

SOJOURN ACADEMY

Seeking Wisdom... Pursing Godliness - Romans 16:19

STATEMENT OF FAITH

Sojourn Baptist holds the following beliefs to be essential to the Christian faith. There are a great many matters in which genuine Christians disagree, but the ones contained herein are non-negotiable, being the “faith once for all passed down to all the saints.” These statements merely restate orthodox Christianity, the clear teaching of God’s Word. Therefore, all of Sojourn Baptist’s ministries, staff, and members agree with the following:

1. We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of Heaven and Earth (John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10); inexpressibly glorious in holiness (Exod. 15:11; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:6-8), and worthy of all possible honor, confidence, and love (Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13); that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit (Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 1 John 5:7). The Son being very and eternal God, of one substance and equal with the Father, who did, when the fullness of time was come, take upon him man's nature (John 1:14; Galatians 4:4), yet without sin (Romans 8:3; Hebrews 2:14-17; Hebrews 4:15) being conceived by the Holy Spirit in the womb of the Virgin Mary, so that two whole, perfect, and distinct natures were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only mediator between God and man. The Holy Spirit possesses all the attributes of personality and deity (Isaiah 40:13-14; John 16:13; 1 Corinthians 2:10-13, 22; Romans 15:13; Ephesians 4:30; Hebrews 9:14) and is in all the divine attributes coequal and consubstantial with the Father and the Son (Matthew 28:19; Hebrews 10:15-17). We recognize His sovereign activity in the creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7). His activity includes convicting the world of sin, of righteousness and of judgment (John 16:7-9), glorifying the Lord Jesus Christ, and transforming believers into the image of Christ (Romans 8:29; 2 Cor. 3:18).
2. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction (2 Tim. 3:16-17; 2 Pet. 1:21; 1 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2); that it has God for its author, salvation for its end (2 Tim. 3:15; 1 Pet. 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38-39), and truth without any mixture of error for its matter (Prov. 30:5-6; John 17:17; Rev. 22:18-19; Rom. 3:4); that it reveals the principles by which God will judge us (Rom. 2:12; John 12:47-48; 1 Cor. 4:3-4; Luke 10:10-16; 12:47-48); and therefore is, and shall remain to the end of the world, the true center of Christian union (Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1 Pet. 4:11), and the supreme standard by which all human conduct, creeds, and opinions should be tried (1 John 4:1; Isa. 8:20; 1 Thess. 5:21; 2 Cor. 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph. 6:17; Psa. 119:59-60; Phil. 1:9-11).
3. We believe that man was created in holiness, under the law of his Maker (Gen. 1:27, 31; Eccl. 7:29; Acts 16:26; Gen. 2:16); but by voluntary transgression fell from that holy and happy state (Gen. 3:6-24; Rom. 5:12); in consequence of which all mankind are now sinners (Rom. 5:19; John 3:6; Psa. 51:5; Rom. 5:15-19; 8:7), not by constraint, but choice (Isa. 53:6; Gen. 6:12; Rom. 3:9-18); being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin (Eph.

