

# 2011 – Baptist Doctrine

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**Baptist Beliefs, E. Y. Mullins**

**Southwest District Association Sunday School and Usher Board  
Congress Of Christian Education And Youth Revival**

**Dr. J. N. McCollum, President**

**Rev. Freddie Smith, Dean**

**Rev. D. R. Crossley, Sr., Moderator**

To Convene With

**Lonoke Baptist Church**

*1841 Lonoke Ave.*

*Texarkana, Arkansas 71854*

**Dr. C. K. Yarber, Sr., Pastor**

July 14 –July 18 2013

**Youth Activities**

**Canaan Baptist Church**

*1002 Laurel St.*

*Texarkana. AR. 71854*

**Rev. F. L. Smith, Pastor**

**“Solidarity with the Savior through His Works”**

*Matt. 5:16, John 10:32, Titus 2:14, Hebrews 13:21*

**Rev. Alvin Hunter, Presenter**

Lonoke Missionary Baptist Church, Hope, Arkansas

# 2011 – Baptist Doctrine

## Introduction

This course is a survey of doctrines of the Baptist Faith and how they apply to our contemporary setting.

TEXT: Baptist Beliefs, Mullins.

TEACHING METHOD: Lecture/Discussion with the aid of PowerPoint.

### Introduction

Page Number

Who is in the class?

What are your expectations from the class?

How is “Baptist Doctrine” defined?

The Scripture – Article I (1) – We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;
2. that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;
3. that it reveals the principles by which God will judge us;
4. and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

3

A GOSPEL CHURCH – Article XIII (2) – We believe that a visible church of Christ 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 officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

1. A congregation of baptized believers .
2. Observing the ordinances of Christ .
3. Governed by His laws .
4. Exercising the gifts, rights, and privileges invested in them by his word .
5. Scriptural officers.
6. Leadership roles and authority.

# Sessions Outline

Broken into One Hour Sessions

Session 1 – Church Government – <a href="#">The CHURCH</a> . (53) Understanding our corporate identity. Who and whose we are. We will discuss leadership roles and authority.	3-4
Session 2 – <a href="#">ELECTION</a> (17) We will explore the tension between predestination and freewill.	5
Session 3 – <a href="#">JUSTIFICATION</a> .and Adoption (36) We will explore unmerited acceptance while growing in grace.	6-7
Session 4 – <a href="#">SANCTIFICATION</a> . (40) We will explore Christian commitment through process and progress as discipleships.	8
Session 5 – <a href="#">THE PERSEVERANCE OF SAINTS</a> . (43) We will explore “Once saved, always saved.” The issues which we will address includes: 1. Who are “Real Believers” 2. Attachment to Christ 3. Special Providence 4. Kept by the “Power of God” 5. Questions and answers	9-10
Session 6 – <a href="#">ORDINANCES</a> – Ordinances of our Lord as observed by the Baptist Church. 1. Baptism (59) 2. Lord’s Supper (61)	11-12 12-13
Session 7 – <a href="#">PROVIDENCE</a> (11) We will explore God’s fore-knowledge, His transcendence/immanence, and the permissive/ultimate will of God.	13
Session 8 – CONSCIENCE – Liberty of Conscience (65) We will explore the concept of “Separation of Church and State.”	14
Session 9 – Missions (66) <a href="#">EVANGELISM and MISSIONS</a> . Motivation and methods in carrying out the “Great Commission.”	15-16
Session 10 – <a href="#">SOCIAL SERVICE</a> (69) Ministering to the needs of humanity.	17
Research References	17
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Covenant	19
Articles of Faith	20-24

## Of The Scriptures

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

5. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;
6. that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;
7. that it reveals the principles by which God will judge us;
8. and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

### Part 1 – Development of the Bible

#### 1. Revelation

##### A. General Ways

1. Nature
2. Miracles

##### B. Special Ways

1. Christ – John 10:30; John 1:18
2. Bible – 1 John 5:9-12

c. Hebrews 3:7 with Psalms 95

d. Hebrews 10:15-16 with  
Jeremiah 31

3. The Teaching of Christ - Matthew  
5:18

#### 2. Inspiration

##### A. The source of all scripture

1. 2 Timothy 3:16
2. 2 Peter 1:21

##### B. Without Error

1. Verbal – Very Word
2. Plenary – Every Word
3. Inspiration by the Holy Spirit

##### C. Proof of inerrancy – that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;

1. The Trustworthiness of God's Character - Romans 3:4
2. The Consistency of the Holy Spirit
  - a. Mark 12:36 speaks of Psalm 110
  - b. Acts 1:16 ascribes Psalm 41 to the Holy Spirit

#### 3. Canonization

##### A. Canonization Criteria:

1. Claims Divine Authorship
2. Written by recognized spokesman for God - 2 Peter 1:21
3. Agrees with previously accepted revelation - Matthew 5:16
4. Universally accepted by believers

##### B. Canonization Process

1. Immediate recognition by believers - 2 Timothy 3:14-15
2. Authentication within other scriptures - 1 Corinthians 14:29-32
3. Subsequent recognition by church councils - Acts 15:19-23

### Part 2 – Relationship of God's Word to the Believer

#### 4. Illumination

- A. Use a The word convicts unbelievers – Romans 10:13-17
- B. Spirit is necessary for revelation – 1 Corinthians 2:14; John 16:8
- C. Teaches – 1 Corinthians 2:10-16

D. Summarize meaning of passage – Eccl 12:13

E. Compare other parts of scripture – 2 Peter 1:20; 2 Tim 2:15

#### 5. Interpretation

- A. Use a literal bible – Revelation 22:18-19
- B. Read the context
- C. Get historical background from study aids

#### 6. Application

- A. Psalms 119:59
- B. 2 Timothy 3:16
- C. 2 Timothy 3:17

## The CHURCH. (61)

### XIII. OF A GOSPEL CHURCH

We believe that a visible church of Christ 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 officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

- 
1. A congregation of baptized believers .
  2. Observing the ordinances of Christ .
  3. Governed by His laws .
  4. Exercising the gifts, rights, and privileges invested in them by his word .
  5. Scriptural officers.
  6. Leadership roles and authority.

