe in keeping (doing) all of the commandments of God as a prerequisite to entering the Kingdom of God. Rev 22:14

The Guiding Light

QUALIFICATIONS OF A DEACON/STEWARD

1. Holy Ghost filled
2. Under the authority of a spiritual leader.
3. Honest tithe payer
4. If married, husband of one living wife or wife of one living husband (single marriage)
5. Good Report both internally and externally
6. Know the 24 Principles
7. Should be able to explain and give scriptural reference of each Principle.
8. Have a thorough knowledge of the qualifications of a Deacon as set forth in I Tim 3:1-15 and Acts 6: 1-15.
9. Know the authority and responsibility of a Deacon/Steward
10. Should know the structure of the church.
11. Should have knowledge of church history.

The Guiding Light

Qualifications of Ministers/Missionaries

1. Holy Ghost filled.
2. Under the authority of a spiritual leader.
3. Honest tithe payer.
4. If married, husband of one living wife or wife of one living husband (single marriage).
5. Good Report both internally and externally.
6. Know the 24 Principles.
7. Have a thorough knowledge of the qualifications of a ministerial position.
8. Know the authority and responsibility of the ministerial position.
9. Should know the structure of the church..
10. Should have knowledge of church history.
11. Familiar with Oral Communications.
12. Familiar with concepts of Human Relations.

The Guiding Light

Qualifications of Elders & Evangelist

1. Holy Ghost filled.
2. Under the authority of a spiritual leader.
3. Honest tithe payer.
4. If married, husband of one living wife or wife of one living husband (single marriage).
5. Good Report both internally and externally.
6. Know the 24 Principles.
7. Should be able to explain and give scriptural reference of each Principle.
8. Have a thorough knowledge of the qualifications of Elders and Evangelists.
9. Know the authority and responsibility of an Elder or Evangelist.
10. Know how to administer sacrament.
11. Know how to bury the dead.
12. Know how to baptize.
13. Know how to perform a marriage ceremony.
14. Should know the structure of the church.
15. Should have knowledge of church history.
16. Know how to organize Sabbath Schools.
17. Know how to establish churches.
18. Understand the tenets of pastoral care.

The Guiding Light

Qualifications of a Bishop

1. Holy Ghost filled.
2. Under the authority of a spiritual leader.
3. Honest tithe payer.
4. If married, husband of one living wife (single marriage).
5. Good report both internally and externally.
6. Know the 24 Principles.
7. Should be able to explain and give scriptural reference of each Principle.
8. Have a thorough knowledge of the qualifications of a Bishop in I Tim 3:1-15 and Acts 6: 1-15.
9. Know the authority and responsibility of a Bishop.
10. Know how to administer sacrament.
11. Know how to bury the dead.
12. Know how to baptize.
13. Know how to perform a marriage ceremony.
14. Should know the structure of the church..
15. Should have knowledge of church history.
16. Know how to organize Sabbath Schools.
17. Know how to establish churches.
18. Understand the tenets of pastoral are.

The Guiding Light

FEAST DAYS

Hebrew Pentecostal churches of The House of God etc., accepts the mandates of both the old and new Testaments as applicable to our current religious practices. We adhere therefore to the observances that were set forth as "statutes forever" for the people of God in the Old Testament. We do not observe Sunday as a religious or worship day, neither Halloween, Easter, Christmas, etc. because these days are not created by God (Yah) nor commanded to be observed by the Bible. As Hebrew Pentecostal's we observe the 7th day weekly Sabbath, Passover and the Days of Unleavened Bread, Atonement, Tabernacles, Pentecost and Feast of Trumpets. We also seek to portray the characteristics of the true worshipers of God (Yah). Most of your so-called Christian holidays have pagan origins. They are traditional days of "men" which did not exist until several hundred years after the Day of Pentecost referred to in Acts 2. For example, the Roman Emperor Constantine commanded Sunday worship at the Council of Nicea in 321 A.D. This was done to avoid criticism by the Jews regarding the desecration of the Sabbath, and to control the rules regarding festival observances.

Feast Day observance is one of the distinguishing characteristics of Hebrew Pentecostal's. Although some religious denominations contend that the Bible Sabbaths or Feast Days were done away with when the new covenant was introduced, we believe and prove biblically that it was the animal sacrifices that were replaced by the supreme sacrifice of Jesus Christ (Yahshua the Messiah) that characterized the new covenant. We therefore recognize that blood sacrifices that were very much a part of the original observance criteria, are no longer required and are in fact unacceptable to God. The scriptures bear record that shedding blood of animals is now unacceptable as sin offerings. We accept and rely on the blood of Jesus (Yahshua), as having remedied this aspect of the Law, *Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.* We present our bodies a living sacrifice and on the holy Feast Days we present the sacrifices of praise to God (Yah) giving thanks for His saving grace and atoning blood.

Although there are many Feast Days, they are divided up into three festival seasons as is explained in Deu 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of *unleavened bread*, and in the feast of *weeks*, and in the feast of *tabernacles*: and they shall not appear before the LORD empty:

The Holy Days commanded to be observed in Leviticus 23 have definite meanings in the plan of salvation.

A. Passover - Feast of Unleavened Bread

The Passover was the covenant feast of Israel, kept on the 14th day of Abib, or Nisan, followed by the Feast of Unleavened Bread, which lasted seven days (Lev 23:6). It was strictly ordained that all leaven should be removed from the dwellings of the Hebrews on the 14th day of Nisan. This was the preparation for the Passover (John 19:14). At the original Passover a lamb was sacrificed and the blood placed on the side post and lintel and saved the Israelites from destruction. In the New Testament, Christ

The Guiding Light

became our Passover and His blood saves us from destruction I Cor 5:7. Christ kept the Passover as did the Apostle's that followed after Him. Our observance of Passover does not commemorate deliverance from Egypt, but more significantly the deliverance that comes through the blood of Christ and His substituting himself for the natural lamb.

B. Pentecost - Feast of Weeks

The word Pentecost is a Greek word meaning "fiftieth". This festival follows the last day of the seven weeks mentioned in Lev 23:11, 15, 16. Since the counting for Pentecost is connected to the beginning of Passover that always comes of Abib or Nisan 14, The Feast of Weeks thus fell on the 6th Sivan. Several great events took place on this day beginning with the giving of the Law at Mount Sinai and the Holy Ghost came to those in the upper room in Acts 2.

C. Feast of Trumpets - Rosh Hashanah

The feast of trumpets, called in Lev 23:24 a "blowing commemoration" by trumpets, marked the commencement of the seventh month (Tishri) of the ecclesiastical year, and of the first of the "civil" year. It is a solemn rest day, or Sabbath, on which no work is to be done. This feast, unlike Passover, Pentecost, and Tabernacles, did not require a visit to Jerusalem, but was held everywhere throughout the land,

The blowing of the trumpets which ushers in this day represents more than meets the eye. In Numbers chapter 10 we find that the trumpets were blown as a signal for assembly to the camps of Israel. It also signaled the approach of Yom Kippur a most holy day which was only ten days away. It reminded everyone that it was time to seek out those whom they may have offended and seek forgiveness. It seems that the Feast of Trumpets could possibly depict the "second coming of Jesus (Yahshua)." From I Thes 4:16 and I Cor 15:52 that the second coming of Jesus (Yahshua) will take place at the sounding of the trumpet, the last trump, which would compare to the seventy trumpets of Rev 11: 15. It is a Sabbath in which no servile work is to be done.

D. Day of Atonement -- Yom Kippur

This day is a solemn occasion when all should afflict their souls. It is a high Sabbath and a Holy Convocation in which no work can be done, Lev 16.

It commences on the evening of the 9th Tishri till that of the 10th. Originally, ritual acts were performed by the High Priest, most important was the entering into the Holy of Holies, which took place only on this day. The priest was to atone for the sins of the people. Today Jesus (Yahshua) is our high priest and we commemorate that he has atoned for our sins. Romans 5: 11

On the day of Atonement no work of any kind is to take place, not even to prepare food, because God's (Yahweh's) people are commanded to fast. Hebrews chapter 9 and I Cor 5:6-8 gives us the understanding that when Jesus (Yahshua) died on the tree of Calvary and shed his blood, his sacrifice ended both Passover and Atonement sacrifices. The Hebrew word Yom Kippur means a day of *covering* and can be traced to a root that means "*to be at one.*" So the day permits us to

The Guiding Light

be at one with God (Yahweh), our sins "covered" by the blood of His son Jesus (Yahshua). It is Jesus (Yahshua), our sin offering, which we remember annually on the Day of Atonement.

