



A CONFSSION OF FAITH

for the Association of Ministers for
Baptist and Evangelical Renewal

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(Revised 2026)

Preamble	2
I. The Scriptures	3
II. God	4
III. God's Eternal Purpose	8
IV. Creation & Providence	9
V. Man	10
VI. Men & Women	11
VII. Sin & The Fall	12
VIII. Salvation	13
IX. The Church	18
X. Resurrection, Judgement & the World to Come	22

PREAMBLE

Being deeply rooted within the rich confessional heritage of the church, we happily affirm the Apostles' Creed, the Nicene Creed, and the Definition of Chalcedon, along with the Five Solas of the Protestant Reformation. We also prize the absolute sovereignty of God in all things including the salvation of sinners, and stand firmly within the Reformed tradition. Beyond this, as Baptists, we hold the First London Baptist Confession (1644) and the Second London Baptist Confession (1689) in high regard, seeing them as the most preeminent statements of historic Baptist confessionalism. Standing on the shoulders of those who have gone before us, and following their example, we have agreed to uphold the following doctrinal statement as a basis for unity and theological vision for a new day.

We recognize that this statement is not perfect and only represents the best attempt of a few fallible and finite men at giving an abbreviated summary of what is infallible and infinite. For that reason, agreement can only mean that an individual has no settled theological opposition to the doctrines contained herein. The repeated phrase "we believe" assumes that this is a corporate statement. While members of the AMBER council are expected to affirm this statement wholeheartedly without reservation, we believe it is necessary to call all those in association with AMBER to a substantial agreement with this statement while graciously granting room for growth for those with hesitations or without formed convictions, trusting the guidance of the whole in places where we feel less confident or even unsettled. Moreover, we put our trust in the providence of God in bringing us together, recognizing our unique doctrinal unity and the guiding presence of the Holy Spirit who works powerfully through His Word.

b. God the Son

We believe that God the Son exists eternally as the second Person of the Trinity, the Word that was with God and was God from eternity. All things were made through Him, by Him and for Him, and are upheld by the word of His power. Though being equal with God, yet for the sake of our redemption He humbled Himself by taking on full humanity, in the form of a servant, while retaining full divinity. We believe in the Virgin birth of Christ, His perfect and sinless obedience, His crucifixion and penal substitutionary atonement by which He reconciles all things to Himself, His bodily resurrection on the third day, His appearing to many witnesses, His exaltation to the right hand of the Father, His sending of the Spirit, His continual intercession as the one Mediator between God and man, and His coming a second time to judge the world and receive the church unto Himself. Jesus is the exact revelation of the Father, the promised Seed, the second Adam, the coming King, the expected Prophet, the Great High Priest, the rightful Judge, the believer's Advocate, the Head of the Church, and the firstfruits from the dead.

Gen. 3:15; Deut. 18:15, 18; Ps. 2:6; Isa. 7:14; 53:4-12; Matt. 1:22-23; 20:28; Luke 1:33; John 1:1-5; 5:19-29; 14:1-3; 20:28; Acts 2:33; 3:22; 17:31; Rom. 1:3-4; 3:25; 5:12-21; 1 Cor. 15:3-6, 20-23, 45-57; 2 Cor. 5:10, 21; Gal. 3:16; 4:4; Eph. 1:22; 4:15; Phil. 2:6-11; Col. 1:15-20; 2:9; 2:13-15; 3:1; 1 Thess. 1:10; 4:16-17; 2 Thess. 1:7-10; 1 Tim. 2:5; 2 Tim. 4:1; Heb. 1:2-3; 2:17; 4:15-16; 5:5-6; 7:25-28; 8:1; 9:28; 11:3; 12:2; 1 Pet. 1:10-11; 2:24; 3:18; 3:22; 4:5; 1 John 2:1; 4:10; 5:20; Rev. 1:7; 22:12

