



Articles of Faith of Harvest Baptist Church

Harvest Baptist Church, is an Independent, Fundamental, King James Only, Bible Preaching Baptist Church. We Believe That Church the Way It Used to Be, Is the Way It STILL Should Be.

A Bible Baptist is one who believes in a supernatural Bible, which tells of a supernatural Christ, Who had a supernatural birth, Who spoke supernatural words, Who performed supernatural miracles, Who lived a supernatural life, Who died a supernatural death, Who rose in supernatural power, Who ascended in supernatural splendor, Who intercedes as a supernatural priest and Who will one day return in supernatural glory to establish a supernatural kingdom on the earth.

CONCERNING THE SCRIPTURES

We believe that the Holy Bible was written by men supernaturally inspired, and is a perfect treasure of heavenly instruction; that it has God as its Author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principle by which God will judge us; and therefore is, and shall remain to the end of the world, the only complete and final revelation of the will of God to man, the true center of all Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

1. By the "Holy Bible" we mean that collection of sixty-six books from Genesis to The Revelation, divinely preserved in the English language and commonly known as the authorized, King James Version of 1611 A.D.

2. By "inspiration" we mean that all books of the Bible were written down by holy men of God as they were supernaturally moved by the Holy Ghost, in a definite yet inexplicable way so as to record the very words and sense of God though conveyed within their own literary styles; that such writings are free from all error and from all omission as no other writings have been or ever will be; that the Bible does not merely contain the Word of God, but is the very Word of God.

(II Timothy 3:16; II Peter 1:19-21; Acts 1:16; 3:21; II Samuel 23:2; Acts 28:25; Psalm 119:89,130,160; I Corinthians 2:12,13; Luke 24:25-27,44,45; Psalm 12:6,7; Isaiah 40:8; I Peter 1:23-25; John 10:35; Matthew 5:18; 24:35; Luke 16:17, 29-31; 21:33; John 17:17; Proverbs 30:5,6; Romans 3:4; 15:4, Revelation 22:18,19 John 12:48; Isaiah 8:20; Ephesians 6:17; Hebrews 4:12; Psalm 19:7-11; John 5:39, 45-47; Romans 10:17)

CONCERNING THE TRUE GOD

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

1. GOD, THE FATHER

We believe the Scriptures teach that God the Father reigns with providential care over His universe, His creatures, and the events of human history according to the purposes of His grace; that He is unchangeable in holiness, love and truth; that He is Father in truth to those who are the children of God through faith in the Lord Jesus Christ, and fatherly in His attitude toward all men, not willing that any should perish, but that all should come to repentance and receive His gift of eternal life through Jesus Christ.

(Genesis 1:1; 17:1; Exodus 3:14; 15:11; 20:2,3; I Corinthians 8:6; Ephesians 4:6; John 4:24; Psalm 83:18; 90:2; 147:5; Jeremiah 10:10; Revelation 4:11; I Timothy 1:17; Romans 11:33; Mark 12:30; Matthew 28:19; I John 5:7; II Corinthians 13:14; Ephesians 2:18; I John 1:5; 4:8; Hebrews 12:29; Deuteronomy 6:4,5; Isaiah 6:3; I Peter 1:15)

2. GOD, THE SON

We believe the Scriptures teach that Jesus Christ is the only begotten Son of God, co-equal, co-essential, and co-eternal with God the Father and God the Holy Ghost, the second Person of the Trinity; that He was born into this world of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He is both perfect God and perfect man; that He lived a sinless life, honoring the divine Law by His personal obedience, yet identifying Himself completely with mankind; that He died a substitutionary death on the cross securing redemption through His shed blood for sinners; that He supernaturally rose again the third day with a glorified body, was seen of many, and ascended into the heavens to be exalted and seated at the right hand of the Father where He is the Head over His churches, the Mediator and Advocate with God the Father for all believers; and that He is supernaturally coming again to this world to reign personally and visibly over the earth.

(Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; Mark 1:1; John 1:1-3,14; Psalm 2:7; Hebrews 1:8; Galatians 4:4; I John 5:20; I Corinthians 15:47; Isaiah 9:6,7; John 8:58; 10:30; 17:5; Philippians 2:5-11; I Timothy 3:16; Hebrews 4:15; 7:26; Romans 9:5; Colossians 1:15-17; Hebrews 13:8; II Corinthians 5:21; Hebrews 9:24-28; Revelation 1:8; Hebrews 10:12; I John 2:1; Isaiah 53:6; I Peter 2:24; 3:18; I Corinthians 15:3,4; John 14:3; Acts 1:11; Colossians 1:18)

3. GOD, THE HOLY SPIRIT

We believe the Scriptures teach that the Holy Ghost is a divine Person, co-equal, co-essential, and co-eternal, and co-active with God the Father and God the Son, the third Person of the Trinity; that He was active in the creation of the universe; that He moved holy men of God to write the Bible; that He is the present representative of the Godhead on this earth, and in His relationship to the unbelieving world restrains evil, convicting men of sin, of righteousness, and judgment; that He bears witness to the Truth of the Gospel in preaching and testimony, and is the Agent of the new birth, regenerating those who by faith believe on the Lord Jesus Christ; that He seals, fills, guides, teaches, sanctifies, and comforts all believers, cultivating in them Christian character and bestowing upon them spiritual gifts by which they serve God in the church, these gifts being entirely unlike those false-hoods perpetrated within the so-called "Charismatic Movement" of today.

(John 14:16,17,26; 15:26,27; 16:8-11,13; Acts 5:3,4,30-32; 11:16; I Corinthians 2:10,11; 12:4-6; Hebrews 9:14; Luke 1:35; 3:16; 24:49; Matthew 3:11; Mark 1:8; John 1:33, 3:5,6; Ephesians 1:13,14; II Thessalonians 2:7,13; Romans 8:14,16,26,27; I Peter 1:2)

CONCERNING THE MANKIND

We believe the Scriptures teach that God created man in His own image and after His own likeness; that man is notably distinct from all other forms of life, being tripartite in nature and having an everlasting soul; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms of life; that the entire Genesis account of creation is to be accepted literally and not allegorically or figuratively; that all animal and vegetable life was made directly and specially, and God's established law is that they should bring forth only "after their kind."

1. THE FALL OF MAN

We believe the Scriptures teach that man was created in innocence under the law of his Maker, but by voluntary transgression through an act of deliberate disobedience fell from that sinless and happy state; in consequence of which all mankind are now sinners, not by constraint but of choice, being by nature utterly void of that holiness required by the Law of God, positively inclined to evil; that upon reaching a capability of moral action becomes a transgressor and therefore under just condemnation to eternal ruin without defense or excuse.

(Genesis 1:1,11,25-27,31; 2:21-23; Exodus 20:11; Acts 4:24; Colossians 1:16,17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Acts 17:23-26; Jeremiah 10:12; Nehemiah 9:6; Ecclesiastes 7:29; Genesis 3:1-6,24; Romans 1:18,20,28,32; 3:10-19; 5:12,19; Ezekiel 18:19,20; Galatians 3:10,22; Psalm 51:6; Isaiah 53:6; Eph. 2:3; Mt.20:15)

2. CIVIL GOVERNMENT

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good of human society; that all those in authority are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience, and the coming Prince of the rulers of the earth; that civil rulers have no rights or control over, or interference with, religious matters; that churches and religious organizations should receive no help from the State, except protection and full freedom in the pursuit of spiritual ends; and that the requiring of an implicit faith and absolute blind obedience destroys liberty of conscience and reason.

(Romans 13:1-7; I Peter 2:13,14,17; Matthew 22:21; Titus 3:1; I Timothy 2:1-8; Acts 5:29; Matthew 10:28; Daniel 3:15-18; 6:7,10; Acts 4:18-20; Matthew 23:10; Romans 14:4; Revelation 19:14; Psalm 72:11; II Samuel 23:3; Exodus 18:21,22; Acts 23:5; Philippians 2:10,11)

CONCERNING HUMAN SEXUALITY

We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex.

Genesis 2:24; Genesis 19:5,13; Genesis 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 1Corinthians 5:1, 6:9; 1Thessalonians 4:1-8; Hebrews 13:4

We believe that the only legitimate marriage is the joining of one man and one woman, as determined by biological sexual gender at birth.

