

**Renfrew Street Regular Baptist Church**  
**Statement of Faith (2018-10-22)**

- 3.5 Every Member shall submit to the teaching of Scripture as expressed in the following Statement of Faith:

**I. OF THE SCRIPTURES**

We believe the Holy Bible to be that collection of 66 books from Genesis to Revelation, which, in the original manuscripts, was objectively the very Word of God; that it was written by men supernaturally moved by the Holy Spirit; that it is verbally and plenary inspired; that it is truth without any admixture of error; and therefore is and shall remain to the end of the age, the only complete and final revelation of the will of God to men; the true centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

**II. OF THE TRINITY**

1. We believe that there is one, and only one, living, eternal and true God; an infinite, intelligent Spirit, the Creator and the Supreme ruler of Heaven and earth inexpressibly glorious in holiness and worthy of all possible honour, faith and love; that in the unity of the Godhead there are three Persons, the Father, the Son and the Holy Spirit, equal in every divine perfection, executing distinct and harmonious offices in the work of redemption.
2. We believe that Jesus Christ is the only begotten Son of God; that He is truly and eternally God, equal with the Father and the Holy Spirit; that for our redemption He took upon himself the nature of unfallen man; that He was conceived by the Holy Spirit in a unique and miraculous manner, and was born of Mary, a virgin; that in the one Person of Christ there are two natures, the Divine and the human, each distinct, and indissolubly united; that being tempted in the flesh He lived a sinless life; that He was crucified under Pontius Pilate; that the third day He arose bodily from the tomb and manifested Himself for 40 days to His disciples; that in His glorified body He ascended to the Father; that continuing His High Priestly role He ever lives to make intercession for His own; that according to His promise He will come again in person, visibly, with power and great glory.
3. We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature; that He was active in creation; that He convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the Gospel in preaching and in testimony; that He is the agent of regeneration; that He permanently dwells in every believer from the moment of his conversion; that every believer is baptized in the Spirit by Christ; that He fills the believer as control is yielded to Christ; that the evidence of the presence and power of the Holy Spirit is the fruit of the Holy Spirit in the life.

### **III. OF THE DEVIL, OR SATAN**

We believe that Satan is a personal being; that he is the malignant prince of the power of the air, and the unholy god of this world; that he is man's great tempter, the enemy of God and His Christ, the accuser of the saints; that he is the author of all false religions, the inspirer of all apostasy, and the chief of all the powers of darkness; that he with his principalities is overcome by our appropriation of Christ's victory on Calvary; that he along with his hosts is destined to final defeat at the hands of God's Son, and to suffer eternal punishment in a place prepared for him and his angels.

### **IV. OF THE CREATION**

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not by evolution or change of species or development through interminable periods of time from lower to higher forms; that all animal life and vegetable life were effected by special creation, and God's established law was that they should bring forth only "after their kind".

#### **Explanatory**

We believe that the first eleven chapters of Genesis are the literal history of the early Earth (Matthew 19:4, 24:37).

We believe that the material universe is the result of a sequence of unique creative acts of God the Son, accomplished with the aid of God the Holy Spirit and directed by God the Father (Genesis 1:1, 2; Colossians 1:16). We believe these creative acts were *ex nihilo* ('out of nothing'), completed by the mere spoken commands of God (2 Peter 3:5). We further believe that these creative acts were accomplished in six literal 24-hour days (Exodus 20:11). Therefore we hold to a young earth view supported by the genealogies and other time information provided in the Word of God. We also believe that the material universe was created in total perfection (Genesis 1:31) but subsequently was sentenced to a slow decay and eventual destruction by the Curse (Romans 8:20-23), which was part of the penalty for the disobedience of the parents of all mankind, Adam and Eve, whom we view as real, literal people, created on the sixth day of Creation (Genesis 1:27, 2:7-3:19). We reject all concepts of a pre-Adamic race. We believe that the biblical Noahic Flood (Genesis 6-8) was a real, year-long global event, the result of the judgement of God on the hopelessly rebellious descendants of Adam and Eve (Genesis 6:5; 1 Peter 3:6), and resulted in much of the present geology of the Earth, including most of the fossil graveyards of myriads of plants and animals then living. We believe that only eight human souls, Noah and his family, survived the Flood (Genesis 7:13, 8:18) and that all mankind now living are descended from this family, dispersed over the face of the Earth by the confusion of tongues described in Genesis 11.

