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1925 Baptist Faith and Message Statement	1963 Baptist Faith and Message Statement with 1998 Amendment	Current Baptist Faith and Message Statement		The Westminster Confession of Faith (1646)	The Second London Baptist Confession (1689)	Philadelphia Confession of Faith (1742)	The New Hampshire Baptist Confession (1833)
<p>We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.</p> <p><i>Luke 16:29-31; 2 Tim. 3:15-17; Eph. 2:20; Heb. 1:1; 2 Peter 1:19-21; John 16:13-15; Matt. 22:29-31; Psalm 19:7-10; Psalm 119:1-8.</i></p>	<p>The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.</p> <p><i>Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isa 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2; 4:12; 1 Peter 1:25; 2</i></p>	<p>The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.</p> <p><i>Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36:1-32; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; 2</i></p>	<p><b>I.</b> <b>T</b> <b>H</b> <b>E</b>  <b>S</b> <b>C</b> <b>R</b> <b>I</b> <b>P</b> <b>T</b> <b>U</b> <b>R</b> <b>E</b> <b>S</b></p>	<p>I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.</p> <p>II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these: (The standard 66 books were listed by testment). All which are given by inspiration of God, to be the rule of faith and life.</p> <p>III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture, and</p>	<p>1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience (2 Tim. 3:15-17; Isa. 8:20; Luke 16:29,31; Eph. 2:20), although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation (Rom. 1:19-21, 2:14,15; Psalm 19:1-3). Therefore it pleased the Lord at sundry times and in diversified manners to reveal Himself, and to declare (that) His will unto His church (Heb. 1:1); and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now completed (Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20).</p> <p>2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New</p>	<p>1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased. (2Tim. 3:15-17; Isa. 8:20; Luke 16:29, 31; Eph. 2:20; Rom. 1:19-21, 2:14,15; Psalm 19:1-3; Heb.1:1; Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20)</p> <p>2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: All of which are given by the</p>	<p>We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction (2 Tim. 3:16-17; 2 Pet. 1:21; 1 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2); that it has God for its author, salvation for its end (2 Tim. 3:15; 1 Pet. 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38-39), and truth without any mixture of error for its matter (Prov. 30:5-6; John 17:17; Rev. 22:18-19; Rom. 3:4); that it reveals the principles by which God will judge us (Rom. 2:12; John 12:47-48; 1 Cor. 4:3-4; Luke 10:10-16; 12:47-48); and therefore is, and shall remain to the end of the world, the true center of Christian union (Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1 Pet. 4:11), and the supreme standard by which all human conduct, creeds, and opinions should be tried (1 John 4:1; Isa. 8:20; 1 Thess. 5:21; 2 Cor. 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph. 6:17; Psa. 119:59-60; Phil. 1:9-11).</p>

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	<i>Peter 1:19-21.</i>	<i>Tim. 3:15-17; Heb. 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.</i>		<p>Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.</p> <p>IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.</p> <p>V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.</p> <p>VI. The whole counsel of God,</p>	<p>Testaments, which are these: All of which are given by the inspiration of God, to be the rule of faith and life (2 Tim. 3:16).</p> <p>3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings (Luke 24:27,44; Rom. 3:2).</p> <p>4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God (2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9).</p> <p>5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are</p>	<p>inspiration of God, to be the rule of faith and life (2 Tim. 3:16).</p> <p>3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings. (Luke 24:27, 44; Rom. 3:2)</p> <p>4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God. (2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9)</p> <p>5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be</p>	

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				<p>concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.</p> <p>VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.</p>	<p>arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts (John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20, 27).</p> <p>6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men (2 Tim. 3:15-17; Gal. 1:8, 9). Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word (John 6:45; 1 Cor. 2:9-12), and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed (1 Cor. 11:13,14; 1</p>	<p>the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts. (John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20, 27)</p> <p>6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed. (2 Tim. 3:15-17; Gal. 1:8,9; John 6:45; 1 Cor. 2:9-12; 1 Cor. 11:13, 14; 1 Cor. 14:26,40)</p>	

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				<p>them.</p> <p>VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the language of every people unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.</p> <p>IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.</p> <p>X. The Supreme Judge, by</p>	<p>Cor. 14:26, 40).</p> <p>7. All things in Scripture are not alike plain in themselves, nor alike clear unto all (2 Pet. 3:16); yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them (Ps. 19:7; Psalm 119: 130).</p> <p>8. The Old Testament in Hebrew (which was the native language of the people of God of old) (Rom. 3:2), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them (Isa. 8:20). But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read (Acts 15:15), and search them (John 5:39), therefore they are to be translated into the vulgar language of every nation unto which they come (1 Cor.</p>	<p>7. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them. (2 Pet. 3:16; Ps. 19:7; Psalm 119:130)</p> <p>8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through</p>	

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				<p>which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.</p>	<p>unto which they come (1 Cor. 14:6, 9, 11, 12, 24, 28), that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope (Col. 3:16).</p> <p>9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one), it must be searched by other places that speak more clearly (2 Pet. 1:20, 21; Acts 15:15, 16).</p> <p>10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved (Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23).</p>	<p>patience and comfort of the Scriptures may have hope. (Rom. 3:2; Isa. 8:20; Acts 15:15; John 5:39; 1 Cor. 14:6, 9, 11, 12, 24, 28; Col. 3:16)</p> <p>9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly. ( 2 Pet. 1:20, 21; Acts 15:15, 16)</p> <p>10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved. (Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23)</p>	
<p>There is one and only one living and true God, an intelligent, spiritual, and personal Being, the Creator, Preserver, and Ruler of the universe, infinite in</p>	<p>There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of</p>	<p>There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of</p>	<p><b>II.</b> <b>G</b> <b>O</b> <b>D</b></p>	<p>I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty,</p>	<p>1. The Lord our God is but one only living and true God (1 Cor. 8:4,6; Deut. 6:4); whose subsistence is in and of Himself (Jer. 10:10; Isa. 48:12) infinite in being and perfection; whose essence cannot be comprehended</p>	<p>1. The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit,</p>	<p>We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth (John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer.</p>

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<p>holiness and all other perfections, to whom we owe the highest love, reverence, and obedience. He is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being.</p> <p><i>Gen. 1:1; 1 Cor. 8:4-6; Deut. 6:4; Jer. 10:10; Isa. 48:12; Deut. 5:7; Ex. 3:14; Heb. 11:6; John 5:26; 1 Tim. 1:17; John 1:14-18; John 15:26; Gal. 4:6; Matt. 28:19.</i></p>	<p>the universe. God is infinite in holiness and all other perfections. To him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p>	<p>the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p>		<p>most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his won glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty.</p> <p>II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone foundation of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from</p>	<p>by any but Himself (Exod. 3:14); a most pure spirit (John 4:24), invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto (1 Tim. 1:17; Deut. 4:15,16); who is immutable (Mal. 3:6), immense (1 Kings 8:27; Jer. 23:23), eternal (Ps. 90:2), incomprehensible, almighty (Gen. 17:1), every way infinite, most holy (Isa. 6:3), most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will (Ps. 115:3; Isa. 46:10), for His own glory (Prov. 16:4; Rom. 11:36); most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him (Exod. 34:6,7; Heb. 11:6), and withal most just and terrible in His judgments (Neh. 9:32,33), hating all sin (Ps. 5:5,6), and who will by no means clear the guilty (Exod. 34:7; Nahum 1:2, 3).</p> <p>2. God, having all life (John 5:26), glory (Ps. 148:13), goodness (Ps. 119:68), blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them (Job 22:2, 3), but</p>	<p>invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty. (1 Cor. 8:4, 6; Deut. 6:4; Jer. 10:10; Isa. 48:12; Exod. 3:14; John 4:24; 1 Tim. 1:17; Deut. 4:15, 16; Mal. 3:6; 1 Kings 8:27; Jer. 23:23; Ps. 90:2; Gen. 17:1; Isa. 6:3; Ps. 115:3; Isa. 46:10; Prov. 16:4; Rom. 11:36; Exod.34:6, 7; Heb. 11:6; Neh. 9:32, 33; Ps. 5:5, 6; Exod. 34:7; Nahum 1:2, 3)</p> <p>2. God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own</p>	<p>10:10); inexpressibly glorious in holiness (Exod. 15:11; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:6-8), and worthy of all possible honor, confidence, and love (Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13); that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost (Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 1 John 5:7); equal in every divine perfection (John 10:30; 5:17; 14:23; 17:5, 10; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6), and executing distinct and harmonious offices in the great work of redemption (Eph. 2:18; 2 Cor. 13:14; Rev. 1:4-5; comp. 2, 7).</p>

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				<p>angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.</p> <p>III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.</p>	<p>only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things (Rom. 11:34-36), and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases (Dan. 4:25,34,35); in His sight all things are open and manifest (Heb. 4:13), His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain (Ezek. 11:5; Acts 15:18); He is most holy in all His counsels, in all His works (Ps. 145:17), and in all His commands; to Him is due from angels and men, whatsoever worship (Rev. 5:12-14), service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.</p> <p>3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit (1 John 5:7; Matt. 28:19; 2 Cor. 13:14), of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided (Exod. 3:14; John 14:11; I Cor. 8:6): the Father is of none, neither begotten nor proceeding; the Son</p>	<p>glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them. (John 5:26; Ps. 148:13; Ps. 119:68; Job 22:2, 3; Rom. 11:34-36; Dan. 4:25, 34, 35; Heb. 4:13; Ezek. 11:5; Acts 15:18; Ps. 145:17; Rev. 5:12-14)</p> <p>3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without</p>	

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					<p>is eternally begotten of the Father (John 1:14,18); the Holy Spirit proceeding from the Father and the Son (John 15:26; Gal. 4:6); all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.</p>	<p>beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him. (1 John 5:7; Matt. 28:19; 2 Cor. 13:14; Exod. 3:14; John 14:11; I Cor. 8:6; John 1:14,18; John 15:26; Gal. 4:6)</p>	
	<p>God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in his attitude toward all men.</p> <p><i>Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Levit. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3,15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11;</i></p>	<p>God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.</p> <p><i>Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Levit. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3,15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9;</i></p>	<p><b>A.</b></p> <p><b>G</b></p> <p><b>O</b></p> <p><b>D</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>F</b></p> <p><b>A</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>R</b></p>				

