

**STATEMENT OF FAITH
OF
BREAD OF LIFE TEAM MINISTRIES**

Because it is recognized that it is important to openly state what we stand for in order that we might stand together, the following are stated. Also, no Biblical truth has any reason for being unless it is to "exalt Jesus". These are some of the landmarks of our faith while Jesus will yet reveal more of Himself to us in His word (Matt. 13:52).

Section 1. The Scriptures Inspired.

The Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason. (2Tim. 3:15-17; 1 Peter 1:23-25; Heb. 4:12).

Section 2. The One True Godhead.

The Triune Godhead is comprised of three (3) separate and distinct personalities, The Father, The Son, and the Holy Spirit, who are eternally self-existent, self-revealed and function as one entity. Jesus Christ, who is God manifested in the flesh born of a virgin, is the second member of the Godhead, co-equal with The Father and The Holy Spirit.

Section 3. Man, His Fall and Redemption.

Man was created good and upright, for God said, "Let Us make man in Our image, in Our Likeness." But, man by voluntary transgression, fell and his only hope of redemption is in Jesus Christ the Son of God. (Genesis 1:26-31, 3:1-7; Romans 5:12-21).

Section 4. The Salvation of Man.

- a. The Hope of Salvation. Man's only hope of redemption is through the shed blood of Jesus Christ. On the cross Jesus Christ took our sin and sickness providing both salvation and divine healing for all mankind (Psalm 103:3), being justified freely by His Grace through the redemption that is in Christ Jesus. For by grace we are saved through faith. ""The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming; That is you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." (Romans 3:24; Ephesians 2:8; Romans 10:8-10)

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- b. The evidences of Salvation. The inward evidence to the believer of his salvation, is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness, "And this is his command: to believe in the name of his son, Jesus Christ, and to love one another as he commanded us." (I John 3:23).

- c. Faith and Works. Salvation is by faith alone in Jesus Christ and not by human works. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:10) Our works also will determine our rewards in eternity (Romans 10:9-10 and 2 Cor. 5:10). We believe faith without works is dead. We do not believe, as a matter of the fundamental beliefs and doctrines of this Church that any matter can be believed without there being a corresponding action. Our faith is an active faith that requires the doing of acts in the world. Our faith is not a passive or complacent system of intellectual belief or assent to doctrine but is an active force in our lives that requires and results in actions being taken. A living active faith will be manifested not only in belief and mental assent but in actions expressing and based upon that belief. If a belief is truly held it will be acted upon. The act is as much a fundamental aspect of our faith as belief upon which the act is based. (James 2:14-26; Ephesians 2:8-10; Matthew 7:21; Matthew 7:24-27; Matthew 5:16; 2 Corinthians 5:10; Matthew 16:27; Revelations 2:23; Revelations 22:12.)

Section 5. Baptism in Water.

The ordinance of baptism by a burial (immersion in water) with Christ should be observed as commanded in the Scriptures by all who have really repented and in their hearts have truly believed on Christ as Savior and Lord. In so doing, they declare to the world that they have died with Jesus and that they have also been raised with Him to walk in newness of Life. This is a covenant act of New Testament circumcision. (Matt. 28:19; Acts 10:47, 48; Romans 6:4; Col. 2:11 ,12).

Section 6. Communion.

We believe that communion is the other ordinance of the Church. An ordinance is simply that which has been commanded. Scripture tells us that as often as we eat the bread (which represents His body) and drink the cup (which represents His blood) we do show forth the Lord's death till he comes. We believe this ordinance to be a statement of covenant which brings intimacy in relationship and its benefits. "And when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in

my blood; do this, whenever you drink it, in remembrance of me."A man ought to examine himself before he eats of the bread and drinks of the cup." (1 Cor. 11:24,25,28).

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Section 7. The Promise of the Father.

