

# LIFE CHURCH

## Statement of Faith

### 1. The Word of God

We believe in the plenary verbal inspiration of the Bible as the inerrant Word of God, the only infallible standard guide of faith and practice for all believers. Our attitude toward the written Word should be one of adherence, submission, and respect. We endeavor to be guided by the following principles of Biblical interpretation:

#### A. The Only Real Value is the Spiritual

Everything must be judged by its contribution to God's ultimate purpose. Real spiritual value is the increase of Christ. For this reason, we do not give precedence to a strictly literal, naturalistic interpretation of prophetic Scripture. Neither Christ, the angels, nor the apostles did so. (Luke 1:17, Mt. 12:40, Mt. 1:23, Gal. 4:21ff.)

#### B. The Eternity of God

There is no past and future with God. 'Time-bound' interpretation of Scripture is only one, and likely lesser meaning to any passage. From the beginning of creation God has one purpose for humanity. Paul refers to it as the *eternal purpose*, which he purposed in Christ Jesus our Lord. Prophetic scripture should be interpreted in the light of His eternal purpose. (Eph. 3:11)

#### C. The Comprehensiveness of Christ

It is possible to exhaust the Bible as a book, but it is not possible to exhaust Christ. He is the Word Incarnate and the Scriptures (Old and New Testament) are first and foremost a revelation of the person of Jesus Christ. (John. 5:38-42, Luke. 24:25)

#### D. The Holy Spirit is the Interpreter

The norm of faith and conduct and the effective operation of Scripture is not Scripture in isolation, but the voice of the Spirit speaking and working through Scripture. The Bible is a closed book to intellectual inquiry based solely on human reason. Biblical understanding is a gift from the Holy Spirit to our hearts. It is our responsibility to diligently study the word, but it is the Spirit's sole prerogative to bring illumination to our study. (Acts 13:27)

#### E. Typology

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We believe all covenants of the Old Testament were based upon faith and point to and find their ultimate fulfillment in Christ crucified and rose from the dead. Much harm has been done to the cause of Christ through hyper-dispensationalism which renders the promises of God to Israel past or Israel future, with no kingdom reality for the Church in the present age, other than the Bible and an intellectual ministrations of it, thus robbing the Church of its true calling by rendering kingdom life and its benefits to another people and another future time.

## 2. The Canon of Scripture

We believe the Canon of Scripture is closed, complete in the present books. No additions or deletions are to be made.

## 3. The Godhead

We believe in One Eternal God, self-existent in three persons manifested to man as Father, Son, and Holy Spirit. (Co. 1:16, He. 1:2, Ep. 3:19, Thess. 5:23, Heb. 9:14, John 20:28, Ro. 9:5, Co. 2:9, John. 1:14-18, I Ti. 3:16)

## 4. Incarnational Truth

We believe Jesus' relationship with the Father and the outworking of the Father's will in His life are the pattern for man. Jesus is God's will for man. The ultimate out-working of the reconciling ministry, which Jesus accomplished alone in the atonement, is to be brought to climax and fullness through his Church and ambassadors of Christ. First, Jesus blessed the world through his physical presence. He then blessed the world through his resurrection, ascension, and outpouring of the Holy Spirit. Through his work, He established a physical body composed of many members joined into one by the Spirit of God. When he established the second body, the Church, He never intended it should be of less character, authority, anointing, or power than He had (has). The anointing, which was upon him in fullness individually, is divided and distributed corporately throughout the Church. (Is. 61:1, Is. 42:6-7, Is. 49:6, Acts 13:47, 2 Co. 5:19-20, He. 3:1)

## 5. Salvation

We believe Adam was created by God in His image and likeness, without sin and in perfect harmony with his Creator. Through rebellion and disobedience, Adam fell into sin, and became the representative head of a race (humanity) of sinners by nature and separated from God. Therefore all humanity is lost apart

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from the saving grace of our Lord Jesus Christ. God's salvific appeal to all humanity is to believe (not intellectually consent) with the heart, and to confess with the mouth Jesus Christ as Lord. (Ge. 3:1ff., Ro. 5:13-21, Ro. 10:9, Acts 4:12)

We believe Jesus Christ, in his sinless humanity, died on the cross and shed his blood as a once and for all time atoning sacrifice for our sins. He was buried and on the third day, rose bodily from the dead, ascended into heaven and is seated on the throne at the right hand of the Majesty on High. (Ac. 20:28, He. 13:12, Re. 1:5, He. 1:3, 1 Co. 15:12, Jo. 20:17, Ep. 4:8-10)

## 6. Rebirth

We believe that personal salvation is the result of regeneration by the Holy Spirit who baptizes the believer into the body of Christ (Jo. 3:16, Titus 3:5, 2 Co. 5:17, Ga. 6:5)

