



BAPTIST DISTINCTIVES

IDENTITY: WHAT WE BELIEVE.....	2
B IBLE AS THE AUTHORITY.....	3
A UTONOMY OF THE LOCAL CHURCH.....	5
P RIESTHOOD OF THE BELIEVER.....	8
T WO ORDINANCES: BAPTISM & COMMUNION.....	11
I NDIVIDUAL SOUL LIBERTY.....	13
S AVED, BAPTIZED CHURCH MEMBERSHIP.....	15
T WO OFFICES: PASTOR & DEACON.....	17
S EPARATION OF CHURCH AND STATE.....	20
SOUTHERN BAPTIST COOPERATIVE PROGRAM CHART.....	24
THE 2000 BAPTIST FAITH AND MESSAGE.....	25
ANSWER KEY.....	38

IDENTITY-WHAT WE BELIEVE

Labels often are ascribed to a group of people and their set of ideas, unfortunately these labels tend to misrepresent, and many times miss the mark of what the group actually stands for and believes. The word “Baptist” is one of these labels. It is our hope that as we work through some of these Baptist distinctives that particular doctrines and practices are revealed that distinguish teachings that are important to one’s identity in Christ and the local church body. Whether you have been part of the Baptist faith for decades, years, or days our prayer is that both your knowledge and commitment to these ideas will be embraced and obeyed for God and His glory! The Bible is our authority and the ideas presented here are really steppingstones for further study and application. To begin our study of Baptist distinctives with Biblical Authority leads into our beliefs about the autonomy (self-governing) of local churches, the Priesthood and access to God for every believer, the importance and practice of baptism and communion, each individuals freedom and accountability to God Himself, the unique oneness of local church membership by those who have a personal testimony of faith and who have identified themselves with Him in believer’s baptism, the Biblical example of the offices of pastor and deacon, and the correct approach to God’s establishment of both the church and civil government. While every church has a set of beliefs; these reflect what Christians have referred to as the Baptist Distinctives and give us a baptistic identity.



BIBLE AS THE AUTHORITY

1. BROAD MESSAGE

a. God is _____ (John 15:5; Hebrews 13:5,6).

b. A _____ to each of us.

c. Old Testament Theme

i. _____ (Genesis 1).

ii. _____ of man (Genesis 3).

iii. God's _____ and
_____.

d. New Testament Theme

i. _____ fulfilled the
_____.

ii. The _____ is God's plan.

iii. _____ and
_____ are real.

2. HOW DO WE KNOW THAT THE BIBLE IS TRUE?

a. It _____ it.

i. Psalm 19:7-8

ii. Isaiah 40:8

iii. 2 Timothy 3:16

3. WHAT DOES INSPIRATION MEAN?

a. God _____.

b. God is the _____.

i. The 40 writers were _____ along
(2 Peter 1:20-21).

ii. The writers had unique _____.

- iii. God _____ and guided.
- iv. What they _____ is what God _____.

c. Verses to consider (Exodus 14:1; 20:1; Leviticus 4:1; Numbers 4:1; Deuteronomy 4:2; 32:48; Isaiah 1:10, 24; Jeremiah 1:11; Jeremiah 11:1–3; Ezekiel 1:3; 1 Corinthians 14:37; 1 Thessalonians 2:13; 2 Peter 1:16–21; 1 John 4:6).

4. JESUS' VIEW (Matthew 5:18; 26:54-56; John 10:35)

- a. If we believe that Jesus is our _____ and _____, it would be inconsistent to question _____ as God's Word.
- b. Fulfilled _____ (Luke 4:16-21; Isaiah 61:1-2).

The Bible is the final authority in all matters of belief and practice because the Bible is inspired by God and bears the absolute authority of God Himself.



AUTONOMY OF THE LOCAL CHURCH

1. THE LOCAL CHURCH

(Colossians 1:18; 1 Thessalonians 1:1; 1 Corinthians 4:17)

- a. Is an independent body accountable to _____, the head of the church.
- b. The local church is _____ to God's plan. God has not _____ any other institution for the completion of His plan during the present age.
- c. The _____ of the Lord's work must be shouldered by local churches.
- d. The local church is _____, or self-governing.
- e. All human authority for governing the local church resides within the _____ itself.
- f. In the New Testament, individual _____ exercised authority to choose their own servants and to call them into account. In New Testament churches, only congregations _____ pastors and deacons (Acts 6:1–7; 20:17, 28; Hebrews 13:17; 1 Peter 5:1–2).
- g. Autonomy does not mean _____. A local church may fellowship with other churches, especially those churches of like faith and practice that voluntarily cooperate through associations and conventions for the sake of better fulfilling the Great Commission.

