

REVISED EDITION - JULY 2023 w. Amendments Pages

**CONDENSED MANUAL
OF THE
DOCTRINE, RULES, BY-LAWS, AND
CODE OF CONDUCT
STANDARD OF HOLINESS**



**OF
FIRST
CHURCH OF OUR LORD JESUS CHRIST, INC.**

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**OF
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REVISIONS & AMENDMENTS

**made since release of
January 2019 (v.1) By-laws**

AMENDMENT(S) FROM JANUARY 2019 (v.1) BY-LAWS

Date of Amendment	Change	Section	Previous	Change/Amendment
01/17/2019	Correction	By-Laws: Women's Apparel: Article XVII, Section 3, Number 5	"With hosiery worn (stockings, knee-highs, socks), the dress or skirt hem must fall within 5 inches the floor (no higher than 5 inches away from the floor).	" With hosiery worn (stockings, knee-highs, socks), the dress or skirt hem must fall within 5 inches above the sister's ankle (no higher than 5 inches away from the ankle).
01/17/2019	Correction	XI. Code of Conduct (Part I): Girl's Attire	"As the girl gets older, dresses and skirts are to be no higher than 5 inches from the floor or hems to the ankles if no hosiery is worn."	"As the girl gets older, dresses and skirts are to be no higher than 5 inches from the ankles (with stocking/hosiery worn) or hems to the ankles if no hosiery is worn.
01/17/2019	Correction	XII. Code of Conduct (Part II): Women's Apparel, Hem Length of Skirts and Dresses	"(With <u>stockings on</u> refer to by-laws that hems are to be within 5 inches from the floor.)	"(With <u>stockings on</u> refer to by-laws that hems must fall within 5 inches above the ankle.)
01/17/2019	Addition	XII. Code of Conduct (Part II): Men's Apparel, Men's Footwear	N/A	New Images Added
01/17/2019	Addition	XII. Code of Conduct (Part II): Women's Apparel, Women's Footwear	N/A	New Images Added
01/17/2019	Addition	XII. Code of Conduct (Part II): Women's Apparel, High-Low Dresses	N/A	New Images Added
01/17/2019	Addition	XII. Code of Conduct (Part II): Women's Apparel, Mini-Skirts and Knee-High Boots	N/A	New Images Added
01/17/2019	Addition	XII. Code of Conduct (Part II): Men's and Women's Apparel, Fur Clothing	N/A	New images Added

AMENDMENT(S) FROM JANUARY 2019 (v.2) BY-LAWS

Date of Amendment	Change	Section	Previous	Change/Amendment
06/09/2019	Correction	III. Doctrinal Issues, The Godhead	Titus 1:13	Titus 2 :13
06/09/2019	Amendment	By-Laws, Article VII: Church Properties, Section 1.1	"At no time will First Church of Our Lord Jesus Christ, Inc. allow same-sex restrooms or changing rooms in any	"At no time will First Church of Our Lord Jesus Christ, Inc. allow transgender restrooms or transgender

			buildings or properties owned or rented by the church.”	changing rooms in any buildings or properties owned or rented by the church.”
06/09/2019	Amendment	XI. Code of Conduct (Part I): Children and Recreation, Number 3.	“...However, they may participate in these activities among themselves.”	“...However, they may participate in the playing of games among themselves and only that is which is clean. ”

AMENDMENT(S) FROM JANUARY 2019 (v.2.ed) BY-LAWS

Date of Amendment	Change	Section	Previous	Change/Amendment now in v.3.ed
02/01/2021	Correction	X. Rendering of Religious Services: Burials (Page 96)	“Likewise, when Deacon Stephen died, he too, was simply buried.”	Likewise, when Stephen died, he too, was simply buried. (word “Deacon” removed)

AMENDMENT(S) FROM JANUARY 2019 (v.3.ed) BY-LAWS

Date of Amendment	Change	Section	Previous	Change/Amendment
06/20/2021	Correction	II. Holiness, the Way of God: Final Judgment (Page 7)	“...who shall be survived before God’s Throne for their final judgment.”	“...who shall stand before God’s Throne for their final judgment.” – Page 7
06/20/2021	Correction	Code of Conduct: Ministers in the Pulpit (Point Number 17)	“No Minister should ever disrespect, disregard instructions given by, or backbite against our Leader, Teacher, or Guide”	“No Minister should ever disrespect, disregard instructions given by, or backbite against our Leader, Teacher, and Guide”
06/20/2021	Correction	Code of Conduct: Ministers in the Pulpit (Point Number 23)	“After preaching, if someone offers a complement regarding the Ministry...”	“After preaching, if someone offers a complement regarding the Minister... ”

AMENDMENT(S) FROM JUNE 2021 BY-LAWS

Date of Amendment	Change	Section	Previous	Change/Amendment
04/30/2023	Correction	Section XI(1) Code of Conduct, Ministers Praying for Others	“When praying for a brother or sister, the Ministering Brother should anoint the individual with oil only if the person is sick.”	“When praying for a brother or sister, the Elder should anoint the individual with oil only if the person is sick.”

I. PREFACE

PREFACE

Forasmuch as we have taken in hand to set forth a declaration of those things which were preached and practiced by the Apostles, it is our duty and divine responsibility to perpetuate and exalt the Apostles' Doctrine and Standard of Holiness. It is imperative that we "earnestly contend for the faith which was once delivered unto the saints." This is in the instruction given to us by the great servant of our Lord, Jude (Jude 1:3). This we intend to do, both in word and deed.

We have adopted these rules, regulations, and by-laws for the governing and guiding of the saints. We humbly comply with what the Apostles left on record to instruct and govern the people of God. This is done so they may not be led away into error or fall from their steadfastness, but instead grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, who is God Almighty.

The Standard of Salvation which God has ordained in his Word has been watered down and conveniently ignored by false prophets and lustful leaders through deceit and compromise. Carnal religious ministers, in the past and more so today, have obviously given heed to seducing spirits and the doctrines of devils. It is incumbent upon us to teach and warn God's people against their trickery and evils. This has culminated into an assortment of false doctrinal tenets which does not, neither will produce fruits worthy of acceptance by the True Originator of our most precious faith, the Lord Jesus Christ.

Paul declared, "that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat" (I Corinthians 10:1-3). God had only one way for Israel, and all had to observe this way and do as Moses had commanded them. Hence, we must observe and do all that was commanded to us by the Lord Jesus through the Apostles. God has required of us ONE WAY. He has also given us an example of what we must do. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (St. John 3:5). Therefore, we believe that men must receive the gift of the Holy Ghost, speaking in other tongues, according to Acts 2:4. Just as Israel passed under the cloud and passed through the sea, we must be baptized in the Name of Jesus Christ for the remission of sins and receive the gift (baptism) of the Holy Ghost, speaking in other tongues, as the Spirit gives utterance.

Therefore, we encourage the saints of God to be steadfast and unmovable, always abounding in the work of the Lord. For we know that he that doeth the will of God shall abide forever.

II. HOLINESS, THE WAY OF GOD

HOLINESS, THE WAY OF GOD

“Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy” (Leviticus 19:2). There is no other way mentioned in the scriptures. If Almighty God is Holy then we, the children of the Heavenly Father, are to be holy as He is holy. The religions of the world have never been in the scriptures, nor will they ever be! Holiness is our firm belief, and it is God’s way, so it has to be our way of life. All other religions have men as founders, giving a beginning and an ending to their religions, but not Holiness. The Bible says, “According as He (God) hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4). How great holiness is! Before creation was, Holiness was already here! It is ordained of God for everyone to be holy!

Holiness is not like the religion of men; it totally reflects the will of the One God! Sin is not justified in any form, but rather it is total obedience unto God. Holiness involves surrendering your will to God’s will, with submission and self-denial to every way that is against God. The scripture teaches us, “And that ye may put difference between holy and unholy, and between unclean and clean” (Leviticus 10:10). The scriptures also say, “The Lord is righteous in all his ways, and holy in all his works” (Psalm 145:17). The prophets and apostles were Holy Men. They did not profess any other religion, nor will we. “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches” (Romans 11:16).

Holiness is the way of God. It is our standard, for we are the branches. It is this kind of church which God is coming for. “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be HOLY and without blemish” (Ephesians 5:27). From the Old Testament to the New, Holiness has always been God’s Way!

Isaiah 35:8, “And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” Exodus 15:11, “Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?” Leviticus 11:45, “For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.” St. Luke 1:74-75, “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.”

II 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.” Ephesians 4:24, “And that ye put on the new man, which after God is created in righteousness and TRUE HOLINESS.” Hebrews 12:14, “Follow peace with all men, and holiness, without which no man shall see the Lord.” I Peter 1:16, “Because it is written, Be ye holy; for I am holy.”

The scriptures do not point to anything else for God’s people to follow, and with God’s help, we are determined to lift up The Holy Standard of God.

III. DOCTRINAL ISSUES

APOSTLES' DOCTRINE

We stand for the faith which was built upon the holy precepts, practices, and doctrines, all of which are infallible. We believe First Church of Our Lord Jesus Christ is a direct descendent of the original Orthodox Church Fellowship that began on the Day of Pentecost. Be it known that this fellowship is of the Orthodox persuasion. Our doctrine, which is that of the Apostles, reflects this experience. "And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

GOD'S STANDARD OF SALVATION

We earnestly contend for God's Standard of Salvation. In the Word of God, we can find nothing short of a Holy Spirit filled life. Read St. Mark 16:15-17; Acts 1:8; 9:17-18; Acts 10:44, 48; and Acts 19:1-6. Also read: Romans 12:1-2; Hebrews 12:14; St. Matthew 5:48; and I Peter 1:15-16.

THE GODHEAD

We firmly hold that Jesus Christ is God Almighty and apart from Him there is no God: Isaiah 7:14; St. Matthew 1:23; Genesis 1:1; Colossians 1:14-17; Isaiah 45:15-21; Titus 2:13; Deuteronomy 32:4; I Corinthians 10:4; Colossians 2:9; I John 5:20; and Revelation 1:8.

THE SECOND COMING OF JESUS CHRIST

The pre-millennium coming of our Lord Jesus Christ in person is a doctrine clearly set forth by the Apostles in the New Testament. Jesus taught it, the Apostles believed it, and the saints expect it. Read: St. Matthew 24; Acts 1:11; 3:19-21; I Corinthians 1:7-8; 11:26; Philipians 3:20-21; I Thessalonians 4:14-17; and Titus 2:13-14.

RESURRECTION AND TRANSLATION OF THE SAINTS

We believe that the time draws near for the coming of the Lord to make a change in the present order of things. The dead in Christ shall rise first and those that remain shall be caught up to meet the Lord in the air. The unrighteous and the wicked dead shall not rise until the thousand years have expired; then shall be the judgment of the Lord. "And whosoever was not found written in the Book of Life shall be cast into the lake of fire" (Revelation, Chapter 20; St. Matthew 24:36-42; St. Luke 17:20-21; I Thessalonians 4:13-17).

After Christ has come for his saints in the translation, he shall return with them and reign on earth for a thousand years (I Thessalonians 4:17). There shall be peace on earth and good will toward men. After which, the Second Resurrection and Judgment shall take place. "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 20:6).

THE MILLENNIUM

Moreover, we believe that the distress upon the earth is the “beginning of sorrows” and will become more intense until “there shall be a time of trouble, such as there never was since there was a nation” even to this present time (St. Matthew 24:3-8; Daniel 12:1). That period of tribulation shall be followed by the dawn of a better day on earth, and for one thousand years there shall be “peace on earth and good will toward men” (Revelation 20:3; Isaiah 65:7-25; St. Matthew 5:5).

FINAL JUDGMENT

When the thousand years are finished, there shall be a resurrection of the wicked dead, who shall stand before God’s Throne for their final judgment. All whose names are not found written in the Book of Life, shall be cast into the lake of fire, burning with brimstone, which is the second death that God hath prepared for the devil, his angels, and the wicked who serve him. Satan shall be cast in first: Revelation 20:7-15; St. Matthew 25:41-46; Revelation 21:8.

THE LORD’S SUPPER

Melchizedek, the Priest of the Most High God, gave the first communion to our father, Abraham, consisting of bread and wine (Genesis 14:18). Christ, being a High Priest after the order of Melchizedek, eventually administered the same. Water and grape juice are modern substitutes that have been invented by the formal and carnal churches of today (St. Matthew 26:26-29; I Corinthians 11:23-32).

The Lord’s Supper is to be celebrated at night with the use of the elements of bread (which represents the broken body of our Savior) and wine (which represents the blood that was shed for the remission of sin). The wine shall be administered by the use of one cup for all (I Corinthians 11:25; St. Mark 14:23).

FEET WASHING

We hold that feet washing is an example given by the Lord Jesus to the Church and that it should be observed as often as communion is served (St. John 13:5-14).

TITHES AND OFFERINGS

We believe in the Apostles’ principle and custom of financing the Church by means of tithes and offerings. A tithe is one-tenth of one’s earnings and an offering is what is given of free will, in honor and sacrifice to God above one’s tithes. Offerings may be received by the Minister and workers in the field, wherever and whenever given, without begging (Malachi 3:8-10; St. Matthew 23:23; Hebrews 7:5-10).

We firmly hold that socials, concerts, “religious” plays, or shows are not God’s plan for the carrying on of His work. Programs with choirs or quartettes with the charging of entrance fees at the door of the church are of the devil himself and are the traditions of men and not of God.

MALTREATMENT

In the time of persecution or ill treatment at the hands of the enemy, we should not avenge ourselves, but rather give place to wrath. For it is written: “Vengeance is mine; I will repay, saith the Lord” (Romans 12:19; Deuteronomy 32:35). Neither shall we take up any weapon of destruction to slay another in the defense of others. For it is written: “Do violence to no man” (Luke 3:14). We should rather suffer wrongdoing, than do wrong ourselves.

CIVIL GOVERNMENT

All Civil Magistrates are ordained of God for peace, safety, and the general welfare of all people (Romans 13:1-10). Therefore, it is our duty to be in obedience to all requirements of the laws of the land **which do not contradict biblical principles**. They must not conflict as to where one would be forced to violate the Sixth Commandment by bearing arms and going to war. When the laws do not violate scriptures, it is our duty to honor them and show respect in all lawful requirements of the Civil Government.

DIVORCE AND REMARRIAGE

“Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery” (St. Luke 16:18; Romans 7:1-3; I Corinthians 7:39; St. Mark 10:11-12). We have no right to add any thoughts of our own to such plain statements in order to justify those who have taken a second companion while the first one still lives.

WOMEN PREACHERS

We believe of a truth that God has never called or sent a woman to preach the Gospel and it is certain that he never will. The Bible says, “Which yet my soul seeketh, but I find not: one man among a thousand have I found; BUT A WOMAN AMONG ALL THOSE HAVE I NOT FOUND” (Ecclesiastes 7:28). If Solomon did not find a woman in his day, then God has not sent any in our day. Isaiah declared, “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths” (Isaiah 3:12).

According to the scriptures it is made plain if a woman leads you, you are in error. Women of today address themselves as Bishops, Apostles, Pastors, Evangelists, and Deacons. This has been ordained by the devil. It is the devil, and him alone, who sponsors such foolishness. Be reminded that God has nothing to do with this in any manner. Anyone who follows women preachers or supports them in any way must be labeled as a hypocrite and is most assuredly hell bound.

The Bible states, “Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also said the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.” (I Corinthians 14:34-35).

Paul says again in I Timothy 2:11-12, “Let the woman learn in silence with all subjection. But I suffer NOT a woman to teach, nor to usurp authority over the man, but to be in silence.” When a woman tries to talk as loud as a man, she is out of place. The Holy Women of God have a meek and quiet spirit, which is in the sight of God of great price.

Let it be firmly known: First Church of Our Lord Jesus Christ, Inc. does not have nor endorse women preachers and we never will!

HOMOSEXUALITY

First Church of Our Lord Jesus Christ, Inc. shall never endorse homosexuality! We firmly hold to the fact that God never created man for man nor woman for woman.

It plainly states in Scripture (Genesis 2:21-24), “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

So we see when Adam fell into a deep sleep he did not wake up next to a man nor did God tell the man to cleave unto another man after leaving his father and mother.

Even the nature of procreation is deemed impossible through the act of same-sex coupling as there is no pairing of man-with-man or woman-with-woman by which life can be created. Genesis 4:1 states, “And Adam knew his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.”

As the law of marriage was ordained by God and not man, First Church of Our Lord Jesus Christ, Inc. will not bow down to any domestic or foreign government’s decision in partaking with or agreeing to same sex marriage. Religious institutions, too, are guilty of permitting this act against God. This has permeated into many churches, synagogues, and mosques. This clearly shows their hate towards God and His Word!

Satan has made the hearts of government and religious leaders hard and stubborn, and in turn they totally ignore what happened in Sodom. Genesis 19:4-10 provides this history of wickedness where the men of Sodom pressed to do evil with the men who came to lodge with Lot.

*“But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
And Lot went out at the door unto them, and shut the door after him,
And said, I pray you, brethren, do not so wickedly.*

*Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.
And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.
But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.”*

Lot told the Sodomites to ‘do not so wickedly’ so if men being with men was right, Lot would not have been justified to call their desire wicked. The men of Sodom were so full of lasciviousness (having great lust) that they came to break down the door! Lot even offered his daughters to them but these perverted men wanted the men visiting Lot’s house instead. Lot plainly said, “only unto these men do nothing”. Our stand is the same as Lot’s: ‘unto these men do nothing’! Men should not kiss, feel, grind, nor have sexual intercourse with other men, for it is an abomination. As it states in Leviticus 18:22, “Thou shalt not lie with mankind, as with womankind: it is abomination”.

Notice also what is stated in Leviticus 20:13, “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.”

The spirit of homosexuality changes the desire from man-with-woman, to woman-with-woman and man-with-man. The Lord said, “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” (Genesis 3:16).

So Satan seeks to change the desire of the human family. This is outlined here by Apostle Paul in Romans 1:24-28,

*“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient”.*

For a man to have affections towards another man is plainly called “vile affections”. Vile is defined as morally evil, corrupt, wicked, disgusting, or degrading in nature. What individual who possesses a righteous mind would call this act right when in God’s eyes it is vile! Same sex relationships are morally evil and wicked and when a person indulges in such, he or she is degraded by this shameful act. The Scriptures make it clear that this kind of lust which

resides in one's heart is most unclean! Sexual acts between those of the same sex dishonors the body. We know also the Scripture speaks that these acts are against nature.

When one chooses not to retain nor respect this God given knowledge, then God gives the person over to a reprobate mind. Therefore, a man or woman who has no Godly principles lends himself or herself to the ease of conscious of "marrying" another of the same sex regardless of what the Scriptures say. These individuals pervert the truth. God's righteous intentions were always that a woman would desire man as her husband and not a desire another woman nor seek to call another woman her "wife". This also holds true for a man desiring another man as his mate.

Homosexuals have the right to possess jobs and careers, to eat, sleep, and operate in their activities of daily living as we do. However, they have no God given right to marry another of their own sex, nor do their rights extend to raising a family. It is evident that two men coming together cannot make a baby, nor can two women. God has never purposed for one man's seed to spill into another man. No goodness can come from the unrighteous spilling of seed. However, from this ungodly act the following does occur: HIV, AIDS, and all sorts of sexually transmitted diseases.

In addition, this falsehood of "marriage" is a primary way in which Satan lures children into the trap of believing in the normalcy of the homosexual lifestyle. Children are raised in a household where it is acceptable to have two men operating as "fathers" or two women both claiming to be "mothers", all under the guise of being loving parents. Yet, in scriptural reality this is a hell bound situation. These children are raised to believe a lie from their earliest years and are exposed to seeing same-sex individuals kissing, touching, and being intimate, not realizing they are being raised by two deviants. Thus, the children are unfortunate victims recruited into the deceitful belief that their wayward household is a rightful alternative.

A family is not two men with a child(ren) nor two women with a child(ren). Let us go back to Scripture to learn how the first earthly family was defined where the father was Adam, the mother was Eve, and the children produced were Cain and Abel. Isaiah 43:27 refers to Adam as "Thy first father". Genesis 3:20 tells us "And Adam called his wife's name Eve; because she was the mother of all living."

The governments of the world, false religions, and media of all forms are moved by Satan to deceive as many as would be fooled into accepting the homosexual lifestyle. Therefore, First Church of Our Lord Jesus Christ, Inc. will never promote nor support same-sex relationships or marriages in any form or fashion.

The Lord God of heaven and earth does not have a gay church nor a gay people. He made man and woman to serve him!

"So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27)

*“The way of sinners is made plain with stones, but at the end thereof is the pit of hell.”
(Sirach 21:10)*

Let it be known what the standard of First Church of Our Lord Jesus Christ, Inc. (FCOOLJC, Inc.) is and what is and is not acceptable behavior among its members:

1. Any brother or sister who is a practicing homosexual is welcome to come to the church, as everyone else is. However, if the individual is found attempting to recruit anyone into that lifestyle or convince others that same-sex relationships are right, the individual will be removed from the congregation.
2. No homosexual is permitted to preach in FCOOLJC, Inc.
3. Any brother or sister who practices homosexuality will not be permitted to hold any office or position in the church.
4. Any brother or sister who practices homosexuality will not be permitted to work on any church auxiliary in any manner.
5. No homosexual brother will be permitted to perform baptisms.
6. No homosexual brother will be permitted to lead the praise and testimony portion of service.
7. No Minister nor member of FCOOLJC, Inc. is permitted to attend or participate in any same-sex marriage or reception, nor is it permitted to give gifts or congratulations at all. There is to be no involvement in any form.
8. No Minister is permitted to justify same-sex relationships or marriages.
9. No Minister is permitted to perform same-sex marriages at any time.
10. Any Minister who disregards the Scriptures and performs a same-sex marriage will be stripped of all credentials and disfellowshipped out of the Church, the Body of Christ.
11. At no time are members of FCOOLJC, Inc. permitted to house same-sex couples.
12. No brother or sister who works in the medical field may participate in any procedure or prescribe any medication in which the purpose is to change an individual's sex to the opposite, as in from man to woman or from woman to man.
13. Members of FCOOLJC, Inc. are not to allow your sons to put on any girls' clothing or your daughters to put on any boys' clothing. This includes but is not limited to dresses, pants, hats, shoes, purses. This is not cute, but an act of abomination!

14. Likewise, caution should be exercised that individuals do not inadvertently put on the opposite sex's garments such as brother giving a sister his jacket or gloves to wear if she is cold.

*“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: For all that do so are abomination unto the Lord thy God.”
(Deuteronomy 22:5)*

15. Members are not to use any tool, implement, apparel, apps, or media to dress or appear as the opposite sex even in jest or as a mean of entertainment such as cross-dressing in a play.
- a. This includes but is not limited to the wearing of apparel or accessories of the opposite sex (such as clothing, wigs, shoes) or the alteration of a photo in which one's physical appearance is altered to appear as the opposite sex.

Pray for those who choose this lifestyle that they may repent of their sins and be baptized in the name of Jesus Christ for the remission of their sins and be filled with the Holy Ghost, speaking in tongues as the Spirit gives them utterance.

*“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (Matthew 13:41-43)*

IV. MORAL STANDARD FOR THE SAINTS OF GOD

MORAL STANDARD FOR THE SAINTS OF GOD

We are to honor and give glory to God because our bodies are the temples of the Holy Ghost (Romans 12:1-2; I Corinthians 6:19-20; 10:31). If we walk in the Spirit, we will not fulfill the works and lusts of the flesh (Galatians 5:16). The works of the flesh that do not glorify God are found in several passages of Scripture (Romans 1:24; I Corinthians 6:9-10; Galatians 5:19-21; Revelation 21:8).

The works of the flesh that are condemned and named include: homosexuality, adultery, worldly attitudes, evil communication (gossip, angry outbursts, profane and filthy words), murder, drunkenness, stealing, and witchcraft.

When we respect the liberty in Christ which is ours as a benefit, it should not be an occasion for one to slip back under the dominion of the power of Satan (St. John 8:32, 36; Romans 6:14; 8:2). We are not to become entangled again under the yoke of bondage (Galatians 5:1). In light of this God given liberty, it is imperative that the saints refrain and abstain from all alcoholic beverages and any habit forming or mood-altering substances. Chemical substances are forbidden for the saints of God. These vices are out of character and do not perpetuate a positive, moral ethic for those who are sanctified. Saints must never participate in activities such as gambling or playing the lottery. These things will corrupt the temple of God and enslave the Spirit that had once made us free (Isaiah 28:7; James 1:21). One must even examine their occupation to ensure their employment does not have a saint participating in activities or handling, distributing, or vending items which contradict the principles of holiness. This includes things such as handling or possessing firearms; knowingly selling or transporting alcohol, tobacco, women's pants, or lottery tickets; driving a tour bus to a casino; or participating in workplace activities which celebrate wicked pagan holidays like Christmas, Easter, or Halloween.

The foundation of First Church of Our Lord Jesus Christ, Inc. is built upon the timeless truth found in the inspired Holy Scriptures. The "Holiness of God" is our creed (the basic essential tenets of our faith, which is supported and undergirded by the authority of God's Word) in and for our daily living. Our theology is the study of God's discipline for holy living and views that certify our doctrine as written in the Scriptures. This theology is rooted and grounded in our knowledge and comprehension of the mystery of the Oneness in the Godhead, and the repentance for sins, water baptism in the Name of Jesus Christ, and receiving the baptism of the Holy Ghost with the initial evidence of speaking in other tongues as the Spirit gives utterance. Our theology also goes on to include the living of a holy life in this present evil world until Christ comes for His Church, whether we be alive or asleep. There are many who once loved and held the Truth of God dear to their hearts and maintained the faith in its orthodox perspective in principles, and have now let down the standard, giving heed to many seducing spirits.

It is the goal and objective of this body, with God as our helper to:

1. hold to and stand for truth which the devil has obscured from the eyes of many in these last and evil days;
2. hold Holy Scripture as the ruling guide for our conduct; and continually reaffirm our standard of holiness in doctrine, principles, and conduct;

3. have its ministers and members reflect this standard of holiness in their daily walk with God;
4. have its ministers and members prayerfully guard their lives and not be conformed to this world for selfish gain, in worldly appearance, with willful pride or worldly attitudes, nor to associate with those who are deliberate in their attempt to do the same;
5. not attack the Church, which Jesus Christ has purchased with His blood; and
6. not bring embarrassment nor reproach against the Church, its leadership, its teachings, or fellow-servants of the Most High God.

V. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

CHURCH BY-LAWS

ARTICLE I: CHURCHES

SECTION 1

The Gospel must be preached throughout the world. This necessitates the establishing of Churches around the world under the body of First Church of Our Lord Jesus Christ, Inc.

SECTION 2

The International Headquarters of First Church of Our Lord Jesus Christ, Inc. shall be located at 5105 North 5th Street, Philadelphia, PA 19120 in the United States of America.

SECTION 3

The General Overseer shall have the power to arrange for the registration of this Corporation in all the states of the United States and any foreign countries in which there shall be a church home. He shall have the power to arrange for the incorporation of a new church in any of the states, territories of the United States, or in any foreign country.

SECTION 4

All churches established by the assistance of the Headquarters Church shall be under the direct control of the said body, as far as Church property is concerned.

SECTION 5

All churches and auxiliaries must present a report in the annual meeting.

ARTICLE II: MEMBERS OF THE BODY

SECTION 1

All ministers, bishops, and members of this assembly are to be subject to the authority of the General Overseer.

SECTION 2

Any minister or member of this body, who seeks to change the doctrine of this assembly or sows discord among the brethren and exhibits no visible or verbal desire to repent for his or her deed, shall be disfellowshipped from this assembly and from the Body of Christ.

ARTICLE III: BOARD OF DIRECTORS

The Board of Directors of this body shall be comprised of the Elders with the General Overseer as spokesperson of this Board.

ARTICLE IV: MINISTERS IN CHARGE

SECTION 1

Members in all of the churches of First Church of Our Lord Jesus Christ, Inc. (FCOOLJC, Inc.) are to obey, support, and cooperate with any minister who has been placed in charge by the General Overseer.

SECTION 2

Ministers who have been placed over any of the churches of this body are to be obedient to their Local Overseer, if one has been appointed.

SECTION 3

A minister shall have the authority to deposit funds into the church account, as long as he does so under the guidelines of the church. If withdrawals are to be made, it is imperative that two signatures accompany the transaction.

SECTION 4

Ministers in charge of temples shall not be addressed as “Pastor” until they have become ordained or appointed as an Elder (Bishop).

SECTION 5

Any minister who is in charge of an assembly must be prepared to offer a report at each Holy Convocation or at any other designated time to the General Overseer. They must also be prepared to make a financial report in every annual and state session.

SECTION 6

Any minister who is in charge of an assembly and is found to be influencing members to leave and establish another work shall have his license and credentials removed and hence, removed.

SECTION 7

No minister is permitted at any time to reference, quote, teach or read from any religious book, text, or passage which has not been authorized as Holy Scriptures.

1. Any minister who disobeys this directive will face immediate suspension from teaching.
2. A second offense will result in the minister being disfellowshipped from this assembly and the Body of Christ.

SECTION 8

In cases of discord between the local minister in charge and member(s) of FCOOLJC, Inc. due to any accusation made against the minister, the committee designated to handle such disputes shall try the matter. The committee shall consist of the General Overseer, Local Elder, and a Deacon, if necessary.

SECTION 9

If there exists a majority complaint against a minister or if one arises, the committee shall investigate the complaint. If there is no violation of the Apostles’ doctrine, FCOOLJC, Inc. rules

or regulations, or moral laws, the minister in charge shall be at liberty to remain in his position as long as he desires or lives, and/or at the discretion of the General Overseer.

ARTICLE V: CREDENTIALING AND ORDINATION OF MINISTERS

SECTION 1

Ordination may be secured and given with the consent of the General Overseer or with the assistance of an appointee.

SECTION 2

The General Overseer has the authority and power to appoint all Local Elders in any and all sessions.

SECTION 3

Ministers desiring to secure credentials with this body must have the one baptism as described in Acts 2:4; 10:44-48; and 19:1-9. The minister must believe, preach, and practice all of the precepts and teachings that the Apostles preached and practiced.

SECTION 4

Any minister who seeks credentials in this body must be able to read and write.

SECTION 5

Any minister who seeks credentials in this body must be willing to learn how to conduct a religious service intelligently and in order whenever necessary.

SECTION 6

Any minister holding credentials from this Body of Christ who is found in error and will not receive correction nor repent for their evil deeds will be deprived of their credentials and silenced.

SECTION 7

Any minister who seeks to change the doctrine of this assembly or sow discord among the brethren and exhibits no visible or verbal desire to repent for his deed, shall be disfellowshipped from this assembly and the Body of Christ.

SECTION 8

No homosexual will ever be ordained, credentialed, or hold a license in First Church of Our Lord Jesus Christ, Inc.

SECTION 9

If a minister is a heterosexual at time of appointment, but later changes or is found to be a homosexual and will not repent, he shall be stripped of his ordination and disfellowshipped from this assembly and the Body of Christ.

ARTICLE VI: QUALIFICATIONS OF A BISHOP AND A DEACON

SECTION 1: OFFICE OF A BISHOP (ELDER)

All men who desire to be ordained or appointed as a Bishop (Elder) in this body must meet the following qualifications as outlined in Titus 1:1-16:

1. The Bishops, which are the “Elders”, must be blameless.
2. He must be the husband of one wife, having faithful children not accused of riot or unruly in any way.
3. His children must be under subjection.
4. He cannot believe or practice remarriage (while having a living spouse) or entertain the worldly sin of divorce.
5. He must be a good and faithful steward of God, for indeed he is a Minister of God.
6. He must not be self-willed, hard-headed, stubborn, or stiff-necked.
7. He must not be one who soon becomes angry.
8. He is not to drink wine or any alcoholic beverages at any time. Wine is drunk only for the celebration of the Lord’s Supper or a **little** wine for stomach ailment or infirmities.
9. He must not be a striker or a fighter.
10. He must not be a lover of filthy lucre, which is money.
11. He must be a lover and a giver of hospitality.
12. He must be a lover of good men. He must be one who is willing to work with sincere and honest brethren in the work of the Lord.
13. He must be sober and stable minded.
14. He must live a holy life. He must have the Holy Ghost, speaking in tongues according to Acts 2:4.
15. He must be temperate and practice self-control.

SECTION 2: OFFICE OF A DEACON

SECTION 2.1

We find the qualifications of a deacon in I Timothy 3:8-13 where it states “Likewise must the deacons be”:

1. Grave: sincere and deeply rooted in the Word of God.
2. Not double-tongued: he cannot be a liar.
3. Not given to much wine: he cannot be a drunkard.
4. Not greedy for filthy lucre: cannot be a lover of money.
5. Holding the Mystery of the Faith: he must be able to rightly divide the Word of Truth in a pure conscience and his lifestyle is not condemned.
6. And let these also first be proved: let these qualifications be made manifest in his holy life.
7. Then let them use the office of a Deacon: once these qualifications are made manifest in his life, then let him exercise the “Office of Deacon”.
8. Being found blameless: no fault found in him.
9. Even so must their wives be grave, not slanderers, sober, faithful in all things:
 - a. wife must be sincere, should not speak evil against God’s people, and is not a liar. She is stable minded and is obedient to her husband and to all of the Apostles’ Doctrine.

10. Let the Deacons be the husbands of one wife: having one wife only and no second companion while the first one lives.
11. Ruling their children and their houses well: the Deacon must have his children and whole household under subjection and must not permit anything to continue in his home that is contrary to the Word of God.
12. For they that have used the office of deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

SECTION 2.2

All Deacons must teach and preach the same things which were preached by the Apostles.

SECTION 2.3

It was previously stated that Deacons could not serve The Lord's Supper. However, there is no scriptural law against such. For this reason, we cannot make it a transgression.

"Because the law worketh wrath: for where no law is, there is no transgression."

(Romans 4:15). As such, a brother who is appointed as a Deacon by the General Overseer may serve The Lord's Supper.

ARTICLE VII: CHURCH PROPERTIES

SECTION 1: PROPERTIES OWNED OR OCCUPIED BY

FIRST CHURCH OF OUR LORD JESUS CHRIST, INC. (FCOOLJC, Inc.)

1. At no time will First Church of Our Lord Jesus Christ, Inc. allow **transgender** restrooms or **transgender** changing rooms in any buildings or properties owned or rented by the church.
2. Activities pertaining to or promoting holidays such Christmas, Easter, and Halloween are not permitted at any time on any church properties. Activities include but are not limited to decorations, parties, dances, etc.
3. Activities, media, or paraphernalia (rainbow flags, pins, etc.) associated with homosexual behaviors are not permitted at any time while on the grounds.
4. No alcoholic beverages are permitted on the grounds, with the exception of the wine to be used for the Lord's Supper.
5. No voting booths, voter registrations, or political rallies may be held on any church property.
6. All properties of FCOOLJC, Inc. are considered non-smoking and "clean" grounds and smoking of any kind or any illicit drug use is strictly prohibited anywhere on any of the properties.
7. No gambling is permitted on any FCOOLJC, Inc. grounds; prohibited activities include but are not limited to the selling of raffle-tickets and the collecting of monies for the purchase of lottery tickets.
8. No firearms, whether open or concealed, are permitted on any properties at any time.
9. No member is permitted to host any event which promotes or celebrates an activity which is against the standard of Holiness (ex. braiding hair on the premises, hosting a baby shower for a child born out of wedlock, etc.).

10. The above is not a complete list. However, any activity held on any church property must comply with the Holy Scriptures and the rules and regulations of FCOOLJC, Inc.

SECTION 2: PROPERTIES RENTED TO OR USED BY OUTSIDE ENTITIES

1. FCOOLJC, Inc. will never rent to or allow occupation of any of properties by any entity or organization which permits or promotes items outlined in Article VII, Section 1 or transgresses in any manner any standard of Holiness.
2. Any entity or organization which desires to use, rent, or occupy any church property currently owned or occupied by FCOOLJC, Inc. must agree to the above in writing before any activity will be allowed on any church property.
3. Any entity or organization having first agreed to honor the regulations of FCOOLJC, Inc. and then later found to be in violation of such will be requested to immediately vacate the church property.

ARTICLE VIII: CHURCH LETTERHEAD, LOGO, AND SEAL

SECTION 1: LETTERHEAD

1. Any communication which is placed on the letterhead of First Church of Our Lord Jesus Christ, Inc. must be approved by the General Overseer or a designee.
2. Any communication which is placed on the letterhead of First Church of Our Lord Jesus Christ, Inc. must pertain to the business of the Church and may not be used for personal use.
3. Any communication which is placed on the letterhead of First Church of Our Lord Jesus Christ, Inc. may not contradict the teachings of Holiness or the standard of the Church.
4. No deviation or redesign of First Church of Our Lord Jesus Christ, Inc. letterhead is permitted without the expressed permission of the General Overseer.

SECTION 2: LOGO

1. Any communication, banner, advertisement, or website which uses the logo of First Church of Our Lord Jesus Christ, Inc. must be approved by the General Overseer or a designee.
2. No member, entity, associate, or individual is permitted to use the logo for personal use or for use on items to be sold or distributed without the approval of the General Overseer or a designee.
3. No deviation or redesign of the logo of the First Church of Our Lord Jesus Christ, Inc. is permitted without the expressed permission of the General Overseer.

SECTION 3: CHURCH SEAL

1. Any use of the Church Seal must be approved by the General Overseer.
2. No deviation or redesign of the Church Seal is permitted without the expressed permission of the General Overseer.

ARTICLE IX: CHURCH MEDIA, IMAGES, AND COMMUNICATION

SECTION 1: MEDIA

First Church of Our Lord Jesus Christ, Inc. is committed to maintaining a high level of professionalism in every aspect of its media and communication. Due to this, it is requested that the below be observed.

1. Individuals designated as Church Media Team Members and those designated by the permission of the General Overseer shall be permitted the task of uploading and distributing of Church teaching messages, advertisements, flyers, and general announcements.
2. Outside of the above individuals, no member in or out of the Church shall take it upon themselves to upload or share any teaching message or service without the explicit permission of the General Overseer or his designee.
3. It is permitted for general members to record teachings of the General Overseer or local ministers **for personal viewing or listening only**.
4. HOWEVER, it is not permitted for individuals to distribute or upload these messages or services whether in whole or in part in any form without the permission of the General Overseer or his designee. This includes, but is not limited to:
 - a. The creation and distribution of personal DVDs, CDs, media drives, etc.
 - b. The uploading to social media (Facebook, Instagram, Snapchat, blogs, personal websites, etc.)
5. **At no time** is it permitted for any individual (outside of those officially designated by the General Overseer) to sell or distribute ANY church messages or services for monetary or personal gain.

SECTION 2: CHURCH FLYERS AND ADVERTISEMENTS

To avoid confusion and the possible sharing of misinformation, no member (outside of those officially designated by the General Overseer) shall create, publish, print, or share any personally made flier or poster for any service, meeting, or convocation of FCOOLJC, Inc.

ARTICLE X: CHURCH WEBSITES, SOCIAL MEDIA, AND VEHICLES

SECTION 1: CHURCH WEBSITE

1. There shall be **one official** website of First Church of Our Lord Jesus Christ, Inc.
2. The webmaster(s) shall be designated by the General Overseer.
3. Content and general layout shall be at the discretion of the General Overseer or his designee(s).
4. No content which violates the Holy Scriptures or misrepresents First Church of Our Lord Jesus Christ, Inc. shall ever be permitted to be uploaded to or published on the website.
5. No individual, whether in or out of the Church, is permitted to create a rogue or alternative website which is meant to represent First Church of Our Lord Jesus Christ, Inc.

SECTION 2: CHURCH SOCIAL MEDIA

1. At the discretion of the General Overseer, First Church of Our Lord Jesus Christ, Inc. shall be permitted to maintain different **official** social media accounts for the sharing of Church information, encouragement of the saints, announcements, and general updates.
2. At no time is it permitted that these social media accounts shall be used for foolishness, bickering with those in or out of the Church, a vehicle for self-promotion or unauthorized preaching, or carry any content which violates the teachings of the Holy Scriptures or misrepresents the Church in any manner.
3. Those designated to maintain the **official** social media accounts for the Church are expected to steward and maintain the social media to ensure no content, discussions, or images are uploaded or shared which violates the Holy Scriptures or will embarrass or misrepresent First Church of Our Lord Jesus Christ, Inc.

SECTION 3: CHURCH VEHICLES

1. No church vehicle may be used or rented for any purpose which would transgress against the standard of Holiness or violate the rules or regulations of the Church.
2. No church vehicle may be used for personal use without the permission of the General Overseer or his designee.

ARTICLE XI: HOLY CONVOCATIONS

“In the first day shall be an holy convocation; ye shall do no manner of servile work therein”. (Numbers 28:18)

“These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.” (Leviticus 23:4)

1. It is mandatory for members of First Church of Our Lord Jesus Christ, Inc. to attend all Holy Convocations held in the United States.
2. At this time, there are four Holy Convocations to be held stateside (within the United States) throughout the year.
3. **Youth Conference**
 - Will be held the weekend of Easter (either in March or April) due to children being out of school.
4. **International Holy Convocation**
 - Will be held in the month of July.
5. **Combined Women’s and Men’s Holy Convocation**
 - Will be held in the month of December and will include the Closing Services of the Year.

6. **Hispanic Holy Convocation**

- May be held on alternate years or every year at the discretion of and on dates designated by our General Overseer.
7. The National Convocation Committee (NCC) shall be responsible for organizing our Holy Convocations held during the year.
 8. All National and International Officers should meet with the NCC if their auxiliary would like to request a program to be held during the convocation.
 9. The NCC must take each request under consideration.
 10. After consideration and final decision of agenda, auxiliaries should keep in mind that it is certainly impossible to fulfill all requests.
 11. The committee must come together to make the best decisions for the success of all Holy Convocations in America.
 - a. **Note:** Churches of First Church of Our Lord Jesus Christ in foreign countries are responsible for their own convocations.
 12. All decisions are finalized by our Leader, Teacher, and Guide.
 13. All requests submitted by auxiliaries to participate in an upcoming convocation must be given to the NCC before the deadline set by the NCC.

MINISTERS' MEETING DURING HOLY CONVOCATIONS

1. All ministers are to be in all Holy Convocations.
2. The Saturday Morning (and if need be, the Sunday Morning before service) of each Holy Convocation shall have reserved time for all ministers to meet with Pastor Jennings and the other ministers.
3. All ministers present at the meeting must at all times have their reports ready with the folder given to them by the General Overseer. **(Hebrews 11:2)**
4. The Minister's Report shall consist of the following:
 - a. **Progress Report of the Location which contains the following information:**
 - i. Number of individuals baptized in the name of Jesus Christ
 - ii. Number of individuals who have received the Holy Ghost
 - iii. The growth of work in the area
 - iv. What type of involvement the Church has with their local community
 - v. Future plans for the growth and progress of that location
 - vi. General idea of cooperation among members
 - b. **Problems Report of the Location which contains the following information:**
 - i. An overview of conflicts among the assembly at that location

- ii. Hindrances and unresolved issues
- iii. Reasons for the lack of progress
- iv. Source of problems, hindrances, and conflicts
- v. Solution(s) to address these issues

MINISTERS' GRIEVANCES ADDRESSED AT MEETING

1. Any grievance addressed at the meeting must be resolved peacefully and respectfully.
2. No grievance or matter raised should turn into an argument.
3. Matters must be resolved by the laws of Scripture and never by personal feelings.
4. False accusations should never be made by one minister against another.
5. There should never be any name-calling in the meeting or at any other time.
6. If the meeting should get out of order, then our Leader, Teacher, and Guide or whomever he designates will bring order to the meeting.
7. When a matter or grievance has been resolved and if repentance is needed from any minister, the brother must humble himself and sincerely offer repentance.
8. Any grievance or matter raised in the Ministers' meeting must remain at the meeting and not be discussed outside of it with any member, including the Ministers' wives.

MINISTER'S PROFILE FORM

1. All ministers are to have the form filled out and given to our General Overseer.
2. Ministers must update forms if there is a change in their information.

PURPOSE OF MINISTER'S PROFILE FORM

"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." (II Corinthians 13:1)

The purpose of the form is to evaluate all ministers who wish to be a part of First Church of Our Lord Jesus Christ, Inc.

Just as Peter, James, and John evaluated Apostle Paul's preaching to the Gentiles to make sure it was the same gospel which Peter preached to the Jews. See Galatians 2:1-10.

Three ministers appointed by our Leader, Teacher, and Guide shall interview all ministers who want to be a part of First Church of Our Lord Jesus Christ, Inc. to make sure we all speak the same thing with no exceptions.

***Note: The review board must be on one accord in doctrine and beliefs. For if the Review Board is not speaking the same thing as the Bible requires, then they (brothers on the Review Board) are not fit to question the beliefs of others.**

All potential ministers are to answer all questions by the Review Board of Ministers truthfully and honestly.

The purpose of interviewing ministers interested in being a part of First Church of Our Lord Jesus Christ, Inc. is listed here:

- A. To be aware of what the minister believes.
- B. To open up the minister's understanding when necessary.
- C. To make sure no false teaching shall come among the church.
- D. No deviation from the scriptures will be tolerated in any form.
- E. If any minister's beliefs contradict the scriptures and he refuses to accept correction from the scriptures the minister will not minister in First Church of Our Lord Jesus Christ Inc.
- F. After the minister is interviewed the review board will give all findings to our Leader.
- G. Our Leader, Teacher, and Guide will have the last say as to whether the minister is accepted or not.
- H. Our job is not to belittle any minister but to find out the facts of the minister's beliefs and conduct.
- I. All meetings conducted by the review board must be respectful and orderly at all times.

*"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that **ye all speak the same thing**, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Corinthians 1:10)*

*"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17-18)*

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20:28-31)

*“Thy watchmen shall lift up the voice; with the voice together shall they sing: **for they shall see eye to eye**, when the LORD shall bring again Zion.” (Isaiah 52:8)*



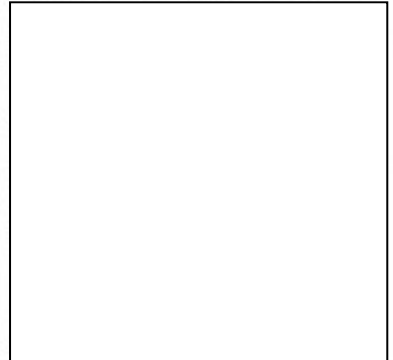
First
Church of Our Lord Jesus Christ, Inc.



5105 North 5th Street
Philadelphia, PA 19120

MINISTER DEMOGRAPHIC FORM

Please print legibly



Last Name **First Name** **M.I.**

Street Address **Apt. #**

City **State** **Zip Code**

Mailing Address
 (If different from above)

Primary Phone Number () _____ **Home / Cell / Work**

Alternative Phone Number () _____ **Home / Cell / Work**

Email Address _____

Date of Birth ____/____/____ **Marital Status** _____ **Number of Dependents** _____
 (Spouse and/or # of children)

Primary Temple Location _____



**First
Church of Our Lord Jesus Christ, Inc.**

**5105 North 5th Street
Philadelphia, PA 19120**

Minister Profile Form

The purpose of this form is to give the leadership of First Church of Our Lord Jesus Christ, Inc. the opportunity to gain insight into a potential minister’s life and any previous history in ministry. A potential minister is a brother who desires to become a member and to honor his calling through the ministries of First Church of Our Lord Jesus Christ, Inc.. This evaluation is required step in the process of the brother being evaluated before he will be considered as a minister or prior to being licensed or ordained by the General Overseer of First Church of Our Lord Jesus Christ, Inc..

ALL QUESTIONS MUST BE ANSWERED. PLEASE PRINT LEGIBLY.

Personal information:

Full name.....

Street address.....

City.....

State.....

Zip/Postal Code.....

P. O. Box.....

Country.....

Telephone numbers.....

Email address.....

Other forms of contacts.....

Occupation.....

How long have you been employed at your present job?.....

How many times have you changed jobs in the last five years?.....

Are you apart of any secret societies? e.g. (lodges, fraternities).....

What are your personal habits?.....

Are you musically inclined?.....

What are your hobbies?.....

Marital Status

Are you presently married?..... Yes No

How many years have you been married?.....

Are you divorced?..... Yes No

If yes, please give a brief explanation in not more than one paragraph at the end of the form.....

How many times have you been married?.....

How many children do you have?.....

Were any actions brought before the courts for child or children maintenance (child support)?.....Yes No

If yes, please explain.....

Do you have any children out of wedlock?.....

If so, how many?.....

Are you going through a divorce proceeding presently?.....

Are you or have you ever gone through any court proceeding related to your spouse?.....

Describe your relationship with your family; good, bad, none, hostile etc.

.....

Who is responsible for the sustenance of your home?.....

What role do you play in your home?.....

Do you own a home, pay rent or mortgage, live with in-laws or parents or family members?.....

Have you filed for bankruptcy?.....

Church Experiences

How long have you professed to be born again?.....

Where did you began your new life?.....

How were you baptized?.....

Have you been baptized in the name of the Lord Jesus or in the name of Jesus Christ?.....

If yes: by whom, date, church or organization?

Have you been baptized with the baptism of the Holy Ghost, speaking in tongues in accordance with Acts chapter two?.....

If yes, please explain.....

Have you ever participated in the Lord's supper?.....

Do you believe in washing the saints feet?.....

What is/was the name of your previous or current organization/s.....

What is the name of the pastor or bishop of the church?.....

How long were you a member of the assembly?.....

Were you a faithful member of the assembly?.....

Have you been a good follower in your assemblies?.....

Did you support all auxiliaries of the assembly?.....

Were you a faithful thither?.....

Do you believe in paying tithes and giving freely?.....

Have you ever had a confrontation with any auxiliary leader or leaders?
.....

If yes, explain as brief as possible.....

Have any auxiliary leaders reported you to the pastor?.....

Have you ever had a confrontation with your pastor or has your pastor ever confronted or had to discipline you?.....

If yes, please explain.....

Were you ever insubordinate to your pastor?.....

How many organizations were you apart of?.....

Describe your relationship with your pastor or auxiliary leaders?.....

Do you understand church protocols?.....

Please explain your understanding of church protocols.....

Do you understand authority?.....

Please explain your understanding of authority?.....

What positions or offices that you held in your assembly?.....

How long did you hold those offices?.....

Have you been removed from any offices?.....

If yes, please explain.....

Do you believe in standards and dress codes?.....

Have you been a good follower in your assemblies?.....

Ministerial Experiences

Were you called by God to the ministry?.....

If yes; please explain your call in not more than two paragraphs.....

Who called you into the Ministry?.....

What interest drew you to the ministry? (fame, glamour, spotlight, money, opportunity to lead, or others, etc.)

Did anyone tell you that you were called to the ministry?.....

As a minister, how often did confront your pastors or bishops?.....

Do you presently hold a license with your organization and are you in good standing?.....

Have you ever held a license with any organization/s?.....

What level of license do you presently hold with your church.....

If so, is it a local minister's license or general license?.....

Have you ever been ordained?.....

What is your present position in your assembly?.....

Are you a pastor of a local congregation?.....

If yes, what is the size of the congregation and how long were you in that position?.....

Are you the leader of an organization?.....

Are you the founder of the organization?.....

How many churches are in your organization?.....

How long were you the leader of the organization?.....

How many members?.....

How many constituents?.....

Did you informed your leaders of your intention to withdraw from their organization?.....

Would you ask your leaders for reference letters?.....

Would you return to your organization for any reasons?.....

First Church of Our Lord Jesus Christ, Inc.

How did you hear or find out about First Church?.....

What is your interest in becoming a minister in First Church?.....

Do you understand the doctrine and teachings of First Church?.....

If your beliefs do not agree with the teachings of First Church

will you submit to its teachings?.....

If you are accepted as a minister of First Church and you do not agree on a subject, will you teach or preach your beliefs if it they are contrary to the overall teachings of the church?.....

How would you handle any matter of scripture/s that you may have a different interpretation of?.....

Would your interest remain if you are not accepted as a minister?.....

Do you accepts the teachings and doctrine of First church according to what you have heard?.....

- If yes; Please write a summary as brief as possible explaining the following:
- One God
- Water baptism in the name of Jesus Christ
- The Baptism of the Holy Ghost
- Holiness
- Authority
- Women ministers (pastors and preachers)

If you are accepted as a minister of First Church of our Lord Jesus Christ Inc. will you abide by its rules and Holy doctrine?.....

Will you agree to a fact finding team visiting your area?.....

Note

Completion of this document does not guarantee by any means that a brother has been accepted as a minister of First Church of Our Lord Jesus Christ Inc.. It is simply the initial step towards consideration and is intended to provide the leadership of First Church insight towards the prospective minister during the course of this exercise.

Once the application is received, you will be notify of the time, date and place for a formal meeting with the ministerial team and a final meeting with the General Overseer and his team.

I,....., have read and completed this document and certify that the contents are true and correct to the best of my knowledge.

Print Full Name

Signature.....

Date.....

ARTICLE XII: OUTWARD ADORNING OF HOLY WOMEN

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:3-4)

Of a truth, God’s Holy Women should not appear as the women of the world in any way. The Scripture says, “And that ye put difference between holy and unholy, and between unclean and clean” (Leviticus 10:10). Holy women are not permitted to indulge in worldly pride. When a person dresses in an unholy manner, they have adorned themselves in pride. The Lord himself said he hates a proud look. “These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look” (Proverbs 6:16-17). The Lord does not approve of a proud look, neither does he approve of one possessing a proud spirit. Women are not to exhibit any outward adorning- ever!

ARTICLE XIII: WOMEN’S HEAD COVERING

“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.” (I Corinthians 11:5)

1. **Whenever leaving home and at all times while in public**, all women and girls over the age of one year old are to have their heads **properly covered whether they be inside or outside of the Church**.
 - a. This includes leaving home, at work, school, church, playground, restaurants, shopping, etc.
 - b. This includes in publically posted videos or photos (see number five below).
2. **Beginning at the age of one year old, parents should begin covering the girl’s head when going out in public (whether in or out of the Church)**.
 - a. Unacceptable head coverings include thin strips of material, headbands, hair bows (regardless of size), animal ears, etc.
 - b. Head coverings for our girls are expected to properly cover the girl’s head as with our adult sisters.
3. During the time of fasting, a sister should keep her head covered for the duration of her fast (in and out of the home), as this is a time when the sister should remain very prayerful.
4. When in the home, a woman should keep her head covered when in the presence of males visiting who are not of her household.
5. Sisters are not to post public photos or videos while bareheaded; this includes in posters, on the internet, on social media, etc. A sister is expected to have her head properly covered in any image viewed by the public.
6. If video chatting (skyping, etc.) with a male who is not your relative or your husband, a sister is expected to have her head properly covered the entire time.

7. Sisters are not to wear hats with veils or long feathers. If the hat or scarf contains a print, then let it be modest.
8. Women are not to wear chapel caps, headbands, small pieces of cloth which sit mainly in the center of the head, or animal ears in the place of a proper head covering. These **are not** considered proper or acceptable head coverings.
9. Baseball caps may be worn (with bill facing frontward) by sisters when going to work, (if it is a casual workplace) or school, or in casual settings such as going to the store or out to eat. They may also be worn to *weekday* church services, provided that these days do not fall during Convocation or during Church Anniversaries.
 - a. Baseball caps are not permitted to be worn at any time by sisters if the cap is facing backwards or with bill pointing to the back.
 - b. Baseball caps are not to be worn to church on Sundays or during Convocation services or Church Anniversary services.
 - c. Baseball caps should not be worn when appearing in court, in a place of business where one has to wear business attire, or when taking photos for ID such as passports or driver's license.
10. While frontward baseball caps are permitted to be worn, a sister should exercise good judgement to not wear them at such times mentioned above (i.e. court, business attire, when taking government ID photos) as it will not be considered as religious headgear by sinners and most likely will cause the sister undue inconvenience.

NOTE: Please be aware that many government agencies now permit acceptable religious head coverings to be worn in photos such as driver's licenses or passports. Sisters should use good judgement and research what type of head covering is acceptable by the government agency (and in accordance with Church standards) and obtain proper documentation from the church to avoid any delays or inconveniences when going to have photo taken.

****REFERENCE IMAGES* Code of Conduct: Proper Head coverings for Women***

ARTICLE XIV: WOMEN'S HAIR

“But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” (1 Corinthians 11:15)

SECTION 1: HAIR PRIDE

Hair Pride is seen when a woman prepares her hair in a manner that differs from the way God intended it to be. The Holy Prophets and the Apostles condemned hair pride. Isaiah called it “well set hair”. God does not give a woman her hair so that she may be proud, but rather she is to be thankful to God for what He has given her. The woman's hair is given to her for her covering. This signifies the covering of her scalp, hence she covers her glory and gives God the glory.

1. Women are not to cut or trim their hair, in any manner for any reason.
2. Women are not to dye their hair, in any manner for any reason.

3. Women are not to use “permanent curl” techniques in their hair in any manner.
4. Women are not permitted to wear wigs, hair pieces, or hair extensions of any type.
 - a. This includes whether the hair is real (from another person) or synthetic.
5. Women are not to wear any type of hair decoration.
6. Women may use something to hold their hair in place or pulled back, if need be. Simply, let it be modest.
7. Women are not to sit in beautician parlors to get outlandish hairstyles like those of the world (like hair glitter, finger waves, or foolish hairstyles in general) which do not fall under being modest.
8. Keeping one’s hair natural and healthy is encouraged and hairstyles should be modest in styling. Women are to wear their hair as God made it.... NATURALLY!

****REFERENCE IMAGES* Code of Conduct: Wigs and Hair Extensions***

SECTION 2: HAIR STRAIGHTENING AND ALTERATING TEXTURE OF HAIR

“Hair straightening” is not found in the Holy Scriptures, but it comes under the category and condemnation of outward adorning. When a woman uses a hot comb, flat iron, relaxer, or perm to **intentionally straighten** her hair, she is not using it inwardly, but rather outwardly, to adorn her hair in a way which God did not make it.

1. When caring for a sister’s hair, particular attention must be paid that there not be the intention to alter the nature or texture (or straighten) one’s hair by instruments or tools.
2. Women are not permitted to use any implement or method with **the intention or hope of straightening** the nature of their hair. This includes but is not limited to the use of:
 - a. Rollers
 - b. Straightening combs
 - c. Flat irons
 - d. Relaxers, perms, keratin, or other types of “straightening treatments”
 - e. Dominican Blow-Outs or any other type of “blow-out” done with the objective to straighten to hair.
3. A sister may use a blow dryer for the sole intention of drying her hair and the heat may *inadvertently* cause her hair to become slightly straighter in nature. It is permissible to use a blow dryer for the purpose of drying the hair. However, she should not use the blow dryer or any other implement *with the intention* to change the texture or nature of her natural hair.

