

Statement of Faith

I. The Scriptures.

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

II. 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 that springs from faith (Deut. 6:4; Ps. 145:3; John 1:3; 1 Cor. 8:4-6; 1 Tim. 1:17).

III. The Trinity.

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

IV. 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).

V. Election.

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit or foreseen faith in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified (Rom. 8:28-30; 1 Cor. 1:27-29; Eph. 1:4, 11).

VI. The Fall of Man.

God originally created Man in His own image, and free from sin; but, through the temptation of Satan, Adam transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a 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; 3:1-7; Rom. 5:12-19; Eph. 2:1-3).

VII. The Mediator.

Since Jesus Christ, the only begotten Son of God, 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 sinners. 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).

VIII. 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 believers 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).

IX. 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, so that the ultimate cause of regeneration is God's grace, not man's free will (Eph. 2:1-6; Tit. 3:5; 1 John 5:1).

X. 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-aborrence, with a purpose and endeavor to walk before God so as to please Him in all things (Acts 2:37-38; 11:18; 2 Cor. 7:10-11).

XI. 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. 2:14-26).

XII. Justification.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith (Acts 13:38-39; Rom. 3:21-26; 8:34; 10:3-4; 2 Cor. 5:21; Phil. 3:9).

XIII. 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. 36:27-27; Rom. 8:1-17; Gal. 5:13-24; 2 Pet. 1:3-11).

XIV. 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).

XV. 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. According to His commandment, Christians are to associate themselves into particular 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) and Deacons (John 10:16; Acts 20:17, 28; Eph. 1:22; 5:23; 1 Tim. 3:1-13; 5:17-18; Tit. 1:5-9; Heb. 10:25).

XVI. 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 fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God, to live and walk in newness of life. It is prerequisite to church membership and to participation in the Lord's Supper (Matt. 28:19; Acts 2:38; Rom. 6:3-5; 1 Cor. 12:13).

XVII. The Lord's Supper.

The Lord's Supper is an 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 till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church membership (Matt. 26:26-29; 1 Cor. 10:16-17; 11:23-34).

XVIII. The Lord's Day.

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private (Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10).

XIX. 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. 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 conscience sake (Matt. 15:9; Rom. 13:1-7; 14:4; Acts 5:29; Col. 2:20-23).

XX. Marriage

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

XXI. The Resurrection.

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. The bodies of all the dead, both just and unjust, will be raised (John 5:28-29; 1 Cor. 15:12-28; 2 Cor. 5:1-10; Phil. 1:23).

XXII. The Judgment.

God has appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting and conscious punishment; the righteous, into everlasting life (Matt. 25:46; John 5:22, 27-29; Acts 17:31; Rom. 2:6-11; 2 Cor. 5:10; 2 Thess. 1:7-10; 2 Tim. 4:8; Rev. 7:13-17; 14:9-11).

Church Covenant

Having, as we trust, been brought by divine grace to repent and believe in the Lord Jesus Christ and to give up ourselves to him, and having been baptized upon our profession of faith, in the name of the Father and the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian church, exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by divine aid, to live carefully in the world, denying ungodliness and worldly lusts, remembering that we have been buried with Christ in baptism and raised to walk in the newness of life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel to all nations.

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

We will be bound by this church's covenant, constitution, and statement of faith in all matters pertaining to church membership and church discipline.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

Clifton Baptist Church Constitutional Statement on the Termination of Membership (Article 6, Section 6):

“Termination of membership shall be recognized by the church following the death, transfer of membership, or voluntary resignation of any church member. Membership may be terminated as an act of church discipline at the recommendation of the elders (pastors) and with the vote of 75% of the members present at any regular or special meeting of the members. The church shall have authority to refuse a member's voluntary resignation or transfer of membership to another church, either for the purpose of proceeding with a process of church discipline or for any other biblical reason.”

[Continued]

“I have read and understood this covenant and this church’s constitutional statement on the termination of membership. I affirm these statements and I wholly and voluntarily submit myself to them.”

_____ Signature Date

_____ Printed Name