

An Invitation to Fellowship with Us



New Life
Bible Chapel

Weekly Meetings

- Sunday School on Sunday Mornings (9:15 am -10:15 am)
- Sunday Remembrance Hour (10:15 am -11:30 am)
- Sunday Morning Service (11:45 am)
- Wednesday Prayer Meetings (7:30 pm)
- Friday Bible Study (7:30 pm)

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What can I expect on a Sunday?

Sunday School

Time 9:15 am –10:15 am

- Children between the ages of 5 to 16 are taught systematically from the Bible
- We cover not just stories but applications that make for an eternal difference. There is time for fun, songs, events and many programs are arranged during the year for their continued spiritual development.
- Drop in with your children or call to learn further details.

Remembrance Hour

Time 10:15 am –11:30 am

- **Quiet time** is between 10:15 am to 10:30 am and it's a time for meditation and/or singing.
- **Communion** is between at 10:30 am to 11:30 am and is a time of corporate worship where we remember the Lord's life, death and resurrection.

Purpose

- Our Lord Jesus Christ commanded His disciples to remember Him and to proclaim His death through the symbols of the Cup and the Bread. (Luke 22:19).
- We are to do this regularly until He comes (1 Corinthians 11:23–26).
- The early church did this at every official meeting of the church (Acts 2:42, 20:7; 1 Corinthians 11:17–34).
- Our focus during this time is our Lord Jesus Christ, His saving work on the cross, and its profound meaning in our lives.
- This is an opportunity to remember what God has already done and is doing in our lives and partaking of these emblems does not produce Salvation or impart Sanctifying Grace.

Format

- Communion begins with a brief introductory exhortation.
- This is an open time of Spirit-led exhortations, prayer, Scripture reading and songs by the brothers (1 Corinthians 14:26).
- This time includes the administration of the Bread and the Cup.
- An offering will be taken as part of the Communion. Visitors should not feel compelled to give. This is another opportunity for the NLBC community to worship by means of giving our material possessions to God's work.
- The service is scheduled to end by 11:30 am with closing remarks and prayer.

Participation

- We welcome all believers in the Lord Jesus Christ to partake of the Bread and Cup, symbols of the Lord's death and of our oneness in the body of Christ (1 Corinthians 11:27–28; 10:17).
- If you have not personally trusted Christ for your salvation, we ask that you do not participate. We invite you to ask the Elders about the significance of a personal relationship with Christ before participating.

Sunday Morning Service

Time 11:45 am to 12:45 am

- This session is open to everyone and starts with announcements and a brief time of singing.
- This is followed by a sermon where speakers from and outside the church are invited to teach the Word of God to the Assembly.

What do we believe?

The Lord Jesus Christ

- The message of Christianity centers on a person – Jesus Christ.
- 1 John 5:11–12 says, “And this is the testimony, that God gave us eternal life, and this life is in His Son. Whoever has the Son has life; whoever does not have the Son of God does not have life..”
- John 1:12 says, “But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name.”

The Triune God

- There is one and only one living and true God (Genesis 1:1; Hebrews 11:6; Exodus 20:3). He is an intelligent, personal, spirit being (John 4:24). He is one God, eternally existing in three persons – Father, Son, and Holy Spirit.
- God as Father reigns with providential care over His universe (Acts 7:48–50), and the stream of human history moves according to the purpose of His grace.
- He is Father to those who become children of God through faith in Jesus Christ (Galatians 3:26).
- God the Son who is eternal entered human history as a man – Christ Jesus (1 Timothy 3:16). He was born of the virgin Mary (Matthew 1:18) having been supernaturally conceived as a human by the Holy Spirit (Matthew 1:20).
- Jesus is fully God and fully man (Romans 1:3–4). In His death on the Cross, He made provision for the redemption of men from sin by becoming a substitutionary sacrifice (Ephesians 1:7, 1 Peter 2:24).

