

J-LIFE MINISTRIES INTERNATIONAL**CHAPTER TWO: DOCTRINAL STATEMENT OF FAITH****1. USE**

- 1.1 The Doctrinal Statement of Faith is to be used as the official doctrinal position for J-Life Ministries International, and its contents are to be given to all new staff as a prerequisite for staff membership.
- 1.2 Every staff member must agree with the Statement of Faith in order to align themselves with J-Life Ministries International.

2 CONTENTS

The sole basis of our beliefs is the Bible, God's infallible written Word, the sixty-six books of the Old and New Testaments. We believe that it was uniquely, verbally and fully inspired by the Holy Spirit and that it was written without error in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.

We accept those large areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. Because of the specialised calling of our movement, we desire to allow for freedom of conviction on other doctrinal matters, provided that any interpretation is based upon the Bible alone and that no such interpretation shall become an issue, which hinders the ministry to which God has called us.

1. God is the Eternal King, Creator and Ruler of all things

WE BELIEVE that God is the Eternal¹ King.² He is: infinite,³ unchangeable,⁴ Spirit,⁵ perfect⁶ in holiness,⁷ wisdom,⁸ goodness,⁹ justice,¹⁰ power¹¹ and love.¹² From all eternity¹³ He exists as the One¹⁴ Living¹⁵ and True¹⁶ God in three persons¹⁷ the Father, the Son, and the Holy Spirit,¹⁹ equal in power and glory.²⁰

- 1 Deuteronomy 33:27; Romans 1:20;
 2 Psalm 95:3; Isaiah 43:15;
 3 Psalm 147:5; Job 11:7-9;
 4 James 1:17; Exodus 3:14;
 5 John 4:24;
 6 Matthew 5:48;
 7 Isaiah 6:3; 1 Peter 1:15-16;
 8 Psalm 104:24; Proverbs 2:6; Isaiah 28:29;
 9 Exodus 33:19; Psalm 63:2; Psalm 31:19;
 10 Psalm 33:5; Psalm 89:14; Isaiah 30:18;
 11 Exodus 15:6;
 12 1 John 4:8;
 13 Isaiah 43:13;
 14 Isaiah 45:5; 1 Corinthians 8:4;

15 Psalm 42:2; Psalm 84:2;
 16 Jeremiah 10:10;
 17 John 1:18; John 10:30; John 14:9; John 14:16-17; John 14:26; John 15:26;
 2 Corinthians 3:17-18;
 19 Matthew 28:19-20; 2 Corinthians 13:14; Revelation 1:4;
 20 Revelation 5:13; Ephesians 3:14-21

WE BELIEVE that God's kingdom is everlasting.²¹ From His throne,²² through His Son, His eternal Word,²³ God created,²⁴ upholds²⁵ and governs²⁶ all that exists:²⁷ the heavenly places,²⁸ the angelic hosts,²⁹ the universe,³⁰ the earth,³¹ every living thing³² and mankind.³³ God created all things very good.³⁴

21 Psalm 45:6; Psalm 145:13; Daniel 4:3;
 22 Psalm 93:1-2;
 23 John 1:1-3; 1 Corinthians 8:6; Colossians 1:15-16; Hebrews 1:1-2;
 24 Genesis 1:1; Psalm 95:3-5;
 25 Colossians 1:17; Hebrews 1:3;
 26 Psalm 103:19; Psalm 104:24-29;
 27 Psalm 96:4-6;
 28 Psalm 89:11;
 29 Psalm 103:20-21;
 30 Colossians 1:16-17;
 31 Psalm 104:5;
 32 Psalm 103:22;
 33 Psalm 22:28; Psalm 47:8;
 34 Genesis 1:31

2. Counterfeit Kingdom: Satan and Demonic Hosts

WE BELIEVE that Satan, originally a great, good angel, rebelled against God, taking a host of angels with him.³⁵ He was cast out of God's presence and, in a forgery of God's rule, established a counter-kingdom of darkness³⁶ and evil on the earth.³⁷

35 Revelation 12:7-9;
 36 2 Corinthians 11:14; Colossians 1:13-14; Ephesians 6:12;
 37 Mark 3:22-26; Ephesians 2:1-2; 1 John 5:19