c. God the Holy Spirit

We believe that God the Holy Spirit is the eternal third Person of the Trinity, having all the attributes of God. Possessing personhood, He is not an impersonal force or energy. The Spirit, who searches the deep things of God, superintended the writing of Scripture by inspiration, and through the ministry of illumination enables men in understanding its significance. He works through the word to convict men of sin, righteousness, and judgment and exalts the worthiness of Christ. He removes resistance and regenerates the hearts of the elect, awakening them from spiritual death, baptizing every believer into union with Christ and His body at the moment of conversion. He leads them to repentance and sustains them in their growth in holiness. He indwells believers, sealing them for the day of redemption, assuring them of their salvation. He fills believers, empowering them to carry out His will in every part of life. He gives spiritual gifts for the equipping and edification of the church.

Gen. 1:2; Isa. 63:10; Jer. 31:31-34; 32:38-40; 36:26-27; Joel 2:28-29; Matt. 28:19; John 3:5-8; 16:8; 16:13-14; Acts 2:37-38; 5:3-4; 28:25-26; Rom. 6:10-11; 8:5-9; 1 Cor. 2:10-13; 12:3-11; 2 Cor. 3; 4:3-6; 13:14; Eph. 1:13; 4:4; 2:22; 4:30; 5:18-6:9; 2 Tim. 3:16; 2 Pet. 1:20-21; 1 John 2:20, 27

III. GOD'S ETERNAL PURPOSE

We believe that from all eternity, God has freely and unchangeably ordained whatever comes to pass, by the most wise and holy counsel of His own will, for the full display of His glory, and so that in the fullness of time He might unite all things in Christ according to His eternal purpose and for the praise of His glory. Even so, God is free of sin and all injustice, the will of the creature remains responsible and capable of making meaningful choices, and the reality of natural causes is not taken away, but rather established. We further believe that, according to the kind intention of His will, for the praise of His glorious grace, in order to make known the riches of His grace upon vessels of mercy, and for their eternal joy, God elected some to everlasting life, from the foundations of the world, writing their names in the book of life. At the same time, He determined to patiently endure with others, giving them life and breath and providing them with good gifts as a witness of His mercy, but ultimately delivers them to eternal condemnation to the display of His justice. Because God who is light is illuminated by nothing outside of Himself, and He does not receive knowledge from anyone, His purpose is not rooted in anything good foreseen in us nor on the ground of any condition in man, not even faith, which He grants to those He chooses by His sovereign grace.

Ex. 33:18-19; Deut. 7:7-9; Job 34:10; Ps. 16:11; Prov. 16:4; Isa. 6:9-10; 14:26-27; 40:13-14; 44:28; 46:10-11; Jer. 7:31; 31:3; 32:35; Matt. 11:25-26; Luke 10:20-24; John 1:12-13; 6:37, 44, 64-65; 8:47; 10:26; 15:16; 17:9; Acts 2:22-23; 4:27-28; 13:48; 15:18; 16:14; 17:25; Rom. 1:18-32; 8:28-30; 9:6-24; 11:7-10, 33-36; 14:17; 1 Cor. 1:26-31; Eph. 1:3-6, 11-12; 3:11; 1 Thess. 5:9; 2 Thess. 2:10-13; 2 Tim. 1:9; 2:19-20; Heb. 6:17; James 1:13-14, 17; 1 Pet. 1:2; 2:8; 1 John 1:5; Jude 4; Rev. 13:8

IV. CREATION & PROVIDENCE

We believe that in the beginning, God created the universe and everything in it out of nothing in six days; He spoke, and it came to be. Creation is the free act of the Triune God, each Person acting inseparably from the others. God created for the sake of His own glory to the everlasting joy of the redeemed. He declared that it was very good, free from the bondage of corruption. Even after the fall, creation still universally displays God's invisible attributes, eternal power, and divine nature. Following Christ's example, we believe Genesis is an actual account of historical events. Without diminishing His miraculous works, by God's ordinary providence, He sustains, governs, and directs His creation, upholding all by the word of His power. His quiet providence controls all things to His appointed end indirectly so that they come about in a way that is consistent with their created nature, pattern, and all lesser forces. In this way God establishes unspeakable comfort for His people, since nothing occurs by chance, but by the direction of our most gracious and heavenly Father. Everything, even evil itself, is so in His hand that not a hair of our head, nor a sparrow, can fall to the ground without the will of our Father.

