

CONFESSION OF FAITH

Redemption Hill Nepali Baptist Church

Reynoldsburg, Ohio

The Redemption Hill Nepali Church

Confession of Faith

Section I - Each and every person in order to become or to remain a member of this church will subscribe to the following articles of faith.

Section II - In subscribing to these articles of faith, we in no wise set aside, or undervalue, any of the Scriptures of the Old and New Testaments, all of which we believe to be God's own written word, given to us by the inspiration of the Holy Spirit, and which contain all we can ever know concerning God's revelation of Himself, but the knowledge and the belief of the truth as stated in this confession of faith we deem necessary to sound doctrine and therefore requisite for Christian fellowship in this church.

A. The Godhead:

There is one God, existing as a Triune God in three Persons: Father, Son, and Holy Ghost. The Godhead is a unity (Deut. 6:4), and yet a plurality of Persons (the Hebrew word for God in Gen. 1:1, being the word Elohim, a uniplural noun), the Holy Spirit also being active in creation (Gen. 1:2), as was the Son (John 1:3; ColI: 16). Each Person of the Trinity also shows activity and being in the benediction (II Cor.

13:14) and in the Great Commission (Matt. 28:19).

God is self existent (Gen. 1:1; Ps. 90:20: The Creator Gen. 1:2) The Almighty

(Gen. 17:1) Perfect, righteous, just and truthful (Deut. 32:4) Eternal (Deut. 33:27)

God is a Spirit (John 4:24) merciful and full of love (Eph. 2:4: I John 4:8).

God is Omnipresent (everywhere) (Ps. 139:7-13)

God is Omniscient (all knowing) (Ps. 139:1-6; Matt. 10-29; John 16:30; Acts 15:8)

God is Omnipotent (all powerful) (Job. 42:4; Jer. 31: 17; Luke 1:37; Rom. 4:21)

God is eternal and unchangeable. (Rev. 1:8; Mal. 3:6)

B. The Lord Jesus Christ:

We believe in the Lord Jesus Christ, Who through the eternal Son of God (John 17:5), became Man and yet remained God (Phil. 2:5-11; Col. 2:9), being conceived by the Holy Ghost and born of the Virgin Mary (Isa. 7:14; Matt. 1:18; Luke 1:35; John 1:1-3,14).

1. We believe that the Lord Jesus Christ accomplished the work of redemption

for sinners by the substitutionary sacrifice of Himself on the cross, (Isa. 53 :4-5; John 19:30; Eph. 1:27; Heb. 10:10), that He bore our sins (1 Pet. 2:24; II Cor. 5:21), that there is salvation in none other (John 3:18,36; John 14:6) and that our peace and justification are made sure by His resurrection from among the dead, (Rom. 4:25; Rom. 5:10; I Pet. 1:3-5).

2. We believe that the Lord Jesus Christ ascended into Heaven, where He is

now exalted at the right hand of God The Father, where He is the believer's High Priest, Advocate and Intercessor, (Acts 1:9,10; Phil. 2:9-11; Heb 4:14; I John 2:1; Heb.7:25).

3. We believe in the "Blessed Hope" (Titus 2: 13), the personal, imminent, pre- millennial return of our Lord Jesus Christ from Glory. He will return first for His own (John 11:25, 26; John 14:3; I Cor. 15:51-53; I Thes. 4:13-18; Phil 3:14), and afterward to judge all men and nations and set up His everlasting kingdom (Isa. 61 :2; Zach. 14:4-11; Matt. 24:27-31; Rev. 19:11-16; Rev. 20: 1-6, and Chapters 21 and 22 of the Book of Revelation).

C. *The Holy Ghost:*

We believe that The Holy Ghost is a Person, (John 16:7-15), that He is spirit

and yet God, (Acts 5:3-4), He works to convict the world of sin, righteousness and judgement, (John 16:9-11). He seals the believer until the day of redemption (Eph. 1:13,14). He regenerates and baptizes believers into the Body of Christ, (Cor. 12:12- 14); John 3:5-7; Rom. 8:9). The Holy Spirit is the Divine Teacher (John 16:13), He glorifies Christ, (John 16:14). The believer should be filled with the Spirit, (Eph.5:18), indwelt by the Spirit (John 14:7). The Holy Spirit taught the writers of Scripture what to write, (II Pet 1:20, 21).

1. It is possible for the unbeliever to:
 - a) Resist the Spirit (Acts 7:51)
 - b) Insult the Spirit (Heb. 10:29)
 - c) Blaspheme the Spirit (Matt. 13 :32,32)
2. It is possible for the believer to:
 - a) Grieve the Spirit (Eph. 4:30)
 - b) Lie to the Spirit (Acts 5:3,4)
 - c) Quench the Spirit (I Thes. 5:19)

D. The Scriptures

We believe the Scripture of Old and New Testaments to be the verbally inspired Word of the Living God, inerrant in the original languages, and the only rule of faith and source of truth. (Deut. 32:4; John 17:17; II Tim. 2:15; II Tim. 3:16,17; II Pet. 1:20, 21).

