

COVENANT BAPTIST CHURCH NAKURU CONFESSION OF FAITH

I. OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;¹ that it has God for its author, salvation for its end,² and truth without any mixture of error, for its matter;³ that it reveals the principles by which God will judge us;⁴ and therefore is, and shall remain to the end of the world, the true centre of Christian union,⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

Places in the Bible where taught:

¹ 2 Tim 3: 16, 17. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. Also 2 Pet 1. 21. 2 Sam. 23:2. Acts 1:16 ; 3:21. John 10:35. Luke 16:29—31. Ps. 119:111. Rom 3:1, 2.

² 2 Tim. 3:15. able to make you wise for salvation through faith in Christ Jesus. Also, 1 Pet. 1: 10—12. Acts 11: 14. Rom. 1: 16. Mark 16: 16. John 5: 38. 89.

³ Proverbs 30: 5, 6. Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you and you be found a liar. Also, John 17: 17. Rev. 22: 18, 19. Rom. 3: 4

⁴ Rom. 2: 12. For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. John 12: 47, 48. If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. Also, 1 Cor. 4: 3, 4. Luke 10: 10—15 ; 12. 47, 48.

⁵ Phil. 3: 16. Only let us hold true to what we have attained. Also, Eph. 4: 3-6. Phil. 2: 1,2. 1 Cor. 1: 10. 1 Pet. 4: 11.

⁶ 1 John 4: 1. Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. Isaiah 8: 20. To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn. 1 Thess. 5: 21. but test everything 2 Cor. 8: 5. Prove your own selves. Also Acts 17: 11. 1 John 4: 6 Jude 3-5. Eph. 6: 17. Ps. 119: 59, 60. Phil. 1: 9-11.

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Yahweh, the Maker and Supreme Ruler of heaven and earth;¹ inexpressibly glorious in holiness,² and worthy of all possible honor, confidence, and love;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;⁴ equal in every divine perfection,⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

Places in the Bible where taught:

¹ John 4: 24. God is spirit. Ps. 147: 5 His understanding is beyond measure. Ps. 83: 18. that they may know that you alone, whose name is the Lord, are the Most High over all the earth. Heb. 3: 4. Rom. 1: 20. Jer. 10: 10.

² Ex. 15. 11. Who is like you, O Lord, among the gods? Who is like you, majestic in holiness. Isa 6: 3. 1 Pet. 1: 15, 16. Rev. 4: 6—8.

³ Mark 12: 30. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. Rev. 14: 11. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name. Matt. 1: 37. Jer. 2: 12, 13.

⁴ Matt 28: 19. Go therefore and make disciples of all nations, baptizing them in[a] the name of the Father and of the Son and of the Holy Spirit. John 15: 26. But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. 1 Cor. 12. 4—6. 1 John 5: 7

⁵ John 10: 30. I and the Father are one. John 5: 17; 14: 23; 17: 5, 10. Acts 5: 3, 4. 1 Cor. 2: 10, 11. Phil. 2: 5, 6.

⁶ Eph. 2: 18. For through him we both have access in one Spirit to the Father. 2 Cor. 10: 14. For we are not overextending ourselves, as though we did not reach you. For we were the first to come all the way to you with the gospel of Christ. Rev. 1: 4, 5.

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker ;¹ but by voluntary transgression fell from that holy and happy state;² in consequence of which all mankind are now sinners,³ not by constraint, but choice;⁴ being by nature utterly void of that holiness required by the law of God, positively inclined to evil ; and therefore under just condemnation to eternal ruin,⁵ without defence or excuse.⁶

Places in the Bible where taught:

¹ Gen. 1: 27. So God created man in his own image. Gen. 1: 31. And God saw everything that he had made, and behold, it was very good. Eccles. 7: 29. Acts 17: 26—29. Gen. 2: 16,17.

² Gen. 3: 6—24 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. . . . He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. Rom. 5: 12.

³ Rom. 5: 19. For as by the one man's disobedience the many were made sinners. John 3: 6. Ps. 51: 5. Rom. 5: 15-19 ; 8: 7.

⁴ Isa. 53: 6. All we like sheep have gone astray. Gen. 6: 12. Rom. 3: 9—18.

⁵ Eph. 2: 1-3. And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh,

carrying out the desires of the body[a] and the mind, and were by nature children of wrath, like the rest of mankind. Rom. 1: 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. Rom. 1: 32; 2: 1-16. Gal. 3: 10. Matt. 20: 15.