Genesis 2:24; Romans 7:2; 1Corinthians 7:10; Ephesians 5:22-23

We believe that men and women are spiritually equal in position before God, but that God has ordained distinct and separate spiritual functions for men and women in the home and church. The husband is to be the leader of the home and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church.

Galatians 3:28; Colossians 3:18; 1Timothy 2:8-15; 3:4-5,12

CONCERNING THE WAY OF SALVATION

We believe the Scriptures teach that the salvation of sinners is wholly of the grace of God, through the merits of the shed blood of the Lord Jesus Christ.

1. THE LAW AND THE GOSPEL

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature; to deliver them from which, and to restore them through a Mediator of unfeigned obedience to the holy Law is the one great end of the Gospel, that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.

(Romans 3:20,31; Matthew 5:17; Luke 16:17; Romans 4:15; 7:7,12,14,22; Galatians 3:21; Romans 8:2,4,7,8; 10:4; I Timothy 1:5; Hebrews 8:10)

2. GOD'S PURPOSE OF GRACE

We believe the Scriptures teach that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves those sinners who by faith believe on the Lord Jesus Christ; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting and promotes humility, love prayer, praise, trust in God, and active imitation of free mercy; that it may be ascertained by its effects in all who truly believe the Gospel; and that it is the foundation of Christian assurance. (II Timothy 1:8,9; II Thessalonians 2:13,14; II Timothy 2:10; I Corinthians 9:22; Romans 8:28-30; John 6:37-40; II Peter 1:10; I Thessalonians 4:10; Isaiah 42:16; Romans 11:29)

3. THE FREENESS OF SALVATION

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own inherent depravity and voluntary refusal to believe on the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

(I Thessalonians 1:4; Colossians 3:12; I Peter 1:2; Titus 1:1; Matthew 11:28; Isaiah 55:1,6,7; Revelation 22:17; Romans 10:13; John 6:37; Acts 2:38; John 3:15,16; I Timothy 1:15; I Cor.15:10; Eph.2:4,5; John 15:40; John 3:18,36)

4. THE ATONEMENT FOR SIN

We believe the Scriptures teach that the Son of God, by appointment with the Father, freely took upon Him our nature, yet without sin; that by His death on the cross made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by his death as a martyr, but was the voluntary substitution of Himself in the sinners' place, the Just dying for the unjust; that having risen from the dead He is now enthroned in Heaven and, uniting in His wonderful Person the tenderest sympathies with divine perfections, He is in every way qualified to be a suitable, compassionate, and all-sufficient Saviour.

(Ephesians 2:8; Acts 15:11; Romans 3:24,25; John 3:16; Matthew 18:11; Philippians 2:7,8; Hebrews 2:14; Isaiah 53:4-7; I John 4:10; I Corinthians 15:3,20; II Corinthians 5:21; John 10:18; Galatians 1:4; I Peter 2:24; 3:18; Isaiah 53:11,12; Hebrews 7:25; 9:12-15; 12:2; I John 2:2)

5. REGENERATION

We believe the Scriptures teach that regeneration, or the "new birth," is that change wrought in the heart by the Holy Spirit, by which a new nature and a spiritual life, not before possessed, are imparted, and the person becomes a new creature in Christ Jesus; that a holy disposition is given to the mind, the will subdued, the dominion of sin broken, and the affections changed from a love of sin and self, to a love of holiness and God; that the change is instantaneous and not a process, effected not by culture or character, nor by the will of man, but solely through the power of God through the Word of God, in a manner incomprehensible to reason.

(John 3:3,6; I Peter 1:23; James 1:18; II Corinthians 5:17; I John 2:29; Ephesians 4:24; Colossians 1:13; 2:13; Romans 6:13; John 1:12,13; I Corinthians 6:11; Titus 3:5-7)

6. REPENTANCE

We believe the Scriptures teach that repentance is a personal act, prompted by the Spirit of God; and consists in a godly sorrow over sin, as offensive to God and ruinous to the soul; that it is accompanied with great humiliation in view of one's sin and guilt, together with prayer for pardon; also by sincere hatred of sin, and a persistent turning away from, and abandonment of, all that is evil and unholy.

