



ACOP FAITH, LIFE, AND THEOLOGY MINISTRY TEAM

THE BANE & BLESSING OF BREVITY

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There seems to be a human propensity to abbreviate things. We shorten our names by using diminutives—Wesley becomes Wes. We use acronyms for organizations—Apostolic Church of Pentecost becomes ACOP. Texting has led to a whole lexicon of abbreviations!

When it comes to doctrinal statements, we try to condense weighty concepts about God and faith into a few well-chosen words. But this is not a new phenomenon, the Jewish people reduced the core of their beliefs to the Shema *“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength”* (Dt 6:4-5).

When Jesus was asked what the greatest commandment is he said, *“‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments”* (Mt 22:37-40).

There are a few “non-creedal” religious groups who simply say, “We have no creed but Christ and no book but the Bible.” This would include the Quakers, some Brethren groups, and some Baptist fellowships. Having said that, most evangelical groups and denominations have a statement of faith.

Statements of faith are not meant to be exhaustive statements, but summaries of the most important beliefs in a concise and succinct series of articles. Statements of faith are often supported by longer documents that provide commentary and more extensive explanation for the concise statements. The ACOP Narrative Commentary would be an example of this.

Statements of faith are not considered equal with Scripture, but rather an interpretation of Scripture. The Scriptures are infallible—our interpretation of the Scriptures is not.

We might ask, “Who are statements of faith for? Are they for the group who is writing them, or are they a way of defining themselves for those outside the group?” The answer is “Yes!” This creates a tension that all writers of statements of faith wrestle with. We want our statements to succinctly define our beliefs, but we also want to state our beliefs in a way that others can understand.

There is a proverbial saying that goes like this: *“I know you think you understand what you thought I said, but I’m not sure you realize that what you heard is not what I meant.”* When crafting statements of faith, we need to be sure that we are stating things in a way that is understood not only by those within our group, but also by those outside of our group.

Internally, statements of faith are helpful for clarifying beliefs and core doctrines; they provide a foundation for teaching, disciple making and theological education. Doctrinal statements also create a 'plumbline' against which teachings and practices can be measured.

Externally, statements of faith are helpful tools for expressing a group's theological stance to other Christians, churches, and denominations. They can foster ecumenical dialogue or highlight differences. To non-Christians, statements of faith provide a public witness and declaration of beliefs.

There are a number of historical creeds^[1] that developed in the early days of the church. The oldest of these is the Apostles' Creed,^[2] which was a baptismal confession of the early church. Those who were being baptised would be asked, "Do you believe in God the Father Almighty?" "Do you believe in Jesus Christ His Son?" "Do you believe in the Holy Spirit?" and so on. The Apostles' Creed has come to represent the core beliefs of the Christian Church, and in some places, those who are a part of a Christian ministerial association must affirm the Apostles' Creed.

THE APOSTLES CREED

*I believe in God, the Father almighty,
creator of heaven and earth.*

*I believe in Jesus Christ, his only
Son, our Lord,
who was conceived by the
Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand
of the Father,
and he will come to judge the
living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.*

[1] Creed comes from the Latin word "credo" - which means "I believe."

[2] The Apostles Creed (as quoted above).

Another universally - accepted Christian creed is the Nicene Creed, which dates back to the fourth century.

Church leaders from around the world met in Nicaea^[3] in 325 AD to clarify their understanding about the nature of God. The outcome of the Council of Nicaea was the Nicene Creed.

Later in the fourth century, church leaders from around the world once again gathered, this time in Constantinople^[4] to put the final touches on the Nicene Creed.^[5]

THE NICENE CREED

We believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father
before all ages,
God from God,
Light from Light,
true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
he became incarnate by the Holy Spirit
and the virgin Mary,
and was made human.

He was crucified for us under
Pontius Pilate;
he suffered and was buried.
The third day he rose again,
according to the Scriptures.
He ascended to heaven
and is seated at the right hand
of the Father.
He will come again with glory
to judge the living and the dead.
His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father
and the Son,
and with the Father and the Son is
worshiped and glorified.
He spoke through the prophets.
We believe in one holy catholic and
apostolic church.
We affirm one baptism for the
forgiveness of sins.
We look forward to the resurrection
of the dead,
and to life in the world to come.
Amen.

[3] Nicaea is modern-day Iznik, Turkey.

[4] Constantinople is modern-day Istanbul, Turkey.

[5] The Nicene Creed (as quoted above).

The Nicene Creed was accepted by both the Western and Eastern Church, ^[6] and since the Reformation, the Nicene Creed has been accepted by the Protestant Church, including most branches of Pentecostals.

In addition to creeds, most evangelical and Pentecostal groups, including ACOP, have opted to create a more definitive Statement of Faith that include their denominational distinctives.

In February of 1970, the Zion Apostolic Church was destroyed by a fire. Many of the early documents of the Apostolic Church of Pentecost were lost in that fire. ACOP was established in 1921, but the earliest copy of the ACOP Statement of Faith that we have is from 1937. ^[7]

The 1937 Statement of Faith contains some interesting beliefs, such as the belief in a partial rapture, and the inclusion of foot washing as an ordinance of the church. Water Baptism by immersion is included as a belief and two passages of scripture are listed (Acts 2:38; Matthew 28:19) – but no baptismal formula is mentioned.