- Jesus was raised from the dead with a glorified body, ascended into Heaven, and is now exalted at the right hand of God (1 Corinthians 15:1–25; John 16:27–28). He will return in power and glory to receive His disciples, and to judge the world (1 Thessalonians 4:13–18; 2 Thessalonians 1:7–9).
- God the Holy Spirit is the Comforter sent by the Lord Jesus to abide with His people (John 14:16–18).
- He permanently indwells those who believe in the Lord Jesus Christ (Romans 8:9; 2 Timothy 1: 14), thus putting God’s seal of ownership upon them and guaranteeing their security until the day of redemption (Ephesians 1:13, 14; 4:30).
- The function of the Holy Spirit is to instruct believers in things concerning the Lord Jesus Christ (John 14:26; 15:26–27), to transform them into the likeness of the Lord Jesus (2 Corinthians 3:17–18; Galatians 5:22–26) and to equip and empower them for service (1 Corinthians 12:4–11).

The Bible

- The Bible is the Word of God (Deuteronomy 4:1–2). It was written by men who were divinely inspired (2 Timothy 3:16; 2 Peter 1:21), and it is God’s revelation of Himself to man.
- The New Testament is the last will and covenant of our Lord (Hebrews 9:15), and is our final authority for faith and conduct.
- The New Testament interpretation of the Old Testament is paramount to having a true understanding of the will of God. What was seen only vaguely (in the Old Testament) in the dim starlight of promise and type, is now seen clearly (in the New Testament) in the bright sunlight of God’s complete and perfect revelation in Christ (Hebrews 1:1–2; Matthew 5:43–44).
- The Bible is inerrant in the original writings, and is the supreme standard by which all human conduct and religious opinions should be tried (Acts 17:11; Psalms 19:7–11; Psalms 119:105).

Salvation

- Salvation is the entire work by which God rescues people from their sinful state. It is offered freely to all who accept Jesus Christ as Lord and Savior (John 3:3–21; Revelation 3:20).
- Regeneration is a work of God's grace whereby believers become new creatures in Christ Jesus (Ephesians 2:8–9; 2 Corinthians 5:17–19).
- Justification is the gracious and the full acquittal from sin which is wrought by faith in the blood of Jesus Christ (Romans 3:23–25).
- Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence of the Holy Spirit who dwells in him (1 Corinthians 6:19,20; 2 Peter 3:18). Holiness is God's standard of living for His people (Luke 1:74–75; 1 Peter 1:15).
- Glorification is the culmination of salvation, and is the final blessed and abiding state of the redeemed (Romans 8:16–18; 1 Peter 1:3–4).

Mankind

- Human beings are the special creation of God, made in His image (Genesis 1:27), distinct from the animal world, and given dominion by God over the rest of His creation (Genesis 1:26). All human life is sacred from conception (Psalm 139: 13–16) until death.
- God created Adam in a state of innocence in which he enjoyed a personal relationship with God. By a deliberate act he sinned and thereby incurred not only physical death, but also spiritual death, which is separation from God (Romans 5:12).
- All his descendants are born into the world as sinners, and practise sin in thought, word and deed. A restored relationship has been achieved by God who provided His Son, the Lord Jesus Christ, as the Savior (Romans 5:10–11). The reconciliation is received by individuals through faith in the Lord Jesus Christ (John 3:36). All who accept Him are eternally saved (John 10:28).

Church

- The Church, the body of Christ (Ephesians 1:22,23), is a unique spiritual organism composed of all born-again believers.
- All believers are incorporated into the body of Christ by the Holy Spirit, and have thus become members together of that body (Romans 12:5; 1 Corinthians 12:12–27; Galatians 3:28; Colossians 1:24).
- Jesus Christ is the one and only head and supreme authority of the Church (Ephesians 5:22–32) and directs the activities of His Church on earth (Colossians 2:19).

