

A Confession of Faith
for
The Association of Ministers for Baptist and Evangelical Renewal

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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.

I. THE SCRIPTURES

We believe that all 66 books of the Bible are God's word, His final revelation breathed out by God and written by men carried along by the Holy Spirit. As the whole counsel of God, it is complete, entirely true, and without error in its original documents. It is unified and without contradiction because God, who sovereignly preserves it, is its author; it has absolute authority in all matters of which it speaks and is able to judge all other authorities, even the thoughts and intentions of the heart; and it alone is sufficient and clear to make us wise for salvation, and to teach, correct, rebuke, and train believers in righteousness. The Scriptures when handled rightly under the enlightening work of the Holy Spirit do not fail to guide us, His church, to the correct understanding, application, and central focus which is Christ who is their ultimate end.

Deuteronomy 4:2; 12:32; Psalm 12:6-7; 19:7-11; 119:9, 11, 24, 50, 93, 130; Proverbs 6:23; 30:5-6; Ecclesiastes 12:11; Isaiah 40:8; Matthew 24:35; Luke 16:29-31; 24:13-27; John 5:18; 5:39; 10:35; 12:48; 15:26-27; 16:13-15; 17:17; 20:31; Acts 17:11; Romans 10:17; 2 Timothy 3:15-17; Hebrews 4:12-13; James 1:18, 21; 1 Peter 1:23; 4:11; 2 Peter 1:21; Revelation 22:18

II. GOD

We believe that there is only one living and true God, Who exists in and of Himself independently of His creation. He is unchanging, immeasurable, eternal, incomprehensible, almighty, infinite, all-knowing, inexpressibly glorious in holiness, most wise, most blessed, most free, most absolute, and sovereignly works all things according to His will for His own glory. He is most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving sin, and the rewarder of them that diligently seek Him. Yet, God hates sin, and He will not fail to establish perfect justice. God exists eternally in the three Persons of the Trinity: the Father, the Son, and the Holy Spirit. These three are one God, each having precisely the same nature, attributes, perfections, and will, and worthy of the same worship, confidence, and obedience.

Genesis 1:1-2; Exodus 3:14; 34:6-7; Deuteronomy 6:4; 1 Samuel 15:29; Psalm 19:1-3; 33:11; 42:2; 115:3; 139:12; 145:7-9; Isaiah 6:3; 40:18, 21-23, 28; 46:9-10; 55:9; Jeremiah 32:27; Daniel 4:35; Matthew 3:13-17; John 1:1-3; Acts 17:23-25; Romans 16:26; 11:33-36; Ephesians 1:11; 1 Thessalonians 1:9; 1 Timothy 1:11; 6:15; Hebrews 11:6; 13:21; 1 Peter 1:2; 1 John 3:19-20; 4:8; Revelation 4:8, 11; 22:13

a. God the Father

We believe that God the Father exists eternally as the first Person of the Trinity and reigns supreme over all and governs all things according to His good purpose. In the fullness of time, the Father demonstrated His love by sending His only Son to be the Saviour of the world. The Father is the source of all spiritual blessing in Christ and has graciously chosen from before the foundation of the world those whom He would have as His own; He saves from sin all who are drawn by Him through Jesus Christ. We become children of God when we receive the Spirit of adoption and are joined to all who call Him Father.

Genesis 1:1; 2:7; Exodus 3:14; Isaiah 45:5-7; 46:8-11; Daniel 2:20-23; 4:3; Matthew 6:24-34; 7:11; John 1:3, 12-14; 3:16; 6:37; 17:1-8; Acts 17:26-27; Romans 8:14-15; 8:31; Galatians 4:6; Ephesians 1:4, 11; 4:6; Hebrews 2:11-14; 1 Peter 1:3; 1 John 3:1-2

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.

Genesis 3:15; Psalm 2:6; Isaiah 7:14; 53:4-12; Matthew 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; Romans 1:3-4; 3:25; 5:12-21; 1 Corinthians 15:3-6, 45-57; 2 Corinthians 5:10, 21; Galatians 3:16; 4:4; Ephesians 1:22; 4:15; Philippians 2:6-11; Colossians 1:15-20; 2:9; 2:13-15; 3:1; 1 Thessalonians 1:10; 4:16-17; 2 Thessalonians 1:7-10; 1 Timothy 2:5; 2 Timothy 4:1; Hebrews 1:2-3; 2:17; 4:15-16; 5:5-6; 7:26-28; 8:1; 9:28; 11:3; 12:2; 1 Peter 1:10-11; 2:24; 3:18; 3:22; 4:5; 1 John 2:1; 4:10; 5:20; Revelation 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.

