

Bridge City Church Statement of Faith

From the time of the Apostles to today, Christians have laid out doctrine (beliefs) in brief, definitive statements. As those who know God, we believe it necessary to set forth in a concise fashion the cornerstone truths of our church as guided by Scripture. Our Statement of Faith summarizes essential Christian beliefs, shows unity in Christ, and guards the church from error.

All who join Bridge City Church are required to affirm the Bridge City Church Statement of Faith (adapted from the New Hampshire Confession of Faith from 1853). The Bridge City Church Statement of Faith registers our belief in historic Christianity, evangelical Christianity, believer's baptism, and elder-led, congregational polity. Once we as members agree to the statement, we are responsible for believing and living in accordance with it.

I. Of the Scriptures

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 Timothy 3:16–17; 2 Timothy 3:15; Proverbs 30:5–6; Romans 2:12; 1 John 4:1

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 LORD, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, trust, faith, 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.

John 4:24; Psalm 83:18; Hebrews 3:4; Romans 1:20; Jeremiah 10:10; Exodus 15:11; Psalm 147:5; Isaiah 6:3; 1 Peter 1:15–16; Timothy 4:6–8; Mark 12:30; Timothy 4:11; Matthew 10:37; Jeremiah 2:12–13; Matthew 28:19; John 15:26; 1 Corinthians 12:4–6; 1 John 5:7; John 10:30; John 5:17; John 14:23; John 17:5, 10; Acts 5:3–4; 1 Corinthians 2:10–11; Philippians 2:5–6; Ephesians 2:18; 2 Corinthians 13:14; Revelation 1:4–5

III. Of the Fall of Humanity

We believe that man and woman were created in holiness, under the law of their Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all people 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.

Genesis 1:27; Genesis 1:31; Ecclesiastes 7:29; Acts 17:26–29; Genesis 2:16–17; Genesis 3:6–24; Romans 5:12; Romans 5:15–19; Timothy 5:15; Romans 8:7; Isaiah 53:6; Genesis 6:12; Romans 3:9–18; Ephesians 2:1–3; Romans 1:18, 32; Romans 2:1–16; Galatians 3:10; Matthew 20:15; Ezekiel 18:19–20; Romans 1:20; Romans 3:19; Galatians 3:2

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 perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

Ephesians 2:3; Matthew 18:11; 1 John 4:10; 1 Corinthians 3:5–7; Acts 15:11; John 3:16; John 1:1–14; Hebrews 4:14; Hebrews 12:24; Philippians 2:9, 14; 2 Corinthians 5:21; Isaiah 42:21; Philippians 2:8; Galatians 4:4–5; Romans 3:21; Isaiah 53:4–5; Matthew 20:28; Romans 4:25; Romans 3:21–26; 1 John 2:3; 1 Corinthians 15:1–3; Hebrews 9:13–15; Hebrews 1:8; Hebrews 1:3; Colossians 3:1–4; Hebrews 7:25; Colossians 2:18; Hebrews 7:26; Psalm 89:19; Psalm 34:1–22

V. Of Justification

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the promise of eternal life on the basis of imputed 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.

John 1:16; Ephesians 3:8; Acts 13:39; Isaiah 53:11–12; Romans 5:1–2; Romans 5:9; Zechariah 13:1; Matthew 9:6; Acts 10:43; Romans 5:17; Titus 3:5–7; 1 Peter 3:7; 1 John 2:25; Romans 5:21; Romans 4:4–5; Romans 6:23; Philippians 3:7–9; Romans 5:19; Romans 3:24–26; Romans 4:23–25; 1 John 2:12; Romans 5:3; Romans 5:11; 1 Corinthians 1:30–31; Matthew 6:33; 1 Timothy 4:8

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 sincere, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

Isaiah 55:1; Timothy 2:17; Romans 16:25–26; Mark 1:15; Romans 1:15–17; John 5:40; Matthew 23:37; Romans 9:32; Prov 1:24; Acts 13:46; John 3:19; Matthew 11:20; Luke 10:27; 2 Thessalonians 1:8

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; that it is effected in a manner above our comprehension 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 appears in the holy fruits of repentance, and faith, and newness of life.

John 3:3; John 3:6–7; 1 Corinthians 3:14; Timothy 14:3; Timothy 21:27; 2 Corinthians 5:17; Ezekiel 36:26; Deuteronomy 30:6; Romans 2:28–29; Romans 5:5; 1 John 4:7; John 3:8; John 1:13; James 1:16–18; 1 Corinthians 1:30; Philippians 2:13; 1 Peter 1:22–25; 1 John 5:1; Ephesians 4:20–24; Colossians 3:9–11; Ephesians 5:9; Romans 8:9; Galatians 5:16–23; Ephesians 3:14–21; Matthew 3:8–10; Matthew 7:20; 1 John 5:4, 18; Ephesians 2:1–10

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; 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.