Local Church/Assembly

- A New Testament Church (herein known as Assembly) is a local body (1 Corinthians 1:2) of baptized believers composed of Elders, Deacons, and the saints (Philippians 1:1) who operate under the Lordship of Jesus Christ.
- Each member of the congregation is equally responsible for its ongoing work, although there are those who are called to special responsibilities (Ephesians 4:11–12). It is the duty and privilege of every believer, and of every congregation, to make disciples of all nations (Matthew 28:19–20).
- Each child of God should seek constantly to win the lost to Christ by personal effort (Acts 1:8). Those who are born again, have the goal of obedience to God, walk in newness of life, cultivate self-denial and humility, and constitute the true Church of which Jesus Christ is the Head (Colossians 3:5– 15).

Marriage

- Marriage is a divine institution (Genesis 2:22; Mark 10:9), it brings together one man and one woman in an exclusive relationship (Genesis 2:24). It involves the couple pledging themselves to each other in accordance with Scriptural principles, and sealing that pledge in sexual union (Genesis 2:24). It is a God-sealed covenant that binds man and a woman together in what God intends to be a permanent bond till death do them part (Genesis 2:24; Mark 10:9).

Future

- God will bring the world to its appropriate end in His own time and in His own way (Matthew 24:42- 51; Revelation 1:18). According to the Scriptures, Jesus Christ will return personally and visibly in glory to the earth (Acts 1:10-11); the time of His coming is unrevealed, but always imminent (Mark 13:33- 37).
- The dead will be raised (John 5:29) and Christ will judge all persons in righteousness (Acts 17:31; 2 Corinthians 5:10). The resurrection "unto life" will occur at the coming of Christ (1 Corinthians 15:23), and the resurrection "unto damnation" will occur after the millennial reign of Christ (Revelation 20:4-6).
- The unrighteous will be consigned to Hell, the place of everlasting punishment (Matthew 25:46; Luke 16:19-26). The righteous in their resurrected and glorified bodies (Philippians 3:21; 1 John 3:2) will receive their reward and will dwell forever in Heaven with the Lord (Matthew 25:46; John 14:1-3). Jesus Christ will finally deliver up the Messianic Kingdom to God the Father, in order that He, as the Eternal Son, may reign with the Father in the new Heaven and the new earth eternally (1 Corinthians 15:24-28; Revelation 21:1).

Why do we do what we do?

New Testament Pattern

- It is necessary that a local church (or Assembly) give prayerful consideration to the teachings of the New Testament as to its purposes, activities and organization recognizing that:
- Much of what the New Testament contains relating to Assembly order is in reference to the practices of early churches rather than in specific commandments. Care has to be taken in determining which of these practices were of local or temporary nature, rather than for all churches in all places at all times.
- There is considerable diversity of opinion among Christians on the operating practices of the local churches, but the elders of each church must take a stand on what they believe to be Biblical and appropriate.

Objectives

- Godward – to glorify God (Ephesians 3:21).
- Inward – to promote spiritual growth in the life of each individual (Ephesians 4:12), providing scope for individuals to develop and exercise spiritual gifts (Romans 12:4-8).
- Outward – to reach others with the gospel, locally and elsewhere (e.g. 1 Thessalonians 1:8).

Assembly Leadership

- The Assembly leadership at New Life Bible Chapel consists of a plurality of male elders.
- Deacons provide the necessary practical support for the administration of the assembly.the Elders and Deacons.
- In its leadership New Life Bible Chapel will have a minimum of three Elders.
- The number of deacons will depend on the amount and nature of work.

Elders

- Proper biblical government by Elders strengthens the Assembly, and the biblical norm for Assembly leadership is a plurality of God-ordained Elders.
- Furthermore, it is the only pattern for Assembly leadership given in the New Testament. Nowhere in Scripture do we find a local Assembly ruled by majority opinion, or by one person.
- Biblically, the focal point of all Assembly leadership is the Elder. It is the Elders who are charged with teaching, feeding and protecting the church, and it is the Elders who are accountable to God on behalf of the Assembly.

