

Richmond Declaration of Faith

:as Professed by the Alliance of Reformed and Theonomic Churches

1 – Of God

I believe and profess¹ that there is an eternal,² immutable,³ extra-mundane,⁴ immanent⁵ God. That He is a Spirit,⁶ in and of Himself infinite in being,⁷ glory,⁸ blessedness,⁹ and perfection;¹⁰ all-sufficient,¹¹ eternal,¹² unchangeable,¹³ incomprehensible,¹⁴ everywhere present,¹⁵ almighty,¹⁶ knowing all things,¹⁷ most wise,¹⁸ most holy,¹⁹ most just,²⁰ most merciful and gracious, longsuffering, abundant in goodness and truth.²¹ Who, in His own free will and perfect time,²² did create²³ and doth rule over all things.²⁴

¹ Deut. 6:4-9; Rom. 10:9-10

² Gen. 21:33; Ps. 93:2

³ Isa. 40:8; Mal. 3:6; James 1:17

⁴ Ps. 11:4; Acts 17:24-25

⁵ Ps. 23:4, 139:7

⁶ Jn. 4:24

⁷ Ex. 3:14; Job 11:7-9; Ps. 145:3, 147:5

⁸ Acts 7:2

⁹ 1 Tim. 6:15

¹⁰ Matt. 5:48

¹¹ Gen. 17:1; Rom. 11:35-36

¹² Ps. 90:2; Deut. 33:27

¹³ Mal. 3:6

¹⁴ 1 Kings 8:27; Ps. 145:3; Rom. 11:34

¹⁵ Ps. 139:1-13

¹⁶ Rev. 4:8; Matt. 19:26

¹⁷ Heb. 4:13

¹⁸ Rom. 11:33-34, 16:27

¹⁹ 1 Pet. 1:15-16; Rev. 15:4; Isa. 6:3

²⁰ Deut. 32:4; Rom 3:5, 26

²¹ Ex. 34:6; Ps. 117:2

²² Ps. 33:11

²³ Gen. 1:1; Ps. 146:6; Jn. 1:3

²⁴ Neh. 9:6; Ps. 145:14-16; Heb. 1:3

2 – Of Creation

I believe and profess that God did create all things very good.²⁵ That He fashioned them from nothing,²⁶ unto His own glory;²⁷ doing so in six literal days,²⁸ not ages or periods of time.

3 -- Of Revelation

I believe and profess that God has revealed Himself unto His creation²⁹ generally by His works and design in creation³⁰ but especially in the Holy Scriptures, commonly referred to as the Bible.³¹ That this Bible does plainly hold forth the attributes of God,³² the will of God,³³ and what God requires of His creatures.³⁴ That this Bible is not to be read or understood in a secretive or esoteric manner but is to be grasped in accordance with the grammar and structure of its original languages and in the sense of which it was given to those who originally received it.³⁵ That the Bible is complete, inerrant, finally authoritative, and that all addition to His Word has now ceased.³⁶

4 – Of Trinitarianism

I believe and profess that the Word of God does reveal Him to be a trinity,³⁷ consisting of the Father, the Son, and the Holy Spirit. Encompassing the many and yet one. The Father eternally unbegotten, the Son eternally begotten of the Father,³⁸ and the Holy Spirit eternally proceeding from both the Father and the

²⁵ Gen. 1:4, 10, 12, 18, 21, 25, 31

²⁶ Ps. 90:1-2;

²⁷ Rev. 4:11

²⁸ Gen. 2:1-2

²⁹ Rom. 1:19; Jn. 1:18

³⁰ Rom. 1:20

³¹ 2 Tim 3:15-17

³² Ex. 20:5, 34:6-7

³³ Deut. 4:5-6

³⁴ Luke 12:27-28; Acts 16:30-31

³⁵ Deut. 29:29; 2 Kings 23:2; Neh. 8:8; Col. 2:8

³⁶ Dan. 9:24; 2 Thess. 2:15; Jude 3; Rev. 22:18-19

³⁷ Gen. 1:26; Deut. 6:4; Matt 20:19; 1 Jn. 4:13-14

³⁸ Jn. 1:1-3,18

Son.³⁹ Each person bearing a distinct personality yet being fully, entirely, and essentially God.⁴⁰

