

What We Believe

A New Testament Concept of Balance

This document is designed to explain a little of what The Holy Way believe. The Holy Way approach can be a little hard to explain, because it is a complete theology approach. Traditionally, we do not like to elevate one belief or aspect of life above others.

Jesus held all things together. All things, being tradition, study and teaching, a miraculous ministry, deliverance ministry, private and public prayer, communal life, in fact, you name it and Jesus probably thought it was important.

The Holy Way was built on this need for genuine balance. It would be easier to ignore it and go with the flow like most churches do, but then we would miss out on the challenge of so much learning and activity.

I. CHRISTIAN LIVING

1. **Regeneration.** The first condition for all Christian work is that the people involved have to be born again. Regeneration is a single process with four parts:

- a. **Believing.** When a person hears the Gospel of Jesus Christ, he has to make a decision to accept the Gospel or reject it. The moment he believes in the Lord Jesus, he is justified (made righteous) before God.
- b. **Repentance.** Those who believe in Jesus become new creatures. They leave their old ways and begin to walk in His will. Sins are given up and forgotten. The new convert learns to obey the Lord and do what pleases Him.
- c. **Baptism in water.** In water baptism the old nature is buried, and the convert rises to newness of life. His members become instruments of righteousness. The power of sin and all satanic bondage are broken.
- d. **Baptism in the Spirit.** In receiving the Baptism in the Holy Spirit the new convert yields himself completely to the Lord and to the guidance of His Spirit. This baptism in the Spirit makes him an effective witness, and it opens the way to his walking continually in the Spirit and bearing much fruit.

The four things discussed above constitute one birth process which needs to be completed as quickly as possible. When we evangelize in new areas we should lead people quickly (a few hours, or at most a few days) to experience these four things. This should be done before we gather people

for Christian fellowship.

2. Sanctification. The Lord insists upon complete holiness in our daily lives. This involves:

- a. Victory over sin.** "Whosoever is born of God does not commit sin, because the divine seed abides in him, and he cannot sin, because he is born of God" (1 John 3:9). Christians must not continue in sin, but should rather yield their bodies as a "living sacrifice, holy and acceptable to God." (Romans 12:1).
- b. Obedience to God's will.** This means that we have to be able to hear the Lord's voice clearly at all times. And we must always obey that voice. Let us not quench or grieve the Spirit, but always walk according to the Law of the Spirit and always follow His guidance.
- c. Discipline in our daily life.** The guidance of the Spirit is never confusing, but always orderly. The Holy Spirit is manifested in a Christian life which is disciplined, dependable, and has clear objectives.

Every Christian should live in complete holiness before God and man. But if at any time he falls into sin, he should quickly confess this before God, and (if necessary) straighten it out with others involved. Then let him get rid of that sin, forget about it, and continue to walk in holiness.

II. FELLOWSHIP

1. Spiritual worship. When a few people have been born of water and the Spirit, we can begin to gather them together and form them into a New Testament fellowship.

- a. Order of service.** In New Testament Christian fellowships every member takes part as the Spirit leads. The regulations governing this type of worship are found in I Corinthians 14:26-33. This is no ordinary order of Worship designed by men, but the free order of God's Holy Spirit.
- b. Family atmosphere.** Christians should ordinarily gather in an informal family atmosphere, with the Lord as the Head of the family. They gather for fellowship, study, prayer, and breaking of bread together.
- c. Ministering to one another.** No one man should take over the meeting. Christ is the Head and we are all members one of another. Each can take part as the Spirit leads.
- d. Manifestations of the Spirit.** In spiritual worship we do not use our own ideas, but regulations from the Lord. After someone has been

baptized in the Spirit, we immediately encourage him to yield himself to deliver the manifestations ("gifts") of the Spirit. This is the first step toward living and walking in the Spirit. Ministry in the Spirit can quickly bring the fellowship on towards maturity.

- e. Mutual exhortation.** As quickly as possible after a fellowship is formed, we should get rid of one-man leadership and encourage all the Christians to exhort one another, minister to each other, and edify one another.
- f. Sacramental and Liturgical worship.** In time the free Spirit-led worship described above can be coupled with a growing sense of the meaning of sacramental and liturgical worship. Liturgical worship can then exist alongside of the freer forms of Body worship and ministry, or the two can be joined together into a single more complex form.

2. Members of one Body. We are all baptized by on Spirit to become one Body.

- a. Unity.** There cannot possibly be more than one Body of Christ. All Christians, regardless of denomination or organization, become members with us in that one Body. This means that we can freely have fellowship with any other Christians.
- b. Submission.** In the Body of Christ we learn to work together and submit ourselves one to another. All decisions are made together by unanimous approval of the local fellowship. He may not set out on our own, independently of the Body.
- c. The Work.** Nevertheless, each member of the Body of Christ has responsibility for his own ministry and outreach. Not all have the same talents or calling. But all can help and supplement one another.

3. Local Congregations. Our fellowship is with all Christians in our town.

- a. Relationship to churches.** In places that already have churches we should try, as much as we can, to live in fellowship with all Christians regardless of church or denomination. Our purpose is to strengthen the churches and their members. We may never draw people out of their churches and into our organization. Rather we strive to make all Christians aware of the essential unity of the Body of Christ.
- b. Self-perpetuating Congregations.** Everywhere he went, the Apostle Paul founded congregations that could keep going on their own after he left. He could not stay there and lead them forever. Therefore, from the beginning he trained the people to lead the worship, minister to each other, exhort and edify one another. Finally he

appointed local elders, and left, praying for them and "commending them to the Lord in whom they believed."

c. *Autonomous fellowships.* Each congregation has to be responsible for its own fellowship, outreach, and provision. Each one can make its own rules and regulations according to local conditions, as long as they don't depart from New Testament teaching. Christians from other places can give spiritual counsel and advice, but may not govern in the local congregation.

III. PROGRESSING TO MATURITY

This is the time for the Lord to prepare His Church for the day of His Coming.

1. *New Testament Order.* A single Christian cannot go on to perfection in isolation, but the whole Body "joined and knit together with every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Ephesians 4:16).

a. *Elders.* When the Apostle Paul had set up congregations that could begin to walk in the Spirit, he fasted and prayed and appointed elders to lead the local congregation. Notice especially that the leadership was always in the hands of local people not outsiders. Notice also that these elders were always more than one.

b. *Ministry gifts.* After a while the Lord established the members in their various ministries, according to Ephesians 4:11 and 1 Corinthians 12:28. Cooperation among these ministries brings the congregation to the "unity of the faith and knowledge of the Son of God" until they all come "to the measure of the stature of the fullness of Christ.

2. *Perfection.* The Lord wants to perfect His people to become His spotless Bride. To reach this perfection we have to understand and follow God's plan and purpose for these last days. As in the First Century the Lord's Spirit taught His servants to plant churches throughout the world, so now at harvest time this same Spirit will teach and anoint us to bring His people on to perfection.



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