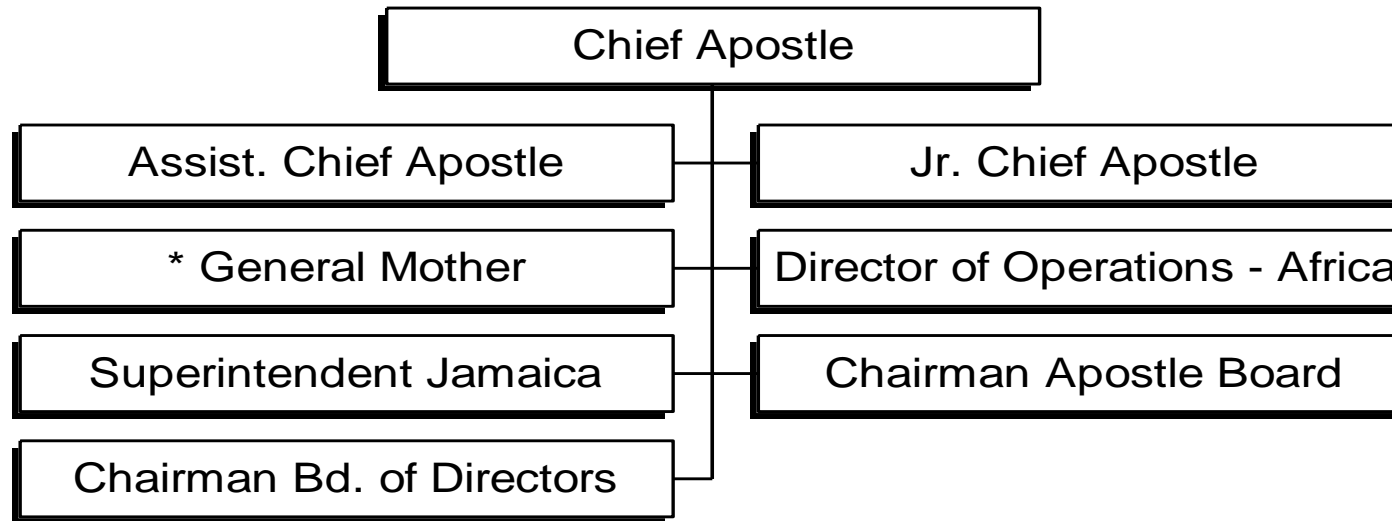
E. The Feast of Tabernacles - Sukkot

The feast of tabernacles was held in commemoration of how God provided for His people during the forty years in the wilderness. It was a feast of thanksgiving beginning on the 15th day of the seventh month Tishri, and continued for eight days. Fruit, palm branches, boughs or large trees and willows from the brook were gathered booths erected. The first day (15th) was a day of Holy Convocation with public worship, on which there was to be a ceasing from all servile labor (Lev 23:35). The following days 16th thru 21st of Tishri, were devoted to the free enjoyment of this festive season. The eighth day was also an Holy Convocation (Lev 23:36). Today we celebrate this festival as a feast of thanksgiving as it was in the beginning. Zechariah chapter 14 helps us to understand that the Feast of Tabernacles will be observed during the Millennium which shows God's (Yah's) intent for its observance throughout eternity.



The Guiding Light

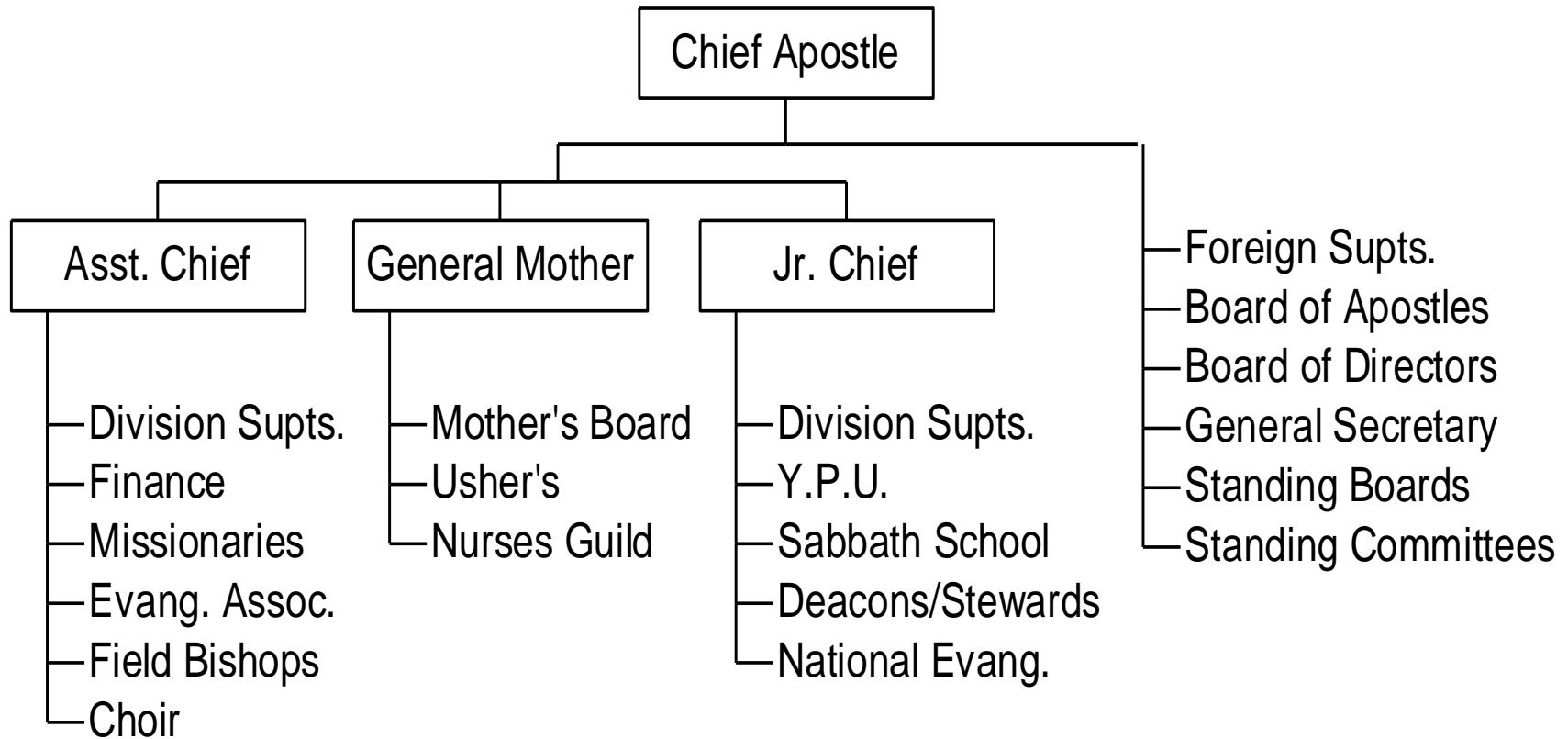
House of God Executive Organization



* This position expires when vacated by Lady S.P. Rawlings

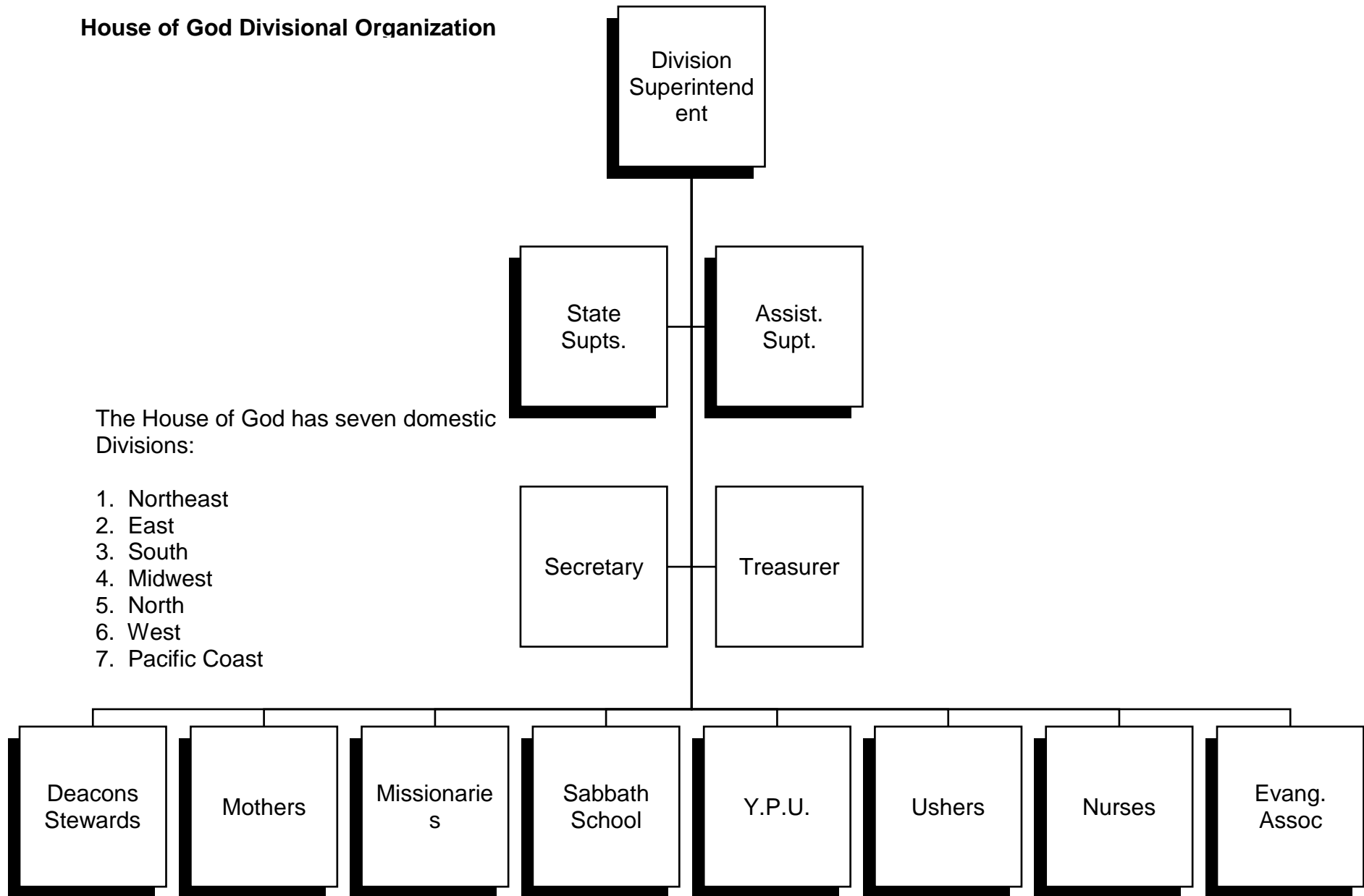
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House of God National Organization