ACOP's Statement of Faith has evolved over the years. Some clauses in the 1937 statement were removed and others were added, some were expanded on, and the inclusion of Scripture references became more pronounced as time went on. ^[8]

By the early 1950s, there were twenty-eight articles of faith, and it was decided to develop an abbreviated Statement of Faith. ^[9] This abbreviated statement was a concise statement including only fourteen points and no Scripture references.

When ACOP merged with the Evangelical Churches of Pentecost in 1954, the abbreviated Statement of Faith became the basis upon which the two groups came together. This abbreviated Statement of Faith is still the core of our statement of faith 70 years later.

Unlike creeds, statements of faith tend to be living documents, which means they are subject to revision as required by a changing context or when language becomes archaic. Here are some examples:

1. The 1937 ACOP Statement of Faith said: "The ministers of the Gospel of Christ are not commanded by Him to avow to the estate of single life or abstain from marriage, therefore it is lawful for them as for all Christians to marry only in the Lord, at their own discretion and according to the laws of Canada." In 1937 this was ostensibly a statement to say we do not believe in celibacy.

[6] The addition of the word *Filioque* (and the son) by the Western Church in 1054 led to the great schism, where the Western Church (the Roman Catholic Church) and the Eastern Church (the Orthodox Church) separated. Apart from the *Filioque* deviation, both churches continue to accept the Nicene Creed as the definitive statement on the nature of God.

[7] See Appendix One.

[8] See Appendix Two.

[9] See Appendix Three.

Sometime before 1950, this article disappeared from the Statement of Faith, and it is a good thing it did, because in 2005, the “laws of Canada” were changed to allow for same-sex marriage.

In 2004, ACOP was advised by its legal counsel that in order to prevent ACOP clergy from being compelled to perform same-sex marriages, we should include in our Statement of Faith a definitive article about our belief regarding heterosexual marriage. Therefore, we added an article that said, “We believe in the sanctity of marriage, as a life long exclusive commitment between one man and one woman.”

ACOP did not change its belief about marriage, but our changing Canadian context required that we make changes to our Statement of Faith.

2. In the mid 1990s, it was deemed necessary that we include two new clauses, one that said, “We believe in the reality and personality of Satan and demons,” and another that said, “We believe in the reality and ministry of holy angels.”^[10]

In 2008, the ACOP General Conference voted to remove both of those statements. Not because we did not believe in the reality of Satan and demons or the ministry of angels, but because we did not feel that those beliefs warranted inclusion in our articles of faith.

So right from the beginning, ACOP’s Statement of Faith has been a living document that has been changed from time to time, to clarify our beliefs or respond to our changing cultural context.

Our statement about the nature of God has changed at least four times over our 105-year history.^[11] At our 2026 Biennial Conference, we will once again reconsider the wording of our statement about the nature of God. Our current statement about the nature of God is viewed by many as ambiguous, and a clearer statement about our beliefs concerning the nature of God would be helpful.

Stating our belief about the nature of God is particularly important, because our evangelical and Pentecostal brothers and sisters see it as a first order belief. In other words, it is just as important as our belief in the virgin birth, the deity of Jesus, and the resurrection.

When ACOP became part of the Evangelical Fellowship of Canada, the Pentecostal World Fellowship and the Pentecostal and Charismatic Churches of North America, our statement about the nature of God raised questions about our orthodoxy and required us to clarify our position and defend our Statement of Faith.

Take Note: our association with these organizations is significant — it lends credibility to our movement and affirms our place within the broader evangelical and Pentecostal community.

[10] See Appendix Four.

[11] From our 1937 statement it was changed in 1950, 1954, and 1996.

I have worked in the ACOP office since 1997, and rarely does a month go by without receiving a call about our ambiguous statement regarding the nature of God. These inquiries come from:

- **Donors** outside of ACOP considering support for a global worker;
- **Parents** exploring whether to send their teenagers to Street Invaders;
- **Individuals** considering joining an ACOP partner church who have concerns about our theological stance.

Additionally, when we invite speakers from outside ACOP to our biennial conferences, I often find myself defending our orthodoxy. Many speakers are cautious about associating with groups perceived as theologically unclear or unorthodox.

Therefore, it is important that we express our belief about the nature of God in concise, orthodox terms.

Throughout our history, ACOP has periodically revised its Statement of Faith to reflect theological clarity and cultural relevance. Today, we once again face the need to refine our statement about the nature of God—while ensuring it aligns with orthodox beliefs recognized across the broader evangelical and Pentecostal community.

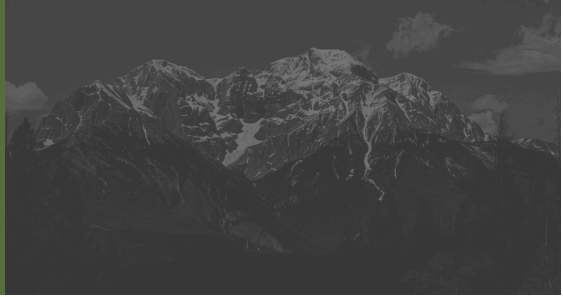
Our Faith, Life, and Theology team is actively working to develop a statement that is both theologically sound and clearly expressed.