SECTION 3: BRAIDING, PLAINTING, CORN-ROWING

Paul condemned broided hair, for in I Timothy 2:9-10 we read, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls or costly array; but (which becometh women professing godliness) with good works.” Peter condemned the plaiting of the hair, for the scriptures tell us in I Peter 3:3, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.”

1. Twisting of the hair whether in free-falling twists or twisted to the scalp is permitted; simply let the style be modest.
2. Women are not to corn-row, plait, or braid their or another’s (ex. daughter’s, customer’s, etc.) hair.

ARTICLE XV: MAKE-UP

“And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.” (Jeremiah 4:30)

Make-up is most certainly outward adorning and is not of God. As Jeremiah declared, it is all in vain. However, false prophets and churches which are not built on the foundation of the Apostles justify, condone, and endorse these idolatrous and heathenish practices.

The Women of First Church of Our Lord Jesus Christ, Inc. shall refrain from the following:

1. face paint (no type of make-up is to be used)
2. foundation
3. eye-brow arching or threading
4. eye-liner
5. eye-shadow
6. blush
7. mascara
8. lipstick
9. colored or tinted lip gloss
10. nail hardener or polish
11. toenail hardener or polish

****REFERENCE IMAGES* Code of Conduct: Make-up and Fingernail and Toenail Polish***

ARTICLE XVI: JEWELRY (WOMEN)

“Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails.” (Isaiah 3:16-23)

The Apostle Peter said, “Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.” God’s Holy Women are not decked out or arrayed in jewelry as harlots and heathens were in days of old nor are they permitted to do so as the women in false churches do in this age.

Women of Holiness are not to be arrayed in:

1. earrings
2. neck chains
3. ankle chains
4. chains around the neck
5. chains around the waist
6. finger rings of any kind
7. toe rings
8. pearls or diamonds
9. gold teeth
10. gold fingernails or toenails
11. watches which are flashy or ornamental

The Holy Women of God are not to wear these things which the Scriptures have condemned. “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array” (I Timothy 2:9).

***REFERENCE IMAGES* Code of Conduct: Jewelry, Wristwatches, and Gold Teeth**

ARTICLE XVII: WOMEN’S APPAREL

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety” (I Timothy 2:9)

SECTION 1: HOLY AND MODEST ATTIRE

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Revelation 3:18)

“The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate” (Proverbs 8:13)

The women of First Church of Our Lord Jesus Christ, Inc. are to wear clothes which are considered holy and modest in nature, which is the standard apparel for the sisterhood of the body.

1. Holy Women are to adorn themselves in conservative and modest attire which bespeaks the calling by which they are called.
2. Modest apparel is not designed to be flashy in nature nor is its purpose to be lustful or disdainful.
3. Women of the Body are not for sale, neither are they harlots. Therefore, our Holy Women are not to portray these types of images through their apparel.
4. For the sanctification of one’s soul, sisters of the Body of Christ are to cover the nakedness of their bodies and be fully covered while in public.

- a. This includes our sisters in foreign countries whose traditional dress may be different than the standard of Holiness.
5. God condemns pride. The women of the Body of Christ are Holy Women of God. They are not to be foolishly proud in look or conduct.
 - a. Fur coats and fur hats such as minks, foxes, rabbits, etc., are not in keeping with the true holy tradition.
 - b. Hats worn should not be extravagant or for show.
 - c. If there is a print on the apparel, such as plaid, stripes, flowers, etc., let the print simply be modest.
6. Holy Women are not to wear anything pertaining to a man. This includes wearing the apparel or accessories of male family members or their husbands.

The Apostles preached for the Church not to go after the world. *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15-16).*

SECTION 2: TOPS AND BLOUSES

Sisters should adhere to the following when choosing, purchasing, or wearing tops in public (whether in or out of the House of God):

1. No deep cut necks where cleavage is showing. (Be mindful that cleavage may show when bending over such as kneeling down in prayer.)
2. No tops where breasts, backs, or stomachs are exposed.
3. No deep-cut backs.
4. No tops, blouses, or t-shirts which are tight enough to see imprint or outline of undergarments.
5. No tops, blouses, or t-shirts which are sheer, transparent, or see-through, including having small holes which make the flesh of arms, chest, back, or shoulders visible.
6. Tops and blouses should be long enough to reach the elbow. Shoulders and upper arms should not be exposed.
 - a. Shorter blouses or shirts are only permitted if worn underneath a jacket or blazer.
7. If wearing a t-shirt or top, it should not contain any vulgar words or images or promote any ungodly activity such as women wearing make-up or jewelry, alcohol, smoking, or illicit drug use or the occult.

SECTION 3: DRESSES AND SKIRTS

Sisters should adhere to the following when choosing, purchasing, or wearing dresses or skirts in public (whether in or out of the House of God):

1. Dresses and skirts should not be so tight where the garment is hugging one’s body.
2. Dresses and skirts should not be so tight where you can see the imprint or actual outline of one’s undergarment.
3. Dresses and skirts should not be straight or so tight where the entire posterior region of the sister is outlined from either the back or in side-profile.
4. No splits of any kind should be in the skirt or dress.
 - a. Any split in a purchased dress or skirt should be completely sown up before it is worn.

5. **With hosiery worn** (stockings, knee-highs, socks), the dress or skirt hem **must fall within 5 inches above the sister's ankle** (no higher than 5 inches away from the ankle).
6. **Without hosiery (stockings), the entire hem must reach and touch the sister's ankle.**
7. It is not acceptable for a sister to wear a shorter skirt or dress because she is wearing knee-high or thigh-high boots. With boots on, the hem still needs to be within 5 inches above the sister's ankle (no higher than 5 inches away from the ankle).
8. No mini-skirts are permitted (see above for appropriate lengths).
9. Skirts or dresses should not be see-through where others can make out the sister's anatomy, especially if in a lighted area.
 - a. Sisters should practice wearing the proper undergarments to make this less likely.

****REFERENCE IMAGES* Code of Conduct: Women's Apparel***

SECTION 4: SHOES AND HOSIERY/STOCKINGS

Sisters should adhere to the following when choosing, purchasing, or wearing shoes or stockings in public (whether in or out of the House of God):

1. No high-heeled spiked shoes.
2. Shoes with sides out only are permitted; however, they should be modest.
3. No shoes with toes or backs out are permitted
 - a. Sandals **are not** permitted
 - b. **Exceptions:**
 - i. These type of shoes may be worn in the privacy of your own home.
 - ii. Those with physical malformation of feet or medical conditions which make wearing closed-in shoes painful or impossible. (If having to wear sandals or shoes with toes or backs out, feet should be covered with socks or stockings.)
 - iii. Those who are impoverished who may not be able to afford approved footwear. In such instances, the sister should not be burdened and may wear what is in her possession.
4. No sheer or lacy stockings where the flesh of your legs are seen.
5. No fishnet stockings or stockings with a line down the back of them.
6. Color of your stockings should be as modest as the color of your apparel (black, dark blue, white, and brown are considered acceptable shades).

****REFERENCE IMAGES* Code of Conduct: Women's Shoes***

SECTION 5: PANTS OR SHORTS

“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God”.
(Deuteronomy 22:5)

Women are not to wear pants, long or short, in or out of the church at any time.

SECTION 6: APPAREL WITH UNGODLY IMAGES

1. No apparel worn by a sister should contain any vulgar words or pictures, sexual sayings or innuendos, promote any ungodly activity such as pictures of women wearing make-up

or jewelry, alcohol drinking, smoking, illicit drug use, or contain images representing death or the occult such as skulls, crossbones, or satanic star.

2. Sisters (of any age) are not to wear any apparel which strategically or inadvertently draws attention to body parts such as tops with images which draw attention to the breasts or skirts or dresses with writing over the backside.

****REFERENCE IMAGES* Code of Conduct: Graphic Clothing***

SECTION 7: COLORS

1. Let the colors of your attire be modest in nature. Colors such as black, brown, white, blue, gray, off-white, green, purple, and beige are considered appropriate colors to be worn by sisters. (All other colors which are modest are also acceptable).
2. Sisters should not dress in bright, fiery solid red garments.
 - a. This includes jackets, dresses, skirts, shoes, hosiery, etc.
 - b. A piece of clothing which contains a modest accent of red may be acceptable as long as the item is not overwhelming or solid red.
3. We do recognize and address that there are saints in other countries who wear many other colors and we understand colors do not necessarily reflect one's salvation. We ask that whatever color is worn, it be modest in nature.

(We do realize dark colors are not the only conservative colors, nor do dark colors reflect one's salvation. Due to having saints in foreign countries, the judgment used in making these rules and regulations must be able to be applied in all Churches, here and abroad. For this cause, consideration must be given for those "who have" and those "who have not.")

In some countries, saints wear bright colors of many shades. You will find various shades of yellow, peach, green, blue, apricot, orange, soft pinks, etc. being worn. If the sisters have only these colors to wear, are we to say they cannot be saved? We will neither be so narrow-minded nor foolish to make such a declaration. Moreover, if they are not going to hell for wearing those colors there, then we cannot put sisters in any of the Churches into hell for wearing the same. **The style and look of the apparel is to simply be modest**, for we know you can have a black dress which is modest in color, yet worldly in style.)

SECTION 8: SISTERS IN FOREIGN COUNTRIES OR THOSE OF LESSER MEANS

As mentioned before, we must consider those saints "who have not." Some have no shoes, stockings, or socks and are not able to afford any. We will not allow the saints in America or those who may be financially more fortunate to look down on those in foreign countries or those of lesser means in any manner. Our focus is to first get the heart right, and then allow everything else to fall in place. The scripture says, "Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden." (Wisdom of Sirach/Ecclesiasticus 11:4)

ARTICLE XVIII: MEN'S APPAREL

“And that ye may put difference between holy and unholy, and between unclean and clean” (Leviticus 10:10)

“For God hath not called us unto uncleanness, but unto holiness” (I Thessalonians 4:7)

SECTION 1: GODLY APPEARANCE FOR THE HOLY BRETHERN

The world has become so wicked, until men are now wearing that which pertains to women with great ease. However, once a man has repented of his sins, been baptized in the name of Jesus Christ, and received the Holy Ghost, speaking in tongues according to the Scriptures, he should not desire to dress in the same manner as the sinners of the world.

SECTION 2: SUITS

1. When worn, suits are not to be in flashy colors, such as red, yellow, or other obscene colors which misrepresent the faith.
 - a. Modest colors: blacks, browns, grays, blues, greens (not loud), along with any other modest color will be acceptable.
2. Brothers are not to have or wear handkerchiefs in jacket pockets.
3. If the suit has a print, let that print simply be modest, whether it be plaid or striped.

****REFERENCE IMAGES**** *Code of Conduct: Men's Suits and Tie-Pins, Pocket Handkerchiefs*

SECTION 3: TOPS AND SHIRTS

1. When in public, Holy Brethren are expected to wear long-sleeved or short-sleeved shirts which end at the elbow.
2. If wearing a t-shirt or top, it should not contain any vulgar words or images or promote any ungodly activity such as alcohol, smoking, or illicit drug use or the occult.

SECTION 4: PANTS

Brothers should adhere to the following when choosing, purchasing, or wearing pants:

1. Brothers should never wear shorts or short pants in public-ever!
2. Pants should not be tight were they cling to your thighs or so tight that the outline of your anatomy can be seen.
3. Pants should not be see-through or sheer in nature.
4. Brothers are not to wear jeans or pants which are torn or ripped up where the flesh of your legs or backside is seen.
 - a. If the pants or jeans were ripped or torn by accident, then repair the tear or discard them if not able to be properly stitched up
5. No brother is permitted at any time to walk around with his pants or jeans sagging below the waistline where any portion of your backside or underwear is visible. This also goes for any of your sons, regardless of age!

“For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Not because we have not power, but to make ourselves an ensample unto you to follow us” (II Thessalonians 3:7, 9)

****REFERENCE IMAGES* Code of Conduct: Men’s Apparel***

SECTION 5: SHOES AND SOCKS

1. Brothers are not to wear footwear with the toes or heels out while in public (whether in or out of the House of God).
 - a. **Exceptions:**
 - i. Shoes with toes and heels out may be worn in the privacy of your home.
 - ii. Those with physical malformation of feet or medical conditions which make wearing closed-in shoes painful or impossible. (If having to wear sandals or shoes with toes or backs out, feet should be covered with socks, if possible.)
 - iii. Those who are impoverished who may not be able to afford approved footwear. In such instances, the brother should not be burdened and may wear what is in his possession.
2. Shoes and sneakers should be modest and not flashy in nature.
3. Socks should not have outlandish or “psychedelic” patterns or colors, even if wearing a modest suit.
4. Socks which are bright in color or pattern are not to be worn.

****REFERENCE IMAGES* Code of Conduct: Men’s Shoes***

SECTION 6: SKULLS, CROSSBONES, SATANIC, OR UNGODLY IMAGES

No apparel worn by a brother should contain any vulgar words or pictures, sexual sayings or innuendos, promote any ungodly activity such as alcohol drinking, smoking, illicit drug use, or contain images representing death or the occult such as skulls, crossbones, or satanic star.

****REFERENCE IMAGES* Code of Conduct: Graphic Clothing***

SECTION 7: COLORS

When selecting clothes to wear or purchase, the following should be kept in mind:

1. Brothers should not dress in bright, fiery solid red garments.
 - a. This includes ties, bow-ties, jackets, socks, shoes, etc.
2. Brothers should not dress in bright, loud, or clownish colors or shades such as royal blue, bright fiery red, bright yellow, bright purple, lime green, etc.
3. Brothers should not wear suits, jackets, or pants in colors typically considered of feminine nature such as the colors pink, yellow, lavender, other pastels, etc.
 - a. It is acceptable if a shirt, tie, or bow-tie is accented in one of these colors as long as the color is not bright or outlandish.
4. Regardless of the piece of clothing or accessory, colors and/or prints should be of masculine nature, modest, and not draw the wrong type of attention to the brother where he is mistaken for something he is not.

SECTION 8: BROTHERS IN FOREIGN COUNTRIES OR THOSE OF LESSER MEANS

As mentioned in the Sister's Section, we must consider those saints who "have not." Some brothers may only possess shorter-sleeved shirts or short pants and may not be able to afford otherwise at this point. Consideration and judgment must be used in creating laws which do not burden the people, particularly those saints who live in areas of great poverty. Apparel which "pertains to a man" must also be considered relative to that brother's culture and traditional garb. In any case, we ask that the brethren wear modest and conservative apparel. All brethren are asked to maintain their apparel after a Holy manner.

To all brothers, I beseech thee to be a living example to ALL men in word and in deed. "Therefore, brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (II Thessalonians 2:15)

ARTICLE XIX: MEN'S HAIR

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (I Corinthians 11:14)

1. Brothers of First Church of Our Lord Jesus Christ, Inc. are not to wear their hair long as a woman does.
2. Holy Brothers are to wear a conservative haircut. They are not to follow every foolish hair style as if they were of the world.
3. Those who barber are to cut their and other men's and/or boys' hair in a conservative manner and not in a wild, worldly, or outlandish style.
4. Brothers are not to have their hair curled, dyed, or plaited.
5. Brothers are not to wear toupees or false hair at any time.
6. Brothers are to be neatly shaven at all times. For those brothers who do wear beards, please keep them neat and clean.
7. Men are not to pray with their heads covered at any time, for we read in I Corinthians 11:4, "Every man praying or prophesying, having his head covered, dishonoureth his head."
8. Brothers are not to cover their head at all during times of fasting as this is a time when an individual should remain very prayerful. This includes the wearing of hats, helmets, bandanas, etc.

****REFERENCE IMAGES* Code of Conduct: Men's Hair***

ARTICLE XX: JEWELRY (MEN)

1. Just as the Holy Women are not to be arrayed in jewelry, neither are the brethren.
2. Holy Brothers do not wear chains around their necks, finger rings, bracelets, gold teeth, or any gold ornaments as sinners do.
3. Holy Brothers are not to appear as Playboys or Pimps.
4. Coats of mink, foxes, etc. are forbidden. Earrings are not to be worn by the Holy Brethren.
5. If a watch is worn, it should not be flashy or ornamental.

All brethren are to look and act in a Holy manner at ALL times! “Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe” (I Thessalonians 2:10).

****REFERENCE IMAGES* Code of Conduct: Jewelry, Wristwatches, and Gold Teeth***

VI. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

BROTHERHOOD BY-LAWS

**FIRST
CHURCH OF OUR LORD JESUS CHRIST, INC.**

BROTHERHOOD BY-LAWS

ARTICLE I: MISSION OF THE BROTHERHOOD

The brotherhood of First Church of Our Lord Jesus Christ, Inc. are brothers who work together to adhere to the truth of God first and also help build upon the foundation on which the Lord Jesus has given to our Leader to further the gospel to the lost.

It is our mission to help our Leader, the saints of God, and the sinner in whatever deed that can be done to help them, provided that no deed violates God's divine principles.

Our vision is to help our Leader in any way possible to fulfill his vision from God and to help promote any natural business which will uplift a brother or sister in their time of need.

These are our goals and responsibilities as the brothers of First Church of Our Lord Jesus Christ, Inc.

Always put God first in everything you do, all else is secondary....

ARTICLE II: NATIONAL OFFICERS

SECTION 1: NATIONAL PRESIDENT

A. HIERARCHY OF OFFICE

1. The National President shall report to the Pastor and General Overseer.
2. The National President shall serve as the president for the entire brotherhood of all temples.

B. DUTIES AND RESPONSIBILITIES

1. Develop business plans to include future plans of the brotherhood
2. Submit a Quarterly Report to the Pastor and General Overseer which should include:
 - i. an account of all members (old and new)
 - ii. a concise statement of constructive work being done by the brothers in the church and community
 - iii. upcoming plans for the brotherhood
3. Submit a National Annual Report to the Pastor and General Overseer.

- i. National Annual Report is a cumulative report of the prior year to include those items in Section 1.B.2 above.
 - ii. The Annual Report shall also include the addition of an extensive financial report.
- 4. Must be able to visit all temples during his term in office. **No Exceptions.**
- 5. Must have knowledge of ALL church by-laws.
- 6. Must remain impartial. Must not show favoritism or partisanship. This will destroy the respect of the members in office.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

- 1. National President may be removed from office for lack of effectiveness.
- 2. National President may be removed from office by the Pastor and General Overseer.
- 3. National President may be removed from office for any conduct which is unbecoming a saint and in leadership before the brotherhood and includes but is not limited to:
 - i. Stealing or falsifying reports or records
 - ii. Lying
 - iii. Disorderly conduct
 - iv. Showing favoritism (he must be impartial in all judgments)
- 4. National President must have sound judgment in all matters.

D. TERM IN OFFICE

- 1. The National President shall be elected by the brotherhood-at-large or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
- 2. The National President serves a 5-year term.
- 3. The National President may only serve 2 consecutive terms, with exception noted below.
- 4. If the Brotherhood desires the current National President to serve more than 2 consecutive terms, there must be a majority vote by the brotherhood.
- 5. Should this office become vacant before the end of the 5-year term, the Pastor and General Overseer shall appoint another brother to complete the term.

SECTION 2: NATIONAL VICE-PRESIDENT

A. HIERARCHY OF OFFICE

- 1. The National Vice-President shall report to the National President.

2. The National Vice-President is the assistant to the National President.

B. DUTIES AND RESPONSIBILITIES

1. Must create and develop an agenda for his office.
2. Shall preside over brotherhood meetings in the absence of the National President.
3. Must be able to visit all temples during his term in office.
4. Shall be responsible for informing the brotherhood of program initiatives which are to be carried out by the brotherhood.
5. Shall be responsible for all sub-committees of the brotherhood.
6. All fundraising proposals and/or ideas from the brotherhood are to be submitted to the National Vice-President.
 - i. The National Vice-President will present the fundraising proposal to the Executive Committee.
7. Must have knowledge of ALL church by-laws.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. National Vice-President may be removed from office for lack of effectiveness.
2. National Vice-President may be removed for any conduct which is unbecoming a saint and includes but is not limited to:
 - i. Stealing or lying
 - ii. Disorderly conduct
 - iii. Falsification of records
3. National Vice-President must have sound judgment.

D. TERM IN OFFICE

1. The National Vice-President shall be elected by the brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The National Vice-President serves a 5-year term, to coincide with the National President.
3. The National Vice-President can be removed by a majority vote of the brotherhood.
4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

SECTION 3: NATIONAL SECRETARY

A. HIERARCHY OF OFFICE

1. The National Secretary shall report to the National President.
2. The National Secretary is third in line in the absence of the National President and National Vice-President.

B. DUTIES AND RESPONSIBILITIES

1. Keep an accurate record of any brotherhood proceedings or meetings.
2. Record all meetings (voice as well as written).
 - i. All meetings conducted by the National President or National Vice-President must be recorded and a written summary must be turned into the National President.
 - ii. All meetings conducted by the National President must have written summary sent to the local presidents and officers within the brotherhood.
3. Maintain records of minutes for review by brothers and Pastor.
 - i. **All minutes must be typed!**
4. Maintain the names, addresses, and phone numbers of each brother.
5. Collaborate with the local presidents and local treasures to submit a quarterly report to the National President on church activities.
6. Carry on the official correspondence of the assembly.
7. Disburse correspondence to local temples.
8. Sign all written orders from the National President and the Pastor.
9. National Secretary should have knowledge of ALL church by-laws.
10. Assist in compiling quarterly report for the National President.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. National Secretary may be removed from office for lack of effectiveness.
2. National Secretary may be removed for any conduct which is unbecoming a saint.

D. TERM IN OFFICE

1. The National Secretary shall be elected by the brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The National Secretary serves a 5-year term, to coincide with the National President.
3. The National Secretary can be removed by a majority vote of the brotherhood.

4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

SECTION 4: NATIONAL TREASURER

A. HIERARCHY OF OFFICE

1. The National Treasurer shall report to the National President.
2. The National Treasurer is fourth in line in the absence of the National President, National Vice-President, and National Secretary.

B. DUTIES AND RESPONSIBILITIES

1. The National Treasurer is the official “custodian” of the brotherhood funds and is the disbursing officer.
2. Must be able to record, reconcile, and analyze financial reports.
3. Must record and submit funds to the Church Financial Secretary.
4. Maintain records of accounts payable and accounts receivable.
 - i. **Proper receipts are to be kept.**
5. Must submit a summary of finances to the brotherhood at each meeting and on an as-needed basis.
6. Must submit a quarterly report at least every four months.
7. All reports of the National Treasurer are to be accompanied by supporting records (i.e. statements, receipts).
8. Must submit all records and documents to audit committee when requested.
9. National Treasurer should have knowledge of ALL church by-laws.
10. Must sign off on every receipt and submit to the National President for approval.
11. Assist the National President with compiling and submitting quarterly and annual reports to the Pastor.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. National Treasurer may be removed from office for lack of effectiveness.
2. National Treasurer may be removed for any conduct which is unbecoming a saint, and includes but is not limited to lying, stealing, or falsification of records.

D. TERM IN OFFICE

1. The National Treasurer shall be elected by the brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.

2. The National Treasurer serves a 5-year term, to coincide with the National President.
3. The National Treasurer can be removed by a majority vote of the brotherhood.
4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

ARTICLE III: LOCAL OFFICERS

SECTION 1: TEMPLE BROTHERHOOD PRESIDENT

A. HIERARCHY OF OFFICE

1. The Temple President shall report to the National President and the Pastor and General Overseer.
2. The Temple President shall be the president of the brotherhood for that local temple.

B. DUTIES AND RESPONSIBILITIES

1. Submit a Quarterly Report to the National President which should include:
 - i. an account of all members (new and old)
 - ii. a concise statement of constructive work being done by the brothers in the church and community
 - iii. a program of future plans for the brotherhood of the temple
 - iv. a financial report
 1. The Temple President shall select three brothers of sound judgment to audit the financial records prior to submission to the National President.
 - v. Report is due every 4th month and must be typed.
 1. Please see in the forms section to see what format is expected.
 2. Each of the other officers must submit an article of their choice to submit to the quarterly report.
 3. ***It is imperative that the Temple President submits his quarterly report to the National President on time in order for the National President to have ample time to summarize his general report for his trimester meeting with the Pastor and the General Overseer.***
2. Hold monthly meetings with brotherhood of that local temple.
3. Must have knowledge of ALL church by-laws.
4. Work with the local brotherhood to promote activities which bring about unity among the assembly.

5. Must remain impartial. Must not show favoritism or partisanship. This will destroy the respect of the members in office during his term in office. **No Exceptions.**

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. Temple President may be removed from office for lack of effectiveness.
2. Temple President may be removed from office for any conduct which is unbecoming a saint and in leadership before the brotherhood and includes but is not limited to:
 - i. Stealing
 - ii. Disorderly conduct
 - iii. Lying or falsification of records
 - iv. Showing favoritism (he must be impartial in all judgments)
3. Must have sound judgment.

D. TERM IN OFFICE

1. The Temple President shall be elected by the local brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The Temple President serves a 5-year term.
3. The Temple President may be removed from office by the brotherhood with a majority vote.
4. If the Brotherhood desires the current Local President to serve for more than 2 consecutive terms, there must be a majority vote by the brotherhood.
5. Should this office become vacant before the end of the 5-year term, the Pastor and General Overseer shall appoint another brother from that local temple to complete the term.

SECTION 2: TEMPLE VICE-PRESIDENT

A. HIERARCHY OF OFFICE

1. The Temple Vice-President shall report to the local Temple President.
2. The Temple Vice-President is the assistant to the Temple President.

B. DUTIES AND RESPONSIBILITIES

1. Must create and develop an agenda for his office.
2. Shall preside over local brotherhood meetings in the absence of the Temple President.

3. Shall perform all other duties as assigned by the local Temple President.
4. Shall be responsible for informing the local brotherhood of national and local program initiatives which are to be carried out by the brotherhood at that temple.
5. Shall be responsible for all local sub-committees of the brotherhood.
6. All fundraising proposals and/or ideas from the local brotherhood are to be submitted to the Temple Vice-President.
 - i. The Temple Vice-President will present the fundraising proposal to the local Executive Committee.
7. Must have knowledge of ALL church by-laws.
8. Must work collaboratively with the Temple President.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. Temple Vice-President may be removed from office for lack of effectiveness.
2. Temple Vice-President may be removed for any conduct which is unbecoming a saint and includes but is not limited to:
 - i. Stealing or lying
 - ii. Disorderly conduct
 - iii. Falsification of records
3. Must have sound judgment.

D. TERM IN OFFICE

1. The Temple Vice-President shall be elected by the local brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The Temple Vice-President serves a 5-year term, to coincide with the Temple President.
3. The Temple Vice-President can be removed by a majority vote of the local brotherhood.
4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

SECTION 3: TEMPLE SECRETARY

A. HIERARCHY OF OFFICE

1. The Temple Secretary shall report to the local Temple President.
2. The Temple Secretary is third in line in the absence of the local Temple President and Temple Vice-President.

B. DUTIES AND RESPONSIBILITIES

1. Keep an accurate record of any brotherhood proceedings or meetings.
2. Record all meetings (voice as well as written).
 - i. All meetings conducted by the Temple President or Temple Vice-President must be recorded and a written summary must be turned into the Temple President.
3. Maintain records of minutes for review by brothers.
 - i. **All minutes must be typed!**
4. To sign and record all written orders from the Temple President, National President, and the Pastor.
5. To render any report to the Local President, National President, and the Pastor as the report is determined by its importance.
6. Maintain the names, addresses, and phone numbers of each brother at that location.
7. Collaborate with the Temple President and Temple Treasurer to submit a quarterly report to the National President and Pastor on local church activities.
8. To carry on the official correspondence of the assembly.
9. Disburse correspondence to the local brotherhood.
10. Temple Secretary should have knowledge of ALL church by-laws.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. Temple Secretary may be removed from office for lack of effectiveness.
2. Temple Secretary may be removed for any conduct which is unbecoming a saint.

D. TERM IN OFFICE

1. The Temple Secretary shall be elected by the local brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The Temple Secretary serves a 5-year term, to coincide with the Temple President.
3. The Temple Secretary can be removed by a majority vote of the local brotherhood.
4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

SECTION 4: TEMPLE TREASURER

A. HIERARCHY OF OFFICE

1. The Temple Treasurer shall report to the local Temple President.
2. The Temple Treasurer is fourth in line in the absence of the Temple President, Temple Vice-President, and Temple Secretary.

B. DUTIES AND RESPONSIBILITIES

1. The Temple Treasurer is the official “custodian” of the local brotherhood funds and is the disbursing officer.
2. Must be able to record, reconcile, and analyze financial reports.
3. Must record and submit funds to the local Church Financial Secretary.
4. Maintain records of accounts payable and accounts receivable.
 - i. **Proper receipts are to be kept.**
5. Must submit a summary of finances to the local brotherhood at each meeting and on an as-needed basis.
6. Must submit a quarterly report at least every three months.
7. All reports of the Temple Treasurer are to be accompanied by supporting records (i.e. statements, receipts).
8. Must submit all records and documents to audit committee when requested.
9. Temple Treasurer should have knowledge of ALL church by-laws.
10. Must sign off on every receipt and submit to the Temple President for approval.
11. Assist the Temple President with compiling and submitting quarterly and annual reports to the National President and Pastor.