1. The Word of God has four definite uses in faith and life: being used for doctrine, correction, reproof, and instruction in righteousness. (II Tim. 3: 16; Rom. 15:4).
2. The Word of God is the only rule of faith. (Ps. 119:160; Rom. 10:27).
3. All Scripture testifies of Christ. (Luke 24:27,44-46; John 5:39; Rom 1:1- 3).
4. The Word of God is complete in itself, thus ruling out any further revelation, and condemning all cults and teaching having an origin subsequent to the writing of the Scriptures found in the Bible. (Prov.30:5,6; Col. 1:25; Rev. 22: 18,19).
5. The Word of God is eternal, unchangeable and perfect. (Matt. 24.35; Ps. 119-89; Ps. 19:7).
6. God by the Holy Ghost uses the Word through men to convict sin, and to bring men to a decision regarding their relationship to Him. (I Cor. 1:21; Eph.6:17; Heb.4:12).

E. The Creation and Fall of Man:

We believe that man was created in the image and likeness of God (Gen 1:26, 27), that the image and likeness consisted in moral righteousness, innocency and spiritual-mindedness (Eph. 4:22-24), that in Adam's sin the whole race fell (Gen 3:6; Rom. 5:12), and that by itself the race is unable to remedy this condition (Eph. 2:1-3,

12; Rom. 3:23; I Cor 1:21; Titus 3:3-6).

F. Salvation:

We believe that salvation is the free gift of God to whomsoever believeth (Eph. 2:8-10; John 3:16; John 5:24; II Pet. 3:9; Titus 3:4-7).

Salvation is due to the finished work and sacrifice of Christ, and to no other cause (John 19:30; Eph. 1:7; I Pet. 1:18-19; I Pet. 2:24; Eph. 2:8-9).

G. Justification or Imputed Righteousness:

We believe in justification or imputed righteousness. The believer is justified, and

thereby righteous in God's sight by believing in the finished work of the Lord Jesus Christ, in *His* redemption of sinners purchased by the price of His blood on the cross (Gen. 15:16; John 3:16; John 5:24; Eph. 2:8-9; II Tim. 1:9; Titus 3:5; Rom. 3:21-26; Rom. 4:20-25).

H. Good Works

We believe good works to be the fruit of salvation, and not the cause of it. Good works follow as a result of salvation (Mat. 7:16-20; John 15:8; Eph. 2:10; James 2: 17-18). Good works are termed the fruit of the Spirit (Gal. 5:22-26), while evil are the "works of the flesh" (Gal. 5:19-21).

I. Eternal Security of the Believer:

We believe in the assurance of salvation, the eternal security of all believers. Once a person is saved he can never be lost, as Christ's work for him is

complete, and He is able to keep those given unto Him. Such a person may and will sin, but will never become an apostate, and will surely and finally repent and come at last into eternal glory (John 10:27-30; Rom. 8:35-39; Heb. 6:9; I John 5:12; Eph. 1:13-14).

The assurance of salvation should not lead to liberty of conduct (Eph. 3:10; Rom. 13:13-14; Gal. 5:13; Heb.2:1-3).

J. Sanctification

We believe in sanctification in regard to believers.

1. Sanctification of persons or things means being set apart for God (Lev. 20:7- 8; Lev. 21:8; John 17:17; Lev. 8:10,11,15; Ex. 29:27, 36).
2. In position believers are eternally set apart by redemption by the offering of Jesus Christ once and for all (Heb 10:9, 10, 14).
3. In experience the believer progresses onward toward sanctification through the work of the Holy Spirit and the Word of God (John 17:17; Eph. 5:26).
4. Complete sanctification awaits the coming of the Lord (Eph. 5:27; I John 3:2; I Thes. 5:23).

K. The Believer's Two Natures:

We believe that the believer has two natures, one the sinful, Adamic, human in nature, the other nature given in redemption by the Holy Spirit (Rom 7: 15-25; Gal. 5: 17- 18). The believer, although born again, still possesses the old nature, but is given victory to overcome through the work of the Holy Spirit (Rom. 6:12-14; Gal. 5:16). But complete holiness is not obtainable in this life (Eph. 5:27; I Cor. 5:17; I John 3:2; I Thes. 5:23; Gal. 5:16-17; I Pet. 1:13-16; I John 3:5-9).

