



Membership at LifePoint



LifePoint
CHURCH

CHURCH HISTORY

Around 1900, a small group of local Baptists in the Smyrna area banded together and planned meetings to keep their group together. They met at various locations like the local schoolhouse on Sunday mornings or the local Methodist and Presbyterian churches in the afternoons.

In 1910, the pastor of First Baptist Church of Murfreesboro saw the need for a Baptist Church in Smyrna and held a tent revival meeting in the Smyrna area. There were eight conversions.

He then encouraged sixteen members from First Baptist of Murfreesboro, Florence Baptist, Powell's Chapel, and Fellowship Baptist to join these new converts to launch First Baptist of Smyrna on September 18, 1910.

In the first year the church doubled in membership to a mighty 33. They operated on a budget of \$150 and contributed \$5.50 to the local Baptist Association for missions work and an orphan's home. You could say that the founders of the church were setting an example of a Live Sent lifestyle that we work to model today.

The church continued to meet for the next three years one Sunday a month at the Methodist church until the lot was purchased in 1914 on Wright Street for \$600. The lot was originally used for a fair with plowing contests. The men were gathered there to see who could plow the straightest furrow.

The first service held in the new building was in 1915. The entire cost of the construction was \$10,000. You can still see that church building today on Ridley Street.

The church grew from there. If we were to chart the growth, you'd see that it pretty much doubled every decade. It went from the 70-something in the 30's to the 150 in the 40's and 50's; 150 to 400 in the 60's; 400 to 800 in the 70's and 80's; 800 to 1500 in the 90's and today we're sitting at 3000. It sort of makes you wonder about the size of the church in the next decade. Will we double again? We hope so!

As you could imagine, new buildings were built in order to sustain the growth. The church built larger buildings in 1954, 1961, and 1975. We outgrew those buildings, sold them, bought the Smyrna property located at 506 Legacy Drive in 1989 and built a sanctuary for worship, which is located in between the children's and student's areas. We outgrew the space and built an even larger sanctuary in 2004.

At some point you can only build so large so we began a multi-site effort to reach more people. We launched four here in the suburbs of Nashville - Smyrna, Stewarts Creek (down on Almadale), Riverdale (off of exit 81), and College Grove; and two international campuses - one in Bangkok and one in Belgium.

Obviously, the name "First Baptist of Smyrna" doesn't work too well in Belgium so in 2009 the church changed its name to LifePoint to communicate our desire to live lives that point people to Christ.

As you can see, our Lord Jesus has been so faithful to use this church to bring many people to Himself. It's fun to think about all the people He saved and empowered to grow this church. You're here today to write the next chapter of this church. We are convinced that He'll use you just like He used the first 24 members of First Baptist of Smyrna because "Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8)

WHAT SHOULD I EXPECT FROM THE CHURCH?

Expectations of Pastors:

- We commit as pastors within the body of Christ to join LifePoint Church in fulfilling the expectations of church members. Additionally, we commit to the following expectations:
- We will seek God's guidance for LifePoint in order to steward resources entrusted to the church in a way that gives God glory. (Acts 20:28; 1 Peter 5:1-4)
- We will care for the church and lead with grace, truth, and love. (Matthew 28:16-20; Ephesians 4:15-16; James 5:14; Colossians 1:28)
- We will teach all of God's Word at all costs. (1 Timothy 4:1-5; 2 Timothy 3:16-17)
- We will equip members of the church for the work of ministry. (Ephesians 4:11-16)
- We will protect the doctrine of LifePoint Church, and we will guard the church against false teachers and false teaching. (Acts 20:28; Matthew 7:15; 1 Timothy 1:3-7)
- We will act in a way that is above reproach, making my family the priority of my ministry (1 Timothy 3:1-7). We understand the way we live will affect the church we lead, and we will live in a way that elevates the reputation of LifePoint Church.
- We will lead the church in exercising discipline in a way that is gracious and loving, protecting the health of the church as a whole. (James 5:19-20; Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1)

WHAT SHOULD THE CHURCH EXPECT FROM ME?

As a member of LifePoint Church, I will fulfill the following expectations:

Gather

- I will regularly participate in a weekly worship gathering.
- I will participate in the ordinances prescribed to His Church of baptism and the Lord's supper.