Genesis 1:2; Isaiah 63:10; Jeremiah 31:31-34; Ezekiel 32:38-40; 36:26-27; Joel 2:28-29; Matthew 28:19; John 3:5-8; 16:8; 16:13; Acts 2:37; 5:3-4; 28:25-26; Romans 6:10-11; 8:5-8; 1 Corinthians 2:10-13; 12:3-11; 2 Corinthians 3; 4:3-6; 13:14; Ephesians 1:13; 2:4; 2:22; 4:30; 5:18-6:9; 2 Timothy 3:16; 2 Peter 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.

Psalm 16:11; Proverbs 16:4; Isaiah 6:9-10; 14:26-27; 40:13-14; 44:28; 46:10-11; Jeremiah 7:31; 32:35; Matthew 11:25-26; Luke 10:20-24; John 6:37, 44, 64-65; 8:47; 10:26; 17:9; Acts 2:23; 4:27-28; 13:48; 15:18; 17:25; Romans 1:18-32; 8:28-30; 9:6-24; 11:7-10, 33-36; 14:17; 1 Corinthians 1:26-31; Ephesians 1:3-6, 11-12; 3:11; 1 Thessalonians 5:9; 2 Thessalonians 2:10-13; 2 Timothy 1:9; 2:19-20; Hebrews 6:17; James 1:13, 17; 1 Peter 1:2; 2:8; 1 John 1:5; Jude 4; Revelation 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.

Genesis 1:1-2:3; 8:22; 45:5-8; 50:20; Exodus 20:11; 1 Samuel 23:11-12; 2 Samuel 16:10; Job 1:20-22; 2:10; 34:10; 38-41; 42:2; Psalm 19:1-6; 33:5-9; 104:24; 115:3; 135:6; 138:8; 145:9; Proverbs 15:3; 16:33; Isaiah 46:10-11; Jeremiah 10:12-16; 31:35; Lamentations 3:22-24, 31-33; Daniel 4:34-35; Amos 3:6-7; Matthew 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; Romans 1:20; 4:19-21; 8:18-25; 11:36; 1 Corinthians 8:6; 11:12; Colossians 1:16; 1 Timothy 4:3-4; Hebrews 1:2-3; 11:3; 2 Peter 3:13; Revelation 21:5

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.

Genesis 1:26-27; 2:15-25; 4:1; 5:2; 9:6; 45:5-8; 50:20; Deuteronomy 29:29; 30:19; Joshua 24:15; Psalm 33:10; 139:13-16; Proverbs 4:23; 16:9; 19:21; 21:1; Ecclesiastes 7:29; Isaiah 43:6-7; 44:28; Daniel 4:35; Matthew 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; Romans 2:6-11; 3:19; 8:28; 9:17-18; 1 Corinthians 8:6; Galatians 6:10; Ephesians 4:24; 5:22-33; Colossians 3:10; 1 Timothy 2:12-14; James 1:13-14; 3:9; 4:13-17

VI. MEN AND 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.

Genesis 1:26-28; 2:15-25; 3:1-24; Galatians 3:27-29; Ephesians 4:29; 5:22-33; 1 Corinthians 11:7-9; 14:12, 26; 1 Timothy 2:12-14; Titus 2; 1 Peter 3:1-7

VII. THE FALL

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.

Genesis 3:1-24; 5:1-3; 6:5; Isaiah 53:6; 59:2-13; 64:6; Jeremiah 16:12; 17:9; Matthew 7:18; John 6:44; Romans 1:18-32; 3:10-18, 23; 5:12-14; 7:17-24; 8:5-25; 1 Corinthians 2:14; 6:9-11; 15:22; 2 Corinthians 11:3; Galatians 5:17; Ephesians 2:1-3; 4:17-18; Colossians 1:13, 21; 1 Timothy 1:8-10; Titus 1:15; James 3:9; Jude 7; 1 John 5:19; Revelation 12:9

VIII. SALVATION

We believe salvation by grace through faith alone, accomplished by Christ alone through the blood of His cross and His triumphal resurrection from the dead. In love, God sent His Son to satisfy His wrath by becoming a curse for us, cancelling our debt, and reconciling us to Himself. By His death and resurrection, He did not merely make salvation possible but accomplished it for those given to Him by the Father. Salvation is therefore the free gift of God applied to us, not the result of any virtue or works of men. The work of redemption achieved by Christ has always been the object of saving faith, anticipated in the Old Testament, accomplished in the fullness of time, and explained by the New Testament. The elect, chosen from before the foundation of the world, are called by the Father into union with Christ through faith alone whereby they lay hold of all the blessings of salvation.

