



FAQ'S PAGE

What is the center of our theology? Jesus Christ is the son of God. He is Lord. We bear witness to Him. He died for the sins of the world.

What are some streams of historical Christianity impacting Antioch Fort Worth? The various theological streams influencing Antioch Fort Worth center around the person, lifestyle, and teachings of Jesus Christ. These influences include but are not limited to:

Hermeneutics	Spirit of Jesus Christ
2nd Great Awakening	Bibles, Christian Unity
Anabaptist Movement	Radical attachment to Jesus
Restoration Movement	Early church/be the church of the NT
Reformed	Peace, love brothers and enemies
Moravian Movement	Jesus, Church/community, mission
Wesley Movement	Holiness, groups, social church
W. Nee Chinese Church	Christ and the Church
Baptist	Evangelistic, on mission
Charismatic	Pentecostal less
Reformation	Zwingli, Luther, Calvin, Piper, Edwards
Charismatic Anglican	N.T. Wright
Catholic Renewal Movements	Brother Lawrence, Guyon, Fenelon, Julian of Norwich, Teresa of Avila
Mystics	Orthodox Trinitarian Athanasias
Cappadocian Fathers	Gregory Nazianzen, Gregory of Nyssa, Basil
Trinitarian Resurgence Movement	Baxter Kruger

What do you believe about the trinity? We believe in one God who has revealed Himself in three persons: the Father, the Son and the Holy Spirit. [Romans 1:20]. The Father, the Son and the Holy Spirit are all co-eternal and all stand equally superior to time, free from the temporal distinctions of past and future. FATHER – [Deuteronomy 33:27; Psalm 90:2; Psalm 102:27; I Timothy 1:17]; SON – [John 1:1-2; John 8:58; Hebrews 1:8; I John 1:2; Revelation 1:8]; HOLY SPIRIT – [Hebrews 9:14]. We believe in God the Father, Creator of all things visible and invisible. [Colossians 1:15-16].

Who is Jesus Christ? We believe in Jesus Christ, God's only begotten Son, who came into the world to reveal the Father, and was the brightness of His glory and the express image of His person. Jesus Christ was the Creator of everything, for by Him all things were made. We further believe that in Christ dwelt all the fullness of the Godhead in bodily form and that He was very-God and very-Man. [John. 1:1-2 & 14; I Timothy 3:16; Acts 7:37-38]. We believe in Jesus Christ's pre-existence, incarnation, virgin birth, sinless life, miracles, substitutionary and atoning death, bodily resurrection, bodily ascension into heaven, exaltation, present rule at the right hand of God, coming, personal return in power and great glory and in His everlasting Kingdom and dominion. [Acts 1:11; 3:19-21; Daniel 7:14; Revelation 20:4] We acknowledge His Lordship—that Jesus Christ is Lord over all things in heaven, on earth and under the earth. [Philippians 2:9-10].

What do you believe about the role of the Church? We believe the church is the gathering of God's people who have truly put their faith and hope in Jesus Christ [Ephesians 1:22-23; 1 Peter 2:4-5; Acts 9:4-6; Ephesians 3:14-19; Ephesians 5:25-31]. We believe Christ is the head of the church. We affirm all who are born-again as its members. We affirm the church's purpose as offering worship to God; fellowship, ministry, and instruction to itself; and evangelism and service to the world. We affirm the spiritual unity of believers in our Lord Jesus Christ. We affirm that the church is God's instrument for revealing His purpose on the earth. We affirm that the church (the people of God) is God's instrument to distribute His glory on the earth. The church is defined as a gathering of believers, meeting and experiencing God together in order to display His goodness wherever they go.