C. EXPECTED CONDUCT AND CAUSE FOR DISMISSAL FROM OFFICE

1. Temple Treasurer may be removed from office for lack of effectiveness.
2. Temple Treasurer may be removed for any conduct which is unbecoming a saint, and includes but is not limited to lying, stealing, or falsification of records.

D. TERM IN OFFICE

1. The Temple Treasurer shall be elected by the local brotherhood or appointed by the Pastor.
 - i. If a brother desires this office, he is to come before the brotherhood assembly at the allotted time and speak for no more than 3 minutes addressing what benefit(s) he will bring to the brotherhood under his administration.
2. The Temple Treasurer serves a 5-year term, to coincide with the Temple President.
3. The Temple Treasurer can be removed by a majority vote of the local brotherhood.

4. Should this office become vacant before the end of the 5-year term, the Pastor or the National President shall appoint another brother to complete the term.

ARTICLE IV: GENERAL PRINCIPLES FOR BROTHERHOOD OFFICERS

1. All Brotherhood Officers are to be dressed every Sunday and during all Convocation and Church Anniversary services. **NO EXCEPTIONS!**
2. If a brother resigns from any office, a resignation letter must be sent to the National President.
3. If a brother in office is placed on suspension, he shall have a mandatory review in thirty days.
4. **Holding an office in the church should not interfere with your walk with God!**

ARTICLE V: BROTHERHOOD MEETINGS

SECTION 1: MEETING TIME

1. Meetings are to be held on the first Sunday of every month.
2. **No meeting shall interfere with services!**

SECTION 2: MONTHLY SACRIFICE

1. Each temple will determine a monthly sacrifice which should be paid after each meeting.
2. If a brother is absent from a meeting he should follow up to ensure that he still meets his monthly obligation.

SECTION 3: EXPECTED CONDUCT DURING MEETINGS

1. Brothers are to attend all monthly meetings.
2. All brothers are expected to be on time for meetings. If you are on time then the meeting can begin on time and the meeting can be concluded within a reasonable time.
3. All brothers (new and old) are to respect the governing body and the governing body is to respect the brothers at all times.
4. No position should be abused. This is a clear violation of the by-laws.
5. If a brother (whether or not he is an officer) walks out of a meeting, he has shown disrespect toward the brotherhood and he will immediately be suspended (or “sat down”) until he repents.
6. If a brother is verbally or physically disrespectful in a brotherhood meeting, the brother will be asked to leave or he shall be removed by the sergeant at arms.

7. If a brother expresses that he has no desire to be a part of the brotherhood and continues to desire to hold a position in the church he must forfeit his office or position in the auxiliary. The Scriptures state that we are to love the brotherhood.
8. Brothers may view financial reports, but the reports are not to be generated or distributed.
9. Any concern may be submitted as a topic of discussion during the meeting. The topic will be discussed and if the topic exceeds a time limit a side-bar discussion will take place after the meeting. The topic will then be brought back before the assembly at the next meeting. If the discussion rises to a high level of importance and cannot wait until the next scheduled meeting, an emergency meeting will be called.
10. All brothers have the right to vote on an issue even if their monthly sacrifice has not been paid.
- 11. All brothers have a voice!**

SECTION 4: PRESENTING AND VOTING ON A MOTION

SECTION 4.1 STEPS TO PRESENT A MOTION

1. A member shall rise and address the presiding officer (i.e. Pastor, President, Brother, Chairman, etc.).
2. The presiding officer shall recognize the member (address by his title and name, ex. 'Brother Smith').
3. The member shall propose a motion (or topic) that he would like to open for discussion and vote. The brother will state "I move that..."
4. Another member shall have the opportunity to second the motion (if he also feels that the topic is worthy of consideration) by stating "I second the motion."
 - a. If no one seconds the motion, the presiding officer states "The motion dies due to lack of a seconder" and the meeting moves on to other business.
5. The presiding officer states the motion which is open for discussion. ("It has been moved and seconded that...")
 - a. Discussion will be made by the brotherhood.
 - b. Each brother will be limited to two minutes, unless he has additional time yielded to him by another brother.
 - c. Once a brother is recognized by the presiding chair to speak, he may yield his time (up to 2 minutes) to a previous speaker by stating "I yield my time to Brother _".
 - d. This will help limit long drawn out discussions for more than ten minutes.
6. After a certain time period, the presiding officer will restate the motion up for vote and open the floor for voting on topic which is being considered.

SECTION 4.2 VOTING

1. In order for a motion to be carried out ("carried"), fifty-one percent (51%) of the voting assembly needs to vote in favor of the motion or else the motion fails.
2. Voting shall go as follows:
 - a. Each brother can call the vote out one by one as in roll call, or

- b. Each brother may raise his hand to signal the secretary when a call is given (raising hand when either “yea” or “nay” is called out).
- 3. You need fifty-one percent of the assembly to pass a motion.
- 4. If the vote is fifty/fifty, the president shall cast the deciding vote.
- 5. Only the Pastor can override a motion and the final vote (regardless of whether it passes or fails).
- 6. The Pastor, National President, and Temple President may veto a motion which has been carried (agreed upon by the majority).

ARTICLE VI: DEVOTIONAL LEADER AND COLLECTING OFFERING

SECTION 1: PRAISE SERVICE LEADER REQUIREMENTS

- 1. No brother other than a brother of First Church of Our Lord Jesus Christ, Inc. may lead praise service.
- 2. The brother must have been a member for one or more years.
- 3. Brothers leading praise service must be dressed in Business Attire (see section below for specifications) on Sundays and Convocation and Church Anniversary services. **NO EXCEPTIONS!**

SECTION 2: ORDER OF PRAISE SERVICE

- 1. Praise Leader shall open the service with a congregational song.
- 2. Scripture Reading
 - a. Praise Leader may read the scripture himself or designate another brother who is in good standing and can speak clearly and is also properly dressed (Business Attire on the aforementioned Convocation and Church Anniversary days) to read.
 - b. No more than 3 verses are to be read for the Scripture Reading.
- 3. Praise and Testimony Portion
 - a. Inform the congregation as the following:
 - i. You may testify and sing a song as long as the song and testimony are **BOTH** short. Otherwise, only do one or the other.
 - b. Brothers who are conducting this portion of the service, it is YOUR responsibility to direct praise service. Make sure those who testify (whether male or female) do not sound as though they are delivering a trial sermon instead of simply testifying!
 - c. Brothers who conduct praise and testimony have the right to stop the person testifying if it is going on too long or becoming disorderly; simply do so in a respectful manner.
 - d. Brothers, be respectful and mindful of time constraints if you have been told beforehand what time to conclude praise and testimony.

4. Offering
 - a. Praise Leader is to call on the brother(s) in good standing with the church to collect the offering.
 - b. During Convocation and Church Anniversaries, brothers should be designated ahead of time with baskets ready to go on the floor when offering time is announced.
5. Announcements
 - a. Three announcements, at a maximum, are to be read. If there are more than three, the remaining may be read after the speaker concludes the message and prior to benediction.
6. Remind the congregation to please turn off or silence phones, beepers, alarms and to minimize any movement during any regular or telecasting services.
7. The service is then turned over into the hands of the Local Minister who will present our Leader (if present). During televised tapings, the service is to be turned over to the Media Director.

ARTICLE VII: GENERAL EXPECTATIONS OF THE BROTHERHOOD

SECTION 1: GENERAL PRINCIPLES

1. All brothers are expected to reference and become very familiar with the general by-laws on apparel, appearance, and general conduct.
2. If a brother expresses that he has no desire to be a part of the brotherhood and continues to desire to hold a position in the church he must forfeit his office or position in the auxiliary. The Scriptures state that we are to love the brotherhood.
3. When a brother wants to join an auxiliary, the brother must be a member in First Church of Our Lord Jesus Christ, Inc. for minimum period of 6 to 12 months (this period varies based on what position the brother seeks). The brother is expected to have knowledge of both the church and brotherhood by-laws.
4. Brothers who have beards and serve or prepare food, please ensure that your beard is cut low so that your hairs do not end up in the food!

SECTION 2: DRESS FOR CONVOCATIONS VS. WEEKDAY SERVICES

1. The dress attire for ALL Sundays and Convocation and Church Anniversary services shall be ***Business Attire*** and include the following:
 - 2 or 3 piece suit (no pocket handkerchief or lapel pin), or
 - Sports coat with dress slacks, or
 - Business jacket with dress slacks, or
 - Dress shirt with appropriate length sleeves with dress slacks. Shirt is to be tucked in!
 - Dress shoes (not sneakers)

- You may wear a necktie or bowtie if you choose, **however no tie is required to be worn!** (no necktie pin or necktie clip is to be worn with necktie).
2. The dress attire for weekday services *may be Casual Attire or Business Attire.* **(Although no Casual Attire is permitted during Convocation or Church Anniversary Days which fall on weekdays).**
 3. Casual Attire includes the following:
 - Jeans, khakis (please reference the Men’s Apparel in the general by-laws for acceptable appearance of pants)
 - Modest tops (please reference Men’s Apparel Section in the general by-laws to know what is acceptable)
 - Business or casual footwear or sneakers (please reference Men’s Apparel in the Code of Conduct section of general by-laws for details on acceptable footwear which may be worn in public).

SECTION 3: BROTHERS DESIRING FINANCIAL HELP

1. If a brother desires financial help, he must be in good standing order with the local brotherhood.
2. If a brother states he is in need, the matter must first be properly investigated by either the Brotherhood National President **or** National Vice-President, in addition to **both** the National Treasurer and National Secretary. The findings are to be brought to the General Overseer so that a conclusion may be made.
3. **No money shall be disbursed freely by any Brotherhood Officer (whether local or national) at any time.**
4. If help is needed to pay a bill, no money is to be given directly to the brother. The brother is to bring the bill to the church financial secretary who will pay the bill if the church can afford it at that time.
5. If food is needed by the brother or his family, no money is to be given directly to the brother. Instead, brothers should take the brother in need and buy food for him then bring the receipts to the financial secretary.

QUARTERLY BROTHERHOOD REPORT

Date: _____

Location: _____

Completed By: _____

- I. List all brothers holding office
- II. Members
 - A. List all active brothers
 - B. List all inactive brothers
 - C. List all deceased brothers
- III. List and discuss all projects. (Projects may include but is not limited to: transportation pick-up, cleaning committee)
- IV. List all First Church Security Brothers and report on issues, concerns, and progress
- V. List and describe Brotherhood activities
- VI. Financial Report
 - A. Must include beginning balance
 - B. List of all expenditures
 - C. List of all revenue generated
- VII. List of Upcoming Projects and Plans for the Brotherhood

AGENDA FOR BROTHERHOOD MEETINGS

- I. Opening
 - a. Brothers rise for prayer
 - b. Reading of the scripture
 - c. Collection of dues

- II. Roll Call
 - a. Reading of old minutes
 - b. Attendance is taken

- III. Reading of the Minutes
 - a. Read any correspondence from other branch temples or auxiliaries in the church
 - b. Finance Report

- IV. Security Report

- V. International Brotherhood
 - a. Men's Convocation
 - b. Brothers who are suspended
 - c. Deaths and/or Birthdays
 - d. Projects
 - e. Concerns from the branches

- VI. Local President Report
 - a. State of the brotherhood in the local area
 - b. Improvements, if any
 - c. Project concerns

- VII. Committee Reports
 - a. Projects
 - b. Fundraisers
 - c. Brothers traveling with Pastor on overseas trips
 - d. Suggestions and comments

VII. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

SISTERHOOD BY-LAWS

**FIRST
CHURCH OF OUR LORD JESUS CHRIST, INC.**

SISTERHOOD BY-LAWS

ARTICLE I: MISSION OF THE SISTERHOOD

The Sisterhood is an auxiliary made up of all the women and their daughters in the body. We come together to support, serve, foster, and encourage a love for Holiness and the teachings set forth by our Pastor. As a body of Holy Women, we will encourage spiritual growth while strengthening the bonds of friendship through the Sisterhood in prayer, service projects, fundraisers, and social events.

ARTICLE II: PURPOSE

The purpose and objectives of the Sisterhood will be to:

- Pray daily for the Body of First Church of Our Lord Jesus Christ, Inc. that our spiritual growth might be enhanced and to encourage obedience to the Word of God and the guidelines set forth and taught to us by our Leader, Teacher, and Guide.
- Foster and provide a broadening experience of sisterhood with its spiritual and natural challenges and responsibilities for each individual sister of the body.
- Create an environment and support system which encourages sisters to be productive and unified.
- Reward effort and initiative.
- To maintain the bond of sisterhood through communication, consultation, and participation in Sisterhood functions.
- Keep our Leader, Teacher, and Guide informed of the progress, programs, activities, and concerns of the sisterhood.

ARTICLE III: MEMBERSHIP

SECTION 1: REQUIREMENTS

Membership shall consist of all female members of First Church of Our Lord Jesus Christ, Inc. (FCOOLJC, Inc.)

SECTION 2: MEMBERSHIP

- Each member shall faithfully discharge her financial obligation to the Sisterhood and to the body of FCOOLJC, Inc.
- Each member shall be subject to the general by-laws for the whole General Assembly and to the by-laws of the Sisterhood.

SECTION 3: EXPECTATIONS OF MEMBERS

All sisters of FCOOLJC, Inc. are expected to:

- Understand and know the purpose of the sisterhood.
- Promote sisterhood by working to know all active sisters.
- Attend all Sisterhood meetings, both on international and local levels, and to make an active effort to participate in sisterhood events.

ARTICLE IV: EXECUTIVE BOARD/NATIONAL OFFICERS

SECTION 1: OFFICES OF THE SISTERHOOD

National Offices shall consist of:

- National President, National Vice-President, National Recording/Correspondent Secretary, and National Treasurer.
- Other offices may be created and filled at the discretion of the National President and General Overseer as needed to effectively carry out the work of the Sisterhood at large.

SECTION 2: OBLIGATIONS

A. OFFICE TERMS

- National Officers shall either be elected by the general sisterhood membership (all the women of the body) or appointed by the General Overseer.
- Each term in office will be for a period of five (5) years.
- The election and term in office of National Vice-President, National Secretary, and National Treasurer shall coincide with the election and term in office of the National President.
- National Officers shall be installed to hold office until term expires or the officer is removed from office for not attending meetings, not doing the designated work, sowing discord among the sisterhood, or abusing the privilege of the office.

B. OFFICER ELIGIBILITY

- Unless otherwise stated by the General Overseer, to be eligible to serve as a National Officer, one must have been a member of the Sisterhood for at least one year and must be in good standing as a congregation member.

C. VACANCY OF OFFICE

- VACANCY OF NATIONAL PRESIDENT

- Should the office of National President become vacant before end of term, the General Overseer shall appoint another sister as National President to complete the unexpired term.

- VACANCY OF NATIONAL VICE-PRESIDENT, NATIONAL SECRETARY, OR NATIONAL TREASURE

- Should the offices of any other national office other than National President become vacant before end of term, another sister shall be appointed by either the General Overseer or the National President with the approval of the General Overseer to complete the unexpired term.

SECTION 3: NOMINATION AND ELECTION OF NATIONAL OFFICERS

A. SELECTION OF OFFICERS BY APPOINTMENT OR ELECTION

The national offices of Sisterhood National President, National Vice-President, National Secretary, and National Treasure shall either be appointed by our Leader, Teacher, and Guide or elected to positions by the general sisterhood membership following nomination.

B. NOMINATION OF NATIONAL OFFICERS

- The term in office for national officers shall be five (5) years.
- In the fifth year of term, the National President shall utilize members in good standing to be members of the Nominating Committee. This committee will present the list of nominees for each office to the general sisterhood membership in March or April.
- Elections shall be held, and new officers shall be elected and then announced to the general sisterhood membership at the General Sisterhood meeting in July. Installation of new officers will then take place.

C. NOMINATIONS BY PETITION

- Nominations may also be made by a written petition from five or more general members in good standing.
- The petition shall be submitted to the National President no later than 15 days after the report is circulated to the general membership, provided the written consent of the person nominated is included.

D. NOTICE OF ELECTIONS

- The report of nominations by petition shall be sent to the membership at least 14 days prior to the elections.
- If there is more than one candidate for any office, the use of a ballot is necessary.
- The current National President shall conduct the meeting.

E. ELECTION OF NATIONAL OFFICERS

- Elections shall take place by written ballot.
- A majority of votes cast for a nominee shall elect the new officers.
- In the event there is only one nominee for a particular office, then each office open for voting shall be called for in sequence.
- If there are no further nominations made from the floor, then the written ballot may be dispensed with by general consent and the vote shall be taken by voice of members.
 - If there are nominations offered from the floor for one or more offices, separate elective ballots for each office will be taken.
- The National President shall distribute ballots and announce the results of the vote.

SECTION 4: DUTIES OF THE EXECUTIVE BOARD OFFICERS

A. NATIONAL PRESIDENT

She is the presiding officer of the Sisterhood of FCOOLJC, Inc. All business, events, activities, growth, and general well-being of the Sisterhood are her priority and responsibility. Her duties include:

- Reporting to our Leader, Teacher, and Guide.
- Presiding at all national sisterhood meetings.
- Appointing all national sisterhood committees.
- Sending regular correspondence to all local temples with copies to the Executive Board and Standing Committee Chairs.
- Attending the organization of new temples (locations) whenever possible.
- Chairing on controversial matters and ruling on parliamentary decisions and directives.
- Voting to break a tie in the event of a voice or roll-call vote.
- Serving as a member on the National Convocation Committee (NCC).
- Arriving ahead of time for any meeting to ensure the stage is set and everything is in readiness for the opening of the meeting.

B. NATIONAL VICE-PRESIDENT

She is to assist the National President and perform such duties as are assigned to her by the President. Her duties include:

- Reporting to our Leader, Teacher, and Guide and the National President.
- Presiding in the absence, disqualification, or disability of the National President.
- Instructing newly initiated officers as to the duties of their respective offices.
- Chairing joint fundraisers involving all temple locations.
- Serving as a member of the National Convocation Committee (NCC).

C. NATIONAL TREASURER

She is to be custodian of all national sisterhood funds raised and/or submitted. Her duties include:

- Reporting to the National President.
- Receiving and disbursing funds.
- Accepting money from the Secretary together with copy of receipt.
- Providing receipts for total dues received to Financial Secretary, Local Secretary, and National President.
- Providing receipts for other monies received to Headquarters Financial Secretary.
- Submitting payment for bills with the approval of the Executive Board.
- Providing an itemized report of receipts and disbursements at business meetings.
- Maintaining a current and up-to-date list of the national membership of the sisterhood with corresponding dues paid.
- Presenting an annual report in January to the entire sisterhood body.

D. NATIONAL RECORDING SECRETARY

Her duties include:

- Maintaining, recording, and reading of all minutes of National and Executive Board Meetings.
- Handling correspondence and all written notices, etc. at the discretion of the National President.
- Maintaining records for the Executive Board and ensuring efficient management of the organization's records.
- Ensuring minutes of meetings are distributed to members in a timely fashion following each meeting.
- Performing roll call of officers and taking attendance of members at meetings.
- Ensuring minutes of meetings are distributed to members in a timely fashion following each meeting.
- Performing roll call of officers and taking attendance of members at meetings.

SECTION 5: FINANCIAL RECORDS

After review of the Executive Committee, the National President shall submit a copy of the Fiscal Year Ending Financial Record to Financial Secretary of FCOOLJC, Inc.

ARTICLE V: LOCAL OFFICERS

SECTION 1: OFFICES OF THE SISTERHOOD

Local Offices shall consist of:

- President, Vice-President, Recording/Correspondent Secretary, and Treasurer for that local branch temple.
- Other offices may be created and filled at the discretion of the National President and General Overseer as needed to effectively carry out the work of the local sisterhood.

SECTION 2: OBLIGATIONS

A. OFFICE TERMS

- Local Officers shall be elected by the local sisterhood membership of each branch temple.
- Each term in office will be for a period of five (5) years.
- The election and term in office of Local Vice-President, Local Secretary, and Local Treasurer shall coincide with the election and term in office of the Local President.
- Local Officers shall be installed to hold office until term expires or the officer is removed from office for not attending meetings, not doing the designated work, sowing discord among the sisterhood, or abusing the privilege of the office.

B. OFFICER ELIGIBILITY

- To be eligible to serve as an officer, one must have been a member of the Sisterhood for at least one year and must be in good standing as a congregation member.
- To be eligible for the presidency, a sister must have been a member of the Sisterhood for at least one year and in good standing as a congregation member.

C. VACANCY OF OFFICE

- If the office of local president in a local temple becomes vacant, the vacancy shall be filled by a majority vote of the Executive Committee after consideration of candidates proposed by nomination(s) offered by the Standing Sisterhood of that local temple. The National President will conduct the meeting with the Executive Committee to vote for the new local president.
- Vacancies in any other office shall be filled by appointment for the unexpired term by the local president on the recommendation of the Standing Sisterhood at that local temple. The sisters will be able to nominate and vote to fill that vacancy.

SECTION 3: NOMINATION AND ELECTION OF LOCAL OFFICERS

A. SELECTION OF OFFICERS BY NOMINATION AND ELECTION

Each local temple shall hold its own local election. Local offices of President, Vice-President, Secretary, and Treasurer shall be elected to positions by the local sisterhood membership following nomination.

B. NOMINATION OF LOCAL OFFICERS

- The term in office for local officers shall be five (5) years.
- In the fifth year of term, the Local President shall utilize members in good standing to be members of the Nominating Committee. This committee will present the list of nominees for each office to the general sisterhood membership in March or April.
- Elections shall be held and new officers shall be elected and then announced to the local sisterhood membership no later than the local June sisterhood meeting. Installation of new officers will then take place.

C. NOMINATIONS BY PETITION

- Nominations may also be made by a written petition from five or more local members in good standing.
- The petition shall be submitted to the Local President no later than 15 days after the report is circulated to the general membership, provided the written consent of the person nominated is included.

D. NOTICE OF ELECTIONS

- The report of nominations by petition shall be sent to the membership at least 14 days prior to the elections.
- If there is more than one candidate for any office, the use of a ballot is necessary.
- The current Local President shall conduct the meeting.

E. ELECTION OF LOCAL OFFICERS

- Elections shall take place by written ballot.
- A majority of votes cast for a nominee shall elect the new officers.
- In the event there is only one nominee for a particular office, then each office open for voting shall be called for in sequence.
- If there are no further nominations made from the floor, then the written ballot may be dispensed with by general consent and the vote shall be taken by voice of members.
 - If there are nominations offered from the floor for one or more offices, separate elective ballots for each office will be taken.
- The Local President shall distribute ballots and announce the results of the vote.
- The Local President will then provide the names of the newly elected local officers of that location to the National President.

SECTION 4: DUTIES OF THE LOCAL BOARD OFFICERS

Each branch (local) temple/location will have the following sisterhood offices:

A. LOCAL PRESIDENT

She is the presiding officer of the sisters at her location. All business, events, activities, growth, and membership involving the sisterhood at that location is her priority and responsibility. Her duties include:

- Presiding at all local sisterhood meetings and preserving order.
- Reporting to the National Sisterhood President as required.
- Voting to break a tie in the event of a voice or roll-call vote.
- Arriving ahead of time for any meeting to ensure the stage is set and everything is in readiness for the opening of the meeting.

B. LOCAL VICE-PRESIDENT

She is to assist the Local President and perform such duties as are assigned to her by the President. Her duties include:

- Reporting to the Local President.
- Presiding in the absence, disqualification, or disability of the Local President.

C. LOCAL TREASURER

She is to be custodian of all local sisterhood funds raised and/or submitted. Her duties include:

- Reporting to the Local President.
- Receiving and disbursing funds.
- Accepting money from the Secretary together with copy of receipt.
- Providing receipts for total dues received to the Local Financial and Recording Secretaries and the Local President.
- Providing receipts for other monies received to the Local Financial Secretary.
- Providing an itemized report of receipts and disbursements at business meetings.
- Maintaining a current and an up-to-date list of the local sisterhood membership with corresponding dues paid.
- Presenting and distributing an annual report in December to the local sisterhood body.

D. LOCAL SECRETARY

Her duties include:

- Reporting to the Local President
- Maintaining, recording, and reading of all minutes of local sisterhood meetings.
- Handling correspondence and sending written notices, etc. at the discretion of the Local President.
- Giving receipt of funds collected to the treasurer

- Maintaining records for the local sisterhood and ensuring efficient management of the organization's records.

ARTICLE VI: MEETINGS

SECTION 1: EXECUTIVE BOARD

The Executive Board shall convene at the call of the National President at least six (6) times during the fiscal year.

SECTION 2: NATIONAL SISTERHOOD MEMBERSHIP MEETING

Unless otherwise stated by the General Overseer, a meeting for the general body of the sisterhood shall convene at all convocations. Unless otherwise stated by the General Overseer, there shall be a minimum of three (3) general membership meetings of the Sisterhood within a year.

SECTION 3: SPECIAL MEETINGS

- Special meetings may be called by the National President, as she deems necessary.
- A written request by 3 members may be made to the National President for a special Executive Board meeting and the members must state the nature of the call for the special meeting.
- At special meetings, only the business mentioned in the request may be discussed.
- A special meeting for the newly elected Officers and Board Members shall be held after installations.

SECTION 4: QUORUM

Fifteen (15) of the members of the National Sisterhood Board shall constitute a quorum at board meetings.

SECTION 5: MONTHLY MEETING STRUCTURE FOR LOCAL TEMPLES

Each branch temple will choose a time to meet with the sisters of the body on a monthly basis. During these meetings, we ask the Local Presidents to have an agenda to control the usage of time. If there are no problems, concerns, announcements, or planned programs or projects, then dues should be collected from the sisters in attendance and then attendees dismissed. The meetings are held to:

- Welcome new sisters
- Collect dues/reports
- Announce upcoming activities and events

- Announce upcoming services
- Call for prayer requests
- Address questions and concerns

ARTICLE VII: DUES AND MONTHLY REPORTING

SECTION 1: NATIONAL DUES AND MONTHLY REPORTING

A. PURPOSE OF DUES

National dues collected from the collective sisterhood will be used to fund activities, meals for the International Holy Convocation, and the Women’s Convocation.

B. COLLECTION OF DUES DURING MEETINGS

During the local sisterhood meetings, the monthly five dollar (\$5.00) national dues should be collected by the **treasurer or secretary** and counted, with the total amount collected reported to the sisters in attendance before the end of the meeting.

C. AMOUNT OF NATIONAL DUES

National Sisterhood yearly dues will be sixty dollars (\$60.00) or monthly in the amount of five dollars (\$5.00).

D. REPORTING PROCEDURES FOR NATIONAL DUES COLLECTED

- The Local Treasurer will record the amount of dues collected and turn the dues into the temple’s (local) financial secretary to keep a record for your location.
- The local financial secretary will send national dues collected to Sister Palin at Headquarters.
- The Local Treasurer will send a report of national dues collected to the National Treasurer at her address for her to record.
- The National Treasurer will provide a copy of each location’s report to the National Secretary.
- There will be a yearly report of national dues collected for the year given to the sisters of the body each year.

SECTION 2: LOCAL DUES AND MONTHLY REPORTING

A. PURPOSE OF DUES

Local dues collected will be used to fund activities, programs, and projects conducted by the sisters of that local temple.

B. COLLECTION OF DUES DURING MEETINGS

During the local sisterhood meetings, the monthly five dollar (\$5.00) local dues should be collected by the **treasurer or vice-president** and counted, with the total amount collected reported to the sisters in attendance before the end of the meeting.

C. AMOUNT OF LOCAL DUES

Local Sisterhood yearly dues will be sixty dollars (\$60.00) or monthly in the amount of five dollars (\$5.00).

D. REPORTING PROCEDURES FOR LOCAL DUES COLLECTED

- The Local Treasurer will record the amount of dues collected and turn the dues into the temple's (local) financial secretary to keep a record for your location.
- Local dues collected shall remain at the local temple.
- The local financial secretary will send a report to the National Treasurer.
- The Local Treasurer will also send a report of national dues collected to the National Treasurer at her address for her to record.
- The National Treasurer will provide a copy of each location's report to the National Secretary.
- There will be a yearly report given to the sisters of that local branch each year

NOTE: There is a form for each local treasurer to use for reporting purposes. This will be the only accepted reporting tool. All treasurers will use a financial log book to keep track of all dues collected, the names of the sisters participating in the giving of dues, and expenditures.

ARTICLE VIII: STANDING COMMITTEES

Events Planning

- This committee will plan workshops, seminars, and events for the sisters. Once the plans have been drawn up, they will be presented to the General Overseer for approval.
- Sisterhood events for the convocations will be forwarded to the President of the NCC to secure space and time on the agenda.

Publicity Committee

- Design flyers and posters
- Contact branch temples with announcements

Registration

- Organize early registration
- Mail out forms
- Collect registration money
- Provide packets and name tags

Exhibits and Vendors

- Solicit exhibitors and vendors
- Manage space and floor plans
- Oversee registration, guidelines, and appearance

Fundraising

- Our National Vice-President shall preside over fundraising activities which are to be performed co-jointly with all branch temples.

