



A Statement of the Christian Faith

The Holy Bible is the inspired Word of God and is to be the fully sufficient basis for any statement of faith.

The 1689 Baptist Confession of Faith is a faithful expression of biblical truth, but is not inspired nor infallible. While we have borrowed from the BCF of 1689* (as noted), we do not subscribe to it in its entirety (most notably its covenantal framework, not holding to either the Dispensational system or that of historical Covenant Theology), nor is it our conviction that everything covered by the BCF of 1689* is a matter of confessional faithfulness to Christianity. Therefore, we have taken the liberty to borrow some portions wholesale, while omitting others, and rewording still others in order to satisfy conscience as informed by the inspired Word of God.

1. The Holy Scripture

- a. Inspired** – The Word of God, which is, the Old Testament in Hebrew and the New Testament in Greek (that is to say, in their original languages before translation) were inspired, God-breathed, (that is to say, men spoke by God as they were carried along by the Holy Spirit), and by His unique care and providence were kept pure down through the ages. They are therefore authentic, so that in all religious controversies the church must make their ultimate appeal to them. All God’s people have a right to and an interest in the Scriptures and are commanded in the fear of God to read and search them. (BCF of 1689*, chapt.1)(Isa 8:20; John 5:39; Rom 3:2, 15:4; Col 3:16; Matt 22:29; Acts 17:11)
- b. Inerrant & Infallible** - The heavenliness of the contents, the power of the doctrine, the majesty of the style, the harmony of all the parts, the consistent theme of giving all glory to God, the full revelation of the only way of salvation, and many other incomparable qualities and complete perfections, all provide abundant evidence that the Scriptures are the Word of God. And being the Word of God who cannot lie, His Holy Scriptures are without error and without any possibility of error. Our full persuasion and assurance of the infallible truth and divine authority of the Scriptures comes from the inward work of the Holy Spirit bearing witness by and with



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the Word in our hearts. (BCF of 1689*, chapt.1)(John 16:13-14; 1Cor 2:10-12; 1John 2:20,27.)

- c. Sufficient** - The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience. The light of nature and the works of creation and providence so clearly demonstrate the goodness, wisdom, and power of God that people are left without excuse; however, they are not sufficient to give the knowledge of God and His will that is necessary for salvation. (BCF of 1689*, chapt.1)(Pss 19:1-3; Prov 22:19-21; Isa 8:20; Luke 16:29,31; Rom 1:19-21, 2:14-15, 15:4; 2Tim 3:15-17; Heb 1:1; 2Pet 1:19-20.)

2. The “Great Dilemma” of Holy Scripture

a. Biblical View of God

- i. Three Divine Persons in One** - Three divine Persons constitute the Godhead-the Father, Jesus Christ the Son (or the Word), and the Holy Spirit. These three have the same substance, power, and eternity, each having the whole divine essence without this essence being divided. The Father is not derived from anyone, neither begotten nor proceeding. The Son is eternally begotten of the Father. The Holy Spirit proceeds from the Father and the Son. All three are infinite and without beginning and are therefore only one God, who is not to be divided in nature and being. These three are distinguished by distinctive relative properties and personal relations. This truth of the Trinity is the foundation of all of our fellowship with God and of our comforting dependence on Him. (BCF of 1689*, chapt.2)(Exod. 3:14; Matt. 28:19; John 1:14,18; 14:11; 15:26; 1 Cor. 8:6; 2 Cor. 13:14; Gal. 4:6; 1 John 5:7.)

- ii. Self-Existent** – The Lord our God is one, the only living and true God. He is self-existent and infinite in being and perfection. His essence cannot be understood by anyone but Him. He is a perfectly pure spirit. He is invisible and has no body, parts, or changeable human emotions. He alone has immortality, dwelling in light that no one can



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approach. He is unchangeable, immense, eternal, incomprehensible, almighty, in every way infinite, absolutely holy, perfectly wise, wholly free, completely absolute. He works all things according to the counsel of His own unchangeable and completely righteous will for His own glory. He is most loving, gracious, merciful, and patient. He overflows with goodness and truth, forgiving iniquity, transgression, and sin. He rewards those who seek him diligently. At the same time, He is perfectly just and terrifying in His judgments. He hates all sin and will certainly not clear the guilty. (BCF of 1689*, chapt.2)(Gen. 17:1; Exod. 3:14; 34:6,7; Deut. 4:15,16; 6:4; 1 Kings 8:27; Neh.9:32,33; Ps. 5:5,6; 90:2; 115:3; Prov. 16:4; Isa. 6:3; 46:10; 48:12; Jer. 10:10; 23:23,24; Nah. 1:2,3; Mal. 3:6; John 4:24; Rom.11:36; 1 Cor. 8:4,6; 1 Tim.1:17; Heb. 11:6.)