5 – Of Providence

I believe and profess that God does uphold His creation⁴¹ from His resting from His creative work on the seventh day⁴² until His final remaking of all things.⁴³ That all things are upheld by His hand⁴⁴ and do come to pass in accordance with His predestination and foreordination.⁴⁵ That no event or circumstance is beyond His will⁴⁶ and counsel⁴⁷ and that all things do culminate toward His glory.⁴⁸ That providence is ordinarily dispensed through natural means but in the good will of God it does oft time please Him to work directly, which working is termed miraculous.⁴⁹

6 – Of Man

I believe and profess that God did make man very good.⁵⁰ That God did command man to cultivate and subdue the earth⁵¹ unto His glory.⁵² That God did make man a free and responsible being,⁵³ accountable for all his acts.⁵⁴ That Adam did fail in his commission,⁵⁵ violate the commands of God,⁵⁶ and did hurl himself

³⁹ Jn. 15:26; Gal. 4:6

⁴⁰ Jn. 10:29-30, 14:26; Acts 7:55

⁴¹ Job 38:4-11; Ps. 24:1-2; Matt:6:30; Acts 17:25-26

⁴² Gen. 2:1; Heb. 4:4, 10

⁴³ Isa. 65:17; 2 Pet. 3:10-13

⁴⁴ Neh. 9:6; Ps. 145:14-16; Heb. 1:3

⁴⁵ Acts 15:17-18 (it is to be noted that some modern revisions such as the NIV and NASB soften the tone of this passage to make it say that God merely knows from of old but as James is quoting from Amos 9:11ff which speaks of God directly bringing His will to pass, it is untenable to hold that James portrays God as doing less than directly upholding His divine decree); Eph. 1:4-5

⁴⁶ Ps. 115:3

⁴⁷ Job 12:13; Isa. 40:13-14

⁴⁸ Dan. 7:14; Hab. 2:14; Matt. 6:13

⁴⁹ 1 Kings. 17:14-16; Mk. 8:7-8

⁵⁰ Gen. 1:31; Ezek. 28:12, 15

⁵¹ Gen. 1:26-30, 2:15, 9:1-3; Josh. 1:2-4; Matt: 28:18-20; Rev. 11:15

⁵² Jn. 7:18

⁵³ Deut. 28:1, 15

⁵⁴ Acts 3:14-19

⁵⁵ Gen. 1:17-19; Ezek. 28:16-17

⁵⁶ Gen. 3:11

and all his posterity in him⁵⁷ into depravity and enmity with God;⁵⁸ the just punishment for which is death eternal⁵⁹.

7 – Of the Covenant

I believe and profess that the distance between God and the creature is so great,⁶⁰ that although reasonable creatures do owe obedience unto Him as their Creator,⁶¹ yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part,⁶² which He hath been pleased to express by way of covenant.⁶³ That when our first father, Adam, had transgressed the "covenant of works" which God had made and thus thrown himself into temporal and spiritual death,⁶⁴ and made himself wholly miserable, God was pleased to seek and comfort him when he trembling fled from His presence,⁶⁵ promising him that he would give His Son.⁶⁶ Thus a second covenant, was made with Christ as the second Adam,⁶⁷ and in him with all the elect as his seed.⁶⁸ That this covenant is to man a covenant of grace, it's stipulations being fulfilled by the Mediator. That there are not multiple covenants of grace, differing in substance, but one and the same, under various dispensations.⁶⁹

8 – Of Jesus Christ

I believe and profess that Jesus Christ is that promised mediator. Who bore the most just and righteous wrath of God for the sins of those who are His.⁷⁰ That He is perfect in Godhead⁷¹ and also perfect in manhood;⁷² truly God and truly man, of a reasonable soul and body;⁷³ consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like