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	<p><i>John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Ephes. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.</i></p>	<p><i>28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Ephes. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7</i></p>					
	<p>Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now</p>	<p>Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into</p>	<p><b>B.</b> <b>G</b> <b>O</b> <b>D</b>  <b>T</b> <b>H</b> <b>E</b>  <b>S</b> <b>O</b> <b>N</b></p>	<p>I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior of the Church, the heir or all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.</p> <p>II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof; yet without sin: being conceived by he power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion,</p>	<p>1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man (Isa. 42:1; 1 Pet. 1:19, 20); the prophet (Acts 3:22), priest (Heb. 5:5, 6), and king (Ps. 2:6; Luke 1:33); head and savior of the church (Eph. 1:22, 23), the heir of all things (Heb. 1:2), and judge of the world (Acts 17:31); unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified (Isa. 53:10; John 17:6; Rom. 8:30).</p> <p>2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature,</p>	<p>1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man; the prophet, priest, and king; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity give a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified. (Isa. 42:1; 1 Pet. 1:19, 20; Acts 3:22; Heb. 5:5, 6; Ps. 2:6; Luke 1:33; Eph. 1:22, 23; Heb. 1:2; Acts 17:31; Isa. 53:10; John 17:6; Rom. 8:30)</p> <p>2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and</p>	

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	<p>exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p><i>Gen. 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Cor. 5:19-21; 8:9; Gal. 4:4-5; Ephes. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6;</i></p>	<p>heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p><i>Gen. 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Cor. 5:19-21; 8:9; Gal. 4:4-5; Ephes. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6;</i></p>		<p>composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.</p> <p>III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.</p> <p>IV. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into</p>	<p>with all the essential properties and common infirmities of it (John 1:14; Gal. 4: 4), yet without sin (Rom. 8:3; Heb. 2:14, 16, 17, 4:15); being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures (Matt. 1:22, 23); so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man (Luke 1:27, 31, 35; Rom. 9:5; 1 Tim. 2:5).</p> <p>3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure (Ps. 45:7; Acts 10:38; John 3:34), having in Him all the treasures of wisdom and knowledge (Col. 2:3); in whom it pleased the Father that all fullness should dwell (Col. 1:19), to the end that being holy, harmless, undefiled (Heb. 7:26), and full of grace and truth (John 1:14), He might be thoroughly furnished to execute the office of mediator</p>	<p>common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man. (John 1:14; Gal. 4:4; Rom. 8:3; Heb. 2:14, 16, 17, 4:15; Matt. 1:22, 23; Luke 1:27, 31, 35; Rom. 9:5; 1 Tim. 2:5)</p> <p>3. The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of mediator and surety; which office he took not upon himself, but was thereunto called by his Father; who also put all power and judgment in his hand, and</p>	

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	<p><i>3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.</i></p>	<p><i>3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.</i></p>		<p>heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels, at the end of the world.</p> <p>V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.</p> <p>VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated into the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and for ever.</p> <p>VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is</p>	<p>and surety (Heb. 7:22); which office He took not upon himself, but was thereunto called by His Father (Heb. 5:5); who also put all power and judgment in His hand, and gave Him commandment to execute the same (John 5:22,27; Matt. 28:18; Acts 2:36).</p> <p>4. This office the Lord Jesus did most willingly undertake (Ps. 40:7,8; Heb. 10:5-10; John 10:18), which that He might discharge He was made under the law (Gal 4:4; Matt. 3:15), and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered (Gal. 3:13; Isa. 53:6; 1 Pet. 3:18), being made sin and a curse for us (2 Cor. 5:21); enduring most grievous sorrows in His soul, and most painful sufferings in His body (Matt. 26:37,38; Luke 22:44; Matt. 27:46); was crucified, and died, and remained in the state of the dead, yet saw no corruption (Acts 13:37): on the third day He arose from the dead (1 Cor. 15:3,4) with the same body in which He suffered (John 20:25,27), with which He also ascended into heaven (Mark 16:19; Acts 1:9-11), and there sits at the right hand of His Father making intercession (Rom. 8:34; Heb. 9:24), and shall return to judge men and angels at the end of the world</p>	<p>gave him commandment to execute the same. (Ps. 45:7; Acts 10:38; John 3:34; Col. 2:3; Col. 1:19; Heb. 7:26; John 1:14; Heb. 7:22; Heb. 5:5; John 5:22, 27; Matt. 28:18; Acts 2:36)</p> <p>4. This office the Lord Jesus did most willingly undertake, which that he might discharge he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead, yet saw no corruption: on the third day he arose from the dead with the same body in which he suffered, with which he also ascended into heaven, and there sitteth at the right hand of his Father making intercession, and shall return to judge men and angels at the end of the world. (Ps. 40:7, 8; Heb. 10:5-10; John 10:18; Gal 4:4; Matt. 3:15; Gal. 3:13; Isa. 53:6; 1 Pet. 3:18; 2 Cor. 5:21; Matt. 26:37, 38; Luke 22:44; Matt. 27:46; Acts 13:37; 1 Cor. 15:3, 4; John 20:25, 27; Mark 16:19; Acts 1:9-11; Rom. 8:34; Heb. 9:24; Acts 10:42; Rom. 14:9, 10; Acts 1:11; 2 Pet. 2:4)</p> <p>5. The Lord Jesus, by his perfect obedience and sacrifice of</p>	

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				<p>proper to one nature is sometimes, in Scripture, attributed to the person denominated by the other nature.</p> <p>VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.</p>	<p>(Acts 10:42; Rom. 14:9,10; Acts 1:11; 2 Pet. 2:4).</p> <p>5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God (Heb. 9:14, 10:14; Rom. 3:25,26), procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him (John 17:2; Heb. 9:15).</p> <p>6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head (1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10, 11); and the Lamb slain from the foundation of the world (Rev. 13:8), being the same yesterday, and today and for ever (Heb. 13:8).</p> <p>7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in</p>	<p>obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him. (Heb. 9:14, 10:14; Rom. 3:25, 26; John 17:2; Heb. 9:15)</p> <p>6. Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head; and the Lamb slain from the foundation of the world, being the same yesterday, and to- day and for ever. (1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10, 11; Rev. 13:8; Heb. 13:8)</p> <p>7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature. (John 3:13; Acts 20:28)</p>	

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					<p>Scripture, attributed to the person denominated by the other nature (John 3:13; Acts 20:28)</p> <p>8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them (John 6:37, 10:15,16, 17:9; Rom. 5:10); uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey (John 17:6; Eph. 1:9; 1 John 5:20), governing their hearts by His Word and Spirit (Rom. 8:9,14), and overcoming all their enemies by His almighty power and wisdom (Ps. 110:1; 1 Cor. 15:25,26), in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it (John 3:8; Eph. 1:8).</p> <p>9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other (Tim. 2:5).</p> <p>10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic</p>	<p>(John 3:13; Acts 20:28)</p> <p>8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it. (John 6:37, 10:15, 16, 17:9; Rom. 5:10; John 17:6; Eph. 1:9; 1 John 5:20; Rom. 8:9, 14; Ps. 110:1; 1 Cor. 15:25, 26; John 3:8; Eph. 1:8)</p> <p>9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from him to any other. (Tim. 2:5)</p> <p>10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office; and in respect of our</p>	

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					office (John 1:18); and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God (Col. 1:21; Gal. 5:17); and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom (John 16:8; Ps. 110:3; Luke 1:74, 75).	alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God; and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom. (John 1:18; Col. 1:21; Gal. 5:17; John 16:8; Ps. 110:3; Luke 1:74, 75)	
	The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the	The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto	<b>C. G O D  T H E  H O L Y  S P I R I T</b>				

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	<p>assurance of God to bring the believer into the fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.</p> <p><i>Gen. 1:2; Judg. 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11,14-16,26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Ephes. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17.</i></p>	<p>the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.</p> <p><i>Gen. 1:2; Judg. 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11,14-16,26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Ephes. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17.</i></p>					
Man was created by the special act of God, as	Man was created by the special act of God, in	Man is the special creation of God, made	<b>III.</b>	I. Our first parents, begin seduced by the subtlety and	1. Although God created man upright and perfect, and gave	1. Although God created man upright and perfect, and gave	We believe that man was created in holiness, under the law of his

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<p>recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).</p> <p>He was created in a state of holiness under the law of his Maker, but, through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.</p> <p><i>Gen. 1:27; Gen. 2:7; John 1:23; Gen. 3:4-7; Gen. 3:22-24; Rom. 5:12,14,19, 21; Rom. 7:23-25; Rom. 11:18,22,32-33; Col. 1:21.</i></p>	<p>His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfil the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.</p> <p><i>Gen. 1:26-30; 2:5,7,18-</i></p>	<p>in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man;</p>	<p><b>M A N</b></p>	<p>temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.</p> <p>II. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.</p> <p>III. They being the root of mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by original generation.</p> <p>IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.</p> <p>V. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.</p> <p>VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its</p>	<p>him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof (Gen. 2:16,17), yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit (Gen. 3:12,13; 2 Cor. 11:3), which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.</p> <p>2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all (Rom. 3:23): all becoming dead in sin (Rom 5:12, etc.), and wholly defiled in all the faculties and parts of soul and body (Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19).</p> <p>3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation (Rom. 5:12-19; 1 Cor. 15:21, 22, 45, 49), being now conceived in sin (Ps. 51:5; Job 14:4) and by nature</p>	<p>him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory. (Gen. 2:16, 17; Gen. 3:12,13; 2 Cor. 11:3)</p> <p>2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body. (Rom. 3:23; Rom 5:12,etc; Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19)</p> <p>3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual</p>	<p>Maker (Gen. 1:27, 31; Eccl. 7:29; Acts 16:26; Gen. 2:16); but by voluntary transgression fell from that holy and happy state (Gen. 3:6-24; Rom. 5:12); in consequence of which all mankind are now sinners (Rom. 5:19; John 3:6; Psa. 51:5; Rom. 5:15-19; 8:7), not by constraint, but choice (Isa. 53:6; Gen. 6:12; Rom. 3:9-18); 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 (Eph. 2:1-3; Rom. 1:18, 32; 2:1-16; Gal. 3:10; Matt. 20:15), without defense or excuse (Ezek. 18:19-20; Rom. 1:20; 3:19; Gal. 3:22).</p>

