

Larry Stutzman Ministries

Statement of Faith

We believe that in the beginning God created the Heaven and the earth (Genesis 1:1.) We believe that in the beginning was the Word and the Word was with God and the Word was God (John 1:1.) We believe that God is sovereign and that He created all things both visible and invisible by His Word and exactly in the manner stated in the first chapter of Genesis. We believe that everything created is subject to God Almighty the Creator. We believe the foundation of the New Testament is expressed in Peter's message at Cornelius' house in Acts 10:38, "...how God anointed Jesus of Nazareth with the Holy Ghost and power: who went about doing good and healing all who were oppressed of the devil; for God was with Him."

We believe that the Bible is the inspired Word of God equally in all parts and without error in its original manuscript, absolutely infallible, and our source of supreme revelation from God, superior to conscience and reason, and it is therefore our infallible rule of faith and practice. (2 Timothy 3:16; 1 Peter 1:23-25; Hebrews 4:12.)

We believe in one God who has revealed Himself in three persons, the Father, the Son and the Holy Spirit. The Father, the Son and the Holy Spirit are all co-eternal, all stand equally superior to time, free from the temporal distinctions of past and future.

The Eternal Father

- Genesis 12:33; Deuteronomy 33:27; Psalms 90:2;
Psalms 102:27;
1 Timothy 1:17.

The Eternal Son

- John 1:1-2; John 8:56; Hebrews 1:8; 1 John 1:2;
Micah 5:2; Revelation 1:8.

The Eternal Spirit

-Hebrews 9:14.

The Eternal GODHEAD

-Romans 1:20.

We believe in the pre-existence, incarnation and virgin birth of Jesus Christ who came into the world to reveal the Father, and was the brightness of His glory and the express image of His person. We believe that Jesus Christ is the Word of God made flesh, and that He is the Creator of all things, for by Him the worlds were made. We further believe that in Jesus dwells all the fullness of the Godhead bodily and that He is very God and very man. (John 1:1-2; John 1:14; 1 Timothy 3:16; Acts 7:37-38.)

We believe in Jesus Christ's sinless life, miracles, substitutionary death, bodily resurrection and His ascension into heaven, and acknowledge His Lordship – that Jesus Christ is Lord over all things in heaven and in earth and under the earth. (Philippians 2:9-10.)

We believe that man was created by a direct and immediate act of God. (Genesis 1:26-27; Genesis 2:4.)

We believe that man by transgression fell from a state of righteousness and holiness in which he was first created, into total spiritual depravity, a state of death in trespasses and sins in which he is held as a slave of sin and an enemy of God, being unable to attain divine righteousness by his own efforts, but must be redeemed and delivered by the power of the gospel. (Romans 5:12-21; 1 Corinthians 15:1-4.)

We believe that each believer must lay a foundation of Biblical truth and experience upon which he builds his life. These 'foundation stones' are: repentance from dead works, faith toward God, doctrine of baptisms, laying on of hands, resurrection of the dead, eternal judgment and perfection. (Hebrews 6:1-3.)

We believe that repentance and faith toward our Lord Jesus Christ produces the work of justification in the believer. Through faith in the shed blood of Christ, he is justified and made a partaker in the death of Christ. This is the initial step of salvation. (Romans 5:1-9; Luke 22:20.)

We believe that water baptism is an essential and necessary part of the 'doctrine of baptisms,' (Hebrews 6:2), performed only upon repentant believers in the name of the Lord Jesus Christ (which we believe to be the fulfillment of the Name of the Father, Son and Holy Spirit) and for the remission of sin. (Acts 2:38) This act is to be done by immersion; and we further believe that it is the means whereby we receive the new covenant sign of 'circumcision of heart.' (Romans 2:28-29; Colossians 2:9-13.)

We believe in the baptism of the Holy Spirit according to Acts 2:4; 10:46; 19:6; that it is the seal of the new Covenant relationship, (Ephesians 1:13; 4:30; 1 Corinthians 1:22) and that speaking in other tongues is the accompanying sign of receiving the baptism of the Holy Spirit. (Mark 16:17.) We also hold that the real evidence of the baptism of the Holy Spirit is one's response to the Word of God (John 16:13), a Christ-like life, showing forth Christ's character and nature, experiencing and manifesting the fruit of the Holy Spirit.

