

New Hampshire Confession of Faith (Revised)

I. The Holy Bible

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 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.

2 Pet. 1:20-21; 2 Tim. 3:16-17; Isa. 8:20; Jn. 17:17

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 Yahweh, 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 Ghost: Equal in every Divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Deut. 4:6; Mt. 28:19; I Jn. 5:7; Isa. 6:1-3; Jn. 4:24; Isa. 44:6; Isa. 40:12-14,25-29;

III. Of the Fall of Man into Sin

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

Eccles 7:29; Gen. 2:7,16-17; 3:1-24; 1 Tim. 2:12-14; Psa. 14:1-3; Rom. 3:9-23; 8:7; I Cor. 2:14; Jn. 3:17-20; Gen. 6:5

IV. Of the Way of Salvation

[We **believe**] that the 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; that having risen from the dead, He is now enthroned in heaven; and uniting in His wonderful person the tenderest sympathies with divine perfection's, [He] is every way qualified to be a suitable, a compassionate, and all-sufficient savior.

Eph. 2:8-9; Rom. 11:6; Jn. 3:16; Rom. 3:24-25; Philip. 2:5-7; Mt. 5:17-20; Rom. 4:23-25; Heb. 4:14-16; Rom. 5:12-22

V. Of Justification

[We believe that the great gospel blessing which Christ of his fullness bestows on such as believe in Him is justification; that justification consists in 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 faith in the redeemer's blood, [by virtue of which faith His perfect righteousness is freely imputed to us by 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.

Rom.4:1-25; Jn. 3:16; Tit. 3:5; Rom. 4:23-25; 5:1-2;

Rom. 8:31-39

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 except his own [inherent depravity and] voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

Rom. 10:13; Jn. 3:16; Acts 17:30; Jn. 5:40; Isa. 64:6-7; Psa. 14:1-3; Jn. 3:17-20

VII. Of grace in 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 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 fruit which we bring forth to the glory of God.

Jn. 3:3,5-6; Philip. 2:13; Jn. 6:63; 2 Thes. 2:13-14; Psa. 110:3; I Jn. 2:29; 3:9-10;4:7; 5:1; 2 Pet. 1:4-10

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; and thus are the fruits of regeneration, 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.]

Acts 16:31; 17:30; I Jn. 5:1; Tit. 3:5; Jn. 3:36; 2 Cor. 7:10; Rom. 10:9-10,13; Acts 4:12; Jn. 14:6;

IX Of 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 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 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.

Rom. 11:5-6; Rom. 9:11; Eph. 1:4; Acts 13:48; 2 Thes. 2:13-14; Rom. 8:28-37; 9:11-23; I Cor. 1:26-31; 2 Pet. 1:10;

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.]

1 Thes. 4:1-7; Philip. 1:6; Jn. 17:17; Eph. 5:26-27; Heb. 2:11; I Thes. 5:23; Heb. 10:22-25

XI. Of the Perseverance of the Saints

[We believe] that such only are real believers as endure unto the end; that their preserving attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and [that] they are kept by the power of God through faith unto salvation.

I Jn.2:19; Jn. 5:24; 6:29; Philip. 1:6; Rom. 8:28-37; I Pet. 1:5

XII. (Of the) harmony of the Law and the Gospel

[We believe] that the Moral Law of God [*ten commandments*] is the eternal and unchangeable rule of His moral government; that it is holy, just and good; 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, that this holy law is written upon the heart of the believer at regeneration giving disposition that delights in it; and that obedience to its precepts is wrought entirely through the administration of the indwelling Spirit of God through faith that worketh by love, and of the means of grace connected with the establishment of the visible Church.

Rom. 3:31; 7:12; 8:7; 2 Cor. 3:3; Rom. 7:23; Rom. 8:3-4

XIII. Of A Gospel Church

We believe that the New Testament church is a divine institution built and designed by Christ to reproduce after its own kind until He returns and as a kind can be easily identified as an organized body of scripturally baptized believers covenanted together and claiming to carry out the same gospel, same baptism and same faith once delivered in the Great Commission. We believe that all Christians regardless of church affiliation are brothers and sisters in the Family of God and as servants in the Kingdom of God should strive for the unity of the faith. That unity cannot be obtained by sacrificing essential truths or apart from service within New Testament churches of like faith and order as found in the pages of the New Testament.