What do you believe about the Bible? We believe the Bible is God’s Word written, that it is our eternally-reliable testimony to the mystery of God revealed in Jesus Christ [1 Corinthians 15; II Timothy 3:16-17; I Peter 1:23-25; 2 Peter 1:20-21; Hebrews 4:12]. The Bible points us to the Son of God, who is Himself the Word of God incarnate. We believe the Bible read as a witness to Jesus Christ in the Spirit-filled community of faithful disciples, is our incomparable source of written revelation from the Father. God uses the Bible through the Holy Spirit as an instrument of grace to heal our minds and hearts, our conscience and reason, shaping them into the mind of Christ. The unique authority of the Bible rests in its power, through the Holy Spirit, to create us anew in the image of Jesus and so the Bible is necessary to our daily lives. In the Bible, we see our infallible rule of faith and practice revealed, that is, the Gospel in the life, death, resurrection, ascension of Jesus, the sending of the Spirit on the church for its worldwide mission, the resurrection of the dead and the return of our Lord and Savior, Jesus Christ to judge the world and return all authority to God the Father.

What do you believe about salvation? We believe man was created by a direct and immediate act of God [*Genesis 1:26-27; 2:4*]. We believe man, by transgression, fell from the state of righteousness and holiness in which he was first created into total spiritual depravity, a state of death in trespasses and sins in which he is held as an enemy of God. As such, he is unable to attain divine righteousness by his own efforts but must be redeemed and delivered by the power of the Gospel. [*Romans 5:12-21; I Corinthians 15:1-4*] We believe repentance and faith toward our Lord Jesus Christ are an integral part of God’s work of justification of the believer. Through faith in the shed blood of Christ, the believer is justified and made a partaker in the death of Christ. [*Romans 5:1, 9*] We believe it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. [*Ephesians 2:8-9*] We believe repentance is dependent upon the conviction of the Holy Spirit in the lives of sinners and believers and their response. Remorse, or worldly sorrow, is a feeling of deep regret, hopelessness or even despair. It does not lead to constructive change. On the other hand, godly sorrow produces repentance, which causes us to turn away from selfishness and to receive faith for change. Repentance changes the way we feel and act about sin, self, and God. [II Corinthians 7:10; Psalm 51; Acts 11:18; II Timothy 2:25; Romans 1:18-32; Matthew 9:12-13].

What do you believe about Water Baptism? We believe water baptism is necessary in obedient response to the command of Jesus. Baptism is to be performed only upon repentant believers in the name of the Father, Son and Holy Spirit. [Matthew 28:18-20]. We affirm believer’s baptism by immersion in obedience to our Lord Jesus Christ.

What is meant by the term “Baptism of the Holy Spirit?” The term “baptism in the Holy Spirit” does not occur in Scripture. It is a convenient designation for the experience predicted by John the Baptist that Jesus would “baptize in [Greek *en*] the Holy Spirit” [Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33] and is repeated by both Jesus [Acts 1:5] and Peter (Acts 11:16). It is significant that the expression occurs in all the Gospels as well as in the Book of Acts. The imagery of baptism portrays immersion, as seen in John the Baptist’s analogy between the baptism in water that he administered and the baptism in the Spirit that Jesus would administer. Various biblical terms are used for this experience, especially in the Book of Acts, which records the initial descent of the Spirit upon Jesus’ disciples and gives examples of the Spirit’s similar encounters with God’s people. The following expressions in Acts are used interchangeably for the experience: Baptized in the Spirit—1:5; 11:16; see also Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; The Spirit coming, or falling, upon—1:8; 8:16; 10:44; 11:15; 19:6; see also Luke 1:35; 3:22 The Spirit poured out—2:17,18; 10:45; The gift my Father promised—1:4; The gift of the Spirit—2:38; 10:45; 11:17; The gift of God—8:20; 11:17; 15:8; Receiving the Spirit—8:15,17,19. We believe the Baptism of the Holy Spirit occurs in a variety of ways throughout the New Testament. There is no one method for being baptized with the Holy Spirit. Neither is there only one demonstration of the Spirit. The following are common, biblical characteristics of those who experience the baptism of the Holy Spirit.

