

# CHRIST COVENANT REFORMED FELLOWSHIP

## STATEMENT OF FAITH

### Preamble

To the praise and glory of God's grace Christ Covenant Reformed Fellowship was inaugurated on February 21, 2006 for the sole purpose of preaching, worshipping, and living for the glory of God. Christ Covenant Reformed Fellowship lives to glorify God alone through Scripture alone. Our fellowship will maintain and promote the worship of Him, both individually and corporately, through evangelization, edification, and a strong family unit. Therefore, our Fellowship is committed to the proclamation of God's perfect Law and the glorious Gospel of His Grace throughout the entire world. Christ Covenant Reformed Fellowship will defend the "faith which was once delivered unto the Saints" (Jude 3), and promote pure and faithful celebration of the sacraments of the New Covenant.

Christ Covenant Reformed Fellowship, by grace alone, through faith alone, humbly submits to the headship and authority of our Lord Jesus Christ. Through His death on the cross, the shedding of His blood, and His resurrection, His Elect were ransomed from a deserved fate of eternal separation from God.

It is our unceasing prayer to be in the service of the sovereign God of the universe declaring His glory through the Doctrines of Grace and the Five Solas.

We also humbly submit that our existence is determined on whatsoever brings glory to Him. We pray that should we ever become centered on our own glory that Christ, who is the Head of the Church, would convict us of the need of repentance before removal of His lamp stand

### *2 Cor. 4:1-6 (ESV)*

*Therefore, having this ministry by the mercy of God, we do not lose heart. But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

## STATEMENT OF FAITH

We, the Covenant Assembly of C.C.R.F., an extension of the body of Christ, believe the Old and New Testament Scriptures to be the inerrant Word of God. Matt. 5:18. Along with inerrancy, God inspired the writings to be His guideline for salvation and sanctification. (2<sup>nd</sup> Tim. 3:16). The Bible alone is the standard by which all Christian behavior is measured. It is sufficient and is not to be added to, superseded, or changed by traditions, extra-biblical revelation, or worldly wisdom.

“Let this point therefore stand: that those whom the Holy Spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self- authenticated; hence it is not right to subject it to proof and reasoning. And the certainty it deserves with us, it attains by the testimony of the Spirit.” (John Calvin Institutes 1.7.5)

**I.** We believe there are three persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory, as described in the Westminster Shorter Catechism:

“There are the persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory.”

The Father is God, 1<sup>st</sup> Peter 1:2.

The Son is God, John 1:1.

The Spirit is God, 1<sup>st</sup> Cor. 6:11.

The Trinity is God, and to be worshipped as One.

**i.)** The Trinity is first alluded to in Genesis 1: 2, and 3: 26, and is fully expressed in the New Testament. The existence, methodology, and oneness of the Trinity is characterized in the baptism of Jesus Christ, Matt. 3:16, 17; the Great Commission, Matt. 28: 19; and in the benediction, of the Apostle Paul in 2<sup>nd</sup> Cor. 13:14.

**ii.)** Before creation, the triune Godhead established the Covenant of Redemption in which each person of the Godhead has a specifically defined function.

**a.** In His sovereignty the Father inaugurated the plan of salvation:

He foreknew, Ro. 8:29, 1<sup>st</sup> Pet. 1:2.

He predestined. Ro. 8:29-30, Eph. 1:5.

He chose / elected, Matt. 22:14, Acts 9:15, Col. 3:12, 2<sup>nd</sup> Thess. 2:13.

He called, Rom. 1:6-7, 11:29, Heb. 9:15.

**b.** In His sovereignty the Son, in the fullness of times, executed the Father's plan of salvation by authenticating the eternal covenant with the Father, 2<sup>nd</sup> Cor. 1:20, 2<sup>nd</sup> Tim. 1:8-9, John 4:34, Heb. 9:15.

He revealed the eternal covenant with the Father:

The Son is to be the 2<sup>nd</sup> federal Head of mankind, 1<sup>st</sup> Cor. 15: 45-47.

He would empty Himself and become a man, Heb. 10:5-9.

He would serve, in obedience, as the Father's Son and Servant, Is. 52:13, John 12:49, Acts 3:26.

He would die for the sins of the elect, Ro. 5:6, Heb. 2:14-15.

He would inherit the nations and all power and authority, Dan. 7:13-14, Eph. 1:20-23.

- c. In His sovereignty the Spirit declares:
  - He propagates Ro. 1:16, 10:14-17, Ja. 1:21
  - He convicts, John 16:7-11.
  - He regenerates, John 3:3-7, Titus 3:5-6.
  - He sanctifies, Rom. 15:16, 2<sup>nd</sup> Thess. 2:13.

