

STATEMENT OF FAITH

The Statement of Faith for Courtenay Fellowship Baptist Church is the Articles of Faith of the Fellowship of Evangelical Baptist Churches of British Columbia and the Yukon. The views of faith and practice held are as follows:

VIEW OF THE SCRIPTURE

We believe the Holy Bible to be that collection of sixty-six books from Genesis to Revelation which, as originally written, was objectively the very Word of God¹; that it was written by men supernaturally moved; that it is verbally and plenary inspired²; that it is truth without any admixture of error³; and therefore is and shall remain to the end of the age, the only complete and final revelation of the will of God to men⁴; the true centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried⁵.

¹I Thess.2:13; ²II Tim.3:16; II Pet.1:19-21; II Sam.23:1-2; ³John 17:17; Psa.119:160; ⁴Heb.1:1-2; Psa.119:89; ⁵John 12:48; Isa. 8:20

VIEW OF THE TRINITY

We believe that there is one, and only one, living, eternal and true God¹; an infinite, intelligent Spirit, the Creator and the Supreme Ruler of Heaven and earth² inexpressibly glorious in holiness and worthy of all possible honour, faith and love³; that in the unity of the Godhead there are three Persons, the Father, the Son and the Holy Spirit⁴, equal in every divine perfection, executing distinct and harmonious offices in the work of redemption⁵.

¹Deut.6:4; Jer.10:10; I Tim.1:17; ²Psa.147:5; John 4:24; Heb.1:2; Rev.19:6; ³Ex.15:11; Heb.1:3; Rev. 4:11; ⁴Matt.28:19; Eph. 4:4-6; ⁵John 15:26; Eph.1:13-14.

We believe that Jesus Christ is the only begotten Son of God¹; that He is truly and eternally God, equal with the Father and the Holy Spirit²; that for our redemption He took upon Himself the nature of unfallen man³; that He was conceived by the Holy Spirit in a unique and miraculous manner, and was born of Mary, a virgin⁴; that in the one Person of Christ there are two natures, the Divine and the human, each distinct, and indissolubly united⁵; that being tempted in the flesh He lived a sinless life⁶; that He was crucified under Pontius Pilate⁷; that the third day He arose bodily from the tomb and manifested Himself for forty days to His disciples⁸; that in His glorified body He ascended to the Father⁹; that as High Priest He ever lives to make intercession for His own¹⁰ that according to His promise He will come again in person, visibly, with power and great glory¹¹.

¹John 1:18; ²John 1:1; 10:30; II Cor.13:14; ³Rom. 8:3; ⁴Luke 1:35; Matt.1:18-25; ⁵Phil. 2:6-8; ⁶Heb. 4:15; ⁷John 19:13-16; ⁸Matt.28:6; John 20:27; Acts 1:3; ⁹Acts 1:8, 9; Phil.3:20, 21; Heb.7:25; ¹¹Acts 1:11; Heb. 9:28; Rev.1:7; Titus 2:13, 14; Matt.24:30; I Thess. 4:13-18.

We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature¹; that He was active in creation²; that He convicts of sin, of righteousness and of judgment³; that He bears witness to the truth of the Gospel in preaching and in testimony⁴; that He is the agent of regeneration⁵; that He dwells in every believer from the moment of his conversion⁶; that every believer is baptized in the Spirit by Christ⁷; that He fills the believer as control is yielded to Christ⁸; that the evidence of the presence and power of the Holy Spirit is the fruit of the Holy Spirit in the life⁹.

¹Acts 5:3, 4; Eph.4:4-6; ²Gen.1:1-3; ³John 16:8-11 ⁴Acts 5:32; ⁵Titus 3:5; John 3:3-6; ⁶Rom. 8:9; I Cor.3:16; ⁷I Cor.12:13; Matt.3:11;

VIEW OF THE DEVIL, OR SATAN

We believe that Satan is a person¹; that he is the malignant prince of the power of the air, and the unholy god of this world²; that he is man's great tempter, the enemy of God and His Christ, the accuser of the saints³; that he is the author of all false religions, the inspirer of all apostasy, and the chief of all the powers of darkness⁴; that he with his principalities is overcome by our appropriation of Christ's victory on Calvary⁵; 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 angels⁶.

