

Christian Ministerial Fellowship International

Members Guidebook



CMFI

CHRISTIAN MINISTERIAL FELLOWSHIP INTERNATIONAL

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Walk worthy of the vocation wherewith ye are called,
With all lowliness and meekness, with longsuffering, forbearing one another in love;
Endeavouring to keep the unity of the Spirit in the bond of peace.
Ephesians 4:1-3

Scriptures taken from the Authorized King James Version

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INTRODUCTION

The purpose of this guidebook is to provide members with a clear understanding of the doctrinal position of CMFI based upon the Word of God. From the outset it must be emphasised that this is only a guide, and is in no way theologically exhaustive.

This guide is split into five distinct sections:

- Part one deals with the essential, non-negotiable doctrines to which all CMFI members pledge allegiance (as expressed in the CMFI statement of faith and constitution). Each statement of faith is followed by contextual scriptural evidence. Quotations are in full for swift, easy reference, and taken from the King James Version.
- Part two deals with ministerial conduct and, with supporting Scripture references, outlines the standards of ministry which are expected of CMFI members.
- Part three deals with areas of doctrine where hermeneutical and theological differences between members may respectfully occur, but which should not lead to contention, perfidious infighting, or sectarianism.
- Part four addresses various contemporary movements and practices against which CMFI does take a strong stand, listing areas of major concern.
- Part five contains specific positional papers on doctrinal subjects which the CMFI Council believes have relation and application to the current spiritual climate.

The CMFI Council has no wish to be embroiled in endless debates over non-essentials. Rather it is hoped this guidebook will be received and used in the spirit in which it has been written, namely to maintain the unity of the faith amidst a twisted and crooked generation.

Do all things without murmurings and disputings:

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Philippians 2:14-15

PART ONE

NON-NEGOTIABLE DOCTRINE (The CMFI Statement of Faith)

A) The Bible, consisting of the books of the Old and New Testaments but excluding the Apocrypha, is the inspired Word of God and is the infallible, all sufficient authority for faith and practice.

- All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. (2 Tim. 3:6,17)

B) There is one True and Living God who is the eternally self existent “I AM” and who has also revealed Himself to be One being in Three Persons - Father, Son, and Holy Spirit.

One true God:

- And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Ex. 3:14)
- Hear, O Israel: The LORD our God is one LORD. (Deut. 6:4)
- But the LORD [Yahweh] is the true God, he is the living God. (Jer. 10:10)

Plural unity of the Godhead (Tri-unity)

- And God said, “Let us make man in our image ...” (Gen. 1:26)
- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Mt. 28:19)
- The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. (2Cor. 13:14)
- There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:4-6)

C) In the perfect deity and humanity of the Lord Jesus Christ, His virgin birth and bodily resurrection.

Jesus' full deity

- In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God All things were made by him; and without him was not any thing made that was made. (Jn. 1:1-3)
- For in him dwelleth all the fulness of the Godhead bodily. (Col. 2:9)
- For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. (Col. 1:16,17)
- But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Heb. 1:8)

Jesus' full humanity

- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (Jn. 1:14)
- Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb. 2:17)
- For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Heb. 4:17)

Jesus' virgin birth

- Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matt. 1:23)

Jesus' bodily resurrection

- Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. (Lk. 24:39)
- Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. (Jn. 2:19-22)
- Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (Jn. 10:17,18)
- Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. (Jn. 20:27,28)
- But now is Christ risen from the dead, and become the firstfruits of them that

slept. (1Cor. 15:20)

D) The Biblical account of creation.

- In the beginning God created the heaven and the earth. (Gen. 1:1)
- And God saw every thing that he had made, and, behold, it was very good. (Gen. 1:31)
- Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (Gen. 2:1,2)
- For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Ex. 20:11)

E) Man, who was created in God's image without sin and given dominion over creation, fell by voluntary transgression as a result of which all men are born with a sinful nature.