#### A Visible Church

1. We believe that a visible church of Christ is a congregation of baptized believers associated by: [1 Peter 2:9](#); [Mark 16:16](#)
  - A. Covenant in the faith [Hebrews 8:6-10](#)
    - 1) Predicate
    - 2) In The Church
    - 3) At Home and Before The World
    - 4) Mutual Care
    - 5) Change of Residence
  - B. and Fellowship of the gospel; [John 13:34-35](#); [Acts 2:42](#); [Philippians 1:3-6](#); [1 John 1:6-7](#)

FELLOWSHIP – The bond of common purpose and devotion that binds Christians together and to Christ.

#### Practices and Governance

2. observing the ordinances of Christ [1 Cor 11:1-3](#)
3. governed by his laws; [1 Thess 5:22](#); [1 Peter 2:11](#); [Romans 10:2-3](#)
4. and exercising the gifts , rights, and privileges invested in them by his word; [Romans 12:6](#); [1 Cor 12:4-11](#); [1 Cor 14:1](#); [Heb 2:4](#)
5. that its only Scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

## CHURCH GOVERNMENT

Types of Church Government – Baptist form of government is Congregational.

1. Episcopal – Bishops authority --- The name Episcopal comes from the Greek word episkopos, meaning “overseer” (the word is also translated “bishop” in the kjv), and identifies churches governed by the authority of bishops.

2. Presbyterian – Elders authority --- The name Presbyterian comes from the Greek word presbuteros, meaning “elder,” and suggests the dignity, maturity, and age of the church leaders. Presbyterian (sometimes termed federal) designates a church government that is governed by elders as in the Presbyterian and Reformed churches. The Presbyterian form emphasizes representative rule by the elders who are appointed or elected by the people.
3. Congregational – Congregational authority --- In congregational church government the authority rests not with a representative individual but with the entire local congregation. Two things are stressed in a congregational governed church:
  1. Autonomy. - Independent and self-governing. A congregational church is autonomous in that no authority outside of the local church has any power over the local church. Each local church is self-governing: ( see Article I)
    - a. Calls its own pastor
    - b. Determines its own budget
    - c. Purchases and owns property independently of any outside authorities.
    - d. A congregation may enter into cooperative affiliations (associations, conventions, conferences, etc.), but joining such groups are voluntary on the part of the local congregation. The relationship may be terminated whenever it chooses.
    - e. Associations or conventions may want to be informed of the actions of a local body and may have some guidelines and restrictions.
      1. Guidelines from these larger fellowship groups should be democratic in nature.
      2. Agreements entails assuming certain obligations and restrictions.
      3. Guidelines and restrictions are voluntarily assumed.
      4. Individual churches should not be compelled without opportunity to agree or disagree in a democratic process.
  2. Democracy – Democratic in their government; all the members of the local congregation make the decisions that guide and govern the church within the scripture. This is particularly argued from the standpoint of the priesthood of all believers.
    - a. Exercising lordship (Luke 22:25-27; Matthew 23:8; 1 Peter 5:1-4)
    - b. There are some elements of representative democracy within congregational polity!
      1. Certain persons are elected by a free choice of the members of the body to serve in special ways
      2. Constitutions and bylaws delegate such representative authority.
      3. They are not to exercise authority independently of or contrary to the wishes of the people.
    - c. All major decisions are made by the church as a whole:
4. Biblical Support for Congregational Government
  1. The congregation was involved in electing the deacons (Acts 6:3-5);
  2. The entire church sent out Barnabas (Acts 11:22) and Titus (2 Cor. 8:19) and received Paul and Barnabas (Acts 14:27; 15:4);
  3. The entire church was involved in the decisions concerning circumcision (Acts 15:25);
  4. Discipline was carried out by the entire church (1 Cor. 5:12; 2 Cor. 2:6-7; 2 Thess. 3:14);
  5. All believers are responsible for correct doctrine by testing the spirits (1 John 4:1), which they are able to do since they have the anointing (1 John 2:20).

# Election

Article IX – God Purpose of Grace – We believe that election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man and in no way interferes with the salvation of any individual.

It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

1. election is the gracious purpose of God,
2. It is perfectly consistent with the free agency of man
3. God's sovereign goodness..

1. We believe that election is the gracious purpose of God, ([Ephesians 1:3-14](#))

- Election - Theology. Selected by divine will for salvation.
- Predestination - The doctrine that God has foreordained all things, especially that God has elected certain souls to eternal salvation.
- Foreordained - To determine or appoint beforehand.
- Foreknowledge - Knowledge or awareness of something before its existence or occurrence; prescience.
  - prescience - Knowledge of actions or events before they occur.
- Election

✓ according to which he regenerates, sanctifies and saves sinners.

A. Regenerates/Redemption – The radical spiritual change in which God brings an individual from a condition of spiritual defeat and death to a renewed condition of holiness and life. The biblical doctrine of regeneration emphasizes God's role in making this spiritual change possible.

