

DOCTRINAL STATEMENT
OF
NEW LIFE COMMUNITY CHURCH

Article I: THE SCRIPTURES

We believe that “All Scripture is given by inspiration of God,” by which we understand the whole Bible is inspired in the sense that the holy men of God “were moved by the Holy Spirit” to write the very words of scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings - historical, poetical, doctrinal, and prophetic - as appeared in the original manuscripts. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mk. 12:26,36; 13:11; Lk. 24:27,44; Jn. 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Pet. 1:21.)

Article II: THE GODHEAD

We believe that the Godhead eternally exists in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God, having precisely the same nature, attributes, and perfection's, and worthy of precisely the same homage, confidence, and obedience. (Mt. 28:18-19; Mk. 12:29; Jn. 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6.)

Article III: ANGELS, FALLEN AND UNFALLEN

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that one, “Lucifer, son of the morning” - the highest in rank - sinned through pride, thereby becoming Satan; that a great company of the angels followed him in this moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are “reserved in everlasting chains under darkness unto the judgment day.” (Isa. 14:12-17; Ezek. 28:11; 1 Tim. 3:6; 2 Pet. 2:4; Jude 6.)

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their descendants to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, “I will be like the most High.” in his warfare appears as an angel of light, even counterfeiting the words of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone. (Gen. 3:1-19; Rom. 5:12-14; 2 Cor. 4:3-4; 11:13-15; Eph. 6:10-12; 2 Thess. 2:4; 1 Tim. 4:1-3.)

We believe that Satan was judged at the Cross, though not then executed, and that he, a usurper, now rules as the “god of this world”; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after a thousand years he will be loosed for a little season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night for ever and ever.” (Col, 2:15; Rev. 20:1-3, 10.)

We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Lk. 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:11,12.)

We believe that man was made lower than angels; and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels. (Heb. 2:6-10.)

Article IV: MAN CREATED AND FALLEN

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

Article V: THE PERSON AND WORK OF JESUS CHRIST

We believe that, as provided and purposed by God and as pre-announced in the prophecies of the Scriptures the eternal Son of God Jesus Christ came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. (Lk. 1:30-35; Jn. 1:1,2,14,18; 3:16; Heb. 4:15.)

We believe that, on the human side, Jesus Christ became and remained a perfect man, but sinless throughout His life: yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Lk. 2:40; Jn. 1:1,2; Phil. 2:5-8.)

We believe that in fulfillment of prophecy Jesus Christ came first to Israel as her Messiah-King, and that, being rejected of that nation, He according to the eternal counsels of God, gave His Life as a ransom for all. (Jn. 1:11; Acts 2:22-24; 1 Tim. 2:6.)

We believe that, in infinite love for the lost, Jesus Christ voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world bearing the holy judgments against sin which the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. (Jn. 1:29; Rom. 3:25-26; 2 Cor. 5:14; Heb. 10:5-14; 1 Pet. 3:18.)

We believe that, on departing from the earth, Jesus Christ was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished. (Heb.1 :3)

We believe that He became Head over all things to the church which is His body, and in this ministry He ceases not to intercede and advocate for the saved. (Eph. 1:22-23; Heb. 7:25; 1 Jn. 2:1.)

Article VI: SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith; no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with the perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Mt. 26:28; Jn. 3:7-18; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4-9; Titus 3:5; James 1:8; 1 Pet. 1:18-19,23.)

We believe that new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. On. 1:12; 3:16, 18. 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22,26; 4:5; 10:4; Gal. 3:22.)

Article VII: THE EXTENT OF SALVATION

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

Article VIII: SANCTIFICATION

We believe that sanctification, which is a setting-apart unto God, is threefold: It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart until God in the measure in which Christ is set apart unto God. We believe, however, that he retains a disposition to sin, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Holy Spirit. We believe, also, that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (On. 17:7; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25-27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10.)

Article IX: ETERNAL SECURITY

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will when they persistently sin chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (Jn 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 Jn. 2:1-2; 5:13; Jude 24.)

Article X: ASSURANCE

We believe it is the privilege, not only of some, but of all who are born again by the Holy Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience. (Lk 10:20; 22:32; 2 Cor. 5:1, 6-8; 2 Tim. 1:12-14; Heb. 10:22; 1 Jn. 5:13.)

Article XI: THE HOLY SPIRIT

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church. (Jn. 14: 16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7.)

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them into the day of redemption: the baptizing into the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (Jn. 3:6; 16:7-11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 Jn. 2:20-27.)

We believe that all gifts of the Holy Spirit are valid today. We believe that speaking in tongues was never the necessary sign of the baptism nor the filling of the Spirit. (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8.)

Article XII: THE CHURCH, A UNITY OF BELIEVERS

We believe that all that are united to the risen and ascended Son of God are members of the church as the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or non membership in an organized churches of earth. We believe that by the same Holy Spirit in Scriptures all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarians differences, and loving one another with a pure heart fervently. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (Mt. 16:16-18; Acts 2:41-47, 20:17, 28-32; Rom. 12:5; 1 Cor. 12: 12-21; Eph. 1:20-23; 4:3-10; Col. 3:14-15, 1 Tim. 3:1-13; Titus 1:5-11.)

Article XIII: THE ORDINANCES OF THE CHURCH

We believe that water baptism and the Lord's Supper are the only ordinances of the church and that they are a scriptural means of testimony for the church in this age. (Mt. 28:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Cor. 11:26.)

Article XIV: THE CHRISTIAN'S WALK

We believe that we are called with a holy calling, to walk not after the flesh, but after the Holy Spirit, and so to live in the power of the indwelling of the Holy Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen disposition to sin, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Holy Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Rom. 6:11-13; 8:2,4,12-13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; 1 Pet 1:14-16; 1 John 1:4-7; 3:5-9.)

Article XV: THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Holy Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Holy Spirit, and each is called to his own divinely appointed service as the Holy Spirit may will. In the apostolic church there were certain gifted men - apostles, prophets, evangelists, pastors, and teachers - who were appointed by God for the perfecting of the saints unto their work of the ministry. We believe also that today some men are especially called of God to be evangelists, pastors, teachers, apostles, and prophets, and that it is to the fulfilling of His will and to His glory that these shall be sustained and encouraged in their service for God. (Rom. 12:6; 1 Cor. 12:4-11; Eph. 4:11.)

We believe that each believer is commanded, irrespective of enabling gifts for service, to specific works of compassion and mercy to all humanity, beginning with fellow believers, not just for evangelistic opportunities but because of the value of the individuals who are being benefited. (Gal. 6:10; 1 Tim. 6:17-19; James 2:26; 1 Jn. 3:17-18; Mt. 5:16; 1 Pet. 2:12; Titus 2:14, 3:8, 14.)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Cor. 3:9-15; 9:18-27; 2 Cor. 5:10.)

Article XVI: THE GREAT COMMISSION

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. (Mt 28:18-19; Mk. 16:15; Jn. 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Pet 1:17; 2:11.)

Article XVII: THE BLESSED HOPE

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in Scripture, and for this we should be constantly looking. (Jn. 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Titus 2:14.)

Article XVIII: THE TRIBULATION

We believe that universal righteousness will not be realized previous to the second coming of Christ but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

Article XIX: THE SECOND COMING OF CHRIST

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

Article XX: THE ETERNAL STATE

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body-reunited shall be associated with Him forever in glory; but spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (Lk. 16:19-26; 23:42; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15.)