- h. The doctrine of local church autonomy is a _____ and _____ (impossible to separate from) part of the historic faith of Baptists, being expressed as early as the 1644 London Baptist Confession.
- i. Choosing leaders and disciplining members are the most important decisions that a church can make. If the congregation is _____ to make these decisions, it is qualified to make any decision. By the same token, if no other _____ has the right to impose these decisions upon a church, no other authority can rightfully impose any decision upon a church. The autonomy of the individual congregation needs to be _____ (Kevin Bauder *Baptist Distinctives and New Testament Church Order*).
- j. From the earliest days of their existence as an identifiable movement in England and America, Baptists have organized into _____. The distinguishing characteristic of a Baptist association is that it is a _____ of churches. In an association, churches choose to organize formally and to act in concert for the achievement of mutual goals. Properly speaking, Baptist churches do not join an association. They enter into fellowship with it. _____, as opposed to fellowship, would imply the surrender of some measure of congregational autonomy. (Kevin Bauder *Baptist Distinctives and New Testament Church Order*).

2. READ THE FOLLOWING SCRIPTURE AND DETERMINE IN WHAT AREAS THE EARLY CHURCH WAS AUTONOMOUS (SELF-GOVERNING).

- a. Acts 2:41
- b. Acts 6:1-7
- c. Acts 13:1-3
- d. Acts 15:1-6, 22-32
- e. Matthew 18:15-17
- f. 2 Corinthians 2:5-11
- g. 2 Corinthians 8:1-5, 19, 23
- h. 1 Thessalonians 5:11

Each local church is governed by the Lordship of Christ and exercises its autonomy through the congregational process.



PRIESTHOOD OF THE BELIEVER

HOW WAS SIN DEALT WITH PRIOR TO CHRIST'S DEATH ON THE CROSS?

1. OLD TESTAMENT

a. ADAM TO MOSES (THE LAW)

- i. Adam's sin destroyed man's _____ with God.
- ii. God established and demonstrated His method of _____.
- iii. The penalty of sin was paid through Jesus' _____.
- iv. Who offered those sacrifices?
(Genesis 8:20; 12:7-8; Job 1:5) _____.
- v. Did these sacrifices free man from sin's power?
_____.
- vi. Sacrifices _____ of sin and _____ the transgressions that a person _____.

b. THE LAW TO CHRIST

- i. The Old Testament _____ was established.
- ii. Priests offered _____ for themselves and for the people.
- iii. Two requirements: _____ and a _____.
(Leviticus 1-7; Hebrews 5:1-4)
- iv. Aaron and his descendants were made _____.
- v. The _____ ministered to the needs of the _____.

2. NEW TESTAMENT

a. CHRIST'S PRIESTHOOD (Hebrews 10:1-25)

- i. He is the Great _____
_____ (Hebrews 10:19-21).
- ii. He is the _____
(Hebrews 10:8-10).
- iii. _____ in Christ allows Believers to come
directly to God (Hebrews 10:19; Luke 23:45).
- iv. Christ makes _____ for us
(Hebrews 7:25).
- v. He lives _____.
- vi. He _____ presents our
_____ to God
(Hebrews 2:17-18; 4:14-16).
- vii. He is our _____ before God.
- viii. He _____ our fellowship with God.
- ix. A Christian can approach God without a human
_____.

b. BELIEVER'S PRIESTHOOD

- i. God set apart the Old Testament priests to fulfill His
_____ purposes.
- ii. God also sets apart believer-priests to
_____ Him.
- iii. The biblical doctrine of the _____ of the
believer is evident in Scripture
(1 Peter 2:9 and Revelation 1:6).
- iv. The doctrine of the priesthood of the believer in no way
_____ the biblical understanding of the
role, responsibility, and authority of the
_____ which is seen in the command to
the local church in Hebrews 13:17, "Obey your leaders, and
submit to them; for they keep watch over your souls, as
those who will give an account."