Gen. 1:1-2:3; 8:22; 45:5-8; 50:20; Ex. 20:11; 1 Sam. 23:11-12; 2 Sam. 16:10; Job 1:20-22; 2:10; 34:10; 38-41; 42:2; Pss. 19:1-6; 33:5-9; 104:24; 115:3; 135:6; 138:8; 145:9; Prov. 15:3; 16:33; Isa. 46:10-11; Jer. 10:12-16; 31:35; Lam. 3:22-24, 31-33; Dan. 4:34-35; Amos 3:6-7; Matt. 10:29-31; 19:4-5; 23:35; 24:37-39; Luke 17:28-32; John 1:1-3; 8:39-41, 56-58; 19:11; Acts 2:23; 4:27-28; 14:16-17; 17:25-28; 27:22-26, 31; Rom. 1:20; 4:19-21; 8:18-25; 11:36; 1 Cor. 8:6; 11:12; Col. 1:16; 1 Tim. 4:3-4; Heb. 1:2-3; 11:3; 2 Pet. 3:13

V. MAN

We believe that man was created by a special act of God and after His own image, in knowledge, righteousness, and holiness. God created humanity free and responsible to glorify Him in all things. Yet that freedom, though it is real and meaningful, is always in accordance with his nature and state, and is never able to escape the eternal purpose of God but is compatible with it. Our first parents, Adam and Eve, were real, historic persons from whom all humanity descended. Thus, humanity was created with inherent ethnic and genetic diversity. All people are equal before God and worthy of dignity, respect, and Christian love such that human life must be valued and protected from conception to natural death. He created them male and female as the crowning work of creation and they share equal glory, dignity, and significance, and possess distinct roles, being constituted uniquely for those roles with their bodies divinely designed to fulfill the command to fill, subdue, and rule the earth for His glory. Since God formed man as an inseparable union of body and soul, individual gender and sexuality must submit to His good design and purpose. And all of this was very good in the eyes of God.

Gen. 1:26-27; 2:15-25; 4:1; 5:2; 9:6; 45:5-8; 50:20; Deut. 29:29; 30:19; Josh. 24:15; Pss. 33:10; 139:13-16; Prov. 4:23; 16:9; 19:21; 21:1; Eccl. 7:29; Isa. 43:6-7; 44:28; Dan. 4:35; Matt. 12:33-37; 19:3-6; 25:29; Mark 12:30-31; Luke 10:25-37; 11:7-9; Acts 2:23-24; 4:27-28; 17:24-26; Rom. 2:6-11; 3:19; 8:28; 9:17-18; 1 Cor. 8:6; Gal. 6:10; Eph. 4:24; 5:22-33; Col. 3:10; 1 Tim. 2:12-14; James 1:13-14; 3:9; 4:13-17

VI. MEN & WOMEN

We believe that God created mankind both male and female in His image with inherent biological and personal distinctions that are very good. Men and women are equal before God, yet God has designed each with distinct and complementary traits and roles. The Bible most clearly defines these distinct roles in marriage and in the church. God has designed marriage to be a covenantal union between one man and one woman for life, and the only appropriate context for sexual intimacy. In marriage, a husband, following the example of Christ who gave himself up for His bride, is called to lead, love, cherish and safeguard his wife, seeking her good above his own. A wife, following the example of the church, is called to respect and be submissive to her husband, seeking his good above her own, working together with him in all things lawful. While both men and women are called to teach in appropriate contexts, qualified men are to exercise authority and teach the congregation. The image of God is expressed most fully and beautifully in human society when men and women walk in obedience to their God-ordained roles and serve according to their God-given gifts. These realities neither disparage the worth of either men or women nor inhibit their function and flourishing for the edification of the church and for the glory of God.