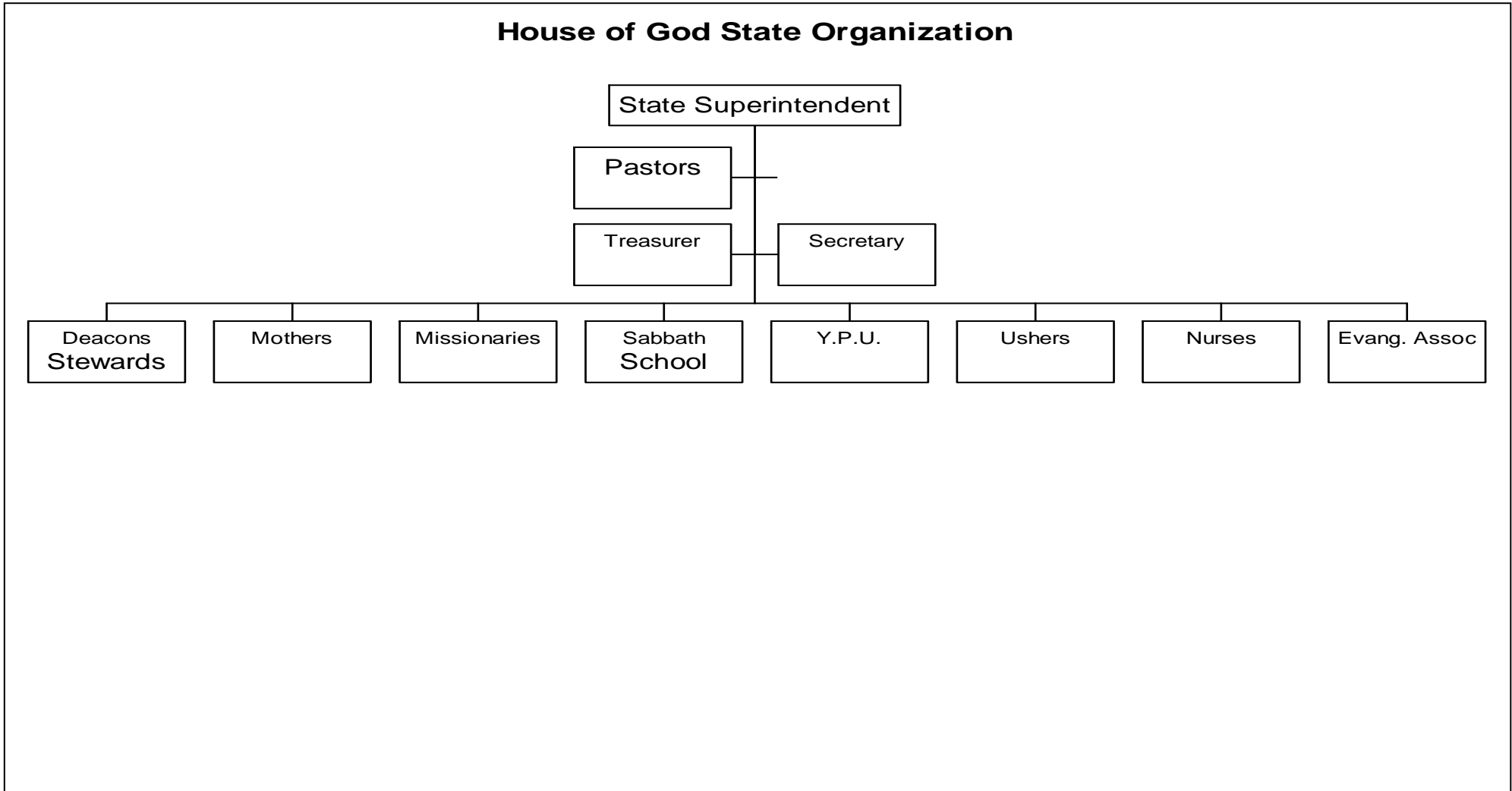
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House of God Divisional Organization

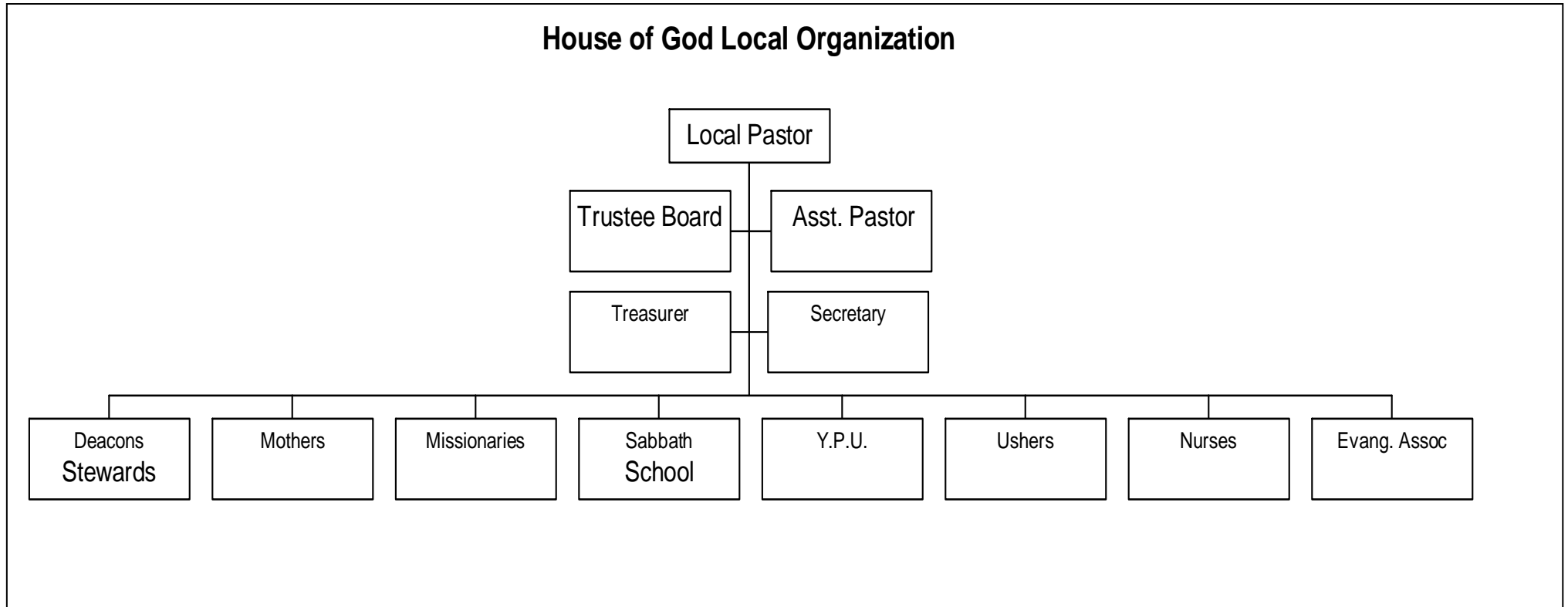


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House of God State Organization