ARTICLE IX: AMENDMENTS

SECTION 1: PRESENTATION

- Petition for amendment or revision shall be submitted to the Executive Board of Directors in writing by no fewer than five members in good standing.
- Amendments to these by-laws shall be submitted in writing to the Executive Board of Directors.
- Amendments to these by-laws shall be submitted to the Executive Board of Directors for evaluation before being voted upon by the general membership, and then finalized by our Leader, Teacher, and Guide.

SECTION 2: DISTRIBUTION

- Amendments recommended by the Executive Board of Directors shall be submitted to and evaluated by the Executive Chair and the General Overseer of the Body.

VIII. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.
INTERNATIONAL AND OVERSEAS BY-LAWS

FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

BY-LAWS FOR INTERNATIONAL AND

OVERSEAS TERRITORIES

“And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:9, 13)

ARTICLE I: FIRST CHURCH OF OUR LORD JESUS CHRIST, INC. (OVERSEAS)

Cultures differ between regions and countries however, the Holy Scriptures do not change and are not influenced by culture. We do recognize that certain cultures and traditions do not contradict the principles of the Scriptures and in these instances, no rule or regulation is needed to address what is not a transgression. We will only need to issue guidelines where culture conflicts with the Word of God.

As the Holy Scriptures and doctrine of holiness remain steadfast, the function of ALL locations of First Church of Our Lord Jesus Christ, Inc. (whether domestic or foreign) is the salvation of souls and guidance in the conduct, order, and discipline of ALL members and temples. For this reason, it is unnecessary to wholly rewrite our by-laws to address our foreign locations and our brothers and sisters who live outside of the United States.

The general by-laws of First Church of Our Lord Jesus Christ, Inc. contain the principle rules and regulations for the entire assembly of the Church regardless of location. However, for our locations outside of the United States, some modifications have been made and need to be specified so that these areas may operate as smoothly as possible. Hence, these by-laws are intended to aid in the guidance and regulation of our locations established outside the boundaries of the United States.

1. The International Headquarters of First Church of Our Lord Jesus Christ, Inc. is located at 5105 North 5th Street, Philadelphia, Pennsylvania, 19120 in the United States of America.
2. All temples are to have and utilize the same name of said Body, which is First Church of Our Lord Jesus Christ, Inc.
3. A temple may append the name of First Church of Our Lord Jesus Christ, Inc. with the name of the local city, village, island, or country.
4. All ministers and members are to follow the same teachings which Jesus gave his Holy Apostles.
5. All members are to obey, respect, and give full cooperation to the local minister in charge.
6. No minister is allowed to deviate or change the teachings of the Apostles in any form.
7. No minister shall change the rules set forth in these by-laws.

ARTICLE II: CHURCH OVERSEERS

*“Take heed therefore unto yourselves, and to all of the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
(Acts 20:28)*

1. If there are three or more churches established in that area, then our Leader, Teacher, and Guide will appoint an Overseer for that location.
2. More than one minister may be appointed as an Overseer, depending on the number of churches in that region or area.
3. For the ease and efficiency of function, the General Overseer may divide an island or land-locked country into regions.
4. Each region will be assigned its own Overseer who shall be appointed by the General Overseer.
5. No minister who is appointed as an Overseer should abuse his authority at any time.

DUTIES AND FUNCTIONS OF AN OVERSEER

1. Any minister appointed as an Overseer is responsible for visiting all locations which he oversees.
2. The Overseer is responsible for holding business meetings with all the locations in his jurisdiction to ensure the location is functioning properly.
3. All local ministers in charge must have a written report for the overseer of their area.
4. The Overseer is to resolve any local matters which cannot be resolved by the local minister.
5. If a member(s) of any local temple in that region has a complaint against the local minister, then the member must first attempt to settle it with the minister. Failing that, the member(s) involved and the local minister must bring the matter before the Overseer of their area.
6. No Overseer should show favoritism towards any other minister or member at any time!
7. The Overseer should have a meeting once a month with all ministers under his designated region at a location designated by the Overseer.
8. The Overseer is responsible for submitting copies of reports for each location in addition to his own report to the General Overseer.
9. The Overseer is responsible to submit a “Minister’s Report” to our Leader, Teacher, and Guide at every Holy Convocation held in America.
 - a. If the Overseer is unable to physically attend the Convocation, then it is his responsibility to still submit the report by email or postal mail to the General Overseer by the time of the Holy Convocation.

10. The Minister's Report shall be comprised of the following:
 - a. the progress of the Church,
 - b. any problems in the Church,
 - c. the number of individuals baptized in the name of Jesus Christ,
 - d. the number of individuals who have received the Holy Ghost, as evident by speaking in other tongues as God gives the utterance,
 - e. increase or decrease in membership, and
 - f. the financial status of the Church.
11. When there are two or more Overseers in that country, island, or region, the Overseers must meet amongst themselves to ensure they are all on the same accord regarding the progress and matters of that jurisdiction and to provide assistance and support to one another.
12. No minister regardless of position is to live off of or generate his income from church funds, tithes, or offerings in any manner.
 - a. It is expected that **all** ministers have an occupation or legitimate income outside of the Church to support themselves and their families.

ARTICLE III: CHURCH CONVOCATIONS (OUTSIDE OF THE UNITED STATES)

1. The Local Minister or Local Overseer will have the authority to set the dates of the Holy Convocation in that region/area. The dates may be changed at the discretion of the General Overseer.
2. For the convenience of those traveling and attending, these convocations will convene over a weekend time period to include the days of Friday, Saturday, and Sunday.
3. All churches, ministers (in all positions), and members of that region/area are expected to attend their Holy Convocations.
4. A time should be set aside (outside of service times) for all ministers of that region/area to come together for discussion, to settle any matters, to address grievances, and to ensure that there is no deviation in teaching of the Holy Scriptures among the ministers.
*"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."
 (I Corinthians 1:10)*
5. No Ministers' Meeting should turn into an argument.
"Let all things be done decently and in order." (I Corinthians 14:40)

ARTICLE IV: CORRECTING MINISTERS

1. Ministers in charge of local temples may refer to the by-laws in correcting ministers.

2. Proper judgment should be exercised by Local Overseers when electing to suspend another minister.
3. If an Overseer's conduct warrants him to be suspended or removed from his duties, and if there is more than one other Local Overseer, then the other Overseers must all be in agreeance over the decision to remove the offending Overseer from his duties.
4. However, before any action is taken the Overseers must bring their decision before the General Overseer, our Leader, Teacher, and Guide, who will make the final decision and offer the final ruling on the matter.
5. All ministers must be subject to your local minister in charge of your church.
6. All ministers in all positions are to be subject to the Overseer of your area.
7. All members, ministers, and Overseers are to be subject to our Leader, Teacher, and Guide. (Hebrews 13:17)

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isaiah 2:2)

8. All overseas Churches of Our Lord Jesus Christ and its members are expected to refer to the complete by-laws of First Church of Our Lord Jesus Christ, Inc. to become familiar with the rules and regulations of the Church and how things are done.

“Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.” (Philippians 3:16-19)

ARTICLE V: ORDAINING MINISTERS

1. All Bishops (“Elders”) must follow these same guidelines when ordaining brothers to be Ministers.
2. Ensure you do nothing in haste. First observe any brother you are considering for the ministry and let him prove himself first.
3. Ensure the brother who you are considering to ordain meets the qualifications as outlined in Titus, Chapter One and I Timothy, Chapter Three. For these qualifications cover all areas of ministry.
4. It takes much time to fulfill these qualifications. Do not push or urge any brother into any ministerial position, let him prove himself first.
5. **The Apostle ordains the Bishop and gives the permission to the Elder (which is the same as a “Bishop”) who in turn may ordain other brothers.**

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” (Titus 1:5)

IX. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

AUXILIARIES

FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

AUXILIARIES

By the permission and help of God, our Leader, Teacher, and Guide supervises all things concerning the well-being of the Church which involves the spiritual, natural, and administrative needs of the people. However, as we are an ever-growing international organization, auxiliaries exist to assist and offer support in the administrative concerns of the church.

GENERAL GUIDELINES FOR ALL AUXILIARIES AND ITS MEMBERS

SECTION 1: AUXILIARY PRESIDENTS AND OTHER OFFICERS

1. Auxiliary presidents and officers are not to let their positions cause them to become high-minded or “power-hungry” where they lose all humility and lose focus on the fact that they are also fellow-servants and that this is the Work of God.
2. Auxiliary presidents are expected to remain neutral and not show favoritism when settling matters among its members.
3. Auxiliary officers are to be approachable and offer clear direction and a process to its members on how suggestions or ideals may be introduced for consideration.

SECTION 2: AUXILIARY MEETINGS

1. Auxiliary presidents are expected to have regularly scheduled meetings with the officers in addition to regularly scheduled meetings with its general members.
 - a. Members should know well in advance where and when meetings will be held.
 - b. Presidents and officers are to conduct all meetings professionally, decently, and in order.
 - c. Meetings should be well organized, fruitful, and efficient making the best use of everyone’s time in the shortest amount of time possible.
 - d. The President or designated officer should know how to conduct a meeting and never allow a meeting to turn into a shouting match with brothers and sisters yelling at one or another or calling names.
2. No auxiliary meeting is to take place during service or prayer times.
3. No officer or member should be so disrespectful to get up and walk or storm out during a meeting.
4. No auxiliary should become stagnant where there is a continual pattern of no progress, activities, or initiatives being performed by the auxiliary or its members.

SECTION 3: GENERAL ADVISEMENT FOR OFFICERS AND MEMBERS

1. Auxiliary presidents, officers, and its members are expected to be faithful to the Church, their positions, and the auxiliary.
2. Auxiliary members are to obey leadership and those who have been placed in charge by our Leader, Teacher, and Guide.
3. No position or membership in an auxiliary should become so great a distraction where you lose sight on your salvation and forget the real reason why you are here (for the saving of your soul!).
4. Auxiliary members are to foster an environment of cooperation and godliness.
5. Auxiliary members are expected to work together and foster an environment where work is done in humility and in the spirit of excellence.
6. Auxiliary presidents and members are always encouraged to create and maintain a consistent prayerful atmosphere. You will find that you will have less foolishness, and that disputes can be more easily settled scripturally when the foundation of prayer has been established among the group of members.
7. Auxiliary officers and members are expected to work together to promote an environment of peace and be committed to meeting the goals of the Auxiliary set forth by our Leader, Teacher, and Guide and the Auxiliary President.

SECTION 4: GENERAL CONDUCT OF MEMBERS AND AUXILIARIES

1. No auxiliary is permitted to entertain ideas or participate in activities which contradict the Holy Scriptures or the rules and regulations of FCOOLJC, Inc. (ex. fund raising with raffle tickets or trips to casinos, giving away women's pants during clothing drive, etc.).
2. Officers and members should remember that you always represent the Church and its teachings. Be particularly mindful of this when participating in the community events.
3. Auxiliary presidents, officers, and members are to respect and obey leadership, and not make disparaging or backbiting comments against the Church, our Leader, Teacher, and Guide, or its members.
4. Auxiliary officers should have a clear process on how to handle disruptive or disrespectful members and this should be communicated beforetime to members so they too are aware.
5. There should not be strife, jealousy, or competition among auxiliary members. And neither should any brother or sister be so wicked to sabotage another member's work or

try to cause a hindrance in any work being done, remembering at all times that this is the Work of God.

6. Auxiliary members should examine themselves to make sure they are not a source of confusion and chaos which disrupts the auxiliary's agenda or goals.

SECTION 5: CREATION OF AUXILIARIES

1. No member in FCOOLJC, Inc. whether they were once in the auxiliary or not is permitted to create a "rogue" or competing auxiliary with one already in existence simply because you do not like how the other auxiliary does things or because you had a disagreement with an auxiliary officer or its members.
2. If a brother or sister desires to form a new auxiliary to meet a need in the Church which is not presently being met, the brother or sister **must first receive approval from the General Overseer** prior to recruiting members, sending out announcements, or conducting any meetings.

SECTION 6: AUXILIARIES WITHIN FCOOLJC, INC.

(With a *brief* description of each auxiliary)

THE BROTHERHOOD

- The Brotherhood creates, initiates, and implements activities which exist to support the vision and functioning of FCOOLJC, Inc. and the General Overseer. Our brotherhood is often on the front-line for construction projects throughout the body when new property or buildings are purchased yet need remodeling prior to a new congregation moving in. They are also responsible for the co-planning of our annual International Brotherhood and Sisterhood Holy Convocation, working alongside the National Convocation Committee (NCC) and officers of the Sisterhood.

THE SISTERHOOD

- Directed by appointed and/or elected officers, the Sisterhood creates, initiates, and implements activities which exist to support the vision and functioning of FCOOLJC, Inc. and the General Overseer. There exist under the Sisterhood umbrella smaller auxiliary subsets such as the Daughters of Zion, the Busy Bees, Sisters for Life, etc. **Sisters are not permitted to preach in any capacity.** The sisterhood also works in conjunction with the NCC and Brotherhood in the planning of our combined International Brotherhood and Sisterhood Convocation.

BAPTISM COMMITTEE

- Group of individuals who assist candidates prepare for water baptism in the name of Jesus Christ, in addition to those who record and report the number and names of individuals baptized during each service. This committee also ensures that those individuals who are baptized receive proper documentation for their own personal record detailing their baptism.

- The Baptism Committee also works with the Promotions Committee to coordinate efforts regarding baptisms during our scheduled meetings in different cities.
- Also, as we receive requests for baptisms both domestically and internationally, we have appointed individuals who function to coordinate the travel, location, and date of individual baptisms so no individual who desires baptism is denied, regardless of where in the world the person resides.

YOUTH DEPARTMENT

- Directed by appointed officers (both on national and local levels), these individuals create and implement activities to keep our youth engaged in matters involving the Church. International Officers are responsible for planning our annual International Youth Holy Convocation held every March or April (the weekend of Easter), working alongside the NCC.

NATIONAL CONVOCATION COMMITTEE (NCC)

- This committee is responsible for the logistics and planning of each of our three Holy Convocations held during the year. They work closely with all other auxiliaries and supply vital communication among the respective groups to ensure all points are covered for not only our services but events which occur outside of service times (during the Convocation period). This team also works along with our Leader, Teacher, and Guide to create the agenda for each Convocation and they work to secure community and corporate sponsors. The NCC sends correspondence and information as it relates to the happenings of the Convocation to members and locations.

MEDIA DEPARTMENT/STUDIO TEAM

- Consists of our Media Director and other brothers and sisters who function in different capacities to manage the needs of our radio and telecast broadcast operations, as well as the *official and authorized* recording (both visual and audio), publishing, and distribution of services.

PROMOTIONS/MARKETING TEAM

- Individuals who function to oversee the advertising and planning of all FCOOLJC, Inc. scheduled traveling meetings, particularly in new locations and cities. They also work to communicate with other auxiliaries as needed to ensure that our on-the-road scheduled services are well staffed by brothers and sisters performing in their respective roles, which with God's help, contributes to our ability to introduce The Truth of God in new cities and towns.

HOSPITALITY COMMITTEE

- This auxiliary is responsible for welcoming guests attending our services for the first time while also directing our guests as needed. They are also responsible for receiving and maintaining the information collected from our visitors.

USHERS/SECURITY/MEDICAL UNIT

- Self-explanatory, however these respective teams help keep order during our services and church events and assist in the well-being and safety of our members and guests.

OUTREACH TEAM

- Creates and implements charitable programs and services to assist the church membership, local community, prison population, and general public, at large.

X. FIRST CHURCH OF OUR LORD JESUS CHRIST, INC.

RENDERING OF RELIGIOUS SERVICES

RENDERING OF RELIGIOUS SERVICES

BAPTISMAL SERVICE

Be it known, all that is required for the rite of baptism is for the Minister or Brother to say: “Sister/Brother _____, I therefore baptize you in the Name of Jesus Christ.” The candidate is then taken down in the water (complete submersion) and then straightway brought out of the water. There should be no other dialogue between the baptizer and baptism candidate prior to (at the pool) or during the act of baptism. This includes prayer being made in the pool or the questioning of the candidate regarding their repentance. An exception is permitted if a noticeably young child requests to be baptized in which the Minister may directly inquire of the child his or her understanding of repentance. However, this conversation should occur prior to the child entering the pool.

THE LORD’S SUPPER

The Lord’s Supper is to be administered at night in the following manner:

The Minister, after reading the 11th Chapter of I Corinthians, verses 20-34 and St. John 13:14-15, shall bless the bread and then serve in like manner. Following this, the Minister shall then bless the wine and then serve. (St. Mark 14:22-23).

After the consecration of each element, the Minister may first receive the communion in both hands himself, and then proceed to deliver the same into the hands of the other members of the body in like manner.

When he delivers the bread, he shall say, “This is my body which is given for you: This do in remembrance of me.” The Minister which delivers the one cup shall say, “This is the New Testament in my blood, which is shed for you. Drink ye all of it.”

When all have partaken of the Lord’s Supper, the Minister then pours water into a basin to wash the feet of those who have taken the Lord’s Supper. The towel which he has girded himself with shall be used to dry the feet of those who have had their feet washed. After this has been completed, a hymn is sung and the saints go out (dismissed) according to St. John 13:14-15.

When it is time for feet washing, the brothers are always to be separated from the sisters. “Let all things be done decently and in order” (I Corinthians 14:40).

General Principles To Be Observed By Members Regarding the Lord’s Supper:

1. If an individual has not been baptized in the name of Jesus Christ **AND** has not received the gift of the Holy Ghost as evident by speaking in other tongues as God gives the utterance, it is advised that this individual not participate in the Lord’s Supper.
2. Neither is it advised for a brother or sister who does have both the proper water baptism and the Holy Ghost to partake in the Lord’s Supper if he or she has not taken the time to examine themselves through prayer, fasting, and meditation as we are taught.

3. No brother or sister should enter to partake in the Lord's Supper if they are still fasting. The fast should be broken well in advance of this service as to not confuse this Spiritual bread and wine with sustenance for the body.

MARRIAGE CEREMONY

The parties who are to be united will stand before the Minister; the man will stand to the right of the woman. After a prayer, the Minister shall say:

“The ordinance of marriage is an institution of God. God saw in the Garden of Eden that it was not good for man to be alone, so he gave him a help-meet. As it is an appointment of God, it is to be entered into soberly and discreetly, as in His sight. In the eternal living Word of God, you will find counsel which you will need in this mutual relationship. The vows are broken only by death itself. Therefore, having chosen each other as partners for life, you may join your right hands.”

The man then takes the woman's right hand. The Minister shall continue:

To the man:

“Do you ‘A’ take ‘B’, whom you hold by the right hand, to be your lawful and wedded wife? Do you promise to love, to honor, to cherish, to protect; forsaking all others, in sickness, as well as in health, in adversity, as well as in prosperity; to cleave only unto her so long as you both shall live?” (The man shall answer, “I Do”.)

To the woman:

“Do you ‘B’ take ‘A’, whom you hold by the right hand, to be your lawful and wedded husband? Do you promise to love, to honor, to cherish; forsaking all others, in sickness, as well as in health, in adversity, as well as in prosperity; to cleave only unto him so long as you both shall live?” (The woman shall answer, “I Do”.)

The Minister shall then pray.

After prayer, the parties join hands again. The Minister shall then say:

“And now by the virtue of authority vested in me by our Lord and Saviour, Jesus Christ, who is Almighty God of heaven and earth; and by the laws of this State, I pronounce you husband and wife. What God hath joined together let not man put asunder.”

The Minister shall then ask the congregation to stand for the closing prayer and benediction.

BURIALS

Be it known that First Church of Our Lord Jesus Christ, Inc. does not have funerals. Neither the prophets nor the apostles had funerals, only burials. Whenever a servant of the Lord died, they were simply buried. When Moses died, he was buried by the Lord: “So Moses the servant of the Lord died there in the land of Moab according to the Word of the Lord. And he (the Lord) buried him in a valley in the land of Moab, over against Beth-peor: But no man knoweth of his sepulchre unto this day” (Deuteronomy 34:5-6).

When Jesus died, he also did not have a funeral; he was simply buried. “This man (Joseph of Arimathaea) went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid” (St. Luke 23:52-53). We are not greater than Jesus. If he was simply buried, everyone else can be done so likewise. “And when they had fulfilled all that was written of him (Jesus), they took him down from the tree, and laid him in a sepulchre” (Acts 13:29). Likewise, when Stephen died, he too, was simply buried. “And devout men carried Stephen to his burial, and made great lamentation over him” (Acts 8:2).

When a member of the Body dies, he or she will NOT be funeralized. The Church will bury the deceased if the deceased did not have adequate finances to be buried. If the family wishes to have a funeral for the deceased, then the body of the deceased will be completely turned over to the family. The Church will NOT be responsible for the deceased in any manner. It is written, “But Jesus said unto him, Follow me; and let the dead bury their dead” (St. Matthew 8:22). It is advised that members inform their families of the Church’s policy in writing while they live, to avoid any undue misunderstanding upon their death.

If a member leaves or is disfellowshipped from the Church and dies while he or she remains out, then the Church will not be responsible for that individual at the time of their death. It is written, “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (I John 2:19).

The Order Of Burial Service

After the coffin is carried to the burial place, it is to be lowered into the earth. Afterwards, prayer is to be made for them that are alive and remain. “God is not the God of the dead, but of the living.” (St. Matthew 22:32)

XI. CODE OF CONDUCT (PART I)

*“Let all things be done decently and in order”
I Corinthians 14:40*

**CODE OF CONDUCT SECTION:
PRAYING FOR AND WITH OTHERS**

SECTION 1: MINISTERS PRAYING FOR OTHERS

1. When praying for a brother or sister, **the Elder** should anoint the individual with oil only if the person is sick. (James 5:14-15)
2. In order to avoid any reproach against the Church or the brother, when asked to pray for a sister at her home or in the hospital, a minister should never go alone. If the minister is married, his wife should accompany him to visit the sister in addition to one or two other brothers.
3. If the minister's wife is unable to go with him or if the minister is unmarried, a church mother should accompany him in addition to one or two other brothers.
4. You may ask why a minister should take his wife or a church mother if the minister is not married. It is so no reproach is brought against the church or the minister!
5. If the minister is unmarried and there are no church mothers at that particular branch, the minister should be accompanied by two or more sisters from the church in addition to two or more additional brothers.
6. If a minister is unmarried, or if his wife or a church mother is unavailable to accompany him in the visit, he should never be accompanied by a lone sister when visiting the sick. *"Let all things be done decently and in order" (I Corinthians 14:40)*
7. Before entering the home or hospital room of any sister for prayer, the accompanying wife, church mother, or church sisters should always enter the home or room first to ensure the visited sister is presentable and decent. Once that is determined, the minister and other brothers may then enter to pray for the sister.
8. When praying for a sister, if a minister chooses to lay hands upon her during prayer, it is acceptable to lay hands **on her head only**. He should not lay hands on any other body part, including her private parts.
9. A minister should never ask nor allow his accompanying wife, church sister, or church mother to lay hands on the sister.
10. When a minister visits a brother to give prayer, it is not necessary to take sisters. However, if sisters do accompany the minister, he or another brother should enter the brother's home or hospital room first to ensure that the brother is presentable and decent. Once that is determined, the accompanying sisters may then enter to join the brothers.

11. When praying for a fellow brother, if a minister chooses to lay hands upon him during prayer, it is acceptable to lay hands **on the brother's head only**. The Minister should not lay hands on any other body part, including his private parts.
12. When praying for the sick in hospitals or in homes, screaming and hollering over them is not necessary and you are not in the Spirit of God. If the Holy Ghost comes upon you, that's fine, but otherwise you are just making noise! *"Doth not behave itself unseemly"* (I Corinthians 13:4-5)

SECTION 2: GENERAL MEMBERS PRAYING WITH OTHERS AND VISITING THE SICK

1. In order to avoid any reproach against the church, no brother or group of brothers should go alone or with only brothers to visit a sick sister, unless it is a family member. Sisters or church mothers should be present when visiting a sick sister.
2. When mixed company of brothers and sisters go to visit a sick brother, a brother should enter the brother's home or hospital room first to ensure that the brother is presentable and decent. Once that is determined, the accompanying sisters may then enter to join the brothers.
3. In order to avoid any reproach against the church, no sister or group of sisters should go alone or with only sisters to visit a sick brother, unless it is a family member. Brothers should be present when visiting a sick brother.
4. When mixed company of brothers and sisters go to visit a sick sister, a sister should enter the sister's home or hospital room first to ensure that the sister is presentable and decent. Once that is determined, the accompanying brothers may then enter to join the brothers.
5. A brother who is not a minister and no sister (at any time) is to lay their hands on anyone when praying for or with them.
6. When visiting an individual who is not in the faith, a brother or sister should not assume that the individual desires prayer to be held in their presence even if it is for them. Those visiting should first ask if he or she would like to have prayer and the visitors should be respectful of the individual's answer without taking offense.
7. When praying for the sick in private homes, hospitals, or nursing homes please be mindful that screaming and hollering over the individual is neither necessary nor considerate of the individual or other patients.
8. Please keep in mind your surroundings and that the individual is sick and/or shut-in and may have medical attention scheduled or simply need their rest so the prayer does not need to be long or drawn out.

9. If a brother is present, he should lead the prayer and those in attendance should be respectful and follow the lead of whoever is leading the prayer as it is closed. Stated plainly, unless the Holy Ghost is truly dealing with an individual, all in attendance should conclude their prayer when the prayer leader says “Amen”.

SECTION 3: MOTHERS AND SISTERS PRAYING FOR OTHERS

1. When sisters go to pray or visit the sick, they should never be alone.
2. Sisters do not have the authority to anoint with oil or lay hands on anyone at any time when praying for the distressed.

SECTION 4: PRAYER BAND HELD IN A BROTHER’S OR SISTER’S HOME

1. Prayer band held in a member’s home is a time set aside when a brother or sister may open their home for others to come together in prayer.
2. It is not a time for individuals to come together for group “Bible Study” to discuss or try to interpret scriptures whether it be before or after prayer or in the place of it. Nor should anyone take it upon themselves to use this as an opportunity to sneakily try to deliver a message to those present.
3. A brother or sister has the right to decline their home being used for prayer band.
4. A brother or sister has the right to refuse anyone entrance into his or her home.
5. Before a sister or brother offers his or her residence for prayer band, good judgement should be used as to if it is an ideal, clean, and safe place for group prayer to occur.
 - a. A single sister who lives alone should use caution in opening up her home and advertising where she lives even if for prayer band.
 - b. Those with a spouse should be considerate to ask and receive permission from their spouse before opening up their home for prayer (whether or not the spouse is in the Church).
 - c. The environment should be safe and welcoming to saints, as in you should not volunteer your home if:
 - i. you have family members living there who you know will be an active distraction while prayer is taking place.
 - ii. there will be **active acts** of ungodliness **in the same area or same room in which prayer is taking place** such as smoking, drinking, drug use, or witchcraft.
 - iii. the owner of the home has made it clear they do not want prayer band to be held there.

- iv. If the brother or sister is not the home owner, **it is imperative** that a brother or sister obtain permission from the home owner (or whoever pays the rent) prior to inviting others to the residence for prayer band.
6. No brother or sister should take it upon themselves to volunteer another's home for prayer band.
 7. Out of consideration for the host, prayer band should last **no longer than one hour**. (Unless the Spirit is moving; in this case if you exceed the hour, that is fine. However, make sure it is truly the Spirit of God dealing with you).

“And he went a little further, and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto his disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour?” (Matthew 26: 39-40
 8. Group prayer is typically concluded by someone (a brother, if present) starting a congregational song at the designated end time. The song should be brief.
 9. Following the song, one person (a brother, if present) may give a brief prayer to dismiss the group.
 10. Individuals attending for prayer band should exercise the utmost consideration and respect for the individual's home. This includes:
 - a. not destroying the host's furniture or home during prayer and then claiming that it was the Spirit.
 - b. if a brother or sister (or their children) should inflict any damage to any property belonging to the host, the brother or sister should offer to repair or compensate the brother or sister hosting prayer band.
 - c. leaving behind body fluids on furniture such as spittle or sweat. Brothers and sisters should clean up after themselves and offer to have the item cleaned if necessary.
 - d. not wandering off to other parts of the home without the host's permission or knowledge.
 - e. not stealing the host's property or snooping through the host's home.
 - f. bringing your children but not supervising them during prayer and letting them run amok in the brother or sister's home.
 - g. not leaving the person's home once the prayer session is concluded. The host should not have to forcibly remove you or drop clues that it is beyond time for you to leave.