All believers are entitled to, and should ardently expect and earnestly seek, the promise of the Father, the Baptism in the Holy Spirit according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the impartation of the gifts and their uses in the work of the ministry. (Luke 24:49; Acts 1:4-8; 1 Cor. 12:1-31). This wonderful experience is distinct from and subsequent to the experience of the new birth (Acts 1:8; 2:38; 8:14-17; 10:44-46; 19:1-7). We further believe that one evidence of the Baptism in the Holy Ghost is speaking in tongues (Acts 2:4; 8:17, 18; 10:45,46; 19:6).

Section 8. The Church.

The Church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the general assembly and Church of the first born, which are written in Heaven. (Ephesians 1:22; 2:19-22; Hebrews 12:23).

- a. The Church. We believe that the Church is the Body of Christ expressed as the Church individual (a specific Church), the Church local, and the Church universal and invisible (all saints of all places and all times united together under one Lord). As such we believe the Church to be more than just a building or a gathering of people. It is a body living in relationship and harmony under the direction of the head, Jesus Christ. (1 Corinthians 6:15; 2 Corinthians 1:1; Romans 16:5; 1 Peter 2:4-5; Ephesians 2:19-22; 1 Corinthians 12:12-31; Romans 12:4-5; Ephesians 4:11-16.)
- b. Discipline. We believe in Church discipline administered within the Church in a spirit of meekness and confidentially as much as possible. The purpose of such discipline is the restoration of the one subject to the discipline and/or the purification of the Church. The steps of discipline are one on one private confrontation, private confrontation with witnesses, and finally, exposure to the Church or the Board of Directors for judgment leading to restoration or separation. (Matthew 18:15-20; Galatians 6:1; Romans 16:17; 2 John 9-11 1 Corinthians 5; 2 Corinthians 2:6-8; 1 Timothy 5:20.)

Section 9. Total Prosperity.

We believe that it is God's will to bless his people. Prosperity is that condition of being prosperous and having good success. Prosperity involves the following areas.

- a. Spiritual. Spiritual prosperity is that blessing of eternal and abundant life. (John 3:3, 11; 2 Cor. 5:17-21; Romans 10:9-10)
- b. Mental. Mental prosperity is that condition of having peace and soundness of mind. (2 Tim. 1:7; Romans 12:2; Isaiah 26:3)

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- c. Physical. We believe the blessing of God extends to the physical body. This includes the promise of divine healing. (Isaiah 53:4,5; Matt. 8:17; 1 Peter 2:24)
- d. Financial. It is God's desire to bless and prosper His people financially. The scriptures teach that God delights in the prosperity of His servants and that He wants us to have sufficiency in all things; plenty for every good work, and seed for sowing. (3 John 1:2; Malachi 3:10-11; Luke 6:38; 2 Cor. 9:6-10; Deut. 28:1-14)
- e. Social. Social prosperity speaks to the fact that God wants us to have peace even with our enemies. (Proverbs 3:4)

Section 10. Blessed Hope.

Jesus is coming again to gather all His Saints to Heaven. (1Cor. 15:51-52; 1 Thess. 4:16-17; and 2 Thess. 2:1)

Section 11. The Lake of Fire.

Those who have not accepted the redemptive work of Jesus Christ will suffer eternal separation from the Godhead. The devil and his angels, the beast and the false prophet, and anyone whose name was not found written in the book of life, shall be consigned to everlasting punishment in the lake of fire which burns with brimstone. This is the second death, the lake of fire. (Rev. 19:20; 20:10-15)

Section 12. The Millennial Reign of Jesus.

The return of our Lord Jesus Christ with His Saints from Heaven to rule and reign for one thousand years on earth as the Scriptures promised. (Romans 11:25,27; 2 Thess. 1:7 Rev 19:11-16; 20:1-7) After this, there shall be a new heaven and a new earth. (Rev. 21)

Section 13. Mediation of Disputes.