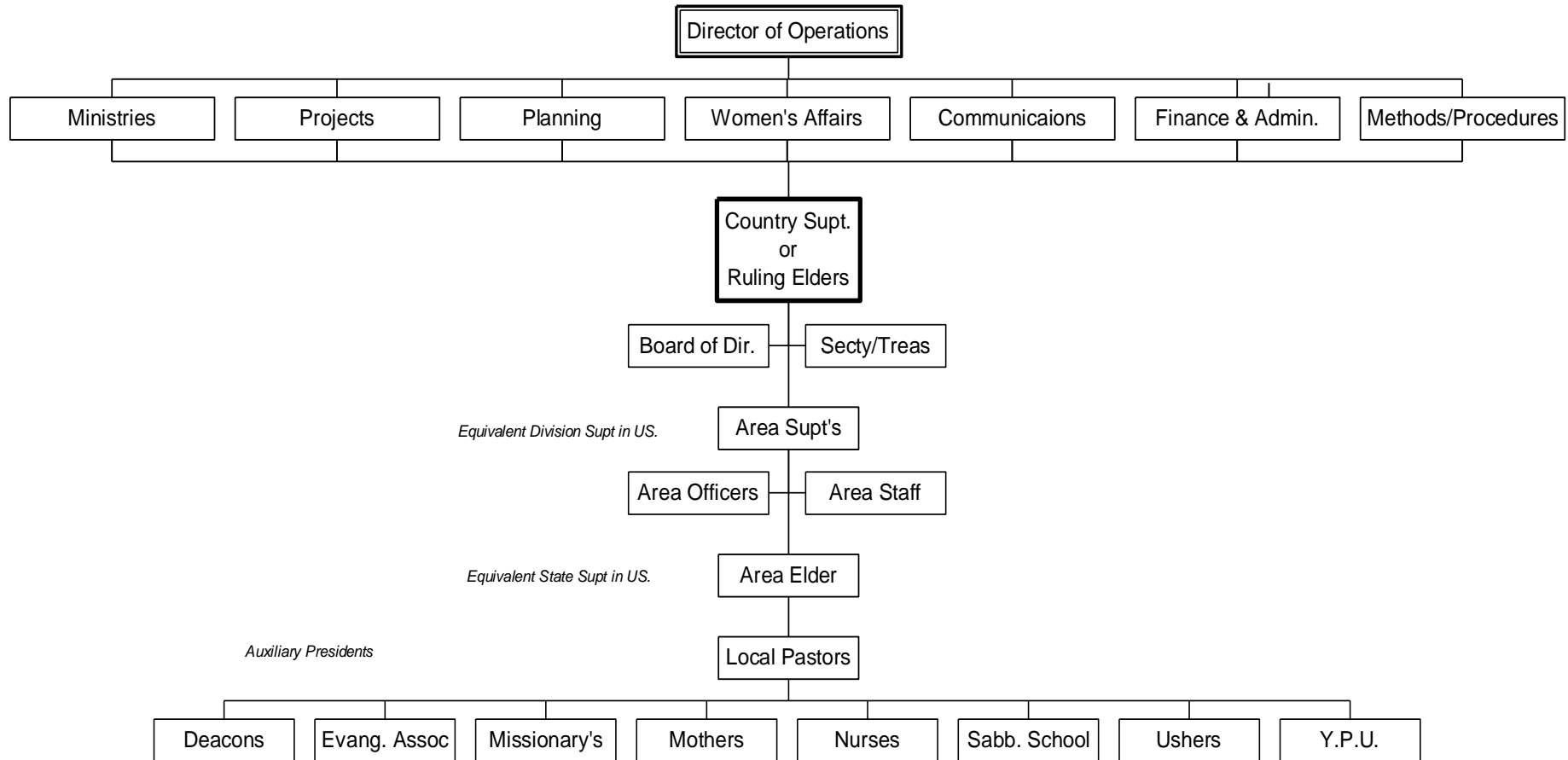


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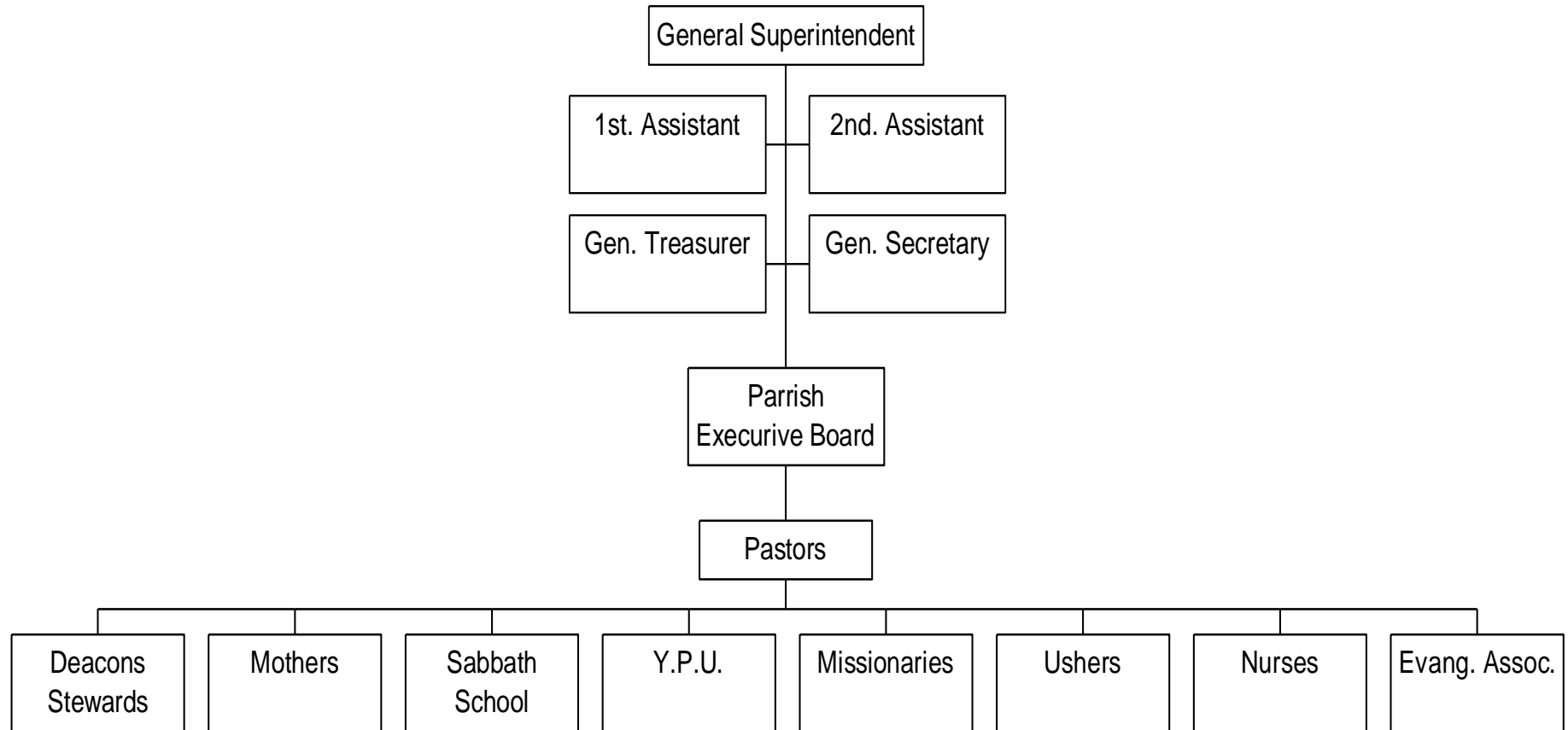
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House of God - Africa



The Guiding Light

House of God Jamaica Organization



The Guiding Light

Chief Apostle

Authority

1. Senior and spiritual advisor of the church.
2. Chief overseer of the church at large.
3. To appoint and remove ministers, pastors, officers and/or superintendents.
4. To silence after due investigation.
5. To delegate authority to execute the Chief Apostle's responsibilities in his absence.

Responsibilities

1. Spiritual overseer of the church in charge of souls to instruct and rule the church members by the word of God (Yah).
2. Labor with pastors and evangelists to build and strengthen the church, organize new churches, and Sabbath Schools.
3. Travel over the work and preach the laws, statutes, and judgments and gospel of the word
4. Call the General Assembly together.
5. Preside over the General Assembly.
6. Oversee the ordination of pastors, deacons, etc.
7. Preside over the Bishops and Elders

Assistant Chief Apostle

Authority

Same as the Chief Apostle for any legitimate reason in the absence of the Chief Apostle.

Preside over the Credential Board as Chairman.

Responsibilities

- 1) Assist the Chief Apostle in all of his responsibilities as directed.
- 2) Preside over the Credential Board.
- 3) Serve on Apostle Board
- 4) Serve on Board of Directors,
- 5) Serve as Senior Officer to Auxiliary functions and other functions assigned

Accountable to

Chief Apostle

General Mother

Authority

Primary Spiritual advisor to the women of the church concerning such matters as dress codes, how to be a wife, etc.

Responsibilities

The Guiding Light

1. Enforce dress codes for the women, determine proper decorum, teach homemaking, virtuosity, parenting, morality, and holiness etc.
2. Travel over throughout the organization encouraging and advising women of relevant issues
3. * Serve on the Credential Committee.
4. * Preside over the National Mothers conventions.
5. * Serve as Senior Officer for Auxiliary functions assigned
6. Assist the Chief Apostle as an Elect Lady.

'Applicable to Lady P. Rawlings only!'

