



Statement of Faith

New Covenant Bible Church (NCBC) exists to bring glory to God by making disciples (Matt. 28:18-20). NCBC is called to make disciples through worship, prayer, teaching of the Word, observance of the ordinances, fellowship, the exercise of our gifts and talents, and the proclamation of the gospel both in our community and throughout the world.

The basic doctrines within the New Covenant Bible Church Statement of Faith represent what we believe to be the core elements of biblical teaching. We expect all members of NCBC to affirm these doctrines.

God

We believe in one God eternally existing as one essence and three distinct persons: God the Father, God the Son and God the Holy Spirit. Each person is fully, equally and eternally God, yet there is one God. Each person has precisely the same nature and attributes and is worthy of precisely the same worship, honor and praise. The entire Christian faith is bound together with the confession of God's Trinitarian nature (Matt. 28:18-20).

We believe in God the Father, the Creator of heaven and earth. We believe in the Son, eternally begotten but not made, who in history assumed to Himself a human nature for the sake of our salvation (John 1:14; Heb. 1:3). He is fully God and fully man. Through Him, all things came into being and were created. He was before all things, and in Him, all things hold together by the word of His power (Col.1:15-20). He suffered, died, was buried, resurrected, ascended and sits at the right hand of the Father until He returns for the final judgment and consummation of the Kingdom. We believe in the Holy Spirit who eternally proceeds from the Father and the Son and is sent by the Father and Son to give new life (John 15:26-27). The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth and dwells within the regenerate (Eph. 1:13-14). The Holy Spirit has come to glorify the Son who, in turn, came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored and worshiped as God, the third person of the Trinity.

The triune God, Father, Son and Spirit, is the Creator of all things, visible and invisible. As the immortal and eternal Creator, He sovereignly rules over all of His creation (Ps. 24:1).

Revelation

God has made Himself known to the world in Jesus Christ, the Scriptures and creation. We believe that God has made Himself known to His creation. He has revealed Himself to us in His Son, ***the incarnate Word*** (Heb.1:1-2); in Scripture, ***the inspired Word*** (2 Tim. 3:16); and ***in creation*** (Ps. 8; Rom. 1:20)

We believe that Jesus Christ, the Son of God, is the perfect revelation of who God is. Jesus Christ is the “image of the invisible God” (Col. 1:15), “the exact imprint of his nature” (Heb. 1:3) and a perfect reflection of God the Father (John 5:19).

We believe the Scriptures, the 66 books of the Old and New Testaments, are the inspired Word of God and are therefore without error in their original writings. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and free from error. The Scripture is sufficient for all that God requires for us to believe and do and is therefore to be believed, as God’s instruction, in all that it teaches; obeyed, as God’s command, in all that it requires; and trusted, as God’s pledge, in all that it promises (Is. 40:6-8). As God’s people hear, believe and obey the Word, they are equipped as disciples of Christ and witnesses to the gospel (Rom. 10:14-17).

Creation and Providence

We believe that God created the world in 6 days and rested on the 7th day. He is Omniscient and Omnipotent and governs in all things at all times in all places.

God created the whole world from nothing (Gen. 1:1-2; Ps. 24:1). God’s creative work is the overflow of the love present within the Trinitarian fellowship. Creation, according to the design of God, was good (Gen. 1:3-31).

God doesn’t merely *let* the world exist, He *makes* the world exist. He upholds the universe by the word of His power, and He holds the world together in himself (Col. 1:17).

Humanity

We believe that all humanity is created in the image of God and possesses intrinsic dignity and worth. God made humanity—male and female—in His own image (Gen. 1:27-30). Set apart as His image bearers, every human being is sacred. All men and all women, bearing the image of God, are meant to represent God in His creation (1 Cor. 10:31). God declares the created order to be very good, distinguishing men and women as His agents to care for, manage and govern over it. They enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church and civic life. Adam and Eve were made to complement each other in a one-flesh union in the covenant of marriage that establishes the only God-ordained pattern of sexual relations for men

and women. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways.

Men and women are absolutely equal in essence, dignity and value but are distinct by divine design. As part of God's good created order, men and women are to have different yet complementary roles and responsibilities in the home and church. As it relates to the church, men and women are both expected to lead; however, the office of elder/pastor is reserved for qualified men (1 Tim. 3; Titus 1).

Sin

We believe that sin has fractured all things, leaving the world in desperate need of salvation. Through the temptation of Satan, humanity transgressed the command of God and fell from their original holiness and righteousness (Gen. 3). Now the entire human race is born into sin and is opposed to God and His law (Rom. 3:9-20). Therefore, all humans are under condemnation. This depravity is radical and pervasive. It extends to the mind, will, body and affections. Unregenerate humanity lives under the dominion of sin and Satan (Eph. 2:1-3). He is at enmity with God, hostile toward and hateful of God.