The bane of statements of faith is the challenge of trying to distill core beliefs into a few succinct statements that capture the essence of our beliefs.

The blessing of statements of faith, is that we can immediately ascertain the core beliefs of a church or denomination.



APPENDIX ONE



1937 ACOP Statement of Faith

(a) **The Infallibility of the Holy Scriptures**

That the Holy Scripture is the infallible Word of God in so far as they are correctly translated from the original writings. "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works". 2 Tim. 3:16-17.

(b) **Godhead**

There is but one living and true God, everlasting without body or parts, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible, and this one true God has revealed Himself to this world as the Father, as the Son and as the Holy Spirit.

(c) **The One-ness of the Gospel Teaching**

"There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all that believe." Eph. 4:4-6

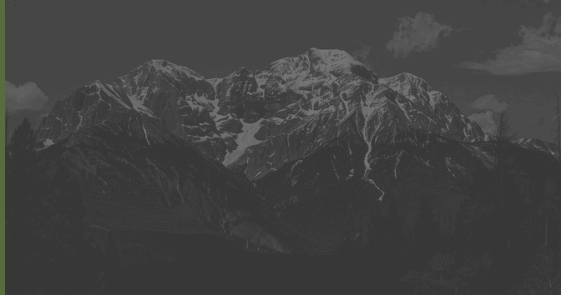
(d) **Jesus the Son of God**

The Son, who is the Word of God and the very and eternal God, took man's nature in the womb of the Virgin Mary, so that two whole and perfect natures, that is to say, that God and man were joined together in one person, whereof is one Christ, very God and very man, and offered Himself a sacrifice to reconcile God and man, was crucified, dead and buried and rose again on the third day from the dead and took again His body, wherewith He ascended into Heaven, and there sitteth [sic] until He returns to judge the world in righteousness.

(e) **The Holy Spirit**

The Holy Spirit, proceeding from the Father through the Son, is one substance, very and eternal God. Jn. 15:26

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(f) **Man's Lost State**

The condition of man after the fall of Adam is that of total depravity, and such that he of himself cannot turn and prepare himself by his own strength to make himself acceptable to God. Whereof, we are helpless apart from the grace of God in and through Jesus Christ, working with us by His Spirit.

(g) **Marriage of Ministers & Evangelists**

The Ministers of the Gospel of Christ are not commanded by Him to avow to the estate of single life or to abstain from marriage, therefore, it is lawful for them as for all Christians, to marry only in the Lord, at their own discretion, and according to the laws of Canada

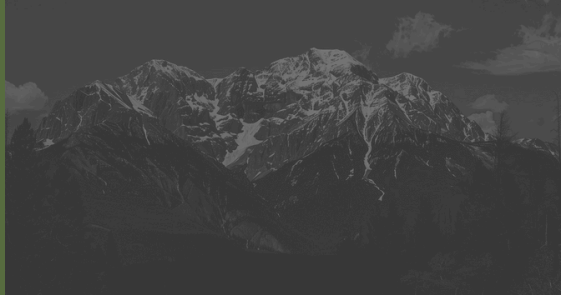
(h) **White Throne Judgment**

We believe that there will be a final judgment at which all shall appear, there to be judged every one according to his works, "And I saw a great white throne and I saw the dead small and great stand before God; and the dead were judged out of those things which were written in the Books, according to their works, and death and hell were cast into the Lake of Fire, this is the second death, and whosoever was not found written in the Book of Life was cast into the Lake of Fire, with the Devil and his angels, and shall be tormented forever and ever. Rev. 20.

(i) **Millennium**

We believe that there shall be a Millennium of one thousand years of Peace in a personal reign with Christ and His people upon this earth and Satan shall be bound with a chain and cast into the bottomless pit and shut up and sealed till the thousand years are fulfilled, after that he must be loosed for a little season, after which season he is consigned to the Lake of Fire. Rev. 20:1-10.

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(j) The Only Way of Salvation from Sin Through Jesus Christ

“For there is none other name under Heaven given among men whereby we must be saved.” Acts 4:12

“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.” John. 3:16.

“He that hath the Son hath life, and he that hath not the Son of God hath not life.” 1 John 5:10-12

(k) The Gospel Regarding Repentance and Remission of Sins

Jesus said, “Repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem”. Luke 24:47

Repent and be baptized every one of you in the Name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost.” Acts 2:38, Matthew 28:19.

(l) Membership in the True Church

“The true Church is a body of believers who are born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever.” 1 Peter 1:23.

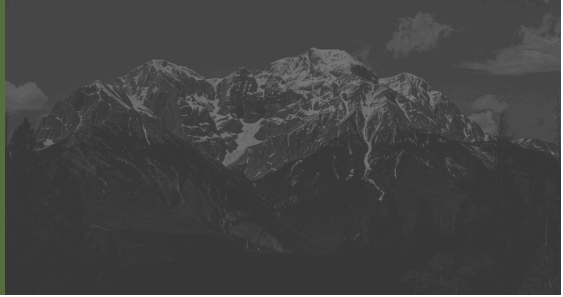
“Except a man be born of water and of the Spirit He cannot see the Kingdom of God.” John 3:5.

(m) Records of Names of Members of the True Church

The names of the members of the True Church are recorded in Heaven, for it is written “The Lord shall count, when He writeth [sic] up the people, that this mans was born there.” Ps. 87:5-6.

