



Doctrinal Statement of Faith

The Bible is our all sufficient rule for faith and practice. This statement of fundamental truths is inspired truths is intended simply as a basis of fellowship among us (that we all speak the same thing, 1 Cor. 1:10, Acts 2:42). The phraseology employed by this statement is not inspired nor contended for, but the truth set forth is help to be essential to a full gospel ministry. No claim is made that it covers all Biblical truth, only that it covers our need as to these fundamental doctrines.

1: The Scriptures Inspired

The scriptures, both in the Old and New Testaments, are verbally inspired by God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Tim. 3:15-17, 1 Thess. 2:13, 2 Peter 1:21)

2 The One True God

The one true God has revealed himself as the eternally self existent "I AM", the creator of Heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Ghost (Deut. 6:4, Isa. 43:10-11, Matt. 28:19, Luke 3:22).

The Adorable Godhead

(a) Terms Defined The terms "Trinity" and "persons" as related to the Godhead, while not found in the scriptures are words in harmony with scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many". We therefore may speak with propriety of the Lord our God, who is One Lord as a trinity or as one Being of three persons, and still be absolutely scriptural (examples: Matt. 29:19, 2 Cor. 13:14, John 14:16-17).

(b) Distinction and Relationship in the Godhead Christ taught a distinction of persons in the Godhead which He expressed in specific terms of relationship as Father, Son and Holy Ghost, but that this distinction and relationship as to its mode is inscrutable and incomparable, because unexplained (Luke 1:35, 1 Cor. 1:24, Matt 11:25-27, Matt. 28:19, 2 Cor. 13:14, 1 John 1:3-4)

(c) Unity of the One Being of Father, Son and Holy Ghost Accordingly, therefore, there is that in the Son which constitutes Him the Son and not the Father and there is that in the Holy Ghost which constitutes Him the Holy Ghost and not either Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten, and the Holy Ghost is the one proceeding from the Father and Son. Therefore because these three persons in the Godhead are in a state of unity there is but one Lord Almighty and is name is one (John 1:18, John 15:26, John 17:11, Zech. 14:9).

(d) Identity and Cooperation in the Godhead The Father, the Son and the Holy Ghost are never identical as to person, nor confused as to relation, nor divided in respect to the Godhead, nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son as to fellowship. The Father is not from the Son, but the Son is from the Father as to authority. The Holy Ghost is from the Father and the Son proceeding as to nature, relationship, cooperation and authority. Hence, neither person in the Godhead either exists or works separately or independently of the others (John 5:17-30, 32, 37, John 8:17-18).

(e) The Title, Lord Jesus Christ The appellation, "Lord Jesus Christ" is a proper name, It is never applied, in the New Testament, either to the Father or Holy Ghost.. It therefore belongs exclusively to the Son of God (Rom. 1:1-3 2 John 3).

(f) The Lord Jesus Christ, God with us The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. he is therefore acknowledged to be both God and man, who because He is God and man is "Immanuel" God with us (Matt. 1:23, 1 John 4:2, 10, 14, Rev. 1:13-17)

(g) The Title, "Son of God" Since the name "Immanuel" embraces both God and man in one Person, our Lord Jesus Christ, it follows that title, Son of God describes His proper Deity, and the title Son of Man His proper humanity. Therefore, the title, Son of God belongs to the order of eternity and the title Son of Man to the order of time (Matt. 1:21-23, 2 John 3, 1 John 3:8, Heb. 7:3; 1:1-13)

(h) Transgression of the Doctrine of Christ Wherefore it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title "Son of God" solely from the fact of the incarnation or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father and that the Son is a real and eternal Son is a denial of the distinction and the relationship in the Being of God. A denial of the Father and the Son and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9, John 1:1, 2, 14, 18, 29, 49, 1 John 2:22, 23, 4:1-5, Heb. 12:2).

