

A Comparison of Four Baptist Doctrinal Statements

NEW HAMPSHIRE CONFESSION (1853)	BAPTIST BIBLE UNION (1923)	GARBC (1933)	GARBC (Current)
<p>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 centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.</p>	<p>I. Of the Scriptures We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.</p> <p>(Explanatory)</p> <ol style="list-style-type: none"> 1. By "THE HOLY BIBLE" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not contain and convey the word of God, but IS the very Word of God. 2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired. 	<p>I. Of the Scriptures We believe that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men, and therefore has truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions shall be tried. 2 Tim. 3:16, 17; 2 Pet. 1: 19-21.</p>	<p>I. Of the Scriptures We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and plenary inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks. We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed and opinions shall be tried. 2 Timothy 3:16, 17; 2 Peter 1:19-21.</p>
<p>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; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.</p>	<p>II. Of the True God We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; (c) 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.</p>	<p>II. Of the True God We believe there is one, and only one, living and true God, and infinite, intelligent Spirit, and 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. Exod. 20:2, 3; 1 Cor. 8:6; 1 John 5:7; Rev. 4:11.</p>	<p>II. The True God We believe there is one and only one living and true God, an infinite Spirit, 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 but harmonious offices in the great work of redemption. Exodus 20:2, 3; 1 Corinthians 8:6; Revelation 4:11.</p>

NOTE: The purpose of this document is to allow all four doctrinal statements to be compared side-by-side. For this reason, some of the numbered sections appear out of order, though the sections retain their original numbering.

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	<p>III. Of the Holy Spirit That the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of judgment and of righteousness; (g) that He bears witness to the Truth of the Gospel in preaching and testimony; (h) that He is the agent in the New Birth; (i) that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies, and helps the believer.</p> <p>IV. Of the Devil, or Satan We believe that Satan was once (a) holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty; fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ; (f) the accuser of the saints, (g) the author of all false religions, the chief power back of the present apostasy; (h) the Lord of the anti-Christ, and (i) the author of all the powers of darkness-destined however (j) to final defeat at the hands of God's Son, and (k) to the judgment of an eternal justice in hell, a place prepared for him and his angels.</p>	<p>III. Of the Holy Spirit We believe that the Holy Spirit is a divine Person; equal with God the Father and God the Son and of the same nature; that He was active in the Creation; that in His relation to the unbelieving world He restrains the Evil One until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the truth of the gospel in preaching and testimony: that He is the agent of the New Birth; that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies and helps the believer. Gen. 1:1-3; Matt. 28:19; Mark 1:8; Luke 1:35, 24:49; John 1:33; 3:5, 6; 14:16, 17; 14:26; 16:8-11; Acts 5:30-32; 11:16; Rom. 8:14, 16, 26, 27; Eph. 1:13, 14; Heb. 9:14.</p> <p>IV. Of the Devil, or Satan We believe in the personality of Satan, that he is the unholy god of this age, and the author of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire. Matt. 4:1-3; 2 Cor. 4:4; Rev. 20:10.</p>	<p>III. The Holy Spirit We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer. John 14:16, 17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5, 6; Ephesians 1:13, 14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27.</p> <p>We believe the sign/revelatory gifts of the Holy Spirit have fulfilled their purpose and are not applicable to the work of the Holy Spirit today. 1 Corinthians 12:8-10, 28-30, 13:8-10; 14:1-40; 2 Corinthians 12:12; Hebrews 2:2-4.</p> <p>IV. The Devil, or Satan We believe in the reality and personality of Satan, the Devil; and that he was created by God as an angel but through pride and rebellion became the enemy of his Creator; that he became the unholy god of this age and the ruler of all the powers of darkness and is destined to the judgment of an eternal justice in the lake of fire. Matthew 4:1-11; 2 Corinthians 4:4; Revelation 20:10.</p>

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<p>III. Of the Fall of Man [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, 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.</p>	<p>V. Of the Creation We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was made directly, and God's established law was they should bring forth only "after their kind."</p> <p>VI. Of the Fall of Man We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which, all mankind are now sinners, not by constraint, but of choice; and (d) therefore under just condemnation without defense or excuse.</p> <p>VII. Of the Virgin Birth We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and (c) that He is both the Son of God, and God, the Son.</p>	<p>V. Of the Creation We accept the Genesis account of creation and believe that man came by direct creation of God and not by evolution. Gen. 1 and 2; Col. 1:16, 17; John 1:3.</p> <p>VI. Of the Fall of Man We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners, not only by constraint, but of choice; and therefore under just condemnation without defense or excuse. Ger. 3:1–6, 24; Rom. 1:18, 32; 3:10–19; 5:12, 19.</p> <p>VII. Of the Virgin Birth We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both the Son of God and God, the Son. Gen. 3:1 5; Isa. 7:14; Matt. 1:18–25; Luke 1:35; John 1:14.</p>	<p>V. Creation We believe the Biblical account of the creation of the physical universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race. Genesis 1; 2; Colossians 1:16, 17; John 1:3.</p> <p>VI. The Fall of Man We believe that man was created in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression Adam fell from his sinless and happy state, and all men sinned in him, in consequence of which all men are totally depraved, are partakers of Adam's fallen nature, and are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse. Genesis 3:1–6; Romans 3:10-19; 5:12, 19; 1:18, 32.</p> <p>VII. The Virgin Birth We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of-woman, and that He is both the Son of God and God, the Son. Genesis 3:15; Isaiah 7:14; Matthew 1:18–25; Luke 1:35; John 1:14.</p>

