

**Table of FPC Statement of Faith and Westminster Confession of Faith**

Statement of Faith” of First Presbyterian Church of Houston (FPC) and comparable statements in Westminster Confession of Faith

FPC Statement of Faith <sup>1</sup>	Westminster Confession of Faith <sup>2</sup>
<p><b>God.</b> God has revealed himself to be the creator and sustainer of the universe and the living and true God, perfect in love and righteousness in all his ways, one in essence, existing eternally in the three persons of the Trinity, Father, Son and Holy Spirit.</p>	<p>6.011-6.013 Creator—6.022, 6.023</p>
<p><b>Jesus Christ.</b> God, who discloses himself to humankind through his creation, has spoken in the words and events of history -- seeking to redeem creation and to establish the kingdom of God. This "redemptive history" is fulfilled in Jesus Christ, God's eternal son, conceived by the Holy Spirit and born of the Virgin Mary, the incarnate Word, fully human and fully divine, who is made known to us by the Holy Spirit through Scripture.</p>	<p>6.043-6.050 Redemption—6.048, 6.050</p> <p>6.044</p>
<p><b>The Holy Spirit.</b> The Holy Spirit – as the third member of the Trinity – inspired the writing of the Bible and enables the believer to read and hear the Bible as God's Word. The Spirit also bears witness to Jesus Christ as he is attested in Scripture and works to both transform and restore all creation. The Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in God's mercy, receive forgiveness for all our sins, are justified by our faith and granted the free gift of eternal life in God's present and eternal kingdom.</p>	<p>6.051-6.054 Inspired—6.052</p>
<p><b>The Authority and Interpretation of Scripture.</b> Scripture is an essential and trustworthy record of God's self-revelation. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God.</p> <ul style="list-style-type: none"> <li>▪ The Bible, as God's word, is infallible in all that it teaches concerning the redemptive history of God's people and in matters of theology, faith, ethics and the practice of day to day living as a disciple of Jesus Christ.</li> <li>▪ All Scripture is to be interpreted in light of Christ's centrality in God's plan for the salvation and redemption of all creation.</li> <li>▪ Priority should be given to gaining the most "plain" (simplest or most direct) interpretation of a text within its narrative, grammatical, cultural and historical contexts.</li> <li>▪ All Scripture is to be interpreted by other Scripture; searching the whole of Scripture when studying a particular issue or text and evaluating all texts within the larger context of the centrality of Jesus Christ.</li> <li>▪ Scripture has precedence over all other authorities, including church tradition, human reason and experience, and culture. At the same time, the interpretation of Scripture is to be done in humility, with a deep understanding of the potential fallibility of human interpretation.</li> </ul>	<p>6.001-6.010 Inspiration—6.005 Only way to man's salvation—6.005</p> <p>6.005</p> <p>6.005</p> <p>6.007</p> <p>6.009</p> <p>6.010</p>

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<p><b>Sin.</b> God, by his word and for his glory, freely created the world out of nothing. God made man and woman in his own image, as the crown of creation, that we might live in fellowship with him. Tempted by Satan, all have rebelled against God, consistently refusing to honor God or to give him our gratitude. In doing so, we became separated from God, inwardly broken, falling short of God's intended best for us and worshiping all manner of idols. Apart from grace, we are incapable of restoring our relationship with God.</p>	<p>6.022-6.023 6.031-6.036  6.037-6.042 6.039</p>
<p><b>Salvation.</b> The only and exclusive mediator of God's grace – and the exclusive means by which we are saved – is Jesus Christ our Lord. By his voluntary death on our behalf, he revealed God's divine love while also upholding God's justice. In so doing, he removed our guilt, reconciled us to God and instituted God's Kingdom on Earth now, although not yet in its fullness. Having redeemed us from our sin, he rose bodily from the grave, victorious over death and evil, and ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all creation.</p>	<p>6.046 6.055-6.058</p>
<p><b>Sanctification.</b> God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.</p>	<p>6.074 6.075-6.077 6.088</p>
<p><b>God's Redemptive Purpose.</b> God's purpose in history will be consummated by the return of Christ to raise the dead, to judge all people according to their acts of faith, and to establish his glorious kingdom. Those who have declined God's saving grace -- will be separated from God's presence, but those made righteous by God's grace through Christ shall live and reign with him forever.</p>	<p>6.180-6.181</p>

**Table of FPC Statement of Faith and Westminster Confession of Faith (with excerpts)**

“Statement of Faith” of First Presbyterian Church of Houston (FPC) and comparable statements in Westminster Confession of Faith