- v. Priest is defined as “one _____ to perform the sacred rites of a religion, especially as a mediatory agent between humans and God.”
- vi. Every _____ today is a priest of God and may enter into His presence in prayer directly through our Great High Priest, Jesus Christ. There is no other mediator needed between God and His people.
- vii. As priests we can study God’s Word, pray for others, and offer spiritual worship to God. We Individually, have _____ access to God.

Read 1 Peter 2:5 and 1 Thessalonians 5:25 to find some of your responsibilities as a believer-priest. Search the following verses to learn how to fulfill that responsibility (Romans 12:1; Philippians 4:15-18; 1:19; Hebrews 13:15, 16; 2 Thessalonians 3:1; 1 Timothy 2:1; James 5:16).



TWO ORDINANCES: BAPTISM & COMMUNION

1. BAPTISM (Matthew 3:13-17; 28:19-20; Acts 2:41-42; 8:35-39; 16:30-33; Romans 6:3-5)

- a. Baptize is the English spelling of a Greek word meaning to _____.
- b. Christian baptism is the _____ of a believer in water in the name of the Father, the Son, and the Holy Spirit.
- c. Baptism is an act of _____ symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus (Colossians 2:12).
- d. It is a public testimony to one's faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church _____ and to the _____.
- e. Baptism does not _____ one from sin (Ephesians 2:8-9).
- f. Baptism is not a _____.
 - i. It is not a conduit of _____ or a means of _____.
 - ii. It is a _____ of Christ that demonstrates our _____.

2. COMMUNION (1 Corinthians 10:16) THE LORD'S SUPPER (11:20) THE LORD'S TABLE (11:21)

- a. The Greek word Koinonia means _____ (sharing a common experience with God and one another).
- b. Christ instituted communion at the _____.
- c. Christ spoke of His body and blood _____.
- d. Earlier _____ found in John 6:35, 48, 58.

- e. Communion is an occasion of _____.
- f. The Greek word anamnesis means an _____ recollection.
- g. Communion commemorates Christ's _____ and _____ (Philippians 2:6-11).
- h. The idea of "worthiness" points to the individual's own _____ and _____ of what Christ has done. It does not mean that I earned the opportunity by my own _____.
- i. In summary, Communion is a _____, a visible sermon, that proclaims the message of the _____.

3. WHO PARTICIPATES IN COMMUNION?

- a. It is a symbol of _____ fellowship with Christ. Therefore, those who participate must have a personal relationship with Christ.
- b. The _____ of Matthew 28:19-20 indicates that _____ is a requirement before partaking in communion.
- c. A baptized believer must approach Communion with a _____ that is right before God (1 Corinthians 11:28-30).

**Baptism symbolizes the union of the believer with Christ.
Communion symbolizes the fellowship of a believer with Christ.**

4. SEARCH THE SCRIPTURES FOR MORE ON COMMUNION

(Matthew 26:26-30; Mark 14:22-26; Luke 22:19-20; 1 Corinthians 10:16, 21; 11:23-29)



INDIVIDUAL SOUL LIBERTY

1. MEANING OF INDIVIDUAL SOUL LIBERTY (Romans 14:5, 12)

- a. Definition: The right of every _____ to approach God and interpret God for himself/herself.
- b. No person has the _____ to force anyone to follow a certain religious system.
- c. A person is free to make _____ choices about God.
- d. Christians may have different _____ as they view God through His Word.
- e. Each individual will stand _____ before God for his/her choices.

2. SOUL LIBERTY AND UNBELIEVERS

- a. From the beginning, God gave man the _____ to choose whether to obey Him or not (Genesis 2:15-17).
- b. A Christian must not _____ other to believe as he/she does, but rather should persuade them to trust Christ (2 Corinthians 4:2; Acts 13:49-51; Titus 1:9-11; the example of Paul's life).

3. SOUL LIBERTY AND BELIEVERS

- a. A Christian, even though he/she may be _____, cannot be forced to change his/her ways.
- b. Christians should _____ and faithfully _____ and _____ the sinning believer (2 Thessalonians 3:11-12).
- c. The goal is to _____ fellowship (Galatians 6:1-2).

