

**New England
Bible Conference
Statement of Faith**

Section 1. PURPOSE of the New England Bible Conference

The **PURPOSE** of the New England Bible Conference is...

- ! to honor and glorify the Person of the Lord Jesus Christ;
- ! to lift up the fundamental and foundational truths which are necessary for God honoring growth and glory (John 17:22; Eph. 5:27), even God's Word, the Bible;
- ! to give God's prescribed place, prominence and priority to His CHURCH, to His local assemblies;
- ! to provide for a fellowship among Bible believers which encourages and strengthens the hearts for God;
- ! to promote dispensational truth [as delineated in this doctrinal statement, see Section 3];
- ! to warn against apostasy and modern-day compromise;
- ! to exhort one another, and so much the more as we see the day of Christ's coming at hand.

**Section 2.
Articles of Biblical Faith**

Each and every person, church, or organization, in order to become or remain a member of the New England Bible Conference, shall be required to subscribe to the following articles of faith.

(1) The Holy Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (2 Timothy 3:16-17; 2 Peter 1:20-21; Matthew 5:18; John 16:12-13).

(2) The Godhead

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14).

(3) The Person and Work of Christ

a. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1,2,14; Luke 1:35).

b. We believe that the Lord Jesus Christ died on the cross for all mankind as a representative, vicarious, substitutionary sacrifice; and, that the sufficiency of this atoning sacrifice to accomplish the redemption and justification of all who trust in Him is assured by His literal, physical resurrection from the dead (Romans 3:24,25; 4:25; Ephesians 1:7; 1 Timothy 4:10; Hebrews 2:9; 1 Peter 1:3-5; 2:24; and 2 Peter 2:1).

c. We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9,10; Hebrews 9:24; 7:25; Romans 8:34; 1 John 2:1-2).

(4) The Person and Work of the Holy Spirit

a. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and, that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; 2 Corinthians 3:6; 1 Corinthians 12:12-14; Romans 8:9; Ephesians 1:13-14).

b. We believe that He is the Divine Teacher who guides believers into all truth; and, that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; 1 John 2:20,27; Ephesians 5:18).

(5) The Total Depravity of Man

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and, that man is

totally depraved, and, of himself, utterly unable to remedy his lost condition (Genesis 1:26-27; Romans 3:22-23; Ephesians 2:1-3,12).

(6) Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 2:8-10; John 1:12; Ephesians 1:7; 1 Peter 1:18-19).

(7) The Eternal Security and Assurance of Believers

a. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1,38,39; 1 Corinthians 1:4-8; 1 Peter 1:5).

b. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which however, clearly forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13-14; Galatians 5:13; Titus 2:11-15).

(8) The Two Natures of the Believer

We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit; and, that all claims to the eradication of the old nature in this life are unscriptural (Romans 6:13; 8:12-13; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:10; 1 Peter 1:14-16; 1 John 3:5-9).

(9) Separation

We believe that all saved should live in such a manner as not to bring reproach upon their Saviour and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God (2 Timothy 3:1-5; Romans 12:1-2; 14:13; 1 John 2:15-17; 2 John 9-11; 2 Corinthians 6:14-7:1).

(10) Missions

We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Mark 16:15; Acts 1:8; 2 Corinthians 5:19-20).

(11) The Ministry and Spiritual Gifts

a. We believe that God is sovereign in the bestowal of all His gifts; and, that the gifts of evangelists, pastors, and teachers are sufficient for the perfecting of the saints today; and, that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established (1 Corinthians 12:4-11; 2 Corinthians 12:12; Ephesians 4:7-12).

b. We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted (John 15:7; 1 John 5:14-15).

(12) The Church

a. We believe that the Church, which is the body and the espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age, from the day

of Pentecost (Acts 2) to the rapture (1 Thess. 4:13-18). In the ages to come this body of believers will bear testimony to the exceeding riches of God's grace (Eph. 1:22,23; 2:7; 5:25-27; 1 Cor. 12:12-14; 2 Cor. 11:2).

b. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17,28-32; 1 Timothy 3:1-13; Titus 1:5-11).

c. We believe in the autonomy of the local church free of any external authority or control (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1,4; 1 Corinthians 3:9,16; 5:4-7,13; 1 Peter 5:1-4).

d. We believe in the ordinances of believer's water baptism by immersion, and the Lord's supper as scriptural means of testimony for the church age (Matt. 28:19,20; Acts 2:41,42; 18:8; 1 Cor. 11:23-26).

(13) Dispensationalism

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purpose. Three of these—the dispensations of law, grace, and the millennial rule of Christ—are the subjects of detailed revelation in Scripture (John 1:17; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; Col. 1:24-25; Heb. 7:19; Rev. 20:2-6).

See Section 3 for further clarification regarding dispensationalism

(14) The Personality of Satan

We believe that Satan is a person, the author of sin and the

cause of the fall; that he is the open and declared enemy of God and man; and, that he shall be eternally punished in the Lake of Fire (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10).