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<p>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 made 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 Saviour.</p> <p>VIII. Of Repentance and Faith [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 Kin; and relying on him alone as the only and all-sufficient Saviour.</p> <p>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.</p>	<p>VIII. Of the Atonement for Sin We believe (a) that the salvation of sinners is wholly of grace; (b) 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 and vicarious atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that, having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.</p> <p>XII. Of Repentance and Faith We believe that Repentance and Faith are (a) solemn obligations, and (b) also inseparable graces, (c) wrought in our souls by the quickening Spirit of God; (d) thereby, being deeply convicted 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; (e) at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Saviour.</p> <p>X. Of the Freeness of Salvation We believe (a) in God's electing grace; (b) that the blessings of salvation are made free to all by the gospel; (c) that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and (d) that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; (e) which rejection involves him in an aggravated condemnation.</p>	<p>VIII. Of the Atonement for Sin 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 and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the just dying for the unjust; Christ, the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. Isa. 53:4-7; Matt. 18:11; John 3:16; Acts 15:11; Rom. 3:24, 25; 1 Cor. 15:3; 2 Cor. 5:21; Eph. 2:8; Phil. 2:7; Heb. 2:14; 1 John 4: 10.</p> <p>XI. Of Faith and Salvation We believe that faith in the Lord Jesus Christ is the only condition of salvation. Acts 16:31.</p>	<p>VIII. Salvation We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.</p> <p>We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith. Jonah 2:9; Ephesians 2:8; Acts 15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2:7, 8; Hebrews 2:14-17; Isaiah 53:4-7; 1 John 4:10; 1 Corinthians 15:3; 2 Corinthians. 5:21; 1 Peter 2:24.</p>

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<p>II. 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 I 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 I found in the holy fruit which we bring forth to the glory of God.</p> <p>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 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.</p>	<p>IX. Of Grace In the New Creation We believe (a) that in order to be saved, sinners must be born again; (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; (e) That the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (f) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.</p>	<p>IX. Of Grace in the New Creation We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God: that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in, connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. John 3:3, 6-8; Acts 16:30-33; Rom. 6:23; 2 Cor. 5:17, 19; Eph. 2:1; Col. 2:13; 2 Pet. 1:4; 1 John 5:1.</p>	<p>IX. Resurrection and Priesthood of Christ We believe in the bodily resurrection of Christ and in His ascension into Heaven, where He now sits at the right hand of the Father as our High Priest interceding for us. Matthew 28:6, 7; Luke 24:39; John 20:27; 1 Corinthians 15:4; Mark 16:6; Luke 24:2-6, 51; Acts 1:9-11; Revelation 3:21; Hebrews 8:6; 12:2; 7:25; 1 Timothy 2:5; 1 John 2:1; Hebrews 2:17; 5:9, 10.</p> <p>X. Grace and the New Birth We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life. John 3:3; 2 Corinthians 5:17; 1 John 5:1; Acts 16:20-33; 2 Peter 1:4; Romans 6:23; Ephesians 2:1, 5; Colossians 2:13; John 3:8.</p>