Man created in the image God

- And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.(Gen. 1:26,27)

Man given dominion over creation

- And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1:28)

Voluntary transgression of the first human pair

- And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Gen. 3:6)
- Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (Jms. 1:13-15)

All men are born with a sinful nature

- For there is not a just man upon earth, that doeth good, and sinneth not. (Eccles. 7:20)
- As it is written, There is none righteous, no, not one. (Rom. 3:10)
- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. 5:12)

F) Salvation is through faith alone in Jesus Christ, the Son of God, who was born sinless of a virgin, lived a sinless life, was shown approved of God by His miraculous ministry, died once for our sins according to the Scriptures, was buried, raised from the dead in bodily form on the third day and triumphantly ascended to heaven. Through His blood we have redemption.

Salvation is by faith alone in Christ alone

- Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12)
- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1)
- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Eph. 2:8,9)

Jesus was born sinless of a virgin

- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Lk. 1:35)
- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Gal. 4:4)

Jesus lived a sinless life

- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2Cor. 5:21)
- For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Heb. 7:26)
- Who did no sin, neither was guile found in his mouth. (1Pet. 2:22)
- And ye know that he was manifested to take away our sins; and in him is no sin. (1Jn. 3:5)

Jesus approved by God the Father and Holy Spirit

- And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my

beloved Son, in whom I am well pleased. (Matt. 3:16,17)

- Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. (Acts 2:22)

Jesus died once for our sin

- For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. (1Pet. 3:18)

Jesus was buried, and on third day rose bodily

- Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom. 1:3,4)
- For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures. (1Cor. 15:3,4)

Jesus ascended bodily into heaven

- So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (Mk. 16:19)
- And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Acts 1:9)
- ... when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. 1:3)
- Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. (1Pet. 3:22)

Through Jesus shed blood we have redemption

- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. 1:7)
- In whom we have redemption through his blood, even the forgiveness of sins. (Col. 1:14)

G) The New Birth is an instantaneous operation of the Holy Spirit upon repentance toward God and the exercise of faith in the Lord Jesus Christ.

The new birth

- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (Jn. 3:3)
- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. (1Pet. 1:3)

- Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1Pet. 1:23)

Operation of the Holy Spirit

- For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. (Rom. 8:14-16)
- Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1Cor. 2:12)
- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Eph. 1:13,14)

Repentance toward God

- Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts 3:19)
- Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Acts 20:21)

Exercise of faith

- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Rom. 1:17)
- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. (Rom. 3:22)
- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Gal. 2:20)

H) Baptism by immersion in water is enjoined upon all who have repented, believed with all their hearts and confessed that Jesus Christ is Saviour and Lord.

- And he commanded them to be baptized in the name of the Lord. (Acts 10:48)
- And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16)
- That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)
- For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:26,27)
- Therefore we are buried with him by baptism into death: that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4)

- And ye are complete in him, which is the head of all principality and power ... Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Col. 2:10-12)

I) In the person of the Holy Spirit, His work of regeneration, baptism following the new birth, empowering, indwelling, and sanctification of the believer.

The person of Holy Spirit

- Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (Jn. 16:13)

Regeneration

- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Tit. 3:5)

Baptism by the Holy Spirit

- I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. (Mt. 3:11)
- And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (Jn. 1:33)
- John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:5)
- And when the day of Pentecost was fully come ... there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. (Acts 2:1-4)
- And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized you with water; but ye shall be baptized with the Holy Ghost. (Acts 11:15,16)

Empowering

- And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Lk. 24:49)
- But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)
- And to know the love of Christ, which passeth knowledge, that ye might be filled

with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. (Eph. 3:19,20)

Indwelling and infilling

- Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (Jn. 14:17)
- Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel. (Acts 4:8)
- And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Acts 4:31)
- For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. (Acts 11:24)
- And be not drunk with wine, wherein is excess; but be filled with the Spirit. (Eph. 5:18)

Sanctification

- And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1Cor. 6:11)
- This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (Gal. 5:16)
- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (2Thess. 2:13)
- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (1Pet. 1:2)

J) In The Holy Spirit's enabling gifts (with fruit confirming) to the members of the Church individually as He chooses.

- Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (1Cor. 12:4-11)

- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (Gal. 5:22,23)

K) In the true Christian Church, which is comprised exclusively of all who by virtue of repentance from sin and faith in Christ are born again of God's Holy Spirit and have become part of Christ's body. The identity of the Body of Christ on earth is primarily perceived through the local church. We strongly confess the local church to be sovereign and autonomous. At the same time we reject sectarianism and divisiveness as great evils.