(15) The Second Advent of Christ

We believe in that "BLESSED HOPE," the personal, imminent, pre-tribulation and premillennial coming of the Lord Jesus Christ for His redeemed ones; and in His subsequent return to earth, with His saints, to establish His Millennial Kingdom (1 Thessalonians 4:13-18; Zechariah 14:4-11; Revelation 19:11-16; 20:1-6; 1 Thessalonians 1:10; 5:9; Revelation 3:10).

(16) The Eternal State

a. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28-29; 11:25-26; Revelation 20:5,6,12,13).

b. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord (Luke 23:43; Revelation 20:4-6; 2 Corinthians 5:8; Philippians 1:23; 3:21; 1 Thessalonians 4:16-17).

c. We believe that the souls of the unbelievers remain, after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment (Luke 16:19-26; Matthew 25:41-46; 2 Thessalonians 1:7-9; Jude 6-7; Mark 9:43-48; Revelation 20:11-15).

In subscribing to these articles of faith we by no means set aside or undervalue any of the Scriptures of the Old and New Testaments, but we deem the knowledge, belief and acceptance of the truth as set forth in our Doctrinal Statement to be essential to sound faith and faithful practice.

Section 3.

Further Clarification Regarding Dispensationalism

When God's Word, the Bible, is taken in a consistent, literal manner it will result in dispensationalism. Dispensationalism is the result of a consistent literal, normal interpretation.

A dispensation is a unique stage in the outworking of God's program in time, whereby some or all of mankind is to have a believing response, being responsible to be a good steward of the particular revelation which God has given (Eph. 3:2,9; Col. 1:25; Exodus 34:27,28; Gal. 3:10-12; 1 Tim. 1:4; Eph. 1:10; etc.).

We believe that in order to be "rightly dividing the Word of truth" it is essential to distinguish things that differ and to recognize certain basic Biblical distinctions, such as the difference between God's program for Israel and God's program for the Church (Acts 15:14-17; Rom. 11:25-27), the difference of 1000 years between the two resurrections (Rev. 20:4-6), the difference between the various judgments which occur at various times (2 Cor. 5:10; Matt. 25:31-46; Rev. 20:11-15), the difference between law and grace (John

1:17; Rom. 6:14-15; Rom. 7:1-6) and the difference between Christ's present session at the right hand of the Father as the Church's great high Priest and Christ's future session on the restored Davidic throne as Israel's millennial King (Heb. 1:3; 10:12-13; Acts 15:16; Luke 1:32).

We believe the Church is a distinct body of believers which was not present on earth during the Old Testament period and which was not the subject of Old Testament prophecy (Ephesians 3:1-9; Colossians 1:25-27). In accord with God's program and timetable, the Church is on earth between the two advents of Christ with the beginning of the Church taking place after Daniel's 69th week (on the Day of Pentecost, Acts 2) and with the completion of the Church's ministry on earth taking place at the rapture before the commencement of Daniel's 70th week (Daniel 9:24-27). During this interval of time God is visiting the nations to call out a people for His Name (Acts 15:14-16; Eph. 3:1-11; Romans 11:25). Indeed, the Church is God's called-out assembly.

We believe God will literally fulfill His covenant and kingdom promises to the nation of Israel just as the prophets foretold (Gen. 12:2-3; 15:18-21; Deut. 30:3-10; 2 Sam. 7:4-17; Jer. 31:31-37; 33:15-26). We believe that the promises of the Abrahamic covenant (Genesis 12,15,17), the Palestinian covenant (Deuteronomy 30), the Davidic covenant (2 Samuel 7) and the New covenant (Jeremiah 31) were made unconditionally to national Israel and that the thousand-year kingdom will include the literal fulfillment of these covenant promises to ethnic Israel (Jer. 31:31-37; 33:14-26; Ezekiel 36:25-28; 40-48; Romans 11:23-32).

The church is not the "new Israel" or the "spiritual Israel," but rather "one new man" created of two groups, saved Jews and saved Gentiles (Eph. 2:15; 1 Cor. 10:32). The terms "Israel," "Israelite" and "Jew" are used in the New Testament to refer to national ethnic Israel. The term "Israel" is used of the nation or the people as a whole or the believing remnant within. It is not used of the Church in general or of Gentile believers in particular. Saved Gentiles of this present age are spiritual sons of Abraham who is the father of all who believe (Rom. 4:12,16; Gal. 3:7,26,29), whether Jews or Gentiles; but believing Gentiles are not Israelites [that is, they are not the sons of Jacob]. The Israelites are carefully defined by Paul in Romans 9:4-5.

We believe that in every dispensation God's distinctive programs are outworked for His great Name's sake and that in every dispensation persons have always been saved by grace through faith (Eph. 2:8; Gen. 15:6; Heb. 11:4-7; Rom. 4:1-8). We believe that the glory of God is the determining principle and overall purpose for God's dealings with men in every age and that in every dispensation God is manifesting Himself to men and to angels so that all might redound to the praise of His glory (Eph. 1:6,12,14; 3:21; Rom. 11:33-36; 16:27; Isa. 43:7; 1 Tim. 1:17).