4. LIBERTY IS NOT LICENSE

- a. Christians must use their liberty with _____ and _____ (Romans 14).
- b. Christian liberty allows for _____.
- c. A believer should serve the Lord based on his/her personal _____, not on social pressure.
- d. The stronger Christian should not despise his/her weaker brother/sister in Christ for their _____.
- e. The weaker Christian who have strong convictions should not _____ or _____ his/her stronger brother/sister in Christ for their Christian freedom.
- f. God has received both into His family by _____ (Romans 14:3).
- g. We must never be a _____ to other believers (Romans 14:13).
- h. Our desire should be to live in _____ with others more so than claiming or demanding our _____.
- i. Each individual will ultimately give an _____ to God (Romans 14:12).

The overarching lesson of the chapter is that harmonious relationships in the Body of Christ are critical to God. Unity in the church is more important than agreement on debatable, less significant matters in the Christian life. Disputable matters should not disrupt Christian oneness.



SAVED, BAPTIZED CHURCH MEMBERSHIP

1. THE MEANING OF “CHURCH”

- a. The Greek word for church is ekklesia
 - i. Ek = _____.
 - ii. Klesis = _____.
- b. “Church” in the Bible refers to a _____
_____.
- c. “Called-out” of what? The _____ and family of _____.
- d. “Called-into” what? God’s _____ by spiritual birth.
- e. For the Christian, the word “church” has two definitions:
 - i. The _____ of _____.
All believers. Sometimes referred to as the _____ Church.
 - ii. A specific _____. Sometimes referred to as the _____ church.
- f. Search the Scriptures to dig deeper (1 Corinthians 1:1-2; 2 Corinthians 1:1; Ephesians 1:1; Colossians 1:1,2).
- g. The New Testament speaks also of the church as the Body of Christ which includes all of the _____ of all the ages, believers from every tribe, and tongue, and people, and nation.

2. SAVED, BAPTIZED CHURCH MEMBERSHIP (Acts 2:37-42)

- a. What was the first thing Peter told the people to do?
_____.
- b. What was the next step? _____.
- c. What does baptism demonstrate?
 - i. _____ of _____.
 - ii. A trust in _____ to _____.
- d. After _____ and _____, in what ways did these people respond?
 - i. They were _____ the church.
 - ii. They were _____ in the church.

A New Testament church is composed only of those who have been born again by the Holy Spirit through the preaching of the Word, becoming disciples of Jesus Christ, the local church's only Lord, by grace through faith (John 3:5; Ephesians 2:8-9), which church practices believers' only baptism by immersion (Matthew 28:16-20), and the Lord's supper (Matthew 26:26-30).



TWO OFFICES: PASTOR & DEACON

1. DEFINITION OF A PASTOR

- a. The Bible uses 3 titles to refer to the office of Pastor:
- i. _____ means _____
(Ephesians 4:11).
 - 1. Demonstrates tender _____.
 - 2. Provides _____ supervision.
 - ii. _____ means _____
man (Titus 1:5-9).
 - 1. Shows great _____ in life's circumstances.
 - 2. Charged with general _____ of a local church.
 - iii. _____ means _____
 - 1. Tasked with _____ the church.
 - 2. Tasked with _____ God's people.

2. DUTIES OF A PASTOR

- a. A steward and servant of God. _____ to Him
(Titus 1:7).
- b. Instruct God's _____ (doctrine)
(1 Timothy 4:13-16)
- c. Be a good _____ (1 Timothy 4:12).
- d. _____ God's Word (2 Timothy 4:2-4).
- e. Share the _____ with the lost and
_____ hardship and persecution
(2 Timothy 4:5).
- f. _____ Christians for ministry
(Ephesians 4:11-12).

3. QUALIFICATIONS OF A PASTOR

- a. Titus 1:5-9

- b. 1 Timothy 3:2-7

- c. In summary, a Pastor must display _____ and _____ . He must have proven himself faithful.
- d. These qualifications _____ the church.

4. DEFINITION OF A DEACON

- a. Deacon is the English form of the Greek word diakinos meaning _____ or _____ .
- b. It describes a person who offers _____ service.
- c. It is one who “carries out _____ quickly.”
- d. A deacon _____ places himself under the leadership of the pastor.
- e. A deacon _____ the needs of the church body.