## 7. Justification

We believe the guilt of sin is cleansed only through saving faith in Christ's vicarious sacrifice. The believer is justified, given right standing before God, declared righteous by faith and grace, not of works. It is imperative a believer be fully established in the truths of justification at the outset of his or her Christian experience. (Ro. 3:28, 4:2, 4:25, 5:8-9, 8:30, Ga. 2:16-17)

## 8. Sonship

Scripture defines Sonship as the status of believers in relationship to God the Father as a result of the new birth. Through new birth, a life union with the Father results out of which the believer fulfills the Father's interests on earth and into eternity. (Jo. 1:1-12, Ga. 4:6-7, 1 Jo. 3:1, Jo. 20:17, 2 Pe. 1:4, Lu. 2:49)

## 9. Water Baptism

We believe in water baptism by immersion, subsequent to saving profession of faith in Christ, wherein the believer testifies to his or her union with the Lord Jesus Christ in his death, burial, and resurrection. We believe water baptism is of great practical advantage and should not be needlessly delayed after conversion, but rather should be experienced as soon as practically possible upon evidence of repentance and faith in Christ. (Ro. 6:1-7, Acts 8:38, 1 Co. 1:13-16)

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## 10. The Finished Work of The Cross

We believe the New Covenant was brought into effect through the death, resurrection, and ascension of Christ and is effective through the Spirit's outpouring to the church in this present age. All other covenants types, shadows, promises, and prophecies point to, and find ultimate fulfillment in Christ. The crowning achievement of the cross is the union of God and man-- one new man. The meaning of the cross is thus revealed: man in God, and God in man, unified in one spirit, one purpose, one effort, one power, and one glory. (Jo. 19:10, Ep. 2:12-22, Ep. 3:1-7, Jo. chapter 17, I Co. 6:17, Ro. 10:4, Ga. 3:14, Acts 13:23, Acts 13:32)

## 11. The Holy Spirit

We believe in the ministry of the Holy Spirit to convict men of sin, righteousness, and judgment: to give testimony of Jesus Christ, to show us things to come, to quicken to our remembrance the Word of God, to enliven our mortal bodies and to indwell and empower the believer as the fulfiller of the New Covenant.

We believe in the baptism of the Holy Spirit according to Acts 2:4 as a distinct, recognizable, and empowering spiritual experience which releases to, and immerses the believer 'in' Christ's resurrection power; that the believer might fulfill God's intention for character, anointing, love, power, and service. Speaking in other tongues (glossolalia) is the most common and repeatable supernatural manifestation recorded in Scripture, which accompanies the baptism. While speaking in tongues should be valued (particularly as a means of personal edification) it is only the *beginning* of the full appropriation and realization of the unfathomable riches of the benefits of Christ's resurrection-ascension-glorification anointing outpoured on the Church in the Person of the Holy Spirit. The baptism is the *overflow* of Christ's work and is appropriated by faith. (John 14:16-17, John 14:26, John 16:7-14, Acts 2:4, Ro. 8:11, Acts 8:17, Acts 10:46, Acts 19:6)

We believe in the vital working and manifestation of the Holy Spirit in these last days in and through the Church. This includes all the five ascension gift ministries (Ep. 4:11-13) as they are restored to the church in end-time revival, all the charismatic gifts of the Spirit (I Co. 12, Ro. 12), and the fruit of the Spirit (Ga. 5:22-23). Man is by creation companion of the supernatural, power-demonstrating God. Sin dethroned man from the realm of supernatural power. Through saving grace and the empowering of the indwelling Spirit, man

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can come back to God's original intention for co-laborers in the earth in the demonstration and manifestation of supernatural power. (Ep. 4:11-13, Acts 3:19-21, I Co. chapters 12-14, Ga. 5:22-23, Ro. 8:17, Re. 2:26-28, Jo. 14:12, Re. 3:21, I Co. 6:2-3)

## 12. Sanctification

We believe the Scripture describes a new Christian as a spiritual baby. Believers are called to grow in grace and in the knowledge of Jesus Christ. This growing process is called sanctification. Sanctification is a present reality as well as an ongoing process. The first is the result of the finished work of Christ, the latter, the result of work of the indwelling Spirit. The fullest meaning of sanctification is that Jesus Christ is made unto us sanctification. That is, He creates in us what He is Himself. We believe Jesus Christ is returning for a Bride in the image of her Bridegroom. The primary work of the Holy Spirit is to prepare and equip the Bride to meet her Bridegroom. (He. 10:10, I Co. 1:30, I Th. 4:3-4, I Pe. 1:2, I Th. 5:23, Ep. 5:26, Jo. 17:17, He. 13:12, Re. 21:2)

## 13. The Church And The Kingdom

We believe the Church of Jesus Christ is the divinely ordained instrument to establish and extend God's kingdom throughout the earth until the bodily return of our Lord Jesus Christ to establish his dominion in fullness. The Church is the instrument through which God will accomplish his end-time purposes. We believe the law, not the Church, is the parenthesis in God's prophetic program. The kingdom is both a present reality and a future consummation.