We believe in the doctrine of the laying on of hands for:

- (a) The confirming of believers in the faith. (Acts 14:22.)
- (b) The confirmation of one's call by the laying on of hands with prophecy. (Acts 13:1-3)
- (c) The impartation of the spiritual gifts when accompanied by prophecy and the laying on of hands. (1 Timothy 4:14; 2 Timothy 1:6.)
- (d) The ordination and official recognition and setting apart of ministry.
- (e) The impartation of the gift of the Holy Spirit. (Acts 8:17-18.)
- (f) The ministry of healing the sick. (Mark 16:16.)
- (g) The blessing and dedication (setting apart) of children. (Mark 10:16.)
- (h) As the Spirit of God leads. (Romans 8:14.)

We believe in the five-fold ministries given to the church at the ascension of Jesus Christ and that they continue to be needed and should be expected today, that is, ministries of apostles, prophets, evangelists, pastors and teachers. Working with these ministries will be appointed leadership consisting of elders, deacons, deaconesses, missionaries and the gifted men and women of the Church. (Psalms 68:18; Ephesians 4:11; Philippians 1:1.)

We believe and teach the rite of foot washing for all New Covenant believer-priests as an expression of servanthood. We further believe that all are instructed to do so by the Lord Jesus Christ. (John 13:14-15.)

We believe in the New Testament order for the local church in its government, structure and worship. Five fold ministries: Apostles, Prophets, Evangelists, Pastors and Teachers. (Ephesians 4:11.) Elders (Titus 1:5-9; 1 Timothy 3:1-7.) Deacons (Acts 6:1-7; Philippians 1:1; 1 Timothy 3:8-13.) Helpers/Administrators (1 Corinthians 12:28 – Amplified.) And those able and appointed to lead in Music and Worship (1 Chronicles 23:1-5.) Pastoral accountability and authority (Hebrews 13:17.) Ordination and commissioning in this church is a separation and recognition of a specific gifting of God. We believe that God calls men and women into specific ministries as Apostles, Prophets, Evangelists, Pastors and Teachers. God calls. Man can only recognize the call and acknowledge it. Ordination on the basis of that recognition of God's gifting. Men and women called to a specific office by God and ordained or commissioned by this church will have the right to participate in the traditional sacramental and ordinal functions of the church such as marriage, funerals, baptisms and the like. They shall also be expected to function in the spiritual gifting of their office and to demonstrate the reality of their calling. We reject the efficacy of ritual and the concept of a separate priestly class. We recognize the priesthood of believers and the serving ministry of the Apostle, Prophet, Evangelist, Pastor and Teacher with government by these Elders, assisted by other Elders raised up and trained to serve in this local church. And such we recognize that those called to those offices will function in a manner to lead by example in prayer, worship, teaching, laying on of hands and prophesying and that such actions on the part of those ordained and commissioned by this church would be compared to the sacramental function of the priesthood in traditional sacramental churches.

We believe that, 'by grace ye are saved through faith and that not of yourselves; it is the gift of God, not by works lest any man should boast.' (Ephesians 2:8-9.) We further believe that the emphasis for a continuous walk in grace should be the emphasis of heart righteousness and purity, believing in the keeping power of God, walking after the Spirit and not after the flesh in a lifestyle that demonstrates the character, standards and convictions of Jesus Christ, not being conformed to the world. (Jude 1:24; Romans 8:25; Galatians 5:16-25; Romans 4:1-5; Romans 12:1-2.)

We believe in the practice of worship with one's total being as set forth in the Word of God. (Acts 24:14; Ephesians 5:18-19; Psalms 150.)

We believe that the ministry of the Holy Spirit is being manifested in the Church through the fruits, (Galatians 5:22-23 ---- graces, ministries and gifts) and we hold that the nine gifts of the Spirit, (1 Corinthians 12:8-11) should be and must be operative in the Church today in order for the church to enjoy the fullness of God. Also, we hold that these gifts are imparted by the sovereignty of the Holy Spirit and only work or operate by this one and self-same Spirit. (1 Corinthians 12:11.)