5. ACTS 6:1-6 RECORDS THE SITUATION IN THE EARLY CHURCH WHICH LED TO THE ESTABLISHMENT OF THE OFFICE OF DEACON. THE LESSONS LEARNED ARE:

- a. God was at _____ .
- b. The church was _____ .
- c. There were growing _____ .
- d. The Apostles recognized the _____ .
- e. The Apostles recognized their _____ .
 - i. _____ .
 - ii. _____ .
- f. The Apostles proposed a _____ .
- g. The church acted _____ .

6. DUTIES OF A DEACON What did the deacons of Acts 6 do?

- a. They focused on _____ ministry.
- b. They _____ (administered) tables.
- c. They _____ the pastors.
- d. What do our deacons do?
 - i. Meet _____ needs of people.
 - ii. Meet _____ needs of people.
 - iii. Watch over _____ needs of church
 - iv. See that church _____ is cared for.
 - v. Each has their own personal _____.
 - vi. Counsel with the _____.

7. QUALIFICATIONS OF A DEACON

- a. What qualifications were present in Acts 6?
 - i. _____.
 - ii. Guided by the _____.
 - iii. Full of _____.
- b. 1 Timothy 3:8-13 outlines the qualifications for a deacon. They are nearly identical to that of the pastor.

**The Bible mandates only two offices in the church—
Pastor and Deacon.**



SEPARATION OF CHURCH AND STATE

1. BRIEF HISTORICAL OVERVIEW

- a. Baptists believe that God is _____ in government, and governing authorities are _____ to Him and His moral principles. Baptists have always believed that church and state should be _____. This lesson seeks to define and discuss the biblical view of this important Baptist distinctive.
- b. In relation to the government, the first century church was a _____ church.
- c. By the third century, church officials had _____ with ungodly government officials in an effort to control the people of a nation.
- d. This _____ important biblical principles.
- e. The _____ Church grew out of this effort.
- f. The Reformed churches in the 16th century kept church-state _____.
- g. In colonial America, church and state were often _____.
- h. In _____, Roger William started the first Baptist church in America, in Rhode Island.
- i. Rhode Island was the first state to grant full religious _____.
- j. These concepts were woven into the First Amendment of the _____.
- k. In the last 50 years, many have questioned the meaning of this amendment, as ungodly people seek to keep _____ out of their lives and as government seeks more _____ over the church.

2. DEFINITION OF THE SEPARATION OF CHURCH AND STATE

- a. The local church should not _____ the government what to do, and vice versa.
- b. Church members, as individual citizens, have the freedom and responsibility to _____ their views to the government.
- c. God created the church and government with _____ responsibilities. Jesus addressed this in Matthew 22:15-22 and John 18:33-38.
- d. God's plan for the believer is to render _____ to government with its God-ordained responsibilities, and render _____ to God in life.
- e. Christ's _____ is different than political government.
- f. Church and government have different _____.

3. DUTIES OF THE STATE (GOVERNMENT)

- a. The government's main job is to prevent _____ and execute _____.
- b. It is to _____ obedience and _____ criminals.
- c. The Christian's responsibility to government is to _____ (avoid punishment and heed conscience) and _____ (pay taxes, show respect).

4. DUTIES OF THE CHURCH (Matthew 28:19-20)

- a. Make _____.
- b. Go and _____ the truth of Christ to the unsaved world.
- c. Those who believe and trust Christ are to be baptized, publicly proclaiming their _____.
- d. The church is to teach doctrine and the truth of Scripture to _____ faithful followers of Christ (disciples).

5. BIBLICAL RESPONSE TO CHURCH AND GOVERNMENT

- a. God _____ both institutions.
- b. He expects His children to _____ them.
- c. God established government and places _____ in their positions.
- d. _____ against government is to disobey God.
- e. When human authority demands _____ to God's Word, the Christian ought to obey God rather than man (Acts 5:17-29).