⁶ Ezek 18: 19, 20. Yet you say, 'Why should not the son suffer for the iniquity of the father?' When the son has done what is just and right, and has been careful to observe all my statutes, he shall surely live. The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. Rom. 1: 20. So they are without excuse Rom. 3: 19. So that every mouth may be stopped, and the whole world may be held accountable to God. Gal. 3: 22.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace;¹ through the mediatorial offices of the Son of God;² who by the appointment of the Father, freely took upon him our nature, yet without sin,³ honored the divine law by his personal obedience,⁴ and by his death made a full atonement for our sins;⁵ that having risen from the dead he is now enthroned in heaven;⁶ and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.⁷

Places in the Bible where taught:

¹ Eph. 2: 8. For by grace you have been saved. Matt. 18: 11. 1 John 4: 10. 1 Cor. 3: 5—7. Acts 15: 11.

² John 3: 16. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 1: 1—14. Heb. 4: 14 ; 12: 24.

³ Phil. 2: 6, 7. who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. Heb. 2: 9, 14. 2 Cor. 5: 21.

⁴ Isa. 42: 21. The Lord was pleased, for his righteousness' sake, to magnify his law and make it glorious. Phil. 2: 8. Gal. 4: 4, 5. Rom. 3: 21.

⁵ Isa. 53: 4, 5. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. Matt. 20: 28. Rom. 4: 25; 3: 21—26. 1 John 4: 10 ; 2: 2. 1 Cor. 15: 1-3. Heb. 9: 13-15.

⁶ Heb. 1: 8. But of the Son he says, "Your throne, O God, is forever and ever..." Heb. 1: 3; 8: 1. Col. 3: 1—4.

⁷ Heb. 7: 25. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. Col. 2: 9. For in him the whole fullness of deity dwells bodily. Heb. 2: 18. For because he himself has suffered when tempted, he is able to help those who are being tempted. Heb. 7: 26. Ps. 84: 19. Ps. 34.

V. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is Justification;² that Justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

Places in the Bible where taught:

¹ John 1: 16. For from his fullness we have all received, grace upon grace. Eph. 3: 8.

² Acts 13: 39. and by him everyone who believes is freed Isa. 53: 11, 12. Rom. 8: 1.

³ Rom. 5: 9. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. Zech. 13: 1 Matt. 9: 6. Acts 10: 43

⁴ Rom. 5: 17. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Titus 3: 5-7. 1 Pet. 3: 7. 1 John 2: 25. Rom. 5: 21.

⁵ Rom. 4: 4, 5. Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in [a] him who justifies the ungodly, his faith is counted as righteousness Rom. 5: 21; 6: 23. Phil. 3: 7—9.

⁶ Rom. 5: 19. by the one man's obedience the many will be made righteous. Rom. 3: 24—26; 4: 23—25. 1 John 2: 12.

⁷ Rom. 5: 1, 2. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Rom. 5: 3. Not only that, but we rejoice in our sufferings. Rom. 5: 11. We also joy in God. 1 Cor. 1: 30, 31. Matt. 6: 33. 1 Tim. 4: 8.

VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the gospel;¹ that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith;² and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel;³ which rejection involves him in an aggravated condemnation.⁴

Places in the Bible where taught:

¹ Isa. 55: 1. Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Luke 14: 17.

² Rom. 16: 26. but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith. Mark 1: 15. Rom. 1: 15-17.

³ John 5: 40 yet you refuse to come to me that you may have life. Matt. 23: 37. Rom. 9: 32. Prov. 1: 24. Acts 13: 46.

⁴ John 3: 19. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. Matt. 11: 20. Luke 19: 27. 2 Thess. 1: 8.

VII. OF GRACE IN REGENERATION.

We believe that, in order to be saved, sinners must be regenerated, or born again;¹ that regeneration consists in giving a holy disposition to the mind;² that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth,³ so as to secure our voluntary obedience to the gospel;⁴ and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.⁵

Places in the Bible where taught:

¹ John 3: 3. "Truly, truly, I say to you, unless one is born again[a] he cannot see the kingdom of God." John 3: 6, 7. 1 Cor. 2: 14. Rev. 14: 3; 21: 27.

² 2 Cor. 5: 17. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. Ezek. 36: 26. Deut. 30: 6. Rom. 2: 28, 29; v. 5. 1 John 4: 7.

³ John 3: 8. The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit. John 1: 13. No one has ascended into heaven except he who descended from heaven, the Son of Man. James 1: 16-18. Of his own will he brought us forth by the word of truth. 1 Cor. 1: 30. Phil. 2: 13.

⁴ 1 Pet. 1: 22-25. Having purified your souls by your obedience to the truth 1 John 5: 1. Everyone who believes that Jesus is the Christ has been born of God. Eph. 4: 20-24. Col. 3: 9—11.