1) [John 3:3](#); [2 Cor 5:17](#)

2) Article VII – Of Grace in Regeneration

B. Sanctifies (X. Of Sanctification – Next study)

C. Save Sinners

1) God's grace pre-dates our existence [Romans 8:29-30](#)

1. Foreknowledge of God
2. Predestination
3. Called
4. Justified
5. Glorified

2. It is perfectly consistent with the free agency of man and in no way interferes with the salvation of any individual.

- [Genesis 2:16-17](#);
- [Deuteronomy 30:19-20](#);
- [Joshua 24:15-16](#);
- [Matt 11:28](#);
- [John 7:37-38](#);
- [Revelation 3:19-21](#)

3. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. [1 Cor 1:20-31](#); [Hebrews 13:8](#)

A. It excludes boasting and promotes humility. [Ephesians 2:8-9](#); [Matt 23:12](#)

B. It encourages the use of means in the highest degree. [Philippians 2:12-15](#)

## V. OF JUSTIFICATION

We believe that justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

### Justification

1. Full acquittal
2. Principles of righteousness
3. How the blessing is bestowed
4. Redemption that is in and through Jesus Christ.
5. Peace and favor with God
6. Secures every other needed blessing

JUSTIFICATION - Process by which an individual is brought into an unmerited, right relationship with a person, whether that relationship is established between people or with God.

### Things to Know

- God does not justify us because we are worthy, but by justifying us makes us worthy. (Thomas Watson)
- Justification means "just-as-if-I-never-sinned."
- The doctrine of justification is the foundation that supports all of the other benefits we receive from Christ. (Erwin W. Lutzer)
- To say that God justifies the ungodly means quite simply that God in his amazing love treats the sinner as if he was a good man. Again, to put it very simply, God loves us, not for anything that we are, but for what he is. (William Barclay)

Old Testament - In its simplest form, the cardinal theme of Scripture could be described as God's relationship with His people. *Justification is a term which explains how an individual enters into that relationship with God*, contrasts the life of participants in that relationship with those outside, and *outlines the obligations of that relationship*. Justification is the remedy for the chief problem of sin which separates God and sinners.

New Testament - The New Testament's posture, with respect to the idea of justification, is also dependent on the concrete activity of God. The major difference is that, in the New Testament, *God dealt with the sin of humankind by the highest and most intimate form of revelation, His Son Jesus Christ*. The earliest Christians believed that they were *"made right" with God through the death and resurrection of Jesus Christ*.

1. We believe that justification is God's gracious and full acquittal  
ac·quit *tr.v.* ac·quit·ted, ac·quit·ting, ac·quits. 1. *Law*. To free or clear from a charge or accusation. 2. To release or discharge from a duty. 3. To conduct (oneself) in a specified manner.
  - [Romans 3:24](#)
  - [Romans 8:30](#)
  - [Galatians 5:4](#)
2. upon principles of righteousness of all sinners who believe in Christ.
  - a) The Old Testament teaches that to be righteous is to fulfill the conditions of the covenant relationship. [Genesis 15:6](#)
  - b) [1 Cor 6:11](#)
  - c) [James 2:24-25](#)

3. This blessing is bestowed, not in consideration of any works of righteousness which we have done,
  - a) [Romans 2:13](#)
  - b) [Romans 3:20](#)
  - c) [Romans 3:28](#)
  - d) [Romans 4:2](#) - For if Abraham were justified by works, he hath whereof to glory; but not before God.
4. but through the redemption that is in and through Jesus Christ.
  - a) [\(Rom 5:10\)](#)
  - b) [Romans 5:9](#)
  - c) [1 Cor 6:11](#)
  - d) [Galatians 2:16-17](#)
5. It brings us into a state of most blessed peace and favor with God,
  - a) [Romans 5:1](#)
6. and secures every other needed blessing.
  - a) [Titus 3:7](#)

## Sanctification

DEFINITION: Sanctification is the process of being made holy resulting in a changed life-style for the believer. The English word *sanctification* comes from the Latin *sanctificatio*, meaning the act/process of making holy, consecrated.

- On God's part it is an act – predestination
- On our part it is definitely a process. 2 Peter 3:18
  - Connecting with the truth [John 17:17-19](#)
  - Developmental Stages [Acts 20:32](#); [Acts 26:18](#)\*
    - Made clean (relationship through justification) ([1 Cor 6:11](#))
    - Combination of God cleaning/purging with our obedience ([Heb 10:10](#))

### X. Sanctification

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

1. The process by which, according to the will of God, we are made partakers of his holiness ([2 Peter 3:18](#))
  - Be certain,
  - Be committed,
  - Be discipline
  - Be progressive
  - Accept encouragement from others

Sanctification is the inevitable result of growth

2. That it is a progressive work ([Philippians 3:12-14](#))
  - It is a process on our part – not an event
  - It starts with the right foundation
  - Criteria for evaluating our growth (substance -vs- emotion)
  - Watchfulness and elevation
  - Requires personal growth and group unity
3. That it is begun in regeneration
  - [John 3:6-7](#), [1 John 2:29-3:10](#), [Rom 8:5](#), [Phil 1:9-11](#)
4. That it is carried on in the hearts of believers

The heart is personal and internal

- A. By the presence and power of the Holy Spirit, the Sealer and Comforter
- B. In the continual use of the appointed means:
  - The Word of God
  - Self-examination
  - Self-denial
  - Watchfulness
  - [Prayer](#)

### Introduction Perseverance of Saints

- The Bible does teach that salvation does not depend merely upon human effort.
  - God is the author of salvation ([2 Cor 5:18-19](#); [John 3:16](#)).
  - God justifies or treats as acceptable sinners who receive Christ in faith ([Rom 3:21-26](#)).
  - The great message of the Reformation says, No one can earn assurance or security with God.
  - Assurance of salvation is God's gift! Security does not come by absolutions, church attendance, good works, reciting Scripture, or performances of penance.
  