⁵⁷ Rom. 5:12-14, 18-19

⁵⁸ Jer. 17:9; Rom. 3:9-10, 7:5; Eph. 2:1-3

⁵⁹ Rom. 6:23

⁶⁰ Isa. 55:8-9

⁶¹ Ps, 11:4-5; 2 Cor. 5:10

⁶² Jn. 1:18; Heb. 1:1

⁶³ Gen. 9:9, 17:2; Jer. 31:31-33;

⁶⁴ Gen. 2:17

⁶⁵ Gen. 3:8-9; Isa. 65:1-2

⁶⁶ Jn. 7:42; Heb. 2:14

⁶⁷ Matt. 26:27-28; Rom. 5:1; Gal. 4:4

⁶⁸ Gen. 22:18; Gal. 3:16

⁶⁹ Ps. 32:1-2; 1 Cor. 10:3-4; Rom. 3:21-30, 30, 4:3, 6-8, 16-17, 23-24; Gal. 3:8-9, 14, 16; Heb. 4:2

⁷⁰ Ps. 22:14-19; Isa. 53:5-6

⁷¹ Jn. 1:1, 10:30

⁷² Matt. 1:22-23; Gal. 4:4

⁷³ Phil. 2:7; Heb. 2:14,17

unto us, without sin;⁷⁴ begotten before all ages of the Father according to the Godhead,⁷⁵ and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according the Manhood;⁷⁶ one and the same Christ, Son, Lord, Only-begotten,⁷⁷ to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably;⁷⁸ the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same God, the only begotten, God the Word, the Lord Jesus Christ. Who ascended into heaven, and sitteth on the right hand of the Father;⁷⁹ and He shall come again, with glory, to judge both the quick and the dead;⁸⁰ whose kingdom shall have no end.⁸¹

9 – Of Redemption

I believe and profess that God, through Christ the mediator, does freely justify from their sins those people whom He foreordained by His sovereign will to faith in Christ.⁸² That Christ only suffered the wrath of God in the stead of those whom are His, given Him of the Father from before the beginning of the world;⁸³ calling them unto Himself even while they yet walk in hardness of heart toward Him.⁸⁴ That not only these but also His creation shall be restored by the power of Christ's redemption promise.⁸⁵ That although He was formally held forth in types and figures,⁸⁶ now put away,⁸⁷ salvation has always and only been given to men through faith in the promises pertaining to Christ⁸⁸ and that apart from Him there has never been a hope of receiving the graces and promises of God.⁸⁹