Accountable to Chief Apostle

Operating Officers

Authority

1. Senior and spiritual advisor and legal representative of the church on a continent or in a country.
2. To appoint and remove ministers and officers.
3. Establish churches, worship groups, prayer bands, Sabbath Schools, etc.
4. Ordain ministers, appoint officers in conjunction with appropriate Board directives
5. Implement methods and procedures for the efficient operation of the church in their area of responsibility.
6. To transact business in the name of the church
7. To delegate authority where necessary.

Responsibilities

1. Labor with country Superintendents, pastors and officers to strengthen the church and establish new congregations.
2. Travel over the work and preach the laws, statutes, judgments and doctrine of the church.
3. Teach Superintendents, pastor's and officers the proper execution of their jobs.
4. See to it that each country has an Annual Assembly.
5. Oversee the ordination of Superintendents and Bishops.
6. Implement House of God procedures and practices.

Accountability

Chief Apostle, Apostle Board and Board of Directors

Country Superintendents

Authority

1. Senior and spiritual advisor and legal representative of the church in a country.
2. Power to appoint and remove ministers and officers in his/her jurisdiction.
3. Establish churches, worship groups, prayer bands, Sabbath Schools, etc.
4. Ordain Deacons, Elders, Evangelist; appoint officers in conjunction with appropriate Board directives
5. Implement methods and procedures for the efficient operation of the church in their area of responsibility.

The Guiding Light

6. To delegate authority where necessary.

Responsibilities

1. Labor with Superintendents, pastors and officers to strengthen the church and establish new congregations.
2. Travel over the work and preach the laws, statutes, and judgments and gospel of the word.
3. Teach pastor's and officers the proper execution of their jobs.
4. Call and preside of the Annual Assembly.
5. Oversee the appointment of Superintendents and Pastors,
6. Implement House of God procedures and practices.

Accountability

Responsible Director of Operations or General Superintendent

Board of Apostles

Authority

To settle all differences in points of doctrine as they occur.

To establish schools.

To prescribe inquiry for receiving members in the church.

To prescribe curriculum for schools

To prescribe course of study for various ministerial positions.

Shall be the highest authority in ecclesiastical matters.

To review and approve all literature and publications concerning church doctrine, beliefs, positions etc.

To write legislation for the proper conduct of ecclesiastics

Responsibilities

1. Meet at least twice a year to discuss any matters that may need to be acted upon for the concern of the general church.
2. Review and settle matters of doctrine
3. Establishing and maintaining the standards for ministerial conduct.
4. Be custodians of the doctrine of the church

Accountable to:

Chief Apostle

Board of Directors

Authority

Oversight for administrative aspects of the churches at large.

To authorize incorporation in the name of "The House of God, etc."

Shall be highest court of appeal for administrative issues regarding the church.

Responsibilities

1. Review and settle matters pertaining to administrative and operational processes.
2. Oversee the operation of the church educational facilities and programs.
3. Manage facilities and property of The House of God

The Guiding Light

4. Establish methods and procedures for administrative processes

Accountable to:
Chief Apostle

The Guiding Light

General Treasurer

Authority

Oversight of all church related funds and financial records.

Initiate financial audits

Require financial reporting

Require financial accountability

Responsibilities

1. Collect, record, and account for all church income, disbursements and receipts.
2. Prepare financial exhibits for external use.
3. Meet the requirements for governmental agencies.
4. Tax reporting.

Accountable to:

Assistant Chief Apostle

General Secretary

Authority

Receive and/or retain church information and to store and/or archive documents.

Issue licenses, appointments as directed to provide recorded information to financial institutions, governmental agencies

To execute documents where required and as directed by the appropriate authority in the House of God.

Responsibilities

1. To record and maintain all National church activities and affairs.
2. Produce minute books
3. Produce Pastor's Directory
4. Produce appointments, licenses
5. Produce Pastor's Packet
6. Produce notices and forms
7. Produce calendar of events
8. Produce national mailings to communicate church issues

Accountable to:

Chief Apostle

Assistant Secretary

Authority - None

Responsibilities

1. Assist General Secretary
2. Assume responsibility of General Secretary in the absence of the General Secretary.

Accountable to:

General Secretary

Board of Credentials

The Credential Board is organized to examine, license, or exchange licenses for persons in the church needing ministerial credentials.

Authority

To approve or disapprove the credentials of ministers, deacons, etc., entering the church. To issue or refrain from issuing licenses to ministers, deacons, etc. To honor licenses and appointments from other religious institutions.

Responsibilities

1. Administer examinations to all persons applying for any ministerial position including Deacons and Stewards.
2. Recommend issuance licenses to persons qualified for ministerial orders.
3. Recommend courses of study in K.C.C.R.

Accountable to.

Chief Apostle

National Officers:

The National Officers of The House of God have responsibility for an auxiliary or function deemed vital to the successful operation of the church. They are as follows-

1. President of the National Deacons Board
2. President of the National Evangelistic Union
3. President of Life's National Prayer Band
4. President of the National Missionary Department
5. President of the National Mother's Board
6. President of the National Nurse's Department
7. President of the Thursday Night Special
8. President of the National Usher's Board

The Guiding Light

9. President of the National Sabbath School
10. President of the Minister's Wives Alliance
11. President of the Minister's Council
12. President of the National Evangelistic Association
13. President of the Music Department
14. President of the National Choir Convention
15. Dean of K.C.C.R.
16. National Finance Director
17. International information Agent

National Finance Director

Authority

Collection, accounting and depositing and disbursing of funds.

Responsibilities

1. Collection & accounting of all offerings at National, District, State Meetings
2. Deposit of church funds into the appropriate bank accounts.
3. Receiving Church Reports, Officer Reports, pledges etc.
4. Compilation of financial reports (with direction from National Treasurer)
5. Submission of requested or required documents to financial institutions (as directed by National Treasurer).
6. Disbursement of funds (with approval of appropriate organizational leader)

Accountable to:

National Treasurer

Director or Administration

Dean of K.C.C.R.

Authority

Preside over the functions of the church school

Responsibilities

1. Insure the school meets the needs of the church ministerial programs
2. Maintain certifications, and accreditations necessary for the schools legal operation
3. Implement curriculum approved by the Apostle Board
4. Establish and maintain academic standards
5. Select instructors who are capable and qualified to administer course material
6. Maintain records required by governing agencies
7. Maintain financial accounting records

The Guiding Light

8. Maintain transcripts of each student's academic activity
9. Provide status reports to the K.C.C.R. Board semiannually
10. Produce an annual statement for K.C.C.R. Board review by July 30th of each year

Accountable to.

Board of Directors of **K.C.C.R.**

National Y.P.U.

Overseer of the Youth Department.

Responsibilities

1. Preside over National Y.P.U. Convention.
2. Travel over the work and assist youth projects, (directed by appropriate organizational leader).
3. Implement programs to develop the youth.

Accountable to.

Junior Chief Apostle

National Nurses

Authority

Senior advisor to the National Nurse's Guild,

Responsibilities

1. Preside over National Nurses Conference.
2. Travel over the work and assist National nurse projects.
3. Implement programs to develop nurses of the church

Accountable to:

General Mother

National Deacons/Stewards

Authority

Senior advisor to the National Deacon Board.

Overseer of the deacons nationally.

The Guiding Light

Responsibilities

1. Preside over any National Deacons/Stewards meetings
2. Travel over the work and assist in National Deacon projects.
3. Implement programs to develop Deacon's and Stewards

Accountable to:

Junior Chief Apostle

National Ushers

Authority

Senior advisor to the Ushers.

Responsibilities

1. Preside over National Ushers meetings
2. Travel over the work and assist National Usher projects.
Implement programs to develop Usher projects.

Accountable to,

General Mother

National Sabbath School

Authority

Senior advisor to the Sabbath School.

Responsibilities

1. Preside over National Sabbath School meetings
2. Travel over the work and assist in National Sabbath School projects.
3. Develop and publish annual Sabbath School lessons and related material.

Accountable to:

Junior Chief Apostle

National Mothers

Authority

Senior advisor to the Mothers.

The Guiding Light

Responsibilities

1. Preside over National Mothers Board meetings
2. Travel over the work and assist National Mothers' projects.
3. Advise and give guidance to the Mothers' Board.
4. Implement programs to develop Mother's in the church

Accountable to:

General Mother

National Auxiliary Officers

Authority

Senior advisor over their respective auxiliaries.

Responsibilities

1. Organize effective auxiliary units to meet their specified mission.
2. Preside over auxiliary meetings
3. Meet financial targets.
4. Implement programs to inspire growth and productivity in the Auxiliary.

Accountable to:

Assistant Chief Apostle or Junior Chief Apostle. (see organization chart).

Non-Auxiliary National Officers

Authority

Senior advisor over their respective area of responsibility.

Responsibilities

1. Preside over assigned unit.
2. Organize assigned for effective performance and effecient operations.
3. Conduct meetings, fund raising, provide assistance,
4. Carry out duties as assigned by the Chief Apostle.
5. Provide reports to the General Secretary, National Treasurer or appropriate organizational leader as required.

