

PNEUMA (Spirit)
-Of Grace and Truth-
Christian Church
dba The Recovery Church

The following statement of faith is not intended to define our boundaries of fellowship. Some Christians may differ with some of what is set forth here. Such Christians are nevertheless welcome to fellowship together with us. Our basis for fellowship is a biblical confession of the lordship of Jesus Christ, and the pursuit of a godly life.

This statement of faith does however represent the doctrinal understanding of the leadership of Pneuma Church, and it is our intention that the teaching and preaching at Pneuma reflect this understanding

Statement of Faith.

The Holy Scriptures

We believe that the Bible is God's written revelation to man. (1Corinthians 2:7-14; Proverbs 22:20-21). The Holy Spirit superintending human authors and through their individual personalities and different styles of writing composed and recorded God's Word to man without any error in the whole or in the part (2Timothy 3:16; 2Peter 1:20-21). Therefore all sixty-six books comprising both old and new testaments are completely infallibly inspired of the Holy Spirit. Furthermore we affirm the Bible to be absolutely inerrant in the original God breathed documents (Psalm 19:7). The Bible constitutes the only holy infallible authority of faith and conduct, (Matthew 5:18; 24:35, John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12) so that while there may be several valid applications of any given passage of Scripture, there is but one true interpretation which emerges as one applies the literal grammatical historical method of interpretation under the enlightened guidance of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2: 7-15 1 John 2:20).

The Triune God

We believe that there is but one true and living God, the Creator of all things, infinitely perfect in all His attributes, one in essence, eternally existing in three persons-Father, Son, and Holy Spirit distinctively and mutually worthy of all worship, praise, and obedience (Deuteronomy 6:4; Isaiah 45:7; 1 Corinthians 8:4).

God the Father

We acknowledge that as the first Person of the Trinity, God the Father is the absolute and omnipotent Ruler of the universe, utterly sovereign in creation, providence, and redemption, and that He commands and works all things in all places according to His own will and purpose unto the praise of His eternal glory. (Psalm 145:8-9; 103:19; 1 Corinthians 8:6; Romans 11:36) We believe God's Fatherhood involves both His designation within

the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2Corinthians 6:18). We affirm that God the Father as He continually upholds, directs and governs all creatures and events (1 Chronicles 29:11) is never found to be the author or approver of sin (Habakkuk 1:13; John 8:38, 47) nor does He abridge the accountability of moral intelligent creatures (1Peter 1:17). Having graciously chosen from eternity past God the Father has adopted as His own and saves from sin all who have come to Him through Jesus Christ (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son

We believe that Jesus Christ, the second Person of the Trinity, possesses all the divine Excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30). We believe God the father created through His Son, Jesus Christ all things which continue in existence and operation by His will (John 1; 3; Colossian 1: 15-17; Hebrews 1:2). We affirm that in the incarnation Christ surrendered only the prerogatives of His full deity and coexistence with God, but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and thus became the God Man. Furthermore in assuming the place of a Son, Jesus Christ took on an existence appropriate to a servant yet all the while never divesting Himself of His divine attributes and therefore fully represents humanity and deity in indivisible oneness (Philippians 2:5-8; Colossians 2:9; Micah 5:2; John 5; 23; 14:9-10; Colossians 2:9).

We believe that our Lord Jesus Christ was conceived of the Holy Spirit and born of the virgin Mary (Isaiah 7:14; Matthew 1:23-25; Luke 1:26-35) and that He accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1Peter 2:24). We stand upon the truth that our justification is made sure by His literal, physical resurrection from the dead by which God confirmed the deity of His Son and gave proof that He accepted the atoning work of Christ on the cross. (Ephesians 4:8-10; Acts 10:4-12) Furthermore we affirm that Jesus Christ after His bodily resurrection, which is also the guarantee of a future resurrection life for all believers, (John 5: 26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20-23) ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2: 30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1John 2:1). We believe that at His second coming the Lord Jesus Christ- the one through whom God will judge all mankind (John 5:22-23) Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10) and living inhabitants of the earth- will return in glory. He will receive His church, which is His Body unto Himself at the rapture, and returning with His glorified saints, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20) The unbelieving dead are judged at the Great White Throne subsequent the millennial reign (Revelation 20:11-15)

Jesus Christ who is the only Mediator between God and man (1 Timothy 2:5), is the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31). We hold fast that on the basis of the eternal efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and ultimately the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24: 3:18).

God the Holy Spirit

We believe that the Holy Spirit is a divine Person, coequal and consubstantial with the Father and the Son, (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34; Hebrews 10:15-17), and being eternal, and underived, possesses all the attributes of divine personality and deity- intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). We believe that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21, and the work of salvation (John 3:5-7).