⁷⁴ 2 Cor. 5:21; Heb. 4:15; 1 Jn. 3:5

⁷⁵ Jn. 1:1-2; Jn. 3:16a

⁷⁶ Luke 1:27,31,35

⁷⁷ Rom 1:3-4

⁷⁸ Matt. 16:16; Col. 2:9; Rom. 9:5; 1 Tim. 3:16

⁷⁹ Acts 1:9-11, 7:55-56

⁸⁰ Acts 17:31; Jude 6; Rev. 20:11-12

⁸¹ Isa. 9:7; Dan 2:44

⁸² Rom. 3:24-26; Eph. 1:4

⁸³ Jn. 10:26-28; Acts:13:48

⁸⁴ Eph. 2:5

⁸⁵ Isa. 65:17-25; Rom. 8:21-23

⁸⁶ Gen. 3:15, 21

⁸⁷ Col. 2:16-17

⁸⁸ Heb. 11

⁸⁹ 2 Cor. 1:19-20; Gal. 3:16

10 – Of the Saints

I believe and profess that those justified by Christ's work of redemption are the saints of the most high.⁹⁰ Chosen before the foundations of the world,⁹¹ called in due time from the paths of sin,⁹² pardoned by the propitiation of sins made possible through Calvary,⁹³ lovingly adopted into the family of God,⁹⁴ made partakers of Christ,⁹⁵ brought unto fuller obedience to the rule of Christ,⁹⁶ and are given a heart of faith and repentance.⁹⁷ That the work of God wrought in the Christian heart, once begun, will be completed in final glorification.⁹⁸ That although a Christian may fall into grievous sin and by the neglect of the things of God continue therein for a season,⁹⁹ they shall never be plucked from the hand of God but shall have their hearts softened and consciences restored.¹⁰⁰ That although hypocrites and unregenerate men may, by the temporary external cooperation of the Spirit, maintain a false show of faith,¹⁰¹ the saint will come to have assurance of salvation by His love of Christ, sensitivity of conscience, devotion to service, and operation of the Holy Spirit in his heart.¹⁰²

11 – Of the Holy Spirit

I believe and profess that unto those whom God doth redeem in Jesus Christ is given of them the Holy Spirit.¹⁰³ That The Spirit of God does lead every believer unto a more full knowledge of the Lord and obedience to His will.¹⁰⁴ That despite the work of The Spirit in the life of the regenerate, complete purity from sin and defect will not be realized until this body of death is put off¹⁰⁵ and a new and glorious body is received from God.¹⁰⁶ That it is the testimony of the Spirit in

⁹⁰ Rom. 1:7; 1 Cor. 1:2

⁹¹ Eph. 1:4

⁹² Eph. 2:5

⁹³ 1 Jn. 2:2, 4:9-10

⁹⁴ Jn. 1:12; Rom. 8:15-17; Gal. 4:4-7

⁹⁵ Heb. 3:14; 1 Pet. 4:13

⁹⁶ 2 Cor. 10:4-6

⁹⁷ Ez. 36:26; Rom. 2:29

⁹⁸ Rom. 8:30; Phil. 1:6; 1 Pet. 1:4-9

⁹⁹ Ps. 77; Jonah 1:3, 10; Eph. 4:30-31; Luke 22:31-34

¹⁰⁰ Jn. 10: 28-29; Heb. 10:22

¹⁰¹ Deut. 29:19; Matt 13:3-8, 18-22; 1 Jn.2:18-19

¹⁰² Heb. 6:11-20; 2 Pet. 1:10; 1 Jn.2:3, 4:13-14

¹⁰³ Jn. 14:16, 16:7

¹⁰⁴ Jn. 14:17, 16:8

¹⁰⁵ Rom. 7:23-25

¹⁰⁶ 1 Cor. 15:42-54

accordance with the Word of God in the heart of man that is alone able fully to persuade it of the truth of God.¹⁰⁷ That the Spirit may only testify unto that which is true of God,¹⁰⁸ making no allowance for private revelation which doth contradict the written Word.¹⁰⁹

12 – Of Restoration

I believe and profess that through the redemption held forth in Christ the restoration of all things from the ravages of sin and rebellion hath begun.¹¹⁰ That this restoration process will continue, little by little, throughout the gospel age until the end of the world.¹¹¹ That before Christ returns He will abolish all His enemies, subjecting them unto His feet, and holding in derision all those who resist His reign.¹¹² That His physical return is the culmination of restoration and the final end of death.¹¹³

13 – Of the Law of God

I believe and profess that the duty which God requireth of man, is obedience to His revealed will.¹¹⁴ The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.¹¹⁵ Which law, summarily comprehended in the Ten Commandments, is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,¹¹⁶ and in performance of all those duties of holiness and righteousness which he oweth to God and man;¹¹⁷ promising life upon the fulfilling, and threatening death upon the breach of it.¹¹⁸ That the moral law is of use to all men and nations, to inform them of the holy nature and will of God,¹¹⁹