Mt. 16:18; 28:19-20; Acts 2:40-41; Jude 3; Eph. 4:4-6, 13-14; Eph. 3:15-18; Jn. 17:17

XIV. Of Baptism and the Lord's Supper

We believe that Christian baptism is the immersion in water of a believer into the name of the Father [and] of the Son and of the Holy Ghost, in order to publicly identify with Christ in regards to His gospel and doctrine. In regards to the gospel it is to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; in regards to His doctrine, it is to publicly identify the believer with the doctrine and practice of the New Testament Church through a qualified administrator and that it is a prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by use of bread and wine, are to commemorate together the dying love of Christ preceded always by solemn examination of themselves as a body and as individuals.

Rom. 6:4-5; I Pet. 3:21; Mt. 28:19-20; Acts 2:41; I Tim. 3:1-15; Tit. 1:5-13; Mt. 26:17-30; I Cor. 11:17-34; 5:4-13; 10:20-22

XV. Of the Role of Men and Women

We believe that God has by divine appointment established the roles for men and women in the home as well as in the church, and that this divine appointment is established upon the creational order of God for the best interest of the sexes, and is pictured by the relationship between Christ and the church; and that this divine order is to be manifested in the church in regards to all offices and positions of authority so that the woman does not appear to usurp authority over the man in any way.

I Cor. 11:3,7-9; I Tim. 2:11-14; Eph. 5:22-25; I Cor. 14:33-37

XVI. Of the Christian Sabbath

[We believe] that the first day of the week is the Lord's Day, or Christian Sabbath [*holy (set apart) day*]; and is 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 that remaineth for the people of God.

Lev. 23:7,15-16, 21, 24-25, 35-36, 39; Psa. 118:20-24 with Acts 4:10-11; Jn. 20:1,19,26; Acts 2:1; 20:7; I Cor. 16:1-2; Rev. 1:7

XVII. 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.

Rom. 13:1-7; I Tim. 2:1-3; Acts 4:19-20; Psa 2:

XVIII. 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.

I Jn. 3:10; Rev. 14:9-11; 20:10-15; 2 Thes. 1:7-10; Rom. 8:7-8; Heb. 9:27

XIX. Of 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 *righteous* dead *and transform the righteous living to endless joy and after a thousand year reign upon this earth, the Lord shall raise the unrighteous* dead; that the wicked will be adjudged to endless *conscious* punishment; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

Mt. 24:29-30; Rev. 1:7; Mt. 25:46; Heb. 9:27; Rev. 20:4-15; I Cor. 15:52-57; I Thes. 4:13-17;

History of New Hampshire Confession of Faith

“On June 24, 1830, the Baptist Convention of New Hampshire appointed a committee to prepare and present at the next annual sessions ‘such a Declaration of Faith and Practice, together with a Covenant, as may be thought agreeable and consistent with the views of all our churches in this State.’”

N.W. William’s, William Taylor and I. Person were named as the members of the committee to formulate this confession in behalf of the Baptist churches of New Hampshire. The draft was later submitted to another committee made up of Baron Stow, John Newton Brown, Jonathan Going and I. Person for revamping on June 26, 1832. On January 15, 1833 it was approved and published among the Baptists of New Hampshire.

Twenty years later, J. Newton Brown as secretary of *the American Baptist Publication Society*, revised the confession and published it in *The Baptist Church Manual*. This Confession of Faith became the most widely used Confession among Baptists.

J.M. Pendleton, pastor at Upland, Pa., incorporated it in his *Church Manual* and it was adopted by all Landmark Baptist Churches as their official Confession. In 1902 *the American Baptist Association* adopted it along with a supplementary Doctrinal Statement. In 1933 *The General Association of Regular Baptist Churches* (CAR BC) adopted this Confession and revised it to the Premillennial position.

In 1925 and in 1963 *The Southern Baptist Convention* worked over this Confession, adding ten new sections and published it as **The Baptist Faith and Message**.

The present Confession is substantially the same as written in 1833. Elder Mark W. Fenison, missionary of Grace Baptist Church of Cairo Illinois added the article on the position of men and women and expanded and enlarged upon a few statements including the last article on the World to Come, adopting the Premillennial instead of the Amillennial position of the original framers. The 1853 additions by J. Newton Brown are found in brackets [] while the expansions and modifications of Elder Fenison are found in *italics*. (Most of the above information was taken from Baptist **Confessions of Faith**, by William Lumpkin).

Mark W Fenison

Grace Baptist Church of Chealls Washington, 1995