(Matthew 3:1,2; 4:17; Mark 1:15; Acts 3:19; 5:31; 17:30; 20:21; Luke 18:13; 24:47; II Corinthians 7:2; Romans 2:5; Isaiah 55:7; Psalm 51:1-4,7)

7. FAITH

We believe the Scriptures teach that faith, inseparably united with repentance, is a solemn obligation and a grace wrought in our soul by the quickening Spirit of God; that it is an assent of the mind and a consent of the heart, consisting mainly of belief and trust, wherein the testimony of God is accepted and believed as true, while Christ is unreservedly received for salvation; that through it the believer is brought into vital relations with God, as seeing Him Who is invisible, freely justified; that it reveals Christ to the soul as a willing and sufficient Savior, and commits the heart and life to Him.

(Acts 16:31; Romans 1:17; 3:22; 5:1; 10:3,9-13; Hebrews 11:1,6; James 2:23; Jeremiah 17:7; Psalm 34:22; 125:1; II Corinthians 5:7)

8. JUSTIFICATION

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe on Him is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; 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; by virtue of which faith His perfect righteousness is imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needed for time and eternity.

(John 1:16; Ephesians 3:8; Acts 13:39; Isaiah 3:11,12; Romans 5:1-3,9,11; 8:1; Zechariah 13:1; Matthew 9:6; Acts 10:43; Matthew 6:33; I Corinthians 1:30,31; I Timothy 4:8; Isaiah 53:11)

9. ADOPTION

We believe the Scriptures teach that adoption is a gracious act by which the Father, for the sake of Christ, accepts believers to the estate and condition of children, by a new and spiritual birth; sending the Spirit of Adoption into their hearts, whereby they become members of the family of God, and entitled to all rights, privileges, and promises of children; and if children, then heirs of God, and joint-heirs with Jesus Christ to the heritage of all saints on earth, and an inheritance reserved in Heaven for them.

(Romans 8:14-16; Galatians 3:26; 4:5-7; Ephesians 1:5; I John 3:1; Hebrews 12:7; I Peter 2:9)

10. SANCTIFICATION

We believe the Scriptures teach that sanctification is that work by which, according to the will of God, we are set apart unto God and made partakers of His holiness; that it is both a declared fact and a progressive work; that it is begun in regeneration; and that it is carried out in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, through the continual use of the Word of God, self-examination, self-denial, watchfulness, prayer, and in the practice of all godly exercises and duties.

(II Thessalonians 4:3; 5:23; II Corinthians 7:1; 13:9; Ephesians 1:4; 4:11,12; Proverbs 4:18; II Corinthians 3:18; Hebrews 6:1; II Peter 1:5-8; Philemon 12-16; Philippians 2:12,13; I Peter 2:2; II Peter 3:18; II Corinthians 13:5; I Timothy 4:7)

11. THE PRESERVATION OF THE SAINTS

We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit of God, cannot utterly fall away and finally perish, but will endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

(John 6:39,66-69; 8:31,32; 13:8; I John 2:19,27,28; 3:9; 5:18; Matthew 13:19-21; Romans 8:28,35-39; Matthew 6:20,30-33; John 4:4; Philippians 1:6; 2:12,13; Jude 24,25; Hebrews 1:14; 13:5; John 10:28,29; 16:8; Colossians 1:21-23; I Peter 1:5)

12. THE RIGHTEOUS AND THE WICKED

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that only such as through faith are justified in the Name of the Lord Jesus Christ, and sanctified by the Spirit of God, are truly righteous in God's esteem; while all such as continue in impenitence and unbelief are, in His sight, wicked and under the curse; and that this distinction holds among men in this life and after death, in the everlasting felicity of the saved, and the everlasting conscious suffering in the lake of fire of the lost.

(Malachi 3:18; Proverbs 12:26; Isaiah 5:20; Genesis 18:23; Jeremiah 15:19; Acts 10:34,35; Romans 1:17; 6:16,18,22,23; 7:6; I John 2:7,29; 3:7; 5:19; I Corinthians 11:32; 15:22; Galatians 3:10; John 3:36; Isaiah 55:6,7; 57:21; Psalm 10:4; Proverbs 14:32; Luke 16:25; John 8:21-24; 12:25,26; Luke 9:26; 12:4,5; 11:23-26; Matthew 7:13,14; 25:34; Proverbs 11:31; I Peter 1:18)

CONCERNING THE UNSEEN WORLD

1. ANGELS

We believe the Scriptures teach that there is a vast celestial kingdom of spirit beings called Angels, in ages past created holy, glorious, and higher than man; a vast company of various ranks worshipping God, ministering to His glorious Person and to His children.