Grow

- I will submit to the authority of the Scriptures as the final arbiter on all issues. (Psalm 119; 2 Timothy 3:14-17; 2 Peter 1:19-21)
- I will strive to walk in holiness in all areas of life as an act of worship to Jesus Christ, through the power of the Holy Spirit. Below are a few examples of actions addressed in the Scriptures.
- I will practice sexual purity and will strive to abstain from sexual immorality such as complete fidelity within a heterosexual and monogamous marriage. (Romans 13:11-14; 1 Corinthians 6:15-20, 1 Corinthians 10:8; Ephesians 5:3; 1 Thessalonians 4:1-8; Hebrews 13:4)
- I will seek to preserve the gift of marriage and agree to walk through the steps of marriage reconciliation before pursuing divorce from my spouse. (Matthew 19:1-12; Mark 10:1-12; Luke 16:18; 1 Corinthians 7:10-1)
- I will strive to refrain from illegal drug use, drunkenness, gossip and other sinful behavior as the Bible dictates. (Romans 1:28-32; Romans 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:3-18)
- I will acknowledge Christian freedoms on non-essential matters (Romans 14:13) such as food, alcohol, music, environment, lighting, programming and preference to promote unity.
- I will follow the biblical procedures for church discipline where sin is evident in another—the hope of such discipline being repentance and restoration. (Matthew 18:15–20)
- I will receive loving discipline when approached biblically by fellow believers or leaders. (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11)
- I will pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines. (Luke 18:1; Acts 17:11; 1 Corinthians 9:24-27; Ephesians 5:1-21; 1 Thessalonians 5:12-22)
- I will grow spiritually through regular involvement in groups and classes at LifePoint Church. I understand the purpose of these groups and classes is building authentic community with other believers as well as studying the Bible. (Acts 2:44-47; James 5:16; 2 Timothy 3:16-17)

Give

- I will serve Christ through the ministries and mission work of LifePoint Church. I am created to serve others through good works. (Ephesians 2:10; 1 Peter 4:10)
- I will steward the resources God has given me, including time, talents and spiritual gifts by serving people at LifePoint Church. (Titus 3:14)
- I will give to God abundantly and joyfully, recognizing God as the owner of all things (Proverbs 3:9; Psalm 24:1). I will give my tithe to God through LifePoint Church, which will bring me closer to Him. (Malachi 3:10; Matthew 6:19-24)

Go

- I am commanded by God to make disciples of every nation, tribe, people, and language through the local church (Matthew 28:16-20; Revelation 7:9). I will support the church's mission to reach our city as well as the world with the Gospel. (Acts 1:8)
- I will, if I were to leave LifePoint church, discuss my decision with a pastor at LifePoint and immediately join a church where I can carry out the spirit of this covenant and the principles of God's Word.

HOW DO I JOIN LIFEPOINT?

1. Profession of faith in Jesus Christ as your Lord and Savior.

- **How can I have a personal relationship with God?** If you do not know Jesus as your Savior, read the following Scriptures found in the New Testament.
- **Admit:** Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life. "For all have sinned and fall short of the glory of God." (Romans 3:23)
- **Believe:** Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life. You are beginning a lifelong relationship with Christ. "But God shows his love for us in that while we were still sinners, Christ died for us." (Romans 5:8)
- **Confess:** We must individually embrace Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives. "For everyone who calls on the name of the Lord will be saved." (Romans 10:13)

2. Believer's Baptism by Immersion.

- Baptism is a symbol of Christ's burial and resurrection and is a symbol of your new life as a Christian. LifePoint Church baptizes by immersion because Jesus was baptized by immersion. Every baptism in the Bible was by immersion under water. The word "baptize" literally means "to dip under water." "Those who believed and accepted His message were baptized." (Acts 2:41)
- If you would like to learn more about baptism, go to lifept.org/baptism.

3. Meet with a LifePoint Minister.

- answer any questions you have
- tell them the story of your spiritual journey
- return the signed member expectations document

4. Submission of written statement expressing desire to be a member.

- Practically, you'll need to sign the member expectations document that tells us you accept our Statement of Beliefs and Expectations.

With Christ as my Lord and Savior, being baptized by immersion after my salvation, being led by the Holy Spirit, and being in agreement with LifePoint Church's Expectations, Statement of Faith (i.e. The 2000 Baptist Faith & Message, Nashville Statement, and Danvers Statement), and leadership, I joyfully unite with the church and commit myself to God and the other members.