“Notwithstanding in this, rejoice not, that the Spirits are subject unto you, but rather rejoice, because your names are written in Heaven.” Luke 10:20.

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(n) **God's Standard for Members of the True Church**

God's standard is a Spirit filled life.

Eph. 1:3-14, 5:18; Acts 2:4, 8:14-17 18:10, 19:1-6; Rom. 12:1-2.

(o) **The Second Coming of Christ**

That the Lord Jesus will return to earth again in person is a doctrine set forth by Himself and preached by His holy Apostles. The Saints expected it and we are looking for Him. Matt. 24:1; Acts 1:11, 3:19-21; 1 Cor. 1:7-8, 11:26; 1 Thess. 4:14-17; Titus 2:13-14; Rev. 1:7.

(p) **The Translation of the Saints**

We believe the time draweth near for the coming of the Lord who shall descend from Heaven with a shout with the voice of the archangel with the trump of God and the righteous dead shall arise from their graves and we that are alive and living righteous before God shall be translated or "caught up" to meet the Lord in the air.

Matt. 24:36-42; Luke 17:20-37; 1 Cor. 15:51-54.

(q) **Divine Healing**

The Lord is the Physician of His people.

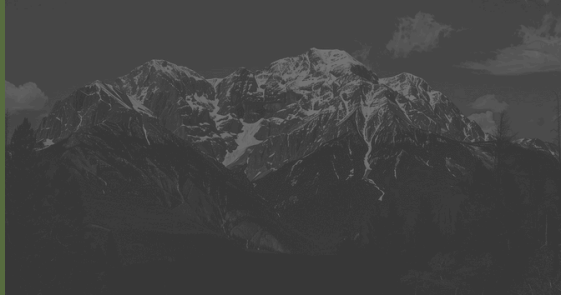
Ex. 15:26; Ps. 103:2-3; Is. 53:3-5, Matt. 8:14-17; Mark 16:17; James 5:14.

(r) **The Ordinance of the Lord's Supper**

The same night in which Jesus was betrayed He took bread and break it and said, "Take eat, this is my body which is broken for you, this do in remembrance of me." After the same manner He took the cup, having supped saying "This do ye as oft as ye drink in remembrance of me." 1 Cor. 11:23-32.

The body of Christ is given, taken and eaten in the supper, only in a Spiritual manner by faith.

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(s) **Water Baptism by Immersion**

“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 2:38.

“Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost.” Matt. 28:19.

(t) **Dedication of Children**

And Jesus said, “Suffer little children and forbid them not to come unto me of such is the Kingdom of Heaven.” Matt. 19:14.

“And He laid His hands on them and departed.” Matt. 19:15.

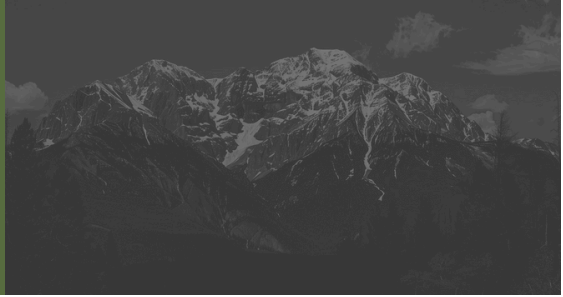
(u) **The Ceremony of Feet Washing**

Jesus gave us an example that we should do even as He had done He said we ought to wash one another’s feet. Again, if ye know these things, happy are ye if ye do them. Jn. 13:4-17. There is evidence that this was practiced by the church in the days of the Apostle Paul. 1 Tim. 5:10.

(v) **Duties of Civil Government**

All Civil magistrates are ordained of God for peace, safety and the welfare of all people (Rom. 13:1-10), therefore, it is our duty to be in obedience to all requirements of the laws that are not contrary to the Word of God. It is our duty of honor them, pay tribute, or such taxation as may be required without murmuring. Matt. 17:24-27, 22:19-21 and show respect to them in all lawful requirements of the Civil Government.

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(w) **Conduct**

Towards God: It is the sole duty of every Christian to walk before God with a perfect heart, Holy, undefiled, obedient doing His commandments, watching unto prayer and giving thanks, not grieving the Holy Spirit but being filled with the Spirit always.

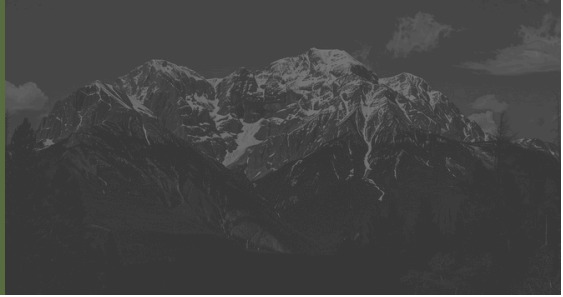
Towards Brethren: Exhibiting the fruits of the Spirit, meekness, kindness, longsuffering, humbleness of mind, forbearing one another and forgiving one another, even as Christ also forgave us, in meekness, instructing one another in righteousness.

Towards Men: Walking uprightly under all circumstance's, chaste pure conversation, obedient to masters, giving offense in nothing that they may behold our good works and be drawn to Christ.

(x) **Scripture Warning**

“But though we or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1:8.