**CODE OF CONDUCT:
MINISTERS/BROTHERS CONDUCT TOWARDS SISTERS**

“Let not then your good be evil spoken of” (Romans 14:16)

1. A brother should always give consideration before he does or says anything to a sister. A brother should not want his conduct or words to be taken the wrong way or out of context and bring reproach against himself or The Church.
2. When a brother shakes hands with a sister, he should not continue to hold her hand or rub her hands or arms.
3. If a sister feels uncomfortable shaking a brother’s hand or embracing him, then a brother should not force these actions upon the sister in any manner.
4. Romans 16:16 states, “Salute one another with an holy kiss. The churches of Christ salute you”. However, brothers, if a sister does not want to be greeted in this manner, then do not force the issue.
5. A minister/brother should never single out a particular sister to “kiss” in order to fulfill his lust. If your action is unable to be considered holy, then do not do it at all.
6. A minister/brother should never wink his eye at a sister for any reason.
7. A minister/brother is not to give a sister “pet names” or nicknames such as “Boo”, “Baby”, “Good Thing”, “Sweet Stuff”, etc. I Timothy 5:2 instruct us that we are to call the elderly women “Mothers” and the younger women “Sisters”. Let us keep our encounters clean at all times.
8. The above does not apply to what a brother may call his wife *in private*, as long as it does not cause his mouth to sin, such as using a swear word or foul language as a nickname for the wife.
9. Except for his wife, a minister/brother is to never compliment a sister’s body part or her figure. A brother may only direct these types of comments towards his wife. “The wife hath not power of her own body, but the husband” (I Corinthians 7:4).
10. When talking to a sister, a minister/brother should never disrespect her by letting his eyes roam up and down her body. Psalms 119:37 states “Turn away mine eyes from beholding vanity; and quicken thou me in thy way.”

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.” (Matthew 5:28-29)

**CODE OF CONDUCT:
MINISTERS/BROTHERS COMMUNICATING WITH SISTERS**

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;” (Philippians 1:27)

1. Ministers/brothers, never get too close to any sister in any way where it would cause your position to become compromised.
2. Ministers especially should not place themselves in a position where the pulpit may become threatened by a sister (woman).
3. A Ministering Brother must be able to preach against all sin.
4. If a minister has gotten so close to a sister that he becomes unwilling to preach against certain sins out of fear of offending her, the brother must step down from ministering.
5. Ministers/Brothers should not be hasty or foolish to disclose all their personal business to a sister (or brother) as they may unfortunately disclose information to someone who may hold their information hostage and/or blackmail them.

“And put a knife to thy throat, if thou be a man given to appetite.” (Proverbs 23:2)

“A fool’s mouth is his destruction, and his lips are the snare of his soul.” (Proverbs 18:7)

6. A minister/brother should never direct loose talk of sex towards any sister. Nor should the Scriptures be used in any deceitful way to manipulate a sister into having sex under the pretext that it is Gods will!

“It is as sport to a fool to do mischief” (Proverbs 10:23)

The Scriptures teach, *“not walking in craftiness, nor handling the word of God deceitfully” (II Corinthians 4:2).*

7. If it has been determined that a minister has attempted to use God’s Word to con, deceive, or take advantage of any sister in any manner he will be removed from office and his duties.
8. A minister/brother should not be in the house, apartment, or hotel room of a single sister unless it is a relative. Nor should he have the key of single sister’s dwelling place/home unless it is a relative.

“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts” (II Timothy 3:6)

9. A minister/brother is not to pretend as though he is sick or in need just to get attention from a sister!

“And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.

And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee.

Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.” (II Samuel 13:1-14)

This passage of scripture relates the behavior of a predator! First Church of Our Lord Jesus Christ, Inc. will not tolerate predatory behavior from any brother or sister, regardless of age.

10. If a minister/brother should rape a woman (whether it be a sister in or out of the Church) the following shall occur:
- a. He will be removed from all duties and all participation in the Church (“sat down”) and be disfellowshipped out of the Church (the Body of Christ) unless repentance made.

- b. If a minister commits rape, he has proven that he cannot be trusted and he shall never minister in First Church of Our Lord Jesus Christ, Inc. again even if repentance is made.
- c. Charges may be filed by the sister and the minister or brother may be arrested and detained.
- d. If it should be discovered that the sister is lying, charges should be filed against the sister for defamation of character.
- e. Regardless if she is arrested or not, any sister found to make a false accusation of rape will be disfellowshipped out of the Church (the Body of Christ) unless repentance is made.

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers” (I Timothy 1:9).

- 11. Any minister/brother who uses his position as a predator in the church in any form will be banned from the Body of Christ.
- 12. Ministers/brothers are never to have the children in or out of the church stand or sit between their legs.
- 13. No minister/brother should allow a child to hug him around the waist.
- 14. A minister/brother is to never to allow any woman, whether in or out of the church, to sit on his lap unless it is his wife, and this is only to be done at home, not in the church.
- 15. A minister/brother is not to walk with any sister holding hands nor with his arms around her unless the sister is his wife. Otherwise, a brother does not have any right to touch a sister in this manner.

“Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” (I Corinthians 7:1-2)

“Go not after thy lusts, but refrain thyself from thine appetites.”
(Wisdom of Sirach/Ecclesiasticus 18:30)

“Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.” (Wisdom of Sirach/Ecclesiasticus 19:5)

- 16. A minister/brother is not to email, text, tweet, use Instagram, Facebook, or any other social or private means of communication to send explicit or sexual messages or videos, to send or request naked or inappropriate pictures (of himself, the sister, or others), or to offer or request any sexual act, whether fornication or adultery.

“The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.” (Leviticus 18:11)

Just as the Lord forbids you to uncover the nakedness of your sister, for she is your father’s daughter, the sisters in the church are the daughters of your heavenly Father, so the same rule applies!

“Flee fornication. Every sin that a man doeth is without the body; but he that commiteth fornication sinneth against his own body.” (I Corinthians 6:18)

*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.”
(Galatians 3:26-27)*

CODE OF CONDUCT: MINISTERS/BROTHERS RIDING IN CARS WITH SISTERS

1. If a minister/brother is married and his wife is not present in the vehicle, no other sister should be in the vehicle without his wife knowing. This will eliminate a possible argument and misunderstanding.
2. If the minister/brother’s wife does not want a church sister(s) to ride with her husband, then the brother should not permit the sister(s) to ride.
3. If the minister/brother’s wife is not present with the brother and she does not mind the brother picking up another sister for church service, then another brother should be present in the vehicle prior to the sister being picked up.
4. If a minister/brother is unmarried and chooses to pick up a sister for church service, the same applies where there should be another brother present prior to the sister being picked up.
5. All conversations in the vehicle must be Godly and nothing should ever be spoken where it could be interpreted or meant as disrespect towards the married brother’s wife, not even in jest! This includes whether the words are spoken by the married brother or others riding in the car.
6. When picking up or dropping off a single sister, the minister/brother is not to enter her home. This includes entering her home for coffee, tea, refreshments, or to use the restroom. This applies whether the brother is married or not.
7. When dropping the sister off at home, the brother should wait in the car and watch that the sister has safely entered her home before driving off.

8. A single minister/brother should always keep conversations Godly while in the vehicle. This includes whether the dialogue is directed to the sister or to another brother in the vehicle.
9. Trips should be directed between the church and the sister's home, avoiding a lot of unnecessary stops in between. A brother should not deliberately ride around with a sister in the vehicle to satisfy his lusts.
10. The minister/brother is not to kiss the sister as she exits the car. Neither is he permitted to kiss, hold hands, or be physically inappropriate with her while she is in the vehicle.
11. A brother should always help sisters who have bags and children in and out of the car and offer to carry any heavy items to the entrance of her home (again, not to enter the home).
12. When driving an older Mother, a brother should always help her down or up any stairs and in and out of the vehicle. Be mindful to help carry any large or heavy packages or bags for the Mother.
13. For safety sake, the brother should not be texting, holding his phone, or otherwise distracted while driving.

**CODE OF CONDUCT:
BROTHERS GIVING MONEY TO SISTERS**

1. For the married ministers/brothers:
 - a. No married brother should give money, food, clothing, etc. to a sister without first discussing it with his wife and the wife agreeing to the offer of help.
 - b. If the wife does not agree, then the brother should not offer any monetary assistance to the sister.
 - c. If the brother's wife is in agreeance to offer assistance, the wife should be the one to present the money to the sister so there is no misunderstanding or misinterpretation on the part of the sister.
 - d. If the sister who is to receive assistance has an issue with receiving money from the hands of the wife, then this should be considered an act of seeking attention from the married brother. As a true sister in need would have no issue with accepting the money from the wife in place of the married brother.
 - e. This same rule applies with the offer of groceries, meals, clothing for the sister's family, etc. All items should be given to the sister by the married brother's wife.
2. If the sister being offered the assistance is married, the same rule applies so there is no conflict with the husband whether they are separated or not. If a married brother would like to give a married sister money, it should go through his wife.

3. Single minister/brothers:
 - a. A single minister/brother offering any assistance, whether it is monetary, groceries, clothing, etc. should first give the money or items to a church mother, who in turn will then give to the sister so there is no misunderstanding or misinterpretation of the offer.

Notice carefully this passage:

“Turn away thine eye from a beautiful woman, and look not upon another’s beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. Sit not at all with another man’s wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.” (Wisdom of Sirach/Ecclesiasticus 9:8-9)

The passage above is why we advise for any money or similar items of assistance offered by a minister or brother to a sister be rendered through the wife or a church mother. Keep this in remembrance to avoid lust and eliminate any hidden agendas.

4. No Ministering Brother is to meet with a sister alone in any church building. If counsel is needed and the meeting cannot occur during the time of church services, then the sister should be directed to meet with a church mother at a convenient time for the sister and the mother.

CODE OF CONDUCT: BROTHERS COMMUNICATING WITH MARRIED SISTERS

1. A minister/brother should not consistently have more conversation with a married sister than with her husband. To continually have more communication with a married sister than her husband is a show of disrespect to the husband whether or not he is in the church.
2. If a minister/brother has to call a sister at home to discuss church business, the brother should also request to speak to the husband to at least share greetings with him. This should occur whether the husband is in the church or not and exercises good judgement to avoid jealousy and false accusation.
3. If the sister’s husband does not want the brother to call his home to speak to his wife, then the minister/brother should respect the husband’s request and not call the sister at home.

“A man of ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.” (Wisdom of Sirach/Ecclesiasticus 9:18)

Do not bring reproach on the Church or on yourself.

4. The above also applies if a brother has to contact a married female co-worker at home to discuss non-church business.
5. When talking in church, a minister or brother should not talk too long to a married sister. Keep the conversation direct and to the point and if a minister/brother is married, he should always conduct himself as such, even if he is separated from his wife.
6. Whether it be on the phone or in person, a brother should keep all conversations with a married sister brief and to the point.
7. All phone calls to a married sister should be conducted at reasonable and respectful hours. There should be no reason to call a married sister during late hours. (This also includes calling single sisters during late hours).
8. If a married sister is not at home at the time a brother calls then the brother should leave a complete message with the husband, as the brother should show he has nothing to hide. This applies to whether the husband is in the church or not.
9. It is the husband's prerogative if he chooses not to take the full message and instead tells the brother to call back when the wife is at home. However, at no time should the brother calling take it upon himself to foolishly tell the husband "Well, just tell her to call me!" when first learning the sister is not at home.

"Be not overwise in doing thy business" (Wisdom of Sirach/Ecclesiasticus 10:26)

*"Be not a hypocrite in the sight of men, and take good heed what thou speakest."
(Wisdom of Sirach/Ecclesiasticus 1:29)*

CODE OF CONDUCT: BROTHERS EATING WITH SISTERS

1. No married minister or brother should go out to eat alone with a sister and your wife is unaware. This includes having breakfast, lunch, dinner, snack, or going out for coffee.
2. A single brother should never go alone with the sister; instead both should go out with a group of other brothers or sisters. If the brother and sister are in a relationship or espoused (engaged), they may go out with a group or a chaperone.
3. When going out in public for meals, brothers and sisters should conduct themselves as becoming holy and in decency and order, not acting foolish or being loud or obnoxious.

**CODE OF CONDUCT:
MINISTERS/BROTHERS GIVING AND RECEIVING GIFTS FROM SISTERS**

MARRIED BROTHERS

1. No married minister/brother should accept a gift from a sister without his wife being aware of the gift, even if he is separated from his wife or the wife does not attend church.
2. If the wife does not approve of the gesture, the brother should not accept the gift.
3. If at all possible, the sister should give the gift to the wife to give to the husband on her behalf. This avoids confusion and the appearance of inappropriateness.
4. If the sister does not see the wife or the wife is not available, the sister should still contact or call the wife to make her aware as a form of respect.
5. It is not appropriate or decent for a sister to give the gift to the married brother's mother or his children in order to avoid the wife.
6. No married brother should be more eager to give a gift to another sister (whether she is married or single) than he is to give to his wife.
7. A sister should not purchase flowers for a married brother, as that is permitted only by the wife or a relative of the married brother.
8. A married minister/brother should never purchase a gift for a sister (unless it is a relative) without his wife being made aware prior to the gift being purchased or given.
9. While wives should practice not to be jealous or obsessive, if the wife is not comfortable with the gift being purchased or given to another sister, then the brother should respect his wife's wishes and not offer the gift.
10. If the wife is fine with the gift offer, she should be the one to give the gift to the sister on behalf of her husband or on behalf of the couple.

GENERAL RULES FOR BROTHERS GIVING GIFTS TO SISTERS

1. No single, espoused (engaged), or married minister/brother should purchase or give any *personal or intimate item* to a sister, unless she is the brother's wife.
2. Neither should a sister feel comfortable in receiving such items from a brother who is not her husband.
3. Personal or intimate items include:
 - a. Underwear/undergarments
 - b. Stockings
 - c. Nightgowns or lingerie

- d. Any items of a sexual nature or ones which suggests or supports inappropriate or sinful behavior
 - e. Personal photo of the brother
 - f. Greeting cards which contain ‘pet names’ or lustful words
4. An espoused brother must remember that he is still unmarried and keep all actions (including gift giving) between him and the espoused sister clean at all times.

GENERAL RULES FOR BROTHERS RECEIVING GIFTS FROM SISTERS

1. With the exception of her husband, a sister should never buy or give anything too personal or intimate to any brother such as underwear or sweet heart greeting cards.
2. Neither should a brother feel comfortable in receiving these types of gifts from any sister other than his wife.
3. A brother should not lead a sister on or “use” the sister, accepting gifts from her when he knows she has feelings for him and yet he does not feel the same towards her.

CODE OF CONDUCT: SISTERS CONDUCT TOWARDS BROTHERS

“Let not then your good be evil spoken of” (Romans 14:16)

1. A sister should never be so quick or eager to give her contact information (phone number, email address, home address, etc.) out to any brother.
2. Sisters should not want to appear to be “easy”.
3. To avoid misunderstanding or possibility of giving false hope, a sister should never spend too much time talking to any brother for continued lengthy periods of time when she has no interest in him.
4. A sister should never look a brother “up and down” when speaking to him.
5. When talking to any brother, a sister should not be “touchy-feely” with the brother (ex. rubbing his arms or back, holding onto his hand, lightly slapping him in jest, etc.). It is unnecessary when just having a conversation.
6. A sister should not be loud or flirtatious.
7. If there is a gathering at a sister’s home and no one else has arrived yet, a lone brother (unless it is a relative) who arrives first should wait outside until others arrive.

8. If a sister is married, she should always conduct herself as such, even if she is separated from her husband.
9. Should the occasion arise whether in conversation or behavior, a sister should never hesitate to let a brother know that she is married.
10. If a brother wants to consistently talk to a married sister but not her husband, then the sister should distance herself from that brother.
11. If a brother speaks to a married sister in an inappropriate manner or says anything out of line, the sister should put the brother in his place quickly and without hesitation. She should then also tell her husband which will reaffirm to the brother that this behavior will not be tolerated.
12. A married sister should never speak to another brother about her home business or of any grievance between she and her husband. This will lead to confusion and an argument between the sister, her husband, and the brother who the sister invited into their personal business.
 - a. A married sister should address any marital issues directly to her husband.
 - b. If unable to discuss the issue with the husband, the sister should speak to a church mother or to the Pastor as a last resort.
13. Unless it is a relative, a married sister should not have another brother visiting at her home, apartment, or hotel room without her husband being present.
14. If another brother visits her home with her husband present, a married sister should remain fully dressed with her head covered while the other brother is present.
15. If a sister is married, she should not travel with any brother (unless a relative) without her husband being aware. The sister should obtain permission from her husband to travel with another brother as it is the husband who has power of that sister's body, not other brothers.
16. If the husband and wife are separated or the husband does not attend the church, it is still not wise for her to travel alone with another brother as the married sister does not want to appear to be compromised in any manner or for it to appear as though she is something which she really is not.
17. When taking pictures together, no brother or sister (unless married or related) should be touching where they are "hugged up" on each other, posed with arms around each other, with faces touching, or bodies in close proximity where they appear to be touching.

"And that ye may put difference between holy and unholy, and between unclean and clean" (Leviticus 10:10)

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to

be in all holy conversation and godliness” (II Peter 3:11)

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:12)

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things’ sake the wrath of God cometh on the children of disobedience.” (Colossians 3:5-6)

**CODE OF CONDUCT:
SISTERS COMMUNICATING WITH MARRIED BROTHERS**

1. A sister should not consistently have more conversation with a married brother than with his wife. To continually have more communication with a married brother than his wife is a show of disrespect to the wife whether or not she is in the church.
2. If a sister has to call a married brother at home to discuss church business, the sister should also request to speak to the wife to at least share greetings with her. This should occur whether the wife is in the church or not and exercises good judgement to avoid jealousy and false accusation.
3. The above also applies if a sister has to contact a married male co-worker at home to discuss non-church business.
4. All phone calls (whether home or cell number) to a married brother should be conducted during reasonable and respectful hours. There should be no reason to call a married brother during late hours.
5. If a married brother is not at home at the time a sister calls, then the sister should leave a complete message with the wife, as the sister should show that she has nothing to hide. This applies to whether the wife is in the church or not.
 - a. It is the wife’s prerogative if she chooses not to take the full message and instead tells the sister that she may call back when the husband is at home.
 - b. However, at no time should the sister calling take it upon herself to foolishly tell the wife “Well, just tell him to call me!” after learning the brother is not at home.
6. If the brother’s wife does not want the sister to call her home to speak to her husband, then the sister should respect the wife’s request and not call the brother at home.

“Be not overwise in doing thy business” (Wisdom of Sirach/Ecclesiasticus 10:26)

“Be not a hypocrite in the sight of men, and take good heed what thou speakest.” (Wisdom of Sirach/Ecclesiasticus 1:29)

7. Whether it be on the phone or in person, a sister should keep all conversations with a married brother brief and to the point.

**CODE OF CONDUCT:
SISTERS GIVING GIFTS TO AND
RECEIVING GIFTS FROM A BROTHER**

1. With exception for his wife, a brother should never buy or give anything too “personal” or intimate to any sister (whether single, espoused, or married) such as underwear or sweet heart greeting cards.
2. Neither should a sister feel comfortable in receiving these types of gifts from any brother other than her husband.
3. A sister should not lead a brother on or “use” the brother, accepting gifts from him when she knows he has feelings for her, and yet she does not feel the same towards the brother.
4. No single, espoused (engaged), or married sister should purchase or give any personal or intimate item to a brother, unless she is his wife.
5. Neither should a brother feel comfortable in receiving such items from a sister who is not his wife.
6. Personal and intimate items include:
 - a. Underwear/undergarments
 - b. Any items of a sexual nature or ones which suggests or supports inappropriate or sinful behavior
 - c. Personal photo of the sister
 - d. Greeting cards which contain ‘pet names’ or lustful words
7. An espoused sister must remember that she is still unmarried and keep all actions (including gift giving) between her and the espoused brother clean at all times.

MARRIED SISTERS IN GIVING AND RECEIVING GIFTS

1. A married sister should never purchase a gift for another brother without her husband being made aware prior to the gift being purchased or given.
2. While husbands should practice not to be jealous or obsessive, if the husband is not comfortable with the gift being given to the other brother, the sister should respect her husband’s wishes and not offer the gift.
3. If the husband is agreeable with the gift being given, the sister’s husband should be the one to give the gift to the brother on behalf of his wife or on behalf of the couple.

4. No married sister should be more eager to give a gift to another brother than she is to her own husband.
5. No married sister should accept a gift, card, or money from a brother without her husband being aware of the gift, even if she is separated from her husband or if the husband does not attend church.
 - a. If the husband does not approve of the gesture, the married sister should not accept the gift.
 - b. If at all possible, the brother should give the gift to the husband to give to the sister on his behalf. This avoids confusion and the appearance of inappropriateness.
 - c. If the brother does not see the husband or the husband is not available, the brother should still contact or call the husband to make him aware as a form of respect.
 - d. It is not appropriate or decent for the brother to give the gift to the married sister's mother or her children in order to avoid the husband.
6. A brother should not purchase flowers for a married sister, as that is permitted only by the husband or a relative of the married sister.

**CODE OF CONDUCT:
FALSE SEXUAL ACCUSATIONS**

*“Lie not one to another, seeing that ye have put off the old man with his deeds”
(Colossians 3:9)*

*“Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment”
(Exodus 23:1-2)*

*“Devise not a lie against thy brother; neither do the like to thy friend.”
(Ecclesiasticus 7:12)*

1. At no time, should a brother or sister make a false accusation against another, especially of a sexual nature.
2. A sister should not lie on a brother and state that he has touched her in an ungodly manner as a form of retaliation because he does not want to be bothered by her or is not interested in her!
3. If a brother is not interested in a sister, then she should let him alone and not belittle herself!

Pay close attention to this passage of scripture which details Joseph's plight after a false accusation was made against him:

"And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home.

And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison." (Genesis 39:7-21)

It is evident here that the Master's wife lied on Joseph because she could not accept rejection. No sister should be so evil or wicked to do the same to a brother if he is not interested in you. Leave the brother alone and let him be!

4. No brother should be so weak that he is unable to accept rejection and instead falsely accuses a sister. Scripture provides this lesson to be learned from the Book of Susanna, Chapter One.

Other passages which should also serve as warnings against such actions:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking" (I Peter 2:1)

“Blame not before thou hast examined the truth: understand first, and then rebuke.

Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.” (Wisdom of Sirach/Ecclesiasticus 11: 7-8)

CODE OF CONDUCT: PARENTS AND CHILDREN

“Train up a child in the way he should go: and when he is old, he will not depart from it.” (Proverbs 22:6)

“Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” (Proverbs 29:17)

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.” (Proverbs 23:13-14)

Also read Deuteronomy 21:18-21

The parents of our children and young people have a direct mandate from God regarding their responsibility in the child’s care, upbringing, nurturing, and shaping of behavior. After a child has reached the age of maturity and responsibility and is on his or her own, then and only then, are we free from the task of raising them.

CONDUCT IN THE HOUSE OF GOD

1. Parents should be in the practice of teaching their children from an early age how to conduct themselves and how to respect the House of God.
2. Parents are not to allow their children to run around the church while services are in progress.
3. Parents must teach their children to listen and sit still while the Word of God is being taught. This includes not allowing children to run back and forth to the restroom, lounges, kitchen, outside, etc.
4. Children younger than the age of 8 should be escorted to and from restroom.
5. Parents should not bring toys to the church for your children to play with while services are in progress.

6. Children should not be permitted to rip paper or pages out of books or Bibles and most certainly any messes left by the child should be cleaned up and properly disposed of.
7. Children are not permitted to eat food or candy/lollipops, chew gum, or drink while in the sanctuary. This includes feeding babies or toddlers snacks or meals. Parents should take the child to a designated area (such as lounge, hallway, dining hall, etc.) if needing to feed toddler or small children before service is concluded.
8. For infants needing to be fed by bottle only (not sippy cups), if there is no designated lounge or location for the mother to feed the baby, the mother should be certain that no milk is spilled on the pew or floor of the sanctuary and that any spilled milk is promptly cleaned up.
9. Parents should not allow their children to play video games or watch videos on phones, tablets, etc. while service is going on. This is regardless of whether or not the child is wearing headphones.
10. Tambourines and any other instruments which make noise should be collected from children at the conclusion of praise and testimony service so as not to create distraction while the message is going forth.
11. Before, during, and after services parents should watch their children and know their whereabouts at all times.
12. Parents should exercise caution in allowing their child to go off with someone after services if the parent does not know the individual well or simply because the person is another “brother” or “sister” in the church.
13. Parents should not inconsiderately dump the care of their child(ren) on to another brother or sister during or after service.
14. After services are concluded, children should still show respect for the House of God and not be permitted to run throughout the church building.
15. After services are concluded, parents are not to allow their children to touch or play on musical instruments unless they are receiving direct instruction from or in practice with one of the designated church musicians.
16. No parent should be offended if another member tells their child to get off the instruments if they have not received permission to be on the instrument (this includes church tambourines).
17. Any damage done to any instrument by a child who has not been given permission will be the responsibility of the parent or guardian and they will be responsible for the cost of repair or replacement.

18. Before leaving the sanctuary, parents should inspect their area and gather any trash, loose items, or debris left by the child. Trash should be properly disposed of.
19. Parents do not allow your daughters to constantly be in brothers' faces. Teach them how to be shamefaced and not to be forward!
20. Parents should teach their children not to run up to brothers to hug them.
21. Parents teach your children to not talk back to you or their elders and to not hit back at you. This is not cute, and it may lead to serious problems as the child gets older.

CHILDREN ON CHURCH AUXILIARIES (CHOIR, MUSICIANS, USHERS, ETC.)

When participating in programs or working on an auxiliary during service (such as on singing on choir, ushering, or playing church instruments), parents must remember that the children are also a reflection of the Holy teachings and as such should not cause embarrassment by their appearance or wearing something that is taught against in Holiness.

1. At all locations, children who usher should be dressed neatly at all times or in the standard children's usher uniform for First Church of Our Lord Jesus Christ, Inc.
 - a. It is not acceptable for ushers to wear jeans, denim skirts, t-shirts, have short skirts or dresses on, or exposed upper arms or legs while on the floor.
2. As they represent First Church of Our Lord Jesus Christ, Inc. children should not appear as though they have just returned from the playground or be dressed inappropriately when singing on choir, ushering, leading praise and testimony service, or collecting offering.
3. It is not appropriate for girls to participate openly on any auxiliary bareheaded or with head not properly covered, wearing earrings or jewelry of any kind, wearing shorter skirts or dresses, or with upper arms bare. It is not appropriate for boys to participate with long hair or with worldly hairstyles or wearing shorts.
4. If parents are not cooperative or unaware that their children are not properly attired, auxiliary leaders should communicate or reaffirm what the standards of the church are to the parents.

CHILDREN'S ATTIRE IN GENERAL

1. Children should be taught how to dress properly from a young age, as they too represent the Church and its teachings.
2. Children should not wear anything revealing or enticing to men.
3. Men that see our holy sisters (regardless of age) should never mistake them for a prostitute by their actions or appearance. Leviticus 19:29 states, "Do not prostitute thy daughter, to cause her to be a whore."

GIRLS' ATTIRE

1. At no age should girls wear attire, such as sundresses or halter tops, where their backs and shoulders are exposed while in public (whether in or out of the Church).
 - a. It may be permissible for the little girl to wear such items while in privacy of the home.
2. At no age and at no time are girls permitted to wear pants, shorts, or male clothing/attire, even if belonging to a male family member.
3. **Beginning at the age when the child learns how to walk**, girls should begin dressing appropriately to reflect holiness.
 - a. As the girl gets bigger, dress and skirt lengths should be long enough where thighs, knees, and calves are fully covered when in public (including in and out of the Church).
 - b. This includes church attire, school uniforms, school clothing, casual clothing etc.
 - c. As with the adults, exceptions are made for those without the means to afford proper attire as of yet.
4. **Beginning at age of four (4 years old)**, dresses and skirts should now reflect the standard dress of the general sisterhood.
 - a. As the girl gets older, dresses and skirts are to be no higher than 5 inches from the ankles (with stockings/hosiery worn) or hems to the ankles if no hosiery is worn.
 - b. Sleeves should be the standard length of the sisterhood and worn to the elbow.
 - c. This includes church attire, school uniforms, school clothing, and casual clothing worn in public.
 - d. As with the adults, exceptions are made for those without the means to afford proper attire as of yet.
5. **As girls mature and develop, parents should exercise good judgment as to when to begin to adjust their daughter's wardrobe so that it is a proper fit (ex. not tightly fitting), in addition to knowing when to introduce proper undergarments appropriate for her changing physical build.**
6. **Parents, as your daughters become older in age and/or get bigger in size, you should not have to be told that your daughter's clothing needs to be adjusted to reflect the principles of holiness.**

GIRLS' HEAD COVERING

1. **Beginning at the age of one (1 year old)**, parents should begin covering the girl's head whenever in public (whether in or out of the Church).
2. As with our older sisters, this includes when the girl is leaving home, at school, at the playground, shopping, restaurants, etc.
3. Unacceptable head covering includes thin strips of material, headbands, hair bows (regardless of size), animal ears, etc.

4. Head coverings for our girls are expected to properly cover the girl's head as with our adult/older sisters.

BOYS' ATTIRE AND HAIRCUTS

1. At no age, is it permitted for boys to wear female attire or accessories.
 - a. This includes even "in fun" or dress-up such as wearing their mother's or sister's high-heeled shoes, hats, pocketbooks etc.
2. At no age, are boys permitted to wear their pants where their underwear or backside is exposed. Pants should be properly fitted using a belt or suspenders if necessary to keep pants up.
3. At no age, should boys be permitted to wear only "wife-beaters" in public as their only top.
4. **Beginning at age of five (5 years old)**, boys should now only wear long pants putting away any shorts.
5. At all ages, boys' clothing should be evaluated to ensure that he is not wearing anything too tight or revealing whether shirt, shorts, or pants.
6. Boys should be taught to not dress in a flashy, flamboyant, or extravagant manner.
7. Boys' haircuts are expected to conservative as with our older brothers.
8. **Beginning at the age of three (three years old)**, it is advised that a **boy's first** and then subsequent haircuts (until age of five) be done with **scissors only** because of the tenderness of the scalp.
9. **Beginning at the age of five (five years old)** parents may begin to use **clippers** to cut the boy's hair provided there are no health concerns with his scalp or skull.

