

Chaffee Crossing Baptist Church

Statement of Faith

Introduction

Our Statement of Faith puts forth a clear declaration of what we believe as a church based on God's revelation to us in the Scriptures. This document is not an exhaustive explanation of our beliefs, but it highlights and summarizes beliefs we deem as essential to membership of this local body and faithfulness to our Lord. We joyfully stand alongside our brothers and sisters in Christ throughout the ages in affirming the [Apostles' Creed \(2nd Century\)](#) and the [Nicene Creed \(325 and 381\)](#), and also believe that the [London Confession \(1689\)](#), the [New Hampshire Confession \(1853\)](#), and the [Baptist Faith and Message \(2000\)](#) provide helpful expositions of God's Word. We also believe that the [Chicago Statement on Biblical Inerrancy \(1978\)](#) is a reliable exposition on the inerrancy of Scripture and its authority over the Christian Church throughout all generations.

In summary, we believe in the **Triune God**, the originator of all things, and that He gave us the **Scriptures** as our perfect guide. **Humanity** was created to worship God, but has sinned against Him and so justly deserves His punishment. However, God demonstrated His love for humanity in freely offering us **Salvation**, which is rooted in **God's Grace** and made possible through the perfect life, atoning death, and victorious resurrection of His Son Jesus Christ. Salvation includes the simultaneous gifts of **Regeneration** and **Justification** that are linked necessarily to the response of **Repentance and Faith**. God's work of salvation continues on in the believer's **Sanctification** and ensures the **Perseverance of Believers** to the end. Believers are united in **the Church**, which is made visible in local bodies of believers that faithfully preach God's Word and administer the ordinances of **Baptism** and **the Lord's Supper**. As Christians we recognize God's design in **the Family** and our responsibility to the **Civil Government**. Our final hope looks toward **the World to Come** which we pray will arrive soon.

1. The Triune God

We believe that there is only one living and true God. He is the eternal, infinite Creator and supreme Ruler of heaven and earth. He is merciful, just, and loving and governs all things according to His sovereign will for His glory. He alone is inexpressibly glorious in holiness, and is worthy of all worship, honor, confidence, obedience, and love.

We believe that the one true God eternally exists as three distinct persons—God the Father, God the Son, and God the Holy Spirit; each is fully God and equally possesses all the perfections of deity while executing their distinct and harmonious roles in the great work of creation and redemption.

Genesis 1-2; Exodus 20:3-4; Deuteronomy 4:35, 4:39, 6:4-5, 32:39; 1 Samuel 2:2; 1 Kings 8:23; Psalm 33:6-9; 86:8-10; Isaiah 6:3, 44:6-8, 45:5-25, 46:9; Jeremiah 10:6-10; Micah 7:18; Malachi 3:6; Matthew 3:13-17, 28:18-20; John 10:30, 14:6, 17:3, 17:11, 17:20-21; Acts 5:3-4; 1 Corinthians 8:4-6; 2 Corinthians 3:17, 13:14; Galatians 3:20; Ephesians 1:3-14, 4:5-6; 1 Thessalonians 1:9; 1 Timothy 1:17, 2:5; Hebrews 11:3; James 2:19; 1 John 5:20; Jude 25; Revelation 4:11

- a. **God the Father.** We believe that **God the Father** is fully divine and sovereignly reigns over creation. He is the source of all life and the one to whom the eternal kingdom belongs. From eternity, He decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any way to be the author or approver of sin nor to destroy the free agency and responsibility of intelligent creatures. He foreknows, chooses, and predestines people to salvation according to His glorious plan of redemption. The Father draws sinners to believe in His Son through the work of the Holy Spirit. The Father forgives their sin and adopts them as His children, thus giving them peace with Him.

