



GRACE FAMILY CHURCH

Beliefs of GFC

1. Statement of faith

- a. The Scriptures of the Old and New Testaments are verbally inspired by God, infallible and inerrant in their original writings, the scriptures are God's revelation to man. They are the highest and final authority in one's faith and life. (*2 Timothy 3:16; 2 Peter 1:20-21; 1 Thessalonians 2:13; Titus 1:3*)
- b. There is one God, who is the creator of all things, eternally existing in three persons: Father, Son and Holy Spirit. God is fully omnipotent, omniscient, and omnipresent. God does not sin nor does He tempt anyone to sin. (*Deuteronomy 6:4; Isaiah 44:24; John 1:3; Matthew 28:19-20; Psalm 115:3; Jeremiah 32:17; Hebrews 4:12-13; 1 John 3:20; Psalm 139; James 1:13-16*)
- c. The Father, the first person of the Godhead, is supreme in authority among the persons of the Godhead. He is responsible for devising the grand purposes and plans that take place throughout all of creation and redemption. (*Ephesians 1:3, 9-11; Matthew 24:36; Hebrews 12:9; Isaiah 64:8; John 5:19*)
- d. In his incarnation, Jesus Christ, the Son of God and second person of the Godhead, was conceived by the Holy Spirit, born of the Virgin Mary, and is fully God and fully man. Jesus lived a perfect obedient life to God among us, was crucified, died, and buried. He rose on the third day, ascended to heaven, and will return in glory and judgment. He is the only Mediator between God and man. Salvation is only through our Lord Jesus Christ. (*Luke 1:34-38; Philippians 2:6-11; 1 Peter 3:18; Hebrews 2:9; Romans 5:9; 1 Corinthians 15:3-4; Isaiah 9:6-7; John 14:6; Acts 4:12*)
- e. The Holy Spirit, the third person of the Godhead, is here to manifests the presence of God in the world, especially in the Church. The Holy Spirit's work in the world is to illuminate and convict men of their sin to bring them to repentance and turn to Christ for salvation. The Holy Spirit's work within the Church is to empower the believer for good works and conform the believer to

the image of Christ. (*Acts 1:8, 2:4; John 16:8; Isaiah 11:2-3; 1 Corinthians 2:10, 12:11; John 14:26; Galatians 5:22*)

- f. Man was created in the image and likeness of God. Man sinned and thus deserved death. This death is not only physical, but it is also a spiritual death, that is eternal separation from God. Because of the Fall of the first Adam, all human beings are born with a sinful nature, and therefore are sinners in thought, word and deed. Man does not have the ability to come to God on his own (*Genesis 1:27, 2:17, 3:24; Romans 3:23,6:23; 1 Corinthians 15:45-49; John 6:35-48; Romans 3:9-12*)
- g. The Church is the community of believers, also called the body of Christ and the bride of Christ. Jesus Christ is the head of the Church. The Church is here to worship and glorify God, nurture the believer, and advance the kingdom of God through evangelism. (*2 Corinthians 11:2; Ephesians 4:12-13, 15-16; Matthew 28:19; Colossians 3:16*)
- h. Salvation is eternal security with Christ. It was provided for men through Jesus Christ when He died for our sins, according to the Scriptures, as a substitutionary sacrifice becoming our propitiation by his blood. Hence, all who believe and have faith in His atoning work on the cross are justified and have been reconciled unto God; thereby becoming children of God. (*John 3:17; Romans 3:25, 10:9; Galatians 1:4; 1 Peter 3:18; 1 John 3:1*)
- i. Christ's return, the Second Coming, will be imminent, he will return Himself, and it will be visible. (*Matthew 24:44; Hebrews 9:28; Revelation 1:7*)
- j. When Christ returns, there is to be a bodily resurrection of the just, who will have a resurrection of life, and the unjust, who will have a resurrection of judgment. (*1 Corinthians 15:20-23, John 5:28-29, 14:3; 1 Thessalonians 4:16-17*)
- k. The sacrament of baptism is done by the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Spirit by testifying in faith that Christ died, was buried, rose from the dead, and will return for the believer. Baptism does not save one from sin, but is a symbolism of the believer being dead to sin and rising to a new life in Christ Jesus. (*Matthew 28:19; Mark 1:5, 10; Acts 2:41, 8:12; Romans 6:3-11*)
- l. The sacrament of the Lord's Supper is a commemoration of the Lord's death until He comes. The believers are to examine themselves, or their walk with Christ, before taking of the Lord's Supper and make necessary restoration. (*Matthew 26:26-29; 1 Corinthians 11:26-29*)