- Assurance of salvation is God's gift! Security does not come by absolutions, church attendance, good works, reciting Scripture, or performances of penance.
  - God who has begun the work of salvation in Christians also provides the necessary assurance to bring His work to its completion in the day of Christ ([Phil 1:6](#)).
  - God in Christ protects and keeps Christians ([John 10:27-29](#); [2 Thess 3:3](#)) just as Jesus took seriously the task of preserving the disciples while He was on earth ([John 17:12-15](#)).
  - We do not possess the strength to secure ourselves.

### Perseverance of Saints

#### XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto 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.

### Real Believers

1. That such only are real believers as endure unto the end;  
[John 8:31](#); [1 John 2:27-28](#); [1 John 3:9](#); [1 John 5:18](#); [Matthew 24:11-13](#).
  - They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit,
  - can neither totally, nor finally, fall away from the state of grace:
  - but shall certainly persevere therein to the end, and be eternally saved ([Phil 1:6](#); [1 Pet 1:5, 9](#); [2 Pet 1:10](#); [1 John 3:9](#); [Psa 89:31-33](#)).

Compare [Hebrews 6:4-6](#) ; [Philippians 1:6](#) ; [1 John 3:9](#) ; [James 2:21-26](#) ; [Romans 4:2](#)

Whoever openly and consciously rejects Jesus Christ is unregenerate even if he seemed to have been saved earlier.

people are professing Christians who apostatize from the faith and thus show that they were never really believers (see [1 John 2:19](#) and the case of Simon Magus in [Acts 8](#))

### Attachment to Christ

2. That their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;  
[1 John 2:19](#); [John 13:18](#); [Matthew 13:20](#), 21; [John 6:66-69](#) .
  - This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father ([Jer 31:3](#); [2 Tim 2:18](#), 19);
  - upon the efficacy of the merit and intercession of Jesus Christ ([Luke 22:32](#); [John 17:11](#), 24; [Rom 8:33-39](#); [Heb 7:25](#); [Heb 9:12-15](#); [Heb 10:10](#), 14; [Heb 13:20-21](#));

- the abiding of the Spirit, and of the seed of God within them ([John 14:16](#), 17; [1 John 2:27](#); [1 John 3:9](#));
- and the nature of the covenant of grace ([Jer 32:40](#));
- from all which ariseth also the certainty and infallibility thereof ([John 10:28](#); [2 Thess 3:3](#); [1 John 2:19](#)).

### Special Providence

3. That a special Providence watches over their welfare;

- Purpose [Romans 8:28](#)
  - Romans 8:28 (KJV) <sup>28</sup>And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- Provisions [Matthew 6:30-33](#)
  - Matthew 6:33 (KJV) <sup>33</sup>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- Protections [Jeremiah 32:40](#)
  - [John 10:28](#) (KJV) <sup>28</sup>And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

[Psalms 121:3](#); 91:11, 12

### Power of God

4. That they are kept by the power of God through faith unto salvation.

[John 10:28-29](#); [Philippians 1:6](#); [2:12](#), [13](#); [Jude 1:24-25](#); [Hebrews 1:14](#); [13:5](#); [1 John 4:4](#).

- Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins ([Matt 26:70](#), [72](#), [74](#)); and, for a time, continue therein ([Psa 51:14](#) and title):
  1. whereby they incur God's displeasure ([2 Sam 11:27](#); [Isa 64:5](#), 7, 9),
  2. and grieve His Holy Spirit ([Eph 4:30](#)),
  3. come to be deprived of some measure of their graces and comforts ([Psa 51:8](#), 10, 12; [Songs of Solomon 5:2-4](#), 6; [Rev 2:4](#)),
  4. have their hearts hardened ([Isa 36:17](#); [Mark 6:52](#); [Mark 16:14](#)),
  5. and their consciences wounded ([Psa 32:3](#), 4; [51:8](#)),
  6. hurt and scandalize others ([2 Sam 12:14](#)),
  7. and bring temporal judgments upon themselves ([Psa 89:31-33](#); [1 Cor 11:32](#)).

# Ordinances

## BAPTISM (68)

A. Article XIV. Baptism & Lord's Supper – We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, and of the Son, and of the Holy Ghost; 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 prerequisite to the privileges of a church relation; *and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ--preceded always by solemn self-examination.*

1. The Initiatory Rite -- **BAPTISM** - The immersion or dipping of a believer in water symbolizing the complete renewal and change in the believer's life and testifying to the death, burial, and resurrection of Jesus Christ as the way of salvation.
  - a. As with most Christian practices and beliefs, the background of baptism lies in practices of the Jewish community.
  - b. The Greek word baptizo, "immerse, dip, submerge" is used metaphorically in Isaiah 21:4 to mean, "go down, perish" and in 2 Kings 5:14 for Naaman's dipping in the Jordan River seven times for cleansing from his skin disease.
2. Basic Elements
  - a. Requirement (Mark 16:16)
    1. In the New Testament baptism is for believers (Acts 2:38; Acts 8:12-13, Acts 8:36-38; Eph 4:5).
    2. Water apart from personal commitment to Christ makes no difference in the life of anyone.
    3. In the New Testament baptism occurs when a person trusts Christ as Lord and Savior and obeys the command to be submerged in water and raised from it as a picture of the salvation experience that has occurred.
    4. Baptism comes after
      - a. conviction of sin,
      - b. repentance of sin,
      - c. confession of Christ as Lord and Savior.
    5. To be baptized is to preach a personal testimony through the symbol of baptism. Baptism testifies that "ye are washed ... ye are sanctified ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor 6:11).
    6. Answer to a good conscience (1 Peter 3:21)
  - b. Formula
    1. Matt 28:19
    2. Acts 2:38
      - Acts 19:2-5
  - c. Meaning
    1. Romans 6:3-4,
    2. Romans 6:5-6

3. Jesus' Baptism
  - a. John baptized Jesus, (Jesus who never sinned) (Matt 3:13-17; John 1:13-16).
  - b. Example of Jesus - Matt 3:11; Mark 1:8; Luke 3:16
  - c. Jesus said that His own baptism was to fulfill all righteousness (Matt 3:15). Thus Jesus acknowledged that the standard of life John demanded was correct for Himself and for His followers.
  - d. In this way He was able to identify with sinful mankind and to be a model for others to follow.
  - e. The coming of the Spirit and the voice from heaven showed that Jesus represented another point in God's revelation of Himself and formed the connection between baptism and Christ's act of redemption.
4. Christian Baptism
  - a. To be baptized is to clothe oneself with Christ (Gal 3:27).
  - b. Baptism refers to the suffering and death of Christ (Mark 10:38-39; Luke 12:50).
  - c. Christian baptism is in a sense a sharing of this death and resurrection and all that brought Christ to those events (Rom 6:1-7; Col 2:12).
  - d. Baptism shows that a person has died to the old way of life and has been raised to a new kind of life - eternal life in Christ (Matt 28:19-20; Col 3:1; 2 Tim 2:11).
  - e. The resurrection from the water, points to the Christian's resurrection also (Rom 6:1-6).
5. Rebaptism
  - a. Scriptural baptism (baptism because of belief in Christ) occurs once.
  - b. Others are baptized because something changes in their beliefs--other than their salvation experience--and they either want to be or are urged by someone else to be rebaptized. The purpose of baptism was never to affirm each change in beliefs. For example, Apollos got his understanding corrected, but no mention is made of his rebaptism (Acts 18:24-28). The disciples grew spiritually and changed in understandings, but no mention is made of their rebaptism.
  - c. Christians are to become learners along with their baptism, but no mention is made of any need to rebaptize them if they were scripturally baptized the first time.
  - d. Rebaptism in the New Testament seemingly occurred only when a group of people never had received the Holy Spirit, who is the seal of salvation (Eph 4:30; see also Acts 1:4-5; Acts 2:38,41; Acts 8:12-13,36-39). Although the dozen people focused on in Acts 19:1-7 had John's baptism, they were then properly scripturally baptized as they trusted in Jesus and received the promised Holy Spirit.
6. Baptism and Salvation
  - a. Baptism is not a requirement of salvation, but it is a requirement of obedience.
  - b. Baptism is a first step of discipleship.
  - c. Baptism is never the event but, rather, the picture of the event. So the pattern of obedience is to come to Christ in trust and then to picture that through the symbol of baptism.

## LORD'S SUPPER (69)

### B. The **Lord's Supper** (Session 3) The Continuing Rite of the Church

#### 1. Points of Agreement

- a. Established by Christ (Matt 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor 11:23-29)
- b. The Necessity of Repetition (1 Cor 11:24-25, 26)
- c. A Form of Proclamation (1 Cor 11:26, 1 Cor 11:28-29) (27)

- d. Restriction to Followers of Christ John 13:26-30; 1 Cor 11:27-34
- e. The Horizontal Dimension (Corporate) (1 Cor 10:15-17)
- 2. The Presence of Christ
  - a. A time to reflect on the relationship and communion (Common Union) with Christ
  - b. It's not in terms of physical presence as in terms of Promise and the potential for a closer relationship with Him.
  - c. It's a time when we are drawn close to Christ, and thus come to know him better and love Him more.
- 3. The Efficacy of the Rite
  - a. The proper effect depends on a correct understanding of meaning (Discern) (1 Cor 11:27-29)
  - b. An appropriate response in faith (Worthily). The correct understanding brings a symbolic response
  - c. Reminder of the death of Christ and its sacrificial and propitiatory character as an offering to the Father on our behalf.
  - d. Our dependence upon (no part with me) and vital connection (true vine)
  - e. It points forward to His Coming. (Show forth His death)
  - f. The unity of the believers within the church (Their love and concern for)
  - g. It reflects the fact that the body is one.
    - 1. Our understanding and spiritual condition
    - 2. Summary - An occasion of re-commitment of oneself to the Lord.
- 4. The Proper Administrator - Clergy -vs- laity
  - a. Dealing with the Issues - 1 Tim 3 (Qualifications of Bishops and Deacons)
- 5. The Appropriate Recipients - (Closed or Open)
  - a. Dealing with the Issues
    - 1. Genuine believer in Christ is a prerequisite (John 6:53-69)
    - 2. Age qualifications (Mature enough to discern the body) 1 Cor 11:29
    - 3. Withheld from flagrant sinners (1 Cor 5:1-5, 11)
- 6. The Elements to Be Used – (symbolism) Unleavened bread and unfermented wine
  - a. Dealing with the Issue - 1 Cor 10:17
- 7. The Frequency of Observance
  - a. Dealing with the Issue - “As often”
  - b. 1st Sunday of each month is traditional and ecumenical

Session 7 – PROVIDENCE (20)

**PROVIDENCE** – We will explore God’s fore-knowledge, His transcendence and immanence, the permissive and ultimate will of God.