6. THE FIRST AMENDMENT

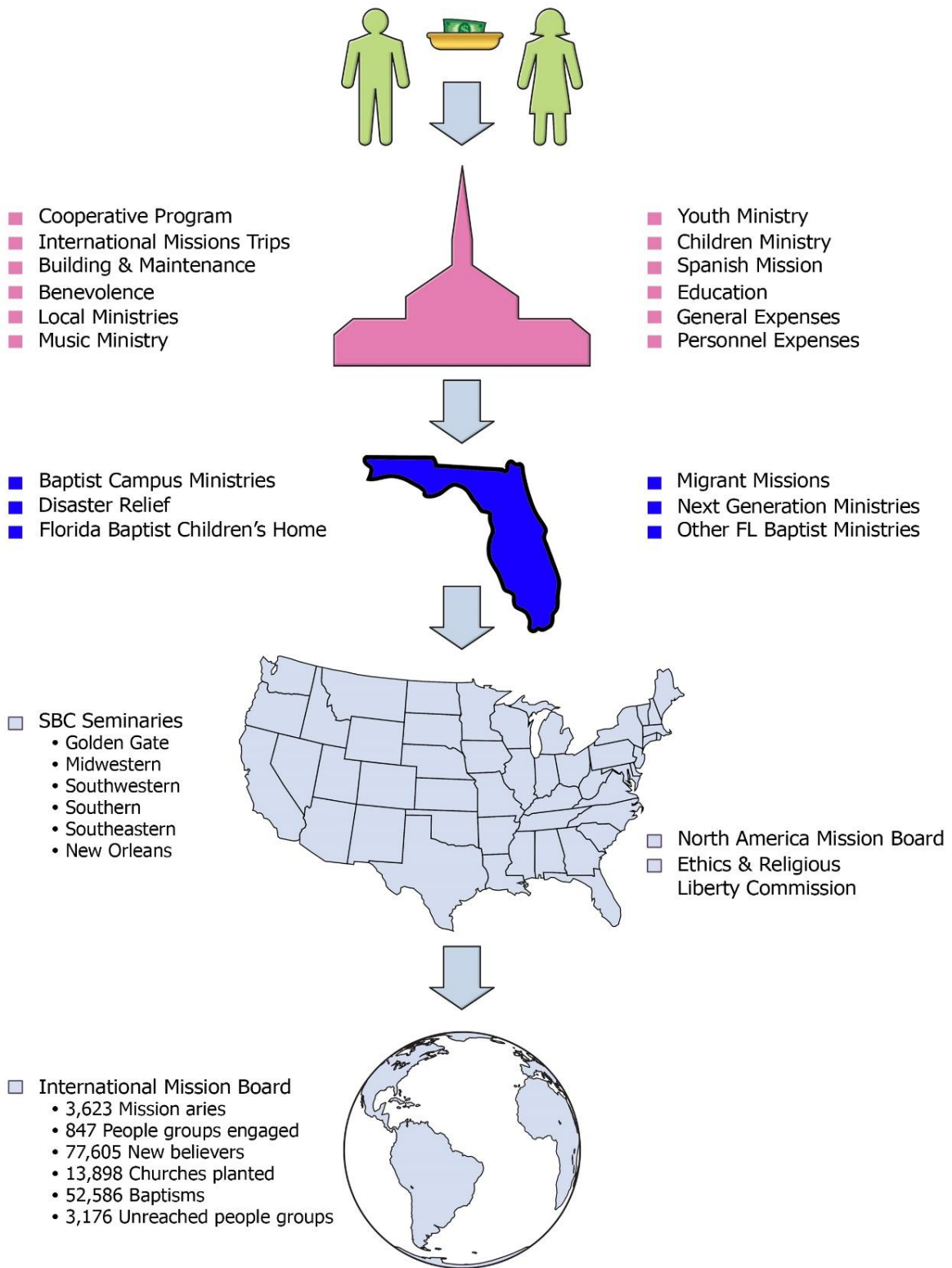
- a. "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."
- b. The founders intended to prevent the Federal Government from:
 - i. _____ a state supported religion.
 - ii. _____ any denomination the right of free worship.
- c. Current interpretation is that God must be kept out of government.
 - i. Courts call this a "wall of _____."
 - ii. This _____ or _____ all public expressions of faith by persons regarded as government agents.
- d. The correct interpretation is to prevent Congress (Federal Government) from:
 - i. Forming a _____ established or _____ church.
 - ii. Favoring one _____ group over another.