Accountable to.

Chief Apostle

Divisional Superintendent

All Divisional officers are under the jurisdiction of the Divisional Superintendent and then the National Officer for their organizational unit.

The Guiding Light

Authority

Chief overseer of the District.
Appoint and set up Sabbath Schools and churches.
To Mediate disputes
Appoint pastor's and officers
Legal representative of the church for the Division

Responsibilities

1. Preside over Divisional meetings.
2. Travel through District and assist state leaders, establishing new churches and Sabbath Schools.
3. Make quarterly visits to each church in his District.
4. Make an annual report to the General Assembly on the condition of his District.
5. Keep the Organization officers informed of the financial and spiritual condition of the Division.

Accountable to

Assistant Chief Apostle or Junior Chief Apostle

Divisional Secretary

Authority

Receive and/or retain church information and to store and/or archive documents.
To provide recorded information to organizational officers and entities

Responsibilities

1. To record and maintain all Divisional activities and affairs.
2. Take and produce minutes
3. Produce reports for State Superintendent's, Pastors and organization officials.

Accountable to:

Division Superintendent

Divisional Treasurer

Authority

Oversight of all Division related funds and financial records.
Initiate financial audits
Require financial reporting
Require financial accountability

Responsibilities

1. Collect, record, and account for all Division income, disbursements and receipts.
2. Prepare financial exhibits for church use.

The Guiding Light

3. Meet National reporting requirements.

Accountable to:

Division Superintendent

Divisional Deacons

Authority

Senior advisor to the National Deacon Board.

Responsibilities

1. Preside over any Divisional Deacon's/Stewards meetings
2. Travel over the Division and assist in Division Deacon projects.
3. Implement programs to develop Deacon's and Stewards

Accountable to:

Division Superintendent

Divisional Mothers

Authority

Senior advisor to the Mothers.

Responsibilities

1. Preside over Divisional Mothers Board meetings or sessions
2. Travel over the work and assist Divisional Mothers' projects
3. Implement programs to develop Mother's in the church

Accountable to.

Division Superintendent

Divisional Sabbath School

Authority

Senior advisor to the Sabbath School.

Responsibilities

The Guiding Light

1. Preside over Divisional Sabbath School meetings or sessions.
2. Travel over the Division and assist in National Sabbath School projects.

Accountable to:

Divisional Superintendent

Divisional/Area Y.P.U.

Authority

Overseer of the Youth Department.

Responsibilities

1. Preside over Division Y.P.U. meetings.
2. Travel over the Division and assist youth projects, (directed by appropriate organizational leader).
3. Implement programs to develop the youth.

Accountable to:

Division Superintendent

Divisional/Area Usher

Authority

Senior advisor to the Ushers.

Responsibilities

1. Preside over Divisional Ushers meetings or sessions
2. Travel over the Division and assist Divisional Usher projects.
3. Implement programs to develop Usher projects.

Accountable to:

Divisional Superintendent

Divisional/Area Nurses

Senior advisor to the Division Nurse's Guild

Responsibilities

1. Preside over Division Nurses Meetings
2. Travel over the Division and assist Divisional Nurse projects.
3. Implement programs to develop nurses of the church

The Guiding Light

Responsibilities

1. Collect, record, and account for all church income, disbursements and receipts.
2. Prepare financier exhibits for external use.
3. Meet the requirements for governmental agencies.

Accountable to:

State Superintendent

State Deacons/Stewards

Authority

Senior advisor to the State Deacon Board.

Responsibilities

1. Preside over any State Deacon's/Stewards meetings
2. Travel over the State and assist in State Deacon projects.
3. Implement programs to develop Deacon's and Stewards

Accountable to:

State Superintendent

State Mothers

Authority

Senior advisor to the Mothers.

Responsibilities

1. Preside over State Mothers Board meetings or sessions.
2. Travel over the work and assist State Mothers' projects.
3. Implement programs to develop Mother's in the church

Accountable to:

State Superintendent

State Sabbath School

Authority

Senior advisor to the Sabbath School.

Responsibilities

1. Preside over State Sabbath School meetings or sessions.
2. Travel over the State and assist in State Sabbath School projects.

Accountable to:

State Superintendent

The Guiding Light

State Y.P.U.

Authority

Overseer of the Youth Department.

Responsibilities

1. Preside over State Y.P.U. meetings or sessions
2. Travel over the State and assist youth projects, (directed by appropriate organizational leader).
3. Implement programs to develop the youth.

Accountable to;

State Superintendent

State Usher

Senior advisor to the Ushers.

Responsibilities

1. Preside over State Ushers meetings or sessions
2. Travel over the State and assist State Usher projects.
3. Implement programs to develop Usher projects,

Accountable to:

State Superintendent

State Nurses

Senior advisor to the State Nurse's Guild.

Responsibilities

1. Preside over State Nurses Meetings
2. Travel over the State and assist State Nurse projects.
3. Implement programs to develop nurses of the church

Accountable to:

State Superintendent

The Guiding Light

Local Pastor

Authority

Appointed to Local Church as Chief overseer.

1. To organize Ministries.
2. To conduct business meetings in accordance with church policy.
3. To Appoint auxiliary officers.
4. Receive new members.
5. Discharge members in accordance with church policy.
6. To perform weddings, funerals, blessings and/or baptism.
7. Submit candidates to Credential Board.
8. Make recommendations for Elect Ladies.
9. Implement National Church policies and initiatives.
10. Represents the National church on a local level with direction from appropriate officers.

Responsibilities

1. By virtue of his or her office, he or she is the Chairman of the board of trustees.
2. Preside over church business meetings.
3. Make an annual report to the Area/Province/Divisional and General Assembly on the condition of his church.
4. Make quarterly progress reports to the Area/Province/State Superintendent.
5. Attend bi-annual Area/Province/State meetings.
6. Keep the National Church informed of business and significant other activities of Local church.
7. Care and spiritual feeding of the membership including counseling, hospital visits, participation in State, Division and National meetings and programs.
8. Provide education and training for all members on doctrine and positions taken by the church.
9. To insure compliance with National Church Directives.
10. Implement programs to insure viability of the church.

Accountable to.

Area, Province or State Superintendent as appropriate

Local Trustee Board

Authority

Local Trustee Boards operate under the authority given by the pastor or where required, the appropriate Boards of the National Church. They are charged to hold in highest regard, the best interest of the church and to always be guided by the general directions established by church position papers and Executive Directives. In that regard, the Trustees are:

1. Empowered to conduct the business affairs of the local church
2. Entrusted with property of the Local Church
3. Represents the Local Church in the purchase, sale, lease, modifications to or disposal of real Local church property except where the National Church holds an equity interest or title to said property.
4. Coordinate with and/or obtain approval from the National Church before proceeding with any project or transaction that involves property

Responsibilities

1. Handle such business matters and general operations of the Local Church that do not fall under the purview of the National Church.

Accountable to:

The Guiding Light

Local Pastor and congregation

Local Secretary

Authority

Receive and/or retain church information and to store and/or archive documents.
To provide recorded information to Pastor and local church officers.

Responsibilities

1. To record and maintain all Local Church activities and affairs.
2. Take and produce minutes
3. Produce reports for Pastor and organization officials.

Accountable to:

Local Pastor

The Guiding Light

Local Treasurer

Authority

Oversight of all church related funds and financial records.
Initiate financial audits
Require financial reporting
Require financial accountability

Responsibilities

1. Collect, record, and account for all local church income, disbursements and receipts.
2. Prepare financial exhibits for external use.
3. Meet the requirements for governmental agencies.
4. Tax reporting.

Accountable to:

Local Pastor

Local Deacons/Stewards

Authority

Senior advisor to the Local Deacon Board.

Responsibilities

1. Preside over Deacon's/Stewards meetings
2. Charge of Devotions
3. Provide upkeep for church facilities.
4. Provide support for National, Division, State Deacon's initiatives.

5. Pastoral care
6. Implement programs to develop Deacon's and Stewards

Accountable to.

Local Pastor

Local Mothers

Authority

Senior advisor to the Mothers.

The Guiding Light

Responsibilities

1. Preside over local Mothers Board meetings or sessions.
2. Provide support for National, Division, State Mother's initiatives.
3. Implement programs to develop Mother's in the church.

Accountable to:

Local Pastor

Local Sabbath School

Authority

Senior advisor to the Sabbath School.

Responsibilities

1. Preside over local Sabbath School meetings or sessions.
2. Provide support for National, Division, State Sabbath School initiatives.

Accountable to:

Local Pastor

Local Y.P.U.

Authority

Overseer of the Youth Department.

Responsibilities

1. Preside over local Y.P.U. meetings or sessions.
2. Provide support for National, Division, State Y.P.U. initiatives
3. Implement programs to develop the youth.

Accountable to:

Local Pastor

Local Usher

Authority

Senior advisor to the Ushers.