¹⁰⁷ Jn. 16:13-14

¹⁰⁸ Jn. 15:26

¹⁰⁹ Rom. 16:17; 2 Pet. 1:20-21

¹¹⁰ Mal. 4:2; 1 Cor. 15:20-25

¹¹¹ Matt. 13:31-33; 1 Cor. 15:24-28

¹¹² Ps. 2:4-9

¹¹³ 1 Thess. 4:16-18

¹¹⁴ Deut. 4:1, 18:15; Mic. 1:2

¹¹⁵ Gen. 2:17; Rom. 2:14-15

¹¹⁶ Deut. 5:1-3, 31,33; Luke 10:26-27

¹¹⁷ Acts 24:16; 1 Pet. 1:15-16

¹¹⁸ Rom. 10:5; Gal. 3:10,12; Rom. 5:12

¹¹⁹ Lev. 11:44-45, 20:7-8; Rom. 1:20, 7:12

and of their duty, binding them to walk accordingly;¹²⁰ to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;¹²¹ to humble them in the sense of their sin and misery,¹²² and thereby help them to a clearer sight of the need they have of Christ,¹²³ and of the perfection of his obedience.¹²⁴ And although they that are regenerate, and believe in Christ, be delivered from the moral law's power of condemnation,¹²⁵ so as thereby they are neither justified¹²⁶ nor condemned;¹²⁷ yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;¹²⁸ and thereby to provoke them to more thankfulness,¹²⁹ and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.¹³⁰

That the saints, finding their freedom from the law's condemnation in the risen Lord Jesus and not in any shadow or ceremony must detest the error of the Ebionites who cling to mere scaffolding, even now when the Lord's most glorious temple stands built up on Jesus and the Apostles.¹³¹

14 – Of the Reign of Christ

I believe and profess that Jesus Christ arose from the grave as rightful king of the world and that it is His prerogative to exert Himself as such over all things.¹³² That Christ rules, by His Spirit, in the lives of those whom He has redeemed,¹³³ commanding them to go forth unto the world as ambassadors of His kingdom.¹³⁴ That His kingdom doth incorporate every person, place, and thing

¹²⁰ Mic. 6:8; Rom. 1:32; James. 2:10-11

¹²¹ Ps. 19:11-12; Rom. 3:20, 7:7

¹²² Rom. 3:9, 23

¹²³ Gal. 3:21-22, 24

¹²⁴ Rom. 10:4

¹²⁵ Rom. 6:14, 7:4, 6; Gal. 4:4-5; Col. 2:13-14

¹²⁶ Rom. 3:20

¹²⁷ Rom. 8:1; Gal. 5:23

¹²⁸ Acts 13:38-39; Rom. 7:24-25, 8:3-4; Gal. 3:13-14

¹²⁹ Luke 1:68-69, 74-75; Rom. 6:14; Col. 1:12-14

¹³⁰ Deut. 30:19-20; Rom. 7:22, 12:2; Titus 2:11-14; James 1:25

¹³¹ 2 Cor. 3:6-13, 6:16; Gal. 2:4, 3:1-7, 19, 24-25, 4:24-26; Eph. 2:15-22; Col. 2:16-17, 20-23; Titus 1:13-16; Heb. 8:6-8, 9:8-14, 12:18-22

¹³² Ps. 2:6-12, 110:1-3; Isa. 9:6-8; Dan. 2:44, 7:13-14, 27,28; Hab. 2:44; Matt. 28:18-20; Mark 14:62; Acts 2:29-36, 7:55-56, 17:7; 1 Cor. 15:27-28; Eph. 1:20-22, 4:8; Phil. 2:9-11; 1 Tim. 6:15-16; Rev. 11:17-18, 19:14-16

¹³³ Ps. 110:3; Jn. 18:36; Acts 2:14-21, 34-36; Rev. 20:4

¹³⁴ Matt. 28:18-20; 2 Cor. 5:18-20

which does own Him as the chief and only potentate,¹³⁵ and that His reign shall increase until the knowledge of the Lord cover the earth and every enemy be subjected unto His feet.¹³⁶