3. The Creation of Man, the Fall and The Doctrine of Original Sin

WE BELIEVE that God created mankind in His own image, male and female,³⁸ for relationship with Himself and to govern the earth.³⁹ Under the temptation of Satan,⁴⁰ our original parents fell from grace,⁴¹ bringing sin,⁴² sickness⁴³ and God's judgment of death to the earth.⁴⁴ Through the fall, Satan and his demonic hosts gained access to God's good creation.⁴⁵ Creation now experiences the consequences and effects of Adam's original sin.⁴⁶ Human beings are born in sin,⁴⁷ subject to God's judgment of death⁴⁸ and captive to Satan's kingdom of darkness.⁴⁹

38 Genesis 1:26-27;
 39 Genesis 1:26;
 40 Genesis 3:1; Revelation 12:9;
 41 Genesis 3:8; Romans 1:21; Romans 5:16;
 42 Romans 5:12;
 43 John 5:14;
 44 1 Corinthians 15:22;
 45 John 8:44; 1 John 5:19;
 46 Romans 8:20-23;
 47 Psalm 51:5;
 48 Ezekiel 18:4; Romans 2:5; Romans 2:12; Hebrews 9:27;
 49 Galatians 1:3-5; Galatians 4:8-9; Colossians 1:13; 2 Corinthians 4:4

5. God's Divine Intervention, Kingdom Law and Covenants

WE BELIEVE that God did not abandon His rule over the earth⁵⁰ which He continues to uphold by divine intervention.⁵¹ In order to bring redemption, God established covenants⁵² which revealed His grace to sinful people.⁵³ In the covenant with Abraham, God bound Himself to His people Israel, promising to deliver them from bondage to sin and Satan and to bless all the nations through them.⁵⁴

50 Psalm 24:1; Psalm 96:10;

51 Isaiah 40:22; Hebrews 1:3;

52 Romans 9:4;

53 Ephesians 2:12;

54 Genesis 17:3-8; Genesis 12:2-3; Genesis 15:4-6; Romans 4:3-5; Romans 4:16; Romans 4:20-25; Galatians 3:6-9; Galatians 3:13-14

WE BELIEVE that as King, God later redeemed His people by His mighty acts from bondage in Egypt⁵⁵ and established His covenant through Moses, revealing His perfect will and our obligation to fulfil it.⁵⁶ The law's purpose is to order our fallen race⁵⁷ and to make us conscious of our moral responsibility.⁵⁸ By the work of God's Spirit,⁵⁹ it convicts us of our sin⁶⁰ and God's righteous judgment against us⁶¹ and brings us to Christ alone for salvation.⁶²

55 Exodus 15:3-18;

56 Exodus 19:3-6; Exodus 24:3-4; Exodus 24:7; Romans 8:3-4; Romans 8:12-14;

57 Deuteronomy 5:1-3; Deuteronomy 30:15-18; Galatians 3:23-25;

58 Psalm 25:8-10; Romans 7:7;

59 John 15:26; John 16:8-11; 2 Corinthians 3:14-17;

60 Romans 7:13; Galatians 3:19; Galatians 3:21-22;

61 Romans 2:1-11;

62 Galatians 3:24; Philippians 3:8-9

WE BELIEVE that when Israel rejected God's rule over her as King,⁶³ God established the monarchy in Israel⁶⁴ and made an unconditional covenant with David,⁶⁵ promising that his heir would restore God's kingdom reign over His people as Messiah forever.⁶⁶

63 1 Samuel 8:6-8;

64 1 Samuel 8:21-22; 1 Samuel 9:15-16; 1 Samuel 10:1; 1 Samuel 10:24;

65 2 Samuel 7:11b-16; Psalm 89:34-37;

