

# Cross Cultured Church

## Congregational Affirmation of Faith

Adapted from the New Hampshire Confession of Faith (1833, revised in 1853)<sup>1</sup>

*Last Updated September 8, 2025*

The basic beliefs of Cross Cultured Church are foundational to Christianity. Christians through the history of the church have summarized in brief, definitive statements what Scripture teaches in order to clarify what is true and to guard the church from error (cf. Titus 1:9). Such statements include the history Christian orthodoxy in [the Apostles' Creed](#) (200s–300s), [the Nicene Creed](#) (revised in 381 in Constantinople), [the Chalcedonian Creed](#) (451), and [the Athanasian Creed](#) (300s–400s).

Members of Cross Cultured Church joyfully affirm this adapted version of the New Hampshire Confession of Faith.<sup>2</sup> While this doctrinal statement does not exhaustively explain what we believe, it highlights important teachings our church upholds.

### i. Of the Scriptures.

We believe that the Holy Bible is God-breathed and was written by men who spoke from God as they were carried along by the Holy Spirit,<sup>3</sup> 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

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<sup>1</sup> Footnotes indicate and explain substantive updates by Edison DSouza. The original version is taken from W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), 301–7. For the original version along with Scripture reference that support each article, see [here](#).

<sup>2</sup> Two articles (i and vii) are updated from the original version. The original words are provided in the footnotes and an explanation for the change is recorded in the footnote. Additionally, footnotes explain concepts that may be confused or that need further explanation.

<sup>3</sup> The original says, “was written by men divinely inspired.” The updated wording describes the writing (as opposed to the writes) as God-breathed because that is how 2 Timothy 3:16 uses the word *theopneustos*. See the NIV or ESV. The Bible describes the writers as men who “spoke from God as they were carried along by the Holy Spirit” (2 Pet 1:21).

remain to the end of the world, the true center of Christian union,<sup>4</sup> and the supreme standard by which all human conduct, creeds, and opinions should be tried.

## **ii. Of the True God.**

We believe that there is one, and only one, true and living 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,<sup>5</sup> and executing distinct but harmonious offices in the great work of redemption.

## **iii. Of the Fall of Man.**

We believe that man was created in holiness,<sup>6</sup> 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, therefore under just condemnation to eternal ruin, without defense or excuse.

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<sup>4</sup> Or Christian fellowship.

<sup>5</sup> Co-equal is a better way to describe this reality. Equal can imply part while co-equal conveys the extensiveness of the equality to the whole.

<sup>6</sup> As a consequence, members of Cross Cultured Church must affirm the following: “God created humans in his own image, which is the basis for the sanctity of human life from embryo to elderly. God created humans as either male or female. God’s good design is a fixed matter of human biology, not individual choice. God instituted marriage to be between one man and one woman, reserving the gift of sexual intimacy exclusively for marriage and making the marriage covenant the only God-honoring relationship for procreation.”

This implies that (1) God forbids abortion; (2) God forbids euthanasia; (3) God created only two sexes—male and female; (4) a person’s sex is based on whether God created that person as male or female; a person cannot choose to change from one sex to another sex; (5) so-called “marriage” between a man and a man or between a woman and a woman is not marriage in God’s sight; (6) although God tolerates polygamy in the Old Testament, the ideal is that marriage is for one man and one woman; (7) procreation is a primary purpose for which God designed marriage ( Couples unable to have children can still glorify God together and as individuals); (8) God forbids sexual intercourse between a man and a woman who are not married to each other; (9) God forbids sexual intercourse between a man and a man; and (10) God forbids sexual intercourse between a woman and a woman.

#### **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 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.

#### **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 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 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.

#### **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 but his own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.

#### **vii. Of grace in Regeneration.<sup>7</sup>**

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

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<sup>7</sup> Michael Haykin says, "The New Hampshire Confession of Faith was drafted to offset the growth of Arminianism in New England under the leadership of Benjamin Randall (1749–1808), a leader among the Free Will Baptists." For a historical context, see Michael A. G. Haykin, "Baptists, A Confessional People," *Christ Over All*, 4 March 2024, <https://christoverall.com/article/longform/baptists-a-confessional-people/>. Although the New Hampshire Confession of Faith shares the perspective of Calvinists (see e.g. § vii, ix, xi), it does not want to exclude Arminians as believers. Cross Cultured Church, likewise, wants our Congregational Affirmation of Faith to affirm what all Christians since the early church affirm with only minimal distinctives (like credobaptism).

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.

#### **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.

#### **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 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 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.

#### **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.

#### **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 that they are kept by the power of God through faith unto salvation.