15 – Of the Church

I believe and profess that God does constitute a Church, universal and invisible, which does include all the saints redeemed by Christ.¹³⁷ That within His kingdom there is a visible church,¹³⁸ also universal,¹³⁹ called to be a city on a hill,¹⁴⁰ to hearken unto the voice of her Lord,¹⁴¹ promised His special provision,¹⁴² and constituted of all those who profess the true religion and their children.¹⁴³ That Christ, as the head over His Church,¹⁴⁴ hath entrusted it with spiritual weapons for the overcoming of evil and advancement of His kingdom.¹⁴⁵ That there is no ordinary means of salvation apart from the spiritual ministry of the faithful visible church,¹⁴⁶ and the faithful preaching of the whole counsel of God,¹⁴⁷ and that all who would call themselves saints should keep and maintain the union of the Church,¹⁴⁸ and submit to its public teaching,¹⁴⁹ and to the yoke of Jesus Christ,¹⁵⁰ wherever God shall have established a true order of the Church.¹⁵¹ For if they do not take part it in, they do contrary to the Word of God.¹⁵² In this belief we declare that, properly speaking, there can be no Church where the Word of God is not received,¹⁵³ nor profession made of subjection to it,¹⁵⁴ nor use of the sacraments.¹⁵⁵ As to the true Church, that it should be governed according to the order established

¹³⁵Isa. 2:2; Matt. 6:9-10; Luke 11:20

¹³⁶Isa. 2:10-12

¹³⁷Jn. 10:16, 11:52, 17:21; Eph. 1:10

¹³⁸1 Cor. 1:2

¹³⁹1 Cor. 12:12-13; Eph. 4:4-6; Rev. 7:9

¹⁴⁰Matt. 5:14-16

¹⁴¹Deut. 4:1; Matt. 5:17-19

¹⁴²Deut. 31:8; Ps. 23:5-6, 46:4-5; Rom. 8:28

¹⁴³Acts 2:39; 1 Cor. 1:2

¹⁴⁴Eph. 1:22-23, 5:23, 27, 32; Col. 1:18

¹⁴⁵1 Cor. 1:18-19; 2 Cor. 10:4-5; Eph. 6:11-13; Heb. 4:12

¹⁴⁶Acts 2:47; Heb. 10:25

¹⁴⁷Jer. 23:16-17; Acts 20:27

¹⁴⁸Eph. 4:3

¹⁴⁹Acts. 15:21; Heb. 13:8

¹⁵⁰Ps. 5:8, 22:23, 62:5; Eph. 4:11-12; Heb. 2:12

¹⁵¹1 Cor. 14:33; Eph. 4:11; Titus 1:5

¹⁵²Heb. 10:25; Ps. 92:1-2

¹⁵³Matt. 10:14-15; Jn. 10:1; 1 Cor. 3:12-13

¹⁵⁴1 Tim. 4:2-3; James 4:7-8

¹⁵⁵Acts 2:42; 1 Cor. 11:28

by our Lord Jesus Christ.¹⁵⁶ That there should be pastors, overseers, and deacons,¹⁵⁷ so that true doctrine may have its course,¹⁵⁸ that errors may be corrected and suppressed,¹⁵⁹ and the poor and all who are in affliction may be helped in their necessities;¹⁶⁰ and that assemblies may be held in the name of God, so that great and small may be edified.¹⁶¹ That in former ages the Church visible was tied to one nation, yet in the fullness of times Christ broke down the wall of partition between Jew and Gentile and did make of both one new man.¹⁶² That the Church is the bride of Christ,¹⁶³ called and assembled as one people throughout every age,¹⁶⁴ and does not consist of multiple people of God.