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| A desire for righteousness | “those that hunger and thirst for righteousness...will be filled.”
(Matthew 5:6) |
| A desire for spiritual gifts | “eagerly desire spiritual gifts” (1 Corinthians 14:1) |
| Confessing all known sins | “Many of those who believed...openly confessed their evil deeds.”
(Acts 19:18) |
| Coming to Jesus and believing | “If anyone is thirsty, let him come to me and drink. Whoever believe in me... streams of living water [Holy Spirit] will flow from within.”
(John 7:37-38) |
| Asking the Father in prayer | “your Father in heaven gives the Holy Spirit to those who ask him!”
(Luke 11:13) |
| Expecting manifestations like prophecy or tongues or joy or boldness | “The Holy Spirit came on them and they spoke in tongues and prophesied.” (Acts 19:6 – See also Acts 4:31-35; 13:53) |

Do you believe you in a separate Spirit Baptism? We believe that when you received Jesus into your life the Holy Spirit came to live in you (Ephesians 1:13-14). The Holy Spirit dwells in and with every believer. The Holy Spirit is like a seal on our lives securing us for God and our inheritance in heaven. (Acts 2:38, John 20:22, Romans 8:11). With this in mind, we believe in fresh fillings of the Holy Spirit so that we can do the works that Jesus did, that would ultimately result in praise, adoration, and worship to the Lord. In Ephesians 5:18, Paul's command to be "filled with the Spirit" (Ephesians 5:18) does not refer to the initial fullness of the Spirit received at salvation; it is an injunction to keep on being filled with the Spirit. Anytime there is a filling of the spirit in scripture, it's always so that God can be glorified and the work of the ministry can be advanced. (Wisdom- Acts 4:8-10; Boldness- Acts 4:31; Joy- Acts 13:53)

What is evidence of the work of the Holy Spirit in the life of the believer ? We hold that the real evidence of the Holy Spirit is one's response to the Word of God, a Christ-like life, showing forth Christ's character, and experiencing and manifesting the gifts and fruits of the Holy Spirit. [Acts 2:4, 10:46, 19:6; John 16:13, 15:26, 16:14; Galatians 5:22-23; I Corinthians 12:4-11]. With the Holy Spirit can come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Jesus, for His Word, and for the lost (Mark 16:20).

What do you believe about the gifts of the Holy Spirit? We believe the Holy Spirit gives us gifts to serve the church and extend the Kingdom of God. These gifts are abilities that are supernaturally empowered by God. Every believer in Jesus has at least one primary spiritual gift to contribute to the body of Christ (John 14:12, 1 Corinthians 12:4-11). We affirm that all of the gifts of the Holy Spirit are operative today. Paul, especially, urges attention to spiritual gifts. To the Corinthians he wrote, "Therefore you do not lack any spiritual gift (*charisma*) ..." (1 Corinthians 1:7). And to the Romans, "I long to see you so that I may impart to you some spiritual gift (*charisma ... pneumatikon*) to make you strong ..." (1:11). A wide range of spiritual gifts effects and accompanies the multifaceted ministry already observed in the New Testament. (Romans 12:6, 1 Corinthians 12:7). Several important lists of spiritual gifts exists in scripture. There are the familiar nine supernatural and spontaneous gifts of the Spirit in 1 Corinthians 12:8-10; a word of wisdom, a word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, kinds of tongues, and interpretation of tongues (Romans 12:6-8, 1 Corinthians 12:28-30, and Ephesians 4:11). But among the gift lists, are other equally important spiritual gifts for carrying on the work of the church: serving (Romans 12:7), teaching (Romans 12:7), encouraging (Romans 12:8), giving (Romans 12:8), leadership (Romans 12:8), showing mercy (Romans 12:8), helping others (1 Corinthians 12:28), and administration (1 Corinthians 12:28). In every case these gifts are set within the context of the church and designed for ministry to and through the body of Christ in the fulfillment of the Great Commission. The purpose of spiritual gifts is most clearly expressed in 1 Corinthians 12:7, "Now to each one the manifestation of the Spirit is *given for the common good*." We believe in celebrating the uniqueness of each gift and how God chooses to release those gifts to His children (Matthew 7:11). Because the ultimate purpose of the gifts is to glorify God, we do not expect anyone to have a certain gift, and all gifts are mutually celebrated.