Genesis 20:6-7; 45:5; 50:20; Exodus 4:21; 8:15; 1 Samuel 2:6-8; Psalm 5:4; 22:28; 33:10-11, 13-17; 103:19; 104:29; 115:3; 135:6; 139:16; 148:8; Proverbs 16:1,9,33; 19:21; 20:24; 21:1; Job 1-2; 12:23; 14:5; 34:14-15; 37:6-13; 38:22-30; 42:2; Isaiah 45:7; 46:9-11; 2 Chronicles 20:6; Nehemiah 9:6; Daniel 4:34-35; Habakkuk 1:13; Matthew 5:16, 6:5-14, 7:11; 10:29-31; 24:36, 28:19; Luke 22:22; John 3:16, 5:22-26, 6:37-40, 6:44; 8:16, 10:10, 27-29; 15:8, 16:23, 17:1-8; Acts 1:7; 2:22-23; 4:27-28; 13:27-29; 14:16; 17:26;

Romans 5:1, 6:4, 8:15, 8:28-30; 1 Corinthians 8:6, 15:24; Galatians 1:1; 4:4-7 15; Ephesians 1:3-12; 3:10-11; 4:6, 4:32; Philippians 2:9-11; 1 Thessalonians 2:4; Hebrews 12:6-10, James 1:13-14; 1 Peter 1:2, 1:17, 20; 1 John 1:9, 3:22, 4:14; 2 John 1:4

b. God the Son. We believe that **God the Son** is fully divine and has eternally existed with the same glory as the Father. In His incarnation, He was conceived by the Holy Spirit, born of the virgin Mary, and was called Jesus. He took upon Himself human nature, becoming fully man while remaining fully God. He lived a sinless life, died as a substitute for sinners, and rose from the dead as the Lord and Savior of all those who believe. Jesus is now seated at the right hand of God the Father and serves as the mediator between God and those who believe. He will soon return to judge sinners and to receive all those who have trusted in Him.

Matthew 1:18-25, 4:1, 8:18-27, 11:19, 16:21, 26:42, 28:18-20; Mark 4:38, 5:1-15, 10:45, 15:39; Luke 1:34-35, 9:12-22, 22:70, 24:36-43; John 1:1-18, 3:16, 4:6, 5:18-23, 8:58, 10:30, 11:27-35, 14:28; 17:5, 24; 19:28, 20:28-31; Acts 1:11, 20:28; Romans 1:4, 9:5; 1 Corinthians 15:3-4; 2 Corinthians 5:21; Galatians 2:20; Philippians 2:5-11; Colossians 1:13-19, 2:9; 1 Timothy 4:10; Titus 1:3-4, 2:13-14; Hebrews 1:1-2:3, 2:17, 4:12-14; 1 Peter 2:21; 2 Peter 1:1, 2:20, 3:18; 1 John 2:2, 4:2-3, 4:9, 4:15, 5:20; 2 John 7; Revelation 1:5, 2:18, 3:14, 19:11-16

c. God the Holy Spirit. We believe that **God the Holy Spirit** is the eternal Spirit who shares in the fullness of deity along with the Father and the Son. He is called the Helper or Advocate, and the Spirit of truth, sent by God the Father and Jesus Christ to carry out the eternal plan of redemption among God's people. His primary ministry in salvation is to exalt and glorify Jesus by applying the Gospel to sinners' hearts. The Spirit convicts them of their sin, gives them new life in Christ, provides strength to resist the desires of the flesh, empowers them for ministry, emboldens their witness for Christ, guides and teaches them, and seals them until the day of redemption. The Holy Spirit is a real and distinct person and not an impersonal force. He can be quenched, lied to, resisted, grieved, outraged, tested, and even blasphemed. As with the Father and the Son, Christians can experience true peace, love, and joy in their fellowship with the Holy Spirit.

Jeremiah 31:31-34; Ezekiel 36:22-27; Matthew 10:20; 12:31; John 14:26, 15:26, 16:7-14; Acts 4:8, 31; 5:3-4,9; 7:51, 55; 10:19, 11:12, 13:2, 52; 15:28, 16:6, 21:11; Romans 5:5; 8:16, 8:27; 14:17; 15:30; 1 Corinthians 2:10-14, 12:7-11; 2 Corinthians 1:21-22; 3:1-6, 3:17-18, 13:14; Galatians 4:4-7; 5:16, 22-23; 6:7-8; Ephesians 1:13-14; 3:16; 4:30; 5:18-21; 6:17-20; 1 Thessalonians 1:5; 5:19; Hebrews 9:14; 10:29

2. The Scriptures

We believe that the Holy Bible, both Old and New Testaments, was authored by God and, through divine inspiration, written by men. We affirm that the Bible is totally sufficient and trustworthy, completely free from error in the original manuscripts, and reveals the principles by which God will judge us. It includes within it the only way of salvation, and has as its ultimate fulfillment in Jesus the Christ. The Bible will remain to the end of the world the supreme standard and final authority by which all matters of life and doctrine should be tested.