(Psalm 148:2,5; Colossians 1:16; Nehemiah 9:6; Hebrews 1:14; Psalm 103:20; 104:4; Daniel 9:21,22; Luke 9:26; Mark 8:38; Daniel 10:13; 12:1; Jude 9; Revelation 12:7; Psalm 80:1; 99:1,11; Revelation 4:6-8; Ezekiel 1:4-28; Isaiah 6:1-3; II Thessalonians 1:7,8; Psalm 34:7; Acts 12:7-11; II Kings 6:17)

2. THE DEVIL, OR SATAN

We believe the Scriptures teach that Satan, as the mighty angel Lucifer, was once holy, enjoying heavenly honors; but that through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant "prince of the power of the air", the unholy god of this world; that he is man's great tempter, the enemy of the Lord Jesus Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy; the lord of the Antichrist, and the author of all the powers of darkness; destined however to final defeat at the hands of God's own son, and the judgment of an eternal justice in hell, a place prepared for him and his angels.

(Isaiah 14:12-15; Ezekiel 28:14-17; Revelation 12:9; Jude 6; Ephesians 2:2; II Peter 2:4; John 14:30; I Thessalonians 3:5; Matthew 4:1-3; I Peter 5:8; I John 3:8; Matthew 13:25,37,39; Luke 22:3,4; Revelation 12:10; II Corinthians 11:13-15; Mark 13:21,22; I John 4:3; II John 7; I John 2:22; Revelation 13:13,14; 12:7-9; 19:11,16,20; 20:1-3,10; II Thessalonians 2:8-11; Matthew 25:41)

CONCERNING SIN

We believe the Scriptures teach that sin is any transgression of or want of conformity to, the revealed will of God; that it has permeated the entire universe, including every realm and affecting every race and species amongst creation; that every man is born with a sin nature, an inherent inclination toward evil which results in acts of wrong-doing; that the wages of sin is death, being separation from God in this life and throughout eternity.

(I John 3:4; Numbers 32:23; Isaiah 53:13; Matthew 7:23; 23:28; Romans 6:19; Judges 20:16; Romans 3:23; I Samuel 15:23; Jeremiah 2:25; Luke 19:14; Isaiah 53:6; Jeremiah 17:9; Genesis 3:14,18; Romans 8:22; 1:18-32; Psalm 51:5; 58:3; John 3:19; James 4:17; Romans 6:23; Hebrews 9:27; Romans 5:12,14; Ephesians 2:1; 4:8; Matthew 10:23; Revelation 20:15)

CONCERNING THE NEW TESTAMENT CHURCH

We believe the Scriptures teach that a Baptist Church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word; that its only Scriptural offices are pastors (elders, bishops), and deacons, whose qualifications, claims, and duties are clearly defined in the New Testament; that the true mission of each church is found in the Great Commission, first, to make individual disciples, second, to build up the church by baptizing those believers, third, to teach and instruct as He has commanded; that his order cannot be reversed; that each church has the absolute right of self-government, free from any interference of any hierarchy of individuals or organizations; that the one and only Head of each church is Jesus Christ through the Holy Spirit; that it is Scriptural for churches of like faith and order to co-operate with each other in contending for the faith and for the furtherance of the Gospel, but that every church is the sole and only judge of the measure and method of its co-operation; that in all matters of membership, policy, government, discipline, and benevolence, the will of each church is final.