Qualifications

It is absolutely essential to understand that the New Testament never shrouds the appointment of Elders in mystery or sacred ritual. There is no holy rite to perform or special ceremony to observe. The appointment confers no special grace or empowerment, nor does one become a priest or a cleric, or a holy man at the moment of appointment. Scripture gives little detail about the actual appointment of Elders. However, there are three basic areas for consideration:

- Call: 1 Timothy 3:1. "If a man desires the office of an Overseer, he desires a good work". This call is placed by the Holy Spirit in the heart of the person; and is to the pastoral work within the Assembly. This desire is never for selfish reasons or to take on a title of Elder.
- Check: 1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-3 lists elder qualifications. These must be checked both personally and by the Elders. This step also requires that elders check the beliefs of the person and his adherence to the Assembly's statement of faith.
- Commendation: Upon confirming the call and checking the qualifications of the person. The person is commended to God and the Word of His Grace [Acts 20:32; Acts 14:23, 26].

How are Elders appointed?

- The New Testament clearly indicates that Elders were uniquely set apart or appointed to their offices (Acts 14:23).
- Initially, the Apostles were involved in the appointment of Elders.
- In Titus 1:5, we see that Paul specifically charges Titus with the ordaining of Elders.
- Today, there are no Apostles but the biblical pattern still holds. Assembly Leaders, have the responsibility of identifying and ordaining other Elders [1 Tim 4:14].
- An Elder serves voluntarily "according to the will of God." His service as an Elder is a calling from God. Acts 20:28 affirms the Holy Spirit's work in the selection of elders.
- The appointment to Elders must be done with much prayer and fasting [Acts 14:23] and after much care and thought [1 Tim 5:22].

The Elders relation to the church

- To Elders is given the responsibility of being examples to the flock, giving the Assembly direction, Assembly finances, teaching the people, and leading the congregation.
- Scripture implies that every member in the Assembly should be under the Elder's authority because they share a unique responsibility and position in the Assembly, Elders are worthy of great respect. 1 Thessalonians 5:12-13 says, "We request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work."
- We are to respect them because of the calling that they are fulfilling, not only because of their diligent labor and the tasks they have, but primarily because of the calling to which they've been called.

- Elders may be disciplined as any other believer in the Assembly. 1 Timothy 5:19–21 says, “Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.”
- An Elder is not to receive preferential treatment. The testimony of the Assembly is most visible in the lives of the Elders. If they ignore the Biblical mandate for holiness, the Assembly will suffer, its effectiveness will be diminished, its priorities will be unbalanced, and ultimately its savor as the salt of the earth will be lost.

Continuity of the Elder

Being an Elder is a calling and not an office, the continuity of the person called to be an Elder is terminated under the following circumstances:

- Death
- Old age
- Move to a distant area that prevents fellowship
- Voluntary step-down, or
- Where the Assembly Leadership feels that the acts of omission or commission of the Elder is consistently against the Word of God, the Operating Principles of New Life Bible Chapel or anything that brings dishonor to the name of the Lord.

What happens when the leadership is discontinued?

Elder privileges go with the calling to the local assembly; any additional offices including licenses are deemed the personal ownership of the person.

However, New Life Bible Chapel is free to undertake without prejudice any measures deemed necessary to disassociate its name with the Elder who may fulfill any of the conditions indicated above.

Deacons

The qualifications for Deacons can be divided into two categories: personal character and spiritual character.

Personal Character

- First, Deacons must be men of dignity (1 Timothy 3:8). This means that they must be worthy of respect and serious minded, not treating serious things lightly. The Greek word for dignity is *semnos*, which means ‘venerable, honorable, reputable, grave, serious, and stately’. The same Greek word appears in Titus 2:2, which says that older men “are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.”
- 1 Timothy 3:8 also says a Deacon must not be double-tongued, or one who says one thing to one person and something else to another – a malicious gossip. They are always consistent and righteous in what they say.
- Next, Deacons are not addicted to much wine. Rather they are noted for their clear thinking and self-control.
- Finally, Paul said that Deacons should not be fond of gain. That would be important because Deacons are sometimes responsible for handling funds. Therefore, their goals in life must not be monetary. 1 Timothy 6:9 says that a pervasive desire for financial gain corrupts a man.

