

Instrument I: Articles of Faith

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 splendor, who intercedes as a supernatural Priest, and who will one day return in supernatural glory to establish a supernatural kingdom on the earth.

Section 1. Of the Scriptures

We believe that the Holy Bible was written by men supernaturally inspired; that it is truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final Revelation of God to man; the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

By “the Holy Bible” we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written and as found in the Authorized King James Version (A. V. 1611), does not only contain and convey the word of God, but IS the very word of God.

By “inspiration” we mean that the books of the Holy Bible are the preserved words of holy men of old, spoken or written as they were moved by the Holy Ghost, in such a definite way that these writings are supernaturally and verbally inspired and preserved of God, and free from error, as no other writings have ever been or ever will be inspired and preserved.

See II Timothy 3:15-17; II Peter 1:19-21; Acts 1:16; Acts 28:25; Psalm 199:160; Psalm 119:105; Psalm 119:130; Luke 24:25-27; John 17:17; Luke 24:44, 45; Psalm 119:89; Proverbs 30:5, 6; Romans 3:4; I Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Luke 16:31; Psalm 19:7-11; John 5:45-47; John 5:39, etc.

Section 2. Of the True God

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; 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.

See Exodus 20:2, 3; Genesis 17:1; I Corinthians 8:6; Ephesians 4:6; John 4:24; Psalm 147:5; Psalm 83:18; Psalm 90:2; Jeremiah 10:10; Exodus 15:11; Revelation 4:11; I Timothy 1:17; Romans 11:33; Mark 12:30; Matthew 28:19; John 15:26; I Corinthians 12:4-6; I John 5:7; John 10:30;

John 17:5; I

Corinthian 2:10, 11; Philippians 2:5, 6; Ephesians 2:18; II Corinthians 13:14; etc.

Section 3. Of the Son

We believe that Jesus Christ is the Son of God and is God manifest in the flesh, that he was and is completely sinless and holy; that in him dwells the fullness of the Godhead bodily; that by him were all things created, and that by him all things consist; that he is the only way to salvation, that no man comes unto the father but by him; that he is King of kings and Lord of lords, and that he is the Son of God, the Son of man, the Son of David, and the great God and Saviour of the world; that his blood cleanses from all sin those who believe in him; that he alone is what the Father has provided for, and will alone accept as the propitiation of our sins; and that any man who is in him is a new creature. We furthermore believe that Jesus Christ is seated at the right hand of the Father, prepared to return to this earth; and such return is imminent; that all judgment is committed unto him; and that he will judge the world in righteousness on the throne of David. We believe Jesus worked all the miracles as preserved in the Holy Bible attributed to him; that he is the beloved Son in whom the Father is well pleased, that he is the Head of the church, that he is the greatest Prophet, Priest, and King; that he obeyed the Father in all things; that when lifted up he will draw all men to himself; that in all things he should have the preeminence; and that every knee should bow and every tongue confess that he is Lord to the glory of God.

We believe that Jesus is fully and exclusively worthy of these titles, and indeed is: the Advocate (*I John 2:1*), the Lamb of God (*John 1:29*), the Resurrection and the Life (*John 11:25*), the Shepherd and Bishop of our Souls (*I Peter 2:25*), the Judge (*Acts 10:42*), the Lord of Lords (*I Timothy 6:15*), the Man of Sorrows (*Isaiah 53:3*), the Head of the Church (*Ephesians 5:23*), the Master (*Matthew 8:19*), the Faithful and True Witness (*Revelation 3:14*), the Rock (*I Corinthians 10:4*), the High Priest (*Hebrews 6:20*), the Door (*John 10:9*), the Living Water (*John 4:10*), the Bread of Life (*John 6:35*), Alpha and Omega (*Revelation 22:13*), the True Vine (*John 15:1*), the Messiah (*Daniel 9:25*), the Teacher (*John 3:2*), the Holy One (*Mark 1:24*), the One Mediator (*I Timothy 2:5*), the Beloved (*Ephesians 1:6*), the Branch (*Isaiah 11:1*), the Good Shepherd (*John 10:11*), the Light of the World (*John 8:12*), the Image of the Invisible God (*Colossians 1:15*), the Word (*John 1:1*), the Chief Cornerstone (*Ephesians 2:20*), the Saviour (*John 4:42*), the Servant (*Matthew 12:18*), the Author and Finisher of our Faith (*Hebrews 12:2*), the Almighty (*Revelation 1:8*), the Everlasting Father (*Isaiah 9:6*), the Lion of the Tribe of Judah (*Revelation 5:5*), the I Am (*John 8:58*), the King of Kings (*I Timothy 6:15*), the Prince of Peace (*Isaiah 9:6*), the Bridegroom (*Matthew 9:15*), the Only Begotten Son (*John 3:16*), Wonderful (*Isaiah 9:6*), Counsellor (*Isaiah 9:6*), the Mighty God (*Isaiah 9:6*), Immanuel (*Matthew 1:23*), the Son of Man (*Matthew 20:28*), the Dayspring (*Luke 1:78*), the King of the Jews (*Mark 15:26*), That Prophet (*John 6:14*), Redeemer (*Job 19:25*), the Anchor (*Hebrews 6:19*), the Bright and Morning Star (*Revelation 22:16*), the Way, the Truth, and the Life (*John 14:6*), the Root and the Offspring of David (*Revelation 22:16*), and the Amen (*Revelation 3:14*).

