

## Mayfield Baptist Chapel Articles of Faith

1. We believe that the Scriptures of the Old and New Testaments are the Word of God, given under His immediate inspiration as His mind and will revealed, and we receive the same as the only ground of our faith and the rule of our practice
2. We believe there is but one ever-living and true God, who is the Former and Maker of all things, infinite in all His perfections, omnipotent, omnipresent, unchangeable and holy in all His ways, both of judgment and mercy. We believe that this One God subsists in three distinct Persons - the Father, the Son and the Holy Ghost - these three are one in essence, will, and purpose. The Son and the Holy Ghost are as truly and properly God as the Father - they are co-equal and co-eternal.
3. We believe that the free, unmerited, and sovereign love of the three-in-one Jehovah is the fountain whence all the special grace and favour bestowed on or imparted to the Church proceeds, as the choice of them in Christ, the giving of them to Christ, and the gift of Christ, to and for them.
4. We believe in the scriptural doctrines, of eternal, personal and unconditional election, and of Divine predestination of all whom Jehovah did foreknow, afore prepare, and predestinate unto the adoption of children according to the good pleasure of His will.
5. We believe that God created the first man Adam upright, after His image and likeness, without sin, capable of serving his Maker, from which state of honour he fell by transgressing the law of his God, whereby he ruined himself and all his posterity in him; thus by the offence of one judgment came upon all men to condemnation, from which there is no deliverance but through Christ Jesus, the second Adam.
6. We believe the Lord Jesus was set up from everlasting as the Mediator of the covenant of grace as entered into by the Father, Son, and Holy Ghost, for the salvation of all the election of grace, for their deliverance from that state of condemnation they had plunged themselves into by sin; and to carry out His covenant engagements He became incarnate, took on Him our nature - the seed of Abraham (not the sin) in which holy portion of our nature He rendered perfect obedience to the precept of the law, as well as really suffered the penalty in our room and stead, as a sacrifice for sins imputed to Him as our sponsor, and magnified the law and made it honourable, expiated sin, removed the curse, and wrought out and brought in an everlasting righteousness for all those given Him by the Father in the covenant.
7. We believe that the redemption obtained by our Lord Jesus Christ is final, eternal, efficacious, special, personal, and particular, and only the elect and chosen sheep of Christ share the special benefits and blessings of it.
8. We believe that the justification of the elect before God is only by the righteousness of Christ, imputed to them freely by the grace of God, without any consideration of either good or bad done by them, and by this righteousness they are all fair and without blame before Him in love for ever.  
We believe also they are justified in the court of conscience by the impartation of this righteousness upon them by the power of the Holy Ghost, whereby they are brought to know that they are justified before God, and by faith they have peace with God through Christ, on which follows justification in the sight of men, by the fruits of faith which will be manifested

9. We believe, as man by nature is far from God, dead in trespasses and sins, at enmity with God, in the absolute necessity of the influence of the Holy Ghost to quicken, regenerate, and prepare the heart for God, and qualify it for the enjoyment of heaven.

10. We believe that all those chosen by God the Father, redeemed by God the Son, regenerated and called by God the Holy Ghost, shall persevere unto the end, and be ultimately glorified for ever with the Lord, for they have eternal life abiding in them from Christ, the ever living Head, and because He lives they shall live also.

11. We believe there will be a resurrection of the dead, both of the righteous and unrighteous. The righteous shall go into everlasting happiness, and the unrighteous into everlasting misery, and that body and soul will be reunited according to the scripture.

12. We believe that baptism and the Lord's Supper are positive institutions of Christ our King and Lawgiver, and were appointed by Him to be observed by His church until His second coming, and that, as such, it is the privilege of all regenerated persons to attend to them in that form and order in which they were first given. Obedience proves love and is required as a fruit of it. But we also believe that the ordinance should not be administered to any but those we believe are regenerated persons, and that upon a confession of their faith in Christ, and the manifesting fruits flowing from it.

13. We believe that every one of the above doctrines are in accordance with the scriptures and real Christianity, and knowing that without union there can be no communion (for how can two walk together except they be agreed) we, therefore, deem it essential to peace that we be like-minded in all the above truths, and we feel ourselves to be under the greatest obligation to maintain and defend them from innovation and misrepresentation as far as we are enabled, standing fast with one spirit and with one mind striving together for the faith of the gospel.

14. We believe that the precepts of the gospel are as much desired to be followed by the Christian as the promises are to be enjoyed by him for faith without works is dead - therefore we do desire, by the grace of God, to live as becometh the gospel, both in the world and in the Church. And as love is the fulfilling of the law, and the greatest precept of the gospel, as well as the evidence of our discipleship and birth, and the cement that binds us together, one with another and the Lord, from whence all real love flows, we desire, therefore, to walk with each other in all humility and brotherly love, to watch over each other, and when the case requires, to warn and admonish one another according to the Word of our God; and not to forsake the assembling of ourselves together as we have opportunity; and to sympathise with each other in all conditions, both inward and outward, which God in His providence may bring us into, doing all we can to alleviate each others' distresses by counsel and prayer, and rendering all temporal assistance in our power; and to bear with each others' weaknesses, failings, and infirmities, and, as enabled, to cast a mantle of love over the same, and keep them secret from all without the church, and, as far as practicable, from those within, excepting where the case demands a contrary course; and if a brother or a sister have been overtaken in a fault, to restore such a one upon a confession of their fault and a repentance of the same, in the spirit of meekness, forgiving one another, as God, for Christ's sake, hath forgiven us. And we desire to act according to the spirit of the gospel towards our pastor, that we may not be suffered to bring sorrow upon his soul and ours through our conduct or conversation, but be enabled to adorn the doctrine of God our Saviour in all things, and may be enabled to follow them who, through faith and patience, inherit the promises, and that the same mind may be in us which was in Christ Jesus, Who loved us and gave Himself for us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, to whom be glory and dominion for ever and ever. AMEN.