We believe in divine healing for the whole man. Healing was obtained through the atonement in Christ's sacrificial death (1 Peter 2:24; Isaiah 53:4-5.) We believe in healing as practiced by the early church. (Acts 4:30; Acts 19:11; Romans 8:11; 1 Corinthians 12:9; James 5:14.)

We believe that we are one body and that the basis of our fellowship is in Christ in the power of the Spirit. (Ephesians 2:13-22; Ephesians 4:3-6; 1 John 1:6-7.)

We believe that the Church is the Body of Christ expressed as the church individual, the church local, and the church universal and invisible (all saints of all places and all times united together under on 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.) The local church is an expression of the community and fellowship of God. As the Body of Christ in the earth it is a intimate community of people that is devoted to apostolic teaching, to fellowship, breaking of bread and prayer. The local body will meet together regularly as a whole and in smaller groups in the homes of the members of

the congregation. We consider the fellowship of the saints together in the private homes of the members to be an essential expression of the life of faith of the church. Indeed to this end, the Word of God frequently refers to the church as a 'household.' (Matthew 16:13-20; Matthew 18:15-20; Acts 2:41-47; 1 Peter 4:17; 1 Timothy 3:15; Ephesians 2:19; 1 Peter 2:5; Acts 18:8; Romans 16:5; Romans 16: 10-11; 1 Corinthians 1:11-16; 1 Corinthians 16:15-19; Philippians 4:22; Colossians 4:15; 2 Timothy 1:16; 1 Timothy 4:49.)

We believe in church discipline administered within the church in a spirit of meekness and confidentiality. 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 and witnesses, and finally exposure to the church, Board of Elders, and/or the congregation 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.)

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 discouraged from bringing 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 should be resolved within the Body of Christ without taking them to unbelievers for judgment. (1 Corinthians 6:1-8; Ephesians 4:3-6.)

We believe that 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 being accompanied by 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 beliefs 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 the 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; 1 Corinthians 5:10; Matthew 16:27; Revelation 2:23; Revelation 22:12.)

We believe that in all matters concerning the Body of Christ, in its direction, discipline, ministry and functioning that specific guidance and 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 and we are confident in basing decisions and actions upon such faith and direction. (Acts 13:1-3; 1 Timothy 1:18; Romans 8:14; 1 Timothy 5:22; John 16:13-15; 1 Corinthians 5:3.)

We believe in the bodily ascension of Jesus Christ into heaven, in His exaltation and His personal return in power and great glory, and in His everlasting Kingdom and dominion. (Acts 1:11; Acts 3:19-21; Daniel 7:14; Revelation 20:4.) We believe in the resurrection of the dead at His appearance. (1 Thessalonians 4:16; Revelation 20:12.)

We believe that the fearful, the unbelieving, the abominable, whoremongers, sorcerers, idolaters and liars shall have their part in the lake which burns with fire and brimstone, which is the second death. (Revelation 21:8.)

We believe that there shall be a new heaven and a new earth wherein dwelleth righteousness. (2 Peter 3:13; Revelation 21:1.)

We believe in the reality and personality of satan, (Job 1:7; Matthew 4:1-11) and that he was defeated by Christ through His death, burial and resurrection at Calvary (Ephesians 1:19-23; Colossians 2:15) and that Christ has delegated His authority over all the works of satan to His Body the Church. (Matthew 28:18-20.)

We believe a divinely called and scripturally attained ministry is provided by our Lord Jesus Christ, the Head of the Church, for the two-fold purpose of the evangelization of the world and of the edification and oversight of the body of Christ. (Mark 16:15-20; Ephesians 4:8-13; Acts 20:28.)

We believe there is the occasional need for deliverance. Deliverance is manifested by an ability to be free from bondage: e.g., mental (emotional), physical or spiritual normally associated with demon activity, it is God's desire to bring deliverance to His people. (John 5:19; Psalms 91:3; 2 Timothy 4:13; Hebrews 2:15; 2 Peter 2:9.) We have been granted the authority in the name of Jesus to bring deliverance to others. (Mark 16:17; John 14:12; 1 Corinthians 12:8-11.) We must understand that our warfare is with the forces from evil (Ephesians 6:12), our weapons are the Word of God, our authority and power is from Jesus Himself (Mark 16:17; Acts 1:8.) We understand that the battlefield is first of all in the spiritual realms. (Ephesians 6:10-18; 2 Corinthians 10:3-5; Romans 8:9; Galatians 5:22-23.)