¹Matt.4:3; Jas. 4:7; ²Eph.2:2; II Cor. 4:4 ³Gen.3:1-15; Zech.3:1-2; I Pet.5:8; Rev.12:1-9; ⁴II Cor.11:13-15; I John 3:8; Eph.6:12; ⁵I John 3:8; Col.2:15; Luke 10:17-19; ⁶Rev.19:11-16, 20; Rev. 20:10; Matt. 25:41.

VIEW OF THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively¹; that man was created directly in God's own image and after His own likeness²; that man's creation was not by evolution or change of species or development through interminable periods of time from lower to higher forms³; 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"⁴.

¹Gen.1:1, 2:4; Heb.11:13; Acts 17:24-26; ²Gen.1:26-27; ³Gen.2:7; Gen.2:21-23; ⁴Gen.1:11, 12, 21, 24, 25.

VIEW 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 state¹; in consequence of which all men are now sinful, and all are sinners not only by constraint but of choice²; and therefore under just condemnation without defence or excuse³; 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 quickening grace of the Holy Spirit⁴.

¹Gen.3:1-6, 24; Rom.5:12, 19; ²Rom.3:10-23; Eph.2:1-3; Isa.53:6; ³Rom.1:20, 28, 32; Gal.3:22; ⁴Rom.3:10; Rom.8:7; I Cor.2:14; John 6:44.

VIEW OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace¹; that it is through the mediatorial office of the Son of God, Who by the appointment of the Father², 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 sins³; 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 blood⁴; the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree (5); 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 Saviour⁶.

¹Eph.2:8, 9; Acts 13:38, 39; Acts 15:11; Rom.3:24; ²John 3:16; I Tim.2:5,6; ³II Cor.5:21; Gal.3:13; Heb.2:14; Rom.3:25; ⁴I Pet.2:24; John 10:17-18; Gal.3:10-13; I Pet.1:18,19; ⁵I Pet.3:18; Isa.53:5-7 ⁶Heb.10:12-22; I John 2:2; Heb.7:215,26.

VIEW OF THE ELECTION

We believe that election is the eternal act of God's sovereign grace by which He chooses, calls, justifies and glorifies sinners¹; 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 purpose²; that it excludes all human boasting³; that it is demonstrated in believers by their personal faith in Christ, their love to God and their desire for holiness⁴; that it is the ground of the believer's assurance and promotes humility and service⁵.

¹Rom.8:28-30; Rom 9:16; Rom.11:5; ²John 6:37, 44; Acts 13:48; I Pet.1:2; ³Eph.2:8,9; Rom.3:24-27; ⁴Eph.1:4; Col 3:12; I Thess.1:3-7; ⁵II Peter 1:5-11; Rom.11:27-36; Rom.8:33.

VIEW OF THE NEW CREATION

We believe that in order to be saved a sinner must be born again through personal faith in Jesus Christ¹; that the new birth is a new creation; that it is instantaneous and not a process²; 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 God³; that such is kept by the power of God through faith unto eternal salvation and shall never perish⁴; that the new birth is brought about in a miraculous manner above man's comprehension wholly and solely by the grace of God through the power of the Holy Spirit in connection with divine truth⁵; that its proper evidence appears in the fruits of repentance, faith, and newness of life⁶.

¹John 3:3, 5, 7; John 1:12; ²II Cor.5:17; II Cor.4:6; John 5:24; ³Eph.2:1; II Pet.1:4; Rom. 6:23; ⁴I Pet. 1:5; John 10:28-30; ⁵John 3:7, 8; John 1:12-13; I Pet. 1:23; ⁶II Cor.7:1; Eph. 2:10; Titus 2:11-12; Eph.4:22-24.

