

# Emmanuel Baptist Church

## Confession of Faith

Adopted 7/1/2018

### 1. The Scriptures

The Holy Bible, consisting of the sixty-six books of the Old and New Testaments, is the infallible Word of God, is God-breathed in its entirety, is without error in the original manuscripts, and is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. Scripture in its entirety is inerrant, being free from any falsehood, fraud, or deceit. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture it must be searched by other places in the Scripture that speak more clearly. The meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors. A confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith.

*Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:1-10; 119:11,89,105,140; Proverbs 22:19-21; Isaiah 8:20; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 16:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 1:19-21; Romans 2:14-15; Romans 15:4; 16:25-26; Ephesians 2:20; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.*

### 2. God

There is one and only one living and true Triune God, eternally existing and fully expressed in three distinct Persons, namely the Father, the Son, and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God, and each is fully God—not three gods but three Persons of the one Godhead without division of nature, essence, or being. Each Person is equal in nature, essence, or being as each fully possesses the same eternal divine nature; yet each member of the Godhead is also an eternal and distinct Person of the one undivided divine nature, essence, and being.

God is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all-powerful and all-knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience.

*Genesis 17:1; Exodus 3:14; Exodus 34:6, 7; Deuteronomy 4:15, 16; Deuteronomy 6:4; 1 Kings 8:27; Nehemiah 9:32, 33; Psalms 5:5, 6; Psalms 90:2; Psalms 115:3; Proverbs 16:4; Isaiah 6:3; Isaiah 46:10; Isaiah 48:12; Jeremiah 10:10; Jeremiah 23:23; Nahum 1:2, 3; Malachi 3:6; John 4:24; Romans 11:36; 1 Corinthians 8:4, 6; 1 Timothy 1:17; Hebrews 11:6*

### **a. God the Father**

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all-powerful, all-knowing, all-loving, and all-wise. God is Father in truth to those who become children of God through faith in Jesus Christ. God has decreed in himself, from all eternity, by the wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass. As such, God is neither the author of sin; nor is the free moral agency of people taken away. Yet at the same time, God sometimes accomplishes His sovereign will through the secondary causes of those free moral agents. This reveals His wisdom in ordaining all things, and His power and faithfulness in accomplishing His decree.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Numbers 23:19; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Isaiah 46:10; Jeremiah 10:10; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; John 19:11; Acts 1:7; Acts 4:27, 28; Romans 8:14-15; Romans 9:15,18; 1 Corinthians 8:6; Galatians 4:6; Ephesians 1:3-5 17:13; Ephesians 1:11; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 6:17; Hebrews 11:6; 12:9; James 1:13; 1 Peter 1:17; 1 John 1:5; 1 John 5:7.

### **b. God the Son**

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience and in His substitutionary death on the cross whereby He obtained eternal redemption for His people. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father has given unto Him.

To all those for whom Christ has obtained eternal redemption, He effectually makes intercession for them; uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by His Word and Spirit, and overcoming all their enemies by His almighty power and wisdom. In His death, Christ expressed a special covenant love to His friends, His sheep, His bride. For them He obtained the infallible and effectual working of the Spirit to triumph over their resistance and bring them to saving faith.

Jesus is our Prophet, Priest, and King. In respect to our ignorance, we stand in need of his prophetic office; and in respect of our alienation from God, and imperfection of the best of our efforts, we need his priestly office to reconcile us and present us acceptable unto God; and in respect to our depravity and utter inability to return to God, and for our rescue and security from our spiritual enemies, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between

God and man. He will return in power and glory to judge the world and to consummate His redemptive mission.

*Genesis 3:15; Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Psalms 110:3; Luke 1:74, 75; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; John 1:18; John 16:8; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Galatians 5:17; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; Colossians 1:21; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.*

### **c. God the Holy Spirit**

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His Church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the Church in worship, evangelism, and service.

*Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.*

### **3. Man**

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. Adam and Eve, our first parents, by their sin, fell from their original righteousness and communion with God, and every single human as their offspring has inherited death and condemnation. As a result, all humans are born dead in sin, and wholly defiled in all the faculties and parts of soul and body. Since Adam was appointed as the representative for all mankind, the guilt of his sin was imputed, and corrupted nature conveyed, to all his posterity. As a result, all humans are now conceived in sin, are by nature children of wrath—the servants of sin, and the subjects of death.

From this original corruption, which has made us utterly indisposed, disabled, and opposed to all good, and wholly inclined to all evil, proceed all actual transgressions. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare

himself for salvation. When God converts a sinner, and transfers him into the state of grace, He frees him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good.