66 Isaiah 9:6-7; Isaiah 11:1-5; Jeremiah 23:5-6; Ezekiel 34:23

6. Christ the Saviour, Mediator and Eternal King

WE BELIEVE that at the appointed time,⁶⁷ God honoured His covenants with Israel and His prophetic promises of salvation⁶⁸ by sending His Son,⁶⁹ Jesus, into the world.⁷⁰ Conceived by the Holy Spirit and born of the Virgin Mary,⁷¹ as fully God and fully man in one person,⁷² He is humanity as God intended us to be.⁷³ Jesus was anointed as the Messiah (Saviour) and empowered by the Holy Spirit,⁷⁴ He established God's kingdom reign on earth,⁷⁵ overpowering the reign of Satan by resisting temptation,⁷⁶ preaching the good news of salvation,⁷⁷ healing the sick,⁷⁸ casting out demons⁷⁹ and raising the dead.⁸⁰ Gathering His disciples,⁸¹ He reconstituted (John 1:12) God's people (Rom 9:24)⁸² as His Church⁸³ to be the instrument of His kingdom.⁸⁴ After dying for the sins of the world,⁸⁵ Jesus was raised from the dead on the third day,⁸⁶ fulfilling the covenant of blessing given to Abraham.⁸⁷ In His sinless, perfect life⁸⁸ Jesus met the demands of the law⁸⁹ and in His atoning death on the cross⁹⁰ He took God's judgment for sin⁹¹ which we deserve as law-breakers.⁹² By His death on the cross He also disarmed the demonic powers.⁹³ The covenant with David was fulfilled in Jesus' birth from David's house,⁹⁴ His Messianic ministry,⁹⁵ His glorious resurrection from the dead,⁹⁶ His ascent into heaven and His present rule at the right hand of the Father⁹⁷ where He acts as Mediator between God and man (reference). As God's Son and David's heir,⁹⁸ He is the eternal Saviour-King,⁹⁹ advancing God's reign throughout every generation and throughout the whole earth today.¹⁰⁰

67 Mark 1:15; Galatians 4:4;
 68 Romans 1:2-4;
 69 John 1:14;
 70 John 1:17-18;
 71 Luke 1:30-35,
 72 John 1:14; Philippians 2:5-7;
 73 Romans 5:19; 1 Corinthians 15:22; 1 Peter 2:22, 2 Corinthians 5:21;
 Romans 8:29;
 74 Luke 3:21-22; Luke 4:16-21;
 75 Mark 1:14-15; Luke 11:20; Luke 17:20-21;
 76 Luke 4:1-13;
 77 Luke 4:43;
 78 Luke 4:40;
 79 Luke 4:41;
 80 Luke 7:14-17;
 81 Mark 1:16-17;
 82 Mark 3:13-15;
 83 Matthew 16:18;
 84 Luke 9:1-2; Luke 10:1-17;
 85 John 1:29; John 6:51; John 4:9-10;
 86 Mark 8:31; 1 Corinthians 15:3-5;
 87 Galatians 3:13-14;
 88 Acts 3:14-15; Hebrews 4:15;
 89 Romans 5:18-19;
 90 1 Peter 2:24;
 91 Galatians 3:13; 2 Corinthians 5:21;
 92 Romans 1:18; Romans 1:32; Romans 2:12; 2 Thessalonians 1:6-10;
 93 Colossians 2:13-15;
 94 Matthew 1:1;
 95 Luke 1:68-72; Luke 2:10-11; Matthew 9:27;
 96 Acts 2:24-28;
 97 Acts 2:29-36;
 98 Romans 1:1-4;
 99 Hebrews 1:1-3;
 100 1 Corinthians 15:24-26; Ephesians 1:19-23; Revelation 5:5

7. The Ministry of the Holy Spirit

WE BELIEVE that the Holy Spirit is and was active and working as part of the Godhead from all time. The Holy Spirit empowered certain people for certain tasks as God saw fit to do so. Jesus promised that a time was coming when the Spirit would be given to all God's people. This occurred at Pentecost when the Spirit was poured out on the Church (God's people) in power,¹⁰¹ baptizing believers into the Body of Christ¹⁰² and releasing the gifts of the Spirit to them.¹⁰³ The Spirit brings the permanent indwelling presence of God to us¹⁰⁴ for spiritual worship,¹⁰⁵ personal sanctification,¹⁰⁶ building up the Church,¹⁰⁷ gifting us for ministry,¹⁰⁸ and driving back the kingdom of Satan by the evangelization of the world¹⁰⁹ through proclaiming the word of Jesus¹¹⁰ and doing the works of Jesus.¹¹¹