Section 4. Movements Contrary to the Faith.

a. Ecumenism

Ecumenism is that movement which seeks the organizational unity of all Christianity and ultimately of all religions. Its principle advocates are the World Council of Churches and the National Council of the Churches of Christ in the United States of America.

b. Ecumenical Evangelism

Ecumenical Evangelism is that effort to promote the Gospel by bringing fundamentalists into an unequal yoke with theological liberals and/or Roman Catholics and other divergent groups.

c. Neo-Orthodoxy

Neo-Orthodoxy is that theological movement which affirms: the transcendence of God, the finiteness and sinfulness of man, and the necessity of supernatural divine revelation of truth; but, while using evangelical terminology, seriously departs from orthodoxy: in accepting the views of destructive higher criticism, in denying the inerrancy of the Bible as historic revelation, in accepting religious experience as the criterion of truth, and in abandoning important fundamentals of the Christian faith.

d. New Evangelicalism

(Neo-Evangelicalism, New Conservatism)

These terms refer to that movement within evangelicalism characterized by a toleration of and a dialogue with theological liberalism. Its essence is seen in an emphasis upon the social application of the Gospel and weak or unclear doctrines of: the inspiration of Scripture, Biblical creationism, eschatology, dispensationalism, and separation. It is further characterized by an attempt to accommodate Biblical Christianity and make it acceptable to the modern mind.

We believe that these movements are out of harmony with the Word of God and the official doctrine and position of the New England Bible Conference and are inimical to the work of God.

Section 5. MEMBERSHIP in the New England Bible Conference

(A) ORGANIZATIONAL MEMBERSHIP

Churches, Missions, Missionary agencies, Gospel ministries, Christian educational institutions, et cetera, having accepted the doctrinal statement and position of the New England Bible Conference; and also, having separated from all denominational affiliation, are eligible for membership in this organization.

1) Voting representatives of member churches, agencies and organizations shall consist of men who shall be able to officially represent their organization.

2) There shall be one representative for each church, agency or organization. When the pastor or director is an individual member of the New England Bible Conference, the church, agency or organization may have an additional representative.

(B) INDIVIDUAL MEMBERSHIP

1) Individual membership shall consist of Bible-believing men who are in hearty accord with the doctrinal statement and position of the New England Bible Conference and who are separated from denominational affiliation. Individual membership must be renewed on a yearly basis.

2) It is expected that each member (individual or organization) shall be actively involved in the New England Bible Conference as evidenced by faithful attendance whenever possible. A man from outside of the New England area may be a member of the New England Bible Conference if he is able to attend the conference on a reasonable, regular basis.

3) Membership in the New England Bible Conference is open to saved men who hold to a good moral character and conduct, who seek to manifest the LIFE of the indwelling Christ, who seek to consistently outwork the truths of God's Word in their daily lives, who consistently see the need to bear witness to our common Lord and His saving LIFE even in this fellowship and by the practical truths as defined in this doctrinal statement.

4) The following are specific causes for the rejection of applicants for membership: use of liquor, tobacco or narcotics, immorality, divorce, remarriage following divorce, marriage to a divorcee, membership in an oath-bound society, unfavorable references, doctrinal and constitutional disagreement.

5) Any member who becomes a pastor of or a member of a church in a denomination, or becomes affiliated with the NCC or the WCC or the NAE or any other compromising organization will forthwith forfeit his membership.

(C) DISMISSAL

Any organization or individual may be dropped from the membership roll by the Executive Committee for lack of sympathy with the Constitution and By-Laws or Doctrinal Statement of the New England Bible Conference, or for fraudulent actions or practice of flagrant sin.

Section 6.
LEADERSHIP of the
New England Bible Conference.

(A) The executive committee shall consist of at least three men—a Chairman, Secretary, Treasurer and as many as are needed to properly handle the needs of the conference.

- (B) The executive committee shall consist of men who are elected from among faithfully active members. The election shall take place at a duly called meeting of the membership. The elected committee may serve either two or three years so as to maintain a portion of experienced men at any one time. The chairman may serve for a three year term. The secretary and treasurer may serve for a two year term.**
- (C) The nominating committee shall be formed by the executive committee. This committee shall consist of at least two from the executive committee and two or more from the membership as they are available and able to so serve. They shall seek to have enough experienced and faithful men that continue on the committee at any one time so as to carry out a holy and healthy conference. This should be done so as to help the new men on the committee. Men may be placed in nomination for a two year term or for a three year term or as the membership considerations dictate as conditions warrant. The nominating process need not be carried out each year unless deemed necessary. Their report shall be presented to the membership for consideration.**
- 4) The membership at their meeting shall petition our great God for the outworking of His good will for His great Name's sake in and through this committee.**