Signature

Date

Print Name

Pastor/Minister Signature

Date

INTERVIEW CHECKLIST AND NOTES:

- | | |
|---|--|
| ☐ Heard personal testimony | ☐ Expectation of the church |
| ☐ Gospel presentation | ☐ Baptist Faith and Message |
| ☐ Affirmation of salvation | ☐ Nashville Statement |
| ☐ Baptized by immersion | ☐ Danvers Statement |
| ☐ Expectation of members | |

Additional Needs/Comments:

OUR CAMPUSES

SMYRNA CAMPUS

506 Legacy Dr
Smyrna, TN 37167

STEWARTS CREEK CAMPUS

5100 Almaville Rd
Smyrna, TN 37167

RIVERDALE CAMPUS

307 Warrior Dr
Murfreesboro, TN 37128

FRANKLIN CAMPUS

4095 Clovercroft Rd
Franklin, TN 37067

BANGKOK CAMPUS

No. 1108/21-24 Sukhumvit Plus 1 Alley, Sukhumvit Road,
Khwaeng Phra Khanong, Khet Khlong Toei, Bangkok 10110

BRUSSELS CAMPUS

Boulevard du Triomphe 173
1160 Auderghem, Belgium

NASHVILLE STATEMENT

A COALITION FOR BIBLICAL SEXUALITY

“Know that the LORD Himself is God; It is He who has made us, and not we ourselves...” -Psalm 100:3

PREAMBLE

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God’s design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God’s beautiful plan, but is, rather, an expression of an individual’s autonomous preferences. The pathway to full and lasting joy through God’s good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God.

This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin?

We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes glad-hearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be.

We believe that God’s design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God’s good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ’s church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

ARTICLE 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church. **WE DENY** that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

ARTICLE 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage. **WE DENY** that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

ARTICLE 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female. **WE DENY** that the divinely ordained differences between male and female render them unequal in dignity or worth.

ARTICLE 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing. **WE DENY** that such differences are a result of the Fall or are a tragedy to be overcome.

ARTICLE 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female. **WE DENY** that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

ARTICLE 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known. **WE DENY** that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

ARTICLE 7

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture. **WE DENY** that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

ARTICLE 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life. **WE DENY** that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

ARTICLE 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality. **WE DENY** that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

ARTICLE 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness. **WE DENY** that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

ARTICLE 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female. **WE DENY** any obligation to speak in such ways that dishonor God's design of his image- bearers as male and female.

ARTICLE 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord. **WE DENY** that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

ARTICLE 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female. **WE DENY** that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

ARTICLE 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure. **WE DENY** that the Lord's arm is too short to save or that any sinner is beyond his reach.

SCRIPTURE REFERENCES

Gen. 1:26-28; 2:15-25; 3:1-24; Ex. 20:14; 20:17; Lev. 18:22; 20:13; Dt. 5:18, 21; 22:5; Jdg. 19:22; 2 Sam. 11:1-15; 1 Ki. 7:1; Ps. 51:1-19; Ps. 51:27; 68:25; 71:27; 101:5-7; 101:14; 101:15; 101:16; 101:17; 101:18; 101:19; 101:20; 101:21; 101:22; 101:23; 101:24; 101:25; 101:26; 101:27; 101:28; 101:29; 101:30; 101:31; 101:32; 101:33; 101:34; 101:35; 101:36; 101:37; 101:38; 101:39; 101:40; 101:41; 101:42; 101:43; 101:44; 101:45; 101:46; 101:47; 101:48; 101:49; 101:50; 101:51; 101:52; 101:53; 101:54; 101:55; 101:56; 101:57; 101:58; 101:59; 101:60; 101:61; 101:62; 101:63; 101:64; 101:65; 101:66; 101:67; 101:68; 101:69; 101:70; 101:71; 101:72; 101:73; 101:74; 101:75; 101:76; 101:77; 101:78; 101:79; 101:80; 101:81; 101:82; 101:83; 101:84; 101:85; 101:86; 101:87; 101:88; 101:89; 101:90; 101:91; 101:92; 101:93; 101:94; 101:95; 101:96; 101:97; 101:98; 101:99; 101:100; 101:101; 101:102; 101:103; 101:104; 101:105; 101:106; 101:107; 101:108; 101:109; 101:110; 101:111; 101:112; 101:113; 101:114; 101:115; 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THE DANVERS STATEMENT

The Danvers Statement summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. The increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. The widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. The growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. The upsurge of physical and emotional abuse in the family;
7. The emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. The increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. The consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. And behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Purposes

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the Biblical view of the relationship between men and women, especially in the home and in the church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this Biblical view in the appropriate spheres of life.
5. And thereby:
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced

by usurpation or servility.

- In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
 6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
 7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
 8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
 9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
 10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

THE 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 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*)

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;*

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. and people, and nation. (*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; 1 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 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*)

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; 1 Corinthians 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*)