See John 6:69; John 11:27; John 20:21; Acts 8:37; I Timothy 3:16; II Corinthians 5:21; Hebrews 7:26; I

Peter 2:22; I John 3:5; Colossians 2:9; Colossians 1:19; John 14:10; John 1:1-3; Colossians 1:17; John 14:1-6; Revelation 19:16; I John 5:13, 20; Revelation 2:18; John 20:31; Matthew 12:40; Matthew 13:41; Matthew 16:27; Matthew 1:1; Titus 2:13; Titus 3:4; II Peter 1:1; Jude 1:25; I John 1:7; Revelation 1:5-7; Revelation 7:14; Ephesians 1:17; Romans 3:25; I John 2:2; I John 4:10; John 8:24; II Corinthians 5:17; Galatians 6:15; Acts 2:33; Acts 7:56; Hebrews 10:37; Revelation 22:20; James 5:8; John 5:22; John 5:27; Luke 1:32, 33; Acts 17:31; Luke 4:18; Matthew 12:22; Matthew 15:30; Matthew 21:14; II Peter 1:17; Mark 9:7; Luke 3:22; Luke 9:35; Ephesians 1:22; Ephesians 5:23; Colossians 1:18; Matthew 12:41; Luke 11:32; Hebrews 10:19-22; Matthew 27:11; John 18:37; John 19:19; John 8:29; Hebrews 5:8; John 12:32; Colossians 1:18; Romans 14:11; Philippians 2:11, etc.

Section 4. Of the Holy Spirit

We believe that the Holy Spirit is the Holy Ghost and is a divine person; equal with God the Father and God the Son, and is of the same nature; that he was active in the creation; that in his relation to the unbelieving world he restrains the evil until God's purpose is fulfilled; that he convinces the world of sin, of judgment, and of righteousness; that he bears witness to the Truth of the Gospel in preaching and in testimony; that he is the agent in the New Birth: that he seals, endues, guides, teaches, witnesses, sanctifies, fills, and helps the believer.

See John 14:16, 17; Matthew 29:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1-3; II Thessalonians 2:7; John 16:8-11; John 15:26, 27; Acts 5:30-32; John 3:5, 6; Ephesians 1:13, 14; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Luke 24:49; John 16:13; Romans 8:16; II Thessalonians 2:13; I Peter 1:2; Ephesians 5:18; Romans 8:26, 27.

Section 5. Of the devil, or Satan

We believe that Satan was once holy, and enjoyed heavenly honors; but 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, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and his Christ, the accuser of the saints, the author of all false religions, the chief power behind 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 to the judgment of an eternal justice in hell, a place prepared for him and his angels.

See Isaiah 14:12-15; Ezekiel 28:14-17; Revelation 12:9; Jude 6; II Peter 2:4; Ephesians 2:2; John 14:30; I Thessalonians 3:5; Matthew 4:1-3; I Peter 5:8; I John 3:8; Matthew 13:39; 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; II Thessalonians 2:8-11; Revelation 19:11, 16, 20; Revelation 12:7-9; Revelation 20:1-3; Revelation 20:10; Matthew 25:41.