Psalms 119; Proverbs 30:5-6; Isaiah 40:8; Matthew 4:4; Mark 7:1-13; Luke 24:25-47; John 5:39; Acts 17:10-11; Romans 2:12; 1 Thessalonians 2:13; 2 Timothy 3:15-17; Colossians 3:16; Hebrews 1:1-2, 4:12-13; 2 Peter 1:19-21, 3:15-16; 1 John 4:1

3. Humanity and the Fall

a. The Image of God and Original Sin. We believe that God created men and women in His own image and because of this all people have inherent value. We believe that God created people male and female as the crowning jewel of His creation. God created two and only two distinct biological sexes, male (man) and female (woman), and those sexes, established at creation, remain unaltered, and unchanged. We believe that the divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing. We deny that such differences are a result of the Fall or are a tragedy to be overcome.

Our first parents, Adam and Eve, were created with innocence, but voluntarily rebelled against God and brought sin into the world. As a result, all people are born as sinners, inheriting the condemnation of our first parents, Adam and Eve.

Genesis 1:26-27; 2:16-17, 23; 5:1-4; 9:6; Psalm 8; 139:13-14; Matthew 19:4; Romans 2:12-16; 5:12-21; 1 Corinthians 11:7-12; 15:21-22, 45-49; 2 Corinthians 11:3; 1 Timothy 2:13-14

b. The Total Depravity of Man. We believe that while all people retain the image of God, possess a conscience, and are capable of doing relative moral good, which does not earn salvation, they are sinners by nature and totally lacking the holiness required by God and completely inclined to evil. The mind, the will, the heart—the whole person has been infected by the power of sin; leaving the mind blinded, the will corrupted, and the heart desperately sick. The will of man is no longer in its pristine state of moral power. According to Scripture, the human will is now in bondage. We are enslaved to the evil impulses and desires of our hearts. And a result, we do not love, esteem, and worship God as He requires according to His holy law, but instead choose to worship idols and unworthy things. By nature, we are lovers of pleasure and lovers of self rather than lovers of God. Apart from God's grace in regeneration, all people are spiritually dead, deceived and blinded by the power of Satan, unable to turn to God, and are under just condemnation to eternal punishment in hell, without defense or excuse. Our fallenness captures and grips our human nature and affects our bodies—that's why we become ill and die, for the wages of sin is death. It is hard to exaggerate the importance of admitting our condition to be this bad. If we think of ourselves as basically good or even less than totally at odds with God, our grasp of the work of God in redemption will be defective.

Genesis 3:1-19; 6:5; 8:21; Job 14:4; Psalm 51:5; 58:3; Proverbs 22:15; Ecclesiastes 8:11; 9:3; Jeremiah 17:9; Isaiah 64:6; Hosea 6:7; Mark 7:20-23; John 2:23-25; 8:34, 42-47; Acts 17:29; 26:18; Romans 1:18, 30; 3:10-18; 6:16-17, 23; 8:6-10; 8:21-23; 2 Corinthians 4:3-4; Ephesians 2:1-3, 11-12; 4:18; Colossians 1:21; 2:13; 2 Timothy 3:2-5; Titus 3:3; James 3:2-12; 1 John 5:19

c. Common Grace. While the Bible clearly describes our radical sinful condition, we are all not as bad as we could be. The constraints of civil law, the expectations of family and society, and the conviction of the human conscience all provide restraining influences on the sinful tendencies in our hearts. In addition to these restraining influences, the Scriptures also teach that God shows His benevolent care to all His creation, both on the righteous and the wicked alike. In distinction from saving grace found in the person and work of Jesus Christ, God's common grace is shown by His blessings to all mankind in accordance with His sovereign will. He gives good gifts such as wisdom, talent, and skill graciously, that is, in completely unmerited ways. He casts them across the human race like seed (to believers and unbelievers), in order to enrich, brighten, and preserve the world.