16 – Of the preaching of the Word of God

I believe and profess that as God hath gifted and recognized some within His Church to preach the Word¹⁶⁵ it is primarily by this means that the gospel is presented unto the world and that the Church is built up.¹⁶⁶ That true preaching is the greatest weapon of the Church¹⁶⁷ against enemies within¹⁶⁸ and without¹⁶⁹ and that it ought to be sought for as a precious thing,¹⁷⁰ loved and heard by all.¹⁷¹ Not that God is bound to such aid and subordinate means, but because it pleaseth Him to govern us by such restraints.¹⁷² That all visionaries who would like, so far as lies in their power, to destroy the ministry and preaching of the Word and sacraments, are to be regarded as heretics and anathema.¹⁷³

¹⁵⁶ Ex. 25:40; Ezek. 43:11-12; Heb. 8:5

¹⁵⁷ 1 Cor. 12:28; 1 Thess. 5:12-13

¹⁵⁸ Titus 2:1

¹⁵⁹ Matt. 18:17

¹⁶⁰ 1 Cor. 16:2-3

¹⁶¹ Eph. 4:11-12; James 2:1, 8-9

¹⁶² Isa. 19:23-25, 42:4; Rom. 15:9-12; Eph. 2:11-22

¹⁶³ 2 Cor. 11:2; Eph. 5:29-32

¹⁶⁴ Acts 7:38; Rom. 11:17; 1 Cor. 10:1-4; Heb. 11:8-10, 12:22-23

¹⁶⁵ Isa. 6:6-9; Rom. 10:15; 1 Tim 4:14; Rev. 1:1-2, 10:11

¹⁶⁶ Acts 2:14, 3:6, 4:33, 7:2, 18:26, 20:7; 1 Cor. 17-18, 23-24

¹⁶⁷ Rom. 1:15-16

¹⁶⁸ Acts 15:7-13

¹⁶⁹ Gal. 1:15-17

¹⁷⁰ Amos 8:11-12

¹⁷¹ Matt. 10:5, 7, 40-41; Luke 10:38-42

¹⁷² 1 Cor. 1:27-29

¹⁷³ 2 Tim. 3:4-6, 4:2-5

17 – Of the Sacraments

I believe and profess that God does give forth unto the Church signs and seals of the faith, called sacraments.¹⁷⁴ That there are two sacraments as instituted by our Lord in His Church: these being Baptism¹⁷⁵ and the Lords Supper.¹⁷⁶ Baptism being a consecration of the baptized unto the Lord upon presumption of salvation¹⁷⁷ and the Lord's Supper testifying of union with Christ among those with credible profession of faith.¹⁷⁸ That these sacraments do not confer grace indiscriminately to those who would partake but do seal the benefits received of the Spirit only to those who partake in faith and purity.¹⁷⁹

18 – Of Worship and the Lord's Day

I believe and profess that God has, in His law, established a day of resting from our worldly cares and toils¹⁸⁰ wherein we are to be occupied with the worship and adoration of our Lord.¹⁸¹ That this day was in old times observed on the seventh day of the week¹⁸² but is now, by the decree of Christ, transitioned unto the first day of the week.¹⁸³ That all worship is to be in Spirit and in Truth, according to the Word of God.¹⁸⁴ That God may only be worshipped lawfully by that which He has expressly required of man¹⁸⁵ and can never be properly revered by the vain innovations of man's heart or hand.¹⁸⁶