Gen. 1:26-28; 2:15-25; 3:1-24; Prov. 2:17; Mal. 2:14; Matt. 19:3-9; 1 Cor. 11:7-9; 14:12, 26; Gal. 3:27-29; Eph. 5:22-33; 1 Thess. 2:7, 11-12; 1 Tim. 2:12-14; Titus 2; 1 Pet. 3:1-7

VII. SIN & THE FALL

Sin is any lack of conformity to the will of God, either by doing what we should not, or not doing what we should. Sin manifests as rebellion against our creator, a refusal to give him the worship, thankfulness, and obedience we know he deserves, and all manner of selfishness, wickedness, and hatred between people.

We believe that man fell from his high and holy estate through disobedience by eating of the tree of the knowledge of good and evil, and in consequence, he became dead in trespasses and sins and subject to the power of the devil. In Adam, who was our representative, all humanity sinned, is reckoned guilty, and inherit sin's total corruption, rendering us completely unable to obey, seek, or please God. Despite this fall, man continues to bear the image of God, yet this image is defiled so that no part of his life is oriented toward God but instead is entirely enslaved to sin, darkened in their understanding, and alienated from the life of God. In response to Adam's sin, God subjected the creation to futility, and since then it has groaned under decay and corruption.

Gen. 3:1-24; 5:1-3; 6:5; Isa. 53:6; 59:2-13; 64:6; Jer. 16:12; 17:9; Matt. 7:18; John 6:44; Rom. 1:18-32; 3:10-20, 23; 5:12-14; 7:17-24; 8:5-25; 1 Cor. 2:14; 6:9-11; 15:22; 2 Cor. 11:3; Gal. 5:17; Eph. 2:1-3; 4:17-18; Col. 1:13, 21; 1 Tim. 1:8-10; Titus 1:15; James 3:9; 1 John 5:19; Jude 7; Rev. 12:9

a. Membership, Elders, and Deacons

We believe that the membership of the local church is comprised of regenerate, baptized believers, received upon a credible profession of faith. Each local gathering of believers, under the authority of Christ and His word, is a royal priesthood responsible to affirm doctrinal standards, appoint leaders, welcome members, and exercise church discipline. Every believer is indwelt by the Spirit, equipped to discern the will of the Lord together with the assembled body, although not infallibly. Thus, no governing body, neither internal nor external, supersedes the authority of the assembled gathering of believers under Christ, her Head, in sacred things. Under the authority of the elders, church members are zealous for good works, strive side-by-side for the gospel, and obligate themselves to one another in love, seeking the common good of the whole body by exercising their spiritual gifts.

The local church appoints both qualified elders and deacons for the equipping and service of the body. At the conviction of individual churches, the office of deacon may be open to both men and women, or limited to men alone. However, the office of elder is limited to men who meet the qualifications of Scripture. By leading and equipping the saints in sound doctrine, establishing healthy structures of discipleship, and the regular practice of discipline, elders oversee the ministry of the word and prayer, watching over the souls of the saints as those who will give an account. Deacons are ministers that preserve the unity of the flock through service.