CHILDREN AND RECREATION

1. Children are not senior citizens. Playful activities which are positive, wholesome, directed, and clean violate no holy standard of the Church.
2. Girls may jump rope and partake in the basic feminine games that the average girl plays. However, at no time are the girls to wear shorts or sweat pants.
3. It is not recommended that our youth be exposed to worldly atmospheres such as clubs and foolish worldly parties, or the like. However, they may participate in the playing of games among themselves and only that which is clean.

4. Amusement Parks and Fairs:
 - a. Be mindful not to let children gamble for toys and trinkets through activities such as pitching pennies.
 - b. Parents should exercise good judgment on what rides and parks are appropriate for children who are in the Way of Holiness. For example:
 - i. children should not ride on secluded attractions such as the “Love Tunnel”
 - ii. children should not ride on rides or go to water parks where their clothes may become clingy after becoming wet.
 - iii. children should not go to water parks where they will wear swimming suits or have bodies exposed.

5. Field trips:
 - a. Parents are responsible to monitor what field trips their children go on for school, daycare, after-school activity, etc.
 - b. Children should not be allowed to participate in or travel to any activity which is against the teaching of Holiness. Examples include, but are not limited to:
 - i. beaches or pool parties where it is expected to be in swim attire
 - ii. Haunted Houses
 - iii. Christmas Villages
 - iv. any activity which promotes or involves an ungodly environment

6. Extracurricular School/Community Activities
While it may be good for our children to be involved in community volunteerism or extracurricular school activities, at no time should any of these activities be in conflict with the standard of Holiness. Examples include, but are not limited to:
 - i. singing in Christmas or Easter concerts for choir
 - ii. participating in sports where parts of their bodies are exposed or girls wear shorts or pants
 - iii. kissing booths for school fairs
 - iv. school plays which require cursing, nudity, cross-dressing, wearing of make-up or jewelry, singing worldly songs, or any other ungodly act
 - v. school dance, cotillions, or proms
 - vi. selling raffle tickets in school
 - vii. joining secret societies or clubs which are sponsored by secret societies such as lodges, fraternities, sororities, etc.

7. Children and youth have the option of viewing parentally guided educational programs via public media.

8. Parents should closely monitor their children’s internet use, video games, videos, and programs watched to ensure that they are not exposed to sexually explicit, violent, or ungodly content.

**CODE OF CONDUCT:
MOTHERS OF THE CHURCH
(ELDERLY WOMEN OF THE CHURCH)**

“The elder women as mothers; the younger as sisters, with all purity.” (I Timothy 5:2)

1. All elderly women are to be addressed as ‘Mothers’.
2. Mothers of the Church (Mothers) must be in good behavior.
3. Mothers must strive to live a holy and sanctified life.
4. Mothers should have a meek and quiet spirit, which is in the sight of God of great price.
5. A Mother of the Church must be an example to the younger sisters.
6. Mothers must dress modestly and not in extravagance such as in fur coats (mink, fox, etc.) or wear outlandish hats.
7. Mothers’ dresses or skirts should always be close to their ankles (even with hosiery on) and never above, at the level of, or just below their knees.
8. Mothers should not dye or relax their hair, use hot combs or flat irons, or purposely straighten their hair.
9. Mothers should not style their hair as those of the world. This includes elaborate hairstyles or wearing false hair, extensions, or wigs.
10. A Mother should not be a liar.
11. A Mother should not gossip.
12. A Mother should be kind and approachable, making it easy for a sister to approach in the event she may want or need to discuss a matter.
13. When a sister confides in a Mother, the Mother should keep this information between the sister and herself.
14. If the Mother feels she needs help from another Mother of the Church to properly advise the sister, the Mother should disclose this to the sister and ask her permission to speak to the other Mother about the matter.
15. If the sister is uncomfortable with this suggestion, then the initial Mother in whom the sister confided should not press the matter and not betray the sister’s confidence.

16. When Mothers of the Church give instructions to the sisters, it must be in accordance with what the Scriptures allow for a Mother to teach and to whom.

“The aged women likewise, that they be behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” (Titus 2:3-5)

17. Mothers of the Church should be the following: humble, sincere, God-fearing, obedient to leadership, and not attempting to teach Scriptures as a woman preacher. In regards to teaching, the Mother must always stay within the confines of Titus 2:3-5. It should be nothing more or less than this.
18. Mothers, in order to effectively teach the younger sisters, you must always be an example before them. Otherwise, the sisters will lose respect for you and not listen to your instructions.
19. Mothers of the Church are never to show favoritism or have “favorites” among the Sisterhood.
20. Mothers should not have unclean conversations among themselves or with younger sisters.
21. Mothers should never be flirtatious with older or younger brothers at any time.
22. When visiting the sick, Mothers are never permitted to lay hands on the individual nor anoint the person with oil. This also is the rule for younger sisters. Anointing the sick with oil is for the Elders of the Church only. (James 5:14-15)

**CODE OF CONDUCT:
SISTERS CONDUCT TOWARDS THE MOTHERS OF THE CHURCH**

*“And he that honoureth his mother is as one that layeth up treasure.”
(Ecclesiasticus 3:4)*

1. When talking to any Mother of the Church, a sister must always be respectful even if she does not like what is being said or does not agree.
2. Sisters are never to talk back to the Mothers.
3. Sisters are never to roll their eyes at a Mother at any time; it is a sign of disrespect.

4. Sisters are never to wave their fingers or hands in a Mother's face because the sister does not like what is being said.
5. If a Mother is talking to a sister, the sister is not to rudely interrupt the Mother while she is still speaking. Instead, the sister should politely say "Excuse me, Mother. May I say something?" or she may say "May I have something to say?"
6. Sisters should never speak sarcastically to any Mother.
7. If a sister's children are out of order or out of control, she should not become upset when a Mother corrects her or her children. That is the job of a Mother.
8. Sisters must always look out for the Mothers of the Church. In every manner, the Mothers of the Church should be cared for.
9. If a Mother is in need of food, the sisters should come together and go shopping for the Mother.
10. If a Mother is ill, no sister should be so wicked that she would try to con the Mother out of her possessions or money.
11. If the sisters come together to clean a Mother's home, nothing should be stolen from the Mother's home by any of the sisters.
12. When in a Mother's home, no sister should use her telephone, watch her television, or touch any of her possessions without the Mother's permission. If given permission to use a Mother's telephone or any of her electronics, be considerate that you do not run up her bills.
13. If a sister's children are present during the house cleaning then the sister should keep close watch over her children to make sure they are not:
 - a. running through the Mother's home or yelling and screaming in her home
 - b. walking on her furniture
 - c. going in and out of the Mother's refrigerator or kitchen cabinets
14. Sisters must always consider that their actions are a reflection as to what is learned and practiced by our members. If someone outside of Holiness should see a sister acting contrary to the teachings of Holiness, they will assume that our Mothers act the same way. Pay close attention to this scripture:

"Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter." (Ezekiel 16:44)

With this in mind, a sister should mind that she is not busy in other individuals' business. I Timothy 5:13 speaks to what a sister should not do so no reproach is brought against the Church or the sister, herself.

“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.” (II Thessalonians 3:11-12)

“Strive not in a matter that concerneth thee not; and sit not in judgment with sinners. My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.” (Ecclesiasticus 11: 9-10)

CODE OF CONDUCT: MOTHERS AND SISTERS TESTIFYING

*“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.
(I Peter 3:4)*

*“A foolish woman is clamorous (loud); she is simple, and knoweth nothing.”
(Proverbs 9:13)*

*“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”
(Revelation 12:11)*

1. When giving a testimony in church, no Mother or sister should ever quote scripture or talk in a loud or boisterous manner where she could be mistaken for a woman preacher.
2. The Scriptures plainly tell the woman to have a “meek and quiet spirit”.
3. Mothers and sisters are not to use testimonies as an opportunity to sow discord by “throwing off” on one another or anyone else present or absent.
4. Keep in mind the purpose of the testimony is to briefly state what the Lord of Heaven and Earth has done for you!
5. You should practice to simply tell what the Lord has done for you without being loud or exhibiting foolish and embarrassing behavior.
6. Mothers and sisters should not let their testimonies be long and drawn out. Get to the point, be brief and wise in your testimony, and sit down! Be considerate realizing there are others who may want to testify.

7. Foolish rambling on during your testimony is forbidden! Such foolishness includes talking about your cat or dog, buying fruit in the market, how loud a car horn sounded, etc.
8. Brothers conducting service must always be respectful of those testifying. HOWEVER, if your testimony runs long and the brother asks you to end your testimony, you are to be obedient and stop then! Do not ignore him and continue on like you did not hear his instructions.

Let us never make God ashamed of us by the way we testify!

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 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” (II Timothy 1:8-9)

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” (Hebrews 11:5)

CODE OF CONDUCT: MOTHERS AND SISTERS WITNESSING

1. The mothers and sisters of First Church of Our Lord Jesus Christ, Inc. may witness to sinners by using the standard literature available. They may also refer sinners to on-line messages or messages on DVD or CD taught by our Leader, Teacher, and Guide.
2. They are not to try to open and define scriptures.
3. If questions arise during witnessing, sisters are to direct persons to the Church. For it is written, “For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts” (Malachi 2:7).

CODE OF CONDUCT: THE GENERAL ASSEMBLY

“Two are better than one; because they have a good reward for their labour. For if one fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone?”

And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.” (Ecclesiastes 4:9-12)

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Romans 8:28)

1. All members of First Church of Our Lord Jesus Christ, Inc. must practice to:
 - a. follow leadership with humility and full cooperation.
 - b. govern ourselves according to these rules set forth.
 - c. work together as one.
 - d. support the vision which God has clearly given to our Leader, Teacher, and Guide.
 - e. always be prayerful, one for the other.
 - f. stay away from and avoid confusion.
2. Brothers and sisters are never to allow themselves to “get caught up in” or carried away with any Ministering Brother, whether he is the local minister or not.
3. Brothers and sisters are never to take sides with any Ministering Brother when he is in the wrong.
4. If any Ministering Brother attempts to manipulate any member to leave the Truth of God, then the minister should be reported immediately to our Leader, Teacher, and Guide.
5. Any complaints that a member has against a Ministering Brother should be reported and submitted on a Minister (Member) Evaluation Form. The form should be submitted to the overseer of that state, region, or country.
 - a. If no overseer has been appointed for your region, then the Minister’s (Member) Evaluation form should be submitted to our Leader, Teacher, and Guide.

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20:29-31)

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.”(Ecclesiastes 12:13-14)

**CODE OF CONDUCT:
MINISTERS IN THE PULPIT AND THE PURPOSE OF THE PULPIT**

“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”(Nehemiah 8:1-8)

The purpose of the pulpit is held as a place to preach and teach God’s Holy Word and nothing else. As stated in Nehemiah, the purpose is to give sense of what is written and to make it plain.

1. Ministers shall not deviate or change in any manner the teachings of Holiness and the doctrine which Jesus gave his Apostles.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement.” (I Corinthians 1:10)

*“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
For he that biddeth him God speed is partaker of his evil deeds.” (II John 1:10-11)*

2. All Ministers must obey this! The Ministers are expected to speak the same thing!

“Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.”(Philippians 3:16-17)

3. No Minister is to disrespect the purpose of the pulpit at any time or misuse it for his own wicked or fleshy purposes.

4. **Opening Remarks of the Ministering Brothers**

To be on one accord, ALL Ministering Brothers should open with the following remarks before beginning to teach:

“Greetings Brothers and Sisters. We bear witness that there is no God but one and Jesus Christ is He. We honor the former Prophets and Apostles, and our present-day Leader, Teacher, and Guide. We honor all Ministers and the Church (or you may say ‘the Body of Christ’ or ‘the Saints’ in place of “the Church”).

Then the Minister may proceed with the rest of his remarks.

5. The pulpit is not a place for entertainment!
6. When ministering, if something is said which causes the saints to laugh, that is fine. However, no minister should say anything for the deliberate purpose of making people laugh. Always be mindful of the purpose of the pulpit!
7. Ministers should not hold conversations in the pulpit while another brother is preaching. It is distracting and very disrespectful!
8. When a brother is teaching, other ministers (whether sitting in the pulpit or in the congregation) should not try to preach at the same time.
9. When a minister is teaching and quoting scriptures, other ministers (whether sitting in the pulpit or among the congregation) should not quote or call out scriptures at the same time.
 - a. Only one brother can preach and quote scriptures at a time! It is very disruptive and distracting to others who are trying to hear the preacher and learn.
10. Ministers, if there is something in the Scriptures which you do not understand, you should not try to preach it. First, get understanding from your Leader so that you will speak the same thing and teach it correctly, as required by Scriptures.
11. No minister is permitted at any time to reference, quote, teach from, or read from any religious book, text, or passage which has not been authorized as Holy Scriptures by your Leader.

12. Once a scripture is read, you must explain it. If you have not explained the scriptures which have been read, do not continue to call out other scriptures to the reader if you cannot or have not explained what is currently being read.
13. It does not matter, nor does it help anyone, if you speak long or if many Scriptures are read if the people do not understand what you are talking about. (Ephesians 4:29)
14. Neither should a minister permit the reader to randomly read or call out other scriptures, especially if the current passage has not been fully explained to the congregation.
 - a. Instruct the reader to stay where he is until another scripture is called for by the Ministering Brother.
15. If a minister knows that a reader is not wholly literate or cannot speak clearly, it is the minister's responsibility to not permit him to read for you.
16. Every minister is to take his time when explaining the Scriptures. Speak clearly so the people can understand you; do not rush or garble your language!

“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.” (Proverbs 17:27)
17. No Minister should ever disrespect, disregard instructions given by, or backbite against our Leader, Teacher, and Guide.
18. No minister should ever be guilty of back-talk to our leader but show humility. (Romans 13:1; Hebrews 13:17; Exodus 22:28; I Thessalonians 5:12-14)
19. No minister in the Truth of God should ever be guilty of “throwing off” on another minister by making subtle or openly disparaging comments from the pulpit, behind another minister's back, or to the saints.
20. All ministers must submit to rebuke and chastisement when it is given. (Proverbs 27:5; II Timothy 4:2; Luke 17: 3-4)
21. No minister should ever let members speak disparagingly or talk badly about another Ministering Brother in First Church of Our Lord Jesus Christ, Inc.
22. No minister is to allow the saints of any temple to exalt him higher than he is, nor allow the brothers or sisters to place a title on him which your Leader has not assigned!
23. Ministers should always show and practice humility! After preaching, if someone offers a compliment regarding the Minister, simply tell the individual to “Pray for me”.
24. Neither should Ministers self-exalt themselves or look for or encourage members to laud compliments towards him such as hearing “You have done a good job.” Do not be foolish with your position.

“Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” (Proverbs 27:2)

“Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed” (1 Samuel 2:3)

“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.” (Romans 12:16)

25. When the Leader appoints a minister to be a Regional (Local) Overseer of a state, region, or country, any matter raised by the congregants of that area are to be brought to that Regional Overseer.
26. No minister, regardless of title or position, should ever take sides with anyone over a matter. The minister must always remain neutral and avoid the use of his opinion. The Holy Scriptures are to be used to resolve any matters among the saints. The minister is never allowed to let his personal feelings become involved!

“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” (Proverbs 3:5-6)

27. Ministers, when members of the Church talk to you about a personal matter, it should not be shared with anyone else and this includes your spouse.

CODE OF CONDUCT: BROTHERS WHO READ FOR A MINISTER

1. It is obvious that each minister has a different style of teaching or preaching. It is at a minister’s discretion on whether he would like to use a reader or not.
2. A minister should make it known whether he would like to use a reader when he is teaching.
 - a. If a minister does not make it known that he would like to have a reader, then brothers who typically read should remain seated.
3. A reader should know the minister’s way of teaching before you read for him. Otherwise, you may cause the minister to lose his train of thought and become a hindrance instead of a help.
4. A reader should be wholly literate and able to clearly speak and be understood.
 - a. If you cannot read the Scriptures clearly and distinctly for the minister, then remain seated.

- b. You should not be offended if a minister requests that you return to or remain at your seat.
5. A reader should not try to read like someone else.
6. Readers should wait for the minister to call for the book, chapter, and verse before reading any Scripture.
7. Readers should not proceed to run ahead the minister in reading or calling out Scriptures. The minister must explain what Scripture he is currently on.
8. Readers should not talk while the Minister is teaching or quote or call out other Scriptures on the side while the Minister is teaching. You become a distraction and it is out of order!
9. A reader should always take his time when reading for the minister and not rush in reading the Scriptures. You do not want to say or read the wrong thing when it comes to the Word of God. Note Judges 12:6: *“Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.”*

Here we see the simple mispronunciation of one word caused 42,000 to die!
Brothers who read for the ministers must always remember that you hold the Book of Truth in your hands. You should not stand before the people reading words which are not in the Book!

CODE OF CONDUCT: MINISTERS PERFORMING MARRIAGES

1. No minister shall perform a marriage ceremony of persons when one is filled with the Holy Ghost and the other is not.
2. All ministers shall require parties who seek to be joined in matrimony to give solemn word as to whether they have been married before. If they have, they are to state whether the former companion still lives. If a former spouse has died, then it is expected that a Death Certificate be presented as proof.
3. Be it known that no Minister of First Church of Our Lord Jesus Christ, Inc. shall perform a ceremony of marriage to any person whose former companion still lives.
4. No Minister is permitted to perform same-sex marriages, at any time. Any minister who disregards the scriptures and performs a same-sex marriage will be stripped of all credentials and disfellowshipped out of the Church and the Body of Christ.

**CODE OF CONDUCT:
RELATIONSHIPS AND INTENTION OF MARRIAGE**

GENERAL ADVISEMENT

1. Courtship, as practiced in the traditional sense, is not a part of the Holy teachings. Webster's Collegiate Dictionary defines courtship as, "the wooing of one person by another; the period which silicates favors, etc.; behavior in animals before and during mating."
2. A sister is not to track down or corner a brother. A brother is not to use the House of God as a "shopping center" when seeking a wife. We strongly employ the scripture found in I Corinthians 14:40, "Let all things be done decently and in order."
3. We do not tolerate the "dating game" approach to marriage.
4. A sister should not be forward towards any brother and eager to give out her telephone number to a brother, nor ask for his.

RELATIONSHIPS BETWEEN BROTHERS AND SISTERS

1. All conversations, communication, and interaction should be kept holy and respectable at all times.
2. Keep all conduct decent and in order so there is no reproach against the Church.
3. No sex of any kind is permitted between a brother and sister at any time before marriage.
4. No sharing or requesting of sexually explicit photos is to take place between any unmarried brother and sister.
5. If the couple converses through video (Skype, Instant Messaging, etc.) both the brother and sister should be fully clothed at all times and the sister should have her head properly covered.
6. Phone and video conversations should be conducted during respectable hours.
7. To avoid temptation it is advised that the couple not be secluded alone.
8. If going out, it is advised that the couple not go alone but take a chaperone or go out as a group with other brothers and sisters.
9. A brother or sister should not visit the other's home or apartment alone.
10. Keys to the other's apartment or home should not be exchanged between the brother and sister, even if they are espoused (engaged) to one another.

11. We do not use the titles “boyfriend” or “girlfriend” in Holiness, nor are nicknames or pet names to be used prior to marriage.
 - a. The women are to be referred to and called “Sister” or “Mother” depending on age and the men are to be referred to and called “Brother”.
12. A sister should not financially be supporting the brother nor offering to pay his bills.
13. Nor should a brother feel comfortable in asking the sister for or accepting financial support.
14. It is not advised for any brother or sister to put the other’s name on his or her bank accounts, deeds, leases, etc. when they are not married. This includes if the couple is espoused to one another.
15. If the brother or sister lives with his/her parents, the individual should ask permission of the parents for the other person to visit and ensure that it is during respectable hours and when the couple will not be left alone in the home. This is even if the parents are not members in the church.
16. A brother or sister should not be eager to invest his or her personal business in another without first knowing if the person can be trusted; and this may take time to learn. A brother or sister should not have to concern themselves that the other person will divulge what is told to them if the relationship should not work out.
17. It is strongly advised that each individual remain prayerful during the course of the relationship, seek and obey counsel from leadership, and take their time to get to know the other person in the manner which is taught over the pulpit and according to the Holy Scriptures.

INTENTION TO MARRY

1. If **both** brother and sister have the baptism in the name of Jesus Christ and the Holy Ghost, speaking in tongues, then they may pursue marriage.
2. If **both** brother and sister have the baptism in the name of Jesus Christ and neither have the Holy Ghost, then they may pursue marriage.
3. If both individuals have the baptism in the name of Jesus Christ, **but only one has the Holy Ghost**, then they **may not marry**, for one is in the Body and the other is not.
4. When a brother and sister have an intention to marry, this should first be announced to the Pastor, who will in turn enter them into a counseling session(s).
 - a. The counseling will occur with both individuals.
 - b. They, as mature persons, are expected to abide by the teachings of the Holy Church.

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (II Timothy 2:22).

5. Out of respect for the parents, the brother and sister are also expected to discuss their desire to marry with their parents before agreeing to marry.
6. A brother interested in marrying should never enter into marriage with the idea that both his and the sister’s income will be able to support the family.
 - a. By scriptural law, the wife does not have to work, nor may she be able to (due to pregnancy, illness).
 - b. The brother should be certain that his income will be able to support the family including the needs of any children from prior relationships.
7. Saints who intend to marry are advised to take their time and be faithful to Christ to avoid fornication and backsliding.
8. For the protection of both parties, it is MANDATORY (not simply recommended) that both individuals undergo testing for sexually transmitted diseases, including HIV/AIDS.
 - a. Proof of the tests with results must be supplied to the General Overseer prior to the marriage ceremony.

**CODE OF CONDUCT:
WEDDINGS AND MARRIAGE CEREMONIES**

“And that ye may put difference between holy and unholy, and between unclean and clean;” (Leviticus 10:10)

THE INTENDED BRIDE

1. When preparing for the wedding, the sister (the intended bride) should still honor her body and the standard of holiness when selecting a dress.
2. The dress should not be tight-fitting, have a low-neckline or backline where her chest, breasts, cleavage, or back is exposed.
3. If the dress is made from lace, tulle, or other sheer material it should not be see-through with skin of chest, arms, or back exposed.
4. All dresses are expected to be of the appropriate length as specified in the Holy Women’s Attire section in the general by-laws.
5. The above also applies for any dresses which will be worn by other women in the bridal party or those partaking in the ceremony.

6. The bride and any woman in the bridal party must have on appropriate and modest head coverings which properly cover their heads.
7. The bride is not permitted to wear a veil which covers her face.
8. The bride's and those in the bridal party hair styles should be modest and in accordance with the standard of Holiness and in accordance to those things referenced in the section on Women's Hair Pride in the general by-laws.
9. Bridal parties such as showers are to be conducted in the decorum of Holiness. There should be no bachelorette party or a gathering of any kind involving lewd, indecent, or obnoxious behavior, or the involvement of alcohol, illicit substances, dancers (exotic or otherwise), strippers, or the watching of obscene videos or activities.

THE INTENDED GROOM

1. The groom and groomsmen should also be presentable and avoid any reproach such as having wild or worldly haircuts, tightly-fitting garments, or wild and outlandish suits.
2. There should be no bachelor (stag) party or a gathering of any kind involving lewd, indecent, or obnoxious behavior, or the involvement of alcohol, illicit substances, dancers (exotic or otherwise), strippers, or the watching of obscene videos or activities.

WEDDING CEREMONY

1. No worldly music is to be played or sung during the ceremony, including the bridal procession down the aisle.
2. There shall be no exchanging of rings before, during, or after the ceremony.
3. The Minister should not request the groom and bride to kiss at the conclusion of the ceremony as this should be done in private and away from the House of God. The only kiss allowed in the House of God is a holy kiss and this does not involve tongues.
4. The Minister conducting the ceremony should also not request a kiss from the bride.

WEDDING RECEPTION

The general rules of the church and the doctrine of holiness are to be observed during the wedding reception to avoid bringing reproach against the Church and the couple. **This includes whether the reception is held on or off church grounds.**

1. The reception should be conducted in accordance with the teachings of holiness.
2. There should be no "first dance", "father-daughter dance", or dancing at all.

3. The serving or consumption of alcohol is not permitted.
4. There should be no playing or singing of worldly music.
5. Poses for pictures should be respectful and proper.
6. There is to be no exposure or throwing of a garter belt during the reception or after the wedding.
7. There is to be no tossing of the bride's bouquet as many times this leads to sisters becoming unseemly with them pushing each other, diving to the floor, and yelling in addition to the act being traditionally associated with the lie of "who will marry next".

**CODE OF CONDUCT:
PUBLIC MEDIA AND PRIVATE DEVICES**

1. First Church of Our Lord Jesus Christ, Inc. does not endorse the improper use of televisions, computers, tablets, or mobile phones or devices in the homes or in the possession of the saints.
2. When using your personal computer, tablet, mobile phone, or any other device be mindful no form of communication whether it be via email, texting, skyping, tweeting, app, etc. is to be used in any way which is against God!
3. Televisions, mobile devices, computers, and the internet may be used for the viewing of religious services and programs or to further one's educational understanding of the world. We do realize and concur that the "lust of the eye" can be fulfilled without a screen.
4. When one selects any media or program for viewing, it requires that the same wise judgment be used as when viewing television or using the internet.
5. Brothers and sisters should be vigilant against watching or allowing their children to be exposed to ungodly or abominable practices which come under the guise of "entertainment".
6. A saint should avoid any television or internet programming or media which promotes or encourages behavior such as homosexuality, cross-dressing, sexually explicit activities, fornication, adultery, divorce and remarriage, blasphemy, violence, cursing, etc.
7. A brother or sister should not make, produce, sell, distribute, purchase, or view any "bootleg" media or media of any form which has been illegally recorded or obtained. It is considered stealing and against the law and as this law does not violate any Holy Scriptures, brothers and sisters in holiness are expected to uphold it.

CODE OF CONDUCT: SOCIAL MEDIA

Social media, such as Facebook, Instagram, Twitter, Youtube channels, and blogs are effective ways to communicate with others in the faith, encourage other brothers or sisters, and share valuable information. However, brothers and sisters should use caution and exercise good judgement on how their personal social media accounts are used in order to not bring reproach or embarrassment against oneself or the Church.

1. Personal social media accounts are not to be used to “preach”, interpret scripture, or fight others of different faiths or unbelievers.
2. If an individual outside of FCOOLJC, Inc. posts comments against the Church or leadership, brothers and sisters are not to engage in discussion or arguments with the individual.
3. Brothers and sisters should not argue or go back and forth with other brothers or sisters on social media.
4. Brothers and sisters should not post disparaging comments or videos about the Church, its leadership, ministers, or other brothers and sisters.
5. Brothers and sisters are not to use their social media accounts as a way to subtly “throw off” on other members, backbite, or gossip about others.
6. Private messaging or direct messaging should not be used as a coy or subtle way to engage in sexual or improper behavior such as lewd conversation, asking for or sending sexually explicit pictures or images, etc.
7. Do not post personal information about yourself, your spouse, your marriage, your children, or other family members.
8. Be discreet and wise enough to not post or publically share any issues which may be currently going on in your household.
9. If you are having an argument or a grievance with your spouse, you should not post about it publically even if you and your spouse are separated.
10. If you publically ask others to pray for you, use good judgment about what you disclose. It is acceptable to simply state “Please pray for me” without going into details about what you want God to do for you.
11. Brothers and sisters should not use their social media as a platform for begging or scheming others out of their money.

12. Brothers and sisters are advised to not publically share specifics on social media about what God has delivered you from or what you may still be struggling with. There are others who may take advantage of this information or try to hold your past against you.
13. **Be considerate of others** and do not post ANY information about another individual without his or her explicit permission, whether the individual is in the Church or not. Even if you do not feel that the information is “private”, the person may not want their information to be publically known or shared.
14. Unless the individual has given his or her permission, do not publically solicit prayers for another individual who may be struggling with something, going in for surgery, in need of healing, etc. It is not your business to tell! This is regardless of whether the person is in the Church or not.
15. Neither should you attempt to publically solicit financial or other assistance for another individual without that person’s permission. This applies to whether the person is in the Church or not.
16. Brothers and sisters should not post pictures of themselves in worldly or compromising poses or pose with hand signs either alone or with others.
17. If a photo includes an unmarried brother and sister, they should not be hugging, kissing, with faces touching or with arms around each other.
18. If posting a picture of yourself on social media, brothers and sisters should be fully clothed. Examine the photo to make sure it is proper before posting.
19. A sister should not post a picture or video of herself bareheaded; her head should be properly covered in the photo or video at all times.
20. Parents should not post pictures of their children naked such as in bathtub, partially clothed, or wearing swimsuits. What may appear to be innocent to the parent may be tempting to pedophiles or predators that frequent the internet or social media.
21. Brothers and sisters should not post or share old and/or worldly photos or videos of themselves on social media. Including, but not limited to:
 - a. Pictures of you with old “boyfriends” or “girlfriends”.
 - b. Old pictures of the sister wearing makeup, jewelry, or worldly clothing such as halter tops, pants, shorts, mini-skirts, bikinis, etc.
 - c. Old pictures of the brother bare-chested, or with long hair or wearing jewelry, muscle tops, tank top, or shorts, etc.
 - d. Pictures with tattoos exposed
 - e. Old pictures of the brother or sister drinking, smoking, partying, or participating in ungodly activities.
 - f. Pictures or images of you in gangster poses or wearing paraphernalia (attire) advertising secret societies such as fraternities, sororities, Masons, lodges, etc.