**II.** We concur that the true Church is composed of all such persons, who, through saving faith in Jesus Christ have been regenerated by the Holy Spirit. They are united together in the body of Christ of which He is the head. (Eph. 1:22-23, Col 1:18)

We believe water baptism and the Lord's Supper are ordinances to be observed by the Church during the present age. (Matt. 28:19, Acts 8:36-39, 1Cor. 11:23-26) They are, however, not to be regarded as a means to salvation. (Acts 4:12)

**III.** We believe in the absolute sovereignty of God. We, as a Covenant Assembly of His body humbly embrace the proclamation "to the praise of the glory of His grace, by which He made us accepted in the Beloved." (Eph. 1:6)

This absolute sovereignty includes creation, divine care, and grace. The 93<sup>rd</sup> Psalm directs attention to His Sovereignty. Verses 1-4 dictate, in His eternity He protects His establishment of the world, and vs. 5 testifies of His eternal trustworthiness, and through His covering of grace the elect are holy.

**IV.** We consider God's plan of salvation, the justification of sinful humanity to be by grace alone, through faith alone, in Jesus Christ alone.

- i.) We believe, in eternity past, the Father designed the plan of salvation (Eph. 1). At the fall (Gen. 3) mankind became totally depraved and in and of themselves cannot seek God (Rom. 3: 10-18). Although God has dealt with humanity in different ways, throughout redemptive history, His manner of salvation is always the same.
  - a. It is by blood, Heb. 9:22.
  - b. It is through a person, Acts 4: 12.
  - c. It is through grace, Eph. 2:8-9.
- ii.) We believe Jesus Christ to be the only begotten Son of God, conceived by the Holy Spirit, and born of the Virgin Mary for the sole purpose to be God's propitiatory sacrifice for the redemption of the elect. (Matt 1: 18-24, Hebrews 2:17, 1John 2:2 1 John 4:10, Romans 3:21-26).
  - a. He is the eternal Word become flesh, John 1:1.
  - b. He is the image of the invisible God, Col. 1:15
  - c. In Him dwells the fullness of God, John 1: 14.
- iii.) By Jesus Christ's sinless life, penal substitutionary death, and His resurrection from the grave, Jesus has conquered death and the power of darkness. Jesus' imputed righteousness has resulted in mankind being justified and reconciled to God the Father (1 Cor. 15:3-4, Rom 4, Rom 5:10). As a result, the elect are no longer the object of God's wrath (1Thess. 1:10).

- iv.) We believe salvation is by grace alone, through faith alone, and this being a gift from God the Father, as emphasized in Eph. 2:8-9, 1Cor. 2:14, John 6:37.
- v.) These truths are summarized in the following statements:
  - a. The effectual call of salvation is only of God's free and special grace, and is not foreseen in mankind, who is passive about salvation.(John 3:19-21, John 1:9-10) When quickened and renewed by the Holy Spirit mankind is enabled to answer the call, and to embrace the grace offered and sent with it.( John 6:35-65, John 3:1-21, 1Cor 1:18-31, Romans 8:28-30, Eph 2:1&5, Col 2:13-14,
  - b. We refute any suggestion salvation has anything to do with man's self-will, and that he is born with prevenient grace. Human methods, techniques, or strategies cannot accomplish salvation.

#### V. The Inerrancy and Infallibility of The Bible

- i.) God's word reiterates, vociferously, that the bible is the only inerrant accumulation of His thoughts and teachings. 2 Tim 3:16, Matt 5:18, John 14:26. The Bible, through the Spirit, is "alive", and with prayerful study, and His guidance, God's Word will be disclosed to the elect. Matt 7:7 and James 1:5.
- ii.) To the glory of a sovereign God; self endorsed Biblical experts and their interpretations of God's Word need to be addressed. CCRF believes God chose a few saints to expound upon His Word. The Holy Sprit, then, uses these expositions to edify those hearing, or reading these God given thoughts. CCRF warns against biblically undisciplined interpretations, which claim to be Spirit led, but are not true to Scripture. These publications or orations are often heresy. Humanity, no matter how biblical literate, is not infallible. Thus, all extra-biblical interpretations, and thoughts, of God's Word (*including the ones referred to in this treatise*), must pass through the light of Holy Scripture before being classified as Truth. CCRF proclaims only the Holy Bible is transportation to the revelation of God. Josh 1:8

#### VI. The Family

- i.) C.C.R.F. believes a biblical family consists of a household headed by a saved man and wife.
- ii.) We further believe the church is a family of families brought together as God-ordained vessels of ministry, and these families are also God-ordained building blocks of the church, Acts 2: 42
- iii.) We believe in the oneness of the church family devoted to the teaching of scripture, fellowship, prayer, the breaking of bread, and providing the needs of the church family, Acts 2: 44-47.
- iv.) It is the vision, of C.C.R.F., to promote, support, and encourage, family unity in the body of Christ. Under the headship of Christ we are to worship, exhort, fellowship, disciple, and pray, Heb.10: 23-25.
- v.) Scripture is clear that, in the household family, husbands are the primary source for training and instruction for their wives and children. He is to lead, guide, discipline, provide, and protect them, Eph. 5: 25-30; Eph. 6:4.