Matt. 18:15-20; Acts 2:47; 6:1-7; 13:1-3; 20:28; Rom. 12:3-13; 1 Cor. 5:1-5; 9:13-14; 12:1-31; Gal. 1:8-9; Phil. 1:27; 1 Tim. 2:5; 3:1-15; Titus 1:5-16; 2:14; Heb. 10:19-25; 13:17; 1 Pet. 2:4-12; 5:1-4; 1 John 2:27; Rev. 1:6; 5:10

b. Ordinances

We believe that the Lord our Saviour prescribed for His disciples the two ordinances of baptism and the Lord's Supper. Baptism is a symbol and proclamation of the sinner's death to sin and his resurrection in newness of life in Christ Jesus. Baptism is a mark of identity, not maturity, and by this initial, one-time act of obedience, the believer is ushered into the fellowship of the local body, admitting him to participate in the Lord's Table. In baptism, the individual professes faith in Christ, but a local church also lends her affirmation by placing the name of the triune God upon the believer in recognition of his new status and incorporation into the people of God. We have no other practice but the immersion of believers alone in conformity to the pattern of the New Testament. Each congregation, however, is responsible before Christ to determine its own membership practices in accordance with biblical conviction. While some churches recognize only immersion, individual churches are free to use discretion as to whether they will receive into membership those baptized through some other mode, provided that they have been baptized as believers upon a credible profession of faith.

The Lord's Supper is a memorial of the Lord's death to be kept by His disciples until He comes again, according to His promise and the Father's revealed plan. In this shared meal, believers commune with Christ by faith and with other believers by the Holy Spirit. Baptism symbolizes our entrance into union with Christ and His body while the Lord's Supper demonstrates our ongoing communion. Thus, baptism ought to precede communion. Yet, because Scripture directs the individual to examine himself, the power of the church to exclude from the table exists in warning only.

Ezek. 36:25-27; Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-23; 22:17-20; Acts 2:41-42; Rom. 6:4-11; 1 Cor. 10:16-17; 11:16-34; Col. 2:12; Gal. 3:27; Rev. 3:20

X. RESURRECTION, JUDGEMENT & THE WORLD TO COME

We believe human bodies, after death, return to dust while their spirits live on, the righteous departing immediately to be with the Lord, and the unrighteous to be reserved under darkness until the day of judgment. We believe in this blessed hope, that in the last day the Lord Jesus will physically return to raise the dead, bring salvation to the elect, reign from the throne of David, and to judge the wicked with great wrath in the Day of the Lord. All men will stand before God in judgment, the righteous to enter into the joy of the Lord and receive their reward, and the unrighteous their condemnation. The wicked will be consigned to Hell, the real and final abode of eternal conscious punishment for the unbeliever, while the righteous will be welcomed into Heaven, the real, final and eternal blessed abode of the redeemed. In the final consummation there will be a new heaven and a new earth, former things will pass away, and all things will be made new. The will of God will be done on earth as it is in heaven, for God will make His dwelling place with men. He will be our God, and we will be His people. Amen. Come, Lord Jesus!

Isa. 2:2-4; 9:7; 11; 13:6, 9; 65:17-25; 66:22; Jer. 46:10; Dan. 2:44; 12:2; Joel 2:11; Matt. 6:10; 8:12; 13:41-42; 24:27, 30, 36, 44; 25:21, 41-46; Luke 1:32; 16:19-31; John 3:3; Acts 14:22; Rom. 2:1-11; 5:9; 14:10-12; 1 Cor. 6:9-10; 2 Cor. 5:6-10; Gal. 5:19-21; 1 Thess. 4:13-5:11; 2 Thess. 1:7-9; Titus 2:13; Heb. 4:1-11; 9:28; 2 Pet. 3:13; Rev. 14:9-11; 20:11-15; 21:1-5

About AMBER

The Association of Ministers for Baptist and Evangelical Renewal (AMBER) is an independent association of likeminded pastors and churches across Western Canada who have covenanted together to work for renewal in our lives and churches.

We are distinctively Baptist, rooted in a rich confessional heritage, and warmly evangelical, meaning we prize the gospel of Jesus Christ and seek to establish it at the very centre of our lives and mission.

Word Saturated

We desire to establish and defend a high view of Scripture.

Gospel Centred

We long for evangelical renewal, which is to say we preach Christ and him crucified.

Distinctly Baptist

We seek the retrieval of the distinctive principles of Baptist ecclesiology.

Find out more at baptistrenewal.ca