Church as the body of Christ

- Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (1Cor. 12:27,28)
- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11,12)
- But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1Pet. 2:9)
- To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. (Heb. 12:23)

Local autonomous church

- And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. (Acts 11:26)
- I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea. (Rom. 16:1)
- Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. (1Cor. 1:2)
- The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. (1Cor. 16:19)
- And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house. (Philemon 1:2)
- The church of: Ephesus; Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. (Rev. 2:1; 8; 12; 3:1; 7; 14)

Sectarianism and divisiveness

- That there should be no schism in the body; but that the members should have the

same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. (1Cor. 12:25-27)

- And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. (Col. 3:15)
- But foolish and unlearned questions avoid, knowing that they do gender strifes. (2Tim. 2:23)
- But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. (Tit. 3:9)

L) In the spiritual unity of all who are born of God as opposed to unbiblical “so called” interfaith/ecumenical unity.

Unity of all born of God

- I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. (Eph. 4:1-3)
- Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. (Jn. 5:1; 4)
- Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (1Jn. 4:7)

False interfaith/ecumenical unity

- Thou shalt have no other gods before me.” (Ex. 20:3)
- And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. (2Kings 17:15)
- And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. (2Cor. 6:16,17)
- And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4)

M) In the pre-millennial personal and visible return of the Lord Jesus Christ and the prophetic purposes of God for Israel and the Jews.

The Millenium

- The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (Isa. 11:6-9)
- There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. (Isa. 65:20)
- But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. (Mic. 4:1-5)

Christ's thousand-year reign

- Blessed are the meek: for they shall inherit the earth. (Mt. 5:5)
- And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mt. 19:28)
- And hast made us unto our God kings and priests: and we shall reign on the earth. (Rev. 5:10)
- And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev. 20:1-3)

Visible return of the Lord Jesus Christ

- And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof

toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (Zech. 14:4)

- Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11)
- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Tit. 2:13)
- Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev. 1:7,8)
- And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God ... And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. 19:1; 11-16)

The prophetic purposes of God for Israel and the Jews

- As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called Abram, but thy name shall be Abraham; for a father of many nations I have made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings will come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (Gen. 17:4-8)
- Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. (Jer. 33:20,21)
- I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. (Rom. 11:1-2)

- For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. (Rom. 11:25-29)

N) That the Breaking of Bread is enjoined on all believers until the Lord comes and is a representation only of his atoning body and blood.

- And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2:42)
- The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1Cor. 10:16)
- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (1Cor. 11:24-26)

O) In the final judgment of the living and the dead by Christ.

- And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. 12:2)
- For the Father judgeth no man, but hath committed all judgment unto the Son. (Jn. 5:22)
- Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 17:31)
- And as it is appointed unto men once to die, but after this the judgment. (Heb. 9:27)

P) In the everlasting conscious punishment of the wicked and unrepentant

- Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Mt. 25:41)
- But after thy hardness and impenitent heart treasurest up unto thyself wrath

against the day of wrath and revelation of the righteous judgment of God. (Rom. 2:5)

- Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (2Thess. 1:5-9)
- But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (2Pet. 3:7)
- And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. 20:13-15)

Q) In the everlasting conscious bliss of the redeemed.

- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (Jn. 3:16)
- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (Jn. 10:28)
- In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (Jn. 14:1,2)
- As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (Jn. 17:2)
- And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1Cor. 15:49-53)
- For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens ... For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (2Cor. 5:1,2; 6)

- And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Eph. 2:6,7)
- To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. (1Pet. 1:4)
- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1Jn. 5:13)
- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (1Jn. 5:20)

R) CMFI rejects as false teaching any assertion that Torah observance or pursuance is compulsory for either salvation or sanctification although Jewish believers may see it as an expression of devotion within their cultural identity.

- Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (Rom. 3:20)
- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Gal. 2:16)
- O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?... Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Ga. 3:1; 13)
- But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. (Eph. 2:13-15)
- For Christ is the end of the law for righteousness to every one that believeth. (Rom. 10:4)
- In that he sayeth, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (Heb. 8:13)

PART TWO

MINISTERIAL CONDUCT

CMFI seeks to uphold, promote, and encourage the highest standards of ministry as described and advocated in the relevant Biblical passages.