101 Acts 1:8; Acts 2:1-4;
 102 1 Corinthians 12:13;
 103 1 Corinthians 12:4-7;
 104 John 14:16-17;
 105 Romans 12:1; Ephesians 5:18-20;
 106 Romans 8:3-4;
 107 1 Corinthians 14:12; 1 Corinthians 14:26;
 108 Romans 12:4-6;
 109 Luke 11:20; 1 John 3:8b;
 110 Ephesians 6:10-20;

111 John 14:12-13; Romans 15:18-19; 1 Corinthians 4:20

WE BELIEVE that the Holy Spirit indwells every believer in Jesus Christ¹¹² and that He is our abiding Helper,¹¹³ Teacher,¹¹⁴ and Guide.¹¹⁵ We believe in the filling or the empowering of the Holy Spirit,¹¹⁶ often a conscious experience,¹¹⁷ for ministry today.¹¹⁸ We believe in the present ministry of the Spirit¹¹⁹ and in the exercise of all the biblical gifts of the Spirit.¹²⁰

112 Romans 8:9-10;

113 John 16:7;

114 John 14:26;

115 John 16:13-15; Romans 8:14;

116 Luke 24:49; Acts 4:31;

117 Acts 8:18-19; Acts 19:1-2;

118 1Corinthians 2:4-5; 2 Corinthians 4:7; 2 Corinthians 6:4-7;

119 Joel 2:28-29; Acts 2:15-17;

120 1 Corinthians 12:7-11; 1 Corinthians 14:1; 1 Corinthians 14:5;

1Thessalonians 5:19-21;

121 Acts 8:14-17; Acts 19:6;

122 Mark 1:41; Luke 6:18b-19; Mark 16:18;

123 Acts 13:1-3; 1 Timothy 4:14; 2 Timothy 1:6

8. The Sufficiency of Scripture

WE BELIEVE that the Holy Spirit inspired the human authors of Holy Scripture¹²⁴ so that the Bible is God's Word to man and is without error¹²⁵ in the original manuscripts. We receive the sixty-six books of the Old and New Testaments¹²⁶ in its entirety as our final, absolute authority, the only infallible rule of faith¹²⁷ and practice.¹²⁸

124 2 Timothy 3:16-17; 2 Peter 1:20-21; 1 Corinthians 2:12-13; John 14:26;

125 Psalm 19:7-9; Psalm 119:30; Psalm 119:43; Psalm 119:89; Matthew 5:17-18;

John 3:34; John 10:35; 1 Thessalonians 2:13; Revelation 22:6;

126 Luke 24:44; 2 Peter 3:15-16; Revelation 22:18-19;

127 Isaiah 40:8; Matthew 24:35;

128 Matthew 7:21; Matthew 7:24; Luke 1:38; James 1:22-25

9. The Power of the Gospel Over the Kingdom of Darkness

WE BELIEVE that the whole world is under the domination of Satan¹²⁹ and that all people are sinners by nature¹³⁰ and choice.¹³¹ All people therefore are under God's just judgment.¹³² Through the preaching of the Good News of Jesus and the Kingdom of God¹³³ and the work of the Holy Spirit,¹³⁴ God regenerates,¹³⁵ justifies,¹³⁶ adopts,¹³⁷ and sanctifies¹³⁸ through Jesus Christ by the Spirit¹³⁹ all who repent of their sins¹⁴⁰ and trust in Jesus Christ as Lord¹⁴¹ and Saviour.¹⁴² By this they are released from Satan's domain and enter into God's kingdom reign.¹⁴³

129 Luke 4:5-7; 1 John 5:19;

130 1 Corinthians 15:22; Ephesians 2:1-3;

131 Romans 1:21-23; Romans 1:32;

132 Romans 1:18; Romans 2:5; 2 Corinthians 5:10; Ephesians 5:6;

133 Mark 1:14-15; Acts 8:12; Acts 28:31; Ephesians 5:5;

134 John 16:7-11;

135 John 3:5-8; 1 Peter 1:23;

136 Romans 5:1-2; Romans 5:9;

137 Romans 8:15; Galatians 4:6;

138 Ephesians 5:25; Hebrews 13:12;

139 1 Peter 1:1-2;

140 Acts 2:38;

141 Romans 10:9;

- 142 1 John 4:13-15;
143 Colossians 1:13-14; Philippians 3:20

10. The Church: Instrument of the Kingdom

WE BELIEVE in the one,¹⁴⁴ holy (set apart),¹⁴⁵ universal Church.¹⁴⁶ All who repent of their sins and confess Jesus Christ as Lord and Saviour are regenerated by the Holy Spirit¹⁴⁷ and form the living Body of Christ,¹⁴⁸ of which He is the head¹⁴⁹ and of which we are all members.¹⁵⁰ The Church's role is to worship God with everything at our disposal (individually and corporately); and to proclaim the words and perform the works of Jesus as an ongoing witness of God's love and grace and as proof of God's Kingdom rule.