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<p>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 His own redemption and righteousness, [by virtue of which 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.</p> <p>X. Of Sanctification [Added in 1853]</p> <p>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.</p> <p>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 [that] they are kept by the power of God through faith unto salvation.</p>	<p>XI. Of Justification We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; (a) that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) 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, His righteousness is imputed unto us.</p> <p>XV. Of the Perseverance of the Saints We believe (a) that such only are real believers as endure unto the end; (b) that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; (c) that a special providence watches over their welfare; and (d) that they are kept by the power of God through faith unto eternal salvation</p>	<p>X. Of Justification We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) That justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; b) 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, His righteousness is imputed to us. Isa. 53:11; Zech. 13:1; Acts 13:39; Rom. 5:1, 9; 8:1.</p> <p>XIV. Of the Security of the Saints We believe that those who are truly born again are kept by God the Father for Jesus Christ. John 10:28, 29; Rom. 8:35–39; Phil. 1:6; Jude I (R. V.).</p>	<p>XI. Justification We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's shed blood. Romans 3:24; 4:5; 5:1, 9; Galatians 2:16; Philippians 3:9.</p> <p>XII. Sanctification We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner; first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit applies the Word of God to the life; third, the final accomplishment of this process at the Lord's return. Hebrews 10:10-14; 3:1; John 17:17; 2 Corinthians 3:18; 1 Corinthians 1:30; Ephesians 5:25–27; 1 Thessalonians 4:3, 4; 5:23, 24; 1 John 3:2; Jude 24, 25; Revelation 22:11.</p> <p>XIII. The Security of the Saints We believe that all who are truly born again are kept by God the Father for Jesus Christ. Philippians 1:6; John 10:28, 29; Romans 8:35–39; Jude 1.</p>

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<p>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 of the means of grace connected with the establishment of the visible Church.</p> <p>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.</p>	<p>XIII. Of the Church We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers of ordination are pastors, elders and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures; (f) we believe the true mission of the church is found in the great commission: First, to make individual disciples; Second, to build up the church; Third, to teach and instruct, as He has commanded. We do not believe in the reversal of this order; (g) we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.</p>	<p>XII. Of the Local Church We believe that a local church is a congregation of immersed believers, associated by covenant of 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 officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures; we believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only true superintendent is Christ, through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole judge of the measure and method of its cooperation; on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final. Acts 2:41, 42; 15:13-18; 20:17-28; 1 Cor. 11:2; Eph. 1:22, 23; 4:11; 5:23-32; Col. 1:18; 1 Tim. 3.</p>	<p>XIV. The Church We believe that a local church is an organized congregation of immersed believers, associated by covenant of 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 officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; that on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final. 1 Corinthians 11:2; Acts 20:17-28; 1 Tim. 3:1-13; Acts 2:41, 42. We believe in the unity of all New Testament believers in the Church which is the Body of Christ. 1 Corinthians 12:12, 13; Ephesians 1:22, 23; 3:1-6; 4:11; 5:23; Colossians 1:18; Acts 15:13-18.</p>

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<p>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 Spirit, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power that it is prerequisite to the privileges of a church relation; 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</p> <p>XV. Of the Christian Sabbath [We believe] That the first day of the week is the Lord's-Day, or Christian Sabbath; 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 which remaineth for the people of God.</p> <p>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.</p>	<p>XIV. Of Baptism and the Lord's Supper We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son, and the Holy Ghost; (c) to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life; (d) that it is prerequisite to the privileges of a church relation and to the Lord's Supper; (e) in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; (f) preceded always by solemn self-examination.</p> <p>XVII. Of Civil Government We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honored and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the Kings of the earth.</p>	<p>XIII. Of Baptism and the Lord's Supper We believe that Christian baptism is the immersion of a believer in water 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; that it is a prerequisite to the privileges of a church relation. We believe that the Lord's Supper is the commemoration of His death until He come, and should be preceded always by solemn self-examination. Matt. 3:16, John 3:23; Acts 8:36–39; Rom. 6:3–5; 1 Cor. 11:23–28; Col. 2:12.</p> <p>XVI. Of Civil Government We believe that civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except in things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience, and the coming Prince of the kings of the earth. Exod. 18:21, 22; 2 Sam. 23:3; Dan. 3:17, 18; Matt. 22:21; Acts 4:19–20; 5:29; 23:5; Rom. 13:1–7.</p>	<p>XV. Baptism and the Lord's Supper We believe that Christian baptism is the single immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church; and that it is prerequisite to the privileges of church membership.</p> <p>We believe that the Lord's Supper is the commemoration of His death until He come, and should be preceded always by solemn self-examination. We believe that the Biblical order of the ordinances is baptism first and then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers. Acts 8:36, 38, 39; John 3:23; Romans 6:3-5; Matthew 3:16; Colossians 2:12; 1 Corinthians 11:23–28; Matthew 28:18–20; Acts 2:41, 42.</p> <p>XVI. Separation We believe in obedience to the Biblical commands to separate ourselves unto God from worldliness and ecclesiastical apostasy. 2 Corinthians 6:14--7:1; 1 Thessalonians 1:9, 10; 1 Timothy 6:3-5; Romans 16:17; 2 John 9-11.</p> <p>XVII. Civil Government We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed; except in those things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience, and the coming King of kings. Romans 13:1-7; 2 Sam. 23:3; Exodus 18:21, 22; Acts 23:5; Matthew 22:21; Acts 5:29; 4:19, 20; Daniel 3:17, 18.</p>