APPENDIX TWO



ACOP Articles of Faith Circa 1950

The Articles of Faith of the Corporation shall be as follows:

All quotations herein given are taken from the Holy Scriptures as contained in the Holy Bible.

Section 1. **The infallibility of the Holy Scriptures,**

That the Holy Scripture is the infallible Word of God insofar as they are correctly translated from the original writings, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17

Section 2. **The Oneness of the Gospel Teaching.**

"There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all, that believe."
Eph. 4:4-6

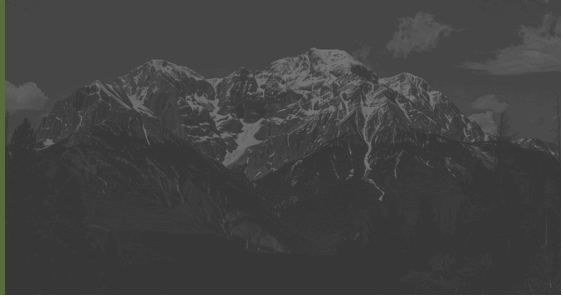
Section 3. **Godhead.**

That there is but one living and true God, everlasting, of infinite power, wisdom and goodness, and maker and preserver of all things, visible and invisible, and this one true God has revealed Himself to this world as the Father, as the Son, and as the Holy Spirit.

Section 4. **Jesus the Son of God.**

That the Son, who is the Word of God and the very and eternal God, who took man's nature in the womb of the Virgin Mary, so that two whole and perfect natures, that is to say, God and man, were joined together in one person, whereof is one Christ, very God and very man, who offered Himself a sacrifice to reconcile God and man, was crucified, dead and buried, and rose again on the third day from the dead and took again His body wherewith He ascended into heaven, and there sitteth [sic] until He returns to judge the world in righteousness.

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Section 5. **The Holy Spirit.**

That the Holy Spirit, proceeding from the Father through the Son, is one substance, very eternal God. John 15:26

Section 6. **The Doctrine of the Father and the Son.**

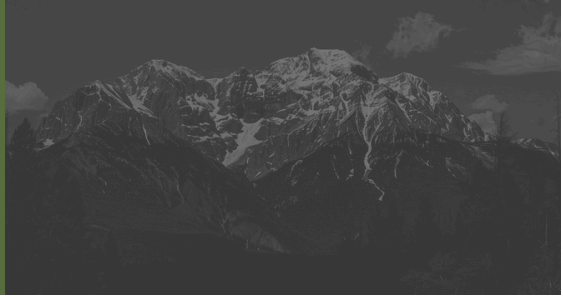
(a) The Father

That there is no vital knowledge of the Father obtainable, except through experimental knowledge of the Lord Jesus Christ. Every believer through the Spirit knows the Father experimentally. Every believer through the Spirit knows the Father experimentally. This is precisely the only possible way the Father may be known to man. No man knows the Father but the Son, and he to whomsoever the Son will reveal Him. Matt. 11:27. This fact can only be achieved experimentally through the medium of Christ's own words, namely, "...We will come unto Him and make our abode with Him." John 14:23. All there is for us to know of the Father is revealed to us in Jesus Christ. John 14:8-9. "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Christ is the visible manifestation of the invisible God. Col. 1:15.

(b) The Son

(1) The title "Son of God" is that which belongs to His miraculous conception. Luke 1:35. (2) The title "Son of Man" is that which belongs to His human nature derived from the Virgin Mary. (3) All agree that Christ is the Son of God. (4) All agree that He is the Lamb of God. John 1:29 with Rev. 21:22. (5) All agree that He is the mediator between God and man. Heb. 8:6 (6) All this pertains to Christ's incarnation associated with redemption only, which is but one aspect of Christ, (7) The sonship of Christ is God clothed in flesh. (8) The Son of God is revelation both of the Father and of the Spirit. Col. 2:9-10. (9) God became man, clothed in flesh through He made man, He still subsisted as God as He was before. (10) He pre-existed as God. John 1:1. (11) He was predicted as God. Isa. 9:6. (12) He professed to be God. John 5:18 (13) He was proclaimed God I Tim. 3:16. (14) he was petitioned as God. 1 Cor. 1:2. (15) He is the Creator of all things. Col. 1:15-17. (16) He is the Lord God and Father of Israel. Isa. 25:9 with 63:16, with 64:8. (17) He is the Lord God Almighty. Rev. 11:17.

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(18) He is the Lord God of the New Testament, and the Lord God of the Holy Prophets. Rev. 22:6,16. Chris is all of God, and God is all of Christ. There is no higher revelation of God than found in Jesus Christ. When God came to the Virgin Mary, He became what He was not before, and did not cease to be what He was. Hence Deity has no Father, but God clothed in flesh has (referring to His Sonship), hence God and man are joined together in one person, which is Chris the Lord. (19) Christ's Godlikeness, which aspect staggers human conception, and in this fact lies the point of universal controversy.

Incessant confusion reigns by erroneously confusing Christ's incarnation with His Godlikeness, that is, by filling the mind with Scriptures referring to His incarnation only, which results in partial vision of Christ. Christ is God, hence we must analyze Christ's Deity equally with His incarnation Jehovah of the Old Testament is none other than the Christ of the New Testament. Matt. 1:22, 25. The idea of an eternal Sonship plus His incarnation is unwarranted and unsupported in any proper sense of the Word and have a Father as touching Deity. Christ is stated to be the Everlasting Father. Isa. 9:6 et al.

