

WHAT WE BELIEVE:

*A Confession of Faith Adopted by the
Baptist Convention of New Hampshire*



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From the Pastor

As a ***Biblical People***, we affirm the historical Baptist confession that “the Bible, both Old and New Testaments, is our sole authority for faith and practice.” All decisions, actions, teachings and lifestyles must conform to the Truth of God found in the Holy Scriptures.

As a ***Confessing People***, Baptists have periodically constructed ***Confessions of Faith***, to more clearly outline the faith position of a particular people at a specific time. Baptists have no formal creeds and require no adherence to a particular faith statement except that found in Scripture.

The following ***New Hampshire Confession of Faith*** was written and adopted by the Board of the Baptist Convention of New Hampshire on January 15, 1833 and recommended for adoption to the churches in New Hampshire. Through its publication in church manuals, this confession became the most widely disseminated confessional declaration of Baptists in America. It has been reasserted or adopted by several groups in the twentieth century, most recently (with some revisions) by the Southern Baptist Convention in 1925. It was also the doctrinal statement adopted by the newly formed General Association of Regular Baptists in 1933. Taken from Lumpkin, ***Baptist Confessions of Faith***, pp. 361-367. The material enclosed in brackets is text added by J. Newton Brown in 1853.

American Baptist Churches have adopted the *New Hampshire Confession of Faith* as their doctrinal statement and reaffirmed it many times.

Rev. Ivan E. Greuter
Senior Minister

to be kept sacred to religious purposes, by abstaining from all secular labor and [sinful] recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

Civil Government: We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except [only] in things opposed to the will of our Lord Jesus Christ, who is only Lord of the conscience, and the Prince of the kings of the earth.

The Righteous and the Wicked: We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

The World to Come: We believe that the end of this world is approaching: that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

AMEN.

are kept by the power of God through faith unto salvation.

Harmony of the Law and the Gospel: We believe that the Law of God is there eternal and unchangeable rule of his moral government; that is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.

A Gospel Church: We believe that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that is only proper offices are Bishops or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

Baptism and the Lord's Supper: We believe that Christian Baptism is the immersion of a believer in water, in the name of the Father [and] Son, and Spirit, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power; that it is prerequisite to the privileges of a church relations; and to the Lord's Supper, in which the members of the church, by the [sacred] use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Christian Sabbath: We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is

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Scripture: We believe [that] the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for it matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

The True God: We believe that there is one, and only one, living and true God, [an infinite, intelligent Spirit,] whose name is JEHOVAH, and Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; [and] worthy of all possible honor, confidence, and love; revealed under the personal and relative distinctions of the Father, and Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

The Fall of Man: We believe that man was created in the state of holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, therefore under just condemnation to eternal ruin, without defense or excuse.

The Way of Salvation: We believe that the salvation of sinners is wholly by grace; through the Mediatorial Offices of the Son of God, who [by appointment of the Father, freely] took upon him our nature, yet without sin; honored the [divine] law by his personal obedience, and make atonement for our sins by his death; being risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, [he] is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

Freeness of Salvation: We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, [penitent,] and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own [inherent depravity and] voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

Grace of Regeneration: We believe that in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; and is effected in a manner about our comprehension or calculation, by the power of the Holy Spirit, [in connection with divine truth,] so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

Repentance and Faith: [Article Added in 1853] We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with

unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Savior.

God's Purpose of Grace: We believe that Election is the gracious purpose of God, according to which he [graciously] regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most gracious display of God's sovereign goodness, being infinitely [free,] wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, [love,] prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who [truly] believe the gospel; [that it] is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

Sanctification: [Article Added in 1853] We believe that Sanctification is the process by which according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means – especially the Word of God, self-examination, self-denial, watchfulness and prayer.

Preservation of Saints: We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and [that] they