Spiritual Character

- First, a Deacon must hold “to the mystery of faith with a clear conscience” (1 Timothy 3:9). In other words, he must have convictions based on the knowledge of true biblical doctrine. His clear conscience implies that he lives out his convictions. He must hold to faith and apply the truth in his life.
- A second spiritual qualification for Deacons is given in verse 10: “Let these also first be tested; then let them serve as deacons if they are beyond reproach.” Before a man is officially appointed as a Deacon, he must have proved himself faithful in serving the Lord. If he has proved himself to be beyond reproach, he should serve.
- Third, a Deacon must be pure in every way, just as an Elder is to be. Literally, verse 10 says, “Let them serve as deacons if they are in the process of being irreproachable.” Those who are not above reproach are disqualified from serving as Deacons.

- Verse 12, which says, "Let Deacons be husbands of only one wife," also implies that deacons are to be morally pure. The Greek text actually reads, "Let deacons be one-woman men." Having one wife does not necessarily reflect one's character, but being single-mindedly devoted to one's wife does.
- The fourth characteristic of a Deacon's spiritual life is that he leads his family well. Deacons are to be "good managers of their children and their own household." (v.12). A Deacon must demonstrate some kind of management ability. The proving ground for leadership is seen in how a man manages his children and household.
- New Life Bible Chapel will welcome Deacons to serve whose qualifications compare to those stated in the Scriptures. (Matthew 19:1-12 and 1 Timothy 3:8-13).
- The total number of Deacons actively serving is the decision of the Elders. The decision is based on the size of the Assembly, and scope of responsibility in meeting the needs of the Assembly.

What can be expected of Deacons as they serve the Assembly?

- Take responsibility for the routine labors in the Assembly.
- Serve to be liaisons between the members and the elders by helping them be aware of the needs in the Assembly (Acts 6:1,6).
- The growth of the Assembly is the purpose of the leaders' ministry. As a result of this, members of the Assembly may themselves become Elders and Deacons, or even Evangelists or Teachers. For example, there was Philip who was chosen to be a Deacon, and ended up as an Evangelist. Stephen was another of the original Deacons who became a staunch defender of the faith. He later became the first Christian martyr.

Members

- All believers in the Lord Jesus are members of the church, the body of Christ (1 Corinthians 10:17; 12:12-13), sometimes referred to as the universal church. In New Testament times the local church or the Assembly was a visible, recognizable entity (note the references to churches in the plural in Galatians 1:2).

It clearly was the practice for believers to:

- Identify themselves with a local church or Assembly (Hebrews 10:25).
- Be involved in the privileges and responsibilities such as the breaking of Bread (Acts 2:42; 1 Corinthians 10:16-17); doctrine, fellowship, prayer (Acts 2:42); service (Philippians 1:5; 4:3); teaching (Acts 20:7); and giving (Galatians 6:6; 1 Corinthians 16:2).
- Recognize those who do the work of Elders and Deacons within the Assembly (Acts 14:23; Philippians 1:1).
- Accept the discipline that is exercised (1 Corinthians 5:1-13).
- Each person in fellowship in the Assembly should practice these principles and anyone who fails to do so on a consistent basis disqualifies himself/herself from fellowship.
- Those who desire to fellowship in the Assembly must clearly confess faith in the Lord Jesus Christ and be living in obedience to God's Word. In the case of believers coming from other local churches, it is preferred that they provide a letter of reference from their former church.

Joining the Assembly

- An interest in the fellowship is to be communicated to one of the Elders who will arrange an interview with the leadership. Announcements concerning those received into fellowship are made at the Lord's Supper for the information of everyone in the Assembly.
- Such an announcement expresses the desire of the individual to actively share in the life of the Assembly and also expresses the response of the Assembly in receiving them (Romans 15:7; 16:2).