19 – Of Marriage and the Family

¹⁷⁴ Gen. 17:7, 10-11Rom 4:11

¹⁷⁵ Matt. 28:19

¹⁷⁶ 1 Cor. 11:23

¹⁷⁷ Rom. 6:3-4; Col. 2:12

¹⁷⁸ 1 Cor. 10:21; 11:25-26

¹⁷⁹ Matt. 26:27-28; Rom. 2:28-29; 1 Cor. 12:13; 1 Pet. 3:21

¹⁸⁰ Ex. 20:8-11; Deut. 5:12-15; Neh. 13:15-16 Matt. 5:17-19

¹⁸¹ Ps. 92:1-2; Isa 58:13

¹⁸² Gen. 2:2

¹⁸³ Matt. 28:1-2; 1 Cor. 16:2; Heb. 4:3-11

¹⁸⁴ John 4:23

¹⁸⁵ Ex. 25:40; 1 Sam. 15:22-23; Ps. 135:14-15

¹⁸⁶ Ex. 20:4-6

I believe and profess that God did institute marriage between one man and one woman which, when so joined, do constitute a family.¹⁸⁷ That God does hold forth this union of man and woman as advantageous for the filling and subduing of the earth as well as the earthly felicity of His creatures.¹⁸⁸ That those families which the Lord does bless to bring forth children have the covenant responsibility to raise them as children of the Lord,¹⁸⁹ instructing them in every right way and shunning from them that which is wicked and corrupting.¹⁹⁰ That families which do not so for their own stewardship which the Lord hath given them are failing in their duties toward God.¹⁹¹ That due to the workings of sin in man God does allow for the termination of the marriage relationship by either man or woman in the event of sexual uncleanness or abandonment on the part of their spouse.¹⁹²

20 – Of the Civil Magistrate

I believe and profess that God hath instituted and endowed with the sword of punishment magistrates,¹⁹³ whose job it is to enforce the moral law of God in accordance with its equity and jurisprudence as held forth by the Word of God.¹⁹⁴ That the law of God ought to be obeyed by the unbelieving magistrate as well as the believing.¹⁹⁵ That the magistrate may not be lawfully disobeyed excepting only in matters wherein he does make demands contrary to the express law of God.¹⁹⁶ That the end of the magistrate is to protect the honor and majesty of God and His covenant.¹⁹⁷

21 – Of the Resurrection and Final Judgment

¹⁸⁷ Gen. 2:22-24; Mark 10:6-9

¹⁸⁸ Gen. 2:18-22; Ruth 4:11-14

¹⁸⁹ Gen. 17:7-10

¹⁹⁰ Deut. 6:7, 20-25; Prov. 22:6

¹⁹¹ Judges 2:10-14; 1 Tim. 5:8

¹⁹² Ex. 21:10-11; Matt. 5:32

¹⁹³ Ex. 18:21-26; Rom. 13:3-5; 1 Pet. 13-15

¹⁹⁴ 2 Kings 23:19-25; Neh. 13:17-22; Ps. 119:97-104; Isa. 1:23; 1 Tim. 1:8-11, 2:1-3

¹⁹⁵ Lev. 18:24-30

¹⁹⁶ Ex. 1:15-20; 1 Sam. 20:24-29; Acts 5:29; 1 Pet. 2:13

¹⁹⁷ 2 Kings 23:1-3, 25; 2 Chron. 6:12-14, 7:11-18; Ps. 1:1

I believe and profess that the bodies of men, after death, return to dust, and see corruption:¹⁹⁸ but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them:¹⁹⁹ the souls of the righteous, being made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the redemption of their bodies.²⁰⁰ 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.²⁰¹ That beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none. That upon His return at the end of the age Christ will raise up and call forth unto Himself all those who have been given faith in His name, catching up to Himself those who are alive,²⁰² as well as summon those who have continued in their sins.²⁰³ That all will be judged before the throne of God.²⁰⁴ That those who have been remitted their sins in Christ will be reunited with perfect bodies and blessed with eternal life before God²⁰⁵ and that those who have not salvation in Christ will be punished eternally for their sins.²⁰⁶

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¹⁹⁸ Gen. 3:19; Acts 13:36

¹⁹⁹ Eccl. 12:7; Luke 23:43

²⁰⁰ Acts 3:21; Rom. 8:23; 2 Cor. 5:1, 6, 8; Eph. 4:10; Phil. 1:23; Heb. 12:23

²⁰¹ Luke 16:23-24; Acts 1:25; 1 Pet. 3:19; Jude 6-7

²⁰² 1 Cor. 15:12-23; 1 Thess. 4:17

²⁰³ Jn. 5:25-29; Acts 24:15

²⁰⁴ Eccl. 12:14; Jn. 5:22, 27; Acts 17:31; Rom. 2:16; 2 Pet. 2:4

²⁰⁵ Job 19:26-27; Dan. 12:2; 1 Cor. 15:42-44

²⁰⁶ Rev. 20:14-15