⁵ Eph. 5: 9. for the fruit of light is found in all that is good and right and true. Rom. 8: 9. Gal. 5: 16—23. Eph 2: 14—21. Matt. 3: 8-10; 7: 20. 1 John 5: 4, 18.

VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;¹ whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy;³ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.⁴

Places in the Bible where taught:

¹ Mark 1: 15. Repent and believe in the gospel. Acts 11: 18. Then to the Gentiles also God has granted repentance that leads to life. Eph. 2: 8. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God. 1 John 5: 1. Everyone who believes that Jesus is the Christ has been born of God.

² John 16: 8. And when he comes, he will convict the world concerning sin and righteousness and judgment. Acts 2: 37, 38. Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 16: 30, 31.

³ Luke 18: 13. But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' Luke 15: 18-21. James 4: 7-10. 2 Cor. 7: 11. Rom. 10: 12, 13. Ps. 51.

⁴ Rom. 10: 9—11. because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. Acts 3: 22, 23. Heb. 4: 14. Ps. 2: 6. Heb. 1: 8; 7: 25. 2 Tim. 1: 12.

IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;² that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;³ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;⁴ that it encourages the use of means in the highest degree;⁵ that it may be ascertained by its effects in all who truly believe the gospel;⁶ that it is the foundation of Christian assurance;⁷ and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁸

Places in the Bible where taught:

¹ 2 Tim. 1: 8, 9. Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began. Eph. 1: 3-14. 1 Pet. 1: 1, 2. Rom. 11: 5, 6. John 15: 16. 1 John 4: 19.

² 2 Thess. 2: 13, 14. But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. Acts 13: 48. John 10: 16. Matt. 20: 16. Acts 15: 14.

³ Ex. 33: 18, 19. Moses said, "Please show me your glory." And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. 20:

15. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity? Eph. 1: 11. Rom. 9: 23, 24. Jer. 31: 3. Rom. 11: 28, 29. Jam. 1: 17, 18. 2 Tim. 1: 9. Rom. 11: 32—36.

⁴ 1 Cor. 4: 7. For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? 1 Cor. 1: 26-31. Rom. 3: 27; 4: 16. Col. 3: 12. 1 Cor. 15: 10. 1 Pet. 5: 10. 1 Thess. 2: 12, 13. 1 Pet. 2: 9. Luke 18: 7.

⁵ 2 Tim. 2: 10. Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. 1 Cor. 9: 22. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. John 6: 37—40. 2 Pet 1: 10.

⁶ 1 Thess. 1: 4—10. For we know, brothers loved by God, that he has chosen you,⁵ because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.

⁷ Rom. 8: 30—31. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. What then shall we say to these things? If God is for us, who can be against us?

Isa. 42: 16. Rom. 11: 29.

⁸ 2 Pet. 1: 10, 11. Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Phil. 3: 12. Heb. 6: 11.

X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;¹ that it is a progressive work;² that it is begun in regeneration;³ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continued use of the appointed means,—especially, the word of God, self examination, self-denial, watchfulness, and prayer.⁴

Places in the Bible where taught:

¹ 1 Thess. 4: 3. For this is the will of God, your sanctification. 1 Thess. 5: 23. Now may the God of peace himself sanctify you completely. 2 Cor. 7: 1 ; 13: 9. Eph. 1: 4.

² Prov. 4: 18. But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day. Heb. 6: 1. 2 Pet. 1: 5-8. Phil. 3: 12—16.

³ 1 John 2: 29. If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him. Rom. 8: 5. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. John 3: 6. Phil. 1: 9—11.

⁴ Phil. 2: 12, 13. Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,

for it is God who works in you, both to will and to work for his good pleasure. Eph. 4: 11, 12, 30; 6: 18. 1 Pet. 2: 2. 2 Pet. 3: 18. 2. Cor. 13: 5. Luke 9: 23; 11: 35, Matt. 26: 41. Eph. 6: 18

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;² that a special Providence watches over their welfare;³ and that they are kept by the power of God through faith unto salvation.⁴

Places in the Bible where taught:

¹ John 8: 31. So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples. 1 John 2: 27, 28; 3: 9; 5: 18

² 1 John 2: 19. They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. John 13: 18. Matt. 13: 20, 21. John 6: 66-69.

³ Rom 8: 28. And we know that for those who love God all things work together for good,[a] for those who are called according to his purpose. Matt. 6: 30-33. Jer. 32: 40. Ps. 121: 3; 91: 11—12.