Genesis 3:15; 2 Samuel 7:5-19; Deuteronomy 18:15; Psalm 2; 25:14; Isaiah 7:14-16; 9:2-7; 11:1-5; 53:1-12; 61:1-4; Matthew 1:21; Luke 4:16-21; John 3:16; 6:44; Acts 13:48; Romans 3:24-25; 4:1-8, 24-25; 5:6-21; 8:29-31; 1 Corinthians 1:9, 23-24; 3:6-8; 2 Corinthians 5:17-21; Galatians 3:8-14; 4:3-5; Ephesians 1:3-14; 2:8-9; 4:4; Colossians 2:13-15; 1 Timothy 3:16; 2 Timothy 1:9; Titus 2:11-14

a. Regeneration

We believe that regeneration is the instantaneous and supernatural work of the Holy Spirit in making alive those who were spiritually dead. He awakens new desires to please God and walk in the fellowship of His people. By the word of Christ and the internal call of the gospel, He invincibly overcomes the moral and spiritual inability of our depravity and natural resistance without fail. Thus, we are graciously granted faith and repentance so that we come most freely, born again by the will of God, having been cleansed from sin, made a new creation, and raised up to walk in newness of life.

Deuteronomy 5:29; 29:4; 30:6; 2 Chronicles 30:12; Isaiah 45:22; 55:1; Ezekiel 36:26-27; Matthew 4:17; Mark 1:15; Luke 5:32; John 1:12-13; 3:3-15; 5:21; 6:37, 44, 65; 8:36; Acts 2:38; Romans 5:5; 6:3-7; 10:17; 2 Corinthians 4:3-6; 5:17; 7:10; Galatians 5:22-24; Ephesians 2:8-10; 5:14, 17-21; Philippians 1:29; 2:12-13; Colossians 3:12-17; 2 Timothy 2:25; Titus 3:5; 1 Peter 1:3-9, 22-23; 2:4-5; 2 Peter 1:4-11; 1 John 1:3-4; 2:19; 3:2-3; 4:20; 5:1; Revelation 22:17

b. Justification

We believe that justification is God's free gift, received by faith in Christ alone, by which the ungodly are declared righteous through the obedience of Christ so that God is both just and justifier of the one who has faith in Jesus. Our sin is imputed to Christ and Christ's righteousness is imputed to us, not having a righteousness of our own. God justifies the ungodly freely by His grace. Having our debt of sin cancelled by the work of Christ on the cross, we have peace with God, and we are given a new standing in Christ before God as His children, clothed with the righteousness of Christ, whereby the believer abides in and has fellowship with Christ and God the Father. Justification establishes our adoption whereby we call God our Father and are given the right to an eternal inheritance with the redeemed.

Genesis 15:6; Psalm 32:1; 103:12; Isaiah 53:11-12; 61:10; Habakkuk 2:4; Matthew 9:6; Luke 18:14; John 1:12, 16; 15:1-11; Acts 10:43; 13:38-39; Romans 3:20-28; 4:1-8; 5:6-21; 6:23; 8:30-34; 2 Corinthians 5:17-21; Galatians 2:16-17; 3:11; 3:20-27; Philippians 3:7-9; Colossians 2:14; Titus 3:5-7; 1 Peter 3:18; 1 John 1:1-3; 2:12, 25; 3:24

c. Sanctification

We believe that everyone who is born again is immediately set apart, cleansed from the old way of life, and set free from the power and slavery of sin, by the ongoing work of God. Thereafter, we wage constant war against the world, our flesh, and the devil and are truly transformed step by step by the Holy Spirit such that the image of God is being renewed in us. We are increasingly conformed to the character of Christ, growing in obedience, empowered to grow in holiness, love for God and others, and good works which are the fruit and evidence of salvation. The Spirit produces gradual growth in godliness through the word, prayer, and in fellowship with the church.

Psalm 119:9, 11; Matthew 26:41; 28:16-20; John 3:36; 17:17; Romans 1:5; 6:4, 6-14, 22-23; 12:1-2; 13:14; 16:26; 2 Corinthians 3:18; Galatians 5:16-25; Ephesians 4:24; 5:1-21; 6:10-20; Philippians 1:6, 27-30; 2:12-13; Colossians 1:10; 1 Thessalonians 5:23-24; 1 Timothy 4:7b-8; Titus 2:11-14; Hebrews 10:14, 23-25; 12:14; James 2:14-26; 1 Peter 2:21; 5:6-11; 1 John 2:6, 28

d. Glorification

We believe that we who are called into union with Christ by faith, justified by His work on the cross, and sanctified by His Spirit will certainly be glorified by God. Being kept by the power of God, all true believers will persevere in holiness, and since they can neither totally nor finally fall from Christ's grasp, they are eternally secure in Him. The good work begun on the day of salvation will be made complete in the day of Christ: sin will be eradicated, we will be raised incorruptible, our eternal inheritance and reward will be granted, and we will be like Him for we will see Him as He is.