Mark 1:15; Acts 11:18; Ephesians 2:8; 1 John 5:1; John 16:8; Acts 2:37–38; Acts 16:30–31; Luke 18:13; Luke 15:18–21; James 4:7–10; 2 Corinthians 7:11; 1 Corinthians 10:12–13; Timothy 5:1–19; Romans 10:9–11; Acts 3:22–23; Hebrews 4:14; Timothy 2:6; Hebrews 1:8; Hebrews 7:25; 2 Timothy 1:12

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 includes all means by which the end of salvation is accomplished; 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 us in the highest degree to use God-ordained means to bring others to salvation; that it may be 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 the utmost diligence.

2 Timothy 1:8–9; Ephesians 1:3–14; 1 Peter 1:1–2; Romans 11:5–6; John 15:16; 1 John 4:19; 2 Thessalonians 2:13–14; Acts 13:48; John 10:16; Matthew 20:16; Acts 15:14; Ex 33:18–19; Matthew 20:15; Ephesians 1:11; Romans 9:23–24; Jeremiah 31:3; Romans 11:28–29; James 1:17–18; 2 Timothy 1:9; Romans 11:32–36; 1 Corinthians 1:26–31; Romans 3:27; Romans 4:16; Colossians 3:12; 1 Corinthians 3:5–7; 1 Corinthians 15:10; 1 Peter 5:10; Acts 1:24; 1 Thessalonians 2:13; 1 Peter 2:9; Luke 18:7; John 15:16; 1 Thessalonians 2:12; 2 Timothy 2:10; 1 Corinthians 9:22; Romans 8:28–30; John 6:37–40; 1 Thessalonians 1:4–10; Isaiah 42:16; Romans 11:29; 2 Peter 1:10–11; Philippians 3:12; Hebrews 6:11

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 Thessalonians 4:3; 1 Thessalonians 5:23; 2 Corinthians 7:1; 2 Corinthians 13:10; Philippians 3:12–16; 1 John 2:29; Romans 8:5; Ephesians 1:4; Prov 4:18; 2 Corinthians 3:18; Hebrews 6:1; 2 Peter 1:5–8; John 3:6; Philippians 1:9–11; Ephesians 1:13–14; Philippians 2:12–13; Ephesians 4:11–12; 1 Peter 2:2; 2 Peter 3:18; 2 Corinthians 13:5; Luke 11:35; Luke 9:23; Matthew 26:41; Ephesians 6:18; Ephesians 4:30

XI. Of the Perseverance 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 superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

John 8:31; 1 John 2:27–28; 1 John 3:9; 1 John 5:18; 1 John 2:19; John 13:18; Matthew 13:20–21; John 6:66–69; Job 17:9; Romans 8:28; Matthew 6:30–33; Jeremiah 32:40; Timothy 121:3; Timothy 91:11–12; Philippians 1:6; Philippians 2:13; Jude 24:25; Hebrews 1:14; 2 Kgs 6:16; Hebrews 13:5; 1 John 4:4

XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it 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 one great end of the means of grace connected with the establishment of the visible church.

Romans 3:31; Matthew 5:17; Luke 16:17; Romans 3:20; Romans 4:15; Romans 7:12; Romans 7:7, 14–22; Galatians 3:21; Timothy 119:1–176; Romans 8:7–8; Josh 24:19; Jeremiah 13:23; John 6:44; John 5:44; Romans 8:2–4; Romans 10:4; 1 Timothy 1:5; Hebrews 8:10; Jude 20–21

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 sacraments of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural officers are Elders or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

1 Corinthians 1:1–3; Matthew 18:17; Acts 5:11; Acts 8:1; Acts 11:21–23; 1 Corinthians 4:17; 1 Corinthians 14:23; 1 Timothy 3:5; Acts 2:41–42; 2 Corinthians 8:5; Acts 2:47; 1 Corinthians 5:12–13; 1 Corinthians 11:2; 2 Thessalonians 3:6; Romans 16:17–20; 1 Corinthians 11:23–24; Matthew 18:15–20; 1 Corinthians 5:6; 2 Corinthians 2:17; 1 Corinthians 4:17; Matthew 28:20; John 14:15; John 15:12; 1 John 4:21; John 14:21; 1 Thessalonians 4:2; 2 John 6; Galatians 6:2; Ephesians 4:7; 1 Corinthians 14:12; Philippians 1:1; Acts 14:23; Acts 15:22; 1 Timothy 3; Titus 1

XIV. Of Baptism and The Lord's Supper

We believe that the Lord Jesus Christ has committed two sacraments to the local church: baptism and the Lord's Supper.

We believe that Christian baptism is the immersion of the believer in water into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with the effect of that faith, in our death to sin and resurrection to a new life.

We believe that the Lord's Supper was instituted by Christ for commemoration of His death and that it is ordained by the Lord for gathered believers to eat bread, signifying Christ's body given for His people, and drink the cup of the Lord, signifying the New Covenant in Christ's blood. We do this in remembrance of the Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually, in that, by faith, they are nourished with the benefits He obtained through His death, and thus grow in grace.

