

Lonoke Missionary Baptist Church

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Church Membership Training **-Back to the Basics-**

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Church Membership 101

Our purpose, strategy and beliefs.

Outline

101 Membership – Our purpose and beliefs.

- I.** The Church defined
 - A.** Meaning
 - B.** Doctrine
 - C.** Mission Statement
- II.** Membership Connection
 - A.** Conditions of Membership
 - B.** Church to Member
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- III.** Organizational structure
 - A.** By-laws
 - B.** Ministries
 - C.** Committees
 - D.** Church Polity
- IV.** Meeting the standard
 - A.** Lonoke Sam
 - B.** Vision – Mature, Ministering Members
 - C.** Overlay key for ministries

Next Studies

201 Maturity – we learn how to develop habits of spiritual discipline in our lives which build our faith and prayer life, increase our understanding of God's word, and get us connected with other Christians.

301 Ministry – helping you find a ministry that best matches the distinct way that God made you.

401 Missions – help you discover how you can become a part of God's work in the world.

The Church Defined

Church is the term used in the New Testament most frequently to describe a group of persons professing trust in Jesus Christ, meeting together to worship Him, and seeking to enlist others to become His followers. A basic understanding of the church in the New Testament requires answers to the following four basic questions:

1. What does the word "church" mean?
2. What were the characteristics of the early church's life?
3. How was the church organized?
4. How did the early church grow and expand?

The meaning of the term "church" Church is the English translation of the Greek word *ekklesia*. The Greek term which basically means "called out" was commonly used to indicate an assembly of citizens of a Greek city and is so used in Acts 19:32, 39. The citizens who were quite conscious of their privileged status over against slaves and non-citizens were called to the assembly by a herald and dealt in their meetings democratically with matters of common concern. When the early Christians understood themselves as constituting a church, no doubt exists that they perceived themselves as called out by God in Jesus Christ for a special purpose and that their status was a privileged one in Jesus Christ (Eph. 2:19).

Major characteristics of the life of the church The preeminent characteristic of the church in the New Testament is devotion to Jesus Christ as Lord. He established the church under His authority (Matt. 16:13-20) and created the foundation for its existence in His redeeming death and demonstration of God's power in His resurrection. Christ's position as the Lord evoked, sustained, and governed the major characteristics of the life of the church in the way members were admitted, treated one another, witnessed to His power, worshiped, and lived in hope of His return.

Organization of the New Testament churches A striking feature of the organization of the early churches is that every member of the church was seen as having a gift for service which was to be used cooperatively for the benefit of all (Rom. 12:1-8; 1 Pet. 4:10). Paul used the imagery of the human body to illustrate this unique feature of the church's life, stressing that every Christian has a necessary function and a responsibility to function with an awareness of his or her share in the body of Christ (1 Cor. 12:12-31).

The growth and expansion of the early church Jesus taught His disciples that by following Him they were to be involved in a movement that would continue (Matt. 16:13-20; John 14:12-14), but it was after the resurrection of Jesus that the mission of the church really began (Matt. 28:16-20; John 20:19-23; Acts 1:6-11). The earliest Christians were Palestinian Jewish followers of Jesus and found it difficult to witness to non-Jews (Acts 10:1-48). The bridge to the Gentiles was the Hellenistic Jewish Christianity, which sprang into existence with the conversion of Jews from the dispersion who were visiting in Jerusalem and converted at Pentecost (Acts 2:5-47). These Jews whose residence had been in the cities of the Roman Empire were called Hellenistic because they were generally more open to the Greco-Roman culture than their Palestinian colleagues. They spoke and wrote Greek as their primary language, gave their children Greek names (such as Stephen which means "crown" in Greek), and were more willing to relate to Gentiles. It was this group of the early Christians that was the major channel in spreading the gospel to the Gentiles (Acts 19:11-26).

Meaning

Article XIII – OF A GOSPEL CHURCH – We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only Scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

1. A congregation of baptized believers .
 - A. Associated by covenant
 - B. Faith and fellowship gospel
2. Observing the ordinances of Christ .
 - A. Baptism
 - B. Lord's Supper
3. Governed by His laws .
4. Exercising the gifts, rights, and privileges invested in them by his word .
5. Scriptural officers.
 - A. Pastor/Bishop
 - B. Deacons

Baptist Doctrine Distinctives

1. Articles of Faith
2. Church Covenant
3. Type of Government

Articles of Faith

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

Church Covenant

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

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

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

¹⁸We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; ¹⁹to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay. ([Mutual Care](#))

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

Covenant Study Guide

Paragraph 1 – Predicate

¹The Requirements Before a Covenant is Made

²The Attitude of Those Entering This Covenant

Paragraph 2 – In the Church

³Foundation Principles

⁴Pledge To Progress

⁵Pledge to Promote This Church

⁶Pledge to Sustain The Worship

⁷Pledge to Sustain The Ordinances

⁸Pledge to Sustain The Discipline

⁹Pledge to Sustain The Doctrine

¹⁰The Bible Plan of Giving

Paragraph 3 – At Home and Before the World

¹¹Family and Secret Devotions

¹²Religious Education

¹³Witnessing

¹⁴Walking Circumspectly

¹⁵Fair and Square

¹⁶Communication Evils

¹⁷Alcohol As A Beverage

Paragraph 4 – Mutual Care

¹⁸Concern For Others

¹⁹Offence and Reconciliation

Paragraph 5 – Change of Residence

²⁰Uniting With Some Other Church

Type of Government - Congregational

A congregational church is autonomous in that no authority outside of the local church has any power over the local church. Each local church is self-governing in the following three areas not the laws of our Lord (Jesus Christ).

- Calls its own pastor
- Determines its own budget
- Purchases and owns property independently of any outside authorities.

Mission Statement

We present Jesus Christ as the absolute solution to sin. As His servants, we will provide services which will consistently meet the holistic* need of people and God's expectation.

Membership Connection

- Conditions of Membership – First three are “Pre-requisites to Membership”
 - ✓ A regenerated heart
 - ✓ A confession of faith
 - ✓ The reception of baptism
 - ✓ A Christian life
- Church to Members – What the church owes to its members
 - ✓ Public instruction in the Gospel
 - ✓ Training for service
 - ✓ Discipline out of love according to the laws of Christ.
 - ✓ Compassion for the members
- Members to Church - What the member owes to their church
 - ✓ Your Best Efforts in Services
 - ✓ Your region of Influence
 - ✓ Fraternal Love
 - ✓ Goodwill to each other
 - ✓ Respect after leaving

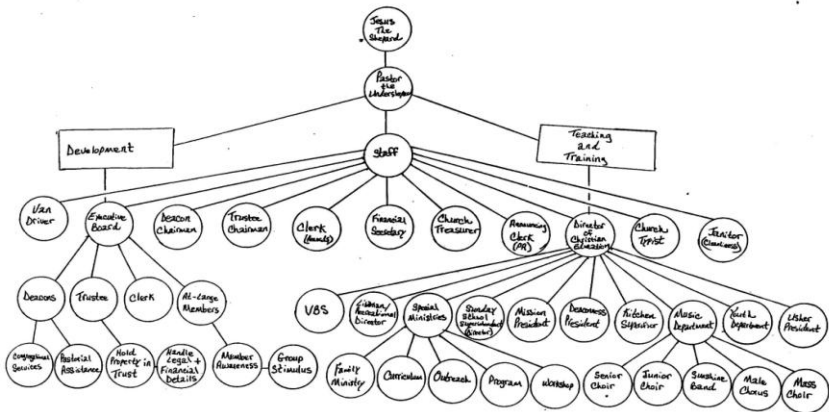
Organizational Structure

Over Sight Functions

1. Worship - Is the praise and exaltation of God. We praise God for who He is, what He is, what He has done, what He is doing, and what He is going to do. Our promotion is both corporate and private.
2. Administration - Is the “people processes” or ministries which help us to manage our resources well. We use the congregational method of governing.
3. Education - Our education process is a program of Christian nurture by which our members may be built up in their faith and love.
4. Outreach - Our outreach is a program of Christian missions seeking to win the lost to Christ, by personal effort; and by all other methods sanctioned by the gospel of Jesus Christ.

- Fellowship - Our fellowship is a program of Christian social interest. It is developing and promoting fellowship circles among and between the members of this Church, and welcomes "whosoever will" come, either by inspiration or invitation. Our intent is to build loving and friendly relationships among church members and community associates.
- Finance - Is to under gird the budget of the church.

Organizational Chart



By-Laws, Ministries, Committees (See By-Laws)

Church Polity

- Autonomy
Independent and self-governing. A congregational church is autonomous in that no authority outside of the local church has any power over the local church. Each local church is self-governing:
 - Calls its own pastor
 - Determines its own budget
 - Purchases and owns property independently of any outside authorities.
- Democracy – Exercising lordship ([Luke 22:25-27](#); [Matthew 23:8](#); [1 Peter 5:1-4](#))

Democratic in our government; all the members of the local congregation have the privilege to help make decisions that guide and govern the church.