Salvation

We believe that salvation is by grace alone through faith alone in Christ alone. We believe that, due to universal death through sin, no one can enter the kingdom of God unless born again (John 3:5-8); that salvation is only by grace through faith in the shed blood of Jesus Christ; and that all who receive the Lord Jesus Christ through faith are declared righteous by God and become children of God (Heb.10:19-25).

We believe the Scriptures teach that regeneration, or the new birth, is that act of God by which the Holy Spirit imparts a new nature and a new spiritual life, not before possessed, and the person becomes a new creation in Christ Jesus (Gal. 2:20). The mind is given a holy disposition and a new desire to serve God, the dominion of sin is broken, and the heart is transformed from a love of sin and self to a love of holiness and God.

Regeneration is manifested by repentance, faith and righteous living. Good works are its proper evidence and fruit (Ephesians 2:10; Titus 3:8). Regeneration is experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:18-19; Philippians 2:12; Colossians 3:16; 2 Peter 1:3-8). This obedience causes the believer increasingly to be conformed to the image of the Lord Jesus Christ (2 Corinthians 3:18).

The salvation of humanity is fundamentally the work of God. Before the foundation of the world, God elected His people, setting His affection and grace upon them (Rom. 8:29-30). In love God

predestined His people for adoption (Eph. 1:4-6). Faith is a gift of grace that is given by the mercy and pleasure of God, so that no one may boast. Apart from the intervention of God, humanity cannot choose of his own accord to worship God and pursue righteousness (Rom. 3; Eph. 2:1-3). God's sovereignty in salvation is comprehensive: from first to last, all of salvation is the work of God.

The Church

We believe that the Church is the body of Christ sent into the world to shine forth the glory of God.

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever as His Bride. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

The ultimate mission of the Church is to bring glory to God by making disciples (Matt. 28:18-20). The Church is called to make disciples through worship, prayer, teaching of the Word, observance of the ordinances, fellowship, the exercise of our gifts and talents, and the proclamation of the gospel both in our community and throughout the world.

Baptism & The Lord's Supper

We believe the two ordinances of the Church are believer's baptism and the Lord's Supper (Communion). Together they are simultaneously God's pledge to us; divinely ordained means of grace; our public vows of submission to the once crucified and now resurrected Christ; and anticipations of his return and of the consummation of all things.

Water baptism by immersion is symbolic of entrance into the new covenant community and is only intended for those who have received the saving benefits of Christ through the new birth of the Holy Spirit. In obedience to Christ's command and as a testimony to God, the Church, oneself and the world, believers are baptized by water in the name of the Father, Son and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that a former way of life has been put to death and vividly depicts the release from the mastery of Satan, sin and death.

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ and is a sign of ongoing covenant renewal. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we come to the table with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls and signify our unity with other members of Christ's body.

The Holy Spirit

The gifts of the Holy Spirit that we see on display in the New Testament are still active within the life of the church. These gifts did not end with the close of the New Testament or the death of the last and final apostle (1 Cor. 12:1-11).

We teach that the Holy Spirit alone administers spiritual gifts to the Church (1 Corinthians 12:11), not to glorify Himself or the gifts by ostentatious displays, but to glorify Christ (John 16:14) and implement His work of redeeming the lost (Acts 1:8), and building up believers in the most holy faith (2 Corinthians 3:18). These gifts include wisdom, knowledge, faith, healing, miracles, prophecy, discernment, speaking in tongues and interpretation of tongues.

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today (1 Corinthians 14:12). We teach that the confirming sign gifts (speaking in tongues {intelligible languages}, interpretation, healing, and working of sign miracles) were evangelistic gifts in the beginning days of the Church for the purpose of confirming the Gospel message (1 Corinthians 14:22a; 2 Corinthians 12:12; Hebrews 2:3-4), and were not intended by God to be part of normative church worship and service.

We also teach that because God is sovereign and supreme, and because the sign gifts are indeed genuine gifts of the Holy Spirit that He can give and has given to born-again men and women at various times for His purposes, God may certainly choose, in His sole discretion, to give these gifts at specific times and places in the modern church, but all should be done decently and in order (1 Corinthians 14:40).

Doctrine of Resurrection and Restoration of All Things

We believe that Jesus Christ is returning to the world in the future to judge the living and the dead. The consummation of all things includes the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the glorification of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the consummation, Satan, with his hosts and all those outside Christ, is finally separated from the benevolent presence of God, enduring eternal punishment (Rev. 20:7-15), but the righteous, in glorious bodies, will live and reign with Him forever, serving

Him and giving Him unending praise and glory. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace. Then the eager expectation of creation will be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new (Rev. 21:1-5).