NEW HAMPSHIRE CONFESSION (1853)	BAPTIST BIBLE UNION (1923)	GARBC (1933)	GARBC (Current)
<p>XVIII. 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 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.</p>	<p>XVIII. Of the Resurrection, Return of Christ and Related Events We believe in and accept the sacred Scriptures upon these subjects at their face and full value. (a) The Bodily Resurrection Mt. 26:6-7; Lk. 24:39; Jn. 20:27; I Cor. 15:4; Mk. 16:6; Lk. 24:2,4-6. (b) The Ascension Acts 1:9,11; Lk. 24:51; Mk. 16:19; Rev. 3:21; Heb. 8:1; Heb. 12:2. (c) The High Priesthood Heb. 8:6; 1 Tim. 2:5; I Jn. 2:1; Heb. 2:17; Heb. 5:9-10. (d) The Second Coming Jn. 14:3; Acts 1:11; I Thess. 4:16; Mt. 24:27; Mt. 25:13; Jas. 5:8; Mt. 24:42; Heb. 9:28. (e) The Resurrection of the Righteous Dead I Thess. 4:16; I Cor. 15:42-44; I Cor. 15:52. (f) The Change of the Living in Christ I Cor. 15:51-53; I Thess. 4:17; Phil. 3:20-21. (g) On the Throne of David Lk. 1:32; Ts. 9:6-7; Acts 2:29-30. (h) His Reign on Earth I Cor. 15:25; Is. 32:1; Is. 11:4-5; Ps. 72:8; Rev. 20:1-4; Rev. 20:6.</p>	<p>XVII. Of the Resurrection, Personal, Visible, Premillennial Return of Christ, the Related Events (a) We believe in the Bodily Resurrection. Matt. 28:6, 7; Mark 16:6; Luke 24:2-6, 39; John 20:27; 1 Cor. 15:4. (b) The Ascension. Mark 16:19; Luke 24:51; Acts 1:9-11; Heb. 12:2; Rev. 3:21. (c) The High Priesthood. I Tim. 2:5; Heb. 2:17; 5:9, 10; 8:6; 1 John 2:1. (d) The Second Coming. John 14:3; Acts 1:11; I Thess. 4:16; Heb. 9:28; James 5:8. (e) The Resurrection of the Righteous Dead. 1 Cor. 15:42-44, 52; 1 Thess. 4:13-18. (f) The Change of the Living in Christ. 1 Cor. 15:51-53; Phil. 3:20, 21; 1 Thess. 4:13-18. (g) The Throne of David. Isa. 9:6-7; Luke 1:32; Acts 2:29-30. (h) The Millennial Reign. Ps. 72:8; Isa. 11:4-5; 32:1; 1 Cor. 15:25; Rev. 20:6, 14.</p>	<p>XVIII. Israel We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be regathered in the Holy Land and, after the completion of the Church, will be saved as a nation at the second advent of Christ. Genesis 13:14-17; Romans 11:1-32; Ezekiel 37.</p> <p>XIX. Rapture and Subsequent Events We believe in the premillennial return of Christ, an event which can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation. 1 Thessalonians 4:13-18; 1 Corinthians 15:42-44, 51-54; Philippians 3:20, 21; Revelation 3:10. We believe that the Tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom. Daniel 9:25-27; Matthew 24:29-31; Luke 1:30-33; Isaiah 9:6, 7; 11:1-9; Acts 2:29, 30; Revelation 20:1-4, 6.</p> <p>XX. The Righteous and the Wicked We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ 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, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost in the lake of fire. Malachi 3:18; Genesis 18:23; Romans 6:17, 18; 1 John 5:19; Romans 7:6; 6:23; Proverbs 14:32; Luke 16:25; Matthew 25:34-41; John 8:21; Revelation 20:14, 15.</p>
<p>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.</p>	<p>XVI. Of the Righteous and the Wicked We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) 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; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) that this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.</p>	<p>XV. 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 Christ, 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, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost. Gen. 18:23; Prov. 14:32; Mal. 3:18; Matt. 25:34-41; Luke 6:25; John 8:21; Rom. 6:17, 18, 23; 7:6; 1 John 5:19.</p>	

Sources used: The *New Hampshire Confession* (1853) and *Bible Baptist Union Articles of Faith* (1923) are the versions printed in *Baptist Confessions of Faith* (Lumpkin 1959); the *GARBC Articles of Faith* (1933) is reproduced from *Manifesto of the General Association of Regular Baptist Churches* (Gary, Indiana: General Association of Regular Baptist Churches, 1936); and the current GARBC Articles of Faith are from *Together We Can Accomplish More* (Schaumburg, Illinois: Regular Baptist Press, 2001), including the update to "Article III: The Holy Spirit" approved by messengers to the 2003 GARBC Conference.