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	<p>22; 3; 9:6; <i>Psalms 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Cor. 1:21-31; 15:19,21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.</i></p>	<p>Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.</p> <p><i>Gen. 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Cor. 1:21-31; 15:19,21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.</i></p>		<p>own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.</p> <p><b><i>Of God's Covenant with Man.</i></b></p> <p>I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.</p> <p>II. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.</p> <p>III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.</p>	<p>51:5; Job 14:4), and by nature children of wrath (Eph. 2:3), the servants of sin, the subjects of death (Rom. 6:20, 5:12), and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free (Heb. 2:14,15; 1 Thess. 1:10).</p> <p>4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil (Rom. 8:7; Col. 1:21), do proceed all actual transgressions (James 1:14,15; Matt. 15:19).</p> <p>5. The corruption of nature, during this life, does remain in those that are regenerated (Rom. 7:18,23; Eccles. 7:20; 1 John 1:8); and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin (Rom. 7:23-25; Gal. 5:17).</p> <p><b><i>Of God's Covenant</i></b></p> <p>1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant (Luke 17:10; Job 35:7, 8).</p>	<p>other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free. (Rom. 5:12-19; 1 Cor. 15:21, 22, 45, 49; Ps. 51:5; Job 14:4; Eph. 2:3; Rom. 6:20, 5:12; Heb. 2:14, 15; 1 Thess. 1:10)</p> <p>4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. (Rom. 8:7; Col. 1:21; James 1:14, 15; Matt. 15:19)</p> <p>5. The corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin. (Rom. 7:18,23; Eccles. 7:20; 1 John 1:8; Rom. 7:23-25; Gal. 5:17)</p> <p><b><i>Of God's Covenant</i></b></p> <p>1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant. ( Luke 17:10; Job 35:7,8)</p> <p>2. Moreover, man having</p>	

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				<p>IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.</p> <p>V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.</p> <p>VI. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward</p>	<p>2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace (Gen. 2:17; Gal. 3:10; Rom. 3:20,21), wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved (Rom. 8:3; Mark 16:15,16; John 3:16); and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe (Ezek. 36:26,27; John 6:44,45; Ps. 110:3).</p> <p>Paragraph 3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman (Gen. 3:15), and afterwards by farther steps, until the full discovery thereof was completed in the New Testament (Heb. 1:1); and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect (2 Tim. 1:9; Titus 1:2); and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence (Heb. 11:6,13; Rom. 4:1,2, &amp;c.; Acts</p>	<p>brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe. (Gen. 2:17; Gal. 3:10; Rom. 3:20, 21; Rom. 8:3; Mark 16:15, 16; John 3:16; Ezek. 36:26, 27; John 6:44, 45; Ps. 110:3)</p> <p>3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence. (Gen. 3:15; Heb. 1:1; 2 Tim. 1:9; Tit. 1:2; Heb. 11:6, 13; Rom. 4:1, 2, &amp;c.; Acts 4:12; John 8:56)</p>	

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				glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.	4:12; John 8:56).		
<p>The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.</p> <p>Col. 1:21-22; Eph. 1:7-10; Gal. 2:19-20; Gal. 3:13; Rom. 1:4; Eph. 1:20-23; Matt. 1:21-25; Luke 1:35; 2:11; Rom. 3:25.</p>	<p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.</p>	<p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.</p>	<p><b>IV.</b> <b>S</b> <b>A</b> <b>L</b> <b>V</b> <b>A</b> <b>T</b> <b>I</b> <b>O</b> <b>N</b></p>	<p>I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.</p> <p>II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.</p> <p>III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.</p> <p>IV. When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth</p>	<p>1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil (Matt. 17:12; James 1:14; Deut. 30:19).</p> <p>2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God (Eccles. 7:29), but yet was unstable, so that he might fall from it (Gen. 3:6).</p> <p>3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation (Rom. 5:6, 8:7); so as a natural man, being altogether averse from that good, and dead in sin (Eph. 2:1, 5), is not able by his own strength to convert himself, or to prepare himself thereunto (Titus 3:3-5; John 6:44).</p> <p>4. When God converts a sinner, and translates him into the state of grace, He frees him from his</p>	<p>1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil. (Matt. 17:12; James 1:14; Duet. 30:19)</p> <p>2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, but yet was unstable, so that he might fall from it. (Eccles. 7:29; Gen. 3:6)</p> <p>3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto. (Rom. 5:6, 8:7; Eph. 2:1, 5; Tit. 3:3-5; John 6:44)</p> <p>4. When God converts a sinner, and translates him into the state of grace, he freeth him from his</p>	<p>We believe that the salvation of sinners is wholly of grace (Eph. 2:5; Matt. 18:11; 1 John 4:10; 1 Cor. 3:5-7; Acts 15:11), through the mediatorial offices of the Son of God (John 3:16; 1:1-14; Heb. 4:14; 12:24); who by the appointment of the Father, freely took upon him our nature, yet without sin (Phil. 2:6-7; Heb. 2:9, 14; 2 Cor. 5:21); honored the divine law by his personal obedience (Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21), and by his death made a full atonement for our sins (Isa. 53:4-5; Matt. 20:28; Rom. 4:25; 3:21-26; 1 John 4:10; 2:2; 1 Cor. 15:1-3; Heb. 9:13-15); that having risen from the death, he is now enthroned in heaven (Heb. 1:8, 3; 8:1; Col. 3:1-4); 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 (Heb. 7:25; Col. 2:9; Heb. 2:18; 7:26; Psal. 89:19; Psal. 14).</p>

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				<p>not perfectly, nor only, will that which is good, but doth also will that which is evil.</p> <p>V. The will of man is made perfectly and immutable free to good alone, in the state of glory only.</p> <p><b><i>Of Effectual Calling.</i></b></p> <p>I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ: enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.</p> <p>II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.</p> <p>III. Elect infants, dying in</p>	<p>natural bondage under sin (Col. 1:13; John 8:36), and by His grace alone enables him freely to will and to do that which is spiritually good (Phil. 2:13); yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil (Rom. 7:15, 18, 19, 21, 23).</p> <p>5. This will of man is made perfectly and immutably free to good alone in the state of glory only (Eph. 4:13).</p> <p><b><i>Of Effectual Calling</i></b></p> <p>1. Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call (Rom. 8:30, 11:7; Eph. 1:10, 11; 2 Thess. 2:13, 14), by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ (Eph. 2:1-6); enlightening their minds spiritually and savingly to understand the things of God (Acts 26:18; Eph. 1:17,18); taking away their heart of stone, and giving to them a heart of flesh (Ezek. 36:26); renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ (Deut. 30:6; Ezek. 36:27; Eph. 1:19); yet so as they come most</p>	<p>natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil. (Col. 1:13; John 8:36; Phil. 2:13; Rom. 7:15, 18, 19, 21, 23)</p> <p>5. This will of man is made perfectly and immutably free to good alone in the state of glory only. (Eph. 4:13)</p> <p><b><i>Of Effectual Calling</i></b></p> <p>1. Those whom God hath predestinated unto life, he is pleased in his appointed, and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace. (Rom. 8:30, 11:7; Eph. 1:10, 11; 2 Thess. 2:13, 14; Eph. 2:1-6; Acts 26:18; Eph. 1:17, 18; Ezek.</p>	<p>We believe that the blessings of salvation are made free to all by the gospel (Isa. 55:1; Rev. 22:17; Luke 14:17); that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith (Rom. 16:26; Mark 1:15; Rom. 1:15-17); and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel (John 5:40; Matt. 23:37; Rom. 9:32; Prov. 1:24; Acts 13:46); which rejection involves him in an aggravated condemnation (John 3:19; Matt. 11:20; Luke 19:27; 2 Thess. 1:8).</p>

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				<p>infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.</p> <p>IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is without warrant of the Word of God.</p>	<p>freely, being made willing by His grace (Ps. 110:3; Cant. 1:4).</p> <p>2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature (2 Tim. 1:9; Eph. 2:8), being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit (1 Cor. 2:14; Eph. 2:5; John 5:25); he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead (Eph. 1:19, 20).</p> <p>3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit (John 3:3, 5, 6); who works when, and where, and how He pleases (John 3:8); so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.</p> <p>4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit (Matt. 22:14, 13:20, 21; Heb 6:4, 5), yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved (John 6:44,45,65; 1 John 2:24,25):</p>	<p>36:26; Deut. 30:6; Ezek. 36:27; Eph. 1:19; Ps. 110:3; Cant. 1:4)</p> <p>2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead. (2 Tim. 1:9; Eph. 2:8; 1 Cor. 2:14; Eph. 2:5; John 5:25; Eph. 1:19, 20)</p> <p>3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleases; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word. (John 3:3, 5, 6; John 3:8)</p> <p>4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved: much less can men that receive not the Christian religion be saved; be they never so diligent to frame</p>	

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					much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess (Acts 4:12; John 4:22, 17:3).	their lives according to the light of nature and the law of that religion they do profess. (Matt. 22:14, 13:20, 21; Heb 6:4, 5; John 6:44, 45, 65; 1 John 2:24, 25; Acts 4:12; John 4:22, 17:3)	
<p>Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.</p> <p><i>John 3:1-8, 1:16-18; Rom. 8:2; Eph. 2:1,5-6,8,10; Eph. 4:30,32; Col. 3:1-11; Titus 3:5.</i></p>	<p>I. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.</p>	<p>Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.</p>	<p><b>A.</b></p> <p><b>R</b></p> <p><b>E</b></p> <p><b>G</b></p> <p><b>E</b></p> <p><b>N</b></p> <p><b>E</b></p> <p><b>R</b></p> <p><b>A</b></p> <p><b>T</b></p> <p><b>I</b></p> <p><b>O</b></p> <p><b>N</b></p>				<p>We believe that, in order to be saved, sinners must be regenerated, or born again (John 3:3, 6-7; 1 Cor. 1:14; Rev. 8:7-9; 21:27); that regeneration consists in giving a holy disposition to the mind (2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; 5:5; 1 John 4:7); that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth (John 3:8; 1:13; James 1:16-18; 1 Cor. 1:30; Phil. 2:13), so as to secure our voluntary obedience to the gospel (1 Pet. 1:22-25; 1 John 5:1; Eph. 4:20-24; Col. 3:9-11); and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life (Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; 7:20; 1 John 5:4, 18).</p>
<p>We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convicted of our</p>	<p>Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment</p>	<p>Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and</p>	<p><b>B.</b></p> <p><b>R</b></p> <p><b>E</b></p> <p><b>P</b></p> <p><b>E</b></p> <p><b>N</b></p>	<p>I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.</p> <p>II. By it a sinner, out of the sight and sense, not only of the</p>	<p>1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers pleasures, God in their effectual calling gives them repentance to life (Titus 3:2-5).</p>	<p>1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life. (Titus 3:2-5)</p>	<p>We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1); whereby being deeply convicted of our guilt, danger, and</p>

