



NEW FAITH CHURCH

The Doctrine and Positions

*What we believe,
what we do,
and where we stand*

*I was hungry and you gave Me food;
I was thirsty and you gave Me drink;
I was a stranger and you took Me in.*

MATTHEW 25:35

OLATHE, KANSAS

AUGUST 14, 2026

P R E F A C E

New Faith Church confesses Jesus Christ as Lord — crucified, buried, risen bodily, ascended, and returning.

This document exists because a church must answer. Our theological work establishes what Scripture can be shown to teach, and it is careful to say so when Scripture does not settle a matter. That care is right for a system of theology. It is not sufficient for a church, because people do not come to a church for a survey of the possibilities. They come for an answer.

So this document speaks in two voices, and the reader should be able to tell them apart.

What we believe — because Scripture establishes it, and we are not free to hold otherwise.

What we do — because a church must act, and where Scripture leaves the manner to us, we have decided. These are held with conviction and are open to revision as we are corrected by Scripture.

We derive doctrine from the Lord Jesus Christ. Where He has spoken, the matter is closed. Where He has not, we look to the Law and the Prophets He affirmed, and to the apostolic witness and the earliest instruction of the church — particularly the Didache, which we follow closely in matters of practice. We do not treat later councils, systems, or traditions as binding.

PART ONE

What We Believe

God

One God, eternally Father, Son, and Holy Spirit. The Father sends. The Son is sent, and is Himself God come in the flesh. The Spirit proceeds from the Father and is sent by the Son — as Christ Himself said: *the Spirit of truth who proceeds from the Father* (John 15:26).

We do not adjudicate the metaphysical disputes that divided East and West on this question. We take the words as Christ gave them and say no more than He said.

Humanity

God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being (Genesis 2:7). The image of God in us is not a faculty we possess but the act of God in forming us and breathing His own breath into us. We are His handiwork, animated by His breath, and that is what makes us His image.

This is why the image cannot be measured by capacity. It does not increase with intelligence or diminish with disability, age, or infirmity. The

unborn, the disabled, the demented, and the dying bear the image of God as fully as anyone living, because the image is God's doing and not our achievement.

We describe the human person in the words Christ used: *You shall love the LORD your God with all your heart, with all your soul, and with all your mind* (Matthew 22:37). We do not adopt any scheme that divides the person into parts Scripture does not name.

God created humanity male and female (Genesis 1:27), and Christ affirmed this as the created design *from the beginning* (Matthew 19:4).

Sin and the Fall

Humanity fell, and every person since is a sinner. We do not exempt ourselves. Everyone in this church sins and falls short of the mercy and grace of God. The Christian life is the active pursuit of repentance and forgiveness, not the achievement of sinlessness.

Christ

Jesus Christ is the Son of God, fully God and fully man. He lived a sinless life, taught with His own authority, healed, was crucified, died, was buried, rose bodily on the third day, ascended, and will return.

His words carry absolute authority. A command He did not repeal stands at full force. No later writer, no council, and no change of age can set aside what He established.

Salvation

Salvation is by grace through faith in Jesus Christ. There is no other way to the Father.

Free will and the sovereignty of God are both fully true. Humans genuinely choose. God is genuinely sovereign. These do not compete. God gave us free will, and His sovereignty is so complete that He has already accounted for every decision any person could or will make. To suggest God is limited in His ability to account for human freedom is to make Him smaller than He is. We do not accept Calvinist or Arminian resolutions of this question, because both purchase resolution at the cost of one truth or the other.

The Church

The church is the body of believers in Christ gathered in His name. It is not an institution one joins but a people to whom one belongs by faith.

The visible church is mixed. Wheat and tares grow together until the harvest, and the sorting belongs to Christ, not to us (Matthew 13:24–30).

The Last Things

Christ will return, as He left. The dead will rise. All will be judged. The new heaven and new earth will come.

We do not construct a timeline. Scripture states these certainties plainly and does not give a schedule. We hold the certainties with full confidence and refuse to make any chart a test of faith.

Heaven is eternal dwelling and relationship with the Father, the Son, and the Holy Spirit in perfected paradise. **Hell** is its opposite — eternal and infinite separation from God.

On who is finally saved, we decline to speculate. Christ said to let the wheat and the tares grow together, and that He would sort them. He is the final judge of all mankind. Our concern is not determining who stands condemned but ensuring every pair of ears on earth hears the good news.