Leaving the Assembly

Anyone desiring to withdraw from fellowship should inform the Elders, preferably in writing, of their intent. All such may expect a personal visit to inquire as to their concerns, well-being and future direction. The Assembly will be notified of such departures in order to be able to properly extend a blessing, and show their love.

Participation of members

- For an Assembly to flourish spiritually it cannot be dependent on 'one man' or 'one gift'. All those in fellowship within the Assembly have a Biblical responsibility to support its ministry. This will be done in accordance with the gifts they have received from the Holy Spirit (1 Corinthians 12:1-14; Ephesians 4:7-13; 1 Peter 4:10-11; Romans 12:3-8). The Elders will provide opportunities for the believer's gifts to be revealed and developed.
- For example, it is the responsibility of Elders to arrange for public teaching. Since the Holy Spirit has not endowed every believer with the gift of teaching, not every believer will be asked to participate in this ministry.
- Ephesians 4:12 tells us that the members of the Assembly are to do "the works of the ministry." Hebrews 13:17 gives a good description of the obligation of the Assembly, "Obey them that have the rule over you, and submit yourselves." The leadership is Spirit-directed, and the Assembly is to obey them because they are ministering on behalf of Christ as His under shepherds.
- The Assembly is to subject itself to the godly ministry of the leadership and the Assembly's obedience is a living testimony to the world.
- There are many things that can hurt the testimony of an Assembly, such as poor leadership or false teaching or members that won't follow godly leadership. Every Assembly member must follow the design of the Spirit and be faithful and obedient to the Word.

Role of women

- An Assembly cannot function properly without the ministry of women. God has given to women as well as to men both speaking and serving gifts, however, God has placed restrictions on the leadership of women in meetings of the local Assembly.
- This is not an arbitrary choice, nor does it reflect less spiritually or giftedness in women; instead it is a Scriptural mandate relating to Assembly order. Consequently, women (qualified by their particular spiritual gift) are able to lead women's Bible study classes, disciple other women, and teach children.
- They may also be involved in evangelism, hospitality and other ministries, which do not require them to usurp authority over men (1 Tim 2 :12).

Ordinances

There are two practices specifically ordained and commanded by God.

Believer's Baptism involves immersion in water (Acts 8:38) and is a public confession by a believer (Acts 8:12) of his or her identification with the Lord Jesus.

- It was commanded by the Lord Jesus (Matthew 28:18-20), practised by the early church (Acts 8:36-38), and explained by the Apostles as symbolizing the identification of the believer with Lord Jesus Christ in death, burial and resurrection (Romans 6:4-5; Colossians 2:12).
- Candidates for baptism are expected to be mature enough to explain their experience of salvation and understand the implications of baptism. Those requesting fellowship in the Assembly are encouraged to be baptized.

The Lord's Supper is celebrated on the first day of each week (Acts 20:7). Since the Lord Himself requested that we should celebrate this supper in remembrance of Him (Luke 22:19-20, 1 Corinthians 11:20-34), it should be the desire of all those in the Assembly to attend this meeting.

- Visiting believers are welcomed upon their presenting a letter of introduction from another Assembly, or upon their being introduced by a believer known to those in the Assembly, or upon their confession of faith in the Lord Jesus.

- This meeting takes the form of spontaneous expressions of worship by men led by the Holy Spirit in prayers, hymns, reading and expounding of the Scriptures thus leading all the believers in remembrance and worship (1 Corinthians 14:26); and partaking of the Emblems (the Bread and the Cup).
- It is important to keep in mind that this form should not lead to exalting self, teaching, correcting or praying for the needs of ourselves or others .

Assembly Government

A New Testament Assembly of believers stands accountable to the Lord alone, an autonomous unit that owes no allegiance to any ecclesiastical system established and controlled by men.