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<p>deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; 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.</p> <p><i>Luke 22:31-34; Mark 1:15; 1 Tim. 1:13; Rom. 3:25,27,31; Rom. 4:3,9,12,16-17; John 16:8-11.</i></p>	<p>Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.</p>	<p>Saviour.</p>	<p><b>T A N C E</b></p>	<p>danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.</p> <p>III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.</p> <p>IV. As there is no sin so small but it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly repent.</p> <p>V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.</p> <p>VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public</p>	<p>2. Whereas there is none that does good and does not sin (Eccles. 7:20), and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation (Luke 22:31, 32).</p> <p>3. This saving repentance is an evangelical grace (Zech. 12:10; Acts 11:18), whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrancy (Ezek. 36:31; 2 Cor. 7:11), praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things (Ps. 119:6, 128).</p> <p>4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly (Luke 19:8; 1 Tim. 1:13, 15).</p> <p>5. Such is the provision which</p>	<p>5)</p> <p>2. Whereas there is none that doth good and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation. (Eccles. 7:20; Luke 22:31, 32)</p> <p>3. This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency, praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things. (Zech. 12:10; Acts 11:18; Ezek. 36:31; 2 Cor. 7:11; Ps. 119:6, 128)</p> <p>4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly. (Luke 19:8; 1 Tim. 1:13, 15)</p>	<p>of our guilt, danger, and helplessness, and of the way of salvation by Christ (John 16:8; Acts 2:37-38; 16:30-31), we turn to God with unfeigned contrition, confession, and supplication for mercy (Luke 18:13; 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom. 10:12-13; Psa. 51); 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 (Rom. 10:9-11; Acts 3:22-23; Heb. 4:14; Psa. 2:6; Heb. 1:8; 8:25; 2 Tim. 1:12).</p>

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				<p>confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.</p>	<p>God has made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation (Rom. 6:23), yet there is no sin so great that it shall bring damnation to them that repent (Isa. 1:16-18, 55:7), which makes the constant preaching of repentance necessary.</p>	<p>1:13, 15) 5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation; yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary. (Rom. 6:23; Isa. 1:16-18, 55:7)</p>	
<p>Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.</p> <p><i>Rom. 3:24; 4:2; 5:1-2; 8:30; Eph. 1:7; 1 Cor. 1:30-31; 2 Cor. 5:21.</i></p>		<p>B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.</p>	<p><b>C. J U S T I F I C A T I O N</b></p>	<p>I. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.</p> <p>II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person</p>	<p>1. Those whom God effectually calls, he also freely justifies (Rom. 3:24, 8:30), not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous (Rom. 4:5-8, Eph. 1:7); not for anything wrought in them, or done by them, but for Christ's sake alone (1 Cor. 1:30,31, Rom. 5:17-19); not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith (Phil. 3:8,9; Eph. 2:8-10), which faith they have not of themselves; it is the gift of God (John 1:12, Rom. 5:17).</p> <p>2. Faith thus receiving and</p>	<p>1. Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God. (Rom. 3:24, 8:30; Rom. 4:5-8; Eph. 1:7; 1 Cor. 1:30, 31; Rom. 5:17-19; Phil. 3:8, 9; Eph. 2:8-10; John 1:12; Rom. 5:17)</p> <p>2. Faith thus receiving and</p>	<p>We believe that the great gospel blessing which Christ (John 1:16; Eph. 3:8) secures to such as believe in him is Justification (Acts 13:39; Isa. 3:11-12; Rom. 8:1); that Justification includes the pardon of sin (Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43), and the promise of eternal life on principles of righteousness (); 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 (Rom. 4:4-5; 5:21; 6:28; Phil. 3:7-9); by virtue of which faith his perfect righteousness is freely imputed to us of God (Rom. 5:19; 3:24-26; 4:23-25; 1 John 2:12); 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 (Rom. 5:1-3, 11; 1 Cor. 1:30-31; Matt. 6:23; 1</p>

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				<p>justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.</p> <p>III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction of his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.</p> <p>IV. God did, from all eternity, decree to justify the elect; and Christ did, in the fullness of time, die for their sins and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.</p> <p>V. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's Fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their</p>	<p>resting on Christ and his righteousness, is the alone instrument of justification (Rom. 3:28); yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love (Gal.5:6, James 2:17, 22, 26).</p> <p>3. Christ, by his obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf (Heb. 10:14; 1 Pet. 1:18, 19; Isa. 53:5, 6); yet, in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them (Rom. 8:32; 2 Cor. 5:21), their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners (Rom. 3:26; Eph. 1:6,7, 2:7).</p> <p>4. God did from all eternity decree to justify all the elect (Gal. 3:8, 1 Pet. 1:2, 1 Tim. 2:6), and Christ did in the fullness of time die for their sins, and rise again for their justification (Rom. 4:25); nevertheless, they are not justified personally, until</p>	<p>resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love. (Rom. 3:28; Gal. 5:6; James 2:17, 22, 26)</p> <p>3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners. (Heb. 10:14; 1 Pet. 1:18, 19; Isa. 53:5, 6; Rom. 8:32; 2 Cor. 5:21; Rom. 3:26; Eph. 1:6, 7, 2:7)</p> <p>4. God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins, and rise again for their justification; nevertheless, they are not justified personally, until the</p>	<p>11; 1 Cor. 1:30-31; Matt. 6:33; 1 Tim. 4:8).</p>

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				<p>sins, beg pardon, and renew their faith and repentance.</p> <p>VI. The justification of believers under the Old Testament was, in all these respect, one and the same with the justification of believers under the New Testament.</p> <p>All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by his as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.</p>	<p>are not justified personally, until the Holy Spirit in time does actually apply Christ to them (Col. 1:21,22, Titus 3:4-7).</p> <p>5. God continues to forgive the sins of those that are justified (Matt. 6:12, 1 John 1:7, 9), and although they can never fall from the state of justification (John 10:28), yet they may, by their sins, fall under God's fatherly displeasure (Ps. 89:31-33); and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance (Ps. 32:5, Ps. 51, Matt. 26:75).</p> <p>6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament (Gal. 3:9; Rom. 4:22-24).</p>	<p>justified personally, until the Holy Spirit doth in time due actually apply Christ unto them. (Gal. 3:8; 1 Pet. 1:2; 1 Tim. 2:6; Rom. 4:25; Col. 1:21, 22; Tit. 3:4-7)</p> <p>5. God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. (Matt. 6:12; 1 John 1:7, 9; John 10:28; Ps. 89:31-33; Ps. 32:5; Ps. 51; Matt. 26:75)</p> <p>6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. (Gal. 3:9; Rom. 4:22-24)</p>	
<p>Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly</p>	<p>Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy</p>	<p>Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy</p>	<p><b>D.</b> <b>S</b> <b>A</b> <b>N</b> <b>C</b> <b>T</b> <b>I</b> <b>F</b> <b>I</b></p>	<p>I. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the</p>	<p>1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally (Acts 20:32; Rom. 6:5,6), through the same virtue, by his Word and Spirit dwelling</p>	<p>1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally, through the same virtue, by His Word and Spirit dwelling in them; the dominion</p>	<p>We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness (1 Thess. 4:3; 5:23; 2 Cor. 7:1; 13:9; Eph. 1:4); that it is a progressive work (Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16); that it is begun in regeneration (John 2:29; Rom.</p>

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<p>life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.</p> <p><i>Acts 20:32; John 17:17; Rom. 6:5-6; Eph. 3:16; Rom. 4:14; Gal. 5:24; Heb. 12:14; Rom. 7:18-25; 2 Cor. 3:18; Gal. 5:16,25-26.</i></p>	<p>Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p>	<p>Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p>	<p><b>C A T I O N</b></p>	<p>several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.</p> <p>II. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.</p> <p>III. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.</p>	<p>in them (John 17:17; Eph. 3:16-19; 1 Thess. 5:21-23); the dominion of the whole body of sin is destroyed (Rom. 6:14), and the several lusts of it are more and more weakened and mortified (Gal. 5:24), and they more and more quickened and strengthened in all saving graces (Col. 1:11), to the practice of all true holiness, without which no man shall see the Lord (2 Cor. 7:1; Heb. 12:14).</p> <p>2. This sanctification is throughout the whole man (1 Thess. 5:23), yet imperfect in this life; there abides still some remnants of corruption in every part (Rom. 7:18, 23), wherefrom arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh (Gal. 5:17; 1 Pet. 2:11).</p> <p>3. In which war, although the remaining corruption for a time may much prevail (Rom. 7:23), yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome (Rom. 6:14); and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them (Eph. 4:15,16; 2 Cor. 3:18, 7:1).</p>	<p>of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord. (Acts 20:32; Rom. 6:5, 6; John 17:17; Eph. 3:16-19; 1 Thess. 5:21-23; Rom. 6:14; Gal. 5:24; Col. 1:11; 2 Cor. 7:1; Heb. 12:14)</p> <p>2. This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh. (1 Thess. 5:23; Rom. 7:18, 23; Gal. 5:17; 1 Pet. 2:11)</p> <p>3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them. (Rom. 7:23; Rom. 6:14; Eph. 4:15, 16; 2 Cor. 3:18, 7:1)</p>	<p>8:5; John 3:6; Phil. 1:9-11; Eph. 1:13-14); 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 continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer (Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30).</p>