The Call, Qualifications, and Work of Ministry

- But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20:25-28)
- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:11- 14)
- This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. (1Tim. 3:1-7)
- All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn

away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. (2Tim. 3:16 - 4:5)

- The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1Pet. 5:1-4)

Expulsion from membership

If the conduct of any ministerial or corporate member shall be prejudicial to the interests of the association:

The Council of Elders shall make every effort to restore the minister or ministry.

If restoration is not possible the member shall be asked to resign.

If the member so requested refuses to resign, he shall be liable to expulsion by a two-thirds majority of the Council. (Article Seven; The CMFI Constitution)

- Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal. 6:1)
- Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. (Rom. 16:17,18)

Marriage status of members

CMFI's general principle is only to recognise marriage between one man and one woman for life. Where divorce has occurred post conversion CMFI will not offer membership to any single divorced applicant or any divorced and remarried applicant except where the Council has established the existence of:

Clear and satisfactory evidence that a previous marriage (by either the applicant or his present wife) was terminated as a result of the sexual immorality of the previous spouse (not being a party to the applicant's existing marriage) in line with the Lord's teaching in Matthew 19:9. (Article Six; The CMFI Constitution)

- So God created man in his own image, in the image of God created he him; male and female created he them. (Gen. 1:27)
- Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Gen. 2:24)
- And he saith unto them, Whosoever shall put away his wife, and marry another,

committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. (Mk. 10:11,12)

- And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Mt. 19:9)
- ... ordain elders in every city, as I appointed thee: If any be blameless, the husband of one wife ... (Titus 1:5,6)

Conduct between members

CMFI members are expected to apply and respect Biblical principles between each other, and also between respective churches where applicable:

- Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (Matt. 18:15-17)
- Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned and avoid them. (Rom. 16:17)
- Rebuke not an elder, but intreat him as a father; and the younger men as brethren ... Against an elder receive not an accusation, but before two or three witnesses. (1Tim. 5:1; 19)

CMFI will seek to promote and foster Biblical unity in support of all members and their ministries, bearing in mind that oneness, obedience and unity in Christian practice is Biblically required to be consistent and harmonious across the churches. Examples from 1 Corinthians emphasise this expected consistency of practice:

- For this cause I have sent Timotheus unto you ... who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. (1Cor. 4:17)
- But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. (1Cor. 7:17)
- But if any man seem to be contentious, we have no such custom, neither the churches of God. (1Cor. 11:16)
- For God is not the author of confusion, but of peace, as in all the churches of the saints. (1Cor. 14:33)
- Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. (1Cor. 16:1)

The CMFI council is available to mediate and arbitrate in unresolved conflicts, co-opting other members if required.

- Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And by ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you. (Eph. 4:31,32)

PART THREE

NEGOTIABLE POSITIONS

CMFI acknowledges that correct doctrine is essential to the health of the Church. Christians are exhorted to keep, “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Titus 1:9).

On the other hand scripture also urges Christians to, “Walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:1-3b). With this verse in mind CMFI urges members to respect non-salvific positions that may differ from their own in the spirit of grace and love. Below are two examples wherein the CMFI Council believes Christians can “agree to disagree” without schism.

A) Soteriology

- ***Unconditional Security:*** Some members hold to the position of “once saved always saved” (OSAS) wherein imputed righteousness and the new nature are irrevocable.
- ***Conditional Security:*** Some members hold to the position that a truly saved believer could through an act of wilful, unrepentant apostasy loose their eternal salvation.

B) Eschatology

- ***Pre-Tribulation:*** Some members believe that the rapture of the Church will occur before the seven-year tribulation.
- ***Mid-Tribulation:*** Some members believe that the rapture of the Church will occur mid way through the seven-year tribulation.
- ***Post-Tribulation:*** Some members believe that the rapture of the Church will occur at the end of the seven-year tribulation period.

The CMFI council requests that all members each respect their brethren’s conscience with regards these various positions, and thus avoid harmful infighting and division.

- Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1Cor. 1:10)

PART FOUR

HETERODOX & HERETICAL MOVEMENTS

CMFI takes a strong stand against the following contemporary movements and practices, which are deemed either heterodox or heretical.

