

- Igniting Passion
- Equipping with Truth
- Inspiring Vision

Harvest Ministry Seminary Doctrinal Statement



I. One God

We believe that God has manifested Himself in the Son (in whom the fullness of Divinity tabernacled in bodily form) (Col 2:9, and the Holy Spirit, who was given to believers at Pentecost. "Hear O Israel, the Lord God is One (Deut. 6:4). Immanu'El, God with us, Jesus Christ, is worthy of the same honor, security, and obedience as God, the Father. (Col 2:9, 2 Cor. 13:14; Heb. 1:1-3; Mt. 28:18-19; Mk 12:29; Jn 1:14; Acts 5:3-4; Rev. 1:4-6)

II. The Scriptures

We believe God inspired the Scriptures of the Old and New Testaments. We believe Scripture reveals God's mind to man, reveals God's dealings with man in the Covenants, and points to the Lord Jesus Christ as the way of being made right with God (Salvation) through His faithfulness to God in His life, death, burial and resurrection. The Scriptures give spiritual instruction of a righteous way of living that guides daily thought-life, morals, and practical living insights. (2 Tim. 3:16; 2 Pet. 1:2, Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; 1 Cor. 2:13; 10:1; Rom. 15:4;)

III. The Interpretation of the Scriptures

Hermeneutics is the discipline of interpretation of Scripture. The Old and the New Testament are interpreted in light of one another, the whole counsel of God, and the Judaic roots which form the undergirding for Scriptural interpretation, and which shows us that different levels of interpretation of Scripture can be gleaned from verses of scripture. This means, we can take scriptures as the literal, face value meaning, and continue to the more in depth spiritual application. Whether one uses traditional conservative, normal, or literal hermeneutics, or the Judaic interpretations of different levels of interpretation, we take a very sure approach to understanding the Bible that includes grammatical and historical components. Classical hermeneutics leaves room for poetry, euphemisms, figures of speech, types, shadows, and symbols, but does not distract from normal interpretative and foundational understanding of Biblical truth. Normal interpretation adheres to progressive revelation; i.e., the Holy Spirit revealed truths in a progressive manner over a period of time. We believe the revelation of Jesus Christ is seen in all Scripture, Genesis through Revelation. Interpretation of scripture does not argue against allegorical scriptures and their interpretation, and is an acceptable approach to fully understanding the Word of God. (Acts 10:8; 17:11-12; 26:6-7; 26-27, Luke 1:1-4; 24:35; 44-46, 48; John 21:20-23;)

IV. God's Grace

We believe "salvation" is always "by grace through faith," and that according to the "eternal purpose" of God (Eph. 3:11), it rests on the faithfulness of Jesus Christ, through His blood. We believe that God has always been gracious, regardless of the dispensation, but that no one ever received atonement but through the Lord Jesus; i.e., the Old Testament saints received righteousness because of Him who was to come, and are made right with God under the same basis as the New Testament saints, through the faithfulness of Christ even unto death. (Eph. 3:2; 3:9; 1Cor. 9:17; Col. 1:25; 1 Tim. 1:4)

V. The Sovereignty of God

In sovereignty, God created all things for the glory of God, and all things exist for Him (Rev. 4:11). God is Sovereign over all creation and has designated a plan for all creation. He "works out everything in conformity with the purpose of His will" (Eph. 1:11); He has a "determined plan for the whole world," and His purposes cannot be altered (Isa. 14:26-27). He is just and His judgments and decrees are immutable. His decrees form the basis for all that takes place in the universe. He will accomplish what He has planned (Isa. 46:11). "Surely as I have planned, so it will be, and as I have purposed, so it will stand" (Isa.

