

Statement of Faith

Northeast Gospel Chapel
2947 Ulysses St. NE, Minneapolis, MN

Reception into fellowship at Northeast Gospel Chapel is based on acceptance of this statement of faith.

We believe in the verbal and absolute inspiration of the Old and New Testaments. They are the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (Mt. 5:8; 2 Tim. 3:16; 2 Pet. 1:20, 21, 3:15, 16).

We believe in the one God the Creator, eternally existing in three Persons – Father, Son and Holy Spirit – eternal in being, identical in nature, equal in power and glory and having the same attributes and perfection (Ex. 20:2, 3; Mt. 28:19, 20; 1 Cor. 8:6; 2 Cor. 13:14; 1 Jn. 5:7).

We believe in God the Father, glorious in holiness, infinite in wisdom, and measureless in power; He hears and answers prayer and He saves from Hell all who come to Him through Jesus Christ (Ps. 22:3; Jn. 17:11; Ps. 147:5; 1 Jn. 3:20; Rom. 5:8; 1 Tim. 2:5; Jn. 14:6; Ex. 15:11).

We believe in the absolute Deity of the Lord Jesus Christ and His eternal existence as God. We believe that He is equal with the Father and the Holy Spirit. We believe in His incarnation by means of the virgin birth and His sinlessness. We believe in His vicarious death through the shedding of His blood as an atonement for the remission of our sins. We believe in His literal bodily resurrection from the dead and His ascension to Heaven. We believe in His present high priestly ministry in Heaven for Believers and His personal return to earth (1 Jn. 5:20; Jn. 1:18; Heb. 1:18; Is. 7:14; Mt. 1:18-25; Lk. 1:26-35; 1 Pt. 2:22; Rom. 3:25; Heb. 9:14; Lk. 24:36-43; Acts 1:9, 11, 10:40, 41; Lk. 24:51; Heb. 8:1, 2; 1 Jn. 2:1; 1 Thess. 4:16).

We believe that the Holy Spirit is a divine Person, equal with the Father and the Son and of the same substance and nature. We believe that He is the agent of the new birth and that He convicts the world of sin, righteousness, and judgment. We believe that He bears witness to the truth, that He baptizes all believers unto the day of redemption and that He guides, teaches and helps believers (2 Cor. 13:14; Acts 5:3, 4).

We believe that God created the Heavens and the earth, including all life, each after its own species by direct act and not by the process of evolution, and that all things are sustained by Him (Gen. 1-2; Col. 1:16, 17; Jn. 1:3).

We believe that man, in the person of the first Adam, was created in the image of God but by reason of his voluntary sin, fell from his high and holy state. We believe that as a result the whole race was plunged into condemnation and death, so that now all human beings are born with a sinful nature. We believe that all reaching the age of accountability, become willful sinners in thought, word and deed and so are without excuse before God (gen. 1:26, 27; 3; Rom. 5:10-19, 1:18-32, 3:10-23; Ps. 51:5).

We believe that the salvation of sinners is wholly of grace through faith in the blood sacrifice, death and resurrection of the Lord Jesus Christ. We believe that all who receive Him are born again by the Holy Spirit and become children of God. We believe that no rite, ceremony, or work can avail one whit for the

sinner's salvation or make the believer's salvation more secure. We believe that Christ is the only and all sufficient Savior, and that all who are saved are kept forever (Eph. 2:8, 9; Tit. 3:5-7; Jn. 3:3, 5:24, 1:12; Rom. 10:9-13; Acts 16:31, 4:12; 2 Tim. 1:12; Jn. 10:28, 29; Rom. 8:35-39; Php. 1:6).

We believe that all the blessings of salvation are made possible by the gospel. There is no contradiction between the election of God and the choice of men. It is the immediate duty of all to accept the gospel by faith and nothing prevents the salvation of the sinner but his own depravity and rejection of the gospel (Jn. 3:16, 17; 1 Tim. 1:15; Heb. 7:25; Rev. 22:17; Eze 33:11; Jn. 5:40; 2 Ptr. 3:9; 1 Tim. 2:3, 4).

We believe that every saved person possesses two natures. He has the old nature for the duration of his earthly life, but provision is made for victory for the new nature over the old by the power of the indwelling Holy Spirit (Rom. 6:11-14, 7:15-25; 2 cor. 12:7-10; Gal. 5:16-26; Php. 3:7-14).

We believe that sanctification for the believer is immediate, upon the acceptance of Christ. It is progressive, continuing to the end of earthly life. The progressive phase is carried on the hearts of believers by the presence and power of the Holy Spirit in the continual use of the appointed means, such as the study of God's Word, self-examination, self-denial, prayer, soul-winning and faithful attendance at a fundamental church (1 cor. 1:2, 6:11; Heb. 10:10, 14; 1 Thess. 3:12, 13, 4:1-12; 2 Ptr. 3:18; Eph. 4:11-16; Heb. 10:25).