Responsibilities

1. Preside over local Ushers meetings or sessions
2. Insure Usher's are on duty for each service.
3. Train Usher's in proper duties
4. Implement programs to develop Usher projects.

The Guiding Light

Parliamentary Procedures

PRINCIPLES

A. The pastor, both by word and demeanor, will set the whole atmosphere of the church business meeting. Because of this he must observe certain principles.

1. He will not be a dictator, The very word "pastor" shows that dictatorial actions are not compatible with the office of shepherd of the flock. He is to lead, not to coerce. To maintain his spiritual leadership over the flock he must exhibit unselfish, spiritual maturity.
2. He will by prayer, meditation, and disciplined reasoning think through the problems of the church. He will seek to arrive at possible solutions and then make them known by way of suggestions.
3. He will work closely with his board or boards and committee. He will realize that God can speak to laymen as well as to him. Mutual times of discussion, after adequate thought, should result in Spirit-directed actions.
4. The pastor will seek by expositions of the Word and by the manner by which he conducts himself to set the standard for Christ-like ways of conducting the church's business, for it is God's business and should be honoring to God in its conduct. Diplomatic expressions and actions by the pastor will be emulated by the people.
5. The pastor should not act as moderator of the church business meetings. There is too great a risk that he will offend a church member perhaps unconsciously by some action of his. For instance, if during a crucial discussion he fails to recognize a member then offense may be taken. It is best to allow the church to elect a layman as moderator.
6. As long as the church's decisions in a business meeting do not compromise doctrinal convictions of the pastor, then he should wholeheartedly support the actions. When the church, as a body, has spoken on any matter, then all members should willingly accept the action.

B. The moderator should be an individual who is noted for his objectivity, his fairness, his impartiality, his patience, and one who possesses the confidence of the church members. It is incumbent upon him that he observes certain practices:

1. He should realize that the function of a church business meeting is to get the Lord's work accomplished through the church. Sometimes he will find it appropriate to conduct the meeting in an atmosphere of informality. However, he will not allow informality to violate the basic principles of parliamentary procedure or the constitution of the church.
2. He will not enter into any discussions nor make any prejudicial statements as long as he is occupying the chair. Should he feel that he wants to express his views then he must turn the chair over to the

The Guiding Light

vice-chairman or other qualified person. He cannot return to the chair until the motion is voted on and the action has been completed.

1. The moderator must know how to state a motion properly, how to call for the vote, and then how to state the result of the action. As R. Dale Merrill states: "It is of primary importance that every motion be correctly stated by the chair. It is the further duty of the chair to restate the motion just before the vote is taken. When the chairman senses the discussion is over, he does not repeatedly ask, 'Is there: further discussion' and he: never asks, "are you ready for the question?" or, "Are you ready to vote?" He correctly says, "Hearing no further discussion, we are voting on the motion, "That we All in favor of the motion will say, "Aye." Those opposed to the motion will say, Nay.) The "Ayes" have it, and the motion carries (or whatever action the vote indicates). Because a member can change his vote before the: declaration of the outcome of the vote, the vote is not complete until the chair-man has made this declaration."
2. The moderator should be familiar with the basics of Parliamentary procedure. He should understand clearly the meaning of the motion "to lay the question on the table." This motion cannot properly be used to kill a motion. It can be used only when a more urgent item of business must be dealt with. It can have no qualifying statements. The moderator therefore, must sense when it is the desire of the assembly to, postpone action on a matter. If so, he can suggest that the matter be postponed until the next business meeting or session. This will, in most cases, obviate the need to lay the matter on the table. The motion to lay the matter on the table cannot be taken from the table and is non-amendable. Thus it must always be used properly. However, the motion to postpone action is debatable.
3. In larger churches and some Christian organizations, where the moderator might not be familiar with the complexities of Parliamentary law, it is wise to appoint a parliamentarian. An attorney, if possible should hold such a position.

PREPARATION

The moderator, in consultation with the pastor, should prepare well for the church business meetings. Inadequate preparation will result in disorganized meetings and in failure to meet the needs of the work of the church. In accordance with the church's constitution, the proper announcement of the time, the place, and the purpose of the: meeting should be made.

A Proper agenda, with copies available to the members, should be prepared. This will mean getting in touch with the church Boards, committees, etc., to see that reports are ready to be: given.

A typical agenda for a church business meeting would go as follows:

Call to Order: The moderator gains the attention of the assembly and states: "The meeting will please come to order."

Devotions: This can consist simply of a reading of a passage of Scripture and a prayer. However, it is usually better for the pastor to bring a short devotional that will set the spiritual tone of the meeting.

The Guiding Light

Ascertaining the Presence of a Quorum: Church constitutions usually state the number needed for a quorum. If a quorum is not present the meeting should be adjourned. However, it is possible to conduct emergency business and then have it ratified at the next meeting when a quorum is present.

Should legal matters be involved the church clerk's minutes should read:

"At a church business meeting on _____, a quorum being present" This will furnish documentation in case it is needed in court.

Reading the Minutes: The church clerk reads these and then the moderator asks: "Are there any corrections or additions?" Hearing none, he then states: "The minutes will stand approved as read." There is no need for a motion since the action usually goes by common consent.

Appointment of Tellers: The church clerk should have ballots ready and the one who is appointed among the tellers becomes the one who reports the results of the nominations.

Reports: The moderator will call for reports from the pastor, director of Christian education, etc. Then he will call for reports from the chairman of the various boards and committees.

Reports of annual business meetings should be mimeographed for distribution. The person reporting should not have to read them but he may express himself willing to answer any questions. A motion should be made seconded to accept or reject or refer the report.

The treasurer's report is never accepted at a business meeting unless previously audited. The moderator usually just thanks the treasurer and states that the report will be filed for audit.

Unfinished Business: All unfinished business from the previous meeting or any matter previously postponed or to be considered at this meeting should one be brought before the church.

New Business.- Recommendation from the boards or committees that require action by the church, or any time to be presented by a member may now be placed before the body.

Special Orders or items: At this juncture the election of officers may take place. The report of the nominating committee will be given and the moderator will then accept nominations from the floor. If nominations are made, then at the appointed time the moderator, hearing no further nominations, may declare them closed. Or, a motion may be made and seconded to close the nominations. This is non-debatable and must have a two-thirds vote to pass.

Ballots are distributed, the votes cast, and the tellers count them and report the results of the election.

Adjournment: The moderator now asks if any other business is to come before the church. Hearing none, he declares- "The meeting is adjourned." Dismissal is usually by prayer.

The Guiding Light

PROCEDURES

The complexities of parliamentary procedure are such that a consideration of all the details would be impossible in a presentation of this length.

The pastor should purchase, study, carry with him to business meetings a concise book summarizing parliamentary procedures, such as E. C. Utters, *Parliamentary Law at a Glance*.

However, a few of the more frequent procedures will be mentioned. Since a church business meeting is usually not too complex there are only a few Procedures involved. The spirit of the meetings should be such that no parliamentary procedures should be used that would confuse: or try to thwart the will of the majority. Doing God's business in God's way should rule out chicanery.

A. The Making of a Motion:

When informal discussion has taken place someone may say: "I move that...." It is incorrect to say, "I so move." But a motion should not be made until the individual making it has addressed the chair and been recognized by the moderator.

Once the motion is made it should be seconded by another member. If there is no second the motion dies for lack of endorsement.

Whenever one makes a motion or seconds one he should, even in small groups address the chair by saying, "Mr. Chairman or Mr. Moderator," and then state his motion or second.

B. The Discussion on the Motion:

Once a motion has been made and seconded, then the moderator or chairman must state the motion in its exact wording. Then he adds, "Is there anyone who wants to discuss the motion?" Any person desiring to discuss the motion must address the chair and be recognized. Usually the one making the motion is the first to speak.. No one should speak more than once on the motion until everyone has had an opportunity to speak to it, and all discussion should be germane to issue before the assembly.

C. The Shutting Off of Debate:

To close debate on a motion, it is only necessary to "move the previous question". It is discourteous and impolite for a member of the assembly to keep shouting, "Question! Question!" This simply means that the member is ready to vote. The moderator should so state and then ask: "Is there any further discussion?" If no one speaks to the motion, he may then say, "Hearing no further discussion," and he can then state the motion.

The moving of the previous question requires a second, is not debatable, cannot be amended, and requires a two-thirds vote. E. C. Utter states the way by which the moderator should put the form of motion on the previous question: "The previous question is moved (demanded or called for) or (state motion on which previous question is demanded). As many as are in favor of ordering the 'previous question' rise, etc. If carried, put to vote the pending question at one."

E.C. Utter, *Parliamentary Law at a glance*. Chicago, Illinois The Reilly & Lee Co., 1959, p22.

The Guiding Light

D. The Making of an Amendment.:

Should a member seek to alter a motion he may do, so by amending it,

The amendment requires a second and is debatable if the original motion is debatable. There can be only two amendments pending at the same time to any main motion. The amendment requires a majority vote and must be voted on before the main motion. If carried, the main motion, as amended, is put to a vote.