- iii. All-Sufficient** - God has all life, glory, goodness, and blessedness in and of Himself; He alone is all-sufficient in Himself. He does not need any creature He has made nor derives any glory from them. Instead, He demonstrates His own glory in them, by them, to them, and upon them. He alone is the source of all being, and everything is from Him, through Him, and to Him. He has absolute sovereign rule over all creatures, to act through them, for them, or upon them as He pleases. In His sight everything is open and visible. His knowledge is infinite and infallible. It does not depend upon any creature, so for Him nothing is contingent or uncertain. He is absolutely holy in all His plans, in all His works, and in all His commands. Angels and human beings owe to Him all the worship, service, or obedience that creatures owe to the Creator and whatever else He is pleased to require of them. (BCF of 1689*, chapt.2)(Job 22:2,3; Ps. 119:68; 145:17; 148:13; Ezek.11:5; Dan. 4:25,34,35; John 5:26; Acts 15:18; Rom. 11:34-36; Heb. 4:13; Rev. 5:12-14.)



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b. Biblical View of Man

- i. Original State** – Man, in his state of innocence, had freedom and power to will and to do that which was good and well-pleasing to God, but yet was mutable, so that he might fall from it.
- ii. Fallen** - God created mankind upright and perfect. He gave him a command and threatened death if he broke it. Yet, he did not remain for long in this position of honor. Satan used the subtle serpent to draw Eve into sin. Adam, who hearkened unto the voice of Eve, without any compulsion from without, willfully broke God's command not to eat of the forbidden fruit. God was pleased, in keeping with His wise and holy counsel, to permit this act, because He had purposed to direct it for His own glory. (BCF of 1689*, chapt.6)(Gen. 2:16,17; Gen. 3:12,13; 2 Cor.11:3.)
- iii. In Bondage to Sin** - By this sin our first parents fell from their original righteousness and communion with God. We fell in them, and through this, death came upon all. All became dead in sin and completely defiled in all the capabilities and parts of soul and body. (BCF of 1689*, chapt.6)(Gen. 6:5; Jer. 17:9; Rom. 3:10-19,23; 5:12-21; Titus 1:15.)
Humanity, by falling into a state of sin, has completely lost all ability to choose any spiritual good that accompanies salvation. Thus, people in their natural state are absolutely opposed to spiritual good and dead in sin, so that they cannot convert themselves by their own strength or prepare themselves to turn to God. (BCF of 1689*, chapt.9)(John 6:44; Rom. 5:6; 8:7; Eph. 2:1,5; Titus 3:3-5.)
- iv. Deserving of Eternal Punishment** - By God's appointment, Adam and Eve were the root and the representatives of the whole human race. Because of this, the guilt of their sin was accounted, and their corrupt nature passed on, to all their offspring who descended from them by ordinary birth. Their descendants are now conceived in sin and are by



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nature children of wrath, the servants of sin, and partakers of death and all other miseries—spiritual, temporal, and eternal—unless the Lord Jesus sets them free. (BCF of 1689*, chapt.6)(Job 14:4; Ps. 51:5; Rom. 5:12-19; Rom. 6:20; 1Cor. 15:21-22, 15:45, 15:49; Eph. 2:3; 1Thess. 1:10; Heb. 2:14-15.)

3. God's Solution to the "Great Dilemma"

- a. Eternal Plan of Salvation** - Before the world was made, God's eternal, immutable purpose, which originated in the secret counsel and good pleasure of His will, moved Him to choose (or to elect), in Christ, certain of mankind to everlasting glory. He chose them in Christ for eternal glory, purely as a result of His free grace and love, without anything else about them serving as a condition or cause moving Him to do so. Just as God has appointed the elect to glory, so He has by the eternal and completely free purpose of His will foreordained all the means. Therefore, those who are elected, being fallen in Adam, are redeemed by Jesus Christ and effectually called to faith in Christ by His Spirit working at the appropriate time. They are justified, adopted, sanctified, and kept by His power through faith to salvation. No one but the elect are redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved. (BCF of 1689*, chapt.3)(Rom. 8:30; 9:13,16; Eph. 1:4,9,11; 2:5,12; 2 Tim. 1:9. John 6:64; 10:26; 17:9; 1 Thess. 5:9,10; 2 Thess. 2:13; 1Pet. 1:2,5.)
- b. Incarnation of Christ** – Jesus Christ, The Son of God, the second person of the Holy Trinity, is truly and eternally God. He is the brightness of the Father's glory, having the same substance and equal with Him who made the world and who sustains and governs everything He has made. When the fullness of time came, He took upon Himself human nature, with all the essential properties and common weaknesses of it but without sin. He was conceived by the Holy Spirit in the womb of a virgin, Mary. The Holy Spirit came down upon her, and the power of the Most High overshadowed her. Thus, He was born of a woman from the tribe of Judah, a descendant of Abraham and David in fulfillment of the