Genesis 39:5; Psalm 145:9, 15-16; Matthew 5:44-45; Luke 6:35-36; Acts 14:16-17; Romans 1:19-20; 2:12-15; 13:1-4; 1 Timothy 2:1-2

4. Salvation

We believe that the salvation of sinners is only by the grace of God through the work of Jesus Christ, the promised Messiah and Savior of the world, and the mediator of a New Covenant between God and humanity. He is both fully God and fully man. In His incarnation, He was conceived by the Holy Spirit, born of a virgin, and lived a sinless life in obedience to the Father. He taught the way of God's kingdom, worked miracles, suffered, died on a cross, rose from the dead, and is now enthroned in heaven as Lord over all and High Priest for those who come to God through Him. In His death, He made full atonement for our sins and became our sacrificial substitute, absorbing the full wrath of God, forgiving our sins, and adopting into the family of God any who repent of their sin and believe in Him. This message of salvation is known as the Gospel.

We believe that salvation is made free to all who believe in Christ, and that it is the immediate duty of all to receive Him by a repentant and obedient faith. We believe that the power of the Gospel is sufficient to save even the greatest sinner and that all people everywhere are commanded to repent and believe upon Jesus. Those who reject Jesus and His Gospel do so voluntarily and are thus especially deserving of eternal condemnation.

The gracious gift of salvation produces a clear distinction between the righteous and the wicked. Those who trust in Christ are pleasing in God's sight because He has imputed Christ's righteousness to them, while those

who continue in unbelief are wicked in His sight and remain under His wrath, destined to judgment for eternity in hell.

Isaiah 53:4-5, 55:1; Jeremiah 31:31-34; Matthew 4:17, 11:20-30; Mark 1:15; Luke 5:32; 19:10; John 1:1-14, 3:16-21, 36; 5:40, 6:29; 8:12, 23-24; 14:6; Acts 2:36-38, 3:19, 4:12, 13:46, 15:11, 17:30; Romans 1:16-17, 3:21-26, 4:25, 5:8-10, 6:23, 10:9-10; 1 Corinthians 1:18; 3:11; 15:1-4; 2 Corinthians 5:21; Philippians 2:5-11; 2 Thessalonians 1:5-10; 1 Timothy 1:12-16; 2:5; Hebrews 1:1-8, 4:14, 7:25, 9:13-15, 12:25-29; 1 John 3:23, 4:10; Revelation 22:17

5. God's Grace in Election

We believe that in God's eternal purpose, He graciously chose some people, those whom He foreknew before the foundation of the world, to be regenerated and saved through the work of His Son Jesus Christ. This choosing, otherwise known as election, was not based on any good they would do, but only on His sovereign mercy and pleasure. God's electing grace does not diminish people's accountability before God and is perfectly consistent with man's responsibility to believe in Christ. We believe that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord. All who reject the gospel will be judged for their unbelief and rebellion. Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive.

This grace of God in election is not disconnected from His perfect, unchangeable character. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ. This grace also extinguishes boasting, grants assurance, cultivates humility, promotes love, encourages prayer, fuels evangelism, and solidifies trust in God to keep those who are His. God's purpose in election and His grace offered through the gospel is ultimately intended to humble the sinner and exalt our glorious Savior.

Exodus 33:18-19; Deuteronomy 7:7-8; Jeremiah 31:3; Ezekiel 18:23,32; 33:11; Luke 10:22; John 1:12-13; 3:18-19, 36; 5:40; 6:37-44, 10:16, 24-30; 15:16; Acts 2:22-23, 4:27-28, 13:48, 15:14, 16:14, 18:12; Romans 3:27, 4:16, 8:28-9:24, 11:5-6, 11:28-36; 1 Corinthians 1:26-31, 3:5-7, 9:22, 15:10; Galatians 1:15-16; Ephesians 1:1-2:10; Philippians 1:6, 3:12; Colossians 3:12; 1 Thessalonians 1:4-10, 2:12; 2 Thessalonians 2:10-14; 2 Timothy 1:8-9, 2:10; Hebrews 6:11; 1 Peter 1:1-2; 2:8-10; 2 Peter 1:10-11; 1 John 4:19; Revelation 13:8; 22:17

6. Regeneration

We believe that in order to be saved, a sinner must be regenerated, or born again. We believe that only God can give us this new spiritual life and bring us into the blessings of the New Covenant. In this New Covenant, we receive forgiveness of sins, God's Law written on our hearts, and the indwelling presence of God's Holy Spirit.

