

Family of God Christian Fellowship Statement of Faith

God - God is the creator and ruler of the universe. He has eternally existed in three persons – the Father, the Son, and the Holy Spirit. These three are co-equal and are the one and only true God. They are three distinct persons; yet, they are all one and the same God. Each has a will, can speak, can love, etc., and these are demonstrations of personhood. They are in absolute perfect harmony consisting of one substance. If any one of the three were removed, there would be no God. (Genesis 1:2, 27; Deuteronomy 6:4; Matthew 28:18-19; Mark 12:29; John 1:1,14; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-8)

Father - God the Father, the first person of the Trinity, is the creator of heaven and earth. God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. Without limit, He is all powerful, all knowing, all present, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men (Genesis 2:7; Isaiah 64:8; Matthew 3:17; John 8:50, 17:9).

Jesus Christ - Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. He is perfect Deity and true humanity united in one person forever. He lived a sinless life and voluntarily atoned for the sins of men by suffering and dying on the cross as their substitute, thereby satisfying divine justice and accomplishing salvation for all who trust in Him alone. He rose from the dead in the same body, though glorified, in which He lived and died. He ascended bodily into heaven and sat down at the right hand of God the Father, where He, the only mediator between God and man, continually makes intercession for His own. (Matthew 1:22, 23; Isaiah 9:6; John 1:1-5, 14:10-30; Hebrews 4:14, 15; 1 Corinthians 15:3, 4; Romans 1:3, 4; Acts 1:9-11; 1 Timothy 6:14, 15; Titus 2:13).

Holy Spirit - The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually dwells in every believer, and by His baptism unites all to Christ in one body. We believe that He never departs from the universal church, nor from the weakest of the saints, but is ever present to testify of Christ; seeking to fill believers with Himself and not with themselves nor with their experiences. We believe that He will continue to abide in the world in this special sense until Christ comes to receive His own at the completion of the church. We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit. These ministries are 1.) the restraining of evil in the world to the measure of the divine will; 2.) the convicting of the world respecting sin, righteousness, and judgment; 3.) the regenerating of all believers; 4.) the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; 5.) the baptizing into the one body of Christ of all who are saved; and 6.) the filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will (John 3:6; 14:16-17; 16:7-15; Rom. 8:9; 1 Cor. 6:19, 12:13; Eph. 1:13, 2:22, 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27).

While we believe that the Scriptures do not teach that certain gifts have ceased, they indicate that use of the gifts vary according to the need that each gift meets. We do not encourage the use of “sign gifts” Instead, we seek to emphasize the more excellent way of love as well as zeal for the more edifying gifts.

We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8).

God's Word – We believe that the entire Bible is inspired of God and that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the sacred writings – historical, poetical, doctrinal, and prophetic – in the original manuscripts. We believe that the whole Bible (66 books) in the original languages is, therefore, without error. We believe that all the Scriptures center on the Lord Jesus Christ in His person and work in His first and second coming. We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22; 23; 28:23; Romans 15:4; 1 Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21)

Man – We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad - apart from divine grace (Gen. 1:26; 2:17; 6:5; Ps. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:35; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; 1 Tim. 5:6; 1 John 3:8).

Satan - We believe that Satan is the originator of sin, and that, under the permission of God, he, through deception and lies, led our first parents, Adam and Eve, into transgression, thereby accomplishing their moral fall and subjecting them to his own power. We believe that he and his demonic servants viciously oppose the work that God performs in and through His people. We believe that he exalts himself above all and that in the beginning said, “I will be like the most High,” and in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine (systems, which in every case, are characterized by the denial of the saving power of the blood of Christ and of salvation by grace alone). We believe that Satan was judged at the Cross, though not then executed, but that he now rules as the “god of this world”. We believe that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night forever and ever” (Gen. 3:1-19; John 10:10a, Rom. 5:12-14; 2 Cor. 4:3-4; 11:13-15; Eph. 6:10-12; Colossians 2:15; 2 Thess. 2:4; 1 Tim. 4:1-3; Rev. 20:1-3, 10).

