

The Gospel Coalition Confessional Statement

(1) The Tri-une God

We believe in one God¹, eternally existing in three equally divine Persons²: the Father³, the Son⁴, and the Holy Spirit⁵, who know, love, and glorify one another⁶. This one true and living God⁷ is infinitely perfect both in his love and in his holiness⁸. He is the Creator of all things⁹, visible and invisible¹⁰, and is therefore worthy to receive all glory and adoration¹¹. Immortal and eternal¹², he perfectly and exhaustively knows the end from the beginning¹³, sustains¹⁴ and sovereignly rules over all things¹⁵, and providentially brings about his eternal good purposes¹⁶ to redeem a people for himself¹⁷ and restore his fallen creation¹⁸, to the praise of his glorious grace¹⁹.

(2) Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word²⁰. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures²¹, the sixty-six books of the Old and New Testaments²², which are both record and means of his saving work in the world²³. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings²⁴, complete in its revelation of his will for salvation²⁵, sufficient for all that God requires us to believe and do²⁶, and final in its authority over every domain of knowledge to which it speaks²⁷. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively²⁸, but we affirm that, enlightened by the Spirit of God²⁹, we can know God's revealed truth truly³⁰. The Bible is to be believed, as God's instruction, in all that it teaches³¹; obeyed, as God's command, in all that it requires³²; and trusted, as God's pledge, in all that it promises³³. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel³⁴.

(3) Creation of Humanity

We believe that God created human beings, male and female, in his own image³⁵. Adam and Eve belonged to the created order that God himself declared to be very good³⁶, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker³⁷. Men and women, equally made in the image of God³⁸, enjoy equal access to God by faith in Christ Jesus³⁹ and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life⁴⁰. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women⁴¹, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord⁴². In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God⁴³. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption⁴⁴ and must not be sidelined by appeals to cultural developments.

(4) The Fall

We believe that Adam, made in the image of God⁴⁵, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation⁴⁶. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually)⁴⁷ and condemned finally and irrevocably to death⁴⁸—apart from God’s own gracious intervention⁴⁹. The supreme need of all human beings is to be reconciled to the God⁵⁰ under whose just and holy wrath we stand⁵¹; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself⁵².

(5) The Plan of God

We believe that from all eternity⁵³ God determined in grace to save a great multitude of guilty sinners⁵⁴ from every tribe and language and people and nation⁵⁵, and to this end foreknew them and chose them⁵⁶. We believe that God justifies and sanctifies those who by grace have faith in Jesus⁵⁷, and that he will one day glorify them⁵⁸—all to the praise of his glorious grace⁵⁹. In love God commands and implores all people to repent and believe⁶⁰, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer⁶¹.

(6) The Gospel

We believe that the gospel is the good news of Jesus Christ⁶²—God’s very wisdom⁶³. Utter folly to the world, even though it is the power of God to those who are being saved⁶⁴, this good news is christological, centering on the cross and resurrection⁶⁵: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins . . . [and] was raised”)⁶⁶. This good news is biblical (his death and resurrection are according to the Scriptures)⁶⁷, theological and salvific (Christ died for our sins, to reconcile us to God)⁶⁸, historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others)⁶⁹, apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events)⁷⁰, and intensely personal (where it is received, believed, and held firmly, individual persons are saved)⁷¹.

(7) The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son⁷² became human: the Word became flesh⁷³, fully God and fully human being, one Person in two natures⁷⁴. The man Jesus, the promised Messiah of Israel⁷⁵, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary⁷⁶. He perfectly obeyed his heavenly Father⁷⁷, lived a sinless life⁷⁸, performed miraculous signs⁷⁹, was crucified under Pontius Pilate⁸⁰, arose bodily from the dead on the third day⁸¹, and ascended into heaven⁸². As the mediatorial King, he is seated at the right hand of God the Father⁸³, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest and righteous Advocate⁸⁴. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute⁸⁵. He did this so that in him we might become the righteousness of God⁸⁶: on the cross he canceled sin⁸⁷, propitiated God⁸⁸, and, by bearing the full penalty of our sins, reconciled to God all those who believe⁸⁹. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death⁹⁰ and defeated Satan who once had power over it⁹¹, and brought everlasting life to all his people⁹²; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him⁹³. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved⁹⁴. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are⁹⁵, no human being can ever boast before him⁹⁶—Christ Jesus has become for us wisdom from God—that is, our righteousness⁹⁷, holiness⁹⁸, and redemption⁹⁹.

(8) The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified¹⁰⁰. By his sacrifice, he bore in our stead the punishment due us for our sins¹⁰¹, making a proper, real, and full satisfaction to God's justice on our behalf¹⁰². By his perfect obedience he satisfied the just demands of God on our behalf¹⁰³, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God¹⁰⁴. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace¹⁰⁵, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification¹⁰⁶.

