

## Doctrinal Statement

At Beacon, we take the Bible seriously, making it, and not human tradition, our rule of faith and practice. Knowing that other churches have the same goal, and yet not all have the same understanding of God's Word, we offer the summary of our defining doctrines, wherein we may differ from some of our brothers and sisters who are fellow-pilgrims on our journey to heaven.

### i. Of the Scriptures.

We believe that the Holy Bible, consisting of the 39 books of the Old Testament and the 27 books of the New Testament, 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 its 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 center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

### ii. Of the True God.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct and harmonious offices in the great work of redemption.

### iii. Of the Fall of Man.

We believe that man was created in 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, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

### iv. Of the Way of Salvation.

We believe that salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; 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 Saviour.

### v. Of Justification.

We believe that the great Gospel blessing which Christ in his fullness secures to such as believe in Him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness, and by faith, his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

### vi. Of the 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 but his own inherent depravity and voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

### vii. Of Grace in Regeneration.

We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; and is effected in a manner above 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 fruits of repentance, and faith, and newness of life.

### viii. Of Repentance and Faith.

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

ix. Of God's Purpose of Grace.

We believe that Election is the eternal 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 glorious 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.

x. Of Sanctification.

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.

xi. Of the Perseverance of the 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 they are kept by the power of God through faith unto salvation.

xii. Of the Harmony of the Law and the Gospel.

We believe that the Law of God 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 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.

xiii. Of 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 its only proper officers are Bishops or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

xiv. Of 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 Holy Spirit, to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which 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.

xv. Of the Lord's Day.

We believe that the first day of the week is the Lord's Day, the day appointed for the regular assemblies of the church. We believe that Christians should meet with the church on the Lord's Day for public worship, fellowship, instruction, and observance of the Ordinances, and that it should be utilized to cultivate personal spiritual growth and as a testimony before the world.

xvi. Of 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 the only Lord of the conscience, and the Prince of the kings of the earth.

xvii. Of 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.

xviii. Of the World to Come.

We believe that Christ will return to earth in His glorified body; that the dead will be raised from their graves; that the righteous will be received into endless joy; that the wicked will be assigned to endless punishment, according to principles of righteousness; that the present world will be destroyed and that a new heaven and a new earth will be instituted wherein dwells perfect righteousness.

Taken from the New Hampshire Confession of Faith, 1833, with minor revisions. Adopted by the Beacon Congregation, February 2, 2005.

In addition, we also identify with the historic Second London Baptist Confession, 1689, with which we are in substantial agreement, and which we have adopted as an auxiliary doctrinal statement.