Acts 8:36–39; Matthew 3:5–6; John 3:22–23; John 4:12; Matthew 28:19–20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32–34; Acts 18:8; Acts 10:47–48; Galatians 3:26–28; Romans 6:4; Colossians 2:12; 1 Peter

3:20–21; Acts 22:16; Acts 2:41–42; 1 Corinthians 11:26; Matthew 26:26–29; Mark 14:22–25; Luke 22:14–20; 1 Corinthians 11:28; 1 Corinthians 5:1–8; 1 Corinthians 11:17–32; John 6:26

XV. Of the Lord's Day

We believe that the first day of the week is the Lord's Day. It is a Christian institution for regular observance, as it commemorates the resurrection of Christ from the dead. It should include the devout observance of the means of grace and exercises of worship and spiritual devotion, both public and private.

Acts 20:7; Genesis 2:3; Colossians 2:16–17; Mark 2:27; John 20:19; 1 Corinthians 16:1–2; Ex 20:8; Timothy 1:10; Timothy 118:15, 24; Isaiah 58:13–14; Isaiah 56:2–8; Hebrews 10:24–25; Acts 11:26; Acts 13:44; Lev 19:30; Luke 4:16; Acts 17:2–3; Psalm 26:8; Psalm 87:3; Hebrews 4:3–11

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.

Romans 13:1–7; Deuteronomy 16:18; 2 Sam 23:3; Ex 18:23; Jeremiah 30:21; Matthew 22:21; Titus 3:1; 1 Peter 2:13; 1 Timothy 2:1–4; Acts 5:29; Matthew 28:1–20; Dan 3:15–18; Dan 6:7–10; Acts 4:18–20; Matthew 23:10; Romans 14:4; Timothy 19:16; Timothy 72:11; Psalm 2:1–12; Romans 14:9–13

XVII. Of the World to Come

We believe that the end of the 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 (those justified in Jesus and sanctified by the Spirit; see previous section) to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on the basis of imputed righteousness.

1 Peter 4:7; 1 Corinthians 7:29–31; Hebrews 1:10–12; Matthew 24:35; 1 John 2:17; Matthew 28:20; Matthew 13:39–40; 2 Peter 3:3–13; Acts 1:11; Timothy 1:7; Hebrews 9:28; Acts 3:21; 1 Thessalonians 4:13–18; 1 Thessalonians 5:1–11; Acts 24:15; 1 Corinthians 15:12–58; Luke 14:14; Dan 12:2; John 5:28–29; John 6:40; John 11:25–26; 2 Timothy 1:10; Acts 10:42; Matthew 13:49; Matthew 13:37–43; Matthew 24:30–31; Matthew 25:31–46; Timothy 22:11; 1 Corinthians 6:9–10; Mark 9:43–48; 2 Peter 2:9; Jude 7; Philippians 3:19; Romans 6:23; 2 Corinthians 5:10–11; John 4:36; 2 Corinthians 4:18; Romans 3:5–6; 2 Thessalonians 1:6–12; Hebrews 6:1–2; 1 Corinthians 4:5; Acts 17:31; Romans 2:2–16; Timothy 20:11–12; 1 John 2:28; 1 John 4:17; 2 Peter 3:11–12

XVIII. Of the Family

We believe that God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship and sexual union according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband as the church willingly submits to the headship of Christ. She has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing any children God gives them.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26–28; 2:15–25; 3:1–20; Exodus 20:12; Deuteronomy 6:4–9; Joshua 24:15; 1 Samuel 1:26–28; Psalms 51:5; 78:1–8; 127; 128; 139:13–16; Proverbs 1:8; 5:15–20; 6:20–22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13–14; 24:3; 29:15,17; 31:10–31; Ecclesiastes 4:9–12; 9:9; Malachi 2:14–16; Matthew 5:31–32; 18:2–5; 19:3–9; Mark 10:6–12; Romans 1:18–32; 1 Corinthians 7:1–16; Ephesians 5:21–33; 6:1–4; Colossians 3:18–21; 1 Timothy 5:8,14; 2 Timothy 1:3–5; Titus 2:3–5; Hebrews 13:4; 1 Peter 3:1–7

XIX. Of Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person.

The term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

Any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God.

God offers redemption and restoration to all who confess and forsake their sin and seek His mercy and forgiveness through Jesus Christ.

Every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Bridge City Church.

Genesis 1:26–27; Genesis 2:18–25; Matthew 19:4–6; 1 Corinthians 6:18; 7:2–5; Hebrews 13:4; Matthew 15:18–20; 1 Corinthians 6:9–10; Matthew 5:16; Philippians 2:14–16; 1 Thessalonians 5:22; Acts 3:19–21; Romans 10:9–10; 1 Corinthians 6:9–11; Mark 12:28–31; Luke 6:31