

Statement of Faith

New City Church exists to help people meet Jesus and grow in a relationship with him.

At New City Church, we believe that what we believe shapes how we live. Because of that, we want to be clear about the doctrines that guide our teaching, ministry, and mission. Our desire is not to create unnecessary division, but to provide clarity so that anyone considering membership understands what we believe and why.

In previous generations, churches could often assume that those who identified as Christians shared many of the same core beliefs. Today, that is no longer the case. People may use the same Christian language while holding very different beliefs about God, Jesus, salvation, Scripture, and the Christian life. One of the kindest things a church can do is clearly communicate what it believes so that no one is surprised as their involvement and commitment deepen.

At the same time, we recognize that not every doctrine carries the same level of importance. Throughout church history, Christians have distinguished between doctrines that define the Christian faith and doctrines where faithful believers have reached different conclusions. We believe this distinction allows us to pursue both theological conviction and Christian charity.

Throughout Church history, Jesus, His disciples, the early church fathers, and theologians have taught and held certain doctrines as central and essential to the Christian faith (i.e. Paul identifies the death, burial, and resurrection of Christ as “of first importance” in 1 Corinthians 15:3–5). At New City Church we call these “**Foundational Beliefs**” and “**Convictions**”. Both are defined further below. Additionally, pastors & theologians have been able to distinguish between secondary doctrinal positions that believing Christians may disagree upon. We will call these “**Persuasions**,” and each is defined below.

Foundational Beliefs - These doctrines are the essential truths of the Christian faith. We believe Scripture clearly teaches these doctrines, and that denying them is inconsistent with historic Christian orthodoxy.

Examples: The Trinity, the deity and humanity of Jesus Christ, salvation by grace through faith, and the authority of Scripture.

To become a member of New City Church, you must affirm these beliefs because they are essential to what it means to be a Christian.

Convictions - These are doctrines that we believe Scripture clearly teaches and that are especially important for maintaining a faithful witness to Jesus in the cultural moment where God has placed New City Church. While these doctrines do not determine whether someone is a Christian, they are essential to the unity, teaching, and public witness of our church.

Examples: In the nineteenth century, many Christians rightly recognized the biblical necessity of opposing slavery. Today, issues such as marriage, sexuality, and the sanctity of human life require similar biblical clarity from the church.

To become a member of New City Church, you must affirm these convictions because they are essential to the life and ministry of our church.

Persuasions - These are areas where genuine followers of Jesus may disagree in their interpretation and application of Scripture. While we recognize that faithful Christians may reach different conclusions on these matters, New City has adopted settled biblical positions to guide our teaching and practice. The persuasions that follow explain New City's position on these issues so that anyone considering membership clearly understands where we stand. We gladly partner with churches that differ from us on these matters because they are not essential to the gospel or historic Christian orthodoxy.

Examples: Forms of church government, modes of Baptism (sprinkling vs. immersion), the nature of God's providence, the sequences of events at the end times.

This document is not intended to summarize everything we believe. Rather, it explains the foundational beliefs, convictions, and persuasions that shape the life and ministry of New City Church. If you have questions about any of these doctrines, we would love to talk with you.

FOUNDATIONAL BELIEFS

SCRIPTURE

We believe the Bible is God's inspired, inerrant, and trustworthy Word. It is God's revelation to humanity, the supreme authority for faith and life, and points us to Jesus Christ.

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

GOD

There is one living and true God. He is the Creator, Redeemer, Preserver, and Ruler of all things. God is perfect in holiness and all His attributes, and eternally exists as Father, Son, and Holy Spirit.

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A) God the Father

We believe God the Father reigns with providential care over all creation according to the purposes of His grace. He is all-powerful, all-knowing, all-loving, and all-wise. Through faith in Jesus Christ, believers are adopted as His children.

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all mankind.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B) God the Son

We believe Jesus Christ is the eternal Son of God, fully God and fully man. Through His sinless life, substitutionary death, bodily resurrection, and ascension, He accomplished our salvation. He now reigns as Lord, intercedes for His people, and will return in power and glory.

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of mankind from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C) God the Holy Spirit

We believe the Holy Spirit is fully God and glorifies Jesus Christ. He inspired the Scriptures, convicts people of sin, regenerates believers, indwells and seals them, and empowers the church for worship, service, and mission.