## **V. OF THE FALL OF MAN**

We believe that man was created in innocence under the law of his Creator, but by voluntary transgression fell from his sinless and happy state; in consequence of which all men are now sinful, and all are sinners not only by constraint but of choice; and therefore under just condemnation without defense or excuse; that man in his fallen state is in a condition of total depravity by which is meant his utter incapacity to receive the things of the Spirit of God apart from the life-giving grace of the Holy Spirit.

## **VI. OF THE ATONEMENT FOR SIN**

We believe that the salvation of sinners is wholly by grace; that it is through the mediatorial office of the Son of God, Who by the appointment of the Father, freely took upon Him our nature, yet without sin, honoured the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins, thereby propitiating the wrath of God; that His atonement consisted in the voluntary substitution of Himself in the sinner's place bearing the penalty of God's Holy Law, shedding His precious blood; the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree; that having risen bodily from the dead, He is now enthroned in heaven, and is in every way qualified to be a suitable, compassionate and all-sufficient Saviour.

## **VII. OF ELECTION**

We believe that election is the eternal act of God's sovereign grace by which He chooses, calls, justifies and glorifies sinners (Romans 8:29-30); that it is effectuated by the Holy Spirit through God's Word in drawing sinners to Christ so that their wills are freely brought into compliance with God's elective purpose; that it excludes all human boasting; that it is demonstrated in believers by their personal faith in Christ, their love to God and their desire for holiness; that it is the ground of the believer's assurance and promotes humility and service.

## **VIII. OF THE NEW CREATION**

We believe that in order to be saved a sinner must be born again, the evidence of which is personal faith in Jesus Christ; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God; that such is kept by the power of God through faith unto eternal salvation and shall never perish; that the new birth is brought about in a miraculous manner above man's comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the grace of God through the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the fruits of repentance, faith, and newness of life.

## **IX. OF JUSTIFICATION**

We believe that justification is the great blessing by which God accepts, accounts and declares man as righteous; that it includes pardon from the guilt and condemnation of all his sin, the gift of eternal life on principles of divine righteousness; that it is bestowed by

grace through faith solely upon the grounds of Christ's perfect life, and expiatory death whereby the righteousness of Christ is imputed to the believing sinner.

## **X. OF SANCTIFICATION**

We believe that sanctification is primarily the believer's position in Christ by the grace of the new Testament sealed to the believer by the blood of the everlasting covenant whereby he is set apart unto God as the recipient of all heavenly perfections; that it is also a process by which the believer sets himself apart from sin to God in the gradual attaining of moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in his heart and in obedience to the Word of God; that it will culminate in the glorious and eternal state of entire sanctification at the coming of the Lord Jesus Christ.

## **XI. OF THE LOCAL CHURCH**

We believe that the church is a congregation of baptized believers organized according to the New Testament pattern, associated by a covenant of faith and fellowship of the Gospel, and observing the ordinances of Christ; governed by His laws, and exercising the rights, and privileges invested in it by His Word; that its officers are pastors (or elders or bishops) who are male, and deacons, whose qualifications and duties are clearly defined in the Scriptures; that the true mission of the church is found in our Lord's commission, namely: to evangelize, to baptize, and to teach believers to observe all that the Lord commanded; that the church has absolute right of self-government free from any outside interference, and that the one and only superintendent is Christ, acting through the Holy Spirit in harmony with the Word of God; that in all matters of membership, of policy, of government, of discipline or benevolence, the will of the church is final, that it is Scriptural for true churches to cooperate with each other in the furtherance of the Gospel and in contending for the faith, and that each church is the sole and only judge of the measure and method of its co-operation.

