



Confession of Faith

1. The Scriptures

The Scriptures of the Old and New Testaments were given by inspiration of God. Therefore, all Scripture is authoritative, infallible, and inerrant in its original autographs. The Scriptures are the only sufficient rule for faith and practice (Ps. 19:7; 2 Tim. 3:16–17; 2 Pet. 1:20–21).

2. God

There is but one God, the Maker, Preserver, and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence, and obedience (Deut. 6:4; Ps. 145:3; John 1:3; 1 Cor 8:4–6; 1 Tim. 1:17).

3. The Trinity

The Scriptures reveal that the one God eternally exists in three persons: the Father, the Son, and the Holy Spirit. Each person is distinct, but God is without division of nature, essence, or being (Matt. 3:16–17; 28:19; 2 Cor. 13:14).

4. Providence

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures (Isa. 46:9–11; Prov. 16:33; Col. 1:17; Heb 1:3; Jas. 1:13–15).

5. Election

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified, sanctified, and glorified through union with Christ (Rom. 8:28–30; 1 Cor. 1:27–31; Eph. 1:4, 11).

6. The Image of God and the Fall of Man

God originally created Man in His own image, both male and female, and free from sin. Prior to the Fall, God gave his good and natural ordering and pattern for marriage and family relationships when He placed Adam as head over his wife, Eve. The natural and God-ordained pattern for marriage (heterosexual, exclusive, and monogamous), family, gender, and sexuality, therefore, are grounded in the Genesis 1–2 creation account, prior to the Fall, and are still normative and necessary today. Through the temptation of Satan, however, Adam transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a distorted nature, corrupt and wholly opposed to God and His law. As a result, they are under condemnation, and as soon as they are capable of moral action, become actual transgressors (Gen. 1:26–27, 2:15–25, 3:1–7, 6:5; Matt. 19:3–9; Rom. 3:9–18; 5:12–19, 8:5–8; Eph. 2:1–3, 5:22–33).

7. The Mediator

The only begotten Son of God is the active subject of the Incarnation. Since Jesus Christ is fully God and fully man, He is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law; suffered and died upon the cross for the salvation of His sinful people. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever lives to make intercession for His people. He will return again visibly and bodily. He is the only Mediator, the Prophet, Priest, and King of the Church, and Sovereign of the universe (Isa. 53:10–12; John 1:1, 14; Acts 1:9–11; Rom. 3:21–26, 8:34; 1 Cor. 15:3–4; Gal. 3:13; 1 Tim. 2:5; Heb. 1:1–3, 4:14–5:10, 7:24–25).

8. The Holy Spirit

We believe that God the Holy Spirit brings glory to the Father and the Son. He applies the work of Christ to His new covenant community (Christians) and distributes spiritual gifts to every believer according to His sovereign good pleasure for the purpose of building up the body of Christ. He is the Comforter, the Spirit of Adoption, the Seal of our Salvation, and the Guarantor of our inheritance in Christ (John 14:16–17, 16:14; Acts 5:3; Rom. 8:14–17; Eph. 1:13–14).

9. Union with Christ

Jesus Christ, as the guarantor and mediator of a new and better covenant, provides the better covenant promises to his people through covenant union. Christians have inherited all of the promises and blessings of the new covenant through covenant union with Jesus Christ. All of the benefits of salvation, including but not limited to, regeneration, justification, sanctification, faith, repentance, perseverance, being indwelt by the Holy Spirit, adoption, etc., all flow out of new covenant union with Jesus Christ (Isaiah 56:1–8; Jer. 31:27–34; Ezek. 36:25–28; Matt. 26:26–28; Rom. 5:1–21; Heb. 8:1–13).

10. Regeneration

Regeneration is a change of heart, wrought by the Holy Spirit, who gives life to those dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone (John 3:3–8; Eph. 2:1–6; Tit. 3:5; 1 John 5:1).

11. Repentance

Repentance is an evangelical grace, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbles himself for it, with godly sorrow, detestation of it, and self-abhorrence, and turns from it with a purpose and endeavor to walk before God so as to please Him in all things (Ps. 32:1–5;

Isa. 6:5, 55:7; Luke 5:8, 18:9–14; Acts 2:37–38, 11:15–18; 2 Cor. 7:10–11; 2 Tim. 2:25).

12. Faith

Saving faith is the belief, on God's authority, of whatever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness (Rom. 3:27–28, 4:1–5, 4:17–25, 10:14, 17; Phil. 1:29; Eph. 2:8; Jas. 2:14–16).

13. Justification

Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer by virtue of which faith in his perfect righteousness is freely imputed to us of God that it brings us into a state of most blessed peace and favor with God (Rom. 3:21–26, 4:4–9, 23–25, 5:1–2, 9, 17–21, 8:28–34, 10:3–4; 2 Cor. 5:21; Phil. 3:7–9; Titus 3:5–7).

14. Sanctification

Those who have been regenerated are also sanctified, by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands (Jer. 31:31–34; Ezek. 36:27; Rom 8:1–17; Gal. 5:13–25; Eph. 3:14–21; Phil. 2:12–13; Col. 3:1–17; 2 Pet. 1:3–11).

15. Perseverance of the Saints

All those whom God has regenerated will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance,

and be kept by the power of God through faith unto salvation (John 6:37–40, 10:28–29; Rom. 8:28–39; 1 Cor 1:8–9; Phil. 1:6; 1 Thess. 5:23–24).

16. The Church

The Lord Jesus is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. Christians are to associate themselves into particular societies or churches, and to each of these churches he has given needful authority for administering that order, discipline, and worship which He has appointed. The regular officers of a church are Elders (Pastors/Overseers/Bishops are NT terms used interchangeably) and Deacons (Matt. 28:18–20; John 10:16; Acts 20:17, 28; Eph. 1:22, 5:23; 1 Tim. 3:1–13, 5:17–18; Titus 1:5–9; Heb. 10:25).

17. Baptism

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his union with Jesus Christ (both in the death and resurrection of Christ), of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church membership (Matt. 28:19; Acts 2:38; Rom. 6:3–5; 1 Cor. 12:13).

18. The Lord's Supper

The Lord's Supper is a new covenant ordinance of Jesus Christ, to be administered with the elements of bread and the fruit of the vine, and to be observed by His churches until the end of the world. It is in no sense a sacrifice, but rather when the ordinance is partaken by the corporate body, the Son is spiritually present with His church and they commemorate and proclaim Christ's death (Matt. 26:26–29; 1 Cor. 10:16–17; 11:23–34).

19. Liberty of Conscience

God alone is Lord of the conscience; and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not

contained in it. Although all legitimate human authority is ordained by God's decree it is also limited by God's ultimate authority. For example, civil magistrates, being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for the sake of conscience. When they call us to disobey God's Word, however, we must obey God rather than men (Matt. 15:9; Rom. 13:1–7, 14:4; Acts 5:29; Col. 2:20–23).

20. The Resurrection

The bodies of men after death return to dust. At death, believers go to be with the Lord and unbelievers enter torment. The bodies of all the dead, both just and unjust, will be raised (Gen. 3:19; Luke 16:22–26, 23:43; John 5:28–29; 1 Cor. 15:12–28; 2 Cor. 5:1–10; Phil. 1:23).

21. The Judgment

God has appointed a day, wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life (Matt. 25:46; John 5:22, 27–29; Acts 17:31; 2 Cor. 5:10; 2 Thess. 1:7–10).

I have no settled convictions against any of these articles of faith.

Signature:

Date: