

COVENANT AGREEMENT
COVENANT REFORMED CHURCH, FAIRBANKS
Member, Anselm Presbytery
Communion of Reformed Evangelical Churches

- I. We believe in the Triune God, Creator of all things, self-existing, self-sufficient and self-revealing, being one God in three distinct Persons. We affirm the Creator-creature distinction and the fact that God alone is Sovereign over all creation. We reject any notion of man's right or ability to share in God's sovereign authority.
- II. We believe that when the Bible describes God's work of creation, the words are to be taken at face value. We therefore hold to the historic view of creation in six sequential days of common length, several millennia in the past. This position is the most consistent way to understand the content of Westminster Confession IV.1 and we reject the notion that either Genesis 1 or Confession IV should be interpreted in any other manner.
- III. We believe that the system of doctrine set forth in the Westminster Standards (consisting of the Westminster Confession of Faith of 1647 and the Larger and Shorter Catechisms) reflects the true teachings of the Word of God, and is therefore a worthy guide to sound doctrine and godly living. Apart from the qualifications set forth below, the Westminster Standards are to be used to instruct the faithful in Christian belief.

Qualifications:

- A. Nothing in the Westminster Standards is to be so construed as to limit the efficacy of the gospel in this age. We believe the gospel is the power of God unto salvation to everyone who believes and that the Great Commission was given to the church to carry out. We believe that the gates of hell will not prevail against the church (Rom. 1:16; Matt. 28:18-20; 16:13-20).
- B. Those portions of the Westminster Standards dealing with communicant members are not to be construed in such a way as to forbid the full benefits of covenant membership to the duly baptized members of covenant households. We believe that, under the New Testament administration of the covenant of grace, God has given two signs and seals of the covenant: baptism and the Lord's Supper. Therefore:
 1. We believe that all professors of faith in Jesus Christ and their children, are entitled to the waters of baptism, and are under obligation to enter therein.
 2. We believe that all baptized professors of faith in Jesus Christ and their baptized children are invited by Christ to partake of His supper.
 3. However, those who show by their life and words that they are covenant-despisers or blasphemous rejecters of God and His Law are to be barred from the table after due process.
- C. Regarding the Mosaic judicial laws, we note that Confession XIX treats them differently from the ordinances governing the sacrificial system, saying that the former have "expired" except for their "general equity," whereas the latter are "abrogated." We clarify our belief that congregations of Christ's church may hold faithfully to the teachings of the Confession and yet remain free to

understand “general equity” in a way that gives guidance to civil government and instruction for civic righteousness.

- D. Regarding the so-called “Regulative Principle” of worship, we reject the idea that Confession XXI.1 must be narrowly construed so that it precludes such practices as singing hymns, using certain musical instruments or similar practices.
- E. Regarding Sabbath-keeping in Confession XXI.7, 8, we affirm the continuation of a Sabbath principle (Gen 2:2; Ex 20:11) for the Church of Jesus Christ (Heb 4:9). We further affirm that the normal practice of the Church from the earliest days has been to gather on the Lord’s Day for worship and the communion of saints (Acts 20:7; Heb 10:21-25; *see also* I Cor 16:2). However, to the extent the Confession teaches that the rules regarding Sabbath behavior and associated penalties from the Old Covenant are still binding, we disagree.
- F. The consanguinity provisions of Confession XXIV.4 go beyond the standards set forth in God’s word, specifically in the last sentence of the section. We therefore reject, as binding, the last sentence.
- G. Confession XXV.6 specifically identifies the “Pope of Rome” as “that antichrist, that man of sin, and son of perdition . . .” While we affirm that church leaders may, from time to time, pit themselves against God and his eternal Word and so exhibit the “spirit of antichrist,” we do not affirm a strict identification between the Pope and “the” Antichrist.
- H. Confession XXVII says, in part, “neither of [the sacraments] may be dispensed by any but by a minister of the word, lawfully ordained.” We believe that all lawfully ordained elders of the church, whether or not they possess seminary training, are authorized by Scripture to administer the sacraments. We therefore assert that it is permissible for the sacraments to be administered under the oversight of any lawfully ordained elder of the church.

IV. In subscribing to the Westminster Standards we do not mean to undervalue the Scottish and continental expressions of the Reformation. It is therefore asserted that the Belgic Confession, the Heidelberg Catechism, the First and Second Helvetic Confessions, the First and Second Scotch Confessions, and the Canons of the Synod at Dort, are to be consulted and utilized as valuable expressions of the true Christian faith.

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CHURCH COVENANT

I agree to submit myself and my family to the confessional statement of Covenant Reformed Church, Fairbanks, and will endeavor to support CRC in every way available to me. I pledge to be faithful to participate in Lord’s Day worship and to honor God in my family and civil life. I pledge to give God His tithe and to render unto Him His due in all things. I promise to support the leadership of this church, to subject myself to and participate in her government. I pledge to educate my children in the nurture and admonition of the Lord and to oppose abortion and other civil expressions of ungodliness. I promise to be faithful to God and His Word, according to the Scriptures.

Signature

Date