Only His grace can bring man into His holy fellowship and enable man to glorify God and enjoy Him forever. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

*Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Genesis 6:5; Job 14:4; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Jeremiah 17:9; Matthew 16:26; Matthew 15:19; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; Romans 3:10-19; Romans 3:23; Romans 5:12; Romans 5:12-19; Romans 6:20; Romans 8:7; 1 Corinthians 1:21-31; 15:19,21-22; 1 Corinthians 15:21, 22, 45, 49; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11; 1 Thessalonians 1:10; Titus 1:15; Hebrews 2:14, 15; James 1:14, 15;*

#### **4. Salvation**

Salvation involves the redemption of the whole person, and is offered freely to all who repent of their sins and trust in Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes predestination, effectual calling, regeneration, conversion, justification, adoption, sanctification, perseverance of the saints, and glorification. There is no salvation apart from personal and conscious faith in Jesus Christ alone as Lord and Savior. We believe that all infants that die as well as severely disabled persons with minds physically incapable of comprehending the gospel are among the elect and will be saved.

- a. **Predestination:** Before the foundation of the world, and according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, God has chosen us in Christ unto everlasting glory, out of His mere free grace and love. There was nothing God foresaw in us as a condition or cause moving Him to choose us to be saved.

*Matthew 25:34; John 13:18; Luke 10:20; Romans 8:30; Romans 9:22,23; Romans 9:13,16; Romans 11:5, 6, 20; Romans 11:33; Ephesians 1:4, 9, 11; Ephesians 1:5,6; Ephesians 2:5,12; 1 Thessalonians 1:4, 5; 1 Thessalonians 5:9; 1 Timothy 5:21; 2 Timothy 1:9; 2 Tim. 2:19; 2 Peter 1:10; Jude 4; Revelation 13 and 16*

- b. **Effectual Calling:** Those whom God has chosen to be saved, He is pleased in His appointed time, to effectually call, by His Word and Spirit, out of that state of sin and death in which they are by nature, into grace and salvation by Jesus Christ. He enlightens their minds spiritually to understand the things of God and takes away their heart of stone by giving to them a heart of flesh. He renews their wills, and by His almighty power demonstrating to them that which is good, effectually drawing them to Jesus Christ. Being made willing by His grace, they come most freely.

*Deuteronomy 30:6; Ezekiel 36:26; Psalm 110:3; Song of Songs 1:4; Ezekiel 36:27; John 5:25; Acts 26:18; Romans 8:30; Romans 11:7; 1 Corinthians 2:14; Ephesians 1:10, 11; Ephesians 1:17,*

18; *Ephesians 1:19, 20; Ephesians 2:1-6; Ephesians 2:5; Ephesians 2:8; 2 Thessalonians 2:13, 14; 2 Timothy 1:9*

- c. **Regeneration:** The new birth is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Apart from the effectual work of the Spirit, no one would come to faith, because all are dead in trespasses and sins; they are hostile to God, and morally unable to submit to God or please Him because the pleasures of sin appear greater than the pleasures of God. Thus, for God's elect, the Spirit triumphs over all resistance, wakens the dead, removes blindness, and manifests Christ in such a compellingly beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate heart.

The Holy Spirit does this saving work in connection with the presentation of the Gospel of the glory of Christ. Thus neither the work of the Father in election, nor the work of the Son in atonement, nor the work of the Spirit in regeneration is a hindrance or discouragement to the proclamation of the gospel to all peoples and persons everywhere. On the contrary, this divine saving work of the Trinity is the warrant and the ground of our hope that our evangelization is not in vain in the Lord. The Spirit binds His saving work to the gospel of Christ, because His aim is to glorify the Christ of the Gospel. Salvation does not come through any other means than by receiving the gospel in the power of the Holy Spirit.

*Ezekiel 36:26-27; John 1:12-13, John 3:3-8; John 5:21; John 6:44; Ephesians 2:1-5; Colossians 2:13; Corinthians 5:17; 2 Corinthians 3:6; Titus 3:5; 1 Peter 1:3*

- d. **Conversion:**

**Saving Faith:** The gift of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word. By this faith a Christian believes to be true whatsoever is revealed in the Word as the authority of God himself. Saving faith involves accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. This embracing of all of Christ is not a mere intellectual assent, or a mere decision of the will, but is also a heartfelt, Spirit-given satisfaction in all that God is for us in Jesus. Therefore, the change of mind and heart that turns from the moral ugliness and danger of sin, and is sometimes called "repentance," is included in the very nature of saving faith.