We believe that the saved are called into a life of separation from religious apostasy and from all worldly and sinful pleasures, practices, and associations (Rom. 12:1, 2; 1 Thess. 5:22; 1 Jn. 2:15-17; 2 Cor. 6:14-18; 2 Jn. 7-11; Eph. 5:11; Rom. 16:17, 18).

We believe that the local church is composed of regenerated, baptized believers, voluntarily united for the purpose of worship, edification, observance of ordinances, fellowship, and service. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity in the local community and unto the uttermost parts of the earth, We believe the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, religious or political. We believe the one and only superintendent is Christ being the sole judge of the measure and method of its cooperation. We believe on all matters of its policy of government, discipline and benevolence, the will of the local Church is final (Acts 2:41-47; Rom. 1:7; Col. 1:2; 1Cor. 1:2; Acts 4:4; Heb. 10:25; Acts 20:7, 11:26; Php. 1:1; 1 Tim. 3:1-16; Tit. 1:5-8; Heb. 13:7, 17; 1 Ptr. 5:1-5; Acts 6:1-8; Mt. 28:18-20; Acts. 1:8; Eph. 1:22, 23; Col. 1:18; Eph. 5:23-26; Acts 15:1-27, 11:29, 30, 13:1-4; Php. 4:14-16; Acts 20:28, 31; 1 Cor. 5:1-6).

We believe Bible baptism is the immersion of a believer in water, thus setting forth in symbol his union with Christ in His death, burial and resurrection. We believe every believer should be baptized because of the example of Christ and because of the command given by Him (Rom. 5:3-5; Mt. 3:13-17, 28:19, 20; Acts 8:36-39; Eph. 2:8, 9; Tit. 3:5; Jn. 5:24).

We believe that the Lord's Supper is a commemoration of the Lord's death until He comes again, and that this ordinance should be open to all regenerated persons in fellowship and obedience to Christ (1 Cor. 11:23-32; Lk. 22:14-20).

We believe in the literal, bodily, personal, premillennial, and imminent coming of our Lord in the air to catch away believers before the tribulation period, and in the personal, visible, and glorious return of

Christ to earth at the close of the tribulation period to judge the nations and set up the millennial kingdom on earth (Acts 1:11; Jn. 14:3; 1 Thess. 4:13-18; Mt. 24:29-31; Mt. 25:31-46; Rev. 20:1-6).

We believe that the spirits of the redeemed are, at death, absent from the body and present with the Lord, where, in conscious bliss, they await the first resurrection; and that the spirits of the lost remain, after death, in conscious misery until the second resurrection (2 Cor. 5:6-8; Lk. 17:26-31).

We believe in the bodily resurrection of the dead, the saved to everlasting blessedness at the coming of the Lord Jesus Christ, and, one thousand years later, the lost to the judgment at the Great White Throne and then to everlasting conscious punishment in the lake of Fire (Jn. 5:24-29; 1 Thess. 4:13-18; 1 Cor. 15:51-52; Php. 3:20, 21; Rev. 20:4-6, 11-16).

We believe that civil government is of divine appointment for the interest and good order of human society. We believe that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ (Rom. 13:1-7; 1 Tim. 2:2-4).

We believe that in this Age of Grace, the Lord's Day, which is the first day of the week – the day of our Lord's resurrection, is the proper day for Christian worship and service. We believe that it ought to be kept holy unto the Lord (Acts 20:7; 1 Cor. 16:1, 2; Heb. 10:25).

We believe that Satan, a fallen angel, is a distinct and real personality, the god of this age, the adversary of Christ and all believers, and that his destiny is eternal punishment in the Lake of Fire (Job 1:6-9; 1 Ptr. 5:8; Mt. 4:1-11; James 4:7; 2 Cor. 4:4; Rev. 20:10).

We resolve that as a matter of belief, doctrine, and religious practice our congregation reserves the term "marriage" for the covenant relationship between one man and one woman to the exclusion of all others. The marriage covenant is the only union designed by God for the birth and rearing of children, providing a stable home in which to teach children the Christian faith. As such, God instituted the family as the divine framework for all of human society. Since believers are the Bride of Christ, a godly marriage is a reflection of the relationship between Christ and His church for which Christ gave His life. Christ's sacrifice provides a holy example for husbands who are to love their wives as Christ loved the church. We believe the BEST marriage is between two believers and is God's divine plan for protection from sexual immorality, which promotes holy living. Furthermore, God intends sexual intimacy to only occur between one man and one woman who are married to each other, and has commanded that no intimate sexual activity be engaged in outside of said marriage. Any form of sexual immorality, such as adultery, fornication, homosexuality, pornography, or any attempt to change one's biological gender is sinful and offensive to God. It is the desire of Northeast Gospel Chapel to honor God by staying true to His sovereign plan as we strive for and support godly marriages and families (Gen. 1:27, 28, 2:18-25; 13:12, 13; 18:1-29; Mt. 19:4-6; Mk. 10:6-9; Rom. 1:18-32; 1 Cor. 7:2-5; 2 Cor. 6:14, 15; Eph. 5:22-33; Col. 3:18, 19; 1 Tim. 5:14; Heb. 13:4).