Section 7. **Man's Lost State.**

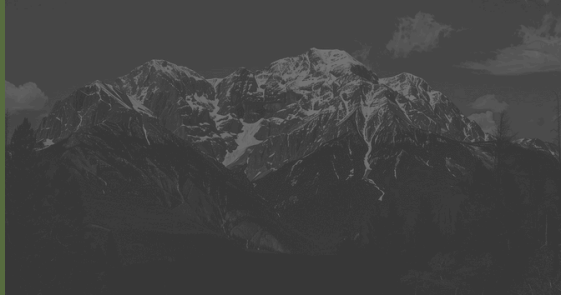
That the condition of man after the fall of Adam is that of total depravity, and such that he of himself cannot turn to make himself acceptable to God. Whereof, we are helpless apart from the grace of God in and through Jesus Christ, working with us by His Spirit.

Section 8. **The Gospel Regarding Repentance and Remission of Sins.**

Jesus said, "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:47.

"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 Spirit." Acts 2:38; Matt. 28:19.

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Section 9. **The only Way of Salvation from Sin is Through Jesus Christ.**

“For there is none other name under heaven given among men whereby we must be saved.”
Acts 4:12.

“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.” John 3:16.

“And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and that hath not the Son of God hath not life.”
1 John 5:11-12

Section 10. **Water Baptism by Immersion.**

We believe water baptism to be in the name of the Lord Jesus Christ.
Acts 9:16; Acts 10:48; Acts 19:5.

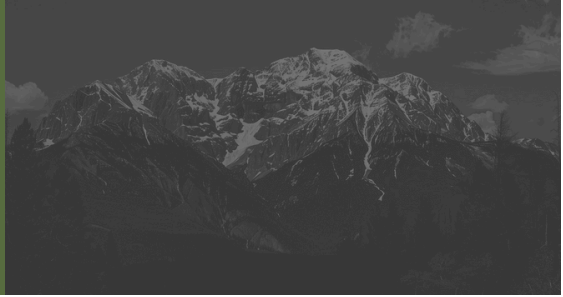
“Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2:38.

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son and of the Holy Ghost.” Matt. 28:19.

Section 11. **The Baptism of the Holy Ghost.**

That we believe in the Baptism of the Holy Ghost subsequent to salvation, with the scriptural evidence, namely, “speaking in other tongues as the Spirit gives utterance.” Acts 2:4, 8:14-17, 10:44-46, 19:1-6.

APPENDIX TWO



ACOP Articles of Faith Circa 1950

Section 12. **Membership in the True Church.**

That the true Church is a body of believers who are “born again, not of corruptible seed, but of Incorruptible, [sic] by the Word of God, which liveth [sic] and abideth [sic] forever.” I Peter 1:23.

“Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” John 3:5.

Section 13. **Records of Names of Members of the True Church.**

That the names of members of the True Church are recorded in heaven. For it is written, “The Lord shall count, when he writeth [sic] up the people, that this man was born there.” Psa. 87:5,6.

“Notwithstanding this, rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.” Luke 10:20

Section 14. **God’s Standard for Members of the True Church.**

That God’s standard is a Spirit-Filled life.
Eph. 5:18, Rom. 12:1-2, Gal. 5:16, 25; Titus 2:11-14.

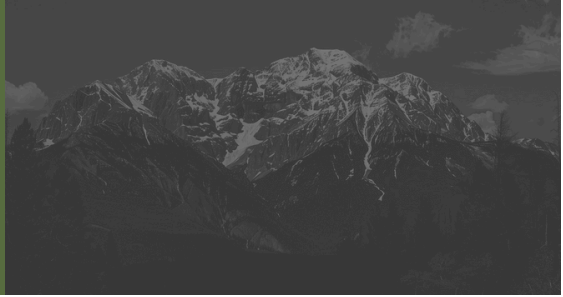
Section 15. **The Gifts of the Spirit.**

That we believe in the Gifts of the Spirit as taught in 1 Cor. Chapters 12, 13, and 14.

Section 16. **Divine Healing.**

That the Lord is the Physician of His people.
Ex. 15:16, Psalm 103:2,3. Isa. 53:4,5. Matt. 8:14-17. Mark 16:17, James 5:14.

APPENDIX TWO



ACOP Articles of Faith Circa 1950

Section 17. **The Ordinance of the Lord's Supper.**

The same night in which Jesus was betrayed He took bread and brake it, and said, "Take eat; this is my body which is broken for you; this do in remembrance of me." After the same manner He took the cup, having supped saying, "This do ye, as often as ye drink it, in remembrance of me." 1 Cor. 11:23-32

That the body of Christ is given, taken, and eaten in the super only in a spiritual manner by faith.

Section 18. **Dedication of Children.**

And Jesus said, "Suffer little children, and forbid them not, to come unto me, for such is the kingdom of heaven." Matt. 19:14.

"And He laid His hands on them and departed." Matt. 19:15.