We believe that the work of the Holy Spirit in the broad scope of His divine activity convicts the world of sin, righteousness, and judgment to come (John 16:7-9) and sovereignly effects the glory of the Lord Jesus Christ by transforming believers into the image of Christ (Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22). The Holy Spirit by His supernatural sovereign agency baptizes all believers into the Body of Christ, (1 Corinthians 12:13) indwells, sanctifies, instructs, and empowers them, sealing all who believe unto the day of redemption (Romans 8:29; 2 Corinthians 3:6; Ephesians 1:13). The Holy Spirit beginning His present work at Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26; Acts 2:1-4) not only initiated but also will complete the building of the Body of Christ, which is the church (1 Corinthians 12:13). We furthermore affirm that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth and they committed to writing God's revelation, in Holy Scripture (Ephesians 3:2-6). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20-27). We hold that the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints (Ephesians 4:7-11; 1 Corinthians 12:4-11) and that in administering spiritual gifts to each member of the church severally as He wills (1 Corinthians 12:11) seeks neither to glorify Himself nor His gifts but Jesus Christ as He implements His work of redeeming the lost and building up believers into an habitation for God through the Spirit (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18; Ephesians 2:22)

Man, his creation and fall

We believe that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15, 25; James 3:9). God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11). We hold that because of Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8). We affirm that because all men were in Adam, a nature thoroughly corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-23; 5:10-12).

Salvation

We believe that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19). That Jesus Christ offered Himself without spot to God through the Holy Spirit and thus obtained eternal redemption for all He came to save (Matthew 1:21; Hebrews 9:12-14).

Regeneration

We believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24; Romans 10:13-14), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation (Acts 2:36-39; Luke 18:13-14). Genuine regeneration has evidence manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct (1 Corinthians 6:19-20; Ephesians 2:10; Luke 3:8-14).

Election

We believe that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:2). We hold election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18: 23-32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless the unmerited favor that God grants to totally depraved sinners who are altogether dead in sin, (Isaiah 1:5-6; Ephesians 2:1) is not related to any initiative of their own effort nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

Justification

We believe that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). Therefore God is "just and the justifier of him who believes in Jesus" (Romans 3:26).

Sanctification

We believe that sanctification is not only positional and instantaneous, a setting apart unto God by Justification in which all believers are identified as saints (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10-14; 13:12; 1 Peter 1:2) but is also the progressive sanctifying work of the Holy Spirit

empowering the believer to live a life of increasing holiness in conformity to the will of God through obedience to the word of God in which he becomes progressively more Christ like (John 17:17-19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23). In this connection we affirm that every saved person is involved in a daily conflict-the new creation doing battle against the flesh-which stays with believers all throughout their earthly existence. Consequently eradication of sin is not possible in this life, nevertheless God has made abundant provision for victory over sin through obedience to Christ by the indwelling Holy Spirit, (Romans 8:2; Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 John 3:5-9).

Security

We believe that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). It is the glory of all believers to rejoice in the full assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty for an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Glorification

We believe that glorification is that ultimate, eternal, perfected state which will be experientially demonstrated in all God's elect saints (Romans 8:30; 1 Thessalonians 3:13; 2 Thessalonians 2:13-14) at the resurrection of the just (Daniel 12:2; Luke 14:14; John 5:28-29; 6:39-40) when the dead in Christ are raised incorruptible and those remaining alive are changed in a moment in the twinkling of an eye. (1 Corinthians 15:51-54). Glorification is the complete and wonderful attainment of all believers in connection to that glorious transforming of our bodies, fulfilled when Christ comes to be glorified in His saints, (Philippians 3:20-21; 2 Thessalonians 1:10-12) and we appear with Him in glory, (Colossians 3:4), becoming like Him; for we shall see Him as He is; (Romans 8:29; 1 John 3:2); this is not only realized individually (2 Timothy 4:8) but most comprehensively experienced collectively when the entire body of Christ, (Ephesians 3:17-19)-which is His bride, (a glorious church)- (Ephesians 5:25-27) is eternally united to Him in the holy perfection of His infinite love. (Ephesians 4:13-16; Colossians 2:2-3). We affirm Glorification is the full and sinless perfection of Christ's person being thoroughly revealed and reflected in the everlasting salvation of the entire body, soul, and spirit of all believers. (Psalms 17:15; 1 Corinthians 15:49; 1 Thessalonians 5:23; 2 Thessalonians 1:10-12;) and is the consummation of Christ's redemptive sanctifying work in mankind, (John 17:20-23) history, (Romans 9:28; Ephesians 3:21) and the universe, as its effect extends to the whole creation. (Romans 8:19-22)

This Statement of Faith is not meant to be an exhaustive, entirely comprehensive systematic theology, but is a selective compilation of key essential doctrine, with the intention that the reader may recognize that Pneuma church embraces the historic reformation orthodoxy of the Christian faith "once delivered unto the saints" (Jude, 3.); and provides ample scriptural grounds for unified fellowship in Christ Jesus.

For a fuller more detailed understanding of Pneuma church's doctrinal position we refer you to, the Belgic Confession, the Heidelberg Catechism, the London Baptist confession 1689, and the Canons of Dort. See link.