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						2 Cor. 3:18, 7:1)	
<p><b>The Freeness of Salvation</b></p> <p>The blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Saviour, and Lord.</p> <p><i>Eph. 1:5; 2:4-10; 1 Cor. 1:30-31; Rom. 5:1-9; Rev. 22:17; John 3:16; Mark 16:16.</i></p>	<p>Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.</p> <p><i>Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Cor. 1:18,30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Ephes. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5.</i></p>	<p>Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.</p> <p><i>Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Cor. 1:18,30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Ephes. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5.</i></p>	<p><b>E. G L O R I F I C A T I O N</b></p>	<p>I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.</p> <p>II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of god himself speaking therein; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.</p> <p>III. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.</p>	<p>1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts (2 Cor. 4:13; Eph. 2:8), and is ordinarily wrought by the ministry of the Word (Rom. 10:14, 17); by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened (Luke 17:5; 1 Pet. 2:2; Acts 20:32).</p> <p>2. By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself (Acts 24:14), and also apprehends an excellency therein above all other writings and all things in the world (Ps. 19:7-10, 69:72), as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed (2 Tim. 1:12); and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands (John 15:14), trembling at the threatenings (Isa. 116:2), and embracing the promises of God for this life and</p>	<p>1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened. (2 Cor. 4:13; Eph. 2:8; Rom. 10:14, 17; Luke 17:5; 1 Pet. 2:2; Acts 20:32)</p> <p>2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself, and also apprehendeth an excellency therein above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to</p>	

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					<p>that which is to come (Heb. 11:13); but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace (John 1:12; Acts 16:31; Gal:20; Acts 15:11).</p> <p>3. This faith, although it be in different stages, and may be weak or strong (Heb. 5:13,14; Matt. 6:30; Rom. 4:19,20), yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers (2 Pet. 1:1); and therefore, though it may be many times assailed and weakened, yet it gets the victory (Eph. 6:16; 1 John 5:4,5), growing up in many to the attainment of a full assurance through Christ (Heb. 6:11,12; Col. 2:2), who is both the author and finisher of our faith (Heb. 12:2).</p>	<p>Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. (Acts 24:14; Ps. 19:7-10, 119:72; 2 Tim. 1:12; John 15:14; Isa. 66:2; Heb. 11:13; John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11)</p> <p>3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith. (Heb. 5:13, 14; Matt. 6:30; Rom. 4:19, 20; 2 Pet. 1:1; Eph. 6:16; 1 John 5:4, 5; Heb. 6:11, 12; Col. 2:2; Heb. 12:2)</p>	
<p>Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man, and comprehends all the means in connection with the</p>	<p>Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is a</p>	<p>Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the</p>	<p><b>V.</b> <b>G</b> <b>O</b> <b>D</b> <b>'</b> <b>s</b> <b>P</b> <b>U</b></p>				

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<p>end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.</p> <p><i>Rom. 8:30; 11:7; Eph. 1:10; Acts 26:18; Eph. 1:17-19; 2 Tim. 1:9; Psalm 110:3; 1 Cor. 2:14; Eph. 2:5; John 6:44-45,65; Rom. 10:12-15.</i></p> <p>All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.</p> <p><i>John 10:28-29; 2 Tim. 2:19; 1 John 2:19; 1 Cor. 11:32; Rom. 8:30; 9:11,16; Rom. 5:9-10; Matt. 26:70-75.</i></p>	<p>glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.</p> <p>All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.</p> <p><i>Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7,19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts</i></p>	<p>end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.</p> <p>All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.</p> <p><i>Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29;</i></p>	<p><b>R P O S E  O F  G R A C E</b></p>				

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	<p>20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Cor. 1:1-2; 15:24-28; Ephes. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10,19; Heb. 11:39-12:2; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.</p>	<p>15:16; 17:6, 12, 17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.</p>					
<p>A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth. Its Scriptural officers are bishops, or elders, and deacons.</p> <p><i>Matt. 16:18; Matt. 18:15-18; Rom. 1:7; 1 Cor. 1:2; Acts 2:41-42; 5:13-14; 2 Cor. 9:13; Phil. 1:1; 1 Tim. 4:14; Acts 14:23; Acts 6:3,5-6; Heb. 13:17; 1 Cor.</i></p>	<p>A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.</p> <p>This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a</p>	<p>A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is</p>	<p><b>VI.</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>C</b></p> <p><b>H</b></p> <p><b>U</b></p> <p><b>R</b></p> <p><b>C</b></p> <p><b>H</b></p>	<p>I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the holy Scripture.</p> <p>II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: not to angels, saints, or any other creature: and since the</p>	<p>1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might (Jer. 10:7; Mark 12:33). But the acceptable way of worshipping the true God, is instituted by himself (Deut. 12:32), and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures (Exod. 20:4-6).</p> <p>2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him</p>	<p>1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures. (Jer. 10:7; Mark 12:33; Deut. 12:32; Exod. 20:4-6)</p> <p>2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him</p>	<p>We believe that a visible Church of Christ is a congregation of baptized believers (1 Cor. 1:1-13; Matt. 18:17; Acts 5:11; 8:1; 11:31; 1 Cor. 4:17; 14:23; 3 John 9; 1 Tim. 3:5), associated by covenant in the faith and fellowship of the gospel (Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-13); observing the ordinances of Christ (1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor 5:6; 2 Cor. 2:7; 1 Cor. 4:17); governed by his laws (Matt. 28:20; 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), and exercising the gifts, rights, and privileges invested in them by his Word (Eph. 4:7; 1 Cor. 14:12; Phil. 1:27; 1 Cor. 12:14); that its only scriptural officers are Bishops, or Pastors, and Deacons (Phil.</p>

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<p>6; <i>Heb. 13:17; 1 Cor. 9:6,14.</i></p>	<p>congregation, members are equally responsible. Its Scriptural officers are pastors and deacons.</p> <p>The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.</p> <p><i>Matt. 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephes. 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3.</i></p>	<p>responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.</p> <p>The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.</p> <p><i>Matt. 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephes. 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3.</i></p>		<p>Fall, not without a Mediator; nor in the mediation of any other but of Christ alone.</p> <p>III. Prayer with thanksgiving, being one special part of religious worship, is by God required of all men; and that it may be accepted, it is to be made in the name of the Son, by the help of his Holy Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.</p> <p>IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.</p> <p>V. The reading of the Scriptures with godly fear; the sound preaching, and conscionable hearing of the Word, in obedience unto God with understanding, faith, and reverence; singing of psalms with grace in the heart; as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths, and vows, solemn fastings, and thanksgivings upon special occasion; which are, in their</p>	<p>alone (Matt. 4:9, 10; John 6:23; Matt. 28:19); not to angels, saints, or any other creatures (Rom. 1:25; Col. 2:18; Rev. 19:10); and since the fall, not without a mediator (John 14:6), nor in the mediation of any other but Christ alone (1 Tim. 2:5).</p> <p>3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men (Ps. 95:1-7, 65:2). But that it may be accepted, it is to be made in the name of the Son (John 14:13, 14), by the help of the Spirit (Rom. 8:26), according to his will (1 John 5:14); with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue (1 Cor. 14:16, 17).</p> <p>4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter (1 Tim. 2:1, 2; 2 Sam. 7:29); but not for the dead (2 Sam. 12:21-23), nor for those of whom it may be known that they have sinned the sin unto death (1 John 5:16).</p> <p>5. The reading of the Scriptures (1 Tim. 4:13), preaching, and hearing the Word of God (2 Tim. 4:2; Luke 8:18), teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord (Col. 3:16;</p>	<p>alone; not to angels, saints, or any other creatures; and since the fall, not without a mediator, nor in the mediation of any other but Christ alone. (Matt. 4:9, 10; John 6:23; Matt. 28:19; Rom. 1:25; Col. 2:18; Rev. 19:10; John 14:6; 1 Tim. 2:5)</p> <p>3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue. (Ps. 95:1-7, 65:2; John 14:13, 14; Rom. 8:26; 1 John 5:14; 1 Cor. 14:16, 17)</p> <p>4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death. (1 Tim. 2:1, 2; 2 Sam. 7:29; 2 Sam. 12:21-23; 1 John 5:16)</p> <p>5. The reading of the Scriptures, preaching, and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of baptism, and</p>	<p>1:1; Acts 14:23; 15:22; 1 Tim. 3; Titus 1), whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.</p>

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				<p>several times and seasons, to be used in an holy and religious manner.</p> <p>VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable to, any place in which it is performed, or towards which it is directed: but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.</p> <p><b>Of the Church.</b></p> <p>I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.</p> <p>II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ; the house</p>	<p>Eph. 5:19); as also the administration of baptism (Matt. 28:19, 20), and the Lord's supper (1 Cor. 11:26), are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings (Esther 4:16; Joel 2:12), and thanksgivings, upon special occasions, ought to be used in an holy and religious manner (Exod. 15:1-19, Ps. 107).</p> <p>6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth (John 4:21; Mal. 1:11; 1 Tim. 2:8); as in private families (Acts 10:2) daily (Matt. 6:11; Ps. 55:17), and in secret each one by himself (Matt. 6:6); so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence calls thereunto (Heb. 10:25; Acts 2:42).</p> <p>7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so</p>	<p>the Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings, and thanksgivings, upon special occasions, ought to be used in an holy and religious manner. (1 Tim. 4:13; 2 Tim. 4:2; Luke 8:18; Col. 3:16; Eph. 5:19; Matt. 28:19, 20; 1 Cor. 11:26; Esther 4:16; Joel 2:12; Exod. 15:1-19, Ps. 107)</p> <p>6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto. (John 4:21; Mal. 1:11; 1 Tim. 2:8; Acts 10:2; Matt. 6:11; Ps. 55:17; Matt. 6:6; Heb. 10:25; Acts 2:42)</p> <p>7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment,</p>	

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				<p>and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service.</p> <p>III. Unto this catholic and visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.</p> <p>IV. This catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.</p> <p>V. The purest Churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no Churches of Christ. Nevertheless, there shall be always a Church on earth, to worship God according to his will.</p> <p>VI. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist,</p>	<p>by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him (Exod. 20:8), which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day (1 Cor. 16:1,2; Acts 20:7; Rev. 1:10): and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.</p> <p>8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations (Isa. 58:13; Neh. 13:15-22), but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy (Matt. 12:1-13).</p> <p><b>Of the Church</b></p> <p>1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole</p>	<p>binding all men, in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished. (Exod. 20:8; 1 Cor. 16:1, 2; Acts 20:7; Rev. 1:10)</p> <p>8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. (Isa. 58:13; Neh. 13:15-22; Matt. 12:1-13)</p> <p><b>Of the Church</b></p> <p>1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head</p>	