There are some elements of representative democracy within congregational polity! Officers are elected by a free choice of the members of the body to serve in special ways

- Our constitutions and bylaws delegate such representative authority.
- They are not to exercise authority independently of or contrary to the wishes of the people.
- All major decisions are made by the church as a whole:
 - ✓ Calling a pastor
 - ✓ Annual Budget
 - ✓ Purchase or sell of property

Meeting the Standard

The Great Commission – Matthew 28:18-20

1. Reach
2. Teach
3. Baptize/Enroll
4. Curriculum

The Great Commandment – Matthew 22:37-40

1. Love God
2. Love others

Our Strategy

1. Reach – The strategy of this congregation is to give visible form to that faith and fellowship to which God has called his people;
2. Teach – to acknowledge ourselves to be a local manifestation of the universal church through which Jesus Christ continues to minister to the world by his Holy Spirit;
3. Baptize/Enroll – to seek to fulfill this calling through corporate worship services,
4. Curriculum – through a program of Christian nurture by which our members may be built up in their faith and love, through proclamation of the gospel by word and deed,
5. Love – and to minister to human needs in the name of Christ.

Member Goals: Lonoke Sam

1. As a born again Christian
2. To be a devoted church member
3. To worship regularly
4. To have mature Christian knowledge, understanding, and conviction
5. To walk by Faith
6. To live like Christ
7. To know my Purpose

Our Corporate Vision is to have
Mature, Ministering Members

1. We are providing training in Christian character and behavior.
2. We are united in purpose and devoted to Christ.
3. Our love, respect, and obedience to God is paramount.
4. We are speaking prophetically and influencing community planning.
5. We have support groups helping one another through life's difficult experiences.
6. We have members sacrificing to be available and to provide resources for developing ministries.
7. We are coordinating individual members, their skills, and talent in committee work, which is glorifying God and leading others to a salvation experience.

Corporate Objectives (Overlay Key)

1. Christian Conversion - To lead each person to a genuine experience of the saving grace of God through Jesus Christ. (Luke 19:10; 2 Peter 3:9)
2. Church Membership - To guide each Christian into intelligent, active, and devoted membership in a New Testament Church. (Acts 2:47)
3. Christian Worship - To help each person make Christian Worship a vital and constant part of his expanding experience. (John 4:24)
4. Christian Knowledge and Conviction - To help each person grow toward mature Christian knowledge, understanding, and conviction. (2 Timothy 2:15; 1 Peter 2:1-3)
5. Christian Attitude and Appreciations - To assist each person in developing such Christian attitudes and appreciations that he will have a Christian approach to all of life. (Romans 8:28)
6. Christian Living - To guide each person in developing habits and skills which promote spiritual growth and in applying Christian standards of conduct in every area of life. (Galatians 5:22-23; 2 Peter 1:5-8)
7. Christian Service - To lead each person to invest his talents and skills in Christian service. (Matthew 25:24-30)

-Victory through Jesus Christ-

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201 Maturity

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101 Membership – Our purpose and beliefs.

201 Maturity – we learn how to develop habits of spiritual discipline in our lives which build our faith and prayer life, increase our understanding of God's word, and get us connected with other Christians.

301 Ministry – helping you find a ministry that best matches the distinct way that God made you.

401 Missions – help you discover how you can become a part of God's work in the world.

Church Membership 201 Maturity

We learn how to develop habits of spiritual discipline in our lives which build our faith and prayer life, increase our understanding of God's word, and get us connected with other Christians.

Outline

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Spiritual Maturity - A Definition

Spiritual maturity is a process that begins when a person accepts Jesus Christ as Savior. He or she is born again of the Holy Spirit and then chooses to live "in Christ." The Apostle Paul said that spiritual growth is an ongoing process. "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:12-14). Even the Apostle Paul had not arrived, yet he continually pressed toward the prize.

Therefore, in order for Christian maturity to develop in your life, you must make a choice to learn God's Word, allow God to renew your mind, and then be obedient to what you learn. Romans 12:1-2 says, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will."

Spiritual Maturity - Accomplishing Growth

What are the marks of spiritual maturity? Spiritual maturity is learning how to walk in obedience to God. It is making the choice to live by God's viewpoint rather than your human viewpoint. Galatians 5:16 and 25 give the key, "So I say, live by the Spirit, and you will not gratify the desires of the sinful nature... Since we live by the Spirit, let us keep in step with the Spirit." The word "walk" in verse 16 is from the Greek word *peripateo*, which means "to walk with a purpose in view." The word "walk" in verse 25 is translated from another Greek word *stoicheo* and it means "step by step, one step at a time." It is learning to walk under the instruction of another. That person is the Holy Spirit. Since believers are indwelt by the Spirit, they should also walk under His control.

How can you learn to walk in the Holy Spirit's control? You study God's Word! 2 Timothy 2:15; 3:16-17 instructs us, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth... All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work." This is good practical instruction on how you become spiritually mature. It is not done by osmosis, but it is done by choosing to apply God's Word in everyday circumstances. As you walk step-by-step, applying God's Word to your life, you will grow spiritually.

Spiritual maturity should be a priority for you. "Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil" (Hebrews 5:13-14). As a believer, you are not to be milk-fed. Instead, you are called to chew on the "meat" of God's Word. Discover God's truth by in-depth Bible study and feed yourself spiritually. Then apply that sustenance to your life as you walk in the Holy Spirit.

Introduction: The Uniqueness of Jesus – Who is Jesus?

THE PERSON OF CHRIST

1. The Deity of Christ (683) - One of the most crucial and controversial topics of Christian theology.

The biblical teaching -- Jesus' self-consciousness -- What did He think and believe about Himself?

Angels are His
Mat 13:41

Unique Sonship
John 3:16

Power to forgive sins
Mark 2:5

Moses
High Priests
Heb 5:9-10

Judging the world
Mat 25:31-34

Paul
Col 2:9; Phil 2:5-11

Lord of the Sabbath
Mark 2:27

The term "Lord"
The evidence of the resurrection
1 Cor 15:20; Col 1:18

Preexistence
John 8:58

Presences after the resurrection

Implications of the deity of Christ

1. We can have real knowledge of God. If we would know what the love of God, the holiness of God, the power of God are like, we need only look at Christ. (John 14:8 NKJV)
2. Redemption is available to us. The death of Christ is sufficient for all sinners who have ever lived, for it was not merely a finite human, but an infinite God who died. He, the Life, the Giver and Sustainer of life, who did not have to die, died.
3. God and man have been reunited. It was not an angel or a human who came from God to man, but God himself crossed the chasm created by sin.
4. Worship of Christ is appropriate. He is not merely the highest of the creatures, but he is God in the same sense and to the same degree as the Father. He is as deserving of our praise, adoration, and obedience as is the Father.

2. The Humanity of Christ

*The Importance Of The Humanity Of Christ

The importance of Jesus' humanity cannot be overestimated, for the issue in the incarnation is soteriological, that is, it pertains to our salvation. The incarnation united deity and humanity in one person. If Jesus was not really one of us, humanity has not been united with deity, and we cannot be saved. In order

for the work accomplished in Christ's death to have any meaning, the validity is based on Him being truly human. The efficacy of it depends upon the genuineness of His deity.

The Biblical Evidence

Physical Human Nature (Physiology)

Luke 2:52; Mat 4:2;
Mat 26:36-41;
John 4:6; John 19:34; 1
John 1:1

Psychological He thought, reasoned, and felt.

Emotions

Mat 14:14; Mat 26:37;
John 15:11; John 17:13;
Heb 12:2; Mark 3:5; Mark
6:6; John 12:27; John
11:35

Intellectual qualities

Mat 26:25; Mat 26:34;
Luke 6:18; Luke 9:47;
John 18:4

Human Religious Life of Jesus Luke 4:16; Luke 6:12

Called Man

Mat 4:4; 1 John 4:2-3;
Luke 24:39

The Sinlessness Of Jesus

John 6:69; 2 Cor 5:21;
Heb 4:15; 1 Pet 2:22; 1
John 3:5

Righteous

Mat 27:4, 19; Luke 23:41;
John 8:46

Tempted

Luke 22:44; Heb 4:1

Implications of the Humanity of Jesus

1. The atonement death of Jesus can truly avail for us. It was not some outsider to the human race who died on the cross.
2. Jesus can truly sympathize with and intercede for us. He has experienced all that we might undergo.
3. Jesus manifests the true nature of humanity. Jesus has not only told us what perfect humanity is, he has exhibited it.
4. Jesus is our example. He has lived where we live. We can therefore look to Him as a model of the Christian life.
5. God is not totally transcendent. He is not so far removed from the human race. If He could actually live among us at one time as a real human person, it is not surprising that He can and does act within the human realm today as well.

Step 1: The Christian Adventure – The Christian's Certainty

XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

1. Real Believers
2. Attachment to Christ
3. Special Providence
4. Power of God

See Appendix

Step 2: The Christian and the Abundant Life - What is the Christian Life?