E. The Making of a Substitute Motion:

The nature of such a motion is "to amend by striking of the entire wording of the main motion and substituting an entirely new wording. The new wording can be hostile, but it must be germane."

To handle such a substitute motion properly, R. Dale Merrill states, "The chair should state the substitute motion. The chair then states that before action is taken on the substitute, the amendments to the main motion are still open to discussion or further amending. When the amending process is finished on the main motion, the chair may open the substitute motion for discussion and amendments, if any. Thus, every member has the right to have his motion considered fairly by the group. When the substitute motion is opened for discussion, the amending process can take place relative to the substitute motion, just as with the original motion.

Finally, when the substitute motion and the main motion have been perfected by means of amendments to the satisfaction of the proponents of each motion, the substitute motion is voted upon first. If the substitute motion carries, it is then substituted for the main motion. This means the death of the original main motion and its amendments. Now the newly substituted motion must be voted upon as the main motion, because it has been substituted for the main motion (3). If the substitute motion failed, however, then the chairman immediately put the amended main motion to a vote and declares the results.

E. The Withdrawing of a Motion:

The maker of a motion may withdraw it at any time prior to its being stated by the moderator. However, if the moderator has stated a motion, it then belongs to the assembly. Should the maker want to withdraw it then, he may state: "I ask permission to withdraw my motion." The moderator states the request and if after asking if there is any objection he hears none, he then declares the motion withdrawn. When the maker of a motion withdraws his motion, the second to the motion goes automatically with it.

F. The Considering of More Than One Motion:

No more than one motion can be considered at a time. If someone should make another motion while a discussion on another question is being held, the moderator should rule him out of order.

It is always well, at the beginning of a church business meeting, to remind the members that believers will always seek to be fair, patient and Christ-like in their relationships to one another and God's business. They will want to know all the facts and then act rationally and intelligently upon them. Hence, the pastors and the officers of the church will never seek to hide any facts from the people nor to withhold any information

R. Dale Merrill. op. cit., p. 60.

3 *ibid. p. 61.*

The Guiding Light

that might prevent wrong conclusions. As one has said: Trust God and tell the people." Christian believers will act harmoniously when fully informed on any matter. The essence of good parliamentary procedures is summed up by Marguerite Grumme in this way: "The Four Basic Principles of Parliamentary Law:

1. Courtesy and justice for all
2. Consider one thing at a time
3. The minority must be heard
4. The majority must prevail. Note: Parliamentary Law is common sense used in a gracious manner."

The Guiding Light

BURYING OF OUR SAINTS

The funeral service of our saints who fall asleep may be preached in their home, or at the Undertakers' Parlors, or at the church. When all are ready the Minister shall open the service with an appropriate hymn and prayer; after which he shall read the following, or some other appropriate scripture.

Psalm 37. 1 have been young and *now* am old, yet have I not seen the righteous foresaken, nor his seed begging bread.

Depart from evil and do good and dwell forever more.. For the Lord loveth judgment, and foresaketh not his saints: They are preserved forever, but the seed of the wicked shall be cut off The righteous shall inherit the land and dwell therein forever. The mouth of the righteous speaketh wisdom and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. Mark the perfect man and behold the upright for the end of that man is peace.

Isa. 32:17: And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. My people shall dwell in a peaceful habitation, and in sure dwellings and in quiet resting places.

Psalm 116:15. Precious in the sight of the Lord is the death of his saints. He shall redeem their souls from deceit and violence, and precious shall their blood be in His sight.

Job 19:2, For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And thou after my skin worms destroy this body, yet *in my* flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another. Though my reins be consumed within me.

Job 14:10-12, 14, 15.

But a man dieth and wasteth away; yea man giveth up the ghost and where is he? As the waters fall from the sea, and the flood decayeth and drieth up-, so man lieth down and riseth not till the Heavens be no more, they shall not awake, nor be raised out of their sleep. But thou shall call and I will answer and shall have a desire unto thy work and say I am the resurrection and the life of the dead. Whosoever believeth in me shall never die; though he were dead yet shall he live again,

So commit we his body to the earth. Ashes to ashes. Looking for the general resurrection day when the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Amen.

The Minister sings: "God Be With You Till We Meet Again."

Benediction.

The Marriage Ceremony

The Guiding Light

The Marriage Ceremony

Special Music
Introduction to Marriage Ceremony
Prayer
Scripture Reading
Ministerial Charge
Marriage Vows
The Ring Service
Declaration of Marriage
Prayer
The Lord's Prayer
Blessing
Special Music

Introduction To Marriage Ceremony

Dearly beloved, we are gathered together here in the sight of God and in the presence of this company, to join together this man and this woman in holy matrimony. Marriage is an honorable estate, instituted of God, blessed by our Lord Jesus Christ, and declared by Paul to be honorable among all men. It is not, therefore, to be entered into unadvisedly or lightly, but reverently, soberly, and in the fear of God. Let us, therefore, under the seriousness of this act, invoke the Divine Presence upon this occasion.

Prayer:

Almighty and gracious God, our heavenly Father, who settest the solitary in families: Look in favor, we beseech Thee, upon these Thy servants, this Man and this Woman. Be Thou the honored guest at their wedding and help them to speak the vows which they are about to make in sincerity and truth. Grant that they have been brought together by Thy Providence so that **they may be truly and eternally joined** together by Thy Holy Spirit, we pray through Jesus Christ our Lord. Amen.

Scripture Reading:

When the marriage is solemnized in a Church, the Minister may read Psalm 128, *introducing it with the following or similar words:*

Hear the words of the Holy Scripture concerning those who fear God as recorded in Psalm 128:

Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house. thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

*Then may the minister conclude this Psalm with the following or similar words:
May this blessing be granted unto you.*

The Guiding Light

Ministerial Charge:

I now charge you both, as you stand in the presence of God, to remember that true love and the faithful observance of your marriage vows are required as the foundation of a successful marriage and the establishment of a happy and enduring home. Without these there can be no real marriage and the home which you will endeavor to establish will be a vain effort. Keep the solemn vows you are about to make. Live with tender consideration for each other. Conduct your lives in honesty and in truth. And your marriage will last. Your home will endure. The marriage bond will be a blessing to you, and you will be a blessing to others. -This should be remembered as you now declare your desire to be wed.

The Minister: (to the man)

_____, Do you take this woman to be your wedded wife" And do you solemnly promise, before God and these witnesses, that you will love her, comfort her, honor and keep her in sickness and in health; and that, forsaking all others for her alone, you will perform unto her all the duties that a husband owes to his wife, until God, by death, shall separate you?

The Man:

I do.

The Minister- (to the Woman)

_____, Do you take this man to be your wedded husband? And do you solemnly promise, before God and these witnesses, that you will love him, comfort him, honor and keep him in sickness and in health and that, forsaking all others for him alone, you will perform unto him all the duties that a wife owes to her husband, until God, by death, shall separate you?

The Woman:

I do.

The Minister: (to the Giver, when the Woman is given away)

Who giveth this woman to be married to this man"

The Giver:

I do. (The Giver then retires to his seat.)

The Minister: (to the Man and the Woman)

Since it is your desire to take each other as husband and wife, please join your right hands, and repeat after me, before God and these witnesses, the marriage vow.

The Man:

I, _____, take thee to be my wedded wife, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish till death us do part, according to God's holy ordinance, and thereto, I plight thee my faith.

The Woman:

The Guiding Light

I, _____, take thee, _____, to be my wedded husband, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and, thereto, I plight thee my faith.

The Ring Service

The man and the Woman shall loose hands. The Minister shall receive from the Alan a ring, and ill the case Of a double-ring ceremony, one also from the Woman.

The Minister: (holding up the ring or rings)

The wedding ring is an outward and visible sign of an inward and spiritual bond which unites two loyal hearts in endless love.

When two rings are used, the Minister shall ask the Woman and the Man in turn:

“ will you receive this ring from _____, as a token of his affection, sincerity and fidelity toward you, and will you wear it as a symbol of your own affection, sincerity and fidelity toward him?”

Each shall answer in turn: I will.

The minister shall then give the Woman's ring to the Man to place on the fourth finger of her left hand. then shall the Man say, (or if two rings are used, the Woman shall receive from the Minister the Mans ring and say, in turn):

The Man: (and Woman, when applicable)

This ring I give thee, ill token and pledge of our constant faith and abiding love; with this ring I thee wed, and with all my earthy goods I thee endow

Declaration of Marriage

The Minister: (to the Man and Woman)

Please join your right hands.

The Minister: (to the People)

For as much as _____ and _____ have consented together in holy wedlock and have witnessed the same before God and this company and thereto have given and pledged their faith, each to the other, and have declared the same by Joining their fight hands and by giving and receiving a ring, I declare by the authority committed unto me as a Minister of the Gospel that they are Husband and Wife, according to the ordinance of God and the law of this State, in the of our Lord and savior Jesus Christ.

The Husband and Wife kneel and remain kneeling through the blessing.

The Minister: Prays a final prayer and pronounces a benediction

Ladies and gentlemen, I present to you Mr. and Mrs. _____.