Psalm 16:11; 23:6; Jeremiah 32:40; Malachi 3:6; John 6:35-40; 10:27-29; 17:24; Romans 5:10; 8:30-39; 2 Corinthians 3:18; Philippians 1:6; 3:12-16, 20-21; Colossians 3:4; Hebrews 11:27; 12:2; 1 Peter 1:4-5; 5:4; 1 John 2:19; 3:2-3; 5:18; Jude 24; Revelation 20:6

IX. THE CHURCH

We believe that there is one holy, universal church built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, that includes the whole number of the redeemed from every nation and every age. She is the temple of the Holy Spirit, the body of Christ, the family of God, the bride of the Lamb, a chosen race, a royal priesthood, a holy nation, a people for his own possession, that she may proclaim the excellencies of Him who called her out of darkness into His marvelous light.

We believe that the local church is an autonomous assembly of baptized believers who agree to gather together regularly under the headship of Christ for teaching, worship, and partnership in the gospel. A true gospel church is marked by a right confession of Christ, worship in Spirit and truth, faithful proclamation of the gospel, the practice of the discipline of the word, and correct administration of the ordinances.

Jeremiah 31:31-34; Matthew 16:15-19; 18:15-20; 28:18-20; Acts 2:41-42, 47; 5:11-14; 14:23, 27; 15:1-30; 16:5; Romans 1:7; 1 Corinthians 1:2; 3:16-17; 5:4-5; 7:17; Ephesians 1:22-23; 2:19-22; 3:8-11, 21; 4:4; 5:22-32; Philippians 1:5, 27-30; 2:14-16; Colossians 1:18; 1 Timothy 5:14-16; Hebrews 8:7-13; 1 Peter 2:4-12; Revelation 2-3; 5:9; 21:2-3

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. While both men and women are gifted for service in the church and may be appointed as deacons, the office of elder is limited to men that 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.

Matthew 18:15-20; Acts 2:47; 6:1-7; 13:1-3; 20:28; Romans 12:3-13; 1 Corinthians 5:1-5; 9:13-14; 12:1-31; Galatians 1:8-9; Philippians 1:27; 1 Timothy 2:5; 3:1-15; Titus 1:5-16; 2:14; Hebrews 10:19-25; 13:17; 1 Peter 2:4-12; 5:1-4; 1 John 2:27; Revelation 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 practice the immersion of believers in conformity to the pattern of the New Testament, yet churches may receive those baptized as believers through other modes upon their 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.

Ezekiel 36:25-27; Matthew 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; Romans 6:4-11; 1 Corinthians 10:16-17; 11:16-34; Colossians 2:12; Galatians 3:27; Revelation 3:20

c. Interdependence

We believe that while the local church is free to govern herself under Christ in accordance with the Scriptures, the New Testament everywhere bears witness to a happy kind of cooperation of the churches in the work of the gospel and a deep affectionate bond between them. They care for one another, support one another, pray for one another, visit one another, and are engaged together in fulfilling the Great Commission. While association does not nullify the autonomy of any individual church, such a happy cooperation brings with it an obligation upon all the churches involved. All the churches are to live by one and the same rule, which is the word of God.

While each congregation is free in the matters stated above, the association of churches is also free to establish its own principles of unity and doctrinal standards and to excommunicate those

individual churches that may no longer fit within the fellowship. A church commits to an association with accountability and obligations comparable to a member in a local church.

Matthew 28:16-20; Acts 15:1-35; Romans 15:25-26; 16:16; 1 Corinthians 1:2; 11:16; 16:1-3; 2 Corinthians 8:18, 24; Galatians 2:7-11; Ephesians 1:15; 6:18; Colossians 1:4; 1 Thessalonians 1:7; 2:14; 3 John 5-6

X. LAST THINGS

We believe in this blessed hope, that in the last day the Lord Jesus will physically return to 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!

Isaiah 2:2-4; 9:7; 11; 13:6, 9; 65:17-25; 66:22; Jeremiah 46:10; Daniel 2:44; 12:2; Joel 2:11; Matthew 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; Romans 2:1-11; 5:9; 14:10-12; 1 Corinthians 6:9-10; 2 Corinthians 5:6-10; Galatians 5:19-21; 1 Thessalonians 4:13-18; 5:9; 2 Thessalonians 1:7-9; Titus 2:13; Hebrews 4:1-11; 9:28; 2 Peter 3:13; Revelation 14:9-11; 20:11-15; 21:1-5

Signed October 22, 2024

Calgary, AB



Norm Derkson

Pastor, First Baptist Church, Calgary, AB



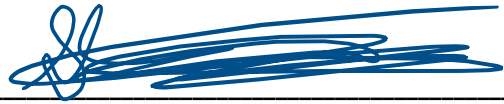
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