Abundant Life – John 10:10

This word “abundant” in the Greek is *perisson*, meaning “exceedingly, very highly, beyond measure, more, superfluous, a quantity so abundant as to be considerably more than what one would expect or anticipate.” In short, Jesus promises us a life far better than we could ever imagine, a concept reminiscent of 1 Corinthians 2:9; (Ephesians 3:20).

But, before we begin to have visions of lavish homes, expensive cars, worldwide cruises, and more money than we know what to do with, we need to pause for a second and think about what Jesus teaches regarding this abundant life. The Bible tells us that wealth, prestige, position, and power in this world are not exactly heading the top of God's list of blessings (1 Corinthians 1:26-29). In terms of economic, academic, and social status, most Christians do not come from the privileged classes. Clearly, then, abundant life does not consist of an abundance of material things. If that were the case, Jesus would have been the wealthiest of men. But just the opposite is true (Matthew 8:20).

Abundant life is eternal life, a life that begins the moment we come to Christ and receive Him as Savior, and goes on throughout all eternity. The biblical definition of life — specifically eternal life — is provided by Jesus Himself: “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3). This definition makes no mention of length of days, health, prosperity, family, or occupation. As a matter of fact, the only thing it does mention is knowledge of God, which is the key to a truly abundant life. What, then, is Jesus telling us about what abundant life truly is?

1. First, abundance is spiritual abundance, not material. In fact, God is not overly concerned with the physical circumstances of our lives. It is enough that He assures us that we need not worry about what we will eat or wear (Matthew 6:25-32; Philippians 4:19). Physical blessings may or may not be part of a God-centered life; neither our wealth nor our poverty is a sure indication of our standing with God. Solomon had all the material blessings available to a man yet found it all to be meaningless (Ecclesiastes 5:10-15). Paul, on the other hand, was content in whatever physical circumstances he found himself (Philippians 4:11-12).
2. Second, eternal life, the life a Christian is truly concerned with, is not determined by duration but by a relationship with God. This is why, once we are converted and receive the gift of the Holy Spirit, we are said to have eternal life already (1 John 5:11-13), though not, of course, in its fullness. Length of life on earth is not synonymous with abundant life.
3. Finally, a Christian's life revolves around “grow[ing] in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). This teaches us that the abundant life is a continual process of learning, practicing, and maturing, as well as failing, recovering, adjusting, enduring, and overcoming, because, in our present state, “we see but a poor reflection as in a mirror” (1 Corinthians 13:12). One day we will see God face to face, and we will know Him completely as we will be known completely (1 Corinthians 13:12). We will no longer struggle with sin and doubt. This will be the ultimately fulfilled abundant life.

Although we are naturally desirous of material things, as Christians our perspective on life must be revolutionized (Romans 12:2). Just as we become new creations when we come to Christ (2 Corinthians 5:17), so must our understanding of “abundance” be transformed. True abundant life consists of an abundance of love, joy, peace, and the rest of the fruits of the Spirit (Galatians 5:22-23), not an abundance of “stuff.” It consists of life that is eternal, and, therefore, our interest is in the eternal, not the temporal. Paul admonishes us, “Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God” (Colossians 3:2-3).

Step 3: The Christian and the Holy Spirit - Who Is the Holy Spirit and Why Did He Come?

The Spirit and the Christian's Moral Life

1. Imparts **conviction** - (John 16:18 NKJV)
2. Makes **new** creatures - (Titus 3:5 NKJV); (2 Cor 5:17 NKJV)
3. Enables a life of **Fellowship** - (Rom 8:14-17 NKJV)
4. Assures **Christian** Sonship - (Rom 8:16 NKJV); (Rom 8:9 NKJV)
5. Regulator - (1 Cor 6:19-20 NKJV)
6. Source of **Gifts** and **Ministries** - Eph 4:1-8
7. Enables Christian **Morality** - (Gal 5:22-23 NKJV)
8. **Inner** Strength - (Eph 3:16 NKJV)
9. **Deliverance** from Sin - (Rom 8:2 NKJV)

Step 4: The Christian and Prayer - The Purpose and Power of Prayer

Teach Us To Pray - Luke 11:1

The Concept and Role of Prayer in biblical faith (James 4:1-3)

Definition – Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; Some Biblical examples (Moses (Exod. 33:12-18), Abraham (Gen. 18:22-33), Elijah (James 5:17-18), Paul (Eph 1:15-22)

The **Patterns** of Prayer

Decisions, Crisis, Joy, When Jesus prayed (1 Peter 2:21) – [See attachment also, page 2](#)

When He was baptized (Luke 3:21-22), When He chose His twelve apostles (Luke 6:12-13), When He was transfigured (Luke 9:29), Engaged in exhausting service (Mark 1:35-39; Mark 6:46; Luke 5:15-16), When He called Lazarus from the grave (John 11:41-42), When He was burdened (Luke 6:11-12; 22:31-32), When He faced betrayal, execution, and divine abandonment (Mark 14:32-42), Concerned for His disciples and their future ministry (John 17), When He was faced with death (Luke 23:46)

The **Principles** of Prayer

[\(See Appendix – page \)](#)

The **Practice** of Prayer

Postures – Kneeling (1 Kings 8:54; Ezra 9:5; Daniel 6:10; Acts 20:36); Standing (Jeremiah 18:20; Mark 11:25); Sitting (2 Samuel 7:18); Bowing (Exodus 4:31; 12:27; 34:8); Lying prostrate (Matthew 26:39); Hands lifted (1 Kings 8:22; Psalms 28:2; 134:2; 1 Timothy 2:8); Lifted up eyes (John

11:41; 17:1); Place = Every where (Acts 10:30; 1 Timothy 2:8) – In bed (Psalms 63:6); open fields (Genesis 24:11-12); the temple (2 Kings 19:14; Luke 18:10; Acts 3:1); the riverside (Acts 16:13); the seashore (Acts 21:5); the battle field (1 Samuel 7:5);

Time – Fixed times (Psalms 55:17; Daniel 6:10; Acts 2:15; 3:1; 10:30); Any time (Luke 6:12-13; 18:1)

Language (Matthew 6:7-8)

Ways of expressing

Silently (1 Samuel 1:13); Aloud (Ezekiel 11:13); Alone (Mark 1:35; Matthew 6:6; Luke 9:18); Together (Psalms 35:18; Matthew 18:19; Luke 1:10; Acts 4:31; 27:35)

Types of (See Appendix – page)

The Profit of Prayer - What to pray for – Everything (Philippians 4:6; Genesis 24:12-14; 1 Timothy 2:1-4)

Vision (Luke 3:21; 9:29)

Power (Luke 11:41-44)

Creativity

Blessings

Step 5: The Christian and the Bible - The Book of Books

Of The Scriptures

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

1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;
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Part 1 – Development of the Bible

1. Revelation
 - A. General Ways
 1. Nature
 2. Miracles

- B. Special Ways
 - 1. Christ – John 10:30; John 1:18
 - 2. Bible – 1 John 5:9-12
- 2. Inspiration
 - A. The source of all scripture
 - 1. 2 Timothy 3:16
 - 2. 2 Peter 1:21
 - B. Without Error
 - 1. Verbal – Very Word
 - 2. Plenary – Every Word
 - 3. Inspiration by the Holy Spirit
 - C. Proof of inerrancy – that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;
 - 1. The Trustworthiness of God’s Character - Romans 3:4
 - 2. The Consistency of the Holy Spirit
 - a. Mark 12:36 speaks of Psalm 110
 - b. Acts 1:16 ascribes Psalm 41 to the Holy Spirit
 - c. Hebrews 3:7 with Psalms 95
 - d. Hebrews 10:15-16 with Jeremiah 31
 - 3. The Teaching of Christ - Matthew 5:18
- 3. Canonization
 - A. Canonization Criteria:
 - 1. Claims Divine Authorship
 - 2. Written by recognized spokesman for God - 2 Peter 1:21
 - 3. Agrees with previously accepted revelation - Matthew 5:16
 - 4. Universally accepted by believers
 - B. Canonization Process
 - 1. Immediate recognition by believers - 2 Timothy 3:14-15
 - 2. Authentication within other scriptures - 1 Corinthians 14:29-32
 - 3. Subsequent recognition by church councils - Acts 15:19-23
- Part 2 – Relationship of God’s Word to the Believer
- 4. Illumination
 - A. Use a The word convicts unbelievers – Romans 10:13-17
 - B. Spirit is necessary for revelation – 1 Corinthians 2:14; John 16:8
 - C. Teaches – 1 Corinthians 2:10-16
- 5. Interpretation
 - A. Use a literal bible – Revelation 22:18-19
 - B. Read the context
 - C. Get historical background from study aids
 - D. Summarize meaning of passage – Eccl 12:13
 - E. Compare other parts of scripture – 2 Peter 1:20; 2 Tim 2:15

6. Application

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

Step 6: The Christian and Obedience - Obedience -- The Key to Knowing God's Will

Obedience to God is very important in your Christian growth. No one in this life will ever become sufficiently sanctified to the point where they are always obeying the law, but we can honor and maintain obedience to God by pondering on, or meditating on, the words of Jesus. The term "to ponder" means *to weigh in the mind, to think or reflect, especially quietly and deeply*. To ponder on something is like meditation which implies a definite focusing of one's thoughts on something in order to understand it deeply. The author of Proverbs 14:15 makes a good point: "A simple man believes anything, but a prudent man gives thought to his steps."