22. Brothers and sisters should not post or share pictures of men or women with bodies exposed (whether or not you know the individual) or in sexually suggestive poses.
23. Brothers and sisters should be vigilant that their posts, photos, words, or videos uploaded to their personal social media accounts, websites, blogs, do not contain content which misrepresents or embarrasses the Church or is in direct violation of the teachings of holy doctrine.
24. Brothers and sisters should not post images, photos, or statements (either their own or another's) which are lustful or carnal in nature, especially targeted towards or about the opposite sex.
25. Brothers and sisters should use good judgement as to which individuals, sites, pages, or posts you "like", "follow", or "share".
26. Avoid sharing and "liking" pages, photos, and sites which are in conflict with the teachings of holiness such as sites or postings which supports lust, false religions, cross-dressing, "Christian comedy", cursing, alcohol, divorce, adultery, fornication, etc.
27. Brothers and sisters should not idle their time away on social media, become obsessed with, or spend excessive time on these platforms whether it be actively posting or simply browsing. Especially when the time may be better spent in prayer, fasting, meditation, or pursuing the Holy Ghost.

CODE OF CONDUCT: TATTOOS

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." (I Peter 4:3-4)

"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord." (Leviticus 19:28)

In times past when you were sinners, you did all manner of things including some who received tattoos on their body. Now that you have decided to walk in the way of the Lord in Holiness, you should not advertise your past sins.

1. All brothers and sisters who have tattoos from their previous life in the world are to wear clothing which covers the tattoo(s).
 - a. If on the arm, then your sleeves should be long enough to cover the entire image.
 - b. If on the leg, a sister's dress or skirt must be long enough to cover it in its entirety. Similarly, a brother's pants must be long enough to cover it in its entirety.

- c. If on another body part, such as the neck, a brother or sister must cover it or get it removed.
2. A brother or sister is not permitted to function in the church in any capacity while still advertising their past sins which includes having openly visible tattoos.

*“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (I Corinthians 6:19-20)*

XII. CODE OF CONDUCT (PART II)

*“And that ye may put difference between holy and unholy, and between unclean and clean”
(Leviticus 10:10)*

CODE OF CONDUCT: MEN'S APPAREL MEN SUIT COLORS (LOUD AND EFFEMINATE COLORS)

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

Brothers in Holiness should not wear suits which are loud in color as this is not considered as modest apparel. Neither should whole suits be in colors or patterns which are considered overly effeminate.

- should not be worn in or out of the House of God



CODE OF CONDUCT: MEN'S APPAREL TIGHT CLOTHING (MEN)

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (I John 2:15-17)

Brothers should not wear tight clothing advertising their private parts like sinners

- **should not be worn in or out of the House of God**



CODE OF CONDUCT: MEN'S APPAREL DAMAGED/RIPPED JEANS

*“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”
(1 John 2:15-17)*

Brothers should not wear damaged or ripped jeans showing the flesh of your thighs and legs like sinners.

- **should not be worn in or out of the House of God**



**CODE OF CONDUCT: MEN'S APPAREL
DEEP-CUT NECKS (MEN)**

Deep-cut neck shirts for men are not considered modest.

- **may only be worn in the privacy of your own home, not in public.**



CODE OF CONDUCT: MEN'S APPAREL SAGGY JEANS

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Revelation 3:18)

Saggy jeans or pants

- may not be worn in or out of the House of God at any time!



CODE OF CONDUCT: MEN'S APPAREL MEN'S FOOTWEAR

When in public, a brother's footwear is to be a closed-in shoe, meaning the heel and toes are to be covered. Exceptions are given below.



NOT APPROPRIATE IN PUBLIC

Exceptions:

- may wear in the privacy of your home
- may wear if you have a foot condition which prevents you from wearing a closed-in shoe, but must wear with a sock to cover skin
- may wear if not able to afford the standard approved closed-in shoe, especially those in poorer overseas or foreign countries



APPROPRIATE "OPEN" FOOTWEAR FOR MEN THAT MAY BE WORN IN PUBLIC

CODE OF CONDUCT: MEN'S APPAREL MEN'S FOOTWEAR

*“In like manner also, that women adorn themselves **in modest apparel**, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array” (I Timothy 2:9)*

Brothers are not to wear any style shoe or sneaker which appears to be that of a thuggish or “pimpish” look.

No loud or flashy colors are to be worn in or out of church as this is not considered modest apparel and we do not want our brothers to look like something they are not. Keep your shoes modest in style, color, and finish as with your suits.

- **These are some sample of colors and finishes (sparkles, spikes on the shoes, or platforms) which SHOULD NOT BE WORN at any time whether in or out of the House of God.**





CODE OF CONDUCT: WOMEN'S APPAREL WOMEN'S FOOTWEAR

When in public, a sister's footwear is to be a closed-in shoe:

- meaning the heel and toes are to be covered (exceptions are given below)
- sisters are permitted to wear shoes with sides out only
- sandals are not permitted

EXCEPTIONS:

- may wear open shoe wear in the privacy of your own home.
- may wear if you have a foot condition which prevents you from wearing a closed-in shoe, but must wear with a sock to cover skin.
- may wear if not able to afford the standardly approved closed-in shoe, especially those in poorer overseas or foreign countries.



**NOT APPROPRIATE FOOTWEAR
(TOES AND HEELS ARE OUT)**

SISTERS MAY WEAR SHOES WITH "SIDES-OUT" IN PUBLIC



CODE OF CONDUCT: WOMEN'S APPAREL
WOMEN'S FOOTWEAR

STRAPPED OR LACED SHOES

The Scripture states “modest apparel” and this is far from it. Our sisters are not hookers or prostitutes and neither should your apparel project the image of such.

- This look **SHOULD NOT BE WORN** at all in public whether in or out of the House of God.



CODE OF CONDUCT: WOMEN'S APPAREL WOMEN'S FOOTWEAR

*“In like manner also, that women adorn themselves **in modest apparel**, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array;” (I Timothy 2:9)*

Again, sisters are not to wear any style shoe or sneaker which appears to be that of a hooker or a prostitute. No loud colors are to be worn in or out of church as this is not modest apparel and we do not want any sisters to look like something they are not.

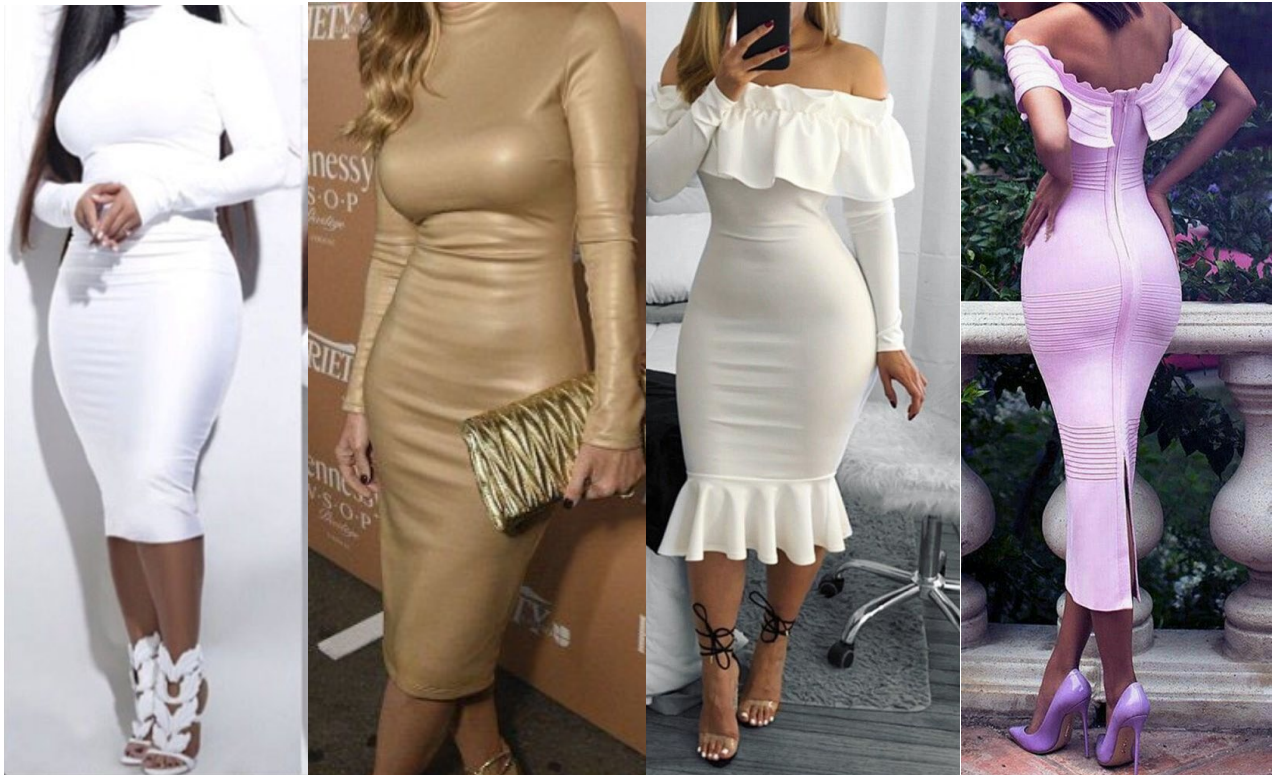
- These are some examples of colors, finishes, and styles which **SHOULD NOT BE WORN** at any time in public whether in or out of the House of God.



CODE OF CONDUCT: WOMEN'S APPAREL TIGHT CLOTHING (WOMEN)

Tight clothing advertising your body gives a whorish look and should not be found worn by Holy Women.

- **should not be worn at all in public whether in or out of the House of God.**



CODE OF CONDUCT: WOMEN'S APPAREL DEEP-CUT NECK AND BACKS

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Revelation 3:18)

Deep-cut necks and backs are not considered modest.

- **may not be worn in public (whether in or out of the House of God)**
- **may only be worn in the privacy of your own home.**



CODE OF CONDUCT: WOMEN'S APPAREL SHORT SLEEVES

Short sleeves should be worn down to your elbow or a little above the elbow.

The pictures below are unacceptable in the public.

- shirts like the below may not be worn in public (whether in or out of the House of God)
- may only be worn in the privacy of your own home or under a jacket which covers the arm the entire time while in public.



CODE OF CONDUCT: WOMEN'S APPAREL SPLITS IN SKIRTS AND DRESSES

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;” (1 Timothy 2:9)

Splits reveal the nakedness of legs and thighs and dresses or skirts with splits should not be worn in public whether in or out of the House of God.

- **may only be worn in the privacy of your own home.**



CODE OF CONDUCT: WOMEN'S APPAREL HEM LENGTH OF SKIRTS AND DRESSES

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the same of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Revelation 3:18)

When no stockings are worn, the hem of sisters' dresses and skirts must come down to your ankles. (With stockings on refer to by-laws that hems must fall within 5 inches above the ankle.)

- **When in public whether in or out of the House of God).**



CODE OF CONDUCT: WOMEN'S APPAREL HIGH-LOW DRESSES

Your dresses or skirts should be even all the way around (the hem). Not low on one side and high on the other. Let us maintain modesty at all times.



CODE OF CONDUCT: WOMEN'S APPAREL MINI SKIRTS

Mini Skirts

- should not be worn in public (in or out of the House of God).



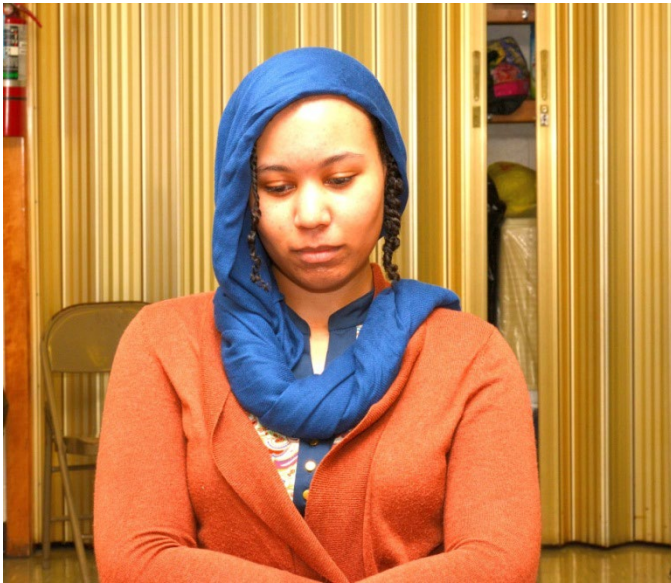
CODE OF CONDUCT: WOMEN'S APPAREL MINI-SKIRTS AND KNEE-HIGH BOOTS

Attention all sisters: No short skirts (hems) should come to where a knee-high boot ends. Even if you have boots on (regardless of height) your dress or skirt hem should be no more than 5 inches above your ankles.



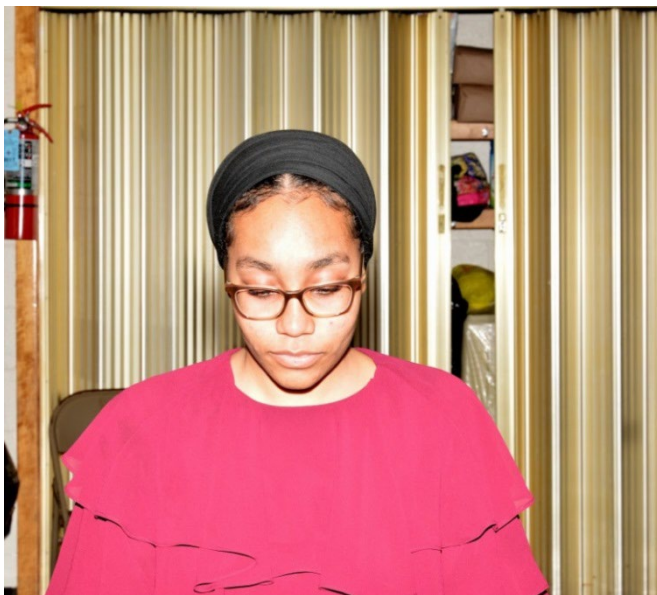
**CODE OF CONDUCT:
HEADCOVERINGS FOR SISTERS**

APPROPRIATE & ACCEPTABLE HEADCOVERINGS



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**CODE OF CODE OF CONDUCT:
HEADCOVERINGS FOR SISTERS**

SISTERS WEARING BASEBALL CAPS



**ACCEPTABLE WHEN WORN
FRONTWARD FACING**

- Baseball caps may be worn (with bill facing forward) by sisters when going to work, (if it is a casual workplace) or school, or in casual settings such as going to the store or out to eat.
- May also be worn to *weekday* church services, provided that these days do not fall during Convocation or during Church Anniversaries.
- *Baseball caps are not to be worn to church on Sundays or during Convocation services or Church Anniversary services!*



**UNACCEPTABLE TO BE WORN
BACKWARDS!**

Baseball caps are not permitted to be worn at any time by sisters if the cap is facing backwards or with bill pointing to the back.

NOTE:

NO baseball caps should be worn at all when appearing in court, in a place of business where one has to wear business attire, or when taking photos for ID such as passports or driver's license. It will not be considered as a religious head covering by sinners.

**CODE OF CODE OF CONDUCT:
HEADCOVERINGS FOR SISTERS**

INAPPROPRIATE & UNACCEPTABLE HEADCOVERINGS

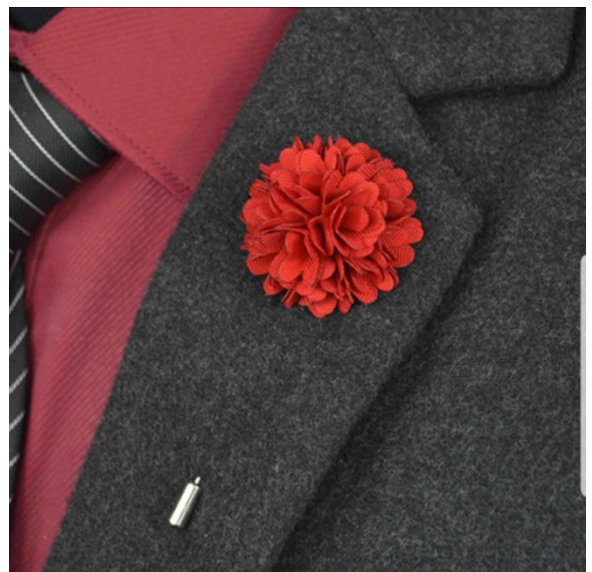


**CODE OF CONDUCT: MEN’S AND WOMEN’S APPAREL
TIE PINS, TIE CLIPS, LAPEL PINS, POCKET HANDKERCHIEFS,
FLOWERS ON APPAREL**

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

Brothers, we do not want to appear too fancy or worldly. Tie pins, lapel pins, tie clips, and pocket handkerchiefs serve no purpose.

Brothers nor sisters, should pin or place flowers (fake or real) on their apparel.



CODE OF CONDUCT: MEN'S AND WOMEN'S APPAREL GRAPHIC CLOTHING

"Let not then your good be evil spoken of" (Romans 14:16)

Graphic clothing (such as the shirts shown below) which contain inappropriate images and sinful displays or makes sexual suggestions are never to be worn by brothers or sisters in holiness.

- should never be worn in or out of the House of God
- should never be worn, even in the privacy of your own home



CODE OF CONDUCT: MEN'S AND WOMEN'S APPAREL SKULLS AND CROSSBONES

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

Clothing which contain skulls, crossbones, or other images of death, demonic, or satanic messages are never to be worn by brothers or sisters in holiness.

- **should never be worn in or out of the House of God**
- **should never be worn, even in the privacy of your own home**



CODE OF CONDUCT: MEN’S AND WOMEN’S APPAREL CLOTHING MADE OF FUR

*“In like manner also, that women adorn themselves **in modest apparel**, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array;” (1 Timothy 2:9)*

We are a conservative people and no brother or sister should wear costly array such as Mink, Fox, Chinchillas, etc. This includes hats, coats, shawls, and vests.



Mink Coat



CODE OF CONDUCT: MEN'S HAIR CONSERVATIVE HAIR CUTS

Conservative Cuts

- these are appropriate haircuts for brothers



CODE OF CONDUCT: MEN'S HAIR DESIGNER HAIR CUTS

Designer haircuts are inappropriate for brothers in holiness and not the look for a holy brother.

- should not be worn in or out of the House of God
- those who are barbers are not to do these type of haircuts on others



CODE OF CONDUCT: MEN'S HAIR LONG HAIR

*“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?”
(I Corinthians 11:14)*

Brothers in the church should not have long hair like a woman. This is not the look of a Holy Brother.



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Brothers in the church should not have long hair like a woman. This is not the look of a Holy Brother.



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*“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?”
(I Corinthians 11:14)*

Brothers in the church should not have long hair like a woman. This is not the look of a Holy Brother.



CODE OF CONDUCT: WOMEN'S HAIR WIGS

*“But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”
(1 Corinthians 11:15)*

If God gives a woman long hair, it is a glory to the woman (if God has given it to her). A sister should not be a hypocrite, but rather be the way God made her. A woman should love the way God made her.

- **should not be worn in or out of the House of God**



CODE OF CONDUCT: WOMEN'S AND MEN'S HAIR HAIR EXTENSIONS (SYNTHETIC AND HUMAN HAIR)

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

Hair extensions (whether synthetic/fake or another person's hair) is not to be worn by brothers or sisters and is not the look of a saint.

- **These should not be worn in or out of the House of God**



CODE OF CONDUCT: MAKE-UP

“And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out a window.” (II Kings 9:30)

“And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.” (Jeremiah 4:30)

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” (I John 2:15)

Make-up is not to be worn in or out of the House of God.

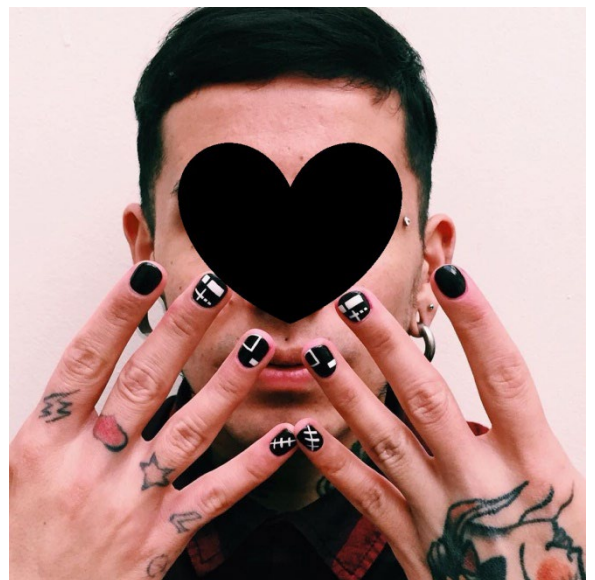


CODE OF CONDUCT: FINGERNAIL AND TOENAIL POLISH

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” (1 John 2:15)

Fingernail and toenail polish are not to be worn by saints.

- **should not be worn in or out of the House of God.**



CODE OF CONDUCT: JEWELRY

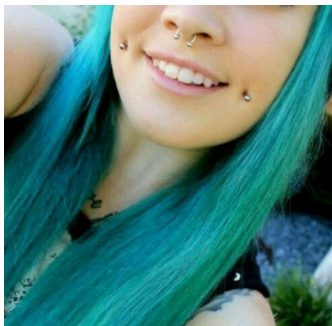
“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.” (Genesis 35:1-5)

“Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails.” (Isaiah 3:16-23)

“And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.” (Jeremiah 4:30)

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;” (1 Timothy 2:9)

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” (1 Peter 3: 4)



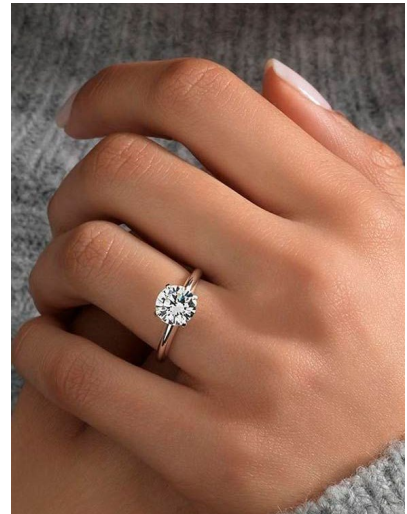
CODE OF CONDUCT: JEWELRY

Saints are not to wear jewelry in any form and it is not to be worn at any time whether in or out of the House of God.



CODE OF CONDUCT: RINGS

Saints are not to wear finger or toe rings in any form or for any reason and they are not to be worn at any time whether in or out of the House of God.



CODE OF CONDUCT: WRISTWATCHES

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” (I John 2:15)

If a brother or sister chooses to wear a wristwatch, it should be modest and conservative, not flashy or considered as “bling-bling” in nature.

- **Flashy, bling-bling watches should not be worn at any time, whether in or out of the House of God.**



APPROPRIATE WRISTWATCH



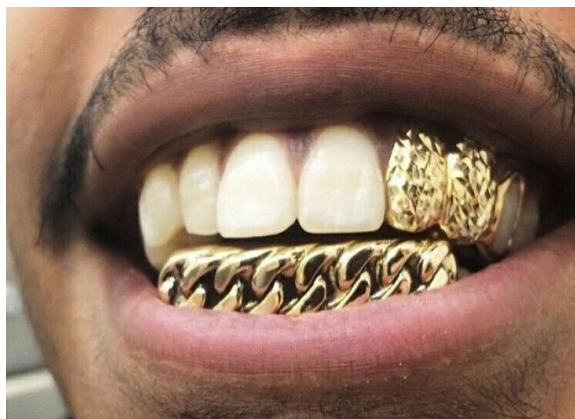
INAPPROPRIATE WRISTWATCH
“Bling-bling” watches are not becoming in Holiness.

CODE OF CONDUCT: GOLD TEETH

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

Having gold-plated teeth is certainly not the look of a child of God at all.

- **These should not be worn in or out of the House of God.**



CODE OF CONDUCT: TATTOOS

“Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.” (Leviticus 19:28)

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” (I John 2:15)

Tattoos are not meant for God’s people.

- **If a brother or sister received a tattoo while in the world, then they must wear clothing to cover their tattoos anytime while in public (whether in or out of House of God).**



CODE OF CONDUCT: POSING IN PHOTOS BROTHERS AND SISTERS TOUCHING

“Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” (1Corinthians 7:1-2)

If not married, brothers and sisters should not touch, hug or pose with bodies touching such as in the photos below. This is not acceptable.

- **This includes even if the brother and sister are espoused (engaged to one another).**
- **These poses and forms of touching are reserved for married brothers and sisters.**



CODE OF CONDUCT: POSING IN PHOTOS HAND SIGNS

*“And that ye may put difference between holy and unholy, and between unclean and clean;”
(Leviticus 10:10)*

We are not gang bangers and we do not affiliate with secret societies. Brothers and sisters in the church do not use hand signs when posing for personal pictures or pictures with other saints.



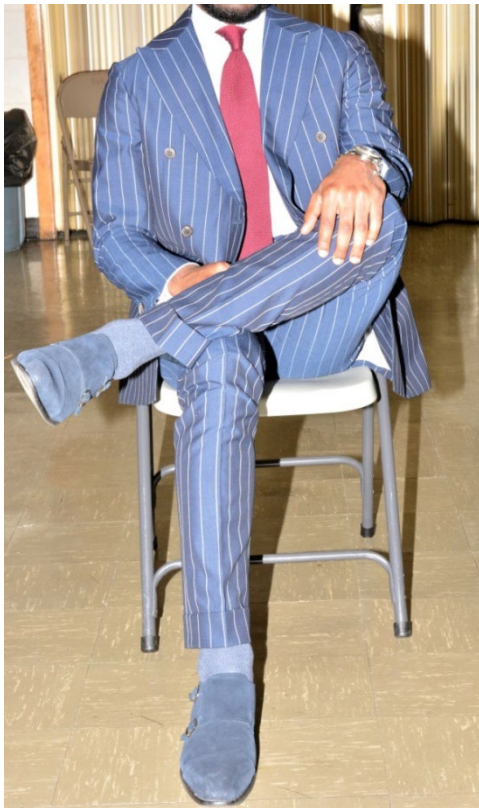
**CODE OF CONDUCT:
HOW BROTHERS SHOULD SIT**

PROPER (APPROPRIATE) WAYS FOR BROTHERS TO SIT



**CODE OF CONDUCT:
HOW BROTHERS SHOULD SIT**

IMPROPER (INAPPROPRIATE) WAYS FOR BROTHERS TO SIT



**CODE OF CONDUCT:
HOW SISTERS SHOULD SIT**

PROPER (APPROPRIATE) WAYS FOR SISTERS TO SIT



**CODE OF CONDUCT:
HOW SISTERS SHOULD SIT**

**IMPROPER (INAPPROPRIATE) WAYS FOR SISTERS TO SIT
(IN THE PRESENCE OF BROTHERS)**



**CODE OF CONDUCT:
HOW SISTERS SHOULD SIT**

IMPROPER (INAPPROPRIATE) WAY FOR SISTERS TO SIT



XIII. SCRIPTURES TO KEEP IN REMEMBRANCE

*“How is it then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”
(I Corinthians 14:26)*

*“Watch ye, stand fast in the faith, quit you like men, be strong.
Let all your things be done with charity.”
(I Corinthians 16:13-14)*

*“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”
(Exodus 19:5-6)*

*“Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.”
(Leviticus 19:2)*

*“He shall take holiness for an invincible shield.”
(Wisdom of Solomon 5:19)*

*“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 2:38)*

*“And they continued steadfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers.”
(Acts 2:42)*

*“As ye have therefore received Christ Jesus the Lord, so walk ye in him:
Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”
(Colossians 2:6-7)*

*“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them”
(II Timothy 3:14)*

*“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister”
(Colossians 1:23)*

*“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 in you all.”
(Ephesians 4:4-6)*

*“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.”
(Revelation 4:2)*

*“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
He that hath an ear, let him hear what the Spirit saith unto the churches.”
(Revelation 3:7-13)*

XIV. EPILOGUE

EPILOGUE

The rules and by-laws established for First Church of Our Lord Jesus Christ, Inc. are done so in accordance with the infallible doctrine which God revealed to His Holy Prophets and Apostles. Consequently, our rules and by-laws must not contradict these Holy Precepts, but rather coincide with them.

Nevertheless, let us always be mindful that rules and by-laws are not equivalent to doctrine, and as such may warrant revision and modification as the need arises. Furthermore, God has granted us the understanding that the Holy Scriptures are not to be taught from a “Westernized” point of view. Neither then should our by-laws take on a similar bias.

As the work of the Lord continues to grow, brothers and sisters are being drawn from all corners of the earth. While we are of yet One Body, we are represented by many different languages, cultures, and economic backgrounds. It is not our desire to needlessly burden the Holy People of God, particularly those with lesser means. For this cause, the rules which are established must take into consideration even the least fortunate amongst us.

Peace Be Unto You and With Your Spirit