



Statement of Faith

Nicene-Constantinopolitan Creed

We believe in one God,¹ the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made,² being of one substance with the Father; by whom all things were made; who for us men, and for our salvation,³ came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;⁴

He was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; from thence he shall come again,⁵ with glory, to judge the quick and the dead;⁶ whose kingdom shall have no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic⁷ and apostolic Church; we acknowledge one baptism for the remission of sins;⁸ we look for the resurrection of the dead, and the life of the world to come. Amen.

¹ We affirm that God is one as He has declared of Himself (Deut. 6:4, Mark 12:29). We also affirm that God is one in substance and essence, He exists in three distinct persons (The Trinity - Father, Son, and Holy Spirit). All three persons of the Trinity are co-equal, co-eternal, co-existent, and consubstantial.

² Jesus is the eternally begotten Son of God (John 3:16). He has always existed with the Father (John 17:5).

³ We affirm that all men are in need of salvation. Every human has personally sinned against God, and as such, we each have failed to meet God's perfect standard and are rightly deserving of death and eternal punishment in hell. It was "for our salvation" that Jesus took on human nature, lived a perfect life, was crucified, and rose again. It is by grace alone through faith alone that we are able to repent and believe in Him and His sacrifice as our only hope of salvation.

⁴ We affirm the hypostatic union of Jesus in that He was fully God and fully man.

⁵ We believe in the physical and personal return of our Lord Jesus Christ.

⁶ The term "quick" refers to those who are living. When Jesus returns He will judge all mankind according to their deeds. No one will be able to stand before God on the merits of their righteous deeds (Rom. 3:10; Eph. 2:8-9). It is only through the imputed righteousness of Christ that man can stand justified before the Holy God (2 Cor. 5:21).

⁷ This term means "universal," not to be confused with the Roman Catholic Church.

⁸ This is not referring to baptismal regeneration, rather, it refers to being baptized in the Holy Spirit which is regeneration. This is not baptismal regeneration since this would be contrary to Acts 10:47 and 11:16-17 where Peter indicates that the gentiles had received the baptism of the Holy Spirit (regeneration) and therefore, since they had received the Holy Spirit, he then baptized them with water.



The Five Solas of the Protestant Reformation

Sola Scriptura – Scripture Alone

It is only through the inspired and inerrant Scriptures, the 66 books of the Old and New Testaments, that God reveals the way of salvation.

Sola Gratia – Grace Alone

It is only by the grace of God, and not by works, that we are saved.

Sola Fide – Faith Alone

It is only by faith, our confident belief in God's promises, that we are saved.

Solus Christus – Christ Alone

It is only through the perfect life, substitutionary death, and physical resurrection of Jesus Christ alone that we are saved.

Soli Deo Gloria – To God Alone Be Glory

The glory from our salvation goes wholly and fully to God alone.