What do you believe about the gift of prophecy? We believe the gift of prophecy plays an integral role in the New Testament church. When one examines closely the witness to Christ given by the early Christian leaders in Acts, the prophetic impulse is apparent. Peter's words to the crippled beggar (Acts 3:6), the temple crowds (Acts 3:12ff.), the Sanhedrin (Acts 4:8), and Ananias and Sapphira (Acts 5:1-11), to list a few, are filled with prophetic influence. The impact of the preaching of Philip (Acts 8:4-8) and other unnamed believers (Acts 11:19-21) was likewise Spirit-enabled. While it is too much to say every utterance of a believer is a prophecy, nonetheless, the theme of Acts is that every believer receives the power of the Holy Spirit to be a prophetic witness to the risen Lord Jesus Christ (Acts 1:8). Interestingly, John noted, "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10). Paul makes it clear not every believer will be a prophet in terms of filling a recognized "office," or, perhaps, even being regularly used by the Spirit in that way (1 Corinthians 12:28, 29). However, at the same time, he encourages all believers to "desire... especially the gift of prophecy" (1 Corinthians 14:1), for the person who prophesies does so for the "strengthening, encouragement and comfort" (1 Corinthians 14:3) of others. We do not assume to have all the answers related to the gift of prophecy and recognize what 1 Corinthians 13:9 says, "For we know in part, and we prophesy in part." Based on this verse, when offering prophetic encouragement to one another, we choose to do so from a posture of humility, love, and reverence for Christ.

What do you believe about healing? We believe the ministry of both Jesus and the apostles gives evidence that divine healing was integral to the proclamation of the gospel message. It was an important witness to Jesus as the revelation of the Father, the promised Messiah, and the Savior from sin (see John 10:37,38). The Bible shows a close connection between the healing ministry of Jesus and His saving, forgiving ministry. Frequently the gospel writers testify that His healing miracles parallel His preaching of the gospel, both being integral parts of His ministry (Matthew 4:23; 9:35,36). People came from all directions both to hear Him and to be healed (Luke 5:15; 6:17,18). He healed all varieties of sicknesses, diseases, deformities, defects, and injuries (Matthew 15:30,31; 21:14). Jesus' ministry showed that divine healing is still a vital part of God's nature and plan. In the early church, Jesus sent out the Twelve and the Seventy-two to preach and to heal the sick (Luke 9:2; 10:9). After Pentecost "many wonders and miraculous signs were done by the

apostles” (Acts 2:43). The working of miracles, including divine healing, was not limited to the apostles. The promise of Jesus was to all believers (John 14:12–14) who would ask in His name. All of the gifts, including that of healing (1 Corinthians 12:7), continue to edify or build up the Church and offer hope to every believer.

Do you believe you always get healed? We believe that we are living at present between the first and second appearances of Jesus Christ. In this period of the “now and not yet” some are healed instantly, some gradually, and others are not healed in this life. The Bible indicates that until Jesus comes, we have not yet received the full redemption of our bodies (Romans 8:23). Only when the dead in Christ rise and we are changed do we receive the new bodies which are like His glorious body (1 Corinthians 15:42–44, 51–54). We also do not look to divine healing as a substitute for obedience to the rules of physical and mental health. Jesus recognized the need of the disciples to get away from the crowds and rest awhile (Mark 6:31). We are open to God’s will and activities, always designed by His love and for our good, understanding that they are beyond our immediate ability to understand. He is, by healing us now and not yet, moved by His great compassion, desiring that we be drawn increasingly closer to Him. In humility, we recognize that we do not understand all that pertains to divine healing. Scripture makes it clear, however, that our part is to preach the Word, expecting signs, including divine healing, to follow. At the Lord’s return, “when the perishable has been clothed with the imperishable, and the mortal with immortality” (1 Corinthians 15:54), the full realization of divine healing will have come.

What is the NT view on suffering and trials? We believe the promise and reality of divine healing does not rule out suffering for the sake of Christ and that of the gospel. We are expected to be prepared to follow Jesus’s example (Hebrews 5:8; 1 Peter 2:19, 21; 4:12–14, 19). Suffering and trials are a key part of the life of the Christian life. Scripture indicates that our attitude should be the same as that of Christ Jesus who made himself nothing, taking on the form of servant (Phil 2:7). We believe that if the church is moving forward then someone is laying down their life. Every ministry time is a call to persevere through trials and grow in the image of Christ. Though we would not choose suffering for anyone, we often grow in the mist in our trials.