*Psalms 27:7-10; Psalms 119:72; Isaiah 66:2; Luke 17:5; John 1:12; John 14:14; Acts 15:11; Acts 16:31; Acts 20:32 Acts 24:14; Romans 10:14,17; 2 Corinthians 4:13; Galatians 2:20; Ephesians 2:8; 2 Timothy 1:12; Hebrews 11:13; 1 Pet. 2:2;*

**Repentance:** This saving repentance is God's grace, whereby sinners are made sensible of the manifold evils of their sin by the Holy Spirit. By faith in Christ, they humble themselves with godly sorrow, detesting their sin, praying for pardon and strength of grace, with a purpose and endeavor, by the grace of the Spirit, to turn from their sin and walk

before God in a manner well-pleasing in all things. Repentance is to be continued through the whole course of our lives.

Zech. 12:10; Acts 11:18 Ezek. 36:31; 2 Cor. 7:11 ;Ps. 119:6,128

Repentance and faith are inseparable experiences of grace.

- e. **Justification:** Those whom God effectually calls, he also freely justifies. In this free act of righteous grace God justifies the ungodly by faith alone apart from works, pardoning their sins and reckoning them as righteous and acceptable in His presence. Faith is thus the sole instrument by which we, as sinners, are united to Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our acceptance with God. This acceptance happens fully and permanently at the first instant of justification. Thus the righteousness by which we come into right standing with God is not anything worked in us by God, neither imparted to us at baptism nor over time, but rather is accomplished for us, outside ourselves, and is imputed to us.

John 1:12; Rom. 3:24, 8:30; Romans 4:5-8; Romans 5:17-19; 1 Cor. 1:30,31; Ephesians 1:7; Eph. 2:8-10; Philippians 3:8,9;

- f. **Adoption:** All those that are justified, God makes partakers of the grace of adoption, by which they are taken into His family, and enjoy the liberties and privileges of the children of God. They have his name put on them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry Abba, Father, and are loved, protected, provided for, and disciplined by him as by a Father. They are never cast out, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

Psalms 103:13; Proverbs 14:26; Isaiah 54:8, 9; Lamentations 3:31; John 1:12; Romans 8:15; Romans 8:17; 2 Corinthians 6:18; Galatians 4:4, 5; Galatians 4:6; Ephesians 1:5; Ephesians 2:18; Ephesians 4:30; 1 Peter 5:7; Hebrews 1:14; Hebrews 6:12; Hebrews 12:6; Revelation 3:12;

- g. **Sanctification:** This 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 maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life. This sanctification is throughout the whole person, yet imperfect in this life. There abides still some remnants of corruption in every part, from which arises a continual and spiritual war; the flesh lusting against the Spirit, and the Spirit against the flesh. This war, although the remaining corruption of the flesh may for a time prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after a heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them.

John 17:17; Acts 20:32; Romans 6:5, 6; Romans 6:14; Romans 7:18, 23; Galatians 5:17; Galatians 5:24; Ephesians 3:16-19; 1 Thessalonians 5:21-23; Colossians 1:11; 2 Corinthians 7:1; 1 Thess. 5:23; Hebrews 12:14; 1 Pet. 2:11

- h. **Perseverance of the Saints:** Those whom God has accepted in Christ, effectually called and sanctified by his Spirit, and justified by faith alone, can neither totally nor finally fall from the state of grace, but shall certainly persevere to the end, and be eternally saved. Though many storms and floods arise and beat against them, they shall never be able to take them off that foundation and rock which by faith they are fastened upon.

This perseverance of the saints depends not upon their own free will. It is based upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the assurance of the merit and intercession of Jesus Christ and union with him; the oath of God; the abiding of his Spirit, and the seed of God within the saint, and the nature of the covenant of grace; from which arises this certainty and infallibility of never falling away.

Because of the reality of sinful flesh, and the neglect of means of their preservation, these saints may, through the temptation of Satan and of the world, fall into grievous sins. Continuing in unrepentant sin incurs God's displeasure and grieves his Holy Spirit, come to have their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves. Ultimately however, shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

2 Samuel 12:14; Psalms 32:3; Psalms 51:10,12; Psalms 89:31, 32; Isaiah 64:5,9; Jeremiah 32:40; Matthew 26:70,72,74; Luke 22:32,61,62; John 10:28, 29; John 14:19; Romans 8:30, 9:11,16; Romans 5:9, 10; 1 Corinthians 11:32; Ephesians 4:30; Philippians 1:6; 2 Timothy 2:19; Hebrews 6:17,18; 1 John 2:19; 1 John 3:9

- h. **Glorification:** This is the culmination of salvation and is the final blessed and abiding state of the redeemed who will live forever in a resurrected and glorified body in the new heavens and new earth.