- 144 John 17:20-21; Ephesians 4:3-6;
145 1 Corinthians 3:16-17;
146 Matthew 16:17-18; 1 Corinthians 1:2; Ephesians 2:18-19; 1 Peter 2:9-10;
147 Titus 3:4-7;
148 Romans 12:4-5;
149 Ephesians 1:22; Ephesians 5:23;
150 1 Corinthians 12:27

11. Baptism and the Lord's Supper

WE BELIEVE that Jesus Christ committed two ordinances to the Church: believer's baptism,¹⁵¹ and the Lord's Supper.¹⁵²

The practice of these two ordinances is left up to individual churches and denominations to decide on the outworking thereof. J-Life Ministries International does not prescribe how this should be done.

- 151 Matthew 28:19-20;
152 1 Corinthians 10:14-17; 1 Corinthians 11:23-26

12. The Kingdom of God and the Final Judgment

WE BELIEVE that God's kingdom has come in the ministry of our Lord Jesus Christ,¹⁵³ that it continues to come in the ministry of the Spirit through the Church,¹⁵⁴ and that it will be fully completed in the glorious, visible and triumphant appearing of Christ¹⁵⁵ - His return to the earth as King.¹⁵⁶ After Christ returns to reign,¹⁵⁷ He will bring about the final defeat of Satan and all of his minions and works,¹⁵⁸ the resurrection of the dead,¹⁵⁹ the final judgment,¹⁶⁰ and the eternal blessing of the righteous and eternal punishment of the wicked.¹⁶¹ Finally, God will be all in all,¹⁶² and His kingdom, His rule and reign,¹⁶³ will be fulfilled in the new heavens and the new earth,¹⁶⁴ recreated by His mighty power, in which righteousness dwells¹⁶⁵ and in which He will forever be worshipped.¹⁶⁶

- 153 Daniel 7:13-14; Matthew 4:23; Matthew 12:28;
154 Matthew 6:10; Matthew 10:7-8; Matthew 24:14; Mark 13:11; John 15:26-27;
Romans 14:17-18;
155 Mark 13:26; Acts 1:9-11; 2 Thessalonians 2:8;
156 Revelation 19:11-16;
157 Matthew 25:31-32; 1 Corinthians 15:23-25;
158 Revelation 20:10;
159 1 Corinthians 15:51-52;
160 John 5:28-30; Revelation 20:11-15;
161 Matthew 25:31-46;
162 1 Corinthians 15:24-28;
163 1 Timothy 6:13-16;
164 2 Peter 3:13; Revelation 21:5;
165 Revelation 21:27;

In addition to the above, we accept and affirm the Lausanne Covenant, drawn up in July, 1974, and outlined below:

THE LAUSANNE COVENANT

The Lausanne Congress on World Evangelization in Lausanne, Switzerland (July 16-25, 1974), brought together 4,000+ participants, including evangelists, missionaries, mission leaders, theologians, pastors and national church leaders from over 150 nations. A drafting committee headed by Dr. John R. W. Stott incorporated the ideas of main speakers and submissions from hundreds of participants. On the final day, Dr. Billy Graham and the leaders and participants signed the document in a moving public ceremony. From Lausanne, the freshly printed document spread quickly around the world. Evangelists shared it with new converts. Missionaries shared it in newly planted churches. Denominations studied its themes and challenges. By the mid-70s many other churches and agencies had already adopted it as their statement of faith. By the 1980's virtually every major evangelical mission agency in North America, and many in other countries, had endorsed the Covenant to replace or supplement their statement of faith. In this way, the fifteen tightly packed sections of the Covenant quickly spread the essence of Lausanne's emphasis on biblical world evangelization, and helped spark what became known as "the Lausanne Movement." An Asian theologian has written: "History may show this Covenant to be the most significant ecumenical confession on evangelism that the church has ever produced."