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				<p>that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.</p>	<p>number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that fills all in all (Heb. 12:23; Col. 1:18; Eph. 1:10,22,23, 5:23,27,32).</p> <p>2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors averting the foundation, or unholiness of conversation, are and may be called visible saints (1 Cor. 1:2; Acts 11:26); and of such ought all particular congregations to be constituted (Rom. 1:7; Eph. 1:20-22).</p> <p>3. The purest churches under heaven are subject to mixture and error (1 Cor. 5; Rev. 2,3); and some have so degenerated as to become no churches of Christ, but synagogues of Satan (Rev. 18:2; 2 Thess. 2:11, 12); nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name (Matt. 16:18; Ps. 72:17, 102:28; Rev. 12:17).</p> <p>4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government</p>	<p>thereof; and is the spouse, the body, the fulness of him that filleth all in all. (Heb. 12:23; Col. 1:18; Eph. 1:10, 22, 23, 5:23, 27, 32)</p> <p>2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors averting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted. (1 Cor. 1:2; Acts 11:26; Rom. 1:7; Eph. 1:20-22)</p> <p>3. The purest churches under heaven are subject to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name. (1 Cor. 5; Rev. 2, 3; Rev. 18:2; 2 Thess. 2:11, 12; Matt. 16:18; Ps. 72:17, 102:28; Rev. 12:17)</p> <p>4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a</p>	

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					<p>of the church, is invested in a supreme and sovereign manner (Col. 1:18; Matt. 28:18-20; Eph. 4:11, 12); neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming (2 Thess. 2:2-9).</p> <p>5. In the execution of this power wherewith he is so entrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father (John 10:16; John 12:32), that they may walk before him in all the ways of obedience, which he prescribes to them in his word (Matt. 28:20). Those thus called, he commands to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world (Matt. 18:15-20).</p> <p>6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ (Rom. 1:7; 1 Cor. 1:2) and do willingly consent to walk</p>	<p>supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming. (Col. 1:18; Matt. 28:18-20; Eph. 4:11, 12; 2 Thess. 2:2-9)</p> <p>5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world. (John 10:16; John 12:32; Matt. 28:20; Matt. 18:15-20)</p> <p>6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together, according to</p>	

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					<p>together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel (Acts 2:41, 42, 5:13, 14; 2 Cor. 9:13).</p> <p>7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power (Matt. 18:17, 18; 1 Cor. 5:4, 5, 5:13, 2 Cor. 2:6-8).</p> <p>8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons (Acts 20:17, 28; Phil. 1:1).</p> <p>9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy</p>	<p>the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel. (Rom. 1:7; 1 Cor. 1:2; Acts 2:41, 42, 5:13, 14; 2 Cor. 9:13)</p> <p>7. To each of these churches thus gathered, according to his mind declared in his word, he hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power. (Matt. 18:17, 18; 1 Cor. 5:4, 5, 5:13 2 Cor. 2:6-8)</p> <p>8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons. (Acts 20:17, 28; Phil. 1:1)</p> <p>9. The way appointed by Christ for the calling of any person,</p>	

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					<p>Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself (Acts 14:23); and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein (1 Tim. 4:14); and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands (Acts 6:3,5,6).</p> <p>10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him (Acts 6:4; Heb. 13:17); it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability (1 Tim. 5:17, 18; Gal. 6:6, 7), so as they may have a comfortable supply, without being themselves entangled in secular affairs (2 Tim. 2:4); and may also be capable of exercising hospitality towards others (1 Tim. 3:2); and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel (1 Cor. 9:6-14).</p>	<p>fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands. (Acts 14:23; 1 Tim. 4:14; Acts 6:3, 5, 6)</p> <p>10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel. (Acts 6:4; Heb. 13:17; 1 Tim. 5:17, 18; Gal. 6:6,</p>	

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					<p>9:6-14).</p> <p>11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it (Acts 11:19-21; 1 Pet. 4:10, 11).</p> <p>12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ (1 Thess. 5:14; 2 Thess. 3:6, 14, 15).</p> <p>13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church (Matt. 18:15-17; Eph. 4:2, 3).</p>	<p>7; 2 Tim. 2:4; 1 Tim. 3:2; 1 Cor. 9:6-14)</p> <p>11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it. (Acts 11:19-21; 1 Pet. 4:10, 11)</p> <p>12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ. (1 Thess. 5:14; 2 Thess. 3:6, 14, 15)</p> <p>13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church. (Matt. 18:15-17; Eph. 4:2, 3)</p>	

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					<p>14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ (Eph. 6:18; Ps. 122:6), in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification (Rom. 16:1,2; 3 John 8-10).</p> <p>15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned (Acts 15:2, 4, 6, 22, 23, 25); howbeit these messengers assembled, are not entrusted with any church-</p>	<p>18:15-17; Eph. 4:2, 3)</p> <p>14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification. (Eph. 6:18; Ps. 122:6; Rom. 16:1, 2; 3 John 8-10)</p> <p>15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not entrusted with any church-</p>	

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					power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers (2 Cor. 1:24; 1 John 4:1)	not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers. (Acts 15:2, 4, 6, 22, 23, 25; 2 Cor. 1:24; 1 John 4:1)	
<p>Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. It is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, commemorate the dying love of Christ.</p> <p><i>Matt. 28:19-20; 1 Cor. 4:1; Rom. 6:3-5; Col. 2:12; Mark 1:4; Matt. 3:16; John 3:23; 1 Cor. 11:23-26; 1 Cor. 10:16-17,21; Matt. 26:26-27; Acts 8:38-39; Mark 1:9-11.</i></p>	<p>Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.</p> <p>The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the</p>	<p>Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.</p> <p>The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the</p>	<p><b>VII.</b> <b>B</b> <b>A</b> <b>P</b> <b>T</b> <b>I</b> <b>S</b> <b>M</b>  <b>A</b> <b>N</b> <b>D</b>  <b>T</b> <b>H</b> <b>E</b>  <b>L</b> <b>O</b> <b>R</b> <b>D</b> <b>,</b> <b>S</b>  <b>S</b> <b>U</b> <b>P</b></p>	<p>I. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.</p> <p>II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.</p> <p>III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which</p>	<p>1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world (Matt. 28:19,20; 1 Cor. 11:26).</p> <p>2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ (Matt. 28:19; 1 Cor. 4:1).</p> <p><i>Of Baptism</i></p> <p>1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him (Rom. 6:3-5; Col. 2:12; Gal. 3:27); of remission of sins (Mark 1:4; Acts 22:16); and of giving up into God, through Jesus Christ, to live and walk in newness of</p>	<p>1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world. (Matt. 28:19, 20; 1 Cor. 11:26)</p> <p>2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ. (Matt. 28:19; 1 Cor. 4:1)</p> <p><i>Of Baptism.</i></p> <p>1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him; of remission of sins; and of giving up into God, through Jesus Christ, to live and walk in newness of life. (Rom. 6:3-5; Col. 2:12; Gal. 3:27; Mark 1:4; Acts 22:16;</p>	<p>We believe that Christian Baptism is the immersion in water of a believer (Acts 8:36-39; 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), into the name of the Father, and Son, and Holy Ghost (Matt. 28:19; Acts 10:47-48; Gal. 3:27-28); 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 (Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:16); that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper (Acts 2:41-42; Matt. 28:19-20; Acts and Epistles), in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ (1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20); preceded always by solemn self-examination (1 Cor. 11:28; 5:1</p>

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	<p>bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.</p> <p><i>Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16,21; 11:23-29; Col. 2:12.</i></p>	<p>bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.</p> <p><i>Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16,21; 11:23-29; Col. 2:12.</i></p>	<p><b>P E R</b></p>	<p>the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.</p> <p>IV. There be only two sacraments ordained by Christ our Lord in the gospels, that is to say, Baptism and the Supper of the Lord: neither or which may be dispensed by any but a minister of the Word, lawfully ordained.</p> <p>V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.</p> <p><b>Of Baptism.</b></p> <p>I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, or his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Churchy until the end of the world.</p> <p>II. The outward element to be used in the sacrament is water,</p>	<p>life (Rom. 6:4).</p> <p>2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance (Mark 16:16; Acts 8:36, 37, 2:41, 8:12, 18:8).</p> <p>3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19, 20; Acts 8:38).</p> <p>4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance (Matt. 3:16; John 3:23).</p> <p><b>Of the Lord's Supper</b></p> <p>1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death (1 Cor. 11:23-26), confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other (1 Cor.</p>	<p>Rom. 6:4)</p> <p>2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (Mark 16:16; Acts 8:36, 37, 2:41, 8:12, 18:8)</p> <p>3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28:19, 20; Acts 8:38)</p> <p>4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance. (Matt. 3:16; John 3:23)</p> <p><b>Of the Lord's Supper.</b></p> <p>1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other. (1 Cor.</p>	<p>examination (1 Cor. 11:28; 5:1, 8; 10:3-32; 11:17-32; John 6:26-71).</p>

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				<p>wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.</p> <p>III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.</p> <p>IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.</p> <p>V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.</p> <p>VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.</p>	<p>10:16, 17, 21).</p> <p>2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all (Heb. 9:25, 26, 28); and a spiritual oblation of all possible praise unto God for the same (1 Cor. 11:24; Matt. 26:26, 27). So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.</p> <p>3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants (1 Cor. 11:23-26, etc.).</p> <p>4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ (Matt.</p>	<p>11:23-26; 1 Cor. 10:16, 17,21)</p> <p>2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect. (Heb. 9:25, 26, 28; 1 Cor. 11:24; Matt. 26:26, 27)</p> <p>3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants. (1 Cor. 11:23-26, etc.)</p> <p>4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ. (Matt. 26:26-28, 15:9, Exod. 20:4, 5)</p>	

