



Statement of Faith and Leadership Agreement Form

Statement of Faith Agreement

This statement of faith identifies the doctrines and distinctives which are primary to the identity of LIFE Fellowship. Its purpose is to provide clarity and unifying language regarding doctrinal truths in order to protect the integrity of the church's gospel message.

As a leader or teacher at LIFE Fellowship, we ask you to review the following statement of faith. Please initial, sign and date if you affirm and agree to uphold and defend these doctrinal truths.

Primary beliefs that are essential in our faith community:

- A. **About the Bible.** We believe the Bible to be God's Holy Word. It does not merely contain God's word; it IS God's word. The original writings were God-breathed and therefore are without error, and godly prophets wrote as they were superintended by the Holy Spirit (2 Timothy 3:16-17 and 2 Peter 1:20-21.) We believe that the Bible is infallible, immutable, authoritative, and solely sufficient for all matters of faith and practice.
- B. **About God.** We believe in one God, eternally existent in three distinct persons, God the Father, God the Son, and God the Holy Spirit, having the same divine essence, glorious attributes and eternal purpose as revealed in the Bible. Each person is wholly and fully God, yet there is only one God (Matthew 28:19-20, 2 Corinthians 13:14 and Revelations 1:4-6).
- C. **About Jesus Christ.** We believe that Jesus Christ is the Eternal God, and the one and only Son of God the Father. He is without beginning and without end. The Eternal Son of God added true humanity to His person when He was conceived by the Holy Spirit and born of a virgin. He led a sinless life, was crucified as the payment for our sins, and was resurrected bodily after three days and now lives forever as God and man joined together in one person. We believe in His personal, future return in power and glory. (John 1:1-2, 14; Isaiah 7:14, Matthew 1:20-21, 1 Corinthians 15:13-23 and Acts 1:9-11).
- D. **About the Holy Spirit.** We believe the Holy Spirit is the Spirit of God, fully divine. He convicts the world of sin, of righteousness and of judgment. We believe that He is the Divine Teacher who guides believers, enabling them to fulfill His command to preach the Gospel to the entire world (Acts 5:3-4; 2 Corinthians 3:17-18; John 16:7-11 and Acts 1:8).
- E. **About Mankind.** People were created sinless in God's image but chose to disobey their Creator and Father. As a consequence, all mankind has inherited a sinful nature and falls under God's judgment (Ephesians 2:1-3, Romans 1:28; 5:12 and Galatians 3:22).
- F. **About Salvation.** Salvation is totally by God's grace through faith in the shed blood of Jesus Christ who died in our place. Without the shedding of His blood there is no forgiveness for our sins. People are saved only by calling on the Name of Christ and transferring their trust to Him as their Lord and Savior (John 3:16-18, Ephesians 2:8-9 and Romans 10:9-10).
- G. **About the Church.** The local church was ordained by God as His chosen Organization to carry out His great commission and great commandment under the Lordship of Jesus Christ, the Chief Shepherd. The local church is the body of Christ and unites together for the purpose of exalting the Lord,

encouraging believers, and evangelizing the lost. It is also designed as a place to serve one another with spiritual gifts, to be accountable to one another, to love one another and to carry out the ordinances of baptism and the Lord's Supper. Its offices are pastor/elders and deacons. While both men and women are gifted for service in the church, the office of pastor/elder is limited to men as qualified by Scripture. (Acts 2:41-42, 1 Corinthians 12:12-13, Ephesians 4:11, 1 Thessalonians 5:11, Philippians 2:4, John 13:34, 1 Corinthians 11:26 and 1 Timothy 3).

H. About Last Things. God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord. (Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13).