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<p><b>God.</b> God has revealed himself to be the creator and sustainer of the universe and the living and true God, perfect in love and righteousness in all his ways, one in essence, existing eternally in the three persons of the Trinity, Father, Son and Holy Spirit.</p>	<p>6.022 It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible...</p> <p>6.011 There is but one only living and true God, who is infinite in being and perfection ... most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin ...</p> <p>6.013 In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost...</p>
<p><b>Jesus Christ.</b> God, who discloses himself to humankind through his creation, has spoken in the words and events of history -- seeking to redeem creation and to establish the kingdom of God. This “redemptive history” is fulfilled in Jesus Christ, God’s eternal son, conceived by the Holy Spirit and born of the Virgin Mary, the incarnate Word, fully human and fully divine, who is made known to us by the Holy Spirit through Scripture.</p>	<p>6.043 It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man...</p> <p>6.044 take upon him man’s nature, with all the...essential properties and common infirmities thereof; yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion</p>
<p><b>The Holy Spirit.</b> The Holy Spirit – as the third member of the Trinity – inspired the writing of the Bible and enables the believer to read and hear the Bible as God’s Word. The Spirit also bears witness to Jesus Christ as he is attested in Scripture and works to both transform and restore all creation. The Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in God’s mercy, receive forgiveness for all our sins, are justified by our faith and granted the free gift of eternal life in God’s present and eternal kingdom.</p>	<p>6.051 The Holy Spirit, the third Person in the Trinity...</p> <p>6.052 By him the prophets were moved to speak the Word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his persuasive power, and urges its message upon the reason and conscience of men...</p> <p>6.053 The Holy Spirit ... is the only efficient agent in the application of redemption. He regenerates men by his grace, convicts them of sin, moves them to repentance, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption</p>

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<p><b>The Authority and Interpretation of Scripture.</b> Scripture is an essential and trustworthy record of God's self-revelation. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God.</p>	<p>6.004 The authority of the Holy Scripture dependeth ... wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God.</p> <p>6.002 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments... All which are given by inspiration of God, to be the rule of faith and life.</p>
<ul style="list-style-type: none"> <li>The Bible, as God's word, is infallible in all that it teaches concerning the redemptive history of God's people and in matters of theology, faith, ethics and the practice of day to day living as a disciple of Jesus Christ.</li> </ul>	<p>6.005 our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.</p> <p>6.006 The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture...</p> <p>6.009 The infallible rule of interpretation of Scripture, is the Scripture itself...</p>
<ul style="list-style-type: none"> <li>All Scripture is to be interpreted in light of Christ's centrality in God's plan for the salvation and redemption of all creation.</li> </ul>	<p>6.005 ... high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God.</p>
<ul style="list-style-type: none"> <li>Priority should be given to gaining the most "plain" (simplest or most direct) interpretation of a text within its narrative, grammatical, cultural and historical contexts.</li> </ul>	<p>6.007 All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.</p>
<ul style="list-style-type: none"> <li>All Scripture is to be interpreted by other Scripture; searching the whole of Scripture when studying a particular issue or text and evaluating all texts within the larger context of the centrality of Jesus Christ.</li> </ul>	<p>6.009 The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.</p>
<ul style="list-style-type: none"> <li>Scripture has precedence over all other authorities, including church tradition, human reason and experience, and culture. At the same time, the interpretation of Scripture is to be done in humility, with a deep understanding of the potential fallibility of human interpretation.</li> </ul>	<p>6.010 The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.</p>

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<p><b>Salvation.</b> The only and exclusive mediator of God's grace – and the exclusive means by which we are saved – is Jesus Christ our Lord. By his voluntary death on our behalf, he revealed God's divine love while also upholding God's justice. In so doing, he removed our guilt, reconciled us to God and instituted God's Kingdom on Earth now, although not yet in its fullness. Having redeemed us from our sin, he rose bodily from the grave, victorious over death and evil, and ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all creation.</p>	<p>6.058 Since there is no other way of salvation than that revealed in the gospel...</p> <p>6.046 This office the Lord Jesus did most willingly undertake ... was crucified and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession;<sup>31</sup> and shall return to judge men and angels, at the end of the world.</p> <p>6.070 Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf...</p>

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<p><b>Sanctification.</b> God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.</p>	<p>6.074 All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God... are enabled to cry, Abba, Father...</p> <p>6.075 They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them...</p> <p>6.088 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:</p>
<p><b>God's Redemptive Purpose.</b> God's purpose in history will be consummated by the return of Christ to raise the dead, to judge all people according to their acts of faith, and to establish his glorious kingdom. Those who have declined God's saving grace -- will be separated from God's presence, but those made righteous by God's grace through Christ shall live and reign with him forever.</p>	<p>6.180 God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.</p> <p>6.181 ...For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.</p>

<sup>1</sup> First Presbyterian Church of Houston (FPC) Statement of Faith affirmed by Session June 17, 2014. <http://fpchouston.org/about/our-beliefs/> Accessed 9/17/2014.

<sup>2</sup> Westminster Confession numbers are from *The Book of Confessions* PC(USA), copyright 2007. Part I, pp121-141