However, there is a prescribed pattern for leadership within a local Assembly, involving both Elders and Deacons (Philippians 1:1).

Elders

- Spiritual leadership of an Assembly is the responsibility of a plurality of Elders (Titus 1:5), also described as Overseers (1 Timothy 3:1-2; Titus 1:5-7), Pastors (Ephesians 4:11) and Leaders (RSV Hebrews 13:7, 17, 24).
- For example, the Elders in the Assembly at Ephesus (Acts 20:17) were Overseers (Acts 20:28) who were to pastor the Assembly (Acts 20:28).
- Elders are responsible to shepherd the people of God (1 Peter 5:2; Acts 20:28). This involves feeding (Acts 20:28), guarding (Acts 20:31), supporting (Acts 20:35), guiding by exhortation (Titus 1:9), and by example (1 Peter 5:3; Hebrews 13:7). Ministries in which the Elders should be primarily involved include teaching, visitation, and counselling. They meet regularly to pray and to discuss issues relating to the Assembly.
- Individuals in the Assembly with concerns about personal or Assembly related matters are encouraged to talk to one of the Elders.

- Elders are raised up by God (Acts 20:28) and are to be recognized , esteemed (1 Thessalonians 5:12- 13) and obeyed (Hebrews 13:17) by those in the Assembly.
- Elders should be sensitive to the growth and activities of men in the Assembly with the intention of recognizing others who are doing the work and have the necessary qualifications (1 Timothy 3:1-7; Titus 1:6-9).
- Suggestions about recognizing a new Elder will be discussed by the Elders and, if they concur and the brother agrees, the Assembly will be informed and their prayer support requested.

Deacons

- Ministers or Deacons are those appointed to perform a particular and practical work within the Assembly.
- Deacons are appointed by the Elders, taking into account the spiritual qualifications that are required (1 Timothy 3:8-13).
- Anyone in fellowship in the Assembly may suggest the name of an individual for consideration for a particular service (Acts 6:3).

Discipline

- The Lord has entrusted the Elders and the local Assembly with the authority and responsibility to discipline those in the Assembly who are guilty of flagrant sin or serious doctrinal error, the objective being that the erring believer might be restored to fellowship with the Lord and with those in the Assembly (Matthew 18:17; Romans 16:17-18; 1 Corinthians 5:1-13).
- The Elders provide leadership in disciplinary actions, but discipline is a collective responsibility (Matthew 18:15-17). Discipline will normally involve exclusion from participation in ministry and/or communion at the Lord's Supper.

- Other action may be taken as deemed appropriate by the Elders and the Assembly in light of various examples in Scripture (Matthew 18:17; 1 Thessalonians 5:14; 2 Thessalonians 3:6,14,15; Titus 1:10–11; 3:9–11).
- When the disciplined member exhibits true repentance and remorse, the Elders and the entire Assembly will welcome back the member in the spirit of love and forgiveness, as one who has been restored of God (2 Corinthians 6:11; 7:8–12).
- It is desirable that individual disputes be handled quickly and discreetly between the offender and the offended alone (Matthew 5:23–24; 18:15). If no reconciliation takes place, a third party should be sought as a mediator (Matthew 18:16). Only if that fails, is the matter brought to the Assembly.
- When the Elders perceive a true repentance, they will arrange a meeting with the repentant believer to confirm the work of the Lord in the life of the brother or sister concerned. The decision will be announced to the members prior to him or her being invited back to the Communion.

Stewardship of money

- Each believer is responsible to God as a steward of all that he or she has, and out of love to the Lord and as an act of worship, should give back to Him financially (1 Corinthians 6:19–20; 16:1–2; 2 Corinthians 8:9).
- The Bible teaches that giving should be done devotedly (Philippians 4:18), voluntarily (2 Corinthians 9:7), liberally (2 Corinthians 9:6), cheerfully (2 Corinthians 9:7), regularly (1 Corinthians 16:2), and proportionately as God has prospered the believer (1 Corinthians 16:2; 2 Corinthians 8:11–12).
- An offering is received from believers during the Remembrance Hour, and receipts are issued at the end of the fiscal year for Income Tax purposes. Donor information is confidential to the Finances committee.