(9) The Power of the Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit¹⁰⁷. Sent by the Father and the Son¹⁰⁸, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete¹⁰⁹, is present¹¹⁰ with and in believers¹¹¹. He convicts the world of sin, righteousness, and judgment¹¹², and by his powerful and mysterious work regenerates spiritually dead sinners¹¹³, awakening them to repentance and faith, baptizing them into union with the Lord Jesus¹¹⁴, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family¹¹⁵; they participate in the divine nature and receive his sovereignly distributed gifts¹¹⁶. The Holy Spirit is himself the down payment of the promised inheritance¹¹⁷, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service¹¹⁸.

(10) The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins¹¹⁹, the inward transformation¹²⁰ that awakens a desire to glorify, trust, and obey God¹²¹, and the prospect of the glory yet to be revealed¹²². Good works constitute indispensable evidence of saving grace¹²³. Living as salt¹²⁴ in a world that is decaying¹²⁵ and light in a world that is dark¹²⁶, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it¹²⁷: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God¹²⁸. The kingdom of God, already present¹²⁹ but not fully realized¹³⁰, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power¹³¹ that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom¹³². It therefore inevitably establishes a new community of human life together under God¹³³.

(11) God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies¹³⁴. This universal church¹³⁵ is manifest in local churches¹³⁶ of which Christ is the only Head¹³⁷; thus each "local church" is, in fact, the church, the household of God¹³⁸, the assembly of the living God, and the pillar and foundation of the truth¹³⁹. The church is the body of Christ¹⁴⁰, the apple of his eye¹⁴¹, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances¹⁴², her discipline¹⁴³, her great mission¹⁴⁴, and, above all, by her love for God¹⁴⁵, and by her members' love for one another¹⁴⁶ and for the world¹⁴⁷. Crucially, this gospel we cherish has both personal¹⁴⁸ and corporate dimensions¹⁴⁹, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God¹⁵⁰, but also peace between alienated peoples¹⁵¹. His purpose was to create in himself one new humanity¹⁵², thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross¹⁵³, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus¹⁵⁴. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.¹⁵⁵

(12) Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself¹⁵⁶. The former is connected with entrance into the new covenant community¹⁵⁷, the latter with ongoing covenant renewal¹⁵⁸. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

(13) The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels¹⁵⁹, when he will exercise his role as final Judge¹⁶⁰, and his kingdom will be consummated¹⁶¹. We believe in the bodily resurrection of both the just and the unjust¹⁶²—the unjust to judgment and eternal conscious punishment in hell¹⁶³, as our Lord himself taught¹⁶⁴, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb¹⁶⁵, in the new heaven and the new earth¹⁶⁶, the home of righteousness¹⁶⁷. On that day the church will be presented faultless before God by the obedience suffering and triumph of Christ, all sin purged and its wretched effects forever banished¹⁶⁸. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace¹⁶⁹.

Confessional Statement Verse References

- 1 Deut 6:4, 1 Kings 8:60, 1 Tim 2:5
- 2 Matt 3:16-17, Gen 1:26, Matt 28:19, 2 Cor 13:14, 1 Pet 1:2,
- 3 Matt 6:9
- 4 Acts 9:20
- 5 1 Cor 2:11
- 6 John 17:1, John 8:54
- 7 Jer 10:10, 1 Thess 1:9
- 8 Isa 6:3
- 9 Gen 1:1, Heb 1:2
- 10 Col 1:16
- 11 2 Sam 22:4, Rev 4:11
- 12 Rev 21:6, Ps 90:2
- 13 Ps 139:4,16, Job 37:16, 1 John 3:20, Isa 46:9-10,
- 14 Col 1:17, Heb 1:3
- 15 Ps 115:3,
- 16 Eph 3:9-11
- 17 Titus 2:4
- 18 Eph 1:7-10
- 19 Eph 1:6
- 20 John 1:,2
- 21 2 Pet 1:21
- 22 Matt 5:18, John 16:12,13, Isa 30:8
- 23 John 20:31, 1 Pet 1:23-25
- 24 2 Sam 7:28, Titus 1:2, Pro 30:5
- 25 2 Tim 3:15, James 1:18, 1 Pet 1:23
- 26 Duet 6:6,7,
- 27 2 Tim 3:16,17
- 28 1 Cor 2:14, Duet 29:29
- 29 1 Cor 2:8-10
- 30 John 17:17
- 31 Ps 119:30, Ps 1:1-2
- 32 1 Cor 14:37, 2 Pet 3:2
- 33 Num 23:19
- 34 John 8:31-32, Acts 20:32, Mat 4:4, Acts 1:8
- 35 Gen 1:26,27
- 36 Gen 1:31
- 37 Gen 1:26, 28-31
- 38 James 3:9
- 39 Gal 3:27,28
- 40 Acts 2:17,18, 1 Pet 4:10
- 41 Gen 2:24, Rom 1:26,27
- 42 Eph 5:22-32
- 43 Eph 1:22,23, 1 Cor 14:1, 1 Pet 4:10
- 44 1 Tim 2:12-14
- 45 Gen 1:26
- 46 Gen 3
- 47 Rom 3:23, Eph 2:1-3,12, Isa 64:6
- 48 Gen 3:19, Rom 5:12
- 49 Eph 2:13
- 50 2 Thes 1:9
- 51 Rom 1:18, 2:5, John 3:36
- 52 Rom 6:23, 1 John 1:9
- 53 Eph 1:4,5
- 54 Rom 3:23
- 55 Rev 7:9-10, Rev 13:8
- 56 Rom 8:29,30, Eph 4,5
- 57 Titus 2:4, 1 Thes 5:23, Heb 13:12
- 58 Rom 8:30
- 59 Eph 1:6
- 60 Mark 1:14, Acts 19:4
- 61 Gal 3:14
- 62 Acts 8:35
- 63 1 Cor 1:24, 1 Cor 1:30
- 64 1 Cor 1:18,23
- 65 Col 1:15-20, Col 3:11
- 66 Rom 8:34
- 67 Luke 24:27, John 19:28,36, Acts 1:16, 1 Cor 15:3,4
- 68 Eph 2:14-16
- 69 1 Cor 15:19
- 70 Gal 2:7, 1 Thes 2:4, 1 Tim 1:11, Acts 5:32
- 71 Titus 3:3-8
- 72 John 1:1,2, 8:58
- 73 John 1:14
- 74 Col 1:19, John 20:28
- 75 Isa 53
- 76 Luke 1:26-38
- 77 John 10:17
- 78 1 Pet 2:21-23
- 79 John 20:30,31
- 80 Matt 27:22
- 81 1 Cor 15:3,4
- 82 Acts 1:9
- 83 Rom 8:34, Heb 1:3
- 84 Heb 7:25
- 85 Rom 5:8
- 86 2 Cor 5:21
- 87 Eph 1:7
- 88 1 John 2:2, 4:10
- 89 Rom 5:10-11
- 90 Rom 6:9
- 91 1 Cor 15:15, Rom 1:4
- 92 1 Cor 15:21
- 93 John 14:12
- 94 Acts 4:12
- 95 1 Cor 1:28
- 96 Rom 3:27
- 97 Rom 3:21-22
- 98 Eph 1:4, Col 1:22
- 99 1 Cor 1:30
- 100 Col 2:13-14
- 101 Heb 9:26, Rom 3:25, 1 John 2:2
- 102 Rom 5:8, John 3:16, 1 John 1:9
- 103 Rom 8:3,4
- 104 Rom 1:16,17, 3:21,22, Gal 2:16
- 105 Rom 3:24, 4:4,5, Eph 2:8-9