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables mankind to understand truth. He exalts Christ. He convicts us of sin, of righteousness, and of judgment. He calls us to the Saviour and effects regeneration. At the moment of regeneration He brings every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the

spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

CREATION

We believe that God created the heavens and the earth and everything in them for his glory. He alone is the Creator and Sustainer of all things and created humanity, male and female, in his image to know him, glorify him, and represent him in the world.

We believe that God created the heavens and the earth and everything in them out of nothing by his powerful word. All creation exists for his glory and displays his wisdom, power, and goodness. God alone is the Creator and Sustainer of all things.

We believe that God specially created Adam and Eve as the first man and woman in his image. Men and women possess equal dignity, value, and worth before God and were created to enjoy fellowship with him, steward his creation, and reflect his character in the world. When God finished his work of creation, he declared everything he had made to be very good.

Note: Faithful Christians have reached different conclusions regarding the age of the earth, the length of the creation days, and the precise manner in which God created. While these are important questions, we do not believe they determine whether someone is a faithful follower of Jesus. We joyfully welcome members who hold different views on these secondary questions.

Genesis 1–2; Psalm 19:1–2; John 1:1–3; Colossians 1:16–17.

HUMAN BEINGS

Human beings are uniquely created by God in his image as male and female. Every person possesses inherent dignity, value, and worth because they bear God's image. Though sin has distorted God's image in humanity, it has not erased it, and only God's grace can restore us to fellowship with him.

Human beings are the special creation of God, made in his image. God created every person with inherent dignity, value, and worth, and every human life is sacred because it reflects its Creator. Men and women are equally created in God's image and are called to know him, glorify him, enjoy fellowship with him, and faithfully represent him in the world.

Because every person bears God's image, every human being is deserving of love, justice, compassion, and respect regardless of age, ethnicity, nationality, sex, ability, or social status. Although sin has distorted God's image in humanity, it has not erased it. Every person remains accountable to God and in need of the

redemption found only through Jesus Christ. Only God's grace can restore us to fellowship with him and enable us to fulfill the purpose for which he created us.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

THE FALL

We believe that Adam and Eve sinned against God, bringing sin and death into the world. As a result, every person is born sinful, separated from God, and in need of salvation through Jesus Christ.

We believe that Adam and Eve, though created without sin, rebelled against God through Satan's temptation. Through Adam's sin, sin and death entered the world, bringing all humanity and creation under the curse of sin.

As descendants of Adam, every person is born with a sinful nature, is guilty before God, and is unable to save himself or herself. Apart from God's grace, all people remain separated from God and deserving of his just judgment. Our only hope is the saving work of Jesus Christ, who came to redeem sinners and reconcile us to God.

Genesis 3; Romans 3:23; Romans 5:12–21; Romans 8:18–25; Ephesians 2:1–3.

THE GOSPEL AND SALVATION

We believe that all people are sinners in need of salvation. The gospel is the good news that Jesus Christ came into the world to save sinners. Salvation is the free gift of God's grace, received through repentance and faith in Jesus Christ alone, apart from human works.

We believe the gospel is the good news that Jesus Christ, fully God and fully man, came into the world to save sinners. He lived a sinless life, died on the cross as the substitute for sinners, rose bodily from the dead, ascended into heaven, and will one day return. Through his life, death, and resurrection, Jesus accomplished everything necessary to reconcile sinners to God.

Because all people are sinners, no one can earn salvation through good works or religious effort. Jesus Christ is the only Savior and the only mediator between God and humanity. Salvation is wholly the work of God's grace and is received through repentance and faith in Jesus Christ alone.

Those who repent of their sins and place their faith in Jesus Christ are forgiven of their sins, declared righteous before God, adopted into God's family, and given the gift of eternal life, and are kept by God's power until the day of redemption. Salvation is accomplished by the Holy Spirit through the Word of God and is a free gift offered to all who trust in Jesus Christ.

John 3:16–18; Acts 4:12; Romans 3:21–28; Romans 5:6–11; 1 Corinthians 15:1–4; 2 Corinthians 5:17–21; Ephesians 2:1–10; Titus 3:3–7.

THE CHURCH

The church is the body and bride of Christ, made up of all who have trusted in Jesus Christ for salvation. It is expressed through local congregations of believers who gather for worship, discipleship, fellowship, prayer, the ordinances, and the advancement of the gospel.

We believe the universal church consists of all who have trusted in Jesus Christ for salvation. The church is the body and bride of Christ, and Christ himself is the head of the church. He has commissioned his people to make disciples and proclaim the gospel to all nations.