Secondary beliefs that distinguish us in our culture:

- A. Sanctity of Life.** We believe the Bible teaches that God is the ultimate source and sustainer of all human life (Genesis 1:27; Psalm 31:15; Isaiah 45:12; 1 Timothy 6:13); and that human life begins at the moment of conception and is valuable before God until the moment of death (Psalm 51:5, 58:3; Jeremiah 1:5). As a result, all human life is to be respected and valued as God's sacred work, and should be preserved and protected in a manner consistent with biblical ethics which would put us in opposition to abortion and euthanasia. The Body of Christ is called to resist those who would do violence against the innocent at any stage of human life.
- B. Biblical Manhood and Womanhood.** We maintain that it is God's good design in His creation of humanity as male and female that man and woman are equal in worth and value as God's image bearers and yet have God-ordained differences that in no way diminish their equality (Genesis 1:27, 2:15-25). Being from God, we believe this balance of equality with differences ought to guide the lives of God's people in the home (Ephesians 5:22-33) and in the church (1 Timothy 2:11-37) so that they might live faithfully before him, in unity with one another, and boldly before a watching world as witnesses for Christ and his work in us and lordship over us. With that said, we hold to a Complementarian position and interpretation of those differences in roles according to the Scriptures, affirming the Danvers Statement.
- C. Marriage and Parenting.** We believe the Bible sets forth a clear precedent and upholds a consistent description of God's definition of marriage. At the outset of mankind's existence, God established the institution of marriage as the union of a man and a woman (Genesis 1:27, 2:18-23). It is to be a covenantal relationship to be honored exclusively between the spouses until the death of one of them. This model for marriage is exclusively maintained and endorsed through the biblical record (Matthew 19:4; Ephesians 5:22-28). Unions beyond the confines of this definition do not constitute biblical marriage. Divorce is a departure from the purposes of God. The church, therefore, should seek always to discourage divorce as a solution to marital problems. The Bible teaches that even when a Christian is married to a nonbeliever, the believer should continue to live with his or her spouse if at all possible. While divorce is always contrary to God's intentions, it is permitted in certain circumstances. Jesus said that a person is not to divorce his or her spouse except for the cause of fornication. This implies all kinds of immorality, including adultery, which desecrates the marriage relationship. (1 Corinthians 7:12-13; Matthew 5:32; Matthew 19:9) Accordingly, this ministry will not perform any marriage ceremonies between two individuals of the same sex nor will it permit any pastors, elders or other

representatives of the church to do so. It will not condone or recognize such same-sex marriages, civil unions or domestic partnerships even though governmental agencies provide for recognition of such unions. Children should be reared in the context of the biblical definition of marriage as it is in their best interest. Furthermore, we believe that God's ordained order for the family is for husbands to sacrificially love (Ephesians 5:24) and spiritual lead their wives (Ephesians 5:26), and for wives to sacrificially submit to their husband's spiritual authority (Ephesians 5:22-23). This dynamic is ultimately governed by a mutual submission to the Lordship of Jesus Christ in both of their lives (Ephesians 5:21). Parents are responsible for teaching their children spiritual and moral values and leading them as the primary disciple makers within the home (Deuteronomy 6:4-9), through consistent lifestyle example, appropriate correction and discipline and purposeful instruction in the Word of God (Proverbs 22:6; Ephesians 6:1-4).

The Bible recognizes that the ideal of male and female parents isn't always possible, and that a single-parent household is occasionally necessary due to death, abandonment, or other factors. In such cases, the Bible honors the office of the single parent and acknowledges the provision of God's grace (Genesis 16:11; I Kings 17:9).

- D. **Gender Identity, Sexual Orientation and Sexual Behavior.** We believe that each human being is deliberately born into this world under the providential superintendence of God (Psalm 100:3, Proverbs 22:2), and that their biological gender at the time of their birth reflects His purpose for their lives (Jeremiah 1:5). Consequently, it is contrary to God's will, and is therefore sinful, to modify one's gender-identity whether physical or psychological. We believe the Bible is also very specific regarding acceptable sexual behavior. Acceptable sexual behavior is exclusively reserved to occur within the confines of a monogamous marriage union of a consenting man and woman (Matthew 5:28, 1 Corinthians 7:2-3; Hebrews 13:4). Any sexual behavior outside of this relationship is considered to be fornication and therefore prohibited within the scope of God's will (Ephesians 5:3; 1 Thessalonians 4:3-5).