Section 6. Of Creation

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after his own likeness; 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; that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind."

Genesis 1:1; 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; Genesis 1:26, 27; Genesis 2:21-23; Genesis 1:11, 24.

Section 7. Of the Fall of Man

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not only by constraint, but of choice; and therefore under just condemnation without defense or excuse.

See Genesis 3:1-6, 24; Romans 5:12, 19; Romans 3:10-19; Ephesians 2:1, 3; Romans 1:18; Ezekiel 18:19, 20; Romans 1:20, 28, 32, Galatians 3:22.

Section 8. Of the Virgin Birth

We believe that Jesus Christ was begotten of the Holy Ghost, in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and he is both the Son of God, and God, the Son.

See Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; Mark 1:1; John 1:14; Psalm 2:7; Galatians

4:4; I John 5:20; I Corinthians 15:47.

Section 9. Of the Atonement for Sin

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by appointment of the Father, freely took upon himself our own nature, yet without sin, honored the divine law by his personal obedience, and by his death, burial, and resurrection, and through his blood, 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 that he is the voluntary substitution of himself in the sinner's place, the Just dying for the unjust, Christ the Lord, bearing our sins in his own body on the tree; that, having risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, he is every way qualified to be a suitable, a compassionate and all-sufficient Saviour.

See Ephesians 2:8-10; Acts 15:11; Romans 3:24; John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; Romans 3:25; Hebrews 5:8, 9; I John 4:10; I Corinthians 15:1-3, Ephesians 1:17; Colossians 1:14, 20; Leviticus 17:11; II Corinthians 5:21; John 10:18; Philippians 2:8; Galatians 1:4; I Peter 2:24; I Peter 3:18; Isaiah 53:11; Hebrews 12:2; I Corinthians 15:20; Isaiah 53:12; Hebrews 9:12-15; Hebrews 7:25; I John 2:2.

Section 10. Of Grace in the New Creation

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature, and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel by faith; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

See John 3:3; II Corinthians 5:17; Luke 5:27; I John 5:1; John 3:6, 7; Acts 2:41; II Peter 1:4; Romans 6:23; Ephesians 2:1; II Corinthians 5:19; Colossians 2:13; John 1:12, 13; Galatians 5:22; Ephesians 2:8-10; 5:9.

Section 11. Of the Freeness of Salvation

We believe in God's electing grace; 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 an obedient faith; and nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

See I Thessalonians 1:4; Colossians 3:12; I Peter 1:2; Titus 1:1; Romans 8:29, 30; Matthew 11:28; Isaiah 55:11; Revelation 22:17; Romans 10:13; John 6:37; Isaiah 55:6; Acts 2:38; Isaiah 55:7; John 3:15, 16; I Timothy 1:15; I Corinthians 15:10; Ephesians 2:4, 5; John 5:40; John 3:18; John 3:36.

Section 12. Of Justification

We believe that the Great Gospel blessing that Jesus Christ secures to such as believe in him is Justification; that Justification includes the pardon of all 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 is his righteousness imputed unto us.

See Acts 13:39; Isaiah 53:11; Zechariah 13:1; Romans 8:1; Romans 5:9; Romans 5:1; Titus 3:5-7; Romans 1:17; Habakkuk 2:4; Galatians 3:11; Romans 4:1-8; Hebrews 10:38.

Section 13. Of Repentance and Faith

We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God, the word of God, and our own freewill; thereby, being deeply convinced of our own guilt, danger, and helplessness, and of the way of salvation by Jesus Christ, we turn to God with unfeigned faith in Jesus Christ and his death burial, and resurrection as the way of receiving God's mercy; at the same time heartily receiving Jesus Christ and openly confessing him as our only and all-sufficient Saviour.

Acts 20:21; Mark 1:15; Acts 2:37, 38; Luke 18:13; Ephesians 2:8-10; I Thessalonians 1:5; Ephesians 1:13; I Peter 1:23; Hebrews 4:12; John 16:8-10; Romans 1:16, 17; Romans 10:13; Psalm 51:1-4, 7; Isaiah 55:6, 7; Luke 12:8; Romans 10:9-11.