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Scriptures. Two whole, perfect, and distinct natures were inseparably joined together in one person, without converting one into the other or mixing them together to produce a different or blended nature. This person is truly God and truly man, yet one Christ, the only mediator between God and humanity. (BCF of 1689*, chapt.8)(Matt. 1:22,23; Luke 1:27,31,35; John 1:14; Rom. 8:3; 9:5; Gal. 4:4; 1 Tim. 2:5; Heb. 2:14,16,17; 4:15.)

c. Cross Work of Christ Defined

i. Imputed Sin - The Lord Jesus most willingly undertook the office of mediator. To discharge it, He was born under the law and perfectly fulfilled it. He also experienced the punishment that we deserved and that we should have endured and suffered. He, who was without sin, was made sin and a curse for us. He endured extremely heavy sorrows in His soul and extremely painful sufferings in His body. He was crucified and died and remained in a state of death, yet His body did not decay. (BCF of 1689*, chapt.8)(Ps. 40:7-8; Isa. 53:6; Matt. 3:15, 26:37-38, 27:46; Luke 22:44; John 10:18, 20:25, 20:27; Acts 1:9-11; 10:42; 13:37; Rom. 8:34; 14:9-10; 1Cor. 15:3,4; 2Cor. 5:21; Gal. 3:13; 4:4; Heb. 9:24; 10:5-10; 1Pet. 3:18; 2Pet. 2:4.)

ii. Propitiation - By His obedience and death, Christ fully paid the debt of all those who are justified. He endured in their place the penalty owed to them. By the once and for all sacrifice of Himself in His bloodshed on the cross, He suitably, really, and fully satisfied the wrath of God's justice on their behalf. (BCF of 1689*, chapt.11)(Isa. 53:5,6; Rom. 3:26; 8:32; 2 Cor. 5:21; Eph. 1:6,7; 2:7; Heb. 10:14; 1 Pet.1:18,19.)

iii. Substitutionary Atonement (Particular) - From all eternity God decreed to justify all the elect, and in the fullness of time Christ died for their sins and rose again for their justification. Nevertheless, they are not justified personally until the Holy Spirit actually



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applies Christ to them at the proper time. (BCF of 1689*, chapt.11)(Rom. 4:25; Gal. 3:8; Col. 1:21,22; 1 Tim. 2:6; Titus 3:4-7; 1 Pet. 1:2; Heb 10:14; Eph 2:8)

- d. Resurrection of Christ** - On the third day Jesus Christ arose from the dead with the same body in which He suffered. (BCF of 1689*, chapt.8)(Mark 16:19; John 10:18, 20:25, 20:27; Acts 1:9-11; 13:37; Rom. 8:34; 14:9-10; 1Cor. 15:3,4; Heb. 9:24; 1Pet. 3:18.)
- e. Ascension of Christ** - In this body He also ascended into heaven, where He sits at the right hand of his Father, making intercession. All power and authority have been given to Him and He shall return to judge men and angels at the end of the world. (BCF of 1689*, chapt.8)(Mark 16:19; John 10:18, Acts 1:9-11; 13:37; Rom. 8:34; 14:9-10; Heb. 9:24; 1Pet. 3:18.)
- f. Cross Work of Christ applied**
 - i. Predestination (Sovereign Election)** - By His decree, and for the manifestation of His glory, God has predestinated (or foreordained) certain men to eternal life through Jesus Christ, to the praise of His glorious grace. Others are left to live in their sin, leading to their just condemnation, to the praise of His glorious justice. The elect who are the subjects of God's predestination are clearly and irreversibly designated, and their number is so certain and definite that it cannot be either increased or decreased. (BCF of 1689*, chapt.3)(Mat.25:34; Rom.9:22,23; Eph.1:5,6; 1Tim.5:21; Jude4. John 13:18; 2 Tim. 2:19.)
 - ii. The Call**
 - 1. External (General)** - The gospel is the only outward means of revealing Christ and saving grace, and as such is abundantly sufficient for that purpose. Yet to be born again (brought to spiritual life, or regenerated) those who are dead in trespasses also must have an effectual, irresistible work of the Holy Spirit in every part of their souls to produce in them a new spiritual life. Without this no other means will bring