106 1 Cor 10:31, Rom 12:1-3, Col 1:9,10, 1 John 2:3-6, John 14:15
107 John 3:6
108 John 14:6, 26, John 15:26,27
109 Advocate, intercessor. Rom 8:26,27
110 John 16:7
111 Gal 4:6, John 14:17
112 John 16:8-11
113 John 1:13, 2 Cor 3:6
114 1 Cor 12:13
115 Rom 8:9-11
116 1 Cor 4-11
117 Eph 1:13-14
118 Gal 5:22-26
119 Col 1:13,14, Matt 26:28, Acts 10:43
120 2 Cor 5:17, John 3:3
121 1 Cor 10:31, Rom 12:1-3, John 14:15
122 Romans 8:18, 2 Cor 4:17
123 James 2:18, 2 Pet 1:10, Romans 10:10, Romans 2:6-8
124 Mark 9:50, Col 4:6
125 Rom 8:20
126 Eph 5:8, Matt 5:14-16
127 Matt 28:19,20, Acts 1:8
128 Gal 6:10
129 Matt 12:28, Rom 14:17
130 1 Cor 6:9,10, 1 Cor 15:24-28
131 1 Cor 4:20
132 Romans 14:17, 1 Thess 2:12, Heb 12:28
133 Rom 15:5-7
134 Eph 2:5-7, Col 3:1,
135 Matt 16:18, Eph 1:22,23
136 Matt 18:15-17, 1 Cor 1:2
137 Col 1:18
138 Eph 2:19
139 1 Tim 3:15
140 Rom 12:4,5
141 Ps 17:8
142 Baptism: Matt 28:18-20, Romans 6:3-5. The Lord's Supper: 1 Cor 11:23-26
143 Matt 18:15-20, 1 Cor 5, Gal 6:1
144 Matt 28:18-20
145 1 Pet 1:8, Rev 2:4
146 John 13:35, 1 John 4:7
147 Col 6:9-10
148 Col 3:3, Eph 4:7
149 Titus 3:3-8, 1 Cor 15:13
150 Rom 5:1
151 Col 3:15
152 1 Pet 2:9,10
153 Rom 15:8,9
154 Col 6:9,10
155 1 Cor 6:19
156 Matt 28:19-20, Luke 22:14-20, Acts 2:41,42, 1 Cor 11:23-26

157 Acts 2:41,42, Acts 18:8
158 1 Cor 11:23-26
159 Matt 24:24, Matt 16:27, 1 Thess 4:16
160 Rev 20:11-15, Rom 2:5
161 2 Pet 3:10-13
162 1 Cor 15
163 2 Thes 1:7-10
164 Matt 13:41,42
165 Rev 20:4-6, 11-15
166 Rev 21:1
167 2 Pet 3:13
168 Isa 65: 17-25,
169 Jude 1:24