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				<p>VII. The sacrament of Baptism is but once to be administered to any person.</p> <p><i>Of the Lord's Supper.</i></p> <p>I. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.</p> <p>II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.</p> <p>III. The Lord Jesus hath, in this ordinance, associated his</p>	<p>26:26-28, 15:9, Exod. 20:4, 5).</p> <p>5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ (1 Cor. 11:27), albeit, in substance and nature, they still remain truly and only bread and wine, as they were before (1 Cor. 11:26-28).</p> <p>6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone (Acts 3:21; Luke 14:6,39), but even to common sense and reason, overthroweth the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries (1 Cor. 11:24, 25).</p> <p>7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of</p>	<p>26:26-28, 15:9, Exod. 20:4, 5)</p> <p>5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ, albeit, in substance and nature, they still remain truly and only bread and wine, as they were before. (1 Cor. 11:27; 1 Cor. 11:26-28)</p> <p>6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries. (Acts 3:21; Luke 14:6, 39; 1 Cor. 11:24, 25)</p> <p>7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of</p>	

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				<p>ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.</p> <p>IV. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.</p> <p>V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.</p> <p>VI. That doctrine which maintains a change of the substance of bread and wine,</p>	<p>his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses (1 Cor. 10:16, 11:23-26).</p> <p>8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto (2 Cor. 6:14,15); yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves (1 Cor. 11:29; Matt. 7:6).</p>	<p>Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. (1 Cor. 10:16, 11:23-26)</p> <p>8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves. (2 Cor. 6:14, 15; 1 Cor. 11:29; Matt. 7:6)</p>	

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				<p>into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common-sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.</p> <p>VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.</p> <p>VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as</p>			

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				they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and can not, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.			
<p>The first day of the week is the Lord's day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of necessity and mercy only excepted.</p> <p><i>Ex. 20:3-6; Matt. 4:10; Matt. 28:19; 1 Tim. 4:13; Col. 3:16; John 4:21; Ex. 20:8; 1 Cor. 16:1-2; Acts 20:7; Rev. 1:1; Matt. 12:1-13.</i></p>	<p>The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.</p> <p><i>Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; 1 Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.</i></p>	<p>The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.</p> <p><i>Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; 1 Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.</i></p>	<p><b>VIII.</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>L</b></p> <p><b>O</b></p> <p><b>R</b></p> <p><b>D</b></p> <p><b>'</b></p> <p><b>s</b></p> <p><b>D</b></p> <p><b>A</b></p> <p><b>Y</b></p>	<p>VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.</p> <p>VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship,</p>	<p>7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him (Exod. 20:8), which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day (1 Cor. 16:1,2; Acts 20:7; Rev. 1:10): and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.</p> <p>8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment</p>	<p>7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished. (Exod. 20:8; 1 Cor. 16:1, 2; Acts 20:7; Rev. 1:10)</p> <p>8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also</p>	<p>We believe that the first day of the week is the Lord's Day, or Christian Sabbath (Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1-2); and is to be kept sacred to religious purposes (Exod. 20:8; Rev. 1:10; Psa. 118:24), by abstaining from all secular labor and sinful recreations (Isa. 58:13-14; 56:2-8); by the devout observance of all the means of grace, both private (Psa. 119:15) and public (Heb. 10:24-25; Acts 11:26; 13:44; Lev. 19:30; Exod. 46:3; Luke 4:16; Acts 17:2, 3; Psa. 26:8; 87:3); and by preparation for that rest that remaineth for the people of God (Heb. 4:3-11).</p>

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				and in the duties of necessity and mercy.	and recreations (Isa. 58:13; Neh. 13:15-22), but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy (Matt. 12:1-13).	taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. (Isa. 58:13; Neh. 13:15-22; Matt. 12:1-13)	
<p>The Kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution of organized human society. The chief means for promoting the Kingdom of God on earth are preaching the gospel of Christ, and teaching the principles of righteousness contained therein. The Kingdom of God will be complete when every thought and will of man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.</p> <p><i>Dan. 2:37-44; 7:18; Matt. 4:23; 8:12; 12:25; 13:38,43; 25:34; 26:29; Mark 11:10; Luke 12:32; 22:29; Acts 1:6; 1 Cor.</i></p>	<p>The kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the kingdom may come and God's will be done on earth. The full consummation of the kingdom awaits the return of Jesus Christ and the end of this age.</p> <p><i>Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb.</i></p>	<p>The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.</p> <p><i>Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb.</i></p>	<p><b>IX.</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>K</b></p> <p><b>I</b></p> <p><b>N</b></p> <p><b>G</b></p> <p><b>D</b></p> <p><b>O</b></p> <p><b>M</b></p>	<p>I. All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.</p> <p>II. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.</p> <p>III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of the Godhead,</p>	<p>1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory (1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5, 6); and, being united to one another in love, they have communion in each others gifts and graces (Eph. 4:15, 16; 1 Cor. 12:7; 3:21-23), and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man (1 Thess. 5:11, 14; Rom. 1:12; 1 John 3:17, 18; Gal. 6:10).</p> <p>2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification (Heb. 10:24, 25, 3:12, 13); as also in relieving each other in outward things according to their several abilities, and necessities (Acts 11:29, 30); which communion, according to the rule of the</p>	<p>1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man. (1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5, 6; Eph. 4:15, 16; 1 Cor. 12:7; 3:21-23; 1 Thess. 5:11, 14; Rom. 1:12; 1 John 3:17, 18; Gal. 6:10)</p> <p>2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things according to their several abilities, and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein</p>	

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<p>22:29; Acts 1:6; 1 Cor. 15:24; Col. 1:13; Heb. 12:28; Rev. 1:9; Luke 4:43; 8:1; 9:2; 17:20-21; John 3:3; John 18:36; Matt. 6:10; Luke 23:42.</p>	<p>Col. 1:13; Heb. 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6,9; 5:10; 11:15; 21-22.</p>	<p>Col. 1:13; Heb. 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6,9; 5:10; 11:15; 21-22.</p>		<p>or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous. Nor doth their communion one with another as saints, take away or infringe the title or property which each man hath in his goods and possessions.</p>	<p>gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families (Eph. 6:4), or churches (1 Cor. 12:14-27), yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions (Acts 5:4; Eph. 4:28).</p>	<p>them, in the relation wherein they stand, whether in families, or churches, yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions. (Heb. 10:24, 25, 3:12, 13; Acts 11:29, 30; Eph. 6:4; 1 Cor. 12:14-27; Acts 5:4; Eph. 4:28)</p>	
<p>There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.</p>	<p>God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in heaven with the Lord. <i>Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28;</i></p>	<p>God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in heaven with the Lord. <i>Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28;</i></p>	<p><b>X.</b> <b>L</b> <b>A</b> <b>S</b> <b>T</b> <b>T</b> <b>H</b> <b>I</b> <b>N</b> <b>G</b> <b>S</b></p>	<p>I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.  II. At the last day, such as are found alive shall not die, but be changed, and all the dead shall</p>	<p>1. The bodies of men after death return to dust, and see corruption (Gen. 3:19; Acts 13:36); but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them (Eccles. 12:7). The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies (Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23); and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;<sup>4</sup> besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none (Jude 6, 7;</p>	<p>1. The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none. (Gen. 3:19; Acts 13:36; Eccles. 12:7; Luke 23:43; 2 Cor. 5:1, 6,8; Phil. 1:23;</p>	<p>We believe that the end of the world is approaching (1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-13); that at the last day Christ will descend from heaven (Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11), and raise the dead from the grave to final retribution (Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:42); that a solemn separation will then take place (Matt. 13:49, 37-43; 24:30-31; 25:31-33); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (Matt. 25:35-41; Rev. 22:11; 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.</p>

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<p><i>Gen. 3:19; Acts 13:36; Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; 1 Cor. 15:51-52; 1 Thess. 4:17; Phil. 3:21; 1 Cor. 6:3; Matt. 25:32-46; Rom. 9:22-23; Mark 9:48; 1 Thess. 1:7-10; Rev. 22:20.</i></p> <p><b>The Resurrection</b></p> <p>The Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.</p> <p><i>1 Cor. 15:1-58; 2 Cor. 5:1-8; 1 Thess. 4:17; John 5:28-29; Phil. 3:21; Acts 24:15; John 20:9; Matt. 28:6.</i></p> <p><b>The Return of the Lord</b></p> <p>The New Testament teaches in many places</p>	<p><i>16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28,35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1ff.; 2 Thess. 1:7ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.</i></p>	<p><i>16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28,35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1ff.; 2 Thess. 1:7ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.</i></p>		<p>changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.</p> <p>III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.</p> <p><b>Of the Last Judgment.</b></p> <p>I. God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.</p> <p>II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall</p>	<p>1 Peter 3:19; Luke 16:23, 24</p> <p>2. At the last day, such of the saints as are found alive, shall not sleep, but be changed (1 Cor. 15:51,52; 1 Thess. 4:17); and all the dead shall be raised up with the selfsame bodies, and none other (Job 19:26,27); although with different qualities, which shall be united again to their souls forever (1 Cor. 15:42,43).</p> <p>3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body (Acts 24:15; John 5:28, 29; Phil. 3:21).</p> <p><b>Of the Last Judgment.</b></p> <p>1. God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ (Acts 17:31; John 5:22,27); to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged (1 Cor. 6:3; Jude 6), but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil (2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10,12; Matt. 25:32-46).</p> <p>2. The end of God's appointing</p>	<p>Heb. 12:23; Jude 6, 7; 1 Peter 3:19; Luke 16:23, 24)</p> <p>2. At the last day, such of the saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever. (1 Cor. 15:51, 52; 1 Thess. 4:17; Job 19:26, 27; 1 Cor. 15:42, 43)</p> <p>3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body. (Acts 24:15; John 5:28, 29; Phil. 3:21)</p> <p><b>Of the Last Judgment</b></p> <p>1. God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ; to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. (Acts 17:31; John 5:22, 27; 1 Cor. 6:3; Jude 6; 2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10, 12; Matt. 25:32, 46)</p>	<p>4:18); and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness (Rom. 3:5-6; 2 Thess. 1:6-12; 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).</p>