## 5. Christ's Commission to Make Disciples of All Nations

The commission given by the Lord Jesus to make disciples of all nations is binding on His Church to the end of the age. This task is to proclaim the Gospel to every tribe and tongue and people and nation, baptizing them, teaching them the words and ways of the Lord, and gathering them into churches able to fulfill their Christian calling among their own people. The ultimate aim of world missions is that God would create, by His Word, worshippers who glorify His name through faith and obedience. Missions exists because worship does not. When the time of ingathering is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and the goal of missions.

Matthew 28:19-20, Mark 16:15, Luke 24:46-49, John 20:21, Acts 1:8

## **6. The Law of God**

The moral law of God is summarized in the Ten Commandments and is a perfect rule of righteousness. Although true believers are not under the law as a covenant of works in order to be justified, the Law of God is of great use to them as well as to others, informing them of the will of God and their duty. As a rule of life, the Law directs and binds them to walk accordingly, exposing the sinful pollutions of their natures, hearts, and lives, in times of self-examination so that they may come to further conviction of, humiliation for, and hatred against sin.

Romans 3:20; Romans 6:12-14; Romans 7:7; Romans 8:1; Romans 10:4; Galatians 2:16; 1 Peter 3:8-13

## **7. The Church**

By the appointment of the Father, the Lord Jesus Christ is the Head of the church, in whom is invested all supreme and sovereign power for the calling, institution, order or government of the church. A New Testament Church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ. In such a congregation each Member is responsible and accountable to Christ as Lord. Its scriptural officers are Elders and Deacons. While both men and women are gifted for service in the Church, the office of Elder is limited to men as qualified by Scripture.

The New Testament speaks also of the Church as the Body of Christ, which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

*Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.*

## **8. Baptism and the Lord's Supper**

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a Church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

Jesus instituted the Lord's Supper the same night that he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to the world the sacrifice of himself in his death. Celebrating the Lord's Supper confirms the faith of believers in all His benefits, provides their spiritual nourishment, and growth in him, and is to be a bond and pledge of their communion with him, and with each other. It also anticipates His second coming. Worthy receivers, outwardly partaking of the visible

elements in this ordinance, do then also inwardly by faith, really and indeed, yet not physically and bodily, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not physically or bodily, but spiritually present to the faith of believers in that ordinance.

*Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.*

## 9. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

*Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.*

## 10. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

*Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.*

## 11. Last Things

**a. Death, The Intermediate State, and the Resurrection:** The bodies of people after death return to dust, and see corruption; but their souls, which neither die nor sleep, being immortal, immediately return to God. The souls of the righteous being then made perfect in holiness, are received into heaven, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies. The souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day. Besides these two places, for souls separated from their bodies, the Scripture acknowledges none.

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth. At the last day, saints who are still alive, shall not sleep, but be changed; and all the dead shall be raised up with a glorified body, which shall be united again to their souls forever. The bodies of the unjust shall, by the power of Christ, be raised to dishonor. The bodies of the just, by his Spirit, shall be raised unto honor, being transformed to be like his own glorious body.

Genesis 3:19; Job 19:26, 27; Ecclesiastes 12:7; Luke 16:23, 24; Luke 23:43; John 5:28, 29; Acts 13:36; Acts 24:15; 1 Corinthians 15:42, 1 Corinthians 15:51, 52; 2 Corinthians 5:1, 6,8; Philippians 1:23; Philippians 3:21; 1 Thessalonians 4:17; Hebrews 12:23; 1 Peter 3:19; Jude 6, 7

**b. Final Judgment and the Eternal States:** God has appointed a day when he will judge the world in righteousness, by Jesus Christ to whom the Father gives all power and judgment. All persons that have lived upon the earth shall appear before the judgment seat of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

This appointed Day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient. The righteous shall go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord. The wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be punished by being cast into eternal conscious torment in hell, away from the presence of the Lord, and from the glory of his power.

Ecclesiastes 12:14; Matthew 12:36; Matthew 25:21, 34; Matthew 25:32-46; Matthew 25:46; Mark 9:48; John 5:22, 27; Acts 17:31; Romans 9:22, 23; Romans 14:10, 12; 1 Corinthians 6:3; 2 Corinthians 5:10; 2 Thessalonians 1:7-10; 2 Timothy 4:8; Jude 6

## 12. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one biological man and one biological 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.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the Church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the Church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on Biblical truth. Children are to honor and obey their parents.

*Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22;*

*22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.*

### **13. The Christian and the Social Order**

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

*Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.*