The Church – We believe that all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ. This Church began at Pentecost and is completely distinct from Israel. We are the body and bride of Christ regardless of membership or non-membership in the organized churches of earth. We believe that by the same Spirit all believers in this age, whether Jews or Gentiles, are baptized into one body. We believe it is our solemn duty to keep the unity of the Spirit in the bond of peace, rising above all denominational differences, and fervently loving one another with a pure heart (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14-15).

Ordinances of the Church - We believe that water baptism and the Lord's Supper are the only sacraments and ordinances of the church and that they are a scriptural means of testimony, a physical sign of our faith, for the church in this age (Matt. 28:19; Luke 22:19–20; Acts 10:47–48; 16:32–33; 18:7–8; 1 Cor. 11:26).

Salvation – We believe that due to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. We believe that a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place. We believe that no repentance, no feeling, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church - nor all the churches that have existed since the days of the Apostles - can add in the very least degree to the saving power of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity.

We believe that the new birth of the believer comes only by grace, through faith in Christ, and that there are no separate or independent conditions of salvation; nor are there any other acts, such as confession, baptism, prayer, or faithful service, to be added as a condition of salvation.

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is therefore in no way required by God to seek a so-called “second blessing,” or a “second work of grace” (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 1:12; 3:7–18, 36; 5:24; 6:29; 17:23; Acts 13:39; 16:31; Rom. 1:16–17; 3:22, 26; 4:5; 5:1, 6–9; 10:4; 1 Cor. 3:21–23; 2 Cor. 5:21; Gal. 3:13, 22; 6:15; Eph. 1:3, 7; Phil. 3:4–9; Col. 2:10; Titus 3:5; James 1:18; 1 Pet. 1:18–19, 23; 1 John 4:17; 5:11–12).

Sanctification - We believe that sanctification, which is a setting-apart unto God, is threefold: every saved person has been justified in that his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We do believe, however, that he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to “grow in grace,” and to “be changed” by the unhindered power of the Spirit. Mature disciples walk with Christ, worship Christ and work for Christ. A person committed to a relationship with Christ focuses on a personal walk with Him, worship of Him and work for Him. That person will experience significant growth in personal sanctification and, therefore, will experience a closer personal relationship with the Lord Jesus Christ. Additionally, We believe also that the child of God will yet be perfected when he shall see his Lord and shall be “like Him” in the twinkling of an eye (John 17:17; 1 Cor. 15:52; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25–27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10).

Eternal Security – We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the undeserving on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the covenants of God, and because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, that those once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the willful disobedience of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son (John 5:24; 10:28; 14:16-17; 17:11; Romans 8:28-39; Ephesians 1:11-14; Hebrews 7:25; 1 John 2:1-2; 5:13; Jude 24).

Assurance of Salvation – We believe it is the privilege of all who are born again by the Spirit (through faith in Christ) as revealed in the Scriptures, to be assured of salvation from the very day they take Him to be their Savior. We believe that this assurance is not founded upon any imaginary discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word (Luke 10:20; 22:32; 2 Corinthians 5:1, 6-8; 2 Timothy 1:12; Hebrews 10:22-23; 1 John 5:13).

Eschatology - We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking with joyous anticipation. We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble, which our Lord called the great tribulation. We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God (Deut. 30:1-10; Isa. 11:9; Jeremiah 30:7; Ezek. 37:21-28; Daniel 9:27; Matt. 24:15-25:46; John 14:1-3; Acts 15:16-17; Rom. 8:19-23; 11:25-27; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; 1 Tim. 4:1-3; 2 Tim. 3:1-5; Titus 2:11-14; Rev. 6:1-19:21; 20:1-3).

The Great Commission – We believe that it is the explicit command of our Lord Jesus Christ to all believers that we are to go forth into the world to “make disciples” even as He was sent forth of His Father into the world. We believe that, after we are saved, we are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that our primary purpose in life should be to make Christ known to the whole world (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Pet. 1:17; 2:11).