We categorically reject all forms of ethnic anti-Semitism. (Mt. 21:43, Ep. 5:27, I Ti. 3:15, Mt. 21:43, Jo. 18:36, Acts 1:3, Acts 8:12, Acts 19:8, Acts 20:25, Acts 28:31, I Co. 15:50, Co 1:13, I Th. 2:12, Ga. 23:24)

## 14. One New Man

The focus and work of the cross of Christ was to bring Jew and Gentile together in one New Man - void of ethnic distinction. We believe only one plan of salvation is forever offered to all mankind - Jew and Gentile. There is not now, nor will there ever be a God sanctioned plan of salvation through a restored Levitical system. Christ's offering is once for all. We must all come through the shed blood of Christ. Baptized into Christ, we lose all other identities and are

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found united in His life, Jew and Gentile, for one specific divine purpose and plan. (Ep. 2:14-15, Ep. 4:24, Ga. 3:28)

## 15. The Priesthood Of The Believer

We believe in the priesthood of each believer. There is only one mediator between God and man, the man Christ Jesus. Each believer is to be an extension of the very life of God into the earth. (I Pe. 2:9, I Ti. 2:5)

## 16. The Great Commission

We believe in evangelistic and missionary fervor and endeavor as the Church seeks to fulfill its God-given commission to carry the good news unto all the world. (Acts 1:8, Mk. 16:15-18, Mt. 28:19-20)

## 17. Autonomy

We believe in the autonomy of each local church and that all itinerant ministries should also be based out of and related to a local church with accountability in matters of doctrine, ethics, and conduct to local eldership or pastoral team. (Acts 11:30, Acts 14:23, Acts 15:4-6, Acts 13:1ff.)

## 18. The Lord's Table (Communion)

We believe in the consubstantiatory celebration of the Lord's Supper in remembrance of the Lord's death until He returns. We believe in an 'open' table to all believers who have genuinely experienced the new birth. Frequency of celebration is at the discretion of the presiding Lead Pastor/elder. (I Co. 11:23-34)

## 19. Divine Healing

We believe divine healing of our physical bodies is obtained on the basis of the atonement. This healing is received by faith through believing prayer and by the laying on of hands. However, we are not opposed to the science and disciplines of medicine and in the absence of confirmed medical report of divine intervention in a healing manifestation, medical treatment for sickness and disease should be sought for all potentially debilitating or life threatening diseases. (Mt. 8:16-17, Is. 53:4-5)

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## 20. Giving

The New Testament admonishes each believer that first fruits financial giving should be done freely, joyously, sacrificially, and with disciplined regularity. What we do with finances is an indication of where our heart is. (2 Co. 8:1-15, 2 Co. 9:5-15)

## 21. Heaven

We believe in a literal heaven as a place of eternal blessedness, rest, reward, and the communion with God for all who die in the faith of Jesus Christ. We also believe the objective of the believer is not merely arrival in heaven, but to be daily conformed to the image of Christ with the ultimate goal of sitting with Him on the throne in the kingdom of God. (Ro. 8:29-30, Re. 2:26-27, Re. 3:21, 1 Pe. 1:4, Co. 1:15)

## 22. The Devil and Hell

We believe in a literal devil, a fallen angel, Satan, the adversary and accuser of the brethren who is defeated by Christ's finished work on the cross and is destined for eternal abode in a lake of fire. We believe hell was designed by God for the devil and fallen angels, but through sin, unbelief, rebellion, disobedience, and failure to appropriate God's provision in Christ, unredeemed mankind is destined for eternal punishment and separation from God in this same hell. (Is. 14:12-14, Ez. 28:13-19, Re. 0:2, Re. 20:10, Re. 20:14, Mt. 25:41)

## 23. The Resurrection And Judgment

We believe in the bodily resurrection of all the dead, the righteous in Christ to everlasting reward and blessedness, the unbelieving to everlasting judgment and punishment. (Re. 20:6, 1 Co. 15:22-23, 1 Co. 15:41-58, He. 9:27, 2 Co. 5:10, Ro. 14:10, Re. 20:12-13)

## 24. Eschatology And The Lord's Return

We believe in the literal, premillennial, bodily return of the Lord, the catching away of the Church, and the establishment of His kingdom in fullness on the earth. Genuine believers hold different interpretations on matters of timing and sequence of end-time events. Such matters should not be tests of orthodoxy,

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but each believer should hold convictions in his/her own heart and demonstrate a spirit of charity toward other believers who hold differing views. (I Co. 15:50-53, I Th. 4:16, Re. 20:4, Re. 19:11-17, Re. 11:15)