1. God the great Creator of all things doth uphold (Heb 1:3), direct, dispose, and govern all creatures, actions, and things (Job 38:1-41:34; Psa 135:6; Dan 4:34, 35; Acts 17:25, 26, 28),
2. from the greatest even to the least (Matt 10:29-31),
3. by His most wise and holy providence (Psa 104:24; 145:17; Prov 15:3),
4. according to His infallible fore-knowledge (Psa 94:8-11; Acts 15:18),
5. and the free and immutable counsel of His own will (Psa 33:10, 11; Eph 1:11),
6. to the praise of the glory of His wisdom, power, justice, goodness, and mercy (Gen 45:7; Psa 145:7; Isa 63:14; Rom 9:17; Eph 3:10).



## Article XVI – OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

- (1) [Romans 13:1-7](#). The powers that be are ordained of God... For rulers are not a terror to good works, but to the evil. (Also [Deuteronomy 16:18](#); [2 Samuel 23:3](#); [Exodus 18:21-23](#); [Jeremiah 30:21](#).)
- (2) [Matthew 22:21](#). Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. (Also [Titus 3:1](#); [1 Peter 2:13](#); [1 Timothy 2:1-3](#).)
- (3) [Acts 5:29](#). We ought to obey God rather than men. [Matthew 10:28](#). Fear not them which kill the body, but are not able to kill the soul. (Also [Daniel 3:15-18](#); [Daniel 6:7-10](#); [Acts 4:18-20](#).)
- (4) [Matthew 23:10](#). One is your Master, even Christ. [Romans 14:4](#), Who art thou that judgest another man's servant? Revelation 19:16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Also [Psalms 72:11](#); Psalms 2; [Romans 14:9-13](#).)

### Religious Freedom

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I may not believe what you believe, but  
I believe you have a right to believe it!

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## FIRST AMENDMENT – RELIGION AND EXPRESSION

Congress shall make no law respecting an *establishment of religion*, or *prohibiting the free exercise thereof*; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

- ✓ Madison's original proposal for a bill of rights provision concerning religion read: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretence, infringed."

Sovereignty of God - Exodus 20:3 Thou shalt have no other gods before me.

SOVEREIGNTY OF GOD The biblical teaching that God is the source of all creation and that all things come from and depend upon God (Ps. 24:1; Acts 17:23-29). Sovereignty means that God is in all and over all.

Supreme Court rulings

- ✓ Establishment Clause – Governmental endorsement of religion is out of bounds, even if it is not correct as a matter of history.
- ✓ Free Exercise Clause – The Free Exercise Clause "embraces two concepts--freedom to believe and freedom to act. The first is absolute, but in the nature of things, the second cannot be." Religiously grounded conduct is not always outside the protection of the free exercise clause. Instead, the Court began to balance the secular interest asserted by the government against the claim of religious liberty asserted by the person affected; only if the governmental interest was "compelling" and if no alternative forms of regulation would serve that interest was the claimant required to yield. Thus, while freedom to engage in religious practices was not absolute, it was entitled to considerable protection.
- ✓ Government Neutrality in Religious Disputes. – It is now established that both religion clauses prevent governmental inquiry into religious doctrine in settling such disputes, and instead require courts simply to look to the decision-making body or process in the church and to give effect to whatever decision is officially and properly made.

The Great Commission [Matthew 28:19-20](#)

- A. The “Great Commission” determines our purpose.
  - 1. Reach
  - 2. Teach
  - 3. Baptize
- B. Care Centered – [1 Corinthians 13:1-3](#)
- C. The church is called to seek the eternal salvation of all people.
  - 1. It is the Great Commission of Christ to His church.
  - 2. It is the primary ministry of the church on earth.
- D. The church is also called to minister to the earthly needs of people.
  - 1. Christ commanded it.
  - 2. The apostles commanded it.
  - 3. The early church practiced it.
- E. Why Witness?
  - 1. It brings glory to God
  - 2. The Lord commands us to witness.
  - 3. Men are lost without Christ.
  - 4. The love of Christ constrains us.

INREACH

Understand Life Journeys - You take three journeys in one: the spiritual, developmental and service journey

- 1. God reaches into us and teaches us.
  - 2. "He shall teach us His ways, and we shall walk IN His paths..."
  - 3. Come and learn. Study your Bible. Select your strategies and resources.
  - 4. I commit myself unselfishly: Inreach
- A. Spiritual
    - 1. The spiritual journey deals with life purpose, God, morals, and the meaning of life and death.
    - 2. The church guides Christians in the life of faith through:
      - 1) prayer,
      - 2) Bible study,
      - 3) meditation, and
      - 4) spiritual reflection.
  - B. Developmental
    - 1. Services that meet developmental needs are
      - 1) seminars,
      - 2) workshops and
      - 3) support groups,
      - 4) publications,
      - 5) distance education,
      - 6) computers:
      - 7) materials, like food, clothing, mobile clinics or centers,
      - 8) referrals to other or related services.
  - C. Service
    - 1. Services that meet outreach needs are:
      - 1) contacts, work,
      - 2) helping and volunteering

## OUTREACH

### A. Design the Outreach (Part 1)

1. Is your outreach CARE-CENTERED or DUTY-CENTERED?
2. Outreach is people-centered, not project-centered.
3. Care-centered outreach is motivated by love
4. Duty-centered outreach focuses on the outreachers and his duties that he or she must fulfill.