(Acts 2:41,42,47; 5:11; 8:1; 11:31; I Corinthians 4:17; 5:5,11,18; 11:2,23; II Corinthians 8:5,23,24; I Timothy 3:5,15; II Thessalonians 3:7; Romans 16:17-20; Matthew 18:15-20; 28:19,20; John 14:15; 15:10; I John 4:21; I Thessalonians 4:2; II John 6; Philippians 1:1; Acts 14:23; 15:22,23; 20:17-28; I Timothy 3:1-13; Titus 1:5-9; Ephesians 1:22,23; 4:11; I Corinthians 12:4,8-11; Acts 6:5,6; Colossians 1:18; Ephesians 5:23,24; I Peter 5:1-4; Jude 3,4; I Corinthians 5:11-13; 6:1-3)

CONCERNING THE ORDINANCES

1. SCRIPTURAL BAPTISM

We believe the Scriptures teach that baptism is the immersion in water of the believer in Christ, in the Name of the Father, and of the Son, and of the Holy Ghost, performed with the church's authority; to show forth in 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; that it is a pre-requisite to the privileges of church membership; that infants are God's little ones, whether children of Christian or non-Christian parents, and are safe in Christ until an age of moral accountability is reached, thus making any thoughts of "infant baptism" unnecessary.

(Matthew 28:19,20; Acts 2:41; 8:12,13,26-39; 9:17,18; 10:25,26,44-48; 16:14,15,25-37; 18:7-11; Matthew 3:1-16; 21:24,25; John 3:22,23; 4:1,2; Galatians 3:27,28; Romans 6:4; Colossians 2:12; I Peter 3:15,20,21; II Samuel 12:22,23; Proverbs 20:11)

2. THE LORD'S SUPPER

We believe the Scriptures teach that the Lord's Supper, is a provision of unleavened bread and the fruit of the vine, as symbols of Christ's body and shed blood; partaken of by the members of a church, in commemoration of the suffering and death of their Lord, and in helpful anticipation of His return.

(Matthew 26:27-30; 28:20; Mark 14:20-26; Luke 22:19,20; I Corinthians 10:16; 11:2,17-34)

CONCERNING HERESY AND APOSTASY

We believe the Scriptures teach that it is necessary to maintain a total and complete separation from all forms of heresy and ecclesiastical apostasy. We believe the Scripture admonishes us to try them, mark them, rebuke them, have no fellowship with them, withdraw ourselves, receive them not, have no company with them, reject them, and separate ourselves from them.

(Romans 16:17; II Corinthians 6:17; Ephesians 5:11; II Thessalonians 3:6,14; Titus 1:13; 3:10; I John 4:1; II John 10,11)

OF MISSIONS AND THE GREAT COMMISSION

We believe Missions, the endeavor to reach all the world with the gospel, is a charge to, and the responsibility of the church; that the church is debtor to those who have never heard the gospel; that the Lord Jesus Christ has commanded the gospel to be preached at home and abroad — to the uttermost part of the earth; and that the magnitude of the Great Commission constrains autonomous New Testament Baptist churches to cooperate together for the accomplishment of the task.

Matthew 28:18-20; Mark 16:15; John 20:21; Acts 1:8; Romans 10:13-15

CONCERNING THE GRACE OF GIVING

We believe the Scriptures teach that giving is one of the fundamentals of the faith; that God is the Source of all blessings, temporal and spiritual; that tithing is a Bible principle, and that the storehouse for the tithe in this present age is the common treasury of the church; that we are under obligation to serve God with our time, talents, and material possessions; and are commanded to cheerfully, regularly, and liberally bring our tithes and offerings into the storehouse upon the first day of the week.

(Psalm 24:1; Haggai 2:8; Exodus 19:5; Deuteronomy 8:18; Genesis 14:18-20; 28:20-22; Leviticus 27:30; Malachi 3:8-10; Matthew 23:23; I Corinthians 9:13,14; 16:1,2; Hebrews 7:2,4; Acts 4:35,37; Proverbs 3:9; II Corinthians 8:3,12; 9:7,8; Luke 6:38)

CONCERNING THE RESURRECTION AND LAST THINGS

We believe the Scriptures teach that Jesus Christ rose literally and bodily from the dead on the third day; that having ascended into glory, He alone is our merciful and faithful High Priest in things pertaining to God; that this same Jesus shall return to earth bodily, personally, and visibly; first to raise the righteous dead and catch up all living believers in the twinkling of an eye, then to return with the saints to set up His glorious kingdom of a millennium of peace and righteousness, having executed judgment upon an unbelieving world; that at the final day of judgment all Christ-rejecting sinners will be raised, judged, and cast into the lake of fire for everlasting damnation, that the saved will live with Him for eternity according to the sure promises of God.