## 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.<sup>8</sup>

## xiii. Of a Gospel Church.

We believe that a visible Church<sup>9</sup> 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 Scriptural officers are Bishops<sup>10</sup> or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

## xiv. Of Baptism and the Lord's Supper.

We believe that Christian Baptism is the immersion in water of a believer,<sup>11</sup> into the name of the Father, and Son, and Spirit, to show forth in a solemn and beautiful emblem, our faith in the

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<sup>8</sup> The visible Church used in 1853 does not share the same meaning in 2025. When this confession uses the term visible church read it as local church. Consider Andrew David Naselli, "1 Corinthians," in *Romans–Galatians*, vol. 10 of *ESV Expository Commentary* (Wheaton: Crossway, 2020), 225: "Theologians traditionally distinguish at least four senses of 'church': (1) the *universal* church is the people of God throughout human history—past, present, and future; (2) the *invisible* church is all genuine believers currently alive on earth; (3) the *visible* church is professing believers currently alive on earth (we cannot see the invisible church infallibly, as God does, because what we see inevitably includes some people who wrongly claim to be believers); and (4) a *local* church is part of the visible church—like 'the church of God that is in Corinth.' In the NT, 'church' usually refers to local churches. And the term always refers to people who gather together—not to a church building. In Scripture, believers are not said to *go to* church. Instead, they *meet with* the church. The church regularly gathers to worship God and edify each other through preaching the Bible, performing baptisms, celebrating the Lord's Supper, and practicing church discipline."

The Gospel and the local church's means of grace share the same great end—to restore fallen men through the mediator, Jesus Christ, to genuine obedience to the holy law.

<sup>9</sup> See previous footnote.

<sup>10</sup> Or Overseers.

<sup>11</sup> Historian Everette Ferguson notes that infant baptism was not yet the norm until late in the fourth century. See Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids: Eerdmans, 2009), 379.

Francis Turretin, a paedobaptist, candidly confesses that the practice of sprinkling occurred "when the church began to extend themselves towards the north" "in colder places especially." See Turretin, *The Institutes* 19.11.11.

crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; 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.<sup>12</sup>

## xv. Of the Christian Sabbath.

We believe that the Christian Sabbath is to be kept sacred<sup>13</sup> 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.

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Benjamin Keach, an English Baptist pastor, has recorded some of the historic changes to sprinkling. He says, "And indeed at first, when this Innovation of *Rantism* (Anglicized Greek for sprinkling) came in, they used to sprinkle the Body all over, being sure it was not one Part, but the whole Body that was to be baptized, and so they Rantiz'd the whole Body. But you are gone here too, for you in (your Practice, and in your own Sense) Baptize but the Face only; so that all your People are unbaptized Persons, as evident as any thing can be, take it how you will, if it should be granted, I mean, that Sprinkling is Baptism." See Keach, *Gold Refin'd, or, Baptism in Its Primitive Purity*, 41 (Emphasis original).

<sup>12</sup> The purpose of the solemn self-examination is not to determine one's worthiness to participate in the Lord's supper. It is a given that no one is worthy. Christians are not fully aware of how deep sin permeates in them. Instead, through solemn self-examination, a Christian recognizes that it is because of Christ's atoning work that they can participate joyfully in the Lord's Supper as a celebration of the gospel, through which they have received forgiveness. However, Christians must not participate in the Lord's Supper in an unworthy manner. That is, Christians who live in unrepentant persistent sin, especially by mistreating fellow church members must not participate in the Lord's Supper.

The church may discourage someone from celebrating the Lord's Supper if they are (1) not a Christian, (2) not baptized, or (3) not a member in good standing with the church.

<sup>13</sup> The original included "the first day of the week is the Lord's-Day, or the Christian Sabbath; and is to be kept sacred to religious purposes." While the first day of the week is the Lord's Day because it commemorates Sunday as the day Jesus rose from the dead, and while it is fitting to gather for worship on the Lord's Day, the Christian Sabbath is not a day in a week but the eternal inheritance that one has received as a Christian, and the eternal rest that Jesus has secured for the Christian in an already but not yet fashion. Therefore, the rest still remains to be entered into for the people of God. The Christian Sabbath must be understood as the worship gatherings—the *anticipation-demonstrating act of faith*. Believers gather as an act of faith demonstrating their anticipation of the Sabbath rest that they will enter into where they will worship God in his immediate presence forever. Additionally, the Christian Sabbath involves devotional living—the devout observance of all the means of grace— both public and private, in preparation for and anticipation of that eternal rest.

The original included "and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations." This is not a position that the members of Cross Cultured Church are required to affirm.

#### **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.

#### **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.

#### **xviii. 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 to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.