The greatest commandment is to love God by keeping His commandments. Matthew 22:36-38 says, "Teacher, which is the greatest commandment in the Law?" Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment."

You ask, "How important is obedience to God?" In the gospel of John, obedience to God is underscored time and time again. John 14:15 says, "If you love me, you will obey what I command."

The great commandments are reiterated in Matthew 22:36-40 which says, "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.'" This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself." All the Law and the Prophets hang on these two commandments."

Respect for leadership

- I. **The Nature of the Pastor's Work** – The religious cultivation of his church and congregation constitutes the particular work of the pastor.
 - A. It is the shepherding of the flock – Acts 20:28. He is not to be indifferent to their temporal interests, but their spiritual welfare is his special charge. He is to be the ever-ready, sympathizing and helpful friend to all; but his endeavors should aim at and be made

subservient to, the purpose of the gospel – to win souls to Christ, and guide the people to Christian growth.

- B. The pastor has the oversight and *supervision* of all the interests of the church, and of all departments of its work, both spiritual and temporal. He should not needlessly interfere with the deacons, or trustees, or Christian education workers, nor assume dictatorial authority over others. Yet it is his privilege and his duty to hold a watchful supervision over all the work of the church, that the purposes of Christ may be served in every way possible. 1 Peter 5:2-4.

II. **The Pastor's Authority** – The pastor is placed over the church by both

A. the appointment of God and

B. the free and voluntary act of the church itself.

1. On the one hand, he is not to be regarded with ignorant and blind devotion, as if possessed of superhuman attributes,
2. nor yet, on the other hand, is he to be considered a mere puppet.
3. As a rule, the pastor who maintains a dignified and consistent Christian and ministerial life, commending himself to the confidence of the people, will receive all the deference he desires, and will have accorded to him all that personal respect and official reverence which he needs to claim.
4. His authority will be a moral force, to which those who love and honor him will yield.
5. He need not worry and fret because he does not receive the respect which he thinks his due. Let him command it by his character and deportment.
6. He may attempt too much to enforce his Authority. As a preacher of the gospel his authority is of another and a higher kind, in that he is an ambassador from the King, and speaks with an authority more than human.
 - True, his words, even in the pulpit, are not beyond question, since they are to be judged by the infallible standard of the Word of God.
 - But in the administration of church affairs he should secure the cooperation of his members, and gain his object by reason and persuasion, rather than attempting to force compliance by authoritative dictation.

Step 7: The Christian and Witnessing - Why We Witness

Witness

Why Witness?

1. It brings glory to God -- [John 15:8](#).
2. The Lord commands us to witness -- [Matthew 4:19](#); [John 15:16](#).
3. Men are lost without Christ -- [1 John 5:11,12](#).
4. The love of Christ constrains us -- [2 Corinthians 5:14](#). This love is expressed not by the emotions, but by the will. One should never wait for an emotional impression to share one's faith in Christ.

What are the ground rules for outreach? [Proverbs 18:24](#)

1. Greet people warmly.
2. Be positive.
3. Be cheerful.
4. Be open.
5. Be one-on-one.
6. Be prayerful.
7. Monitor reactions.

The streets community have at least seven (7) components. A homeless person and a business person on the street are approached differently.

1. Sidewalk Witness
2. Witness in Public Places
3. Door to door witness
4. Night Street witness
5. Gang Ministry
6. Witnessing in Depressed Areas
7. Homeless Ministry

A Guide for Christian Workers

1. Commission - [Matthew 28:18-20](#)
2. Compassion - [Matthew 9:36](#)
3. Concern - [Ezekiel 34:6](#)
4. Contact - [Matthew 4:19](#); [John 1:41-42](#); [Luke 19:10](#)
5. Conversation
6. Conversion (See Steps to the Christian Life)

Steps to the Christian Life:

1. REPENT. Turn around. Change your mind. ([Luke 13:3](#)).
2. RECEIVE HIM. You need the Saviour. Accept Him. ([John 1:12](#)).
3. REGENERATION FOLLOWS: This is what God does for you. This is the New Birth - a miracle of spiritual life performed by the Holy Ghost. ([John 1:13](#)). See also [John 11:25](#).
4. REJOICE PUBLICLY. Make your testimony for Christ. ([Romans 10:9-10](#)). See also [Matthew 10:32-33](#).

5. REQUEST WATER BAPTISM. This is an outward testimony to an inward transaction. ([Mark 16:16](#)). Baptism without believing is useless. ([Romans 6:4-5](#)).
6. READ THE WORD. The Word is the source of your faith. ([1 John 5:13](#)). See also [Romans 10:17](#), [Psalms 119:105](#).
7. REACH GOD IN PRAYER. Prayer is conversation with God. Life is sustained by union and communion ([Ephesians 6:18](#), [James 4:2](#)). ([1 John 5:14-15](#)).
8. RELATE YOUR EXPERIENCE TO OTHERS. You maintain strength by exercise. ([Ezekiel 33:8-9](#)). See also [2 Kings 7:9](#), [Acts 1: 8](#).
9. RESIST THE DEVIL. Temptation is not sin. It is yielding to temptation that is sin. ([1 Peter 1:7](#)). ([Hebrews 4:15-16](#)).
10. RESTITUTION. Your guilt is gone, and you can convert your influence for good. ([Luke 19:8](#)). ([Acts 24:16](#)).
11. "RENDER ... TO GOD THE THINGS THAT ARE GOD'S." Start tithing your income immediately. ([Malachi 3:8](#), See also [1 Corinthians 16:2](#)).
12. REGULARLY ATTEND CHURCH AND SUNDAY SCHOOL. Associate yourself immediately with God's people. Take out church membership ([Hebrews 10:25](#)).

Step 8: The Christian and Giving - God's Ownership Over All

“The Bible Plan of Giving”

Covenant

We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations. (In The Church)

WHO - Everyone gives.

WHEN - On the Lord's Day

WHAT - At least a tenth of what has been earned.

HOW - Systematically and regularly.

WHERE - Like the early Christians our contributions are to be brought to the place of meeting (God's house).

WHY - Fulfillment of God's commandment.

1. Support of the ministry.
2. The expenses of the church.
3. The relief of the poor.
4. The spread of the gospel through all nations.

The Bible Plan of Giving

1. God claims a portion of our substance – [Leviticus 27:30-33](#)
2. Robbing god: [Malachi 3:8-11](#); [Matthew 23:23](#)
3. Prosperity promised: [Proverbs 3:9-10](#)
4. Given willingly: [2 Corinthians 9:7-11](#)
5. Does poverty or limited means excuse anyone from giving to the lord: [Deuteronomy 16:17-18](#)
6. Everyone gives: [Exodus 34:20](#)
7. Sunday (1st day) [1 Corinthians 16:2](#)
8. As god has prospered: [Deuteronomy 16:10](#); [1 Corinthians 16:2](#)
9. Given promptly: [2 Chronicles 31:5](#)

The Devil's Reason for Not Tithing

- In January because of Christmas bills due.
- In February because of fuel bills and car upkeep.
- In March because of income taxes.
- In April because of clothes for Easter.
- In May because too much rain threatens the crops.
- In June because too little rain threatens the crops.
- In July because of vacation expenses coming up.
- In August because of vacation expenses to be paid.
- In September because of the children's school needs.
- In October because of winter clothes and doctor bills.
- In November because of the Thanksgiving trip.
- In December because of the Christmas shopping.

Basic Steps Outline - adapted from:

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APPENDIX

Perseverance of Saints (“Once Saved, Always Saved”)

XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

5. Real Believers
6. Attachment to Christ
7. Special Providence
8. Power of God

Perseverance of Saints

1. Real Believers

That such only are **real believers** as endure unto the end; ([John 8:31](#); [1 John 2:27-28](#); [1 John 3:9](#); [1 John 5:18](#); [Matthew 24:11-13](#)).

- They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit,
- can neither totally, nor finally, fall away from the state of grace:
- but shall certainly persevere therein to the end, and be eternally saved. ([Phil 1:6](#); [2 Pet 1:10](#); [1 John 3:9](#); [Psa 89:31-33](#)).

2. Attachment to Christ

That their **persevering attachment to Christ** is the grand mark which distinguishes them from superficial professors; ([1 John 2:19](#); [John 13:18](#); [Matthew 13:20](#), 21; [John 6:66-69](#)).