(Matthew 28:6,7; Luke 24:2,4-6,19,51; John 20:27; I Corinthians 15:4; Mark 16:6,19; Acts 1:9-11; Revelation 3:21; Hebrews 8:1,6; 12:2; I Timothy 2:5; I John 2:1; Hebrews 2:17; 5:9,10; John 14:3; I Thessalonians 4:16,17; Matthew 24:27,35,42; Hebrews 9:28; I Corinthians 15:25,42-44,51-53; Philippians 4:20,21; Luke 1:32; Isaiah 11:4,5; Psalm 72:8; Revelation 20:1-4,6,15; 21:7,8,24-27; 22:11; I Peter 4:7; I Corinthians 7:29-31; Hebrews 1:10-12; Revelation 1:7; I John 2:17; Acts 24:15; Luke 14:14; Daniel 12:2; John 5:28,29; 6:40; 11:25,26; II Timothy 1:10; Acts 10:42; Matthew 13:37-43,49; 25:35-41; II Peter 2:9,11,12; Revelation 20:20)

CONCERNING THE BAPTIST DISTINCTIVES

B- BIBLICAL AUTHORITY— Our one, sole authority for faith and practice

We believe the Bible is the inspired, authoritative word of God, which reveals His will and our duties, which is able and sufficient for us to know His will and do our duties, and which is the final source of appeal regarding faith and life among His people. (2 Timothy 3:15-17)

A- AUTONOMY OF THE LOCAL CHURCH— Answers only to the Lord Jesus Christ

We believe that the local church is self-governing under the headship of Jesus Christ and the superintendence of the Holy Spirit. While fellowship with other Like-minded churches is encouraged, the local church is the final authority in such matters, surrendering nothing to any individual or organization's external control. (Rev.2:1-3:22)

P- PRIESTHOOD OF THE BELIEVER— Direct access to God through Jesus Christ

We believe every believer is a priest before God, having no mediator except the Lord Jesus Christ. Every believer has equal, direct access to the throne of God. (1 Peter 2:5,9)

T- TWO ORDINANCES— Baptism by Immersion and the Lord's Table

We believe Christ commanded the local church to observe two ordinances. The first ordinance is believer's baptism by immersion. In baptism a believer publicly confesses participation in the death, burial, and resurrection of Jesus Christ by faith and is received into the church. The second ordinance is the Lord's Supper or Communion. The church regularly gathers together to call to remembrance the death of Christ as the basis for its union and communion with Christ and one another. (Matthew 28:19-20, 1 Corinthians 11:17-34)

I- INDIVIDUAL SOUL LIBERTY— Personal freedom and responsibility before God

We believe every believer has personal freedom and responsibility before God. The believer is free from any coercion others might place upon him, yet also responsible for his own actions before God and for treating others in love as he would be treated. (Romans 14:1-12)

S- SAVED, BAPTIZED MEMBERSHIP—Regular assembly of believers in a church

We believe that the local church is to have a membership composed of those who have given a credible testimony and confession of faith by believer's baptism. The evidences of regeneration involve the fruits of faith, repentance, and holy living. The evidence of regeneration is manifest in a desire to identify with fellow believers in regular worship, fellowship, and service of a local church. (Acts 2:41-42, Acts 14:23-24, Hebrews 10:24-25)

T- TWO OFFICES—Bishop (Pastor) and Deacon

We believe Christ has ordained two offices for the local church. The pastors-bishops provide spiritual leadership. They feed and care for the congregation, model experienced spiritual maturity for the congregation, and take oversight of the ministry of the church. The deacons provide service and physical assistance. They serve the needs of the congregation under the direction of the pastor, relieving them of duties of vital, yet secondary importance. (I Timothy 3:1-7, I Timothy 3:8-13)

S- SEPARATION OF CHURCH AND STATE—Mutually exclusive

We believe the Church and the State have been ordained of God, but that each has a mutually exclusive place and purpose. The State exists to provide general safety, order, and peace in society. The Church exists to proclaim the Gospel and to provide instruction in the word of God for itself and society. Though the well-being of society is commonly shared, neither must cross into the place or purpose of the other. (Matthew 22:21)