We believe the local church is a gathering of believers who worship God, pray together, study and obey God's Word, encourage one another, observe baptism and the Lord's Supper, and advance the gospel through disciple-making and faithful witness. Through the power of the Holy Spirit, the local church displays the love of Christ and serves as God's primary instrument for making disciples and building his kingdom.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

LAST THINGS

We believe that Jesus Christ will return personally, visibly, and gloriously to judge the living and the dead. He will make all things new, and those who have trusted in Christ will dwell with him forever.

We believe that Jesus Christ will return personally, visibly, and gloriously to judge the living and the dead and to fully establish his kingdom. At his return, the dead will be raised, every person will stand before him in judgment, and God will make all things new.

Those who have trusted in Jesus Christ will receive glorified bodies and dwell forever with the Lord in the new heavens and the new earth. Those who reject Christ will face eternal judgment. We live with eager hope, knowing that Christ will fulfill all of God's promises and reign forever.

Note: Faithful Christians have reached different conclusions regarding the timing and sequence of the events surrounding Christ's return. While New City encourages thoughtful study of these issues, we do not believe they determine whether someone is a faithful follower of Jesus. As we often say, we would rather be on the welcoming committee than the planning committee. Regardless of when or how Christ returns, our calling remains the same: to faithfully follow Jesus and make disciples until he comes.

Matthew 24:36–44; John 5:28–29; 1 Corinthians 15:20–58; 1 Thessalonians 4:13–18; 5:1–2; 2 Peter 3:10–13; Revelation 20:11–15; 21:1–5.

CONVICTIONS

GENDER AND SEXUALITY

We believe that God created humanity as two distinct sexes, male and female, and that this distinction is part of his good design. We believe that God calls all people to sexual holiness and that every person is deserving of love, dignity, respect, and compassion as one made in the image of God.

We believe that God created humanity as two distinct sexes, male and female, and that our identity as male or female is part of his good and wise design. We therefore believe that biological sex is a gift from God and is not to be rejected or redefined. While we recognize that the effects of sin have brought brokenness into every aspect of creation, including how people experience their bodies and their sense of identity, we believe God's design remains good and true.

We believe that God calls every person to sexual holiness. Therefore, any sexual activity outside the covenant of marriage between one man and one woman, including homosexual behavior and all other forms of sexual immorality, falls outside of God's design. We also believe that seeking to intentionally alter or reject one's biological sex is inconsistent with God's design for humanity.

At the same time, we believe every person is created in the image of God and is therefore deserving of love, dignity, respect, compassion, and truthful care. We reject hatred, cruelty, or mistreatment toward any person. We believe the hope of the gospel is available to everyone, and we are committed to speaking the truth in love while pointing all people to the forgiveness, hope, and transformation found in Jesus Christ.

Genesis 1:26–28; 2:18–25; Matthew 19:4–6; Romans 1:24–27; 1 Corinthians 6:9–11; Ephesians 4:15; 5:1–3; Colossians 3:12–14.

MARRIAGE AND FAMILY

We believe that marriage is God's good design for a lifelong covenant between one man and one woman. We believe that marriage and the family are gifts from God, created to reflect the relationship between Christ and his church and to provide a foundation for human flourishing.

We believe that God created marriage as a lifelong covenant between one man and one woman. Marriage is a gift from God that displays the covenant love between Christ and his church and is designed for the joy of husband and wife, the raising of children, and the flourishing of families and society.

We believe that parents have the primary responsibility to teach and model God's truth to their children through loving instruction, faithful example, and wise discipline. Children are a gift from God and are to be nurtured, loved, and taught to follow him.

We recognize that because of sin, every marriage and family experiences brokenness. While divorce is never God's ideal for marriage, we believe Scripture permits divorce in limited circumstances. In every case, reconciliation should be pursued whenever possible. God's grace is sufficient to forgive, restore, and redeem those who trust in him. As a church, we are committed to strengthening marriages, supporting families, and pointing people to the hope found in Jesus Christ.

Genesis 2:18–25; Deuteronomy 6:4–9; Psalm 127:3–5; Malachi 2:14–16; Matthew 19:3–9; Ephesians 5:22–33; 6:1–4; Colossians 3:18–21.

SANCTITY OF HUMAN LIFE

We believe that every human life is created by God, bears his image, and is sacred from conception to natural death. Every person possesses inherent dignity, value, and worth and is deserving of love, protection, and respect.

We believe that every human life is created by God in his image and is therefore sacred from conception to natural death. Because every person bears God's image, every human being possesses inherent dignity, value, and worth regardless of age, ability, stage of development, ethnicity, or social status.