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<p>the visible and personal return of Jesus to this earth. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The time of his coming is not revealed. "Of that day and hour knoweth no one, no, not the angels in heaven, but my Father only" (Matt. 24:36). It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.</p> <p><i>Matt. 24:36; Matt. 24:42-47; Mark 13:32-37; Luke 21:27-28; Acts 1:9-11.</i></p>				<p>come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.</p> <p>III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.</p>	<p>this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient (Rom. 9:22, 23); for then shall the righteous go into everlasting life, and receive that 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, shall be cast aside into everlasting torments (Matt. 25:21, 34; 2 Tim. 4:8), and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power (Matt. 25:46; Mark 9:48; 2 Thess. 1:7-10).</p> <p>3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin (2 Cor. 5:10, 11), and for the greater consolation of the godly in their adversity (2 Thess. 1:5-7), so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come (Mark 13:35-37; Luke 12:35-40), and may ever be prepared to say, Come Lord Jesus; come quickly (Rev. 22:20).</p>	<p>Rom. 14:10, 12; Matt. 25:32-46)</p> <p>2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. (Rom. 9:22, 23; Matt. 25:21, 34; 2 Tim. 4:8; Matt. 25:46; Mark 9:48; 2 Thess. 1:7-10)</p> <p>3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come Lord Jesus; come quickly. Amen. (2 Cor. 5:10, 11; 2 Thess. 1:5-7; Mark 13:35-37; Luke</p>	

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						12:35-40; Rev. 22:20)	
<p>It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.</p> <p><i>Matt. 10:5; 13:18-23; 22:9-10; 28:19-20; Mark 16:15-16; 16:19-20; Luke 24:46-53; Acts 1:5-8; 2:1-2,21,39; 8:26-40; 10:42-48; 13:2,30-33; 1 Thess. 1-8.</i></p>	<p>It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.</p> <p><i>Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30,37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15;</i></p>	<p>It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.</p> <p><i>Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30,37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18;</i></p>	<p><b>XI.</b></p> <p><b>E</b></p> <p><b>V</b></p> <p><b>A</b></p> <p><b>N</b></p> <p><b>G</b></p> <p><b>E</b></p> <p><b>L</b></p> <p><b>I</b></p> <p><b>S</b></p> <p><b>M</b></p> <p><b>A</b></p> <p><b>N</b></p> <p><b>D</b></p> <p><b>M</b></p> <p><b>I</b></p> <p><b>S</b></p> <p><b>I</b></p> <p><b>O</b></p> <p><b>N</b></p> <p><b>S</b></p>				

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	<i>Ephes. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17.</i>	<i>24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2:8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Ephes. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17.</i>					
<p>Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.</p> <p><i>Deut. 4:1,5,9,13-14;</i></p>	<p>The cause of education in the kingdom of Christ is co-ordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.</p> <p>In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the</p>	<p>Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.</p> <p>In Christian education there should be a proper</p>	<p><b>XII.</b></p> <p><b>E</b></p> <p><b>D</b></p> <p><b>U</b></p> <p><b>C</b></p> <p><b>A</b></p> <p><b>T</b></p> <p><b>I</b></p> <p><b>O</b></p> <p><b>N</b></p>				

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<p><i>Deut. 6:1,7-10; Psalm 19:7-8; Prov. 8:1-7; Prov. 4:1-10; Matt. 28:20; Col. 2:3; Neh. 8:1-4.</i></p>	<p>authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.</p> <p><i>Deut. 4:1,5,9,14; 6:1-10; 31:12-13; Neh. 8:1-8; Job. 28:28; Psalms 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3,8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.</i></p>	<p>balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.</p> <p><i>Deut. 4:1,5,9,14; 6:1-10; 31:12-13; Neh. 8:1-8; Job. 28:28; Psalms 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3,8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.</i></p>					
<p>God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the</p>	<p>God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the</p>	<p>God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the</p>	<p><b>XIII.</b></p> <p><b>S</b></p> <p><b>T</b></p> <p><b>E</b></p> <p><b>W</b></p> <p><b>A</b></p> <p><b>R</b></p>				

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<p>gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions; and should recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately, and liberally, contribute of their means to advancing the Redeemer's cause on earth.</p> <p><i>Luke 12:42; 16:1-8; Titus 1:7; 1 Peter 4:10; 2 Cor. 8:1-7; 2 Cor. 8:11-19; 2 Cor. 12:1-15; Matt. 25:14-30; Rom. 1:8-15; 1 Cor. 6:20; Acts 2:44-47.</i></p>	<p>gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.</p> <p><i>Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12:16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19.</i></p>	<p>gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.</p> <p><i>Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12:16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19.</i></p>	<p><b>D</b> <b>S</b> <b>H</b> <b>I</b> <b>P</b></p>				
<p>Christ's people should, as occasion requires, organize such</p>	<p>Christ's people should, as occasion requires, organize such</p>	<p>Christ's people should, as occasion requires, organize such</p>	<p><b>XIV.</b> <b>C</b></p>				

1925 Baptist Faith and Message Statement	1963 Baptist Faith and Message Statement with 1998 Amendment	Current Baptist Faith and Message Statement		The Westminster Confession of Faith (1646)	The Second London Baptist Confession (1689)	Philadelphia Confession of Faith (1742)	The New Hampshire Baptist Confession (1833)
<p>associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational, and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is</p>	<p>associations and conventions as may best secure co-operation for the great objects of the kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should co-operate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. Co-operation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or</p>	<p>associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or</p>	<p><b>O O P E R A T I O N</b></p>				

1925 Baptist Faith and Message Statement	1963 Baptist Faith and Message Statement with 1998 Amendment	Current Baptist Faith and Message Statement		The Westminster Confession of Faith (1646)	The Second London Baptist Confession (1689)	Philadelphia Confession of Faith (1742)	The New Hampshire Baptist Confession (1833)
<p>itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.</p> <p><i>Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4:4-6; 8:1-4; Mal. 3:10; Matt. 10:5-15; 20:1-16; 22:1-10; Acts 1:13-14; 1:21:26; 2:1,41-47; 1 Cor. 1:10-17; 12:11-12; 13; 14:33-34,40; 16:2; 2 Cor. 9:1-15; Eph. 4:1-16; 3 John 1:5-8.</i></p>	<p>compromise of loyalty to Christ and his Word as revealed in the New Testament.</p> <p><i>Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.</i></p>	<p>compromise of loyalty to Christ and His Word as revealed in the New Testament.</p> <p><i>Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.</i></p>					
<p>Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society to oppose in the spirit of Christ every form of greed, selfishness, and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends</p>	<p>Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every</p>	<p>All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism,</p>	<p><b>XV.</b></p> <p><b>T</b></p> <p><b>H</b></p> <p><b>E</b></p> <p><b>C</b></p> <p><b>H</b></p> <p><b>R</b></p> <p><b>I</b></p> <p><b>S</b></p> <p><b>T</b></p> <p><b>I</b></p> <p><b>A</b></p> <p><b>N</b></p> <p><b>A</b></p> <p><b>N</b></p> <p><b>D</b></p>				

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<p>Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.</p> <p><i>Luke 10:25-37; Ex. 22:10,14; Lev. 6:2; Deut. 20:10; Deut. 4:42; Deut. 15:2; 27:17; Psalm 101:5; Ezek. 18:6; Heb. 2:15; Zech. 8:16; Ex. 20:16; James 2:8; Rom. 12-14; Col. 3:12-17.</i></p>	<p>form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth.</p> <p><i>Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon;</i></p>	<p>every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.</p> <p><i>Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16,43-48; 22:36-</i></p>	<p><b>T H E  S O C I A L  O R D E R</b></p>				

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	<i>James 1:27; 2:8.</i>	<i>40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8.</i>					
<p>It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.</p> <p>The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.</p> <p>We urge Christian people throughout the world to pray for the reign of the Prince of Peace, and to oppose everything likely to provoke war.</p>	<p>It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.</p> <p>The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.</p> <p><i>Isa. 2:4; Matt. 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Rom. 12:18-19; 13:1-7; 14:19; Heb.12:14; James 4:1-2.</i></p>	<p>It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.</p> <p>The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.</p> <p>Christian people throughout the world should pray for the reign of the Prince of Peace.</p> <p><i>Isa. 2:4; Matt. 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Rom. 12:18-</i></p>	<p><b>XVI.</b></p> <p><b>P</b></p> <p><b>E</b></p> <p><b>A</b></p> <p><b>C</b></p> <p><b>E</b></p> <p><b>A</b></p> <p><b>N</b></p> <p><b>D</b></p> <p><b>W</b></p> <p><b>A</b></p> <p><b>R</b></p>				

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<i>Matt. 5:9,13-14,43-46; Heb. 12:14; James 4:1; Matt. 6:33; Rom. 14:17,19.</i>		<i>19; 13:1-7; 14:19; Heb.12:14; James 4:1-2.</i>					
<p>God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind.</p>	<p>God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious</p>	<p>God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious</p>	<p><b>XVII.</b>  <b>R</b> <b>E</b> <b>L</b> <b>I</b> <b>G</b> <b>I</b> <b>O</b> <b>U</b> <b>S</b>  <b>L</b> <b>I</b> <b>B</b> <b>E</b> <b>R</b> <b>T</b> <b>Y</b></p>				

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<p>The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.</p> <p><i>Rom. 13:1-7; 1 Peter 2:17; 1 Tim. 2:1-2; Gal. 3:9-14; John 7:38-39; James 4:12; Gal. 5:13; 2 Peter 2:18-21; 1 Cor. 3:5; Rom. 6:1-2; Matt. 22:21; Mark 12:17.</i></p>	<p>opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men and the right to form and propagate opinions in the sphere of religion without interference by the civil power.</p> <p><i>Gen. 1:27; 2:7; Matt. 6:6-7; 24:16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1,13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.</i></p>	<p>opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.</p> <p><i>Gen. 1:27; 2:7; Matt. 6:6-7; 24:16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1,13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.</i></p>					
	<p><i>(1998 Amendment)</i></p> <p>God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.</p> <p>Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's</p>	<p>God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.</p> <p>Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ</p>	<p><b>XVIII.</b></p> <p><b>T H E</b></p> <p><b>F A M I L Y</b></p>				

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	<p>unique gift to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.</p> <p>The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the</p>	<p>and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.</p> <p>The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in</p>					

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	<p>household and nurturing the next generation.</p> <p>Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.</p> <p><i>Gen. 1:26-28; 2:18-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 51:5; 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col.</i></p>	<p>managing the household and nurturing the next generation.</p> <p>Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.</p> <p><i>Gen. 1:26-28; 2:18-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 51:5; 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph.</i></p>					

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	<i>3:18-21; 1 Tim. 5:8,14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.</i>	<i>5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:8,14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.</i>					