⁴ Phil. 1: 6. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. Phil 2: 12, 13. Jude 24, 25. Heb 1: 14. Heb 13: 5. 1 John 4: 4.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government;¹ that it is holy, just, and good;² and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin;³ to deliver them from which; and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.⁴

Places in the Bible where taught:

¹ Rom. 3: 31. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. Matt. 5: 17. Luke 16: 17. Rom. 3: 20; 4: 15.

² Rom. 7: 12 So the law is holy, and the commandment is holy and righteous and good. Rom. 7: 7, 14: 22. Gal. 3: 21. Ps. 119.

³ Rom. 8: 7,8. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God. Josh. 24: 19. Jer. 13: 23. John 6: 44; 5: 44.

⁴ Rom. 8: 2—4. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order

that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. Rom. 10: 4. Heb. 8: 10; 12: 14. Jude 20, 21.

XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the gospel,² observing the ordinances of Christ,³ governed by his laws;⁴ and exercising the gifts, rights, and privileges invested in them by his word;⁵ that its only scriptural officers are Elders and Deacons,⁶ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles [e.g., elders] within the church are restricted to men.⁷

Places in the Bible where taught:

¹ 1 Cor. 1: 1-13. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? Matt. 18: 17. Acts 5: 11 ; 8: 1; 11: 21—23. 1 Cor. 4: 17; 14: 23. 3 John 9.

² Acts 2: 41, 42. So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

2 Cor. 8: 5. They gave themselves first to the Lord and then by the will of God to us. Acts 2: 47. 1 Cor. 5: 12, 13.

³ 1 Cor. 11: 2. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 2 Thess. 3: 6. Rom. 16: 17-20. 1 Cor. 11: 23— 26. Matt. 18: 15-20. 2 Cor. 2: 17. 1 Cor. 4: 17.

⁴ Matt. 28: 20. Teaching them to observe all that I have commanded you. John 14: 15; 15: 12. 1 John 4: 21. John 14: 21. 1 Thess. 4: 2. 2 John 6. Gal. 6: 2 All the Epistles.

⁵ Eph. 4: 7. But grace was given to each one of us according to the measure of Christ's gift. 1 Cor. 14: 12. So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church. Phil. 1: 27. Only let your manner of life be worthy[a] of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel

⁶ The titles 'Elder', 'Pastor' and 'Bishop' are synonymous, representing the same office. Phil. 1: 1. With the overseers (elders) and deacons. Acts 14: 23; 15: 22. 1 Tim. 3. Titus 1.

⁷ Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,¹ into the name of the Father, and Son, and Holy Ghost;² to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation; and to the Lord's Supper,⁴ in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ;⁵ preceded always by solemn self-examination.⁶

Places in the Bible where taught:

¹ Acts 8: 36-38. And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. Matt. 3: 5,6. John 3: 22, 23; 4: 1, 2. Matt. 28: 19. Mark 16: 16. Acts 2: 38; 8: 12; 16: 32—34; 18: 8.

² Matt. 28: 19. Baptizing them in the name of the Father and of the Son, and of the Holy Spirit. Acts 10: 47, 48. GaL 3: 27,28.

³ Rom. 6: 4. We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. Col. 2: 12. 1 Pet. 3: 20, 21. Acts 22: 16

⁴ Acts 2: 41, 42. So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. Matt. 28: 19, 20. Acts, and Epistles.

⁵ 1 Cor. 11: 26. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Matt. 26: 26—29. Mark 14: 22—25. Luke 22: 14-20.

⁶ 1 Cor. 11: 28. Let a person examine himself, then, and so eat of the bread and drink of the cup. 1 Cor. 5: 1, 8; 10: 3-32; 11: 17—32. John 6: 26—71.

XV. OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;¹ and is to be kept sacred to religious purposes,² by the devout observance of all the means of grace, both private³ and public;⁴ and by preparation for that rest that remaineth for the people of God.⁵

Places in the Bible where taught:

¹ Acts 20: 7. On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. Gen. 2: 3. Col. 2: 16,17. Mark 2: 27. John 20: 19. 1 Cor. 16: 1. 2.

² Ex. 20: 8. Remember the Sabbath day to keep it holy. Rev. 1: 10. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet. Ps. 118: 24. This is the day that the Lord has made; let us rejoice and be glad in it.

³ Ps. 118: 15 Glad songs of salvation are in the tents of the righteous.

⁴ Heb. 10: 24, 25. Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. Acts 11: 26. For a whole year they met with the church and taught a great many people.

⁵ Heb. 4: 3—11. Let us therefore, strive to enter that rest.