VIEW OF THE JUSTIFICATION

We believe that Justification is the great blessing by which God accepts, accounts and declares man as righteous¹; that it includes pardon from the guilt and condemnation of all his sin, the gift of eternal life on principles of divine righteousness²; 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 sinner³.

¹Rom. 3:24, 28; Eph. 1:6; ²Rom. 5:1; Acts 13:38, 39; Rom. 1:17; ³Phil. 3:9; Rom. 4:4, 5; II Cor. 5:21.

VIEW OF THE 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 perfections¹; 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 God²; that it will culminate in the glorious and eternal state of entire sanctification at the coming of the Lord Jesus Christ³.

¹I Cor.1:30; Heb.10:10, 14; Heb.9:14, 15; ²John 17:17-19; II Tim.2:21, 22; Heb.13:12, 13; II Cor.3:18; I Thess.4:3, 4; ³Eph.5:26; I Thess.5:23, 24; Phil. 3:20, 21; I John 3:1-3.

VIEW 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 Word¹; that its officers are pastors (or elders or bishops) and

deacons, whose qualifications and duties are clearly defined in the Scriptures²; 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 commanded³; 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 God⁴; that in all matters of membership, of policy, of government, of discipline or benevolence, the will of the church is final⁵; that it is Scriptural for true churches to co-operate 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-operation⁶.

¹Acts 2:41, 42; I Cor.11:2, 23-26; Acts 1:1-2; Eph.4:11-16; ²Acts 20:17, 28; I Tim.3:1-13; Phil. 1:1; ³Matt. 28:18-20; Acts 1:8; ⁴Matt.18:15-17; Acts 15:22, 25, 28; Rev.1:12-20; ⁵Matt.18:15-17; Acts 5:1-11; II Cor. 8:1-7; ⁶Acts 15:22-31; II Cor.8:23, 24.

VIEW OF THE 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 Spirit¹; that it is the direct command of Christ²; 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 life³ and that it is a condition of church membership. We further believe that the ordinance of the Lord's Supper is to be observed by all born again believers in which they eat bread and drink wine in remembrance of the Lord's suffering and death. It is a symbol of the believers' identification with Christ in the sacrifice of himself to deliver men from the penalty of sin. Those partaking are to examine themselves to be sure they are not observing this ordinance in an unworthy manner and thereby leaving themselves open to correction by the Lord⁴.

¹Mark 1:5, 9; Rom.6:4, 5; Matt.28:19; ²Mark 16:15, 16; Matt.3:15, 16; ³Rom.6:3, 4; Col. 2:12; ⁴Acts 2:41, 42; Matt.28:19, 20; I Cor.11:23-28.

VIEW OF THE CIVIL GOVERNMENT

We believe that civil government is divinely appointed for the interests and good order of society¹; that the individual should fulfil faithfully his responsibilities as a good citizen²; that magistrates should be conscientiously honoured and obeyed, except in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience³; 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 other⁴.

¹Rom.13:1-7; ²Titus 3:13; ³I Pet.2:13,14, 17; I Tim. 2:1-2; Acts 5:29; James 4:12; ⁴Acts 5:29; Matt. 22:21.

VIEW OF THE RIGHTEOUSNESS AND THE WICKED

We believe that there is an essential difference in the nature, belief and practice of the righteous and the wicked¹; 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 curse²; 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 bodies³; that the wicked depart to Hades where they are in conscious torment until the final resurrection and judgment⁴; at which time the righteous enter into everlasting felicity in Heaven and the wicked into everlasting conscious suffering in Hell⁵.

¹Mal. 3:18; Rom.6:6, 8, 18; I Pet. 4:18 ²Rom.1:17; Acts 10:34-35; I John 2:29; John 3:18, 36; ³II Cor. 5:8; Phil.1:21-23; Matt. 7:14;

⁴Luke 16:19-31; I Pet.3:19, 20; ⁵Matt.25:46; Rev. 20:15; II Thess.1:8, 9: Rev. 22:3-5.

This Statement of Faith is unalterable