Section 19. **The Second Coming of Christ.**

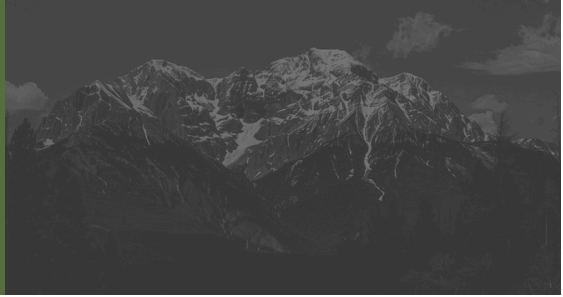
That the Lord will return to earth again in person is a doctrine set forth by Himself and preached be His Holy Apostles. The saints expected it and we are looking for Him. Matt. 24:1, Acts 1:11, 3:19-21, 1 Cor. 1:7-8, 11:26, 1 Thess. 4:14-17, Titus 2:13-14, Rev. 1:7.

Section 20. **Misnumbered in the original document.**

Section 21. **The Translation of the Saints.**

That we believe the time draweth near for the coming of the Lord, who shall descend from heaven with a shout with the voice of the archangel with the trump of God, and the righteous dead shall arise from their graves, and we that are alive shall be translated or "caught up" to meet the Lord in the air. 1 Thess. 4:14-17, Luke 17:20-37, 1 Cor. 15:51-54.

APPENDIX TWO



ACOP Articles of Faith Circa 1950

Section 22. **Millenium.**

That we believe there shall be a millennium of one thousand years of peace in a personal reign with Chris and His people upon this earth, and Satan shall be bound with a chain and cast into the bottomless pit and shut up and sealed till the thousand years are fulfilled. After that he must be loosed for a little season, after which season, he is consigned to the lake of fire. Rev 20:1-10

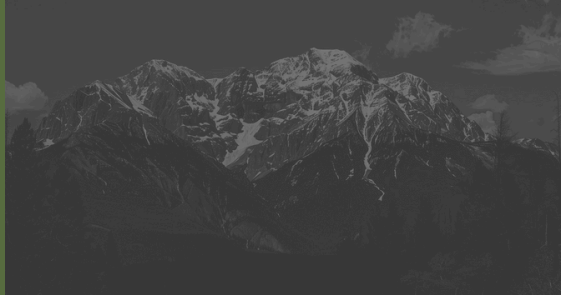
Section 23. **Status of the Believer and Unbeliever.**

That we believe in the eternal life of the believer (John 5:24, 10:28) and the eternal punishment of the unbeliever. (Mark 9:43-48, 2 Thess. 1:0, Rev. 20:10-15)

Section 24. **White Throne Judgement.**

That we believe there will be a final judgement at which all the unbelieving shall appear, there to be judged every one according to his works. "And I saw a great white throne... and I saw the dead small and great stand before God... and the dead were judged out of those things which were written in the books, according to their works... and the death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire with the devil and his angels, and shall be tormented forever and ever." Rev. 20:11-15.

APPENDIX TWO



ACOP Articles of Faith Circa 1950

Section 25. **Conduct.**

Towards God: That it is the sole duty of every Christian to walk before God with a perfect heart, holy, undefiled, obedient, doing His commandments, watching unto prayer and giving thanks, not grieving the Holy Spirit, but filled with the Spirit always.

Towards Brethren: Exhibiting the fruits of the Spirit; meekness, kindness, longsuffering, humbleness of mind, forbearing one another and forgiving one another, even as Christ also forgave us, in meekness, instructing one another in righteousness.

Towards Man: Walking uprightly under all circumstances, chaste, pure conversation, obedient to masters, giving offense in nothing, that they may behold our good works and be drawn to Christ.

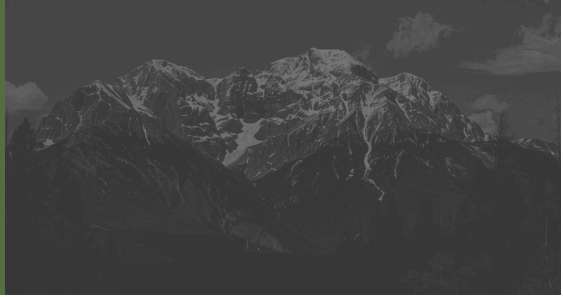
Section 26. **Duties of Civil Government.**

That all civil magistrates are ordained of God for peace, safety, and the welfare of all people. (Rom. 13:1-10). Therefore, it is our duty to be in obedience to all requirements of the laws that are not contrary to the Word of God. It is our duty to honor them, pay tribute or such taxation as may be required, without murmuring (Matt. 17:24-27, 22:19-21), and show respect to them in all requirements of the civil government.

Section 27. **Scripture Warning.**

“But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed.” Gal. 1:8.

