

Reference citations to the statement of faith

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Article 1

“Hear, O Israel: The LORD our God, the LORD is one” (Deut 6:4).

“As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased’ ” (Matt 3:16–17).

Article 2

“The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths” (Ps 135:6).

“This is what the LORD says—your Redeemer, who formed you in the womb: I am the LORD, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself” (Isa 44:24).

“Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live” (1 Cor 8:6).

“Whoever does not love does not know God, because God is love” (1 John 4:8).

Article 3

“This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit” (Matt 1:18).

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth” (John 1:14).

“In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!” (Phil 2:5–8).

“For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people” (Heb 2:17).

“For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin” (Heb 4:15).

Article 4

“And all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished” (Rom 3:24–25).

“Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens” (Heb 7:26).

“For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit” (1 Pet 3:18).

“This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (1 John 4:10).

Article 5

“After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ‘Men of Galilee,’ they said, ‘why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven’ ” (Acts 1:9–11).

“Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us” (Rom 8:34).

“In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge” (2 Tim 4:1).

“Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them” (Heb 7:23–25).

Article 6

“The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life” (John 6:63).

“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me” (John 15:26).

“And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you” (Rom 8:11).

“Will not the ministry of the Spirit be even more glorious” (2 Cor 3:8).

“Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom” (2 Cor 3:17).

Article 7

“And said, ‘Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus’ ” (Acts 1:16).

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit” (Rom 15:13).

“For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink” (1 Cor 12:13).

“And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (Eph 4:30).

Article 8

“All your words are true; all your righteous laws are eternal” (Ps 119:160).

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim 3:16–17).

“Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2 Pet 3:15–16).

Article 9

“So God created mankind in his own image, in the image of God he created them; male and female he created them” (Gen 1:27).

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness” (Rom 1:18).

“For all have sinned and fall short of the glory of God” (Rom 3:23).

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned” (Rom 5:12).

“As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath” (Eph 2:1–3).

Article 10

“Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband’s will, but born of God” (John 1:12–13).

“For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast” (Eph 2:8–9).

“He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5).

Article 11

“Then they will go away to eternal punishment, but the righteous to eternal life” (Matt 25:46).

“Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned” (John 5:28–29).

“For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his” (Rom 6:5).

“They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might” (2 Thess 1:9).

Article 12

“While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took a cup, and when he had given thanks, he gave it to them, saying, ‘Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father’s kingdom’ ” (Matt 26:26–29).

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19).

“As they traveled along the road, they came to some water and the eunuch said, ‘Look, here is water. What can stand in the way of my being baptized?’ And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing” (Acts 8:36–39).

“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Rom 6:3–4).

“Now if we died with Christ, we believe that we will also live with him” (Rom 6:8).

“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all share the one loaf” (1 Cor 10:16–17).

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep. But if we were more discerning with regard to ourselves, we would not come under such judgment. Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world. So then, my brothers and sisters, when you gather and eat, you should all eat together. Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions” (1 Cor 11:23–34).

Article 13

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19).

“They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved” (Acts 2:42–47).

“Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord” (Eph 2:19–21).

“Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph 5:25–27).

“And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching” (Heb 10:24–25).

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe” (Heb 12:28).

Nicene Creed

“We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen” (Nicene-Constantinople, ELLC Trans., 381 AD, also known as the Constantinopolitan Creed or The Creed of 150 Fathers).