From the outset it must be emphasized that this is only a guide and is in no way exhaustive. Many variations and cross-pollinations occur within each movement to a greater or lesser degree indeed you may know of other suspect groups that are missing from this list.

The objective here is not wholly pejorative but rather information based to provide members a point of reference in order to quickly check doctrine and practice against heterodox and heretical movements infiltrating the body of Christ.

Admittedly this is a delicate area and not always black and white, nevertheless council feels a responsibility to outline the basic facts (as we see them) in order to help members make informed decisions. Ultimately it is the responsibility of each individual Christian to carefully research and prayerfully weigh the evidence and thus reach an informed decision. Moreover the imperative to ministers is to “test everything; hold fast to what is good” (1 Thess. 5:21) and thus avoid the “strange fire” (Lev. 10:1) so prevalent in our day.

Word of Faith Movement

E. W Kenyon is generally credited as originator of the Word of Faith movement, although scholars have argued Kenyon adopted much of his teaching from Phineas Quimby and the New thought movement, and Mary Eddy Baker’s Christian science (McConnell, 1988; Bowman, 2001; Peters, 2006).¹

Word of Faith theology is based on Jesus’ words at Mark 11:24, “Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Words spoken in faith are said to create or affect reality. Practitioners believe speech is the mechanism by which faith is actuated. This method is also known as positive confession. Thus faith is reduced to a spiritual force that controls, directs, and manipulates metaphysical laws (Crenshaw 1994, p. 71).² Conversely negative confession is said to prevent or inhibit success.

¹ McConnell D. R. (1994) *A different Gospel*; Bowman R.M. (2000) *The Word of Faith Controversy*; Peters J. (2009) *A Call for Discernment: A Biblical Critique of the Word of Faith Movement*

² Crenshaw C. I. (1994) *Man as God The Word of Faith Movement: A Biblical & Historical Evaluation*

Areas of concern include:

- Gnosticism – superior mystical knowledge.
- Over-realized eschatology – demanding future blessings now including perfect health.
- Prosperity – God wants Christians to be prosperous in all areas of life.
- Faith as a force – positive confession to change reality.
- Visualization – imagining your reality to bring it forth.
- Little gods – believers are “gods” through salvation.
- Jesus died spiritually – suffering in Hell to pay for sin.
- Belief that Satan has sovereign control over the earth.
- Denial of God’s overall sovereignty.
- God is a faith-being at the mercy of His own laws.
- Jesus gave up His divinity to become a man.

Charismania

Coined by fundamentalist Christians as a pejorative against the extremes of the charismatic movement, the fact remains that charisma is a legitimate biblical term. Sadly extremist charismatic leaders have hijacked the true meaning of charisma and attributed all manner of bizarre manifestations to the Holy Spirit.

Charisma Definition (NAS New Testament Greek Lexicon)

- A favour with which one receives without any merit of his own.
- The gift of divine grace.
- The gift of faith, knowledge, holiness, virtue.
- The economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith.
- Grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit.

Areas of concern include:

- Slaying in the Spirit – falling over at the touch of the preacher.
- Excessive laughing, crying, screaming.
- Uncontrolled shaking, jerking, hissing - reminiscent of kundalini yoga.
- Wild dancing, running, mood swings, extreme highs/lows.
- Loss of bodily control - rolling around on the floor.
- Interruptive tongues during services.
- Animal noises, barking, howling.
- Overemphasis on guardian angels – angelology
- False prophecies .
- Prophetic training schools.
- Fire tunnels.
- Heavenly portals, visitations into heaven.

- Gold dust phenomena.
- Grave soaking – necromancy (cf. John Crowder).
- Misuse of music to manipulate and induce emotive experience.
- Overemphasis on Devil and Demons.
- Kingdom Now or Dominion theology - postmillennialism.
- Church polity in the form of Apostles and Prophets.
- Extreme literalisation of spiritual warfare – bordering Christian voodoo.
- Giving to receive – emphasis on money.
- Transferable anointing.
- Spirit over word – subjective experience over scripture.
- Dangerous movement – New Apostolic Reformation (NAR).³

Emergent Church

A movement born out of postmodern, post evangelical thought aimed at deconstructing biblical truth claims, doctrine, and traditional forms of church into a informal discussion based gathering. Emergent leaders employ postmodernism to transform the bible into a source of spirituality, in which the power of the story as a moral reference point replaces dogma. Leading lights include liberals Brian McLaren, Rob Bell and Doug Pagitt.