7. TODAY'S BATTLEGROUND (Please feel free to add to this list)

- a. Prayer in _____.
- b. Bible reading at _____.
- c. Excluding _____ science.
- d. Forbidding _____ celebrations in public places.
- e. Forbidding religious _____.
- f. "Ungodly people will attempt to use government to suppress God in public, but cannot stop individual Christians from making a difference through consistent godly living and expressing their faith in every place where they can exercise their other First Amendment right— _____
_____."

Separation of church and state, properly understood, is a foundational principle which secures the rights and privileges of all citizens under a government and ensures that both government and church function according to their God-given roles.

SBC COOPERATIVE PROGRAM



T HE 2000 BAPTIST FAITH & MESSAGE

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is

Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever-present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-

25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are

under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy

Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19;

Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return

personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. 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, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide 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. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

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

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under

the sway of the principles of righteousness, truth, and brotherly love. In order 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.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of

Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for

marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.



BIBLE AS THE AUTHORITY

1. BROAD MESSAGE

- a. Involved
- b. Message
- c. Old Testament Theme
 - i. Creation
 - ii. Fall
 - iii. Plan and Promise
- d. New Testament Theme
 - i. Christ, Promise
 - ii. Church
 - iii. Heaven, Hell

2. HOW DO WE KNOW THAT THE BIBLE IS TRUE?

- a. Proclaims

3. WHAT DOES INSPIRATION MEAN?

- a. Breathed
- b. Author
 - i. Carried
 - ii. Styles
 - iii. Controlled
 - iv. Wrote, Wanted

4. JESUS' VIEW

- a. Lord, Savior, Scripture
- b. Prophecy



AUTONOMY OF THE LOCAL CHURCH

1. THE LOCAL CHURCH

- a. Jesus Christ
- b. Central, Ordained
- c. Advancement
- d. Autonomous
- e. Local Church
- f. Congregations, Choose
- g. Isolation
- h. Cherished, Inextricable
- i. Qualified, Authority, Nonnegotiable
- j. Associations, Fellowship, Membership



PRIESTHOOD OF THE BELIEVER

1. OLD TESTAMENT

a. ADAM TO MOSES (THE LAW)

- i. Relationship
- ii. Worship
- iii. Shed Blood
- iv. Individuals (Noah, Abraham, Job)
- v. No
- vi. Reminded, Covered, Confessed

b. THE LAW TO CHRIST

- i. Priesthood
- ii. Sacrifices
- iii. Offerings, Mediator
- iv. Priests
- v. Levite's, Priests

2. NEW TESTAMENT

a. CHRIST'S PRIESTHOOD

- i. High Priest
- ii. Final Sacrifice
- iii. Faith
- iv. Intercession
- v. Forever
- vi. Constantly, Requests
- vii. Advocate
- viii. Maintains
- ix. Mediator

b. BELIEVER'S PRIESTHOOD

- i. Specific
- ii. Serve
- iii. Priesthood
- iv. Contradicts, Pastor
- v. Authorized
- vi. Believer
- vii. Equal



TWO ORDINANCES: BAPTISM & COMMUNION

1. BAPTISM

- a. Immerse
- b. Immersion
- c. Obedience
- d. Membership, Lord's Supper
- e. Save
- f. Sacrament
 - i. Grace, Justification
 - ii. Command, Obedience

2. COMMUNION

- a. Fellowship
- b. Passover Feast
- c. Figuratively
- d. Symbolism
- e. Remembrance
- f. Affectionate
- g. Humiliation, Exultation
- h. Understanding, Contemplation, Merit
- i. Proclamation, Cross

3. WHO PARTICIPATES IN COMMUNION?

- a. Spiritual
- b. Order, Baptism
- c. Heart



INDIVIDUAL SOUL LIBERTY

1. MEANING OF INDIVIDUAL SOUL LIBERTY

- a. Soul
- b. Right
- c. Wrong
- d. Convictions
- e. Accountable

2. SOUL LIBERTY AND UNBELIEVERS

- a. Freedom
- b. Coerce

3. SOUL LIBERTY AND BELIEVERS

- a. Wrong
- b. Lovingly, Exhort, Discipline
- c. Restore

4. LIBERTY IS NOT LICENSE

- a. Understanding, Maturity
- b. Diversity
- c. Convictions
- d. Narrowmindedness
- e. Judge, Condemn
- f. Faith
- g. Stumbling-block
- h. Harmony, Rights
- i. Account