In regeneration, the Holy Spirit unites us to Christ independent of any cooperation from our unregenerate human nature. He quickens us through the outward call cast forth by the preaching of His Word, disarms our innate hostility, removes our blindness, illumines our mind, creates understanding, turns our heart of stone to a heart of flesh -- giving rise to a delight in His Word -- all that we might, with our renewed affections, willingly and gladly embrace Christ by faith. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God. This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ.

Since the new birth is something that God alone does, we should never assume that praying a "sinner's prayer" automatically means that regeneration has occurred in someone's heart. In Scripture, we do recognize that a new convert often expresses an initial response of repentance and faith through "calling upon the name of the Lord" to be saved. However, an emotional response in a prayer or merely the repeating of words found in Scripture are not a magical formula that creates saving faith. Instead, we humbly heed Jesus' teaching about the

powerful yet mysterious work of the Holy Spirit: “like the wind that blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit”. Therefore, the Spirit’s work is accomplished in a way that is beyond our comprehension. The Spirit of God cannot be manipulated by man nor is He subject to human control. The miracle of regeneration precedes faith, because saving faith is a gift from God. After a person is regenerated, that person cooperates by exercising faith and trust. But the first step is the work of God and of God alone.

Jeremiah 31:31-34; 32:40; Ezekiel 36:25-27; Matthew 16:15-17; Mark 4:16-17; John 1:11-13, 3:3-8; 6:37-45; 60-71; 15:5; Acts 10:44; 16:14; 1 Corinthians 1:22-24; 2 Corinthians 5:17-21; Galatians 5:22-23; 6:15; Ephesians 2:1-10; Philippians 1:6, 29; 2:12-13; Colossians 2:13; 1 Thessalonians 1:4-5; 2 Timothy 2:25-26; Titus 3:4-7; Hebrews 8:8-12; 10:16-18; James 1:17-18; 1, Peter 1:3, 23; 1 John 2:29, 3:9-10, 4:7, 5:1-4, 5:18

7. Justification

We believe that justification is a judicial or legal act of God, whereby He instantaneously declares righteous those who repent of their sins and believe in Christ. We affirm that because of Christ’s perfect life combined with his substitutionary atonement, and resurrection from the dead, our sin is imputed to Him and His righteousness is imputed to us by faith alone. Therefore, we affirm that a sinner is declared righteous before God by faith alone in the person and work of Christ alone, apart from any personal merit or good works performed by man. This justification brings all who believe in Jesus into peace and favor with God, and secures our eternal destiny with Him. Any teaching that minimizes, denies, or confuses justification by faith alone cannot be considered true to the Gospel.

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

8. Repentance and Faith

We believe that repentance and faith are the right and required response of sinners to the Gospel. They are the inseparable acts of turning away from sin and turning to God through Christ alone for salvation. This response to the Gospel is brought about by the Holy Spirit who graciously convicts us of our sin, convinces us of our unrighteousness, grants us remorse for our transgressions, and reveals that we are hopelessly condemned apart from Christ.

We affirm that salvation comes only to those who truly believe and confess that Jesus Christ is Lord, and that all true believers will trust in Him alone as their all-sufficient Savior. Faith and repentance mark a believer's life from the moment of conversion until Christ calls us to be with Him.

Placing your faith in Christ does not guarantee a believer will enjoy physical health or wealth in this world; instead faithful believers will often suffer on this side of heaven. True faith trusts God even through suffering for the joy held out to us in the promises of the gospel.