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about their conversion to God. (BCF of 1689*, chapt.20)(John 6:44; 1 Cor. 2:14; 2 Cor. 4:4,6; 1 Cor. 15:1-11; Rom. 10:14-17; Matt 22:14)

2. Internal (Effectual) - In God's appointed and acceptable time, He is pleased to call effectually, by His Word and Spirit, those He has predestined to life. He calls them out of their natural state of sin and death to grace and salvation by Jesus Christ. He enlightens their minds spiritually and savingly to understand the things of God. (BCF of 1689*, chapt.10)(Deut. 30:6; Ps. 110:3; Song 1:4; Ezek. 36:26,27; Acts 26:18; Rom. 8:30; 11:7; Eph. 1:10,11,17,19; 2:1-6; 2 Thess. 2:13,14.)

iii. Regeneration (New Birth) - He takes away their heart of stone and gives them a heart of flesh. God renews their wills and by His almighty power turns them to good and effectually draws them to Jesus Christ. Yet He does all this in such a way that they come completely freely, since they are made willing by His grace. (BCF of 1689*, Chapt.10) Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit.(Deut. 30:6; Ps. 110:3; Song 1:4; Ezek. 36:26,27; Acts 26:18; Rom. 8:30; 11:7; Eph. 1:10,11,17,19; 2:1-6; 2; Thess. 2:13,14.; 1Cor.6:19,20; Eph.5:17-20; Phil.2:12-13)

iv. Conversion

1. Repentance - Saving repentance is a gospel grace in which those who are made aware by the Holy Spirit of the many evils of their sin, do, by faith in Christ humble themselves for it with godly sorrow, hatred of it, and self-loathing. They pray for pardon and strength of grace and determine and endeavor by provisions from the Spirit to live before God in a well-pleasing way in everything. (BCF of 1689*, chapt.15)(Ps.



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119:6,128; Ezek. 36:31; Zech. 12:10; Acts 11:18; 2 Cor. 7:11; Acts 2:37-38)

2. Saving Faith - The grace of faith, by which the elect are enabled to believe so that their souls are saved, is the work of the Spirit of Christ in their hearts. Faith is ordinarily produced by the ministry of the Word. By this same ministry and by the administration of baptism and the Lord's supper, prayer, and other means appointed by God, faith is increased and strengthened. (BCF of 1689*, chapt.14)(Rom. 10:14,17; 2 Cor. 4:13; Eph. 2:8)

v. Justification (Imputed Righteousness) - Those God effectually calls He also freely justifies. He does this, not by infusing righteousness into them but by pardoning their sins and accounting and accepting them as righteous. He does this for Christ's sake alone, and by faith alone in Christ, and not for anything produced in them or done by them. He does not impute faith itself, the act of believing, or any other gospel obedience to them as their righteousness. Instead, He imputes Christ's active obedience to the whole law and passive obedience in His death as their whole and only righteousness by faith alone. This faith is not self-generated; it is the gift of God. (BCF of 1689*, chapt.11)(John 1:12; Rom. 3:24; 4:5-8; 5:17-19; 8:30; 1Cor. 1:30-31; Eph. 1:7; 2:8-10; Phil. 3:8,9.)

vi. Sanctification (Positional and Instantaneous) – The New Testament often refers to a once and for all sanctification. Sanctification is here understood as a positional and instantaneous act by which the believer, having been justified, is declared by God to be holy, set apart, unto God. (Acts 20:32; Acts 26:18; 1 Cor. 1:2; 1 Cor. 6:11; Eph. 5:26; Heb. 10:14)

vii. Adoption - For the sake of His only Son, Jesus Christ, God has been pleased to make all justified persons sharers in the grace of adoption, by means of which they are numbered with, and enjoy the liberties and



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privileges of children of God. Furthermore, God's name is put upon them, they receive the spirit of adoption, and they are enabled to come boldly to the throne of grace and to cry 'Abba, Father'. They are pitied, protected, provided for, and chastened by God as by a Father. He never casts them off, but, as they remain sealed to the day of redemption, they inherit the promises as heirs of everlasting salvation. (BCF of 1689*, chapt.12)(Ps. 103:13; Prov. 14:26; Isa. 54:8,9; Lam. 3:31; John 1:12; Rom. 8:15,17; 2 Cor. 6:18; Gal. 4:4-6; Eph. 1:5; 2:18; 4:30; Heb. 1:14; 6:12; 12:6; 1 Pet. 5:7; Rev. 3:12.)