(i) Exaltation of Jesus Christ as Lord The Son of God, our Lord Jesus Christ having by himself purged our sins sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject to Him. And having been made both Lord and Christ, he send the Holy Ghost that we in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Heb. 1:3, 1 Peter 3:22, Acts 2:32-36, Rom. 14:11, 1 Cor. 15:24-28).

(j) Equal Honor to The Father and the Son Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in Heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Ghost to ascribe unto the Son all the attributes of Deity and to give Him all the honor and the glory contained in all the names and titles of the Godhead except those which express relationship (see articles b, c, and d) and thus honor the Son even as we honor The Father (John 5:22-23, 1 Peter 1:8, Rev. 5:6-14, Phil. 2:8-9, Rev. 7:9-10, Rev. 4:8-11).

3: The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal son of God. The scriptures declare:

1: His virgin birth (Matt. 1:23, Luke 1:31-35)

2: His sinless life (Heb. 7:26, 1 Peter 2:22)

3: His miracles (Acts 2:22, Acts 10:38)

4: His substitutionary work on the cross (1 Cor. 15:3, 2 Cor. 5:21)

5: His bodily resurrection from the dead (Matt. 28:6, Luke 24:39, 1 Cor. 15:4)

6: His exaltation to the right hand of God (Acts 1:9-11, Acts 2:33, Phil. 2:9-11, Heb. 1-3)

4: The Fall of Man

Man was created good and upright, for God said "let us make man in our own image, after our likeness". However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death which is separation from God (Gen. 1:26-27, Gen. 3:6, Rom. 5:12-19)

5: The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Condition to salvation Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and the renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47, John 3:3, Rom. 10:13-15, Eph. 2:8, Titus 2:11, Titus 3:5-7)

(b) The Evidence of Salvation The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph. 4:24, Titus 2:12).

(c) Security of Salvation Our stand on the believers Security in Christ is that, Salvation is Received and kept by Faith (Eph. 2:8-9). But it is possible for a born again believer to forfeit his Salvation (2 Peter 2:20). We maintain that God the author of our Salvation never removes his gift of Salvation from us, nor we (the believer) unknowingly loose, misplace, forget his love and grace.

Forfeiture (give up, abandon) of ones Salvation comes through a hardening of the believers heart caused by a continual habitual life of unrepentant sin, a constant rebellious refusal to obey the calling (leading) of the convicting Holy Ghost unto repentance. That if one continues in this state (lifestyle) he will come to the point of turning his back on the Truth that he once believed. And will result in the believer forfeiting his salvation as a willful act of disobedience (2 Peter 2:20-22).

We Believe that God does not allow this to happen easily, seeing that He (God) is constantly calling (convicting) the believer unto repentance and restoration. But God being a Sovereign God chooses never to violate man's free will.

It is not always possible to judge (determine) whether or not a believer has turned his back on Jesus as Lord and Savior to the point of forfeiting his Salvation. Knowing that only God can look into the believers heart. We therefore maintain that such judgments should be left to God. Of this we can be certain, that God does not give up on man, so we (The Church) should never stop extending the offer of Hope for anyone to respond to the calling of the Holy Ghost to be restored in Christ.

(d) Repentance is then the believer has a change of mind with his regard to sins, feels sorrow for sins, committed to the point there he turns away from the sin. Repentance is needed (required) for forgiveness of sin (Luke 24:47).

6: Ordinances of the Church

(a) Baptism in Water The ordinance of baptism by immersion is commanded in the scriptures. All who repent and believe on Christ as Savior and the Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised to walk in newness of life (Matt. 28:19, Mark 16:16, Acts 10:47-48, Rom. 6:4).

(b) Holy Communion The Lord's Supper, consisting of the elements bread and the fruit of the vine is the symbol of expressing our sharing in the divine nature of our Lord Jesus Christ (2 Peter 1:4), a memorial of his suffering and death (1 Cor. 11:26) and a prophecy of his second coming (1 Cor. 11:26) and is enjoyed on all the believers "till he come!"