Isaiah 55:1-7; Matthew 3:8; 11:28-30; Mark 1:15; Luke 9:57-58; 15:18-21, 24:46-47; John 1:12, 3:16, 6:37, 7:37, 16:8, 33; Acts 2:37-38, 3:19-23, 11:18; 14:22; 16:30-31, 17:30; 19:18-19; 20:21; 26:20; Romans 2:4; 8:18-23; 10:9-11, 10:17; 2 Corinthians 4:7-12; 7:9-10; 8:2; 11:22-33; 12:7-10; Ephesians 2:8-10; Philippians 1:29; 1 Thessalonians 1:2-10; 2 Timothy 1:12; 3:12; Hebrews 4:14, 6:1, 7:25; Hebrews 10:32 - 11:1-40; 1 Peter 4:19; 5:10

9. Sanctification

- a. **Positional Sanctification.** We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's permanent standing with God, not his present walk or condition.

Acts 20:32; 26:18; Romans 1:7; 1 Corinthians 1:2, 30; 6:11; Ephesians 1:1; Philippians 1:1; Colossians 1:2; 3:12; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2

b. Progressive Sanctification. We believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ. In this respect, we believe that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh, the world, and the devil. However, adequate provision for growth in godliness and the armor needed in the Christian’s spiritual warfare, is given by God to every believer through the power of God’s Spirit, the promises of God’s word, and the ongoing exhortations from the community of God’s people. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended in this life. All claims to the eradication of sin in this life are unscriptural. Eradication of all sin is not possible, but the Holy Spirit does provide for gradual victory over sin. The believer’s conformity to Christlikeness will one day reach it’s heavenly goal, when we depart from this fleeting world that is cursed by sin and death, and our lowly bodies are transformed to be like Christ’s glorious body.

John 17:17; Romans 6:5-6, 6:11-19; 8:12-14; 28-30; 12:1-2; 13:11-14; 1 Corinthians 15:1-2, 23, 49; 2 Corinthians 3:18, 6:14 - 7:1; Galatians 2:20; 4:19; 5:16-24; Ephesians 4:20-24; 6:10-20; Philippians 2:12-13; 3:12-14, 20-21; Colossians 1:28-29; 3:5-10; 1 Thessalonians 4:1-8; 5:23; 2 Timothy 2:19-22; Titus 2:11-14; 3:5; Hebrews 3:12-13; 4:14-16; 10: 24-25, 12:1-17, 23; James 4:6-10; 1 Peter 1:15; 2:11; 2 Peter 1:3-15; 3:11, 17-18; 1 John 1:8-10; 2:12-14; 3:1-3, 9; Revelation 3:19

10. The Perseverance of Believers

We believe that all those who are truly born again will be kept by God’s power, and that they will, by His grace, persevere in active trust and obedience to Christ until they see Him face to face. Believers may fall into sin by succumbing to temptation, thereby grieving the Holy Spirit, impairing their fellowship with Christ, bringing

reproach on His name, and incurring God's loving discipline; yet they will be kept by the power of God through faith unto salvation. This enduring faith of believers distinguishes them from those who renounce Christ and prove not to be His. A persevering faith is evidence of God's election and love which gives sure hope of eternal life with Christ.

Matthew 5:13; 7:21-23; 24:13; Luke 8:15, 21; Luke 22:31-32; John 6:38-40, 8:31, 10:27-29, 15:6-8; 17:12; Romans 8:28-39; 11:22; 1 Corinthians 9:27, 10:12-13; 15:1; Ephesians 1:13-14, 4:30; Philippians 1:6; 3:12-14; Colossians 1:22-23; 1 Timothy 1:18-20; 4:1; 2 Timothy 2:12; Hebrews 1:14; 3:12-14; 4:11; 6:12; 7:25; 9:15; 12:5-11; 1 Peter 1:4-5; 5:8-10; 2 Peter 1:10; 1 John 2:15-17, 2:19; 2 John 1:9; Jude 1, 20; Revelation 2-3, 14:12, 21:7

11. The Church

We believe that the invisible or universal church is the communion of God's chosen and redeemed people drawn from every tribe, language, people, and nation throughout all the ages. A New Testament local church of the Lord Jesus Christ is an autonomous congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel. Therefore, the universal church is made visible in local churches marked by the faithful preaching of God's word and faithful administration of baptism and the Lord's Supper.

