



VISION & MANDATE

Article I Pre-eminence of Christ

We affirm the pre-eminence of Christ as head over all things to the church. While not denying that God gives ministry gifts to the church, Christ alone is the head of every person in the New Covenant so that all may know him and be guided by him.

We deny the legitimacy of any ministry or priestly intermediary as a covering between Christ and his church.

(1 Cor 11:3; Eph 1:22; 4:15, 16; 5:23; Col 1:17, 18; 2:19; 1 Tim 2:5; Heb 8:10-12)

Article II Law of the Spirit of Life

We affirm the 'law of the Spirit of life' as the operating principle in the emerging shape of the church. It is a law of freedom and a law of love. No man can control it. The new wine, the sovereign presiding presence of the Holy Spirit, will alone determine the shape of the wineskin. This is according to the

law of life. A seed provides the biblical illustration. As the mature plant is as different to the seed so is the mature church as different to the first century church. But as they are dissimilar so are they similar. While the seed does not bear any visible resemblance to the mature plant it contains, in potentiality, the shape of the future, the life- principle and the coding to take it to maturity. And so, the divine intent for maturity is present, but not manifest, in the first century church. The seed principles are evident but the ultimate shape of the mature church is not fully revealed. Therefore, abiding in union with Christ in the Holy Spirit is the key to the emerging shape of the church. This principle is also one of life out of death, explaining the first century church's demise and ultimate raising to life again and restoration to full maturity in a new wineskin. And so, the glory of the latter house will be greater than the former.

We deny that a legalistic imitation of first century church formulas or patterns will bring the presence of God or the church to maturity.

(Rom 8:1, 2; 14:17; Gal 3:2; 5:1, 18; Jn 14:15-18; 15:5,6; 16:13-15; Zech 4:6-10; Rom 13:8, 10; Jn 13:34; Jas 1:25; Lk 5:37, 38; Jn 12:23-26; Hag 2:9)

Article III Geographical Basis of Unity

We affirm that there is only one church in any given city. The only apostolical ground for the division of the church is the city. The civil jurisdictions and boundaries of cities (including sub-cities comprising larger metropolitan cities) are the exclusive ground for the differentiation of the one church that is in Christ.

We affirm that all those who have the Spirit of Christ comprise the church of that city.

We deny that God ever intended any distinction of the church other than by city boundaries. Scripture does not sanction or model any extra-local configuration of the church whether regional, national, or international. Neither does it sanction any division of the church according to a particular theology, experience, leader, race, class, age, or gender. We deny that the 'modality' of the local church excludes the freedom of 'sodality' for the trans-local work of apostles and their teams.

(One Church of the City – 2 Cor 1:1; 1 Thes 1:1; 2 Thes 1:1; Rev 2:1, 8, 12, 18; 3:1, 7, 14; Rom 1:7; 16:1; Eph 1:1; Phil 1:1; Col 1:2; Acts 8:1; 11:25-26; Many churches of a region – 1 Cor. 16:19; Acts 15:41; Rom. 16:4; Gal. 1:2; One apostolic local & universal church – Jn 10:16; 17:20-23; Mtt 16:18; Acts 4:32; 20:29-31; Rom 12:5; 1 Cor 1:10-13; 3:16 (AMP); 10:16, 17; 12:12, 20,

27; Gal 3:28; Eph 2:14-16; 4:4, 16, 25; 3:6; 5:30; Phil 2:1-2; The 'church' & the 'work' – Acts 13:1-3)

Operating Model for the Emerging Kingdom Communities

EPHESIANS 4:10-13 He who descended is also the One who ascended far above all the heavens, that He might fill all things.) (11) And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, (12) **FOR THE EQUIPPING OF THE SAINTS FOR THE WORK OF MINISTRY**, for the edifying of the body of Christ, (13) **TILL WE ALL COME TO THE UNITY OF THE FAITH** and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

Contrary to the beliefs and practices of the institutional church (IC), Apostles, Prophets, Evangelists, Pastors, and Teachers do not rule. These are God's tools through which He serves the (Ekklesia) gatherings. These play a vital role but were never intended as ruling offices. **They are servant tools.** Of course, we all know and have said that Christ is the head of the church and these are to represent Him. ***They must represent Christ in their function but they are not offices to represent Him in ruling over the LOCAL gatherings of God's people.***

There is no longer to be clergy nor laity, we are all to be becoming Priest and Kings as Christ is formed in us by the Holy Spirit. There is however those who are mature and those who are less mature or immature. Any of these may have any of the five service gifts and may eventually fulfill their calling in them as they become mature well-formed tools in God's hand to serve the Body

A Biblical word for the mature ones is "elders". In every gathering there will be elders. Forget what this word meant to us in the passing institutional church and think of it as a spiritually mature person. Elders autonomously rule each gathering of called out ones. Elders may possess any of the five servant gifts just as any of the less mature ones may as well. *Some elders will have gifting as Apostles, some Prophets, some Evangelists, some Pastors, and some Teachers but all who poses these gifts are not necessarily elders (mature).* Local gatherings of called out ones are ruled by local mature gifted "elders". The immature yet possibly gifted ones participate to the level of their maturity. The big distinction is that Apostle, Prophet, Evangelist, Pastor, and Teacher are gifts and job descriptions NOT PEOPLE. Elders or "mature ones" are PEOPLE. However, people may be referred to by their gifting and calling. Again, please bear with me and catch the distinction in this important concept of the next layer of the government of God. *There is no longer to be clergy nor laity, we are all to be becoming Priest and Kings as Christ is formed in us by the Holy Spirit.* There is however those who are mature and those who are less mature

or immature. Any of these may have any of the five service gifts and may eventually fulfill their calling in them as they become mature well-formed tools in God's hand to serve the Body.

FINALLY, the vision of the CITY APOSTOLIC COUNCIL is to facilitate the gatherings of the called-out ones quarterly, to gather as one church of the city in a fellowship with the LORD and with one another.

Maranatha