7: Baptism in the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father. The baptism in the Holy Ghost and fire according to the command of our Lord Jesus Christ. This was the normal experience of all it the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49, Acts 1:4-8, 1 Cor. 12:1-31). This experience is distinct from and subsequent to the experience of new birth (Acts 8: 12-17, Acts 10:44-46, Acts 11:14-16, Acts 15:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing of the Spirit (John 7:37-39, Acts 4:8), a deepened reverence of God (Acts 2:43, Heb. 12:28) an intensified consecration to God and dedication to His work (Acts 2:42) and a more active love for Christ, for His Word and for the lost (Mark 16:20).

8: The Initial Physical Evidence of the Baptism in the Holy Ghost

The baptism of the believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the spirit of God gives them the utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4-10, 28), but different in purpose and use.

9: Sanctification

Sanctification is an act of separation from which is evil, and of dedication unto God (Rom. 12:1-2, Thes. 5:23, Heb. 13:12). The scriptures teach a life of "holiness without which no man shall see the Lord" (Heb. 12:14). By the power of the Holy Ghost we are able to obey the command: "Be ye holy, for I am holy" (1 Peter 1:15-16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection and by faith reckoning daily upon the fact of the union and by offering every faculty continually to the dominion of the Holy Ghost (Rom. 6:1-11, 13; 8:1, 2, 13; Gal 2:20, Phil 2:12-13, 1 Peter 1:5).

10: The Church and it's Mission

The Church is the Body of Christ the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer born of the Spirit, is an integral part of the General Assembly and Church of the First-born which are written in Heaven (Eph. 1:22-23 Eph. 2:22, Heb. 12:23).

Since God's purpose concerning man is to seek and to save that which is lost, o be worshipped by man, and to build a body of believers in the image of His Son, the priority reason for being of God's Gypsy Christian Church is:

a: To be an agency for evangelizing toe word (Acts 1:8, Matt. 28:19, 10, Mark 16:15-16).

b: To be a corporate body in which man may worship God (1 Cor. 12:13).

c: To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Eph. 4:11-16, 1 Cor 12:28, 1 Cor 14:12).

God's Gypsy Christian Church exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Ghost. This experience: Enables them to evangelize in the power of Spirit with accompanying

a: Supernatural signs (Mark 16:15-20, Acts 4:29-31, Heb. 2:3-4)

b: Adds a necessary dimension to worshipful relationship with God (1 Cor. 2:10-16, 1 Cor 12:13-14)

c: Enables then to respond to the full working of the Holy Ghost in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Gal 5:22-26, 1 Cor 14:12, Eph. 4:11-12, 1 Cor 12:28, Col. 1:29).

11: The Ministry

A divine calling and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the church in 1 Evangelization of the world (Mark 16:15-20) 2 Worship of God (John 4:23-24) 3 Building a body of saints being perfected in the image of His Son (Eph. 4:11-16).

12: Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for the atonement and is the privilege of all the believers (James 5:14-16, Matt. 8:16-17, Isa 53:4-5).

13: The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the lord is the imminent and blessed hope of the church (Thess. 4:16-17, Rom. 8:23, Titus 2:13, 1 Cor. 15:52).

14: Christ's Return

Concerning Christ's return we believe that Jesus will fulfill His promise to return for His Church (John 14:1-3). That the dead in Christ shall rise first, then we who are alive at that time will be caught up and will meet Him in the air (Thess. 4:16-17). That the end of the 7 years of Tribulation Christ shall return for the second time, bind Satan and his demons, set up His Kingdom and reign for a literal 1000 years (Rev. 19:11-21). After the 1000 years Satan will be loosed for a short time and will be finally thrown into the lake of fire for all eternity (Rev. 20:7-10).

15: The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the Devil and his angels the beast ad the false prophet will be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Matt. 25:46, Mark 43-48, Rev. 19:20, 20:11-15, 21-8).

16: The New Heavens and New Earth

"We according to his promise, look for a new heavens and new earth wherein dwelleth righteousness" (2 Peter 3:13, Rev. 21:22)