## **XII. OF BAPTISM AND THE LORD'S SUPPER**

We believe that Christian baptism is the immersion in water of a believer into the name of the Father, the Son and the Holy Spirit; that it is the direct command of Christ; that it shows forth the believer's union with the crucified, buried and risen Christ, and his death to sin and resurrection to a new life; that it is a condition of church membership and according to the Scriptural order baptism should precede the observance of the Lord's Supper in which members of the church by the use of bread and wine after solemn self-examination are to commemorate together the death of Christ.

### **Explanatory**

By the statement that baptism is a condition of church membership and should precede the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the immersion of the believer in water in the name of the Father, Son, and Holy Spirit; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation

involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinance, and to magnify the importance of the Supper above that of baptism, and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinance. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scripture (1 Corinthians 11:26).

### **XIII. OF CIVIL GOVERNMENT**

We believe that civil government is divinely appointed for the interests and good order of society; that the individual should fulfill faithfully his responsibilities as a good citizen; that magistrates should be conscientiously honored and obeyed, except in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience; that the church should remain distinct and separate from the state, and that there should be no intrusion of the one into the affairs of the other.

### **XIV. OF MARRIAGE**

We believe that marriage is a lifelong, covenant commitment made between one woman and one man before God and the community. When God created human beings, He instituted marriage for their good. As a man and woman exchange their vows God makes a new social unit and the man and woman form a new relationship governed by sacrificial love and mutual submission under the Lordship of Jesus Christ (Ephesians 5:21-33). God makes them one (Genesis 2:24; Matthew 19:6; Mark 10:6-9) and they demonstrate this oneness in sexual intimacy, shared financial and legal management, compassionate care, and lifelong faithfulness. Marriage becomes a witness to the love that unites Jesus Christ with His church (Ephesians 5:21-22).

### **XV. OF THE RIGHTEOUS AND THE WICKED**

We believe that there is an essential difference in the nature, belief and practice of the righteous and the wicked; that those who through faith are justified in the name of the Lord Jesus and set apart by the Spirit of God, are truly righteous in God's esteem, and those who continue in impenitence and unbelief are wicked in His sight and under the curse; that this distinction holds even after death, that the righteous depart to be with Christ, and are in a state of conscious blessedness awaiting the resurrection of the just and the receiving of their glorified bodies; that the wicked depart to Hades where they are in conscious torment until the final resurrection and judgment; at which time the righteous enter into everlasting joy with the Lord in that realm described as the New Heavens and the New Earth, and the wicked into everlasting conscious suffering in Hell.

### **XVI. OF THE RESURRECTION, RETURN OF CHRIST AND RELATED EVENTS**

We believe in the literal bodily resurrection of Christ, that He rose again the third day according to the Scriptures, that after manifesting Himself for forty days to His disciples, He ascended to His Father's right hand, where, as our Great High Priest, He ever lives to

make intercession for His own. We believe that according to His promise He will come again without sin unto salvation, that His coming will be personal, visible and glorious, as it is written in Titus 2:13–14:

“waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” (ESV).

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### **Glossary of Important Terms**

- plenary: “fully,” as in all the words of Scripture are plenary inspired  
inspired: “God-breathed,” as in “all Scripture is breathed out by God” (see 2 Timothy 3:16)  
regeneration: “a secret (unperceivable) act of God in which He imparts new spiritual life to us”; born again  
expiatory: something that atones or pays for or makes reparation for sin or guilt  
atonement: “the work Christ did in His life and death to earn our salvation by paying the penalty due us because of our guilt”  
propitiation: “a sacrifice that bears God’s wrath to the end and in so doing changes God’s wrath toward us into favour”  
impute: “to think of as belonging to someone”; to reckon, account, attribute, or ascribe something to someone, as in Christ’s righteousness is imputed to believing sinners  
immersion: “to dip or submerge in a liquid”; complete submersion in water during baptism

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