14:24). God sustains all creatures, giving them life and removing life as He pleases (Deut. 32:39). (Hab. 1:6; Jn. 6:37, 39, 44; Acts 2:22-23, 36; Eph. 1:3-18; II Thess. 2:13)

VI. God's Creation—Man, Fell from God's Original Design and Purpose

We believe that God originally created man in the image and likeness of God, as God's representative, His 'deputy authority,' and that man rebelled, losing his spiritual life. Man has freewill, and because of sin, likewise as with Adam, "all have sinned and fallen short of the glory;" "sin leads to death"; therefore man is "dead in trespasses and sins." Therefore all mankind is under the same death sentence and penalty of sin (Rom. 5:12-18) and thus condemned. Through the reconciliation of Christ, by His death, human beings who are enemies of God are saved (Rom. 5:10). Sinners are justified by Christ's blood, and are rescued from the wrath of God. (Jer. 17:9; Gen. 1:26; 2:17; Gen. 3, 6:5; Ps. 14:1-3; 51:5; Eph. 2:1-6)

VII. The Incarnation

We believe according to the Scriptures, as preannounced in the prophecies of the Scriptures, as purposed by God according to His will, the eternal Son of God came into this world that He might reconcile all to God and become the Redeemer of a lost world. By the power of the Holy Spirit, the "seed of the woman," the "second Adam" received God's blood and a human body. We believe He came to Israel as Messiah-King. He gave His life as a ransom for all according to the eternal counsels of God. We believe according to the Scriptures, He rose from the dead on the third day, in His glorified body. His resurrection body is the pattern for which ultimately all believers will be conformed. (Luke 1:30-35; John 1:18; 3:16; 1:11; 20:20; Heb. 4:15; Acts 2:22-24; 1 Tim. 2:6; Phil. 3:20-21)

VIII. Salvation through God's Son, Jesus Christ

We believe that because of sin and death, Gentiles cannot enter the kingdom of God without being born from above. (John 3:3); repentance and baptism bring one into contact with the blood of Christ, and a new life implanted by the Holy Spirit through the Word is absolutely essential to salvation by the washing of regeneration and renewal by the Holy Spirit. (Titus 3:4; John 1:12; 3:16; James 1:21, Rom. 1:16-17; 3:22; Gal. 3:22)

IX. The Believer is Complete in Christ

Sanctification is the process by which believers grow into a fuller measure of God's divine life through the yielding of their lives more fully to God and cooperation with the Holy Spirit. Believers are made holy because God is in them, and they are complete in Christ. God gives believers the Spirit of Sonship. They are predestined to be conformed to His image (Romans 8:29; 1 John 4:17; 5:11-12; 1 Cor. 3:21-23; 2 Tim 2:12, Col. 2:10)

X. The Baptism in the Holy Spirit and Spiritual Gifts

We believe that the baptism of the Holy Spirit is available for everyone. The Lord baptizes the believer in the Holy Spirit, who brings an endowment promised by the Lord Jesus (Acts 1:8). The Holy Spirit comes upon believers in power and ability for witnessing. The supernatural gifts of the Holy Spirit are active within the body of Christ until the return of the Lord—the Perfect (1 Cor. 12-14). We believe that spiritual gifts, such as tongues, prophecy, healings, and miracles; etc, as well as the role of apostleship, prophet, Evangelist, Pastor/Teacher and accompanying signs, miracles and wonders have not ceased since people still need to be reconciled to God, and signs and wonders confirm the Word of God. The perfect—*telios*—the fullness of redemption, the glorification of our physical bodies, has not yet come. Therefore we believe our God wants His people whole, healed, delivered, prospered, removed from danger, and secure (Luke 11:13, 1 Cor 12, 13, 14, Acts 2, Matt. 10:1, Luke 9:1).

XI. Eternal Security

We believe God keeps those He has predestined, elected, and called to salvation. None are lost, save those who deny Him. God will, however, chasten and correct those He loves. We believe that saints can have eternal assurance that they are the children of God and so are eternally kept by the power of God. This assurance gives confidence and peace, helping the believer grow in spirituality and maturity. "Behold then the kindness, and the severity of God; on those having fallen, severity; but on you, kindness, if you continue in the kindness. Otherwise you also will be cut off." (Rom. 11:22) (John 5:24; 10:28; 13:1; 1 John 5:13; Rom. 8:29; Eph. 1:3-17; Eph. 1:3-17)