We believe in the creation and God as the Creator. We believe that God created man and that He created them male and female and called their name Adam, (Genesis 5:1-2) in the likeness of God. As such He created them different so as to complement and complete each other. God instituted monogamous marriage between male and female as the foundation of the family, the basic structure of human society. For this reason homosexuality is unnatural, sinful and unacceptable to God. (Romans 1:24-32.)

We believe that repentance is a gift from God. It is simply not true that a person can repent at any time. Repentance is dependent upon the convicting action of the Holy Spirit in the lives of sinners and believers. The conviction of the Holy Spirit, which often accompanies the preaching of the Gospel of Jesus Christ, will result in the revelation of the sinfulness of self, which should lead to Godly sorrow. Remorse, or worldly sorrow, is a feeling of deep regret, hopelessness or ever despair. It does not lead to constructive change. On the other hand Godly sorrow, which may at times be mistaken for worldly sorrow, produces repentance, which causes us to turn away from sin and selfishness and to receive faith for change. Worldly sorrow is destructive, but repentance is life giving. Repentance changes the way we feel and act about sin, self and God. Repentance is a total change of heart, mind, attitude, emotions, will, action and lifestyle flowing from the turmoil and sorrow of the Holy Spirit's conviction of sin. (2 Corinthians 7:10; Psalms 51; Acts 11:18; 2 Timothy 2:22; Genesis 6:3; Romans 1:18-32; Matthew 9:12-13.)

We believe that the Scriptures are clear concerning helping those in need. We are commanded to do good to all people as we have opportunity, with a special emphasis upon caring for those who profess to be fellow Christians, especially those of our own fellowship of believers. We are commanded to be generous and willing to share, laying up treasure for ourselves in the coming age by our kindness and generosity in this life. This is true for the church as an organization as well as for the individual members of the church. Therefore, in accordance with the biblical commands, as a fundamental aspect of the practice of our faith, we will share of our material goods with those in need and will minister to them to the best of our abilities, whatever the need. (Proverbs 25:21; Isaiah 58:10; Galatians 6:10; 1 Timothy 6:18-19; Hebrews 13:16.)

The Church, by its very composition, is a membership organization. The local church is the manifestation within our society of The Church. Each local church exists for an express purpose in God's plan. Individual members of the Body of Christ will wish to associate with our congregation as members. All believers are members of The Church. The Lord will set some of those members of The Church into this local congregation as members as it pleases Him. As members of this local congregation they are given in to the care and oversight of the leadership with must give an account to God for their soul. The elders of this church shall have the right to determine who may attend church meetings and functions. This church is owned by the Lord Jesus Christ who has entrusted

the care of the flock to the leadership He has raise up here. It is not a place of public accommodation, nor is it a public institution, and its property is not a public place, but is rather, private property belonging to this church. (Acts 20:28-31; 2 Peter 2:1-2; 1 Timothy 1:20; 1 Timothy 6:5; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 2 John 9-11; 2 Timothy 3:1-5; Titus 3:10-11; Romans 16:17.)

We recognize and believe that the Church in these last days has been and is in a revival of restoration because much truth was lost from the Church during the medieval times (also known as the Dark Ages.) We maintain that God, in this hour is moving to restore the Church to the complete and full New Testament pattern, power and practice, but shall not be limited to just this. We therefore shall examine all new doctrinal concepts in the light of the full revealed Word of God. And if they shall be found to be in harmony with the scriptures they shall be accepted, taught and practiced. We believe that a complete revelation and truth of God is already written and contained in the scripture and that its progressive unfolding will only add and not take away from what God has already restored to the Church. (Acts 3:21; Acts 15:15; 1 Peter 1:20; Ephesians 3:1-6; Revelation 10:6-7.)