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelisation at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelisation. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to every person and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and

failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa 40:28; Matt 28:19; Eph 1:11; Acts 15:14; John 17:6,18; Eph 4:12; Rom 12.2; 1 Cor 5:10; 2 Cor 4: 72)

2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-coloured wisdom of God.

(2 Tim 3:16; 2 Pet 1:21; Isa 55:11; Rom 1:16; 1 Cor 1:21; John 10:35; Matt 5:17,18; Jude 3; Eph 1:17,18)

3. The Uniqueness and Universality of Christ

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue, which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal 1: 6-9; Rom 1:18-32; 1 Tim 2:5,6; Acts 4:12; John 3:16-19; 2 Pet 3:9; 2 Th 1:7-9; John 4:42; Matt 11:28; Eph 1:20,21; Phil 2:9-11)

4. The Nature of Evangelism

To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialog whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(1 Cor 15:3,4; Acts 2:32-39; John 20:21; 1 Cor 1:23; 2 Cor 4:5; 2 Cor 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom, and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26, 31; Gen 18:25; Ps 45:7; Isa 1:17; Gen 1:26,27; Lev 19:18; Luke 6:27,35; Jas 3:9; John 3:3,5; Matt 5:20; Matt 6:33; 2 Cor 3:18; Jas 2:14-26)

6. The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service, evangelism is primary. World evangelisation requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross, must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt 28:19,20; Acts 1:8; 20:27; Eph 1:9,10; 3:9-11; Gal 6:14, 17; 2 Cor 6:3,4; 2 Tim 2:19-21; Phil 1:27)

7. Cooperation in Evangelism

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(Eph 4:3, 4; John 17:21,23; 13:35; Phil 1:27)

8. Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of Western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelisation, and is thus demonstrating that the responsibility to evangelise belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the

world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom 1:8; Phil 1:5; 4:15; Acts 13:1-3; 1 Th 1:6-8)

9. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the un-reached and to launch new efforts to achieve world evangelisation. A reduction of foreign missionaries and money in an evangelised country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for un-evangelised areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices that cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(Mark 16:15; John 9:4; Matt 9:35-38; Isa 58:6,7; Jas 2:1-9; 1 Cor 9:19-23; Jas 1:27; Matt 25:31-46; Acts 2:44,45; 4:34,35)

10. Evangelism and Culture

The development of strategies for world evangelisation calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the

servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen 4:21,22; 1 Cor 9:19-23; Phil 2:5-7; 2 Cor 4:5)

11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col 1:27,28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Eph 4:11,12)

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, which are seeking to overthrow the Church and frustrate its task of world evangelisation. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Eph 6:12; 2 Cor 4:3,4; Eph 6:11, 13-18; 2 Cor 10:3-5; 1 Jn 2:18-26; 4:1-3; Gal 1:6-9; 2 Cor 2:17; 4:2; John 17:15)

13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the gospel

without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(1 Tim 2:1-4; Col 3.24; Acts 4:19; 5:29; Heb 13:1-3; Luke 4:18; Gal 5:11; 6:12; Matt 5:10-12; John 15:18-21)

14. The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelisation will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice.

(Acts 1:8; 1 Cor 2:4; John 15:26,27; John 16:8,11; 1 Cor 12:3; John 3: 6-8; 2 Cor 3:18; John 7:37,39; 1 Th 5:19; Ps 85: 4-7; Gal 5:22,23; Rom 12:38; 1 Cor 12:4-31; Ps 67:1-3)

15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false christ's and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb 9:28; Mark 13:10; Matt 28:20; Acts 1:8-11; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev 21:1-5; 2 Pet 3:13; Matt 28:18)

Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelisation of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

Note to staff:

Should you, at any point in your ministry with J-Life Ministries International, change your conviction on any of the doctrinal issues contained in the above statement, you need to inform your immediate manager. The immediate manager, after consulting with you for complete understanding of the issue at hand, will then bring the matter to the attention of the J-Life Ministries International Director.

Should the conviction be of such a nature as to hinder you in the performance of any of your duties as a representative of J-Life Ministries International, you may be required to reconsider your calling to the ministry.