We believe as members of the same body of Christ, baptized by one spirit into one body that we must endeavor to keep the unity of the Spirit in the bond of peace and as such that we are precluded from bringing a lawsuit in a civil court against another person who professes to be a Christian or against a Christian ministry. We believe that all such disputes must be resolved within the Body of Christ without taking them before unbelievers or the world's system for judgment. (1 Corinthians 6:1-8; Ephesians 4:3-6)

Section 14. Financial Support.

We believe that scripture requires all members of the congregation to support the programs and needs of the Church in proportion as the Lord shall prosper them through

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Tithes and offerings, thereby acknowledging that any institution can stand or be of full service only in proportion as all of the members of the congregation accept their responsibility of maintaining it. We believe to receive God's fullest blessings that the scriptures teach we should strive to be a tither. (Mal. 3:10, 1 Cor. 16:1-2; 2 Cor. 9:6-9; Heb 7:1-8)

Section 15. Divine Guidance.

We believe in all matters concerning the Body of Christ, in its direction, discipline, ministry and functioning that specific guidance, instruction, revelation and discernment of truth from falsehood, is available by the leading of the Holy Spirit who enables us to know spiritual things by the spirit. We are confident in basing decisions and actions upon such faith and direction as long as there is scriptural basis. (Acts 13:1-3; 1 Timothy 1:18; Romans 8:14; 1 Timothy 5:22; John 16:13-15; 1 Corinthians 5:3)

Section 16. The Role of the Prophetic Ministry in the Church.

We believe that God speaks today. There are at least five channels of prophecy by which God speaks to His people today. They are the office of the prophet, prophetic preaching, prophetic presbytery, the gift of prophecy and the spirit of prophecy. All five channels are received and encouraged in this Church. We believe that hearing from God, both individually as members and corporately as a Church, through prophecy or any other biblical means chosen by God to communicate, is essential to our faith and walk with God. Prophecy and prophetic utterance is only one method of discerning God's will and direction and it is recognized that none of the methods or channels or prophecy will always be 100 percent accurate and actions should not be taken on the basis of prophetic words alone without other ways of hearing from God (Pastoral counsel,, Bible, etc.). We

believe the prophetic presbytery serves the purpose in the body of Christ in activating, establishing, releasing, commissioning, and ordaining gifts to their office, function, and place of relationship and/or leadership. (I Cor. 14:3; Eph. 4:11; Eph. 2:20; I Tim. 4:14; Acts 13:1-3; Titus 1:5; Rom. 12:6; I Peter 4:10; I Cor. 14:39; I Cor. 14:1; I Thess. 5:19-21; I Tim. 5:22; II Tim. 1:6)

Section 17. Church Government.

We believe that God's form of government for His church is theocratic in character. We believe that Jesus Christ is the head of the government of the Church, both the church universal and invisible and the local church. We believe that Jesus Christ governs the local church through local ministries, i.e., God chooses, calls and equips certain people to be leaders over His people, investing them with, and delegating to them, degrees of authority according to His will. We believe that church leadership and government, with the exception of very young churches, is plural in that more than one person will be

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involved in and have responsibility for leadership and government. These persons are called elders. Some elders will have an ascension gift calling upon their lives and some will not. They are raised up by God for the purposes of hearing His voice for that particular congregation, communicating to the membership what God has spoken, leading the membership by example exercising oversight not under compulsion, equipping the saints for the work of service to the building up of the Body by teaching, correction and discipline, knowing, caring and guarding the flock and making provision for the daily life and business of the congregation. Within the group of elders that God raises up in any local body, the Lord, according to scripture and observed practice, also places a mantle of leadership upon one elder, which mantle often manifests itself in the area of authority and vision in the church. We believe that the office Head Elder, or Bishop, or Pastor, or Apostle, is biblical and applicable in the church today. The one who occupies that office is a first among equals is by no means a dictator or absolute authority in the church to the exclusion of all other leadership. He is rather the visionary and leader in the group of eldership. The eldership is submitted to him just as he is submitted to the eldership in principles of service, cooperation and the advancement of the kingdom of God. In God's order one man cannot meet all the needs of the people, therefore there is plurality of leadership. However, in God's order, there must be one man who bears the responsibility before God and who has the vision that unites and directs the local body, therefore, there is a set man in each congregation with the anointing of God to lead in agreement with and submission to the eldership that God has raised up in the church. We believe that man will have an ascension gift calling upon his life. (Eph. 4:8-13; Acts 20:28-31; Matt. 18:15-20; Rev. 1:10-20;