- This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father; ([Jer 31:3](#); [2 Tim 2:18](#), 19);
- Upon the efficacy of the merit and intercession of Jesus Christ; ([Luke 22:32](#); [John 17:11](#), 24; [Rom 8:33-39](#); [Heb 7:25](#); [Heb 9:12-15](#); [Heb 10:10](#), 14; [Heb 13:20-21](#))
- The abiding of the Spirit, and of the seed of God within them; ([John 14:16](#), 17; [1 John 2:27](#); [1 John 3:9](#))
- And the nature of the covenant of grace: ([Jer 32:40](#))
- From all which ariseth also the certainty and infallibility thereof. ([John 10:28](#); [2 Thess 3:3](#); [1 John 2:19](#))

3. Special Providence

That a **special Providence** watches over their welfare;

- **Purpose** [Romans 8:28](#)
- **Provisions** [Matthew 6:33](#)
- **Protections** [John 10:28](#)

More References: ([Jeremiah 32:40](#); [Psalms 121:3](#); [Psalms 91:11](#), 12)

4. Power of God

That they are **kept by the power of God** through faith unto salvation. ([1 Pet 1:5](#), 9; [John 10:28-29](#); [Philippians 1:6](#); [Philippians 2:12-13](#); [Jude 1:24-25](#); [Hebrews 1:14](#); [Heb 13:5](#); [1 John 4:4](#)).

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

Principles of Prayer ([James 4:3](#))

Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies.

Prayer is a matter of continuous conversation with God: prayer is not only a human work or achievement; it is inspired, elicited, and energized by the Spirit of God; prayer is a gift of power to be conscientiously desired, developed, and disciplined; prayer is not a quest for worldly happiness but rather for divine fellowship and eternal salvation; prayer is extremely more than petition and persuasion, it is “adoring reverence, wonder, excitement, yearning, desire, surrender, love, confidence, trust, resolve, submissiveness, peace”; prayer is in

spirit and in truth, release from all limitations of place; the believing heart becomes God's temple.

Prayer may be aloud or silently, consistent or continual, blurted out or formal. It is a "beseeching the Lord" (Ex. 32:11); "pouring out the soul before the Lord" (1 Sam. 1:15); "praying and crying to heaven" (2 Chr. 32:20); "seeking unto God and making supplication" (Job 8:5); "drawing near to God" (Ps. 73:28); "bowing the knees" (Eph. 3:14).

The following conclusions as to prayer may be drawn from the records of Christ's prayers: (1) Prayer is the highest exercise of man's spiritual nature. (2) It is natural to the soul even in perfect accord with God. (3) It is not only the expression of need, the supply of which is sought of God, but by the example of Christ it is the highest expression of trust, submission and union with God. (4) It is to be used both in solitude and in society; it is personal and intercessory. (5) It may be accompanied by the plea of Christ's name, and for Christ's sake. These are the laws which should direct it; that is to say, it should be based upon the merit and the intercession of Christ, and should be addressed to God under the limitations of the Kingdom of the Lord and His purposes for good, both for the interest of the suppliant and others, under the conditions of the interest of the whole Kingdom.

Prayer is the basic language of the soul; it is the language in which human beings talk with God. It is conversation between the believer and his/her God. All believers have their way of talking with God and prayer is the language used. In this lesson, there are several elements in which you can use to make conversation with the Father more meaningful. We have public and private conversations with God and these prayer elements will help to make your public prayer richer and your private prayer more powerful.

The Bible speaks a great deal about prayer. Prayer is the channel through which divine grace may flow from God to man. The disciples asked Jesus to teach them to pray: And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. (Luke 11:1); The Bible also says: Pray without ceasing. (I Thessalonians 5:17); The effectual fervent prayer of a righteous man availeth much. (James 5:16B); We are also told to pray for one another: Confess your faults one to another, and pray one for another...(James 5:16A)

James 4:1-3

Acceptance of Jesus Christ as Savior

- I. Faith
[Matthew 17:20](#); [Mark 11:23-24](#); [Hebrews 11:6](#); [James 1:6](#)
- II. Name of Jesus
[John 14:13](#); [John 15:16](#)
- III. The will of God

- James 4:2-3; 1 John 5:14-15
- IV. Direction and Dynamic of the Holy Spirit
 Jude 1:20
Dispelled Ignorance
 Matthew 20:22; John 4:10; Romans 8:26-27
- V. Confessed and Renounced sin
 John 9:31
- VI. A Forgiving Heart
 Matthew 6:12-15; James 5:14-16
- VII. Harmonious Relationships With people
 Matthew 5:23-24; 1 Peter 3:1-7
- VIII. Importunity
 Luke 11:5-8; Luke 18:1-8
- IX. Concentration and Intensity
 James 5:16
Need for Detachment
 Matthew 6:6; Mark 1:35
Advises Fasting
 Mark 9:29; Acts 13:1-3

THE LANGUAGE OF PRAYER

TYPES OF PRAYER

1. ADORATION

The Prayer of Adoration aims to point out that God is unique in all his ways. There is none like God who is worthy to be praised. The Prayer of Adoration is an outpouring of praises to the Lord. The prayer is an expression for the love of God. The Bible is a good source to cultivate phrases for the Prayer of Adoration.; Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. (Psalm 115: 1) I love the Lord, because he hath heard my voice and my supplications. (Psalm 116:1); Matt 6:9

2. **INVOCATION** - The Prayer of Invocation is a prayer in which we invite or ask God to be in our midst. It is usually an opening prayer in public worship. It is an invocation, and invoking God's blessing upon the worship service. Therefore, it is offered at the very beginning. Invocation is asking God to do a particular thing: ; Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; (Psalm 106:4); John 17:1

3. CONFESSION

In The Prayer of Confession we lay our sins and shortcomings before God. Confession is an admission of our sin, guilt and our obligation to God with the hope of forgiveness; not blaming others, but confessing

your sins.; Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. (Psalm 51:1-3); The Prayer of Confession must be genuine and sincere if it is to be meaningful and helpful. Phrases that will help you in the Prayer of Confession: "Prone to evil"; "Slothful in good"; "wandering from thy ways"; "forgetting thy love"; These phrases help you to see yourself with the eyes of God. Confession is personal and intimate and should be done in private prayer.

4. THANKSGIVING

The Prayer of Thanksgiving is a part of prayer where we offer expressions of gratitude to God for his blessing of life.; (1 Chronicles 16:8) " Matt 11:25

5. **INTERCESSION** - The Prayer of Intercession is the prayer type where we seek God's blessing and mercies on behalf of others. To "intercede" is to go between; to "precede" is to go before; and to "concede" is to go with. (Luke 23:34)

6. **SUPPLICATION** - The Prayer of Supplication is when one goes to God in prayer for his/herself:
(Psalm 143: 1); Matt 27:46; Luke 22:41-5

7. DEDICATION

The Prayer of Dedication is when one offers oneself or his/her belongings to God.; It is a form of petition to God to take his/her life and fashion it after his divine image. It can be individual or collective, and be or include material possessions.; 1 Kings 8:22; Luke 23:46

8. **BENEDICTION** - The Prayer of Benediction is asking God to keep us as we come to the close of a fellowship or worship.; Luke 24:51

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101 Membership – Our purpose and beliefs.

201 Maturity – we learn how to develop habits of spiritual discipline in our lives which build our faith and prayer life, increase our understanding of God's word, and get us connected with other Christians.

301 Ministry – helping you find a ministry that best matches the distinct way that God made you.

401 Missions – help you discover how you can become a part of God's work in the world.

Church Membership 301 Ministry

Helping you find a ministry that best matches the distinct way that God made you.

Outline

301 Ministry – Christian service

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Christian Ministry - A Definition

Ministry, Minister

It is reasonably clear in Scripture that (1) ministry means the service of God and his creatures; (2) the one essential ministry is that of Jesus Christ; (3) the whole membership of the old and the new Israel is called to share in ministerial service, of which there are many forms; and (4) certain persons in both the old new Israel are set apart for special ministry, within the total ministry.

The Old Testament. There are three distinct ministries in the Old Testament: the prophetic, the priestly, and the kingly. All three are essential within the covenantal relation between Yahweh and Israel. However, more basic than these three is that the whole people, Israel, is the minister of God. The election and call of Israel is the foundation of the service of Israel to God. Nowhere is this mode more clear than in Isaiah 40-66, where the missionary calling of the people of God is made explicitly clear. Much earlier the people had been told that they were "a kingdom of priests and a holy nation" ([Exo 19:6](#)). Thus, in a basic sense every person, male and female, insofar as he or she is a member of Israel is a minister/servant of Yahweh; so the whole of life has a Godward dimension (as the Law makes very clear).

The service rendered by prophet, priest, and king was that of maintaining the personal relation between Israel (the bride) and Yahweh (the Bridegroom) required by the covenant. Within this relation of grace there was need of a minister of God who would speak for him to the people (thus the prophet [Isa 6:8](#); [Isa 50:4](#)); of a minister to stand before God to teach the people, lead in worship, and offer sacrifice on their behalf (on many occasions priests and Levites are called ministers e.g., [Exo 30:20](#)); and of a king to express the sovereignty and kingship of Yahweh unto and within Israel and to show that the sacred and secular realms belong together.