viii. Sanctification (Progressive and Continuous) - Those who are united to Christ and effectually called and regenerated have a new heart and a new spirit created in them through the power of Christ's death and resurrection. They are also further sanctified, really and personally, by faith, through the same power, by His Word and Spirit dwelling in them. The dominion of the whole body of sin is destroyed, and its various lusts are more and more weakened and put to death. At the same time, those called and regenerated are more and more enlivened and strengthened in all saving graces so that they practice true holiness, by faith, without which no one will see the Lord. This sanctification extends throughout the whole person, though it is never completed in this life. Some corruption remains in every part. From this arises a continual and irreconcilable war, with the desires of the flesh against the Spirit and the Spirit against the flesh. (BCF of 1689*, chapt.13)(John 17:17; Acts 20:32; Rom. 6:5,6,14; 2 Cor. 7:1; Gal. 5:24; Eph. 3:16-19; Col. 1:11; 1 Thess. 5:21-23; Heb. 12:14; Rom. 7:18,23; Gal. 5:17; 1 Thess. 5:23; 1 Pet. 2:11.; Gal. 2:20)

ix. Perseverance

1. Security - The perseverance of the saints does not depend on their own free will but on the



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unchangeableness of the decree of election, which flows from the free and unchangeable love of God the Father. It is based on the efficacy of the merit and intercession of Jesus Christ and union with Him, the oath of God, the abiding of His Spirit, the seed of God within them, and the nature of the covenant of grace. The certainty and infallibility of their perseverance is based on all these things. (BCF of 1689*, chapt.17)(Jer. 32:40; John 14:19; Rom. 5:9,10; 8:30; 9:11,16; Heb. 6:17,18; John 5:24; John 6:44; Rom. 8:31-39; John 10:27-29)

2. Assurance - The certainty of salvation enjoyed by the saints of God is not merely an inconclusive or likely persuasion based on a fallible hope. It is an infallible assurance of faith founded on the blood and righteousness of Christ revealed in the Gospel. It is also built on the inward evidence of those graces of the Spirit about which promises are made. It is further based on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God. As a fruit of this assurance, our hearts are kept both humble and holy. (BCF of 1689*, chapt.18)(Rom. 8:15,16; Heb. 6:11,17-19; 2 Pet. 1:4,5,10,11; 1 John 3:1-3.)

x. Glorification

1. Sanctification (Instantaneously Made Complete) - The bodies of those who have died return to dust and undergo decay. But their souls neither die nor sleep, because they have an immortal character, and immediately return to God who gave them. The souls of the righteous are then made perfect in holiness and are received into paradise. There they are with Christ and behold the face of God in light and glory while they wait for the full redemption of their bodies. (BCF of 1689*, chapt.31)(Gen. 3:19;



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Eccles. 12:7; Luke 16:23,24; 23:43; Acts 13:36; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23; 2 Peter 1:4)

2. Bodily Resurrection – Upon Christ's return, those saints who are found alive will not sleep but will be changed. All the dead will be raised up with the very same bodies, not different ones, though they will have different qualities. Their bodies will be united again to their souls forever. (BCF of 1689*, chapt.31)(Job 19:26,27; 1 Cor. 15:42,43,51,52; 1 Thess. 4:17.)

4. The Last Judgment - God has appointed a day in which He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given by the Father. In that day, the apostate angels will be judged. So also, all people who have lived on the earth will appear before the judgment seat of Christ, to give an account of their thoughts, words, and deeds and to receive repayment according to what they have done in the body, whether good or evil. God's purpose for appointing this day is to manifest 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. For at that time the righteous will go into everlasting life and receive fullness of joy and glory with everlasting rewards in the presence of the Lord. But the wicked, who do not know God and do not obey the gospel of Jesus Christ, will be thrown into everlasting torments and punished with everlasting destruction, away from the presence of the Lord and from the glory of His power. (BCF of 1689*, chapt.32)(Eccles. 12:14; Matt. 12:36; 25:32-46; John 5:22,27; Acts 17:31; Rom. 14:10,12; 1 Cor. 6:3; 2 Cor. 5:10; Jude 6. Matt. 25:21; Mark 9:48; Rom. 9:22,23; 2 Thess. 1:7-10; 2 Tim. 4:8.)