Areas of concern include:

- Denial of Bible as inspired Word of God.
- Denial of absolute truth claims.
- Denial of the Gospel.
- Experience and feelings over reason.
- Images or impressions over words.
- Removal of doctrine as dogma.
- Ecumenical and interfaith agenda.
- Emphasis on inclusion, dialogue, acceptance, including LGBT.
- Goal to transform and unite society – social activism.
- Narrative approach to scripture – wherein stories (myth) are the praxis for moral change.
- Kingdom Now or Dominion theology – postmillennialism.
- Environmental focus on saving earth.
- Preterist position on prophecy.
- Catholic mysticism.
- Centered prayer, soaking prayer, lectio divina, spiritual formation.
- Adoption of desert fathers and eastern religious teachings.
- Labyrinths.
- Seeker friendly environments.
- Self-styled Christianity – make it what you want.

³ Geivett R. D. (2014) *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement*; Weaver J. (2016) *The New Apostolic Reformation: History of a Modern Charismatic Movement*;

- Spirituality instead of biblical Christianity.
- Interfaith agenda – worldwide utopia through man’s effort.
- Dangerous propaganda – Noona series Rob Bell – Purpose Driven Rick Warren.

Churches Together

The history of this movement is particularly worrying. On May 9th 1982 for the first time since the reformation, a papal visit to the UK occurred. Pope St. John Paul II landed in Gatwick, and upon disembarking proceeded to kiss the ground. Pope John Paul II went on to visit major Anglican churches and communities across Great Britain heralding a new era of unity. Informal conversations followed amongst British/Irish church leaders who proposed the ecumenical task was to wipe the slate clean and start again. In 1985 St. John Paul II asked the question: can we not make that pilgrimage together hand-in hand?

In 1987 Cardinal Hume spoke at Swanwick about his experience of unity as a gift from God given in abundance, inviting the, “Roman Catholic delegates ... [to] recommend ... that we move now quite deliberately from a situation of co-operation to one of commitment to each other.” Following the Swanwick conference the ecumenical goals were outlined in the 1989 publication, *The Next Steps for Churches Together in Pilgrimage*. In 1990 Churches Together in England, Cytûn (Churches Together in Wales) and Action for Churches Together in Scotland (ACTS), together with the overarching Council of Churches for Britain and Ireland were inaugurated, and eventually became Churches Together in Britain and Ireland.⁴

While on the surface finding ways to understand different Christian traditions, and work together in harmony appears rational and loving, the overall purpose is ecumenical unity between Roman Catholicism and Protestantism. Sadly many church leaders having adopted a liberal postmodern philosophy (wherein truth claims are viewed as relative) and see no problem with papal reunification. Consequently many more denominations have joined CTE, including Baptist, United Reform, Methodist, Pentecostals, Charismatics and various free churches. Despite the apparent unity all roads lead back to Rome.

Springing from the Christian ecumenical movement are inter-faith movements wherein all religious views are given equal standing and equal credibility as legitimate expressions of spirituality. Interfaith leaders promote worldwide unity among all religions through greater cooperation. Such religious syncretism is condemned in God’s Word: “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images (Isa. 42:8); “For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another” (Isa. 48:11).

Areas of concern include:

- Roman Catholic reunification.⁵

⁴ http://www.cte.org.uk/Groups/276931/Home/About/The_CTE_story/Why_and_how/Why_and_how.aspx

⁵ http://www.cte.org.uk/Articles/168437/Home/Resources/Ecumenical_Dialogues/English_ARC/Role_Purpose_and.aspx

- Adoption of Catholic rituals – stations of the cross, icons, Mariolatry.
- Inclusion of fringe pseudo-Christian groups.⁶
- Extensive doctrinal and theological compromise.
- Overall Postmillennial emphasis – Kingdom of God viewed as social utopia created by man.
- Interfaith agenda.
- Similarities with World Council of Churches.