The church is governed by the living and abiding word of God, which teaches that Christ is head of the church, his body, and is himself its Savior. In each congregation every member is ultimately responsible and accountable for how they steward their relationships, time, spiritual gifts, money, material possessions, and all that God has entrusted to them. The church's scriptural offices are pastors or elders, and deacons; whose qualifications and duties are defined in the epistles of Timothy and Titus. While both men and women are gifted for service in the church, the office of pastor or elder is limited to qualified men as taught by Scripture. The congregation, composed of all members, has the responsibility to affirm members, defend doctrine, and carry out discipline when required by Scripture. Members of local churches are commanded to assemble regularly on the first day of the week called the Lord's Day, promote Christ-honoring unity, and live for the glory of God.

The gathering of the church should be conducted decently and in order, spiritual gifts should be exercised only for mutual edification, and everything done must be subservient to the regulation of God's word.

The mission of the church is to be a corporate display of God's glory to the world by preaching the gospel and making disciples. We affirm that evangelical congregations should work together in humble and voluntary cooperation and that the spiritual fellowship of Gospel congregations bears witness to the unity of the Church and the glory of God. 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 compromise of loyalty to Christ and His Word as revealed in the New Testament. It is likewise the duty of every believer to constantly seek to lead the lost to Christ by verbal witness undergirded by a Christ-honoring lifestyle, relying on the power of the Holy Spirit.

Matthew 5:16, 16:19, 18:15-20, 28:18-20; Mark 7:1-13; John 1:12, 13:34-35, 17:20-24; Acts 2:42-47; 6:1-6, 8:4; 11:26, 14:23, 20:7, 28; Romans 15:25-28; 16:1; 1 Corinthians 1:2; 5:4-5, 5:12-13, 11:25-26; 1 Corinthians 14:1-40; 16:1-2; Ephesians 4:11-12; 2 Corinthians 2:6-8; 8-9; Ephesians 3:10, 4:1-2, 4:11-12, 5:22-23; Philippians 1:1; 1 Timothy 3:1-13, 4:13, 5:17; Titus 1:5-9; Hebrews 10:19-25, 13:7, 13:17; 1 Peter 5:1-5; Revelation 1:10; 5:9

12. Baptism and The Lord's Supper

We believe that Baptism in water is the delightful duty of all believers upon their profession of faith. Only those of their own accord who profess a credible repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are proper subjects of this ordinance. Scriptural baptism should be done by immersion, in the name of the Father, the Son, and the Holy Spirit, to show forth our faith in the crucified, buried, and risen Savior in a solemn and beautiful symbol. Baptism symbolizes our death to sin and resurrection to a new life and is a response to the command of Jesus. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. Baptism is a sign of fellowship and identification with the visible Body of Christ.

The Lord's Supper is a commemoration of Jesus' dying love through the sacred use of unleavened bread and the fruit of the vine, and is a response to the command of Christ. This time of remembrance and anticipation of His second coming should be taken by Christians who are baptized members in good standing with a Gospel-preaching local church who prepare for the meal with self-examination. The Lord's Supper should be administered regularly by each local church. These two ordinances belong to the gathered church, marking off believers from unbelievers and making the church visible on earth.

Matthew 3:13-17, 26:26-29, 28:18-20; Acts 2:38-47; 8:12, 36-38; 10:44-48; 16:14-15; 32-33; 18:8; 20:7; Romans 6:4; 1 Corinthians 5:6-13; 10:16-17; 11:17-34; 12:13; Galatians 3:27; Colossians 2:11-12; 1 Peter 3:21

13. Family

We believe that God has ordained the family as the first and primary institution of society. Families are composed of people related to one another by marriage, blood, or adoption. God Himself has established marriage as the uniting of one man and one woman in an exclusive covenant commitment for a lifetime. Husband and wife are both made in God's image and have equal value before God; while at the same time possessing distinct and complementary roles in the marriage. The husband is to gently lead and sacrificially love his wife as Christ loved the church, and the wife is to respect and graciously submit herself to her husband as the church willingly submits to Christ. God structured marriage in this way so that it would reflect the Gospel and bring glory to Himself by revealing the joyful, permanent union between Jesus and His bride, the church.