- m. Marriage is an institution created by God. It is a union only between man (as designed by God and revealed in Scripture) and woman (as designed by God and revealed in Scripture). Marriage is to be kept pure between husband and wife before the Lord. Anything diverting the order of God's intended purpose of union of marriage is sin. (*Romans 12:1-2; Genesis 1:27, 2:24; 1 Thessalonians 4:3-8*)
- n. Prayer is spending time talking and listening to God, either as individuals or as a church as a form of fellowship with God. Through prayer, we praise God, confess our sins, thank Him for our blessings, and ask for help for others and ourselves. (*Mark 1:35; James 5:16; 1 John 1:9; Philippians 4:6; 1 Thessalonians 5:16-18*)

Vision:

Our vision is to be a united Christ-centered church who make disciples who will, by the power of the Holy Spirit, actively use their spiritual gifts for the benefit of the church, and boldly share the gospel all according to scripture to glorify God.

Grace Family Church's Theological Statement

Men and women in ministry:

We believe that men and women are created equal in dignity and worth, yet God has designed them to serve in distinct and complementary roles in the home and the church. God calls husbands to loving, sacrificial leadership and wives to willing, biblical submission as a reflection of Christ and the church. In the gathered church, the office of elder and pastor is reserved for qualified biblical men, while both men and women joyfully exercise their gifts in the ministry consistent with Scripture. (*Genesis 1:26-27; Genesis 2:18-24, Ephesians 5:22-33; 1 Peter 3:1-7; 1 Timothy 2:11-14; 1 Timothy 3:1-7; Titus 1:5-9, 1 Corinthians 14:34*).

Gift of prophecy:

We believe that the gift of prophecy is no longer present, whereas prophecy is defined as a miraculous, clear revelation, inspired by the Holy Spirit, which originates from the Godhead and must be accepted as infallible, binding truth. Its main purpose was for the foundation of the church. (Deuteronomy 18:18-20; 1 Corinthians 14:3; Ephesians 2:19-20; 2 Peter 1:21, 2:1)

Gift of tongue:

We believe that the gift of speaking in tongues is defined as a spiritual gift giving one the ability to speak in an intelligible human language that they themselves do not know. (Acts 2:6-11; 1 Corinthians 14:10)

- When dealing with tongue speaking, we will abide by 1 Corinthians 14:26-33
 - Everything is done to build up the church
 - If someone is speaking in tongues, there must be an interpreter
 - God is not a God of confusion but of peace

Our theological position is that the gift of tongues is not a regular feature of today's church life. Its main purpose was for the foundation of the church. However, we recognize, honor, and submit to the Holy Spirit's sovereignty in distributing His gifts as He wills. (1 Corinthians 12:11, 13:8; Ephesians 2:19-20)

Gift of healing:

We believe that the gift of healing is no longer present, whereas the gift of healing is defined as a spiritual gift enabling a specific man/woman to physically heal anyone as he/she sees fit to do so. We believe that God still heals people physically today as He wills. God can heal a person through prayer, medical means, miracles or the ministry of another person. We believe that the gift of healing's main purpose was to point others to Christ, whether through Christ or the apostles, and when used by Christ himself to prove that He was indeed the Messiah. Its main purpose was for the foundation of the church. (Matthew 8:17; John 5:36, Acts 2:22, 14:3; Ephesians 2:19-20; 1 Timothy 5:23)

Spiritual deliverance:

We believe that spiritual deliverance is accomplished once for all through the finished work of Jesus Christ (John 19:30; Hebrews 10:10). Deliverance is not achieved through human effort, but solely through the atoning work and shed blood of Christ (Ephesians 1:7; 1 Peter 1:18–19). It is not a

temporary remedy, but an eternal act in which the sinner is reconciled to God (Romans 5:10; 2 Corinthians 5:18–19). Through Christ, the believer is rescued from God’s righteous judgment and the eternal punishment of hell (Romans 8:1; 1 Thessalonians 1:10). This deliverance is not obtained through rituals or repeated practices, but through faith in the Word of God and the indwelling presence of the Holy Spirit (John 1:12–13; Romans 8:9; Colossians 1:13–14).