Commendation of Missions

- Those considering missionary service, short-term or long-term, should express their desire to the Elders for their prayers and advice. When believers are called of the Lord to Christian service they may be commended by the Assembly (Acts 14:26, Acts 15:22, Acts 15:33, Acts 15:40).

The Elders and the Assembly members should:

- Recognize the call of God to individuals in the Assembly (Acts 13:2).
- Have an understanding of the work to be undertaken (Acts 13:1; 14:26).
- Know the workers and their qualifications for the work (Acts 16:2).
- Express their fellowship and oneness with the workers in sending them forth (Acts 15:22; 16:2).
- Commit the workers to the Lord for His blessing (Acts 14:26; 15:40).
- The Assembly will maintain an ongoing interest in the workers and their ministry supporting them through prayer, encouragement and finances (1 Corinthians 9:11). The missionary is required to keep the Assembly informed of his or her activities through regular reports.
- On returning from service, the missionary should be given opportunity to recount to the Assembly the things that the Lord has done (Acts 14:27) so that they can rejoice and be thankful to the Lord together.

Support of Missionaries and Missions

The Assembly is committed to the support of missionaries at home and abroad. This involvement is to further the work of the Lord, increase awareness of missions among those in the Assembly, and provide exposure to Christian service.

Our Commitment

I, having been led by the Holy Spirit to receive Jesus Christ as my Saviour and Lord, and having professed my repentance toward God and faith in the Lord Jesus Christ through baptism in the name of the Father, Son and Holy Spirit; today joyfully and solemnly affirm to my brothers and sisters at New Life Bible Chapel that:

With the aid of the Holy Spirit, I will walk with you in Christian love; I will work and pray for the unity of the Spirit among us in the bond of peace; I will strive for the advancement of the Gospel through the work of this Assembly; I will not forsake the gathering of the saints and will observe the ordinances of baptism and the Lord's table; I will endeavor to study and understand the Word of God and apply its principles in my life.

Furthermore, I will strive to uphold the practice of family and personal devotions; I will biblically educate my children; I will seek the salvation of my family and acquaintances; I will walk with godly wisdom in the world, and be above reproach in all my dealings with all people, and abstain from every appearance of evil.

I also commit to watch over you, my brothers and sisters, by remembering you in prayer; I will aid you in sickness and trouble; I will show Christian sympathy and courtesy in my speech and actions toward you; I will be slow to take offence but quick to seek reconciliation.

I concur with the statement of faith of this assembly and understand that if I am overtaken in any fault, I will be subject to biblical discipline, which seeks my restoration.

I realize that as I am responsible to my brothers and sisters in the matters mentioned above, they likewise are responsible to me for the same.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

Affirmed by the Leadership at New Life Bible Chapel

This is to be affirmed in the presence of God and with my brothers and sisters at New Life Bible Chapel.

Name and Signature

Date

How can members get involved?

Some of the various opportunities for members to be involved in the work of the church are found in –

- Outreach Ministry
- Global Missions
- Men's Ministry
- Women's Ministry
- Young Adults Ministry
- Sunday School Ministry
- Music Ministry
- Prayer Ministry
- Website Ministry
- Hospitality
- Annual Retreat Planning
- Library
- Nursery

Who we are

A small and vibrant Bible-believing church that seeks to glorify God among the multiracial communities of Mississauga, Ontario.

Every member united, equipped and involved to grow and be strong in love.

"... from whom the whole body, joined and held together by every joint (united) with which it is equipped (equipped), when each part is working properly (involved), makes the body grow so that it builds itself up in love."
"(Ephesians 4:16)

This is our vision and therefore our prayer. At NLBC we believe even this vision-prayer will be answered by God.

Contact Us

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