- vi.)** The elders, of C.C.R.F., believe the church family is to uphold one another in the matter of individual families. We declare individual families are gifts from God, and as such are to be nourished, built up, and exhorted. Next to the worship and obedience to our Lord Jesus Christ, we concur, the generational unity of the individual family is a prime concern.  
We adhere to the familial mandates of Col. 3: 18-21.

## **VII. Leadership**

### **i.) Elders**

C.C.R.F. is organized as an Elder rule church. Why, and what is a biblical Elder?

- a.** Biblical Elders are always men who are mature believers of the faith. 1Tim 2:12.
- b.** In the Old Testament an Elder was a ruler, or leader, of a tribe, city, or community, they made all major decisions, Ex. 12: 21; 24: 9; Num. 11:24-25. Elders were older men who were able to lead because of experience, and maturity due to age, all cities had elders.
- c.** The position of Elder was continued in the New Testament, in Jewish synagogues. After Pentecost and churches began to be established, Elders were appointed in all churches, Acts 14:23. The difference between Old Testament Elders and church Elders, in the present age of Grace, is that the latter leads spiritually, and age maturity has been exchanged for spiritual maturity.
- d.** The position of Elder is divinely delegated, thus an Elder answers to God as to how he handles this authority, and conducts the duties commanded by God, Acts 20:28; Heb. 13:17; 1<sup>st</sup> Peter 5:1-4.
- e.** The number of Elders, for our fellowship, has been predetermined by God. As many as He raises up to meet His qualifications found in 1<sup>st</sup> Tim. 3:1-7, and instills in them the desire to serve in an Elder capacity, will be appointed.
- f.** The authority of the Elders does not include the right to make certain decisions unilaterally. In major decisions of church life, such as recognizing officers, Acts 6:2-6, the church, as a whole, has a voice. The Elders, though, must provide definitive leadership to the church, in the making of such decisions.
- g.** The authority of the Elders is limited to the scope of the local church. Thus, they will not require punishments for sin beyond biblical church discipline. They will not impose upon the biblically-defined scopes of other divinely ordained human authorities, i.e. husbands, fathers, civil rulers, and employers. Elders will not command God's people regarding matters not specified in Scripture, Matt. 22:21; Luke 12:13-14; Rom. 13:1-7.
- h.** The authority of the Elders is conditioned by the fact they are themselves members of the local church. They are both shepherds and members of the flock. Therefore each elder is entitled to the same privileges, obligated by the same responsibilities, and subject to the same discipline as are all the members of the church. Each elder is accountable both to his fellow elders and to the church as a whole, Matt. 18: 15-17; Gal. 2:11; 3 John 9-10.

- i.** The authority of every elder is the same, thus, every elder has equal rule in the church. Though, different gifts will be possessed and functions performed will be different, parity among the Elders must be maintained, 1<sup>st</sup> Peter 5: 1-4, 1<sup>st</sup> Tim. 5:17-20.
- j.** The authority of the Elders is a real authority. God's people are required to submit when it is biblically exercised, 1<sup>st</sup> Pet. 5: 1-2; Eph. 4:11-12; 1<sup>st</sup> Tim 5:17; 1<sup>st</sup> Cor. 5:1-5, Heb. 13:17, Rom. 13:1-2.
- k.** In all meetings of the Elders, each elder has one vote. The body of Elders oversees all affairs of the church.
- l.** The Elders of C.C.R.F. believe in the perfect unity of the Trinity, and desire to pattern the Elder Board decision making power after Them. In prayerful humility and submission, we ask God to guide our decision making in unanimity. We hereby commit that no decision, no matter how big or small, will be made unless all elders are of the same heart. We believe that through prayer and heartfelt searching, the Spirit will guide us to unanimity, thus assuring any decision to be God's will.
- m.** As time passes, God will appoint new elders to the board. As long as He allows His lampstand to remain with C.C.R.F., we, the founding elders, desire this segment concerning unanimity, never be amended.
- n.** Elders must agree with C.C.R.F.'s Statement of Faith, as outlined above.