5. The Church

a. Universal - The catholic—that is, universal—church may be called invisible with respect to the internal work of the Spirit and truth of grace. It consists of the full number of the elect who have been, are, or will be gathered into one under Christ her Head. The church is the spouse, the bride, the body, the fullness of Him who fills all in all. (BCF of 1689*,



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chapt.26)(Eph. 1:10,22,23; 5:23,27,32; Col. 1:18; Heb. 12:23.)

- b. Local** - A local church, gathered and fully organized according to the mind of Christ, consists of officers and members. The officers appointed by Christ are overseers or elders, and deacons. They are to be chosen and set apart by the church called and gathered in this way, for the distinctive purpose of administering ordinances and for carrying out any other power or duty He entrusts them with or calls them to. This pattern is to be continued to the end of the age...All believers are under obligation to join (commit and submit) themselves to local churches when and where they have opportunity. Likewise, all who partake of church fellowship also become subject to the discipline and government of the church according to the rule of Christ. (BCF of 1689*, chapt.26)(Acts 20:17,28; Phil. 1:1. 1 Thess. 5:14; 2 Thess. 3:6,14,15;Mat. 18:15-16; Heb.10:25.)

6. The Holy Ordinances

- a. Baptism** - Baptism is an ordinance of the New Testament, ordained by Jesus Christ. To those baptized it is a sign of their fellowship with Him in His death and resurrection, of their being grafted into Him, of remission of sins, and of submitting themselves to God through Jesus Christ to live and walk in newness of life. Those who personally profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this ordinance. The outward element to be used in this ordinance is water, in which the individual is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit. (BCF of 1689*, chapt.29)(Mark 1:4; Acts 22:16; Rom. 6:3-5; Gal. 3:27; Col. 2:12. Mark 16:16; Acts 2:41; 8:12,36-38; 18:8. Matt. 28:19,20; Acts 8:38.)
- b. The Lord's Supper** - The supper of the Lord Jesus was instituted by Him the same night He was betrayed. It is to be observed in His churches to the end of the age as a perpetual remembrance and display of His sacrifice in His death, and should be preceded by solemn self-examination. Partakers of the cup of blessing and bread which is broken,



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identify that they are in union with Christ and one another and partake of the benefits of His body and blood in common. The elements of the Lord's Supper are only representative of the flesh and blood of Christ. (1 Cor. 10:16; 1 Cor. 11:23-32.)

7. Creation - In the beginning God the Father, Son, and Holy Spirit was pleased to create or make the world and all things in it, both visible and invisible, in a six-day period, and all very good. He did this to manifest the glory of His eternal power, wisdom, and goodness. (BCF of 1689*, chapt.4)(Gen. 1:31; Job 26:13; John 1:2,3; Rom. 1:20; Col. 1:16; Heb. 1:2.)

8. Marriage

a. Defined - Marriage is to be between one man and one woman and is to be a life-long covenant relationship. At death, the surviving spouse is free of any covenant responsibilities and free to remarry. A man must not have more than one wife nor a woman more than one husband at the same time. God delights in marriage, being a picture of Christ and His church and therefore, abhors and hates divorce. Everyone who is able to give rational consent may marry. Yet, Christians are to marry in the Lord. Therefore, those who profess the true religion should not marry unbelievers or idolaters. Nor should the godly be unequally yoked by marrying those who lead evil lives or hold to damnable heresy. Marriage should not occur within the degrees of blood relationship or kinship that are forbidden in the Word. These incestuous marriages can never be made lawful, so that the individuals may live together as husband and wife, by any human law or consent of the parties involved. (BCF of 1689*, chapt.25)(Gen. 2:24; Mal. 2:15; Matt. 19:4-9. Neh. 13:25-27; 1 Cor. 7:39; 1 Tim. 4:3; Heb. 13:4.; Lev. 18; Mark 6: 18; 1 Cor. 5: 1; Eph. 5:22-33.)

b. Purposed - Marriage was ordained by God for the mutual help of husband and wife, for the increase of humanity with legitimate offspring, and for the prevention of immorality. (BCF of 1689*, chapt.25)(Gen. 1:28; 2:18; 1 Cor. 7:2,9.)



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* The 1689 Baptist Confession of Faith, (A special thank you to Stan Reeves of Founders Ministries for his work in updating the confession to modern English and making the result of his efforts available to Rugged Cross for use in the creation of its own statement of faith.)