Counseling:

We believe that Holy Scripture is sufficient for counseling and soul care, providing all that is necessary to address the root causes of sin and spiritual struggle (2 Timothy 3:16-17; Psalm 19:7). The goal of biblical counseling is not merely behavioral change, but heart transformation – helping individuals grow in conformity to the image of God and find true hope and purpose in Jesus Christ (Romans 8:29; Colossians 1:27). Counselors seek to apply God’s Word to the trials of life, recognizing that spiritual problems require spiritual remedies, and that lasting change comes through repentance, faith, and ongoing sanctification by the Holy Spirit (James 1:2–4; Galatians 5:16; John 17:17).

Sexuality:

We believe in the authority of Scripture and affirm the belief that homosexual behavior is sinful, as described in scripture (Leviticus 18:22; Romans 1:26–27; 1 Corinthians 6:9; and 1 Timothy 1:10). We believe that God, in His design and purpose, created marriage as a sacred covenant between one man and one woman (Genesis 1:27). Within this framework, sexual intimacy is intended to be expressed exclusively within the bounds of marriage designed by God. Accordingly, we further hold that any sexual conduct contrary to God’s will is therefore considered sin. This position is rooted not in cultural preference or personal opinion, but in a commitment to uphold biblical truth as understood through Scripture.

Salvation:

We believe that those who have come to repentance and faith in Christ Jesus have been eternally secure by God. Eternal security/perseverance of the saints is a result of the work of God alone, who has regenerated and called those into that state of grace. This is a continuous act of the Holy Spirit in the believer’s heart. This is not a work of man but stands on God’s sovereignty. (Romans 8:30; John 5:24; John 10:28-29; Philippians 1:6; Romans 11:29; 2 Thessalonians 3:3)

Marriage:

We believe that marriage is a sacred institution designed by God, established at creation as a lifelong covenant between one man and one woman. Marriage is not merely a social contract, but a holy union in which two become one flesh, intended to reflect God's faithful, loving relationship with His people. We affirm that marriage is characterized by mutual love, sacrificial commitment, faithfulness, and respect. Husbands and wives are called to love and serve one another in humility, modeling the self-giving love of Christ. Sexual faithfulness within marriage is honored by God, and marriage is to be upheld with dignity and holiness. We believe that while marriage is a gift from God, it is not required of all people. Both marriage and singleness are honorable callings through which God may be faithfully served. We affirm that God's ideal for marriage is lifelong faithfulness. (Genesis 2:24; Malachi 2:14; Ephesians 5:25; Hebrews 13:4; 1 Corinthians 7)

Divorce:

We believe that divorce grieves God because of the harm it causes, yet Scripture acknowledges human brokenness and permits divorce in certain serious circumstances, including sexual immorality and abandonment by an unbelieving spouse. We further affirm that any form of abuse, violence, or ongoing harm stands in direct opposition to God's design for marriage, which is rooted in love, protection, and covenant faithfulness. We believe that divorce is not the unforgivable sin and does not place a person beyond God's grace, forgiveness, or restoration. God's mercy extends fully to those who have experienced marital brokenness. (Matthew 19:3–9; Matthew 5:32, 19:9; 1 Corinthians 7:15; Psalm 11:5; Deuteronomy 24:1–4; Romans 8:1)

Remarriage:

We believe that remarriage is to be approached with seriousness and discernment. Scripture permits remarriage in certain circumstances, including after the death of a spouse or following a divorce on biblical grounds. We reject the notion that remarried believers are second-class Christians and affirm that God's grace brings healing, renewal, and new life to all who are in Christ. In all matters concerning marriage, divorce, and remarriage, we commit to uphold biblical truth with compassion, wisdom, and grace, seeking restoration rather than condemnation, and honoring both God's holiness and His mercy. (Matthew 5:32, 19:9; 1 Corinthians 7:15; Romans 7:2–3; 1 Corinthians 7:39; Psalm 103:12)

Church conflict:

We believe that in the face of conflict, believers are called to handle disagreements with humility and love, striving for unity without compromising truth. Our faith calls us to address conflicts directly and respectfully, reflecting Christ's character in every interaction. Forgiveness and love are at the heart of our faith. We are called to forgive endlessly, to speak truth gently, and to seek God's glory above all else, ensuring our actions reflect Christlike love. (Philippians 4:2–3; Ephesians 4:3; Matthew 18:15–17; Matthew 7:3–5; Ephesians 4:15; Colossians 4:6; Colossians 3:13; Romans 12:18)