SAVED, BAPTIZED CHURCH MEMBERSHIP

1. THE MEANING OF “CHURCH”

- a. The Greek word for church is ekklesia
 - i. Ek = Out of
 - ii. Klesis = A Calling
- b. Called Out Assembly
- c. World, Satan
- d. Family
- e. For the Christian, the word “church” has two definitions:
 - i. Body, Christ, Universal
 - ii. Congregation, Local
- f. Search the Scriptures to dig deeper (1 Corinthians 1:1-2; 2 Corinthians 1:1; Ephesians 1:1; Colossians 1:1,2).
- g. Redeemed

2. SAVED, BAPTIZED CHURCH MEMBERSHIP

- a. Repent
- b. Baptism
- c. What does baptism demonstrate?
 - i. Repentance, Sin
 - ii. Christ, Save
- d. Salvation, Baptism
 - i. Added to
 - ii. Active



TWO OFFICES: PASTOR & DEACON

1. DEFINITION OF A PASTOR

- a. The Bible uses 3 titles to refer to the office of Pastor:
 - i. Pastor, Shepherd
 1. Care
 2. Watchful
 - ii. Elder, Mature
 1. Responsibility
 2. Care
 - iii. Bishop, Overseer
 1. Guiding
 2. Directing

2. DUTIES OF A PASTOR

- a. Responsible
- b. Truth
- c. Example
- d. Preach
- e. Gospel, Endure
- f. Prepare

3. QUALIFICATIONS OF A PASTOR

- a. Titus 1:5-9
- b. 1 Timothy 3:2-7
- c. Integrity, Maturity
- d. Protect

4. DEFINITION OF A DEACON

- a. Servant, Minister
- b. Voluntary
- c. Orders

- d. Willingly
- e. Serves

5. ACTS 6:1-6 RECORDS THE SITUATION IN THE EARLY CHURCH WHICH LED TO THE ESTABLISHMENT OF THE OFFICE OF DEACON. THE LESSONS LEARNED ARE:

- a. Work
- b. Growing
- c. Pains
- d. Problem
- e. Priorities
 - i. Prayer
 - ii. Preaching
- f. Solution
- g. Wisely

6. DUTIES OF A DEACON

- a. Practical
- b. Served
- c. Helped
- d. What do our deacons do?
 - i. Spiritual
 - ii. Physical
 - iii. Financial
 - iv. Building
 - v. Ministry
 - vi. Pastors

7. QUALIFICATIONS OF A DEACON

- a. What qualifications were present in Acts 6?
 - i. Honesty
 - ii. Spirit
 - iii. Faith



SEPARATION OF CHURCH AND STATE

1. BRIEF HISTORICAL OVERVIEW

- a. Interested, Responsible, Separate
- b. Pure
- c. Joined
- d. Violated
- e. Roman Catholic
- f. Cooperation
- g. United
- h. 1636
- i. Freedom
- j. Constitution
- k. God, Control

2. DEFINITION OF THE SEPARATION OF CHURCH AND STATE

- a. Tell
- b. Express
- c. Separate
- d. Honor, Honor
- e. Kingdom
- f. Purposes

3. DUTIES OF THE STATE (GOVERNMENT)

- a. Tyranny, Justice
- b. Reward, Punish
- c. Submit, Support

4. DUTIES OF THE CHURCH

- a. Disciples
- b. Proclaim
- c. Faith
- d. Build

5. BIBLICAL RESPONSE TO CHURCH AND GOVERNMENT

- a. Created
- b. Obey
- c. Leaders
- d. Rebellious
- e. Disobedience

6. THE FIRST AMENDMENT

- a. "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."
- b. The founders intended to prevent the Federal Government from:
 - i. Establishing
 - ii. Forbidding
- c. Current interpretation is that God must be kept out of government.
 - i. Separation
 - ii. Limits, Prohibits
- d. The correct interpretation is to prevent Congress (Federal Government) from:
 - i. Federally, State
 - ii. Religious

7. TODAY'S BATTLEGROUND

- a. Classrooms
- b. Graduations
- c. Creation
- d. Religious
- e. Symbols
- f. Free Speech