L. The Church:

We believe that the church is the Body of Christ (Eph. 1:22-23), that it is a spiritual organism (not organization) made up of all born again persons (John 3:3; Eph. 2:19-22; Eph. 5:25-27; I Cor. 12:12-14). The Church of this dispensation (age of grace, Eph. 3:2 was chosen in Christ in the Counsels of Eternity before the foundation of the world (Eph. 1:4-5; Rom. 8:28-330), and was not known to the prophets of the Old Testament (Eph. 3:1-10; Col. 1:25-26), was foretold by Christ (Mat. 16:18). It was a special revelation to the Apostle Paul (Col. 1:25-26; Gal. 1:11,12).

The church has the task of saving souls by the preaching of the Word (Acts 15:14; II Cor 5:18-20) and we believe that we are to keep the Lord's Supper as a memorial of His death "till He comes:", and that Water Baptism is a symbol of the believer's union with Christ in His death and resurrection, and is a mode of witness to the world (Matt. 26:26-29; I Cor 11:23-26; Mark 16:16; Rom. 6:3-10; Col. 2:12). The church will be taken to be with the Lord at His coming, commonly known as The Rapture (Phil. 3:14; I Thes. 4:13-18; II Thes. 2:1). God has

bestowed gifts within the body of Christ, such as teachers, evangelists, prophets and pastors, for the perfecting of the saints and the work of the ministry. These gifts are sufficient for these ends (Eph. 4:11-13).

We believe that the Pauline Epistles contain all that is necessary for us to know concerning the governing of the church, as all the revelation concerning the church of this dispensation was given to him (Eph. 3:1-10; Col. 1:24-29).

M. The Person of Satan:

We believe that Satan, the devil, the serpent, the dragon, is a personal being, (Rev. 20:2) that he is a fallen angel, originally having been connected directly with the worship of angels and the holiness of God (Ezek. 28:11-15; Isa. 14:12), that he fell through pride (Isa. 14:13-14; Ezek. 28:17), which is the root of all sin, as he is the author of it, and the cause of the fall (Gen. 3). He still has access to heaven where he is the accuser of the brethren (Job 1:6-11; Rev. 12:7-10). He is the prince of the power of the air (Eph 2:2), a god of this age (II Cor. 4:4). He will suffer eternal punishment in the Lake of Fire (Gen. 3:15; Rev. 20:10).

N. The Eternal State:

We believe that those saved in Christ will be raised in resurrection to eternal life, and the wicked to eternal conscious punishment (John 5:28-29; John 11:25-26; Rev. 20:5,6,12,13).

We believe that the dead in the Lord await the resurrection, when they will be raised incorruptible and possess a resurrection body "like unto His glorious body" (Phil. 3:21; I Cor. 15:51-53; I John 3:2).

We believe that the souls of the unbelievers await judgment of the Great White Throne when they will be resurrected and judged according to their works and condemned into the Lake of Fire (John 5:29; Heb.9:27; Rev. 20:11-15).

We believe that there will finally be a New Heaven and a New Earth in which dwelleth righteousness (Isa. 65: 17; II Pet. 3: 13; Rev. 21: 1), and there will be no more curse (Rev. 22:3).

O. The Separated Life:

Believing that the one task of the church is the saving of souls (II Cor. 5:18-20), and the building up of the body of Christ (Eph. 2:19-22), we are not concerned

with bringing in the Kingdom or any political movements toward utopia, since the redeemed in Christ are in the world but not of it (John 17:14), and believers are pilgrims and strangers in the world (Heb. 11:13-16). We will let the Lord Jesus Christ, King of Kings and Lord of Lords (Rev. 19:16) bring in His own Kingdom in His own time (Luke 1:32; John 18:36; I Cor. 15:24-28). However, we believe that all the saved should live in such a manner as not to bring reproach upon our Lord and Savior, and that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations are commanded by God (II Tim. 3:1-5; Rom 12:1-2; Rom. 14:13; I John 2:15-17; II John verses 9 -11; II Cor. 6:14 to 7:1; Eph. 6:10-18).

O. The Separated Life

Believing that the one task of the church is the saving of souls (II Cor. 5:18-20), and the building up of the body of Christ (Eph. 2:19-22), we are not concerned with bringing in the Kingdom or any political movements toward utopia, since the redeemed in Christ are in the world but not of it (John 17:14), and believers are pilgrims and strangers in the world (Heb. 11:13-16). We will let the Lord Jesus Christ, King of Kings and Lord of Lords (Rev. 19:16) bring in His own Kingdom in His own time (Luke 1:32; John 18:36; I Cor. 15:24-28). However, we believe that all the saved should live in such a manner as not to bring reproach upon our Lord and Savior, and that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations are commanded by God (II Tim. 3:1-5; Rom 12:1-2; Rom. 14:13; I John 2:15-17; II John verses 9 -11; II Cor. 6:14 to 7:1; Eph. 6:10-18).