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- 2:1-3; Rom. 1:18, 32; 2:1-16; Gal. 3:10; Matt. 20:15), without defense or excuse (Ezek. 18:19-20; Rom. 1:20; 3:19; Gal. 3:22).
4. We believe that the salvation of sinners is wholly of grace (Eph. 2:5; Matt. 18:11; 1 John 4:10; 1 Cor. 3:5-7; Acts 15:11), through the mediatorial offices of the Son of God (John 3:16; 1:1-14; Heb. 4:14; 12:24); who by the appointment of the Father, freely took upon him our nature, yet without sin (Phil. 2:6-7; Heb. 2:9, 14; 2 Cor. 5:21); honored the divine law by his personal obedience (Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21), and by his death made a full atonement for our sins (Isa. 53:4-5; Matt. 20:28; Rom. 4:25; 3:21-26; 1 John 4:10; 2:2; 1 Cor. 15:1-3; Heb. 9:13-15); that having risen from the death, he is now enthroned in heaven (Heb. 1:8, 3; 8:1; Col. 3:1-4); 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 (Heb. 7:25; Col. 2:9; Heb. 2:18; 7:26; Psalms 89:19; Ps. 14).
 5. We believe that the great gospel blessing which Christ (John 1:16; Eph. 3:8) secures to such as believe in him is Justification (Acts 13:39; Isa. 3:11-12; Rom. 8:1); that Justification includes the pardon of sin (Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43), and the promise of eternal life on principles of righteousness (Rom. 5:17; Titus 3:5-6; 1 Pet. 3:7; 1 John 2:25; Rom. 5:21); 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 (Rom. 4:4-5; 5:21; 6:28; Phil. 3:7-9); by virtue of which faith his perfect righteousness is freely imputed to us of God (Rom. 5:19; 3:24-26; 4:23-25; 1 John 2:12); 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 (Rom. 5:1-3, 11; 1 Cor. 1:30-31; Matt. 6:33; 1 Tim. 4:8).
 6. We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners (2 Tim. 1:8-9; Eph. 1:3-14; 1 Pet. 1:1-2; Rom. 11:5-6; John 15:15; 1 John 4:19; Hos. 12:9); that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end (2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14); that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable (Exod. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy (1 Cor. 4:7; 1:26-31; Rom. 3:27; 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; Eph. 1:16; 1 Thess. 2:12); that it encourages the use of means in the highest degree (2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 2 Pet. 1:10); that it may be ascertained by its effects in all who truly believe the gospel (1 Thess. 1:4-10); that it is the foundation of Christian assurance (Rom. 8:28-30; Isa. 42:16; Rom. 11:29); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence (2 Pet. 1:10-11; Phil. 3:12; Heb. 6:11). We believe that, in order to be saved, sinners must be regenerated, or born again (John 3:3, 6-7; 1 Cor. 1:14; Rev. 8:7-9; 21:27); that regeneration consists in giving a holy disposition to the mind (2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; 5:5; 1 John 4:7); that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth (John 3:8; 1:13; James 1:16-18; 1 Cor. 1:30; Phil. 2:13), so as to secure our voluntary obedience to the gospel (1 Pet. 1:22-25; 1 John 5:1; Eph. 4:20-24; Col. 3:9-11); and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life (Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; 7:20; 1 John

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- 5:4, 18). We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1); whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ (John 16:8; Acts 2:37-38; 16:30-31), we turn to God with unfeigned contrition, confession, and supplication for mercy (Luke 18:13; 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom. 10:12-13; Psa. 51); 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 (Rom. 10:9-11; Acts 3:22-23; Heb. 4:14; Psa. 2:6; Heb. 1:8; 8:25; 2 Tim. 1:12).
7. We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness (1 Thess. 4:3; 5:23; 2 Cor. 7:1; 13:9; Eph. 1:4); that it is a progressive work (Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16); that it is begun in regeneration (John 2:29; Rom. 8:5; John 3:6; Phil. 1:9-11; Eph. 1:13-14); 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 (Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30).
 8. We believe that such only are real believers as endure unto the end (John 8:31; 1 John 2:27-28; 3:9; 5:18); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (1 John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9); that a special Providence watches over their welfare (Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Psa. 121:3; 91:11-12); and they are kept by the power of God through faith unto salvation (Phil. 1:6; 2:12-13; Jude 24-25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4).
 9. We believe that a visible Church of Christ is a congregation of individuals associated by covenant in the faith and fellowship of the gospel (Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-13); observing the ordinances of Christ (1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor. 5:6; 2 Cor. 2:7; 1 Cor. 4:17); governed by his laws (Matt. 28:20; John 14:15; 15:12; 1 John 4:21; John 14:21; 1 Thess. 4:2; 2 John 6; Gal. 6:2; all the Epistles), and exercising the gifts, rights, and privileges invested in them by his Word (Eph. 4:7; 1 Cor. 14:12; Phil. 1:27; 1 Cor. 12:14). We believe that Christian Baptism is an act of obedience wherein one is baptized into the name of the Father, and Son, and Holy Ghost (Matt. 28:19; Acts 10:47-48; Gal. 3:27-28); 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 (Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:16). The Lord's Supper (Acts 2:41-42; Matt. 28:19-20; Acts and Epistles) is a corporate commemoration of the dying love of Christ by the sacred use of bread and fruit of the vine (1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20); preceded always by solemn self-examination (1 Cor. 11:28; 5:1, 8; 10:3-32; 11:17-32; John 6:26-71).
 10. We believe that there is a radical and essential difference between the righteous and the wicked (Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16); 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 (Rom. 1:17; 7:6; 1 John 2:29; 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17-18); while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse (1 John

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5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa. 10:4; Isa 55:6-7); and this distinction holds among men both in and after death (Prov. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; 9:23-26; John 12:25-26; Eccl. 3:17; Matt. 7:13-14). We believe that the end of the world is approaching (1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-13); that at the last day Christ will descend from heaven (Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11), and raise the dead from the grave to final retribution (Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:42); that a solemn separation will then take place (Matt. 13:49, 37-43; 24:30-31; 25:31-33); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (Matt. 25:35-41; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:32; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:18); and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness (Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 4:17).