### B. Reach out Effectively (Part 2)

1. God reaches out through us.
2. "For OUT of Zion shall go forth the law, and the word of the Lord from Jerusalem."
3. Go and serve. Help others find God's presence. Encourage them. Enter into action.
4. I serve others faithfully

### C. Design the Outreach

1. Design Laws
2. Develop an Identity for Outreach
3. Draw Visitors by Communicating Your Identity
4. Unite Attenders to Your Church
5. Train Members to be Inviters
6. The modules used to determine witness needs on the street!
  - 1) Sidewalk Witness
  - 2) Witness in Public Places
  - 3) Door to door witness
  - 4) Night Street witness
  - 5) Gang Ministry
  - 6) Witnessing in Depressed Areas
  - 7) Homeless Ministry

### D. How To Tell His Story

### E. Get clear on the Message

1. The Facts Of The Gospel
  - 1) The Roman's Road
2. The Presentation Of The Gospel Tell His Story

### F. Get Comfortable With A Method

1. The Direct Method
  - 1) If you'd ever like to know the difference between religion and Christianity, I'd be glad to show you.
  - 2) Has anyone ever shown you from the Bible how you can know that you're going to heaven?
  - 3) Do you ever wonder what happens to us when we die?
2. The Indirect Method
  - 1) Sports
  - 2) Music
  - 3) Nature
  - 4) Hobbies
3. 3 Keys To Success
  - 1) Pray Fervently
  - 2) Peak Curiosity
  - 3) Seize Split-Second Opportunities
  - 4) **Question - Ask Them The Decisive**

"Is there anything that's keeping you from trusting Christ right now as your Savior?"

Ministering to the needs of humanity.

Article XIX – Social Service

We believe that every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the Spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

1. Make the will of God regnant – To seek to make the will of Christ regnant in his own life and in human society;
2. Oppose Selfishness – To oppose in the Spirit of Christ every form of greed, selfishness and vice;
3. Providing for Others – To provide for the orphaned, the aged, the helpless, and the sick;
4. Establishing the principles of truth and love in society – To seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love;
5. Working with others of Good Will – To promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth.

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# APPENDIX

# CHURCH COVENANT

<sup>1</sup>Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, <sup>2</sup>we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ. ([Predicate](#))

<sup>3</sup>We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; <sup>4</sup>to strive for the advancement of this church, in knowledge, holiness, and comfort; <sup>5</sup>to promote its prosperity and spirituality; <sup>6</sup>to sustain its worship, <sup>7</sup>ordinances, <sup>8</sup>discipline, and <sup>9</sup>doctrines; <sup>10</sup>to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations. ([In The Church](#))

<sup>11</sup>We also engage to maintain family and secret devotion; <sup>12</sup>to religiously educate our children; <sup>13</sup>to seek the salvation of our kindred and acquaintances; <sup>14</sup>to walk circumspectly in the world; <sup>15</sup>to be just in our dealings, faithful in our engagements, and exemplary in our deportment; <sup>16</sup>to avoid all tattling, backbiting, and excessive anger; <sup>17</sup>to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour. ([At Home and Before The World](#))

<sup>18</sup>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; <sup>19</sup>to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay. ([Mutual Care](#))

<sup>20</sup>We moreover engage that, when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word. ([Change of Residence](#))

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<sup>1</sup>The [Requirements](#) Before a Covenant is Made

<sup>2</sup>The [Attitude](#) of Those Entering This Covenant

<sup>3</sup>Foundation Principles

<sup>4</sup>Pledge To Progress

<sup>5</sup>Pledge to Promote This Church

<sup>6</sup>Pledge to Sustain The [Worship](#)

<sup>7</sup>Pledge to Sustain The Ordinances

<sup>8</sup>Pledge to Sustain The [Discipline](#)

<sup>9</sup>Pledge to Sustain The Doctrine

<sup>10</sup>The [Bible Plan of Giving](#)

<sup>11</sup>Family and Secret [Devotions](#)

<sup>12</sup>[Religious Education](#)

<sup>13</sup>[Witnessing](#)

<sup>14</sup>Walking Circumspectly

<sup>15</sup>[Fair and Square](#)

<sup>16</sup>[Communication Evils](#)

<sup>17</sup>[Alcohol As A Beverage](#)

<sup>18</sup>[Concern For Others](#)

<sup>19</sup>[Offence and Reconciliation](#)

<sup>20</sup>[Uniting With Some Other Church](#)

## ARTICLES OF FAITH

Embraces the whole field of theology (From the eternal decrees of God to the final judgment).

GOVERNMENT	LITURGY	DISCIPLINE
I. <a href="#">Scriptures</a>	II. <a href="#">True God</a>	III. <a href="#">Fall of Man</a>
IV. <a href="#">The Way of Salvation</a>	V. <a href="#">Justification</a>	VI. <a href="#">Freeness of Salvation</a>
VII. <a href="#">Grace in Regeneration</a>	VIII. <a href="#">Repentance &amp; Faith</a>	IX. <a href="#">God's Purpose of Grace</a>
X. <a href="#">Sanctification</a>	XI. <a href="#">Perseverance of Saints</a>	XII. <a href="#">Harmony of The Law &amp; Gospel</a>
XIII. <a href="#">Gospel Church</a>	XIV. <a href="#">Baptism &amp; Lord's Supper</a>	XV. <a href="#">Christian Sabbath</a>
XVI. <a href="#">Civil Government</a>	XVII. <a href="#">Righteousness &amp; The Wicked</a>	XVIII. <a href="#">Christian Education</a>
XIX. <a href="#">Social Service</a>	XX. <a href="#">Stewardship</a>	XXI. <a href="#">Evangelism &amp; Missions</a>
XXII. <a href="#">Resurrection</a>	XXIII. <a href="#">Return of the Lord</a>	XXIV. <a href="#">The World to Come</a>

**Article** - A section that deals with a separate point in theology.

**Theology** - The study of God and of religious beliefs.

**Government** - A system of ruling or controlling.

**Liturgy** - The form or order of worship.

**Discipline** - Training that teaches one to obey rules and control his behavior. Self-control; orderliness; punishment.

