

STATEMENT OF FAITH

New Creation Ministries goal is to glorify God and enjoy Him forever. As such, we must ensure a specific Biblical standard to lay a foundation for every aspect of the ministry. This Biblical standard is laid out below.

- A. According to Scripture, we believe the Scriptures of the Old and New Testament (Translates into Covenant) to be the verbally inspired (God-breathed) Word of God, the final authority for faith and life, inerrant in the original writings. It is the only rule to direct us in how we may glorify and enjoy Him. (Matt. 5:18; John 16:12-13; II Tim. 3:16-17; II Pet. 1:20-21)
- B. According to Scripture, we believe that before time began, the full Triune God (God the Father, God the Son, and God the Holy Spirit) found it good to willfully create everything into existence, both visible and invisible, within a literal six-day period. The triune God did all of this to bring glory to Himself, and to complete His eternal plan. (Rev. 22:13; Eph. 1:4; John 1:1-3; Gen. 1, 2; Psalm 104)
- C. According to Scripture, we believe in the deity of the Lord Jesus Christ as fully God and fully man, conceived by the Holy Spirit, born of a virgin; as God, co-equal and co-existent with God the Father and God the Holy Spirit not only from the time he assumed our nature but from all eternity (Matt. 1:1-2:13; John 1:1-11; 14:16; Phil. 2:5-11; Col. 1:15).
- D. According to Scripture, we believe in man's complete fallen condition. We made ourselves fully guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt to the very DNA of our being. Through choice and practice we are guilty to our innermost core before God and are righteously judged and God would be justified to place us in everlasting punishment (Gen. 3:1-13; Matt. 25:46; Rom. 3:10-18 & 23; 5:12-21; I Cor. 15: 21-22; II Thess. 1:7-10; Rev. 20:12-15).
- E. According to Scripture, we believe Jesus Christ offered, by His grace and on our behalf, the only acceptable sacrifice for sin and was raised in the same body from the dead according to the Scriptures. Christ, from eternity past, has secured His children's redemption through the shedding of His blood, qualifying His saints for service here, and an inheritance in His divine presence for eternity (Matt. 28; Luke 24:39-43; Rom. 3:21-28;

5:10-11; I Cor. 15: 3-4; I Tim. 2:5-6; Heb. 9:11-22; I Pet. 1:18-20; I John 2:2; 5:10-13).

- F. According to Scripture, we believe justification occurs by God's grace (def. - is the unmerited favor of God) opening our eyes to our need for redemption that is only in Christ Jesus, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting solely on Jesus Christ. (John 6:37-40; 10:27-30; Rom. 8:1, 38-39; II Cor. 5:17; I John 5:11-13).
- G. According to Scripture, we believe that the Holy Spirit proceeds eternally from the Father and the Son neither made, nor created, nor begotten, but only proceeding from the two of them. The Holy Spirit is a person who convicts sinners and who regenerates and baptizes them at the moment of their salvation into the body of Christ. We also believe that the Holy Spirit indwells and seals until Christ returns, all who believe, and fills and empowers for service those who are yielded to Him (John 16:8-11; Rom. 8-9; I Cor. 6:19-20; 12:12-14; Gal. 5:16; Eph. 1:13-14; 4:30; 5:18; Titus 3:5).
- H. According to Scripture, we believe that they who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally, through the same virtue, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts of it are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord. **2.** This sanctification is throughout the whole man, yet imperfect throughout this life; there abides remnants of corruption in every part, wherefrom arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh. **3.** In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome in eternity; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as our Prophet, Priest, and King, in his Word has prescribed to them. (Romans 7:23; Romans 6:14; Ephesians 4:15-16; 2 Corinthians 3:18, 7:1; 1 Thessalonians 5:23; Romans 7:18, 23; Galatians 5:17; 1 Peter 2:11; Acts 20:32; Romans 6:5-6; John 17:17; Ephesians 3:16-19; 1 Thessalonians 5:21-23; Romans 6:14; Galatians 5:24; Colossians 1:11; 2 Corinthians 7:1; Hebrews 12:14)