XII. The Holy Spirit

We believe that God poured out the Holy Spirit into the world on the day of Pentecost according to the divine promise. He sets believers into the body, unites all to Christ in one body, and indwells every believer. As the indwelling One and the Spirit upon those baptized into the Holy Spirit, the Greater One, He becomes the Source of power and of all spiritual gifts. (see XI above) (John 14:16-17; 16:7-15; 1 Cor. 6:19; 12:1-14: 39; Eph. 2:22; 2 Thess. 2:7)

XIII. The Great Commission

We believe the command of our Lord Jesus Christ to make disciples, teaching them to obey all He commanded, through evangelism of non-believers and instruction of believers, for the building up of the body of Christ. (Mt. 28:18-19; John 17:18; Acts 1:8; 1 Pet 1:17; 2:11)

XIV. Women in Ministry

We believe that in the body of Christ men and women stand created equal. We believe women have had, and always will have, their God-given gifts and roles within this body. As the primary role of believing men is to be husbands and fathers, so the primary role of women is to be wives and mothers; however, women are also called of God into ministry; the Scriptures are clear that the word of God came to both men and women. The New Testament contains examples of women who were deacons and teachers (Romans 16:1, 3), and much misinterpretation of scriptures has led to widespread exclusion of women from ministry positions—yet they are sent into dangerous mission fields where they minister and teach! The scriptures should be interpreted in light of Judaic understanding of the roles of women and the questions, which Paul was answering in his epistles. Paul states the question in 1 Cor 14:34-35, which is parenthetical in the Greek, and then answers in 1 Corinthians 14:36. “Let your women be silent in the churches; for it is not permitted to them to speak, but to be in subjection, as the Law also says. And if they desire to learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in a church.” Paul answers, “Or did the Word of God go out from you? Or did it reach only to you?” (1 Cor. 14:34-36). Paul gives the commandments for a deacon and says, “Women in like manner must be grave, not slanderers, temperate, faithful in all things” (1Tim 3:11). Paul further says, “women should not usurp the authority of a man (husband)” (1 Tim 2:12); Therefore a woman should not insist on talking over her husband. (Romans 16:1, 1 Tim. 2:9-15; 3:1-14; I Cor. 14:34-35) (Romans 16:1, 1 Tim. 2:9-15; 3:1-14; I Cor. 14:34-35)

XV. The Blessed Hope

We believe that in the fulfillment of prophecy, the blessed hope set before us in the Scripture, is the coming of the Lord in the air to receive to Himself into heaven both His own, who are alive and remain unto His coming, and also all who have fallen asleep in Him. (John 14:1-3; 1 Cor. 15:51-52; 1 Thess. 4:13-18; Titus 2:11-14)

XVI. The Tribulation

We believe that believers will be raptured, followed by the fulfillment of Israel’s seventieth week (Dan. 9:27; Rev. 6:1 -19:21). The period of Israel’s seventieth week will be a time of judgment on the whole earth, when “the times of the Gentiles” will be brought to a close. It is preceded by the “beginning of sorrow.” The latter half of this period will be the great tribulation (Mt. 24:15- 21).

XVII. The Second Coming of Christ

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth just as He went. The millennial age will follow, with Satan bound. (Deut. 30:1-10; Isa. 11:9; Ezek. 37:21; Jer. 31:31- on; Mt. 24:15 - 25:46; Acts 15:16-17; Rom. 8:19-23; 11:25-27; Rev. 20:1-3)

XVIII. The Eternal State

We believe that those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence at death, and remain until the resurrection of the glorified body (when Christ comes for His own); we believe spirit, soul and body are reunited with Him; the spirits and souls of the wicked unbelieving are in misery until the final judgment of the Great White Throne, when they are cast into the Lake of Fire, where Satan and his angels have been cast. (Luke 16:19-26; 23:42; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Judge 6 - 7; Rev. 20:11- 15)

XIX. The State of the World

We believe that evil, immoral, and corrupt influences are at work both in the world and against the Church. The darkness and the light are more and more distinct. We reject philosophies such as humanism, evolution, feminism, and the not so subtle influences of secular psychology. While some truths may be in these and other opinions, basically, they may run counter to the revealed truths of Scripture. (Rom. 1:18-32; 1 Cor. 6:9; 1 Tim. 1:8-11)