We believe that God is the author of life and calls us to protect and value every human life. Therefore, we affirm the dignity of the unborn, the elderly, the disabled, and all who are vulnerable. We oppose the intentional taking of innocent human life and seek to uphold a culture that values both truth and compassion.

We also recognize that many people carry deep wounds from abortion and other life-related decisions. The gospel offers forgiveness, healing, and hope to all who repent and trust in Jesus Christ. As a church, we are committed to extending both truth and grace while caring for those facing difficult circumstances.

PERSUASIONS

THE ORDINANCES: BAPTISM AND THE LORD'S SUPPER

A) The Lord's Supper

We believe the Lord's Supper is an ordinance given by the Lord Jesus Christ in which believers remember His sacrificial death, proclaim it until He returns, and celebrate their communion with Him and one another.

We believe Jesus instituted the Lord's Supper as an ordinance for His church. As believers partake of the bread and the cup, they remember Christ's sacrificial death, proclaim the gospel until He returns, and celebrate their fellowship with Him and with one another. The Lord's Supper is a symbolic act of obedience that strengthens the faith of God's people as they reflect on the grace of the gospel.

We invite all followers of Jesus who have placed their faith in Christ to participate after examining themselves in light of the instructions found in Scripture.

Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Corinthians 11:23-32

B) Baptism

We believe baptism is an ordinance given by the Lord Jesus Christ for those who have personally repented of their sins and trusted in Him. While baptism does not save, it is the first act of obedience for every follower of Jesus and publicly identifies a believer with Christ and His church.

We believe Jesus commanded His followers to be baptized. Baptism is an ordinance given by Christ that symbolizes a believer's union with Him in His death, burial, and resurrection and serves as a public declaration of faith in Him. Because salvation is by grace through faith alone, baptism does not save a person but is an act of obedience for those who have already trusted in Christ.

Because we find no command or example of infant baptism in Scripture, we baptize only those who have personally repented of their sins and placed their faith in Jesus Christ. We therefore practice believer's baptism by immersion in the name of the Father, the Son, and the Holy Spirit.

Matthew 28:18-20; Mark 16:15-16; Acts 2:38-41; Romans 6:3-5; Galatians 3:27

MEN AND WOMEN IN CHURCH LEADERSHIP

We believe that God created men and women with equal dignity, value, and worth and calls both to use their gifts to serve the church and make disciples. While both are essential to the life and mission of the church, we believe Scripture reserves the office of elder for qualified men.

We believe that God created men and women equally in his image and has given both equal dignity, value, and worth. Through faith in Jesus Christ, men and women enjoy equal access to God and are equally called to grow in spiritual maturity, make disciples, and use their spiritual gifts to build up the church and advance the gospel.

We believe that both men and women are indispensable to the health and mission of the local church. Therefore, we encourage, equip, and empower both men and women to faithfully serve according to the gifts God has given them in ways that are consistent with Scripture. While both men and women are gifted for ministry, we believe Scripture reserves the office of elder (also called pastor or overseer) for qualified men.

We believe this pattern reflects God's good design for the leadership of His church and does not diminish the equal value, dignity, or importance of women in the life and ministry of the church. At New City, we are committed to helping both men and women flourish as disciples of Jesus and faithfully use their gifts to serve His church and make Him known.

Genesis 1:26–28; Romans 12:4–8; 1 Corinthians 12:4–11; Galatians 3:28; Ephesians 4:11–16; 1 Peter 3:7; 4:10–11; 1 Timothy 2:12–14; 3:1–7; Titus 1:5–9.

SPIRITUAL GIFTS

We believe that the Holy Spirit empowers every believer for ministry and gives spiritual gifts for the building up of the church, the advancement of the gospel, and the glory of God.

We believe that the Holy Spirit empowers every believer to serve Christ and his church. Spiritual gifts are given by the Holy Spirit to strengthen the church, encourage believers, and advance the gospel. Every follower of Jesus is called to faithfully serve others through the power of the Holy Spirit.

We understand the New Testament's lists of spiritual gifts to describe various ways the Holy Spirit may work through believers rather than a fixed inventory of gifts permanently assigned to each Christian. Throughout a believer's life, God may choose to empower him or her in different ways according to his purposes and the needs of others. We therefore encourage every believer to eagerly desire to be used by the Holy Spirit and to faithfully serve wherever God provides opportunity.

Romans 12:3–8; 1 Corinthians 12–14; Ephesians 4:7–16; 1 Peter 4:10–11.