Children and the innocent are accounted for by Christ, who said that their angels always see the face of His Father (Matthew 18:10). This includes the cognitively incapacitated.

On ethnic Israel, Christ gave no direct word about a future national turning, and we make no claim where He was silent. We wait for His return.

Creation

God created the heavens and the earth and all things in them. He is the supreme architect of the universe.

Scripture does not establish the age of the earth, and neither do we. What is established is the Creator. We take the apologetic position that the evidence of God is omnipresent in all observable reality.

Spiritual Gifts

We hold generally to cessationism regarding the sign gifts. This church does not practice tongues, prophecy, or public displays of miraculous gifting.

We do not aim at deliverance ministry. Where a person is genuinely afflicted, we act according to the leading of the Holy Spirit and the will of God.

The Sabbath

Both the Father and the Son command that a Sabbath be kept. This is plain, and we keep it.

The command is given to the person, not to the institution. This church does not legislate which day a believer keeps or what keeping it requires of them. That is between each person and God.

PART TWO

What We Do

Baptism

We baptize anyone who asks. Any age. Any prior baptism or none. The infants and children of believing parents, and adults who come on their own profession. We do not interrogate, qualify, or turn away anyone who comes to the water. Christ will sort the sheep from the goats; that work is His and not ours.

We follow the Didache. Living water where it can be had — a river, a lake, a pond. Other water where it cannot. Where immersion is impracticable, water poured on the head three times in the name of the Father, and of the Son, and of the Holy Spirit. Mode is determined case by case, always within that pattern. Until we have a baptistry we will go to whatever water we can find.

We do not practice child dedication. Where other churches dedicate, we baptize — in the name of the Father, and of the Son, and of the Holy Spirit.

Baptism is not the mechanism of salvation. The thief on the cross was never baptized, and Christ told him *today you will be with Me in Para-*

dise (Luke 23:43). Baptism is the commanded sign of a salvation given by grace through faith.

Who administers. We prefer a member of the ministry staff. But we will not stand between anyone and their surrender to Jesus Christ. If a person wants to be baptized and no minister is at hand, a believer may baptize them.

The Lord's Supper

As often as possible, and no less than weekly. We follow the Didache in its observance.

Bread and wine, as at the Last Supper, in remembrance of the sacrifice of our Lord. Accommodations are made for those who need them.

Christ is genuinely present to His gathered people in the Supper, by His Spirit. We do not specify the mechanism beyond what Scripture says. The Supper does not re-sacrifice Christ; His one sacrifice was complete and final.

A member of the pastoral team presides.

The table is open, as it was with Christ. Those partaking should be baptized. Participation is on the honor system, and the church does not examine those who come.

Where sin is unrepentant and openly displayed, the church will refuse participation. Such cases are adjudicated individually by the leadership, not by rule applied at the table.

The Gathering

Order of service: worship, then the message, then the business of the church — tithing, baptism, the Supper, and the rest.

Membership. We have none, and we find no requirement for one in Scripture. All who come and worship the Lord are the church, because the church is the body of believers in Christ gathered in His name.

Governance. New Faith Church is elder-led. The elders govern the church and serve as its board of directors. Because we have no formal membership, there is no defined body to hold a congregational vote, and we do not pretend otherwise.

Ordination

We ordain our own pastors and ministers, and we hold the authority to revoke that standing. The criteria and course of study are being established as a separate work. Our ministers may sign state marriage licenses.

Living in the World

Politics. We take no side among the nations of men. This church does not engage in the politics of man. The only political position we take is that the Father, the Son, and the Holy Spirit are the candidates of light, and the devil and his demons the candidates of darkness.

Nations. All people either belong to the kingdom of Jesus Christ or they do not. We support no nation of men over any other. Our only agenda is to make the kingdom of heaven as crowded as possible.

We are not Christian nationalists.

Military and first responders. We honor the call of duty.

Other faiths. We welcome all to receive the good news. We do not condone violence, hatred, bigotry, or prejudice against any of God's creation. We recognize that other beliefs exist, and we hold that the truth of Jesus Christ is the only way to the Father.

Other churches. We recognize other churches and their conventions.

Alcohol and intoxicants. What a person drinks is between them and God. The state one allows oneself to enter is what matters. Christ addressed drunkenness, and that applies to any intoxicant.

Money. Tithing is not required. We rejoice in the heart of giving that comes from relationship with Christ. The church is entirely financially transparent in all matters.