Ancient Heresies

The below heresies regularly resurface in modern pseudo-Christian groups and cults.

- Adoptionism - God granted Jesus powers and then adopted him as a Son.
- Albigenses - Reincarnation and two gods, one good and other evil.
- Apollinarianism - Jesus' divine will overshadowed and replaced the human.
- Arianism - Jesus was a lesser, created being.
- Docetism - Jesus was divine but only seemed to be human.
- Donatism - Validity of sacraments depends on character of the minister.
- Eutychianism - Jesus' finite human nature is swallowed up in His infinite divine nature.
- Gnosticism - Dualism of good and bad, and special knowledge for salvation.
- Kenosis - Jesus gave up some or all of his divine attributes while on earth.
- Marcionism – Yahweh God of the O.T is wrathful/evil, whereas the N.T God is good. Marcion acknowledged only 11 books in the Canon.
- Modalism - God is one person in three modes.
- Monarchianism - God is one person.
- Monophysitism - Jesus had only one nature: divine.
- Nestorianism - Jesus was two persons.
- Patripassionism - The Father suffered on the cross.
- Pelagianism - Man is unaffected by the fall and can keep all of God's laws.
- Semi-Pelagianism - Man and God cooperate to achieve man's salvation.
- Socinianism - Denial of the Trinity, Jesus is a deified man.
- Subordinationism - The Son is lesser than the Father in essence and or attributes.
- Tritheism - The Trinity is really three separate gods.

⁶ Definitive list as of 2017: http://www.cte.org.uk/Groups/234690/Home/About/Membership_of_CTE/Member_Churches_of/Member_Churches_of.aspx

PART FIVE

CMFI POSITIONAL PAPERS

1. CMFI Position on the Relationship of the Church to Israel, the Jews, and the Torah

CMFI affirms the prophetic purposes of God for Israel & The Jews including the restoration of national Israel and Jerusalem as its capital to welcome the return of Christ (Luke 21:24, Zechariah 12:1-10, Matthew 23:39 etc.). CMFI denounces both replacement theology (supercessionism) on one extreme and dual covenant theology on the opposite extreme as fundamentally unscriptural and false. We accept that spiritually and theologically scriptural Christianity is a Hebraic faith that is the messianic successor to the Torah yet a better covenant, as it is described in the book of Hebrews.

In accordance with the New Testament teachings and Old Testament prophecies the Torah is rendered inoperative, but has been fulfilled by Christ who is the aim of the Torah. Biblical Judaism has not existed since the 70 AD destruction of the temple as predicted by Daniel, by Jesus and by The Epistle to the Hebrews.

Jewish believers and their spouses are free to observe festal and other Jewish observances as can still be observed from the Torah for reasons of culture and of testimony to unsaved Jews. Such observances are however never obligatory, especially for non Jews. CMFI rejects as false teaching any assertion that Torah observance or pursuance is compulsory for either salvation or sanctification although Jewish believers may see it as an expression of devotion within their cultural identity.

It is of value and importance however that in accordance with the epistle to the Hebrews, Christians of all ethnic backgrounds doctrinally comprehend the messianic fulfilment of the Levitical sacrificial system, the messianic typology of the Torah, and the prophetic meaning of the Hebrew Holy Days. The study of Hebrew language is as much an advantage in the study of The Old Testament as Greek is of value for the study of the New, and both testaments constitute the inspired Word of God and are both of divinely inspired Judaic authorship. It is also of obvious value to understand the First Century Jewish cultural setting of Gospel narratives.

Jewish believers are both the faithful remnant of national and ethnic Israel and the natural branches of the Christian church, the Body of Christ where Jew and non Jew are spiritually united in Christ.

CONCLUSION

CMFI members embrace a wide spectrum of Christian tradition yet all have the same desire: The advancement of the Christian Faith. Together we acknowledge that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6:12). Consequently in these last days before the dénouement of our Lord we must seek to maintain unity within the remnant Church.

- Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work. (2 Thessalonians 2:15-17).

May this guidebook go some way to educating, warning, and protecting CMFI members to the glory of God

CMFI Council (2017)