XVI. OF CIVIL GOVERNMENT.

We believe that civil government is of divine appointment, for the interests and good order of human society;¹ and that government officials are to be prayed for, conscientiously honored, and obeyed;² except only in things opposed to the will of our Lord Jesus Christ,³ who is the only Lord of the conscience, and the Prince of the kings of the earth.⁴

Places in the Bible where taught:

¹ Rom. 13: 1-7. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Deut. 16: 18. 2 Sam. 23: 3. Ex. 18: 21-23. Jer. 30: 21.

² Matt. 22: 21. They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." Titus 3: 1. 1 Pet. 2: 13. 1 Tim. 2: 1-3.

³ Acts 5: 29. We must God rather than man. Matt. 10:28 And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. Dan. 3: 15-18; 6: 7—10. Acts. 4: 18-20.

⁴ Matt. 23: 10. Neither be called instructors, for you have one instructor, the Christ. Rom. 14: 4. Who are you to pass judgment on the servant of another? Rev. 19: 16. On his robe and on his thigh he has a name written, King of kings and Lord of lords. Ps. 72: 11. Ps. 2. Rom. 14: 9-13.

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked;¹ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;² while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;³ and this distinction holds among men both in and after death.⁴

Places in the Bible where taught:

¹ Mal. 3: 18. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him. Prov. 12: 26. Isa. 5: 20. Gen 18: 23. Acts 10: 34, 35. Rom. 6: 16.

² Rom. 1: 17. The righteous shall live by faith. Rom. 7: 6. But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code. 1 John 2: 29. If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him. 1 John 3: 7. Rom. 6: 18, 22. 1 Cor. 11: 32. Prov. 11: 31. 1 Pet. 4: 17, 18.

³ 1 John 5: 19. We know that we are from God, and the whole world lies in the power of the evil one. Gal. 3: 10. For all who rely on works of the law are under a curse. John 3: 36. Isa 57: 21. Ps. 10: 4. Isa. 55: 6, 7.

⁴ Prov. 14: 32. The wicked is overthrown through his evildoing, but the righteous finds refuge in his death. *See, also, the example of the rich man and Lazarus.* Luke 16: 25. Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. John 8: 21-24. Prov. 10: 24. Luke 12: 4, 5; 9: 23—26 John 12: 25, 26. Eccl. 3: 17. Matt. 7: 13, 14.

XVIII. OF THE WORLD TO COME.

We believe that the end of the world is approaching;¹ that at the last day Christ will descend from heaven,² and raise the dead from the grave to final retribution;³ that a solemn separation will then take place;⁴ that the wicked will be adjudged to endless punishment, and the righteous to endless joy;⁵ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁶

Places in the Bible where taught:

¹ 1 Pet. 4: 7. The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. 1 Cor. 7: 29—31. Heb. 1: 10—12. Matt. 25: 31; 28: 20; 13: 39—43. 1 John 2: 17. 2 Pet. 3: 3-13.

² Acts 1: 11. This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven. Rev. 1: 7. Heb. 9: 28. Acts 3: 21. 1Thess. 4: 13—18; 5: 1—11.

³ Acts 24: 15. There will be a resurrection of the dead, both of the just and unjust. 1 Cor. 15: 12—59 Luke 14: 14. Dan. 12: 2. John 5: 28, 29; 6: 40; 11: 25, 26. Acts 10: 42.

⁴ Matt. 13: 49. So it will be at the end of the age. The angels will come out and separate the evil from the righteous. Matt. 13: 37—43; 24: 30, 31; 25: 31—33.

⁵ Matt. 25: 31-46. And these will go away into eternal punishment, but the righteous into eternal life. Rev. 22: 11. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. 1 Cor. 6: 9, 10. Mark 9: 43-48. 2 Pet. 2: 9. Jude 7. Phil. 3: 19. Rom. 6: 32. 2 Cor. 5: 10, 11. John 4: 36. 2 Cor. 4: 18

⁶ Rom. 3: 5, 6. That God is unrighteous to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? 2 Thess. 1: 6—12. when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed. Heb. 6: 1, 2. 1 Cor. 4: 5. Acts 17: 31. Rom. 2: 2—16. Rev. 20: 11, 12. 1 John 2: 28 ; 4: 17.

XIX. OF MARRIAGE

Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹ Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and the preventing of uncleanness.² It is lawful for all sorts of people to

marry, who are able with judgment to give their consent; yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.³ Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.⁴

Places in the Bible where taught:

¹ Gen 2:24; Mal 2:15; Matt 19:5,6

² Gen 2:18; Gen 1:28; 1 Cor 7:2, 9

³ Heb 13:4; 1 Tim 4:3; 1 Cor 7:39; Neh 13:25-27

⁴ Lev 18; Mark 6:18; 1 Cor 5:1