- I. According to Scripture, we believe in the imminent return of the Lord and Savior Jesus Christ for His children (John 14:3; Acts 1:9-11; I Thess 4:13-18).
- J. According to Scripture, we believe in the bodily resurrection of the saved and of the lost, the everlasting blessedness of the saved, and the everlasting punishment of the lost (John 11:23-27; Rom. 8:11; II Cor. 5:1; I Thess. 4:13-18; Rev. 20:12-15).
- K. According to Scripture, we believe that Christ made provision for all the effects of sin in the atonement, and that God heals according to His sovereign discretion. God holds all power and authority over everything. What we think, believe, and/or wish will happen will never ultimately control or change the *will* of God. Caution must be used in claiming healing due to us not having authority over the Creator. Healing may not be claimed, since the final deliverance from sickness awaits the believer in glory (I Cor. 15:51-57; II Cor. 12:7-9; Phil. 3:20-21; I John 3:2).
- L. According to Scripture, we believe that women are an essential part of history, the family, ministries, and the church. Even though their roles are different, it does not mean that they are less in the eyes of God. From Eve, to Esther, to Mary, God, through His will, has chosen to use women in marvelous ways to glorify himself. The Word of God clearly teaches that women should never be pastors, or to be in a position over a man as a spiritual mentor. God designed an order that includes spiritual teaching, accountability, and leadership. The overarching purpose of this order brings us to our relationship with Jesus and his bride (the church), the family, and the church. This order is not designed to demean or belittle a woman in any way. It is a God ordained order that is designed to give us a shadow of our relationship with Jesus (Genesis 2:18; 3: 16, Esther, Luke 1:26-38, Ephesians 5, 1 Timothy 2:11-12; 3:1-13).
- M. According to Scripture, we believe that some gifts of the Holy Spirit are permanent and are intended for a more ongoing everyday use for the glory of God. Other gifts were designed with a more temporary basis, and were given for the purpose of founding the church and the spread of the Gospel. At the same time, we affirm that God has the power to use any and all gifts at any time to be used as He wills for the purpose of glorifying Him and furthering His kingdom (John 14:16-17; John 16:7-15; Romans 8:9; 1 Corinthians 6:19; 1 Corinthians 12:13, 28-30; Ephesians 2:20-22; Ephesians 4:1-16, 30; Hebrews 2:1-4; Titus 3:5).

- N. According to Scripture, we affirm that God uses miracles and visions to draw people to Himself. We also affirm that Satan, although limited in power, tries to deceive the world by performing “miracle-like” events, but still within God's ultimate plan and permission. While on earth, all of Jesus' miracles pointed people to God the Father, and consisted of supernatural control over creation. We must use caution in looking at the experience, event, or dream in order to draw close to God, rather it is God that draws us close to God. (Ex. 7:8-13; Book of Job; John 6:1-14, 14:6-7)
- O. According to Scripture, we affirm that Satan can oppress us, assault us, tempt us, slander us, and accuse us. But a Child of God, indwelt by the Holy Spirit, cannot be possessed by a demon. Where the Spirit of the Lord is, there is liberty. It is impossible for a person to be indwelt by the Holy Spirit and at the same time be sovereignly controlled by an evil spirit, then our redemption is meaningless. We cannot be an dead enemy of God, while prophesying in His name. (Job; John 4:4; Romans 8:9-11; 1 Cor. 3:16-17; 2 Cor. 4:17)
- P. According to Scripture, we acknowledge that there is no biblical support that demons can attach themselves to physical non-living objects. This belief is based on superstitious practices and occult beliefs found in animistic cultures and among those who practice the occult. Believers in Christ are not to fear demons, although we are to be vigilant and alert for their temptations. We are no longer slaves to sin, but slaves to righteousness. (Romans 6:15-23; 1 Peter 5:8; James 4:7; 1 John 4:4)
- Q. We believe God sovereignly and immutably creates each person, in His image, as a male or female with reasoning, immortal souls. These two distinct, complementary genders reflect the image and nature of God and His plan for man and woman (Gen. 1:27; Matt. 19:4, Eph. 1).
- R. According to Scripture, we affirm that each of us is born a sinner, and this sin nature will manifest itself in ways that contradict the Word of God. We believe that Biblical marriage is an institution ordained of God, sanctifies us to understand our relationship with Christ (the Bridegroom), into which the spiritual and physical union of one biological man and one biological woman enter, cherishing a mutual esteem and love, bearing with each other's infirmities and weaknesses, comforting each other in trouble, providing in honesty and grace for each other and for their household, praying for each other, and living together the length of their days

preparing for eternity with Jesus Christ. (Gen. 2:18-24; Eph. 5:22-23; Matt. 19:4-6; Mark 10:6-9).