Mercy. Matthew 25:35–40 is our charter.

I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in.

PART THREE

Positions on Contested Questions

These are stated plainly because people ask, and a church that will not answer is no use to anyone.

Marriage

Marriage is the union of one man and one woman, grounded in creation and affirmed by Christ Himself: *He who made them at the beginning made them male and female, and the two shall become one flesh* (Matthew 19:4–6).

We perform marriages for any man and woman observing God's commandments for marriage.

Divorce and Remarriage

Christ addressed divorce directly, and we teach it as He taught it. **The only acceptable ground for divorce is adultery.**

We perform remarriages only where the prior marriage was dissolved on the ground Christ named.

We do not investigate or probe the lives of those who come to us. We exist to help and to heal in the name of Jesus Christ. Fitness to serve or to work in this church is assessed individually.

Same-Sex Sexual Relations

Same-sex sexual relations are forbidden. Scripture states this plainly, describes the act explicitly, and grounds the prohibition in the created order that Christ Himself affirms. This is not inference from silence — it is direct command at full authority.

The foundation is the created design. Christ, grounding marriage in creation, declares the union of male and female one flesh *from the beginning* (Matthew 19:4–6, citing Genesis 1:27 and 2:24). Because this is rooted in creation rather than in any single covenant, it binds all people in every age.

The Law speaks without ambiguity: *You shall not lie with a male as with a woman. It is an abomination* (Leviticus 18:22, repeated with the weight of a capital sentence in 20:13). The act is named, described, and forbidden — direct command, not narrative or inference.

Christ never repealed this command and never softened it. His silence does not weaken it: a command of the Law the Lord does not overturn stands at full and undiminished force. Only an explicit word from Christ could abolish it, and no such word exists. The apostolic writings do not originate this teaching — they confirm it. Paul's term for the offender, *arsenokoitēs*, is drawn straight from the words of Leviticus.

Because the act itself is explicitly described and explicitly forbidden, the matter is settled at its source. Appeals to motive, to later vocabulary, or to

modern category cannot reach a command that names the deed in plain words.

In practice: No one is refused attendance at New Faith Church. Anyone may come and seek the light of Jesus Christ. But no one living in open, unrepentant sin will serve, work, or take the Supper here — and that is not a rule for one sin only. It applies to adulterers, thieves, liars, and every one of us. We are all sinners falling short of the mercy and grace of God. What is asked of everyone alike is the active pursuit of repentance and forgiveness.

Sex and Gender

We recognize people in the form in which God knit them together at birth, and we teach the Genesis understanding of male and female.

In practice: We address people by their given legal name and by their sex at birth. Our facilities are male and female only. We do not baptize those actively engaged in altering or abolishing the nature God gave them. Teenagers and adults who find themselves in opposition to God's plan will receive support and counseling.

Cohabitation

Cohabitation is not explicitly forbidden by Christ, and we do not add commandments He did not give. We counsel accordingly and encourage righteous living, deferring to the Lord in these matters.

Abortion

We are absolutely against abortion. The unborn bear the image of God, formed by Him and given His breath. The intentional destruction of that life is forbidden.

Contraception

Scripture gives no direct principle governing contraception. We honor each person's decision of conscience, and we encourage sexual relations only within the marriage of a man and a woman.

IVF and Medical Intervention

IVF is a gift from God. Medical miracles are evidence of God's mercy and love.

End of Life

The intentional destruction of life is an abomination. But relief from suffering is the promise of Christ, and no one should be forced to be artificially sustained in suffering.

Suicide

Suicide is categorically impermissible and directly violates the commandments of God the Father and of the Lord Jesus Christ.

Anyone in this church who is suffering to that degree should come to us. That is what we are here for.

Funerals

We conduct funeral services for anyone who asks. We commit the body back to the earth and the spirit into the hands of Jesus Christ for final judgment.

Women in Ministry

Women are never forbidden from ministry by Jesus Christ. We look to the Lord and His modeled perfect life for the answer to this question.

ON REVISION

This document will change. Our theological work is ongoing and incomplete, and we would rather be corrected than consistent. Where Scripture shows us that we have erred, we will say so and amend.

Where Scripture is silent, we have decided rather than evaded — and we have tried to be clear about which is which.

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ADOPTED BY THE ELDERS OF NEW FAITH CHURCH

DATE

SIGNATURE

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