The New Testament. Each of these ministries comes to fulfillment in Jesus Christ, who is himself the Prophet, Priest, and King. At the same time, the corporate ministry of Israel as a people finds fulfillment first in Jesus Christ as the new Israel and then in his body, the church.

Christ in His Church. Jesus Christ came not to be ministered to but to minister ([Matt 20:28](#)). In his life and particularly in his death, Jesus fulfilled the prophecy of the Messiah as the Suffering Servant of Yahweh ([Isa 52:13-53:12](#)). By washing the feet of his disciples he gave an example ([John 13:15](#)) of true service; and in the Upper Room he declared, "I am among you as one who serves" ([Luke 22:27](#)). The unique, ministerial servant example of Jesus is beautifully commended by Paul ([Php 2:5-8](#)) and Peter ([1 Peter 2:21-25](#)).

The Word Incarnate ministered to people in their deepest need. He entered fully into the pitiful and perverse condition of the human race as it exists before God, sharing its pain and estrangement. He did this in order, by meek and gracious service in doing good and bringing healing and liberation, to bring peace and reconciliation between man and God. The climax of his diaconal, servant ministry was to offer himself as an atonement for sin on the cross of Calvary.

This diaconal ministry of Jesus Christ continued after his exaltation into heaven. As the Head of the church, which is his body, he continually ministers to and through his members as their King, Priest, and Prophet. He rules and guides, prays and intercedes, proclaims and teaches, loves and rejoices for, in, and through them. The whole church is a holy priesthood and a chosen race, a royal priesthood, God's own people ([1 Peter 2:5](#); [1 Peter 2:9](#)). In union with Christ, his body shares in his priestly, kingly, and prophetic work. The whole point of Paul's argument in both Romans 12 and 1 Corinthians 12 is that each and every member of the church has a part to play in the service of God.

By three basic words *doulos* [[dou'lo](#)"], *leitourgos* [[leitourgov](#)"], *diakonos* [[diavkono](#)"] the call to serve God in Christ is made clear. Christians are to be slaves and servants of Jesus Christ. They were bought from slavery to Satan, sin, and death by a great price ([1 Cor 6:19-20](#) ; [1 Peter 1:18-19](#)) and now they are slaves of Jesus Christ ([Rev 1:1](#) ; [1 Peter 2:16](#)) who are to serve righteousness in Christ ([Rom 6:15-16](#)). The Christian ministers by being a bondservant (*doulos* [[dou'lo](#)"]) of Jesus Christ.

There exists within the church, by God's will, a universal duty and right of service; however, with this there also exists the greatest possible differentiation of forms and functions of service.

Ministries in the Church. The ways of serving the Lord in his church are many and varied. These types overlap and members of the body will partake of more than one type. There is ministry of the Word in evangelism, founding and guiding churches (apostles, prophets, evangelists, teachers, etc.); ministry of healing (workers of miracles, gifts of healing, etc.); ministry of leadership/administration (helpers, administrators, etc.); and ministry to the congregation (tongues, interpretation of tongues, etc.).

Apostles. While it is important to recognize the whole ministry of the whole body, the place of the original apostles is unique ([Rev 21:14](#)). The Twelve were chosen, appointed, ordained, and sent by Jesus Christ himself. Matthias replaced Judas among the Twelve ([Acts 1](#) ;), and Paul became the apostle to the Gentiles through a gift of the Spirit given by the exalted Lord ([Acts 9](#)). So in a vital sense their ministry is that ministry which is necessary for the full ministry of the whole body. They are eyewitnesses of the resurrection and/or exaltation of Christ and they are the living foundations on which the church is built. It is their testimony that is the basis of the books of the New Testament. They were the gift of God to the church in its infancy and are irreplaceable.

Local Leadership. Apart from the apostles, prophets, and evangelists, we read of elders/presbyters, bishops, and deacons, who were settled in local congregations. They facilitated the ministry of the whole church by being servants of Jesus Christ.

Elder/presbyter (*presbuteros* [*presbuvtero*"]) was the equivalent in the Christian congregation of the elder in the synagogue, with duties of oversight, supervision, and leadership ([Acts 15:2](#) ; [Acts 20:17](#) ; [Acts 21:18](#) ; [1 Tim 3:1-7](#) ; [1 Tim 5:17](#) ; [Titus 1:5-9](#) ; [Heb 13:17](#)). Therefore, in terms of what he did the elder was sometimes called the bishop or overseer (*episcopos*). That the elder is the bishop seems to be the natural meaning of [Acts 20:17](#), 28; [Philippians 1:1](#); [1 Timothy 3:4-5](#); [1 Tim 5:17-19](#); [Titus 1:5-7](#); [1 Peter 5:2](#) (KJV). Apparently the elder was set in office by an act of ordination, but there are only minimal details of this in the New Testament (e.g., [1 Thess 4:14](#) ; [eg 1:1 5:22](#) ; [2 Tim 1:6](#)).

Within a short time of the apostolic age, when the church was separated from the synagogue, the distinction between the bishop and the presbyter (priest) developed. In the New Testament period the real distinction was

among the itinerant apostles, evangelists, and prophets and the settled presbyters and deacons.

Diakonia [[diakoniva](#)] simply means "ministry" and "service" and so has reference to Christ and to all his servants. The noun *diakonos* [[diavkono](#)] is often applied to the seven men who were set apart by prayer and the laying on of hands and appointed to serve tables by the apostles ([Acts 6:1-6](#)). Yet they are not called deacons. However, deacons are mentioned in [Philippians 1:1](#) and in [1 Timothy 3:8-13](#). Phoebe is called a deacon in [Romans 16:1](#).

While the presbyterate may be said to originate within the synagogue, this cannot be said of the diaconate. There is no parallel to it in Judaism. The main tasks of deacons, who were to be of sound character and with a firm hold on the faith, were administrative and financial.

Summary. Whether in the Old or New Testaments, ministry finds its meaning and expression in Jesus Christ. He is the Minister par excellence and the only source of ministry. The Old Testament looks forward to him while the New Testament looks both back, up, and forward to him. In relation to Christ every member of Israel or the church has a ministry of serving the Lord by proclaiming the Word of God by word and deed both inside and outside the people of God. In this sense all are royal priests. Further, in relation to Christ there are specific or particular forms of ministry within and for the sake of the church in its mission for God in his world. These are given only to a few and they include the callings of prophet, priest, and king in the Old Covenant and apostle, evangelist, presbyter, and deacon in the New Covenant. Though not a strictly biblical expression "ordained ministry" refers to persons who have received a gift of the Spirit and have been appointed by the church, through prayer and the laying on of hands, to specific offices within the church.

Peter Toon

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[Baker's Evangelical Dictionary of Biblical Theology](#). Edited by Walter
A. Elwell
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The Work of a Church:

Basic Ministry Programs

1. Pastoral Ministries
 - Lead the church in the accomplishment of its mission.
 - Proclaim the gospel to believers and unbelievers.
 - Care for the church's members and other persons in the community
 - Interpret and under-gird the work of the church and the denomination.
2. Educational Ministries

Bible Teaching

- Reach persons for Bible study.
- Teach the Bible
- Witness to persons about Christ and lead persons into church membership
- Minister to Church School members and nonmembers
- Lead members to worship.

Church Training

- Equip church members in discipleship and personal ministry.
- Teach Christian theology, Baptist doctrine, Christian ethics, Christian history, Church polity, and organization.
- Equip church leaders for service.

Emphasis Ministry Programs

1. Family life Ministries
 - Minister to the distinctive needs of families, of senior adults, single adults, and of young people.
2. Stewardship ministries
 - Develop Christian stewards and support Cooperative Programs ministries.
3. Evangelism Ministries
 - Develop and implement an effective strategy of evangelism which assists the church to aggressively evangelize the community.
4. New Member Development
 - Establish new members.
5. Leadership Development
 - Educate in Christian vocation and guide persons in church occupation and adjustment.