Phil 1:1; Acts 15:22; Acts 14:12; Luke 9:22; Dan. 10:13; Acts 18:8, 17; II Cor. 11:5; II Cor. 12:11)

We believe that the leader will be an ascension gift although not necessarily a Pastor although that is the title given to the leader in this Church. He will be the one with the final responsibility and decision making authority in all matters concerning the Church. He will be recognized by the grace, anointing, ability and vision given to him by God. (Num. 27:15-22; I Cor. 12:18; Eph. 4:11; Acts 13:1)

Section 18. Autonomy and Relationship.

We believe that the local Church, although autonomous, will be related to other local Churches and ministries through fellowship and formed relationships. In particular we believe that there are foundational ministries of apostles and prophets that transcend the local Church and that the local Church should be in a relationship with such a ministry or ministries for the purpose of advice, counsel, oversight, encouragement, and help. Such ministries are designed by God to provide connection and relationship in the universal Body of Christ between and among local fellowships and to provide spiritual covering, protection and accountability and identity and checks and balances on local leadership by local Elders.

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Section 19. The dedication of young children unto Jesus.

We do not believe in water baptism of infants as we cannot find any instance of it in the Scriptures. We do believe, however, in the dedication of infants and other children to the Lord as found and practiced in the Scriptures.

Section 20. Worship.

God has created man to worship Him in Spirit and truth. Such worship includes singing in the Spirit but has many other forms. This includes Davidic prophetic worship forms like lifting hands, clapping, shouting, dancing and spiritual songs.

Section 21. Reveal, Glory.

Jesus is continually at work today in His Church (not just Bread of Life Team Ministries) revealing Himself more fully by His very glory. (II Cor. 3:18; 4:10-11)

Section 22. Harvest.

The great harvest is now. The great commission is now "to gather everyone" that is willing "unto Jesus."

Section 23. Laying on of Hands.

Laying on of hands is one of the foundational doctrines of Christ (Heb. 6). Jesus practiced it in Mark 10:13-16 as a blessing. We believe in the laying on of hands for healing (Mark 5:22, 23 and 41; Mark 5:28-31; Acts 28:8, Acts 19:11, 12); laying on of hands to confer office (Acts 6:2-6); laying on of hands to receive the Holy Spirit (Acts 8:18-26); laying on of hands to believe words spoken, to receive anointing, and to cultivate the anointing (I Tim. 4:14); laying on of hands for ordination to consecrate and receive the necessary ministry tools (I Tim. 4:14).

Section 24. Sanctification.

The Bible teaches that without Holiness no man can see the Lord. We believe in the doctrines of sanctification as a definite commencing at the time of regeneration and continuing until the consummation of salvation (Hebrews 12:14; I Thess. 5:23; II Peter 3:18; II Cor. 3:18; Philippians 3:12-14; I Cor. 1:30). The Spirit-filled life is a life of separation from the world and perfecting of holiness in the fear of God as an expression of Christian faith (Eph. 5:18; II Cor. 6:14, 7:1).

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Section 25. Discipleship.

We believe in and practice discipleship in obedience to our Lord's command to go and make disciples. We believe that discipleship is a commitment to a process of development, growth and discovery. It will involve a relationship within the Church between those at different levels of spiritual maturity resulting in the mutual benefit and growth of all involved. Participation in discipleship may be in groups or as individuals.