APPENDIX TWO



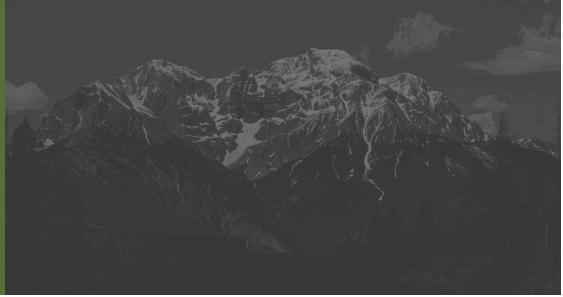
ACOP Articles of Faith Circa 1950

Section 28. **Abbreviated Statement of Faith.**

WE BELIEVE:

1. In the verbal inspiration of the Holy Scriptures.
2. In the existence of One True God who has revealed Himself to this world as the Father, as the Son, and as the Holy Spirit.
3. In the Saviour of men, the Lord Jesus Christ, conceived of the Holy Spirit, born of the Virgin Mary, very God and very man.
4. In the creation, test and fall of man, as recorded in Genesis; his total spiritual depravity and inability to attain to divine righteousness.
5. In the Gospel of the Grace of God, how that Christ died for our sins, was buried, and rose again the third day for our justification.
6. In the salvation of sinners by Grace alone, through faith in the perfect and sufficient work of Christ on our behalf upon the Cross of Calvary.
7. In Water Baptism of believers by immersion in the Name of our Lord Jesus Christ.
8. In the Baptism with the Holy Spirit as an experience subsequent to salvation, with the scriptural evidence; namely, speaking in tongues.
9. In the gifts of the Spirit as enumerated in I Corinthians, being exercised and practised as manifest in the early Church.
10. In the Lord's Memorial, commonly called Supper, for believers.
11. In the healing of the body by Divine Power, or Divine Healing in many aspects as practised by the early Church.
12. In the eternal life of the believer and the eternal punishment of the unbeliever.
13. In the Spirit-filled life, a life of separation from the world, and the perfecting of holiness in the fear of God as an expression of Christian faith.
14. In the personal return of the Lord Jesus Christ for His church.

APPENDIX THREE

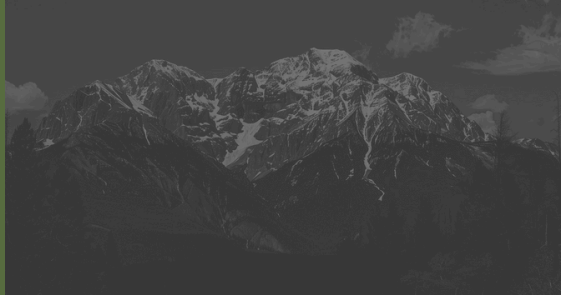


ACOP Abbreviated Statement of Faith 1954

WE BELIEVE:

1. In the verbal inspiration of the Holy Scriptures.
2. In the existence of One True God who has revealed Himself to this world as the Father, as the Son, and as the Holy Spirit.
3. In the Saviour of men, the Lord Jesus Christ, conceived of the Holy Spirit, born of the Virgin Mary, very God and very man.
4. In the creation, test and fall of man, as recorded in Genesis; his total spiritual depravity and inability to attain to divine righteousness.
5. In the Gospel of the Grace of God, how that Christ died for our sins, was buried, and rose again the third day for our justification.
6. In the salvation of sinners by Grace alone, through faith in the perfect and sufficient work of Christ on our behalf upon the Cross of Calvary.
7. In Water Baptism of believers by immersion in the Name of our Lord Jesus Christ.
8. In the Baptism with the Holy Spirit as an experience subsequent to salvation, with the scriptural evidence; namely, speaking in tongues.
9. In the gifts of the Spirit as enumerated in I Corinthians, being exercised and practised as manifest in the early Church.
10. In the Lord's Memorial, commonly called Supper, for believers.
11. In the healing of the body by Divine Power, or Divine Healing in many aspects as practised by the early Church.
12. In the eternal life of the believer and the eternal punishment of the unbeliever.
13. In the Spirit-filled life, a life of separation from the world, and the perfecting of holiness in the fear of God as an expression of Christian faith.
14. In the personal return of the Lord Jesus Christ for His church.

APPENDIX FOUR



ACOP Statement of Faith 2006

WE BELIEVE IN:

1. The verbal inspiration of the Holy Scriptures.
2. The eternal existence of one true God who is the Father, Son, and Holy Spirit.
3. The Saviour of men, the Lord Jesus Christ, conceived of the Holy Spirit, born of the Virgin Mary, very God and very man.
4. The creation, test and fall of man, as recorded in Genesis; His total spiritual depravity and inability to attain to divine righteousness.
5. The Gospel of the Grace of God, how that Christ died for our sins, was buried, and rose again the third day for our justification.
6. The salvation of sinners by Grace, through faith alone in the perfect and sufficient work of Christ on our behalf upon the cross of Calvary excluding all human merit.
7. Water baptism of believers by immersion in the name of our Lord Jesus Christ.
8. The baptism of the Holy Spirit as an experience subsequent to salvation, with the scriptural evidence, namely, speaking in tongues.
9. The gifts of the Spirit as enumerated in I Corinthians, being exercised and practiced as manifest in the early Church.
10. The Lord's Supper, as a memorial for believers.
11. The healing of the body by Divine Power, or Divine Healing in many aspects as manifested in the early Church.
12. The eternal life of the believer and the eternal punishment of the unbeliever.
13. The Spirit-filled life of separation from the world, and the perfecting of holiness in the fear of God as an expression of Christian faith.
14. The reality and personality of Satan and demons.
15. The reality and ministry of holy angels.
16. The personal return of the Lord Jesus Christ for His Church.
17. In the sanctity of marriage, as a lifelong exclusive commitment between one man and one woman.