LISTING OF POSSIBLE SPIRITUAL GIFTS

(See Opportunities To Use Gifts)

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

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

1. **Administration** (1 Cor 12:28)
2. **Apostle** (Eph 4:11; 1 Cor 12:28)
3. **Celibacy** (1 Cor 7:7-8)
4. **Discernment** (1 Cor 12:10)
5. **Evangelist** (Eph 4:11)
6. **Exhortation** (Rom 12:8)
7. **Faith** (1 Cor 12:8-10)
8. **Giving** (Rom 12:8)
9. **Healing** (1 Cor 12:9, 28, 30)
10. **Helps** (1 Cor 12:28)
11. **Hospitality** (1 Pet 4:9-10)
12. **Knowledge** (1 Cor 12:8)
13. **Leadership** (Rom 12:8) he that ruleth
14. **Martyrdom** (1 Cor 13:3)
15. **Mercy** (Rom 12:8)

16. **Miracles** (1 Cor 12:10, 28)
17. **Missionary** (Eph 3:6-8)
18. **Pastor** (Eph 4:11)
19. **Prophecy** (Rom 12:6; 1 Cor 12:10; Eph 4:11)
20. **Service** (Rom 12:7)
21. **Teaching** (Rom 12:7; 1 Cor 12:28; Eph 4:11)
22. **Tongues** (1 Cor 12:10; 1 Cor 14:27-28)
23. **Tongues, The Interpretation Of** (1 Cor 12:10; 1 Cor 14:27-28)
24. **Voluntary Poverty** (1 Cor 13:3)
25. **Wisdom** (1 Cor 12:8)

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Opportunities To Use Gifts

(SEE LISTING OF POSSIBLE SPIRITUAL GIFTS)

BENEVOLENCE/CARING MINISTRY: cards/flowers for special occasions, counselors, emergency child-care, emergency shelter, food & clothing distribution, financial assistance, greeters, provide meals, sick/shut-in, special needs, support-group, telephone contacting, transportation to services/doctors/store, visitation

- exhortation
- giving
- helps*
- hospitality*
- mercy
- service
- voluntary poverty

CHRISTIAN EDUCATION MINISTRY: age-level coordinator, camp director, children's director, children's church coordinator, children's club coordinator, DCE, special ed. coordinator, Sunday School superintendent, VBS director, youth director

- administration
- knowledge
- leadership
- teaching
- wisdom

CLERICAL MINISTRY: bulletin, church directory, computer, copying, record-keeping (financial, attendance), letter writing, telephoning, typing

- helps
- service

COMMUNICATIONS MINISTRY: audiovisual aids, drama, film/video making, graphic arts, illustrating, letter writing, music, newsletter, photography, publicity, radio-TV directing, sound system, telephoning, writing

- helps
- service

COUNSELING: care-group, crises, discipleship, family, financial, group, individual, pastoral, peer, telephone intervention

- discernment*
- exhortation
- healing
- knowledge*
- mercy*
- teaching*
- wisdom

DISCERNMENT MINISTRIES: assessment, consultation, doctrinal purity, evaluation, prayer-seeking, research

- discernment
- knowledge*
- wisdom*

HOSPITALITY MINISTRIES: entertaining, greeters, lodging, meals, reception desk, visitation

- exhortation*
- giving*
- hospitality
- mercy*
- service
- wisdom*

OUTREACH MINISTRIES: baptisms, church planting, door-to-door, evangelistic events, group witness, inner-city, invitation counselor, missionary, one-on-one witness, park ministry, street evangelism, support missionaries (visit, letters, contacts), tract distribution, visitation, visitor follow-up(letters, phone calls, visits)

- apostle
- evangelism
- exhortation*
- miracles*
- missionary
- prophecy
- tongues/interpret. of*
- wisdom*

PRAYER MINISTRY: intercessor, lead in prayer, prayer base, spiritual warfare, telephone

- discernment*
- faith
- healing
- miracles*

SERVICE-ORIENTED MINISTRY: building maintenance, cleaning, clean-up, cooking, deacon/-ness, decorating, equipment maintenance, landscaping, repair work, sewing, social planning, transportation, usher

- giving*
- helps
- hospitality*
- mercy*
- service

SHEPHERDING MINISTRIES: care-group, director of any target group (i.e. men/women, singles, youth, etc.), discipleship, elder, home fellowship leader, overseer of staff, pastor

- exhortation
- giving*
- healing*
- knowledge*
- leadership*
- mercy*
- pastor
- prophecy*
- teaching*
- wisdom*

SPEAKING MINISTRY: announcements, invitations, lead in prayer, reading Scripture, sermon, sermonettes/short exhortations, teaching

- exhortation
- knowledge*
- prophecy
- teaching
- wisdom*

STAFFING MINISTRIES: gift assessment, interviewing, needs assessment, placement, recruitment, training

- administration
- discernment
- exhortation
- knowledge*
- pastor*
- wisdom

STAFF-SUPPORT MINISTRY: assistant, child-care, clerical, consultant, counselor, deacon/-ness, encourager, implementor, office worker, organizing and maintenance of resources and supplies, prayer, researcher, teacher's helper

- administration
- discernment
- exhortation
- giving*
- healing*
- helps
- hospitality*
- knowledge
- mercy*
- pastor
- prophecy*
- service
- wisdom

TARGETED MINISTRIES: addicts, children, disabled, divorced, elderly, emotionally hurting, family, men, parents, poor, singles, unsaved, victims, women, youth, etc.

- all gifts depending on the application

TEACHING MINISTRY: Bible study group, curriculum development, discipleship(esp. small group), mentor, new-converts or new-members class teacher, training

- exhortation
- wisdom
- teaching
- prophecy*
- knowledge

VISIONARY MINISTRY: church planter, consultant, elder, leaders in all other ministries, overseer, pastor, research, special projects, steering committee for new ministry initiatives, strategic planning

- apostle
- discernment
- faith
- knowledge*
- leadership
- wisdom*

WORSHIP MINISTRY: communion, giving, music, prayer, reading of Scripture, testimony

- exhortation
- giving
- service
- teaching

* = secondary, not required

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Lonoke Missionary Baptist Church

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Church Membership Training **-Back to the Basics-**

401 Missions

Rev. Alvin Hunter, Pastor

(870) 777-8426

Church Membership Training

-Back to the Basics-

101 Membership – Our purpose and beliefs.

201 Maturity – we learn how to develop habits of spiritual discipline in our lives which build our faith and prayer life, increase our understanding of God's word, and get us connected with other Christians.

301 Ministry – helping you find a ministry that best matches the distinct way that God made you.

401 Missions – help you discover how you can become a part of God's work in the world.

Church Membership 401 Mission

This study helps you discover how you can become a part of God's work in the world.

XXI. OF EVANGELISM AND MISSIONS

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

Outline

401 Missions – XIX. Of Social Service (Article of Faith)

I.	Christian Missions – A Definition	4-5
II.	Ministries of Service List	6
III.	Home Missions	7-9
IV.	Foreign Missions	10-14
V.	Appendix	15-24

Definition

The Great Commission is a mandate (Matthew 28:19-20)

MISSION(S) A task on which [God](#) sends a person He has called, particularly a mission to introduce another group of people to [salvation](#) in [Christ](#). In the [Christian](#) context, the person sent is called a missionary. This person is charged with the task of spreading the [gospel](#) of [Jesus Christ](#) to people to whom he is sent. The mission of the churches is to send our missionaries to all parts of the world until everyone has had the opportunity to hear the message of Jesus and accept Him as [Lord](#). Interestingly, the term *mission* is not found in the [Scriptures](#), yet the concept of mission permeates the entire Bible.

Mission in the New Testament The New Testament brings to a crescendo the Bible's symphonic theme of mission. The mission begins with Jesus who was sent to earth to reveal the Father ([John 1:18; 14:9](#)), to glorify Him ([John 13:31; 14:13; 17:1, 6](#)), to bring the [kingdom of God](#) on earth ([Matt. 12:22-32](#)), and to make God's [love](#) and [mercy](#) known to a lost world. He came to seek and save the lost ([Luke 19:10](#)). His mission was also inclusive. While Jesus' ministry was primarily for the [Jews](#), He also met the needs of non-Jews. He healed the daughter of "a woman of [Canaan](#)" and praised the woman for her [faith](#) ([Mat. 15:21-29](#)). He also healed the [servant](#) of the Roman [centurion](#) ([Matt. 8:5-13](#)). On another occasion, He initiated a conversation with a [Samaritan](#) woman which led both to her [conversion](#) and to that of the entire community ([John 4](#)).

Through His teachings, Jesus made it clear that His mission was to continue after He ascended. Each of the [Gospels](#) and [Acts](#) contains an account of His mandate to His followers, telling them to go to all the world, make [disciples](#), baptize them, and preach the gospel ([Matt. 28:19-20; Mark 16:15-16; Luke 24:46-49; John 20:21-22; Acts 1:8](#)). Jesus assumed that the [church](#) would reach out beyond itself. This commission made a dramatic change in the emphasis of mission. Instead of looking to [foreigners](#) to come to [Jerusalem](#) as did the Old Testament, the church's mission is to go into all the world and not wait for the world to come to it. Not just selected [prophets](#) like [Jonah](#) but all the believers were to go and tell what they had seen with others.

The scope of mission was inclusive. The church was to cross all barriers—to reach out to all ethnic groups, [clans](#), tribes, social classes, and cultures. The message of [salvation](#) was to be shared with all people everywhere.

The new disciples were to be baptized and taught. The purpose of the teaching was to do more than share information. It was to provide nourishment in the [faith](#) as well.

Since the Great Commission is a mandate, the church is expected to be obedient. Even so, it does not have to do the job alone. [Christ](#) has [promised](#) that He will be with the church until “the end of the world.” With this [assurance](#), the church was obedient, for the gospel was presented first in [Jerusalem \(Acts 1-8\)](#), then in [Samaria \(Acts 8-12\)](#) and finally to all the world ([Acts 13-28](#)).