## **I. OF THE SCRIPTURES**

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

## **II. OF THE TRUE GOD**

We believe that there is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

## **III. OF THE FALL OF MAN**

We believe that man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

He was created in a state of holiness under the law of his Maker, but through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

## **IV. OF THE WAY OF SALVATION**

We believe that the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.

## **V. OF JUSTIFICATION**

We believe that justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

## **VI. OF THE FREENESS OF SALVATION**

We believe that the blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as Teacher, Saviour and Lord.

## **VII. OF GRACE IN REGENERATION**

We believe that regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

## **VIII. OF REPENTANCE AND FAITH**

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

## **IX. OF GOD'S PURPOSE OF GRACE**

We believe that election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man and in no way interferes with the salvation of any individual.

It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

## **X. OF SANCTIFICATION**

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

## **XI. OF THE PERSEVERANCE OF SAINTS**

We believe that such only are real believers as endure unto 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.

## **XII. OF THE HARMONY OF THE LAW AND THE GOSPEL**

We believe 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 love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

## **XIII. OF A GOSPEL CHURCH**

We believe that a visible church of Christ 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 officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

## **XIV. OF BAPTISM AND THE LORD'S SUPPER**

We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, and of the Son, and of the Holy Ghost; 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 prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ--preceded always by solemn self-examination.

## **XV. OF THE CHRISTIAN SABBATH**

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

## **XVI. OF CIVIL GOVERNMENT**

We believe that civil government is of divine appointment for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

## **XVII. OF THE RIGHTEOUSNESS AND THE WICKED**

We believe that there is a radical and essential difference between the righteous and the wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in His sight. Those who continue in impenitence and unbelief are in His sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

## **XVIII. OF CHRISTIAN EDUCATION**

We believe that christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

## **XIX. OF SOCIAL SERVICE**

We believe that every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the Spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

## **XX. OF STEWARDSHIP**

We believe that God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions: and should recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately and liberally contribute of their means to advancing the Redeemer's cause on earth.

## **XXI. OF EVANGELISM AND MISSIONS**

We believe that it is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

## **XXII. OF THE RESURRECTION**

We believe that the Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

## **XXIII. OF THE RETURN OF THE LORD**

We believe that the New Testament teaches in many places the visible and personal return of Jesus to this earth. "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." The time of his coming is not revealed. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

## **XXIV. OF THE WORLD TO COME**

We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

## LISTING OF POSSIBLE SPIRITUAL GIFTS

### (Opportunities To Use Gifts)

The purpose of this list is to provide a comprehensive list of all possible gifts. Inclusion of certain gifts (apostle, healing, miracles, prophecy, tongues, and interpretation of tongues) in this list does not mean support of their prolific use today, especially in the same specific application of the early church. However, in the broadest sense of their definition, certain of these gifts may possibly be exercised today but only in ways that would prohibit the addition of new revelation and demand the strictest adherence to principles in the Word. For example, prophecy is herein defined as “forth”-telling not “fore”-telling. The enterprising spirit of the apostles would be what is carried over today when referring to the gift of apostle, not the full investment of power and authority given to the New Testament apostles and it would not involve the beginning of a new work of God but the continuation what was already begun in the N.T. era.

Inclusion of possibilities not found in the key spiritual gifts passages (Rom. 12, 1 Cor. 12, Eph. 4, 1 Pet. 4), are not dogmatically presented. In the scripture references listed by those gifts the context of the verses includes the same original language for spiritual gifts used in the key passages. Hence you will find **celibacy**, **martyrdom**, **missionary**, and **voluntary poverty** listed herein for your consideration as possibilities. Their definitions suggest a different slant than the gifts in the key passages. Some people do seem to be bent in those specific directions in ministry.

1. **Administration** (1 Cor 12:28)
2. **Apostle** (Eph 4:11; 1 Cor 12:28)
3. **Celibacy** (1 Cor 7:7-8)
4. **Discernment** (1 Cor 12:10)
5. **Evangelist** (Eph 4:11)
6. **Exhortation** (Rom 12:8)
7. **Faith** (1 Cor 12:8-10)
8. **Giving** (Rom 12:8)
9. **Healing** (1 Cor 12:9, 28, 30)
10. **Helps** (1 Cor 12:28)
11. **Hospitality** (1 Pet 4:9-10)
12. **Knowledge** (1 Cor 12:8)
13. **Leadership** (Rom 12:8) he that ruleth
14. **Martyrdom** (1 Cor 13:3)
15. **Mercy** (Rom 12:8)
16. **Miracles** (1 Cor 12:10, 28)
17. **Missionary** (Eph 3:6-8)
18. **Pastor** (Eph 4:11)
19. **Prophecy** (Rom 12:6; 1 Cor 12:10; Eph 4:11)
20. **Service** (Rom 12:7)
21. **Teaching** (Rom 12:7; 1 Cor 12:28; Eph 4:11)
22. **Tongues** (1 Cor 12:10; 1 Cor 14:27-28)
23. **Tongues, The Interpretation Of** (1 Cor 12:10; 1 Cor 14:27-28)
24. **Voluntary Poverty** (1 Cor 13:3)
25. **Wisdom** (1 Cor 12:8)