Section 14. Of the Church

We believe that a New Testament Baptist Church is a body of baptized believers who have covenanted themselves together to carry out the commandments of Jesus Christ. This church (congregation), associated by a covenant of faith and fellowship of the Gospel, is understood to be the citadel and propagator of the Divine and Eternal Grace; observing the ordinances of

Jesus Christ; governed by his laws and commandments; exercising his gifts, rights, and privileges invested in them by his word; that its officers of ordination are pastors and deacons, whose qualifications, claims, and duties are clearly defined in the scriptures; and that the church is to glorify God by Jesus Christ. We, furthermore, believe the true mission of the church is found in the Great Commission: First, to teach all nations; Second, to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, thus adding them to the church; and Third, teaching them to observe all things whatsoever Jesus Christ has commanded. We do not believe in the reversal of this order. We hold the church to be always local, to have the right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only Head of the church is Jesus Christ, through the Holy Ghost. We believe that it is scriptural for true churches to cooperate with each another in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of her cooperation; and on all matters of membership, of policy, of government, of discipline, of benevolence, the will of each church is final. We believe that Jesus Christ started the first church in Jerusalem during his earthly ministry, and that all true churches have their roots in this church, through the principle of scriptural reproduction, that is, one church begets another of like faith; that Jesus Christ loves the church, died for the church and gave himself for it, and that he sanctifies and cleanses it with the washing of water by the word; and that upon his Return, he will present it to himself a holy and glorious church, without spot or wrinkle.

See Acts 2:41, 42; I Corinthians 11:2; Ephesians 1:22, 23; Ephesians 4:11; I Corinthians 12:4, 8-11; Acts 14:23; Acts 6:1-6; Acts 15:23; Acts 20:17-28; I Timothy 3:1-13; Ephesians 3:21; Matthew 28:19, 20; Colossians 1:18; Ephesians 5:23, 24; I Peter 5:1-4; Acts 15:22; Jude 3, 4; II Corinthians 8:23, 24; I Corinthians 16:1; Malachi 3:10; Leviticus 27:32; I Corinthians 16:2; I Corinthians 6:1-3; I Corinthians 5:1-13; Matthew 16:18; Matthew 18:17; Luke 24:49; Acts 1:8; Acts 2:41, 47; Acts 8:1; Acts 13:1-4; Titus 1:5, 9; Ephesians 5:25-27; Revelation 21:9; 22:17; Matthew 1:18; II Corinthians 11:2.

Section 15. Of baptism and the Lord's Supper

We believe that scriptural baptism in the immersion in water of a believer, in the Name of the Father, and of the Son, and of the Holy Ghost, performed with the authority of the local church, to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, 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 and the Lord's Supper; in which the members of the church, by the sacred use of bread and the fruit of the vine, are to commemorate together the Lord's death and his promised return, preceded always by solemn self-examination. We believe that by baptism a believer is added to the church; that neither baptism or the Lord's supper have any saving or redeeming grace, but are commanded ordinances of Jesus Christ for the church only to fulfill.

See Acts 8:36-39; Matthew 3:6; John 3:23; John 4:1, 2; Romans 6:4, 5; Matthew 3:16;

Matthew 28:19;

Romans 6:3-5; Colossians 2:12; Acts 2:41, 42; Matthew 28:19, 20; Matthew 26:26, 29; Mark 14:25; Luke

22:18; I Corinthians 12:12-31; I Corinthians 11:23-28; Acts 2:41; Ephesians 2:8-10.

Section 16. Of the Perseverance of the Saints

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand Mark that 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 eternal salvation.

See John 8:31, 32; Colossians 1:21-23; I John 2:19; Matthew 13:19-21; Romans 8:28; Psalm 121:3;

Hebrews 1:14; I Peter 1:5; Philippians 1:6; John 10:28, 29; Romans 8:35-39.

Section 17. Of the Righteous and the Wicked

We believe there is a radical and essential difference between the righteous and the wicked; 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 and forgiven in his esteem; while all such as continue in unrepentance and unbelief are in God's sight wicked, and under his condemnation; and this distinction holds among men both in and after death, in the everlasting joy of the saved or the everlasting conscious suffering of the lost.

