

WESTMINSTER FELLOWSHIP AFFIRMATION

1. Westminster Fellowship holds to the Historic Christian Faith as it has been summed up in the Westminster Standards (WCF) of 1648 (see the current edition [here](#)). A summary is not to be made the rule of faith or practice, but is to be used as a help in both (WCF 1.9, 31.3).
2. Historic Christianity is the work of the Holy Spirit leading the Church into all truth, in response to challenges, through the pastor-teachers who, after much discussion, come to agreement, which is summed up in its creeds (John 16:13; Ephesians 4:11-13; Acts 15:1-29). Church councils may err (WCF 31.3); where disputes remain in the Church, it is being called to make its testimony more clear and complete through more discussion.
3. At the first Council of Jerusalem (ca. 50 AD) the Church, responding to challenges of a recurrent misunderstanding concerning sacrament and salvation, affirmed that a sacrament is not necessary for salvation (Acts 15; WCF 27.5).
4. Through the Apostles' Creed (ca.180 AD) the Church, responding to challenges from the Greek dualist worldview which denigrates the goodness of creation and bodily existence, affirmed that God is creator of heaven and earth, and that bodily existence is real in the incarnation, crucifixion, resurrection and return of Jesus Christ.
5. At the Council of Nicea (325 AD) the Church, responding to challenges which misunderstood the being of God, affirmed that in the Trinity there is one God in three persons: Father, Son and Holy Spirit.
6. At the Council of Chalcedon (451 AD) the Church, responding to challenges which misunderstood the being of Christ, affirmed that Jesus Christ is fully God and fully man, two whole natures united forever in one person.
7. The WCF, based on earlier creeds, affirmed the five principles of the Reformation: *sola scriptura, sola fide, sola gratia, solus Christus*, and *solus Deo gloria* (see [here](#)).
8. The WCF is doxologically focused on the glory of God (see [here](#)); it is at present the most conscious and consistent expression of Historic Christianity, which is the basis of the unity of the faith for all believers (Ephesians 4:11-13).
9. Since the time of the WCF, the Church has been challenged by the modern world in the foundational areas of reason vs. faith, focus on this life vs. focus on the afterlife and heaven, and cultural pluralism vs. any claim to know truth. The Church's response has been increasingly divided and, consequently, increasingly disregarded (John 17:21).
10. The Church is called to be the salt and light of the world (Matthew 5:13-15). It must now make its understanding of good and evil more clear and complete. Evil (or sin) must be rooted in the inexcusability of unbelief in light of the clarity of general revelation (Romans 1:20, 2:14-15, 3:10-11; WCF 1.1). The good (or eternal life) is the knowledge of God which comes through the work of dominion and the discipling of all nations, to fill the earth with the knowledge of the Lord as the waters cover the sea (John 17:3; Genesis 1:28; Matthew 28:19-20; Isaiah 11:9). (see the Biblical Worldview of Genesis 1-3: [concise](#) version / [expanded](#) version)