a. Human Sexuality. We believe that God has established marriage as His intended channel for human sexual expression and procreation, and that God calls all unmarried people to celibacy and to devotion to Himself. The Bible teaches that departures from God's design for human sexuality, including adultery, fornication, homosexual behavior, and other forms of sexual immorality as defined or clearly implied by Scripture, are sinful. We believe how we perceive ourselves as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture. We deny that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

God offers forgiveness and restoration for sin through His Son Jesus Christ, and Christians should always act in the spirit of love toward all people, without compromising their loyalty to Christ and His truth. We believe that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

Genesis 1:26-28; 2:15-25; 3:1-24; Exodus 20:14; 20:17; Leviticus 18:22; 20:13; Deuteronomy 5:18, 21; 22:5; Judges 19:22; 2 Samuel 11:1-12:15; Job 31:1; Psalm 51:1-19; Proverbs 5:1-23; 6:20-35; 7:1-27; Isaiah 59:1; Malachi. 2:14; Matthew 5:27-30; 19:4-6, 8-9, 12; Acts 15:20, 29; Romans 1:26-27; 1:32; 1 Corinthians 6:9-11, 18-20; 7:1-7, 32-35; 2 Corinthians 5:17; Galatians 5:16-24; Ephesians 4:15, 20-24; 5:31-32; Colossians. 3:5; 1 Thessalonians 4:3-8; 1 Timothy 1:9-10, 15; 2 Timothy 2:22; Titus 2:11-12; Hebrews 13:4; James. 1:14-15; 1 Peter 2:11; Jude 7

b. The Gift of Children. We believe that children, from the moment of conception, are a blessing and inheritance from the Lord. Parents are to patiently lead their children in the ways of Christ by intentional instruction, gracious discipline, and consistent example based on biblical truth. Children are to honor and obey their parents for the glory of God and their ultimate good.

Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalm 78:1-8; 127-128, 139:13-16; Proverbs 1:8, 5:15-20, 6:20-22, 12:4, 13:24, 14:1, 17:6, 18:22, 22:6, 22:15, 23:13-14, 24:3, 29:15, 29:17, Ephesians 6:1-4; Colossians 3:18-21; 2 Timothy 1:3-5; Titus 2:3-5

14. Civil Government

We believe that civil government is divinely appointed by God and is responsible before Him for executing justice and promoting the good order of society, and that officials are to be prayed for and given the honor owed them. These officials are to be diligently obeyed in accordance with law except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and Ruler over the kings of the earth.

2 Samuel 23:3-4; Psalm 2:2-6; Mark 12:13-17; John 19:10-11; Acts 5:27-29; Romans 13:1-7; 1 Timothy 2:1-3; Titus 3:1; 1 Peter 2:13-17; Revelation 19:16

15. The World to Come

We believe that God, in His own time and in His own way, will bring the world to its appropriate end. On that last day Christ will descend from heaven, raise the dead from the grave, and bring all people to final judgment. At that time, there will be a solemn separation during which the wicked will be judged and sentenced to endless conscious punishment in hell, and the righteous in Christ rewarded with endless conscious joy in the new heavens and new earth. This judgment will fix forever the final state of people in heaven or hell based upon God's unchanging and unchallengeable principles of righteousness. Those belonging to Jesus will have eternal life in the new heavens and the new earth and live in everlasting joy to the glory of God.

Daniel 12:2; Matthew 13:36-50, 25:31-46; Mark 9:43-48; Luke 14:14; John 3:36, 4:36, 5:28-29, 6:40, 11:23-27; Acts 1:11, 3:21, 10:42, 17:31; 1 Thessalonians 4:13-5:11; 2 Thessalonians 1:5-12; 2 Timothy 4:1; 2 Peter 3:10-13; Revelation 20:1-22:21

If you believe all the articles contained above and commit to teach in accordance with and not contrary to this Statement of Faith as a member of Chaffee Crossing Baptist Church, please acknowledge below in writing your voluntary pledge to do so.

******Those who sign this Statement of Faith need not fully understand everything contained within, as long as they are willing to look into all matters, study, learn, and be willing to be taught the articles that CCBC adheres to.***

Print (church member): _____

Signature: _____ **Date:** _____

Print (witness of pastor): _____

Signature: _____ **Date:** _____