Jesus’ presence would be felt through the [Holy Spirit](#). In fact, the disciples were not to go out into the world until the Holy Spirit had come upon them ([Acts 1:8](#)). This is the only time in the Bible that a church is told not to be involved in mission. The reason are clear. The Holy Spirit empowers the [church](#). He also convicts and converts [sinners \(Acts 5:14; 11:21, 24; 18:8\)](#), performs mighty works of [grace](#) in believers ([Acts 4:8-10](#)), [disciplines](#) the church ([Acts 5:13-14](#)), sends forth workers ([Acts 8:26; 13:1-3](#)), presides over the missionary council ([Acts 15](#)), restrains and contains workers ([Acts 16:6-10](#)), and exercises supreme ecclesiastical [authority \(Acts 20:28\)](#).

Empowered by the Holy Spirit, the church did mission by [preaching](#) Jesus ([Acts 2; 8:35; 10:36-44; 1 Cor. 2:1-2](#)). The church’s mission to the world was strengthened through its intimate [fellowship](#) and [unity \(Acts 2:44\)](#), and every effort was made to maintain this characteristic ([Acts 6:1-7; 15](#); and [Paul’s](#) letters to the churches in [Corinth](#) and [Galatia](#)).

The missionaries Jesus sent out were instructed to go only to the house of [Israel](#), to preach and to meet human need. They were not to be overly concerned about their physical or material needs, nor were they to spend an undue amount of time with those who willfully rejected their message ([Matt. 10:1-15](#)). After the [resurrection](#), missionaries were arrested ([Acts 4](#) and [5](#)), suffered ([2 Cor. 4:7-10](#)), and died ([Acts 7](#)).

The apostle [Paul](#) was the most outstanding of these missionaries. God had called him as a missionary to the [Gentiles \(Acts 26:16-18; Rom. 1:5; Eph. 3:1\)](#), and he was sent out by the church in [Antioch \(Acts 13:1-3\)](#). The [Holy Spirit](#) led him in his ministry ([Acts 16:6-10](#)). He preached Jesus ([1 Cor. 2:1-2](#)), met people on their own level ([Acts 17](#)), established autonomous, indigenous churches ([Acts 14:23](#)), and worked with others—often training them to do the works of the ministry ([Acts 16:1-3](#)). Paul further refused to be dependent on the work he established for his own livelihood, yet he was grateful when churches responded to his needs ([Phil. 4:14-18](#)). Significantly, he identified with those with whom he worked ([1 Cor. 9:19-23](#)).

Mission was the heartbeat of the New Testament churches.

Ministries of Service

Such as [education](#), [literacy](#), [social justice](#), [health care](#) and [economic development](#).

Acts 1:8

Home Missions – <http://www.hmbnbc.org/ministries.html>

Jerusalem --- Hope, Arkansas, United States

- Prayer Network Ministry
- Natural Disaster Ministry
- Education Ministry
- Health Ministry
- Prison Ministry
- Economic Development Ministry
- Food Bank Ministry

Judea --- Arkansas, United States

Mission Ministries

- Prayer Network Ministry
- Natural Disaster Ministry
- Education Ministry
- Health Ministry
- Prison Ministry
- New Church Development Ministry
- Economic Development Ministry
- Food Bank Ministry
- Grant Development Ministry
- Technology Smart Ministry
- Black History Awards Ministry
- Events Coordination Ministry

Samaria --- Hostile environments

Foreign Missions – <http://fmbnbc.org/publications.html>

Uttermost parts ---

Home Missions -

<http://www.hmbnbc.org/ministries.html>

Home Mission Board of the National Baptist Convention, USA, Inc.!

Our purpose is to engage in and provide holistic Christian ministries to the pastors, congregations and auxiliaries of the National Baptist Convention, USA, Inc. We do this by primarily through supplying resources and programs that aid in *Evangelistic Outreach* to and the *Emancipation* of people and communities from the spiritual and social ills and injustices in our society. Our primary focus is on fulfilling this purpose in the United States and U.S. Virgin Islands.

The Jesus kind of care is holistic in nature and comprehensive in its human dimensions. Jesus leaves no aspect of the human condition behind when it comes to our salvation. The Home Mission Ministry therefore engages in services that are consistent with that of our Master. All that Jesus did was grounded in His divine mercy. In His mercy He responded to those who cried out for relief and rescue from the debilitating and destructive forces at work in life. Our theme reminds and challenges us that we can do no different as His disciples.

We invite you to learn about the Home Mission Board, stay abreast of our work and support our ministries through the giving in service of your talents, gifts and resources.

"Solidarity with the Savior's Mercy & Might"

Ministries

In 1895, the Home Mission Board began its work of promoting and providing Christ-centered missions throughout the Continental United States and the Virgin Islands, primarily to the benefit of local pastors and churches. We show we care by sharing Jesus' mission of Mercy and Might to humanity through Preaching, Teaching, and Holistic, Healing ministry. A key component of the overall Vision of the Home Mission Board is to provide Holistic, Christian Ministry to pastors, congregations and auxiliaries of the National Baptist Convention, USA, Inc., by supplying resources and programs that will aid in their Evangelistic outreach. By serving as a vital resource to Pastors, Churches,

District Associations, State Conventions and Auxiliaries of the National Baptist Convention, Inc., we envision the Home Mission Board becoming the primary choice of Baptists in providing spiritual, financial and Christian educational support to as many pastors, churches and people in need as our resources permit.

Our Ministries are:

The Mission Train

PARTNERING FOR MISSION ON THE MISSION TRAIN: GET ON BOARD!

Utilizing the historic Underground Railroad as our conceptual framework, we have developed The Overground Railroad: A Christ-centered Mission Train consisting of State Conventions, District Associations, Churches, Auxiliaries, Pastors, Partners and People. This Train of Mission minded individuals will assist us greatly in monitoring and evaluating our ongoing efforts to respond to the various missional needs of churches and people on the local level. This will not be an Underground Railroad. This will be the Overground Railroad. We want our Convention constituency, as well as, non-aligned churches to know about this Mission train and become a part of its makeup.

U.S. Military and Veterans Chaplaincy/Ecclesiastical Endorsement Ministry

Endorsement for those who minister to the hundreds of thousands of persons in the U.S. Armed Forces and the Department of Veterans Affairs through their respective Chaplaincy Programs.

Church/Pastoral Support Program for New Church Starts

Designed to provide some financial and material assistance to aid in new church starts for communities without appropriate NBC, USA, Inc. presence.

Social Justice Ministry

The Home Mission Board has been permitted to assist in the development of leadership capacity for the purpose of influencing and, or impacting public policy in the public square. A few of our associations are:

- Gamaliel Foundation
- IOI (Interfaith Organizing Initiatives)
- AALC (African American Leadership Conference)
- C.A.L.L. (Congregational Action To Lift With Love)
- Samuel DeWitt Proctor Social Justice Conference

Summer Intern Missionary Fellowship Program

The Home Mission Board works with local pastors and congregations to provide fellowships to NBC, USA, Inc. affiliated college/university/seminary students to work eight (8) weeks per summer, engaging in Holistic Christian Ministry with the host pastor and congregation.

Emergency Assistance

Utilizing the gracious financial gifts sent by our contributors we have been able to respond to the various needs of churches, pastors and Associations. Such assistance has provided hope in the midst of despair and encouragement in a time of difficulty. Through such assistance we have been able to show we care in tangible ways.

Foreign Mission Collaboration

We have connected with the Foreign Mission Board on joint efforts having to do with increasing awareness and providing educational strategies of prevention and intervention in the Health arena of African and Black American life. We have co-sponsored and will continue to co-sponsor joint Health Conferences having to do with HIV/AIDES and other diseases that heavily impact and threaten Black family life at home and abroad.

Christian Education

We provide conferences, workshops, seminars, etc., to assist pastors and missionaries in developing effective Mission-centered ministries.

Information & Resources

We provide brochures, witness tracts, books, etc, on Home Mission and Evangelism. **Get Home Mission Board Products Order Form**. Orders should be mailed to:

Florence Jean Wright
1330 North 14th Street
Harrisburg, PA 17103-1205
Phone: (717) 557-1659
Email: florencejean40@gmail.com

National Foreign Mission - <http://fmbnbc.org/publications.html>

Our mission as it is written in Matthew 28:19-20:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

This mission implies service in the name of Jesus Christ. We are to serve humanity by caring for needs, advocating for those in need and laying down our lives as Jesus did. The Foreign Mission Board seeks to accomplish this mission by providing:

- Educational services to include training of ministers and mission workers
- Health services at most mission stations
- Preaching, Teaching, Healing and Evangelism at each mission station

Our ultimate goal is to gear the development of each mission station towards independent functioning, with the board assuming a fraternal rather than paternal role. All efforts must be built upon the foundation of spreading the gospel of Jesus Christ and serving in His name only.

Foreign Mission Support

WAYS TO CONTRIBUTE

BE A “LABORER”

The pleas, requests and needs from our brothers and sisters abroad are so basic, yet so very, very critical. There special ways in which *you* can help to answer their prayers. You can be a “*laborer*” in the great harvest of human souls. When you give you do truly help answer the prayers of those in need. Each gift brings our brothers and sisters closer to having the churches, schools and medical care