See Malachi 3:18; Genesis 18:23; Romans 6:17, 18; Proverbs 11:31; I Peter 1:18; Romans 1:17; I

Corinthians 15:22; Acts 10:34, 35; I John 2:29; Romans 6:16; I John 5:19; Galatians 3:10; Romans 7:6;

Romans 6:23; Proverbs 14:32; Luke 16:25; Matthew 25:34, 41; John 8:21; Luke 9:26; John 12:25;

Matthew 7:13, 14.

Section 18. Of Civil Government

We believe that civil government is of divine appointment, that the powers that be are ordained of God, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except and only in those things opposed to the expressed will of our Lord Jesus Christ, especially in the fulfillment of the Great Commission, church order, and holy living. We also believe that if a man suffer, he ought to suffer as a Christian, and not as an evildoer, and thus glorify God on this behalf.

See Romans 13:1-7; II Samuel 23:3; Exodus 18:21, 22; Acts 23:5; Matthew 22:21; Titus 3:1; I Peter 2:13,

14; I Peter 2:17; Acts 4:19, 20; Daniel 3:17, 18; Matthew 10:28; Matthew 23:10;

Philippians 2:10, 11;
Psalms 72:11; Matthew 12:17; Luke 20:25; I Peter 4:14-16.

Section 19. Of the Resurrection and Return of Christ and Related Events

We believe in and accept the Sacred Scriptures upon these subjects at their face and full value. Of the Resurrection, we believe that Jesus Christ rose bodily, “the third day according to the scriptures”; that he alone is our “merciful and faithful High Priest in things pertaining to God”; and that “this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” We believe that Jesus Christ will return bodily, personally, and visibly; that the “dead in Christ shall rise first,” and that the living saints shall be changed “in a moment, in the twinkling of an eye, at the last trump”; and that the Lord God shall give unto Jesus Christ “the throne of his father David”; and that Jesus Christ shall reign “a thousand years” in righteousness “till he hath put all enemies under his feet.” We believe regarding the Return of Jesus Christ, that it is imminent, and that “for yet a little while, and he that shall come will come, and will not tarry.”

See Matthew 28:6, 7; Luke 24:39; John 20:27; I Corinthians 15:4; Mark 16:6; Luke 24:2-7; Acts 1:9-11;
Luke 24:51; Mark 16:19; Revelation 3:21; Hebrews 8:1; Hebrews 12:2; Hebrews 8:6; I Timothy 2:5; I John 2:1; Hebrew 2:17; Hebrews 5:9, 10; John 14:3; I Thessalonians 4:16; Matthew 24:27, 42; Hebrews 9:28; I Corinthians 15:42-44, 51-53; I Thessalonians 4:17; Philippians 3:20, 21; Luke 1:32; I Corinthians 15:25; Isaiah 11:4, 5; Psalm 72:8; Revelation 20:1-6; Hebrews 10:37.

Section 20. Of Missions

We believe the commandment to give the gospel to the world is clear and unmistakable, and that the Great Commission is given to the churches exclusively.

Matthew 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.”

Mark 16:15, 16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Luke 24:46-49 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of

Jerusalem, until ye be endued with power from on high.”

John 20:21-23 “Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.”

Acts 1:8 “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Romans 10:9-15 “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

Section 21. Of the Grace of Giving

We believe Scriptural giving is one of the fundamentals of the faith; and that we are commanded to cheerfully bring our tithes and gifts into the storehouse; and that the treasury of the church is this storehouse in the New Testament; and that the church’s support is to be fulfilled only by these tithes and gifts.

See II Corinthians 8:7; 9:7; I Corinthians 16:2; Hebrews 7:2, 4; Matthew 23:23; Leviticus 27:30; Malachi 3:10; Acts 4:34-37; I Timothy 3:15; Hebrews 10:21; Ephesians 1:22; 5:23; Colossians 1:18; I Corinthians 3:16, 17; etc.

Instrument II: Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and upon the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this independent Baptist church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred pre-eminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the scriptures, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations; and to keep the church and its ministries free from the bondage of usury.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and all forms of tobacco, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rule of our Saviour to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible unite with some other Baptist church, where we can carry out the spirit of this Covenant and the principles of God's word.