**ii.) Deacons**

- a.** Under the general leadership of the Elders, Deacons will manage the financial, physical, social, and benevolent functions of the church. Their responsibilities include preparing and administering the annual budget, building maintenance, fellowship meals, and administration of secondary ministries and office support, Acts 6:2-4.
- b.** The discernment of benevolence will include the local fellowship, Gal. 6:10. The deacons will suggest a sum of money, for Elder approval, to be put aside, in a "Deacon's Fund", for flock benevolence. When a flock need becomes known the Deacons will examine that need, decide its urgency, and present the Elders their decision the degree of help needed. Upon approval, the member of the flock will be helped until the need is met, or help is discontinued for another reason.
- c.** Should the need exceed the amount, in the "Deacon's Fund", the Deacon's may present the Elders their desire for additional funding to the 'Deacon's Fund. Upon approval money may be transferred from the 'General Fund' to the 'Deacon's Fund', for the purpose of meeting a flock need. Unless impossible the head of the household, with the need, will be required to work full time while receiving help. This requirement may be waived if there is no male head of household, and children are involved. The flock member must be willing to submit a household budget to the Deacon's, within 30 days of receiving financial aid. The flock member must also be willing to submit to review of their budget, counseling, and financial advice as necessary. Through the period of receiving help the flock family will be discouraged from receiving public assistance in the form of welfare payments.

- d. All business, of the Deacons, will be conducted at regularly scheduled meetings, or special meetings for a particular purpose. They will appoint a moderator to conduct their meetings. They will provide a quarterly financial report, to be distributed to the fellowship, and will give an annual report to the Elders with suggestions for the upcoming year.
- e. Deacons will submit to the unanimity of decisions mandate as described above. Deacons must agree with C.C.R.F.'s Statement of Faith, as outlined above.

### **VIII. Discipline**

- i.) Informal Church Discipline is applied by an individual or multiple members of C.C.R.F., without formal action by the Elders, or the whole fellowship, Matt. 18:15-16.
- ii.) If informal discipline does not bring repentance, the matter is to be brought to the Elders, for formal discipline. Formal discipline will be activated only after scriptural prerequisites have been met. In certain situations, if the honor of Christ or purity of C.C.R.F. is threatened immediate disciplinary action, by the Elders will commence.
- iii.) Formal discipline has the following Biblical guidelines: Private Admonishment, Matt. 18:16; Public Admonishment, 2 Thess. 3: 14-15; Suspension, 2 Thess. 3: 14-15. These guidelines, for discipline, will be followed at C.C.R.F.

### **IX. Miscellaneous**

The founding Elders, of C.C.R.F., prayerfully decide going into debt is not an option. All financial decisions, which necessitate more funds than are in the General Fund, will not be pursued until God, in His infinite grace and wisdom, provides the funds for the project, 2 Cor. 9:10-11.

We, the founding Elders of C.C.R.F., desire this segment of the Constitution never be amended.

Membership at C.C.R.F. requires no papers signed, vows to recite, or classes to attend. Membership, though, does require a relationship with God, or the desire to acquire said relationship. We individually and corporately honor, worship, and obey a sovereign God, the great I AM, and welcome anyone into our fellowship to enjoy the process of sanctification with us. Simply let your Yes be Yes or your No be No.

Though, if one aspires to a leadership position, at C.C.R.F., including teaching, or becoming a Deacon or Elder, one must verbally ascribe to the contents outlined in this Constitution.

## Concluding Statement

With only the knowledge of God as He has revealed Himself as The Great I Am, we the covenant assembly of C.C.R.F with humility shouts to a decadent world, to Him alone be all the glory.

John Calvin wrote, “Hence that dread and amazement with which, as Scripture uniformly relates, holy men were struck and overwhelmed whenever they beheld the presence of God. When we see those who previously stood firm and secure so quaking with terror, that the fear of death takes hold of them, nay, they are, in a manner, swallowed up and annihilated, the inference to be drawn is, that men are never duly touched and impressed with a conviction of their insignificance, until they have contrasted themselves with the majesty of God. Frequent examples of this consternation occur both in the Book of Judges and in the Prophetical Writings. (Judges 13:22; Isa. 6:5; Ezek. 1:28; 3:14; Job 9:4; Gen. 18:27; 1<sup>st</sup> Kings 19:18); so much so, that it was a common expression among the people of God, “We shall die, for we have seen the Lord.”

The Bible discloses what God is in relation to mankind. i.e. In His sovereign majesty, God, named the stars, Isa. 40:26, and knows the number of hairs on our head, Matt. 10:30. He tells mankind to not worry about what they will eat, drink, or wear, but to seek His righteousness first, and all this will be added, Matt. 6:31,33, and He chose and predestined us for adoption, through Christ, before the foundation of the world, Eph. 1: 4,5.

The preceding doesn't scratch God's surface, “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.” John 21:25.

Where is mankind compared to Him? “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, *for apart from Me you can do nothing.*” John 15:5 (italics added)

The Covenant Assembly of C.C.R.F. hereby testifies that God, the great I AM, transcends the boundaries of His universe, and His eternity. Through His omniscience and omnipresence, He demonstrates sovereignty over His creation.

The covenant assembly of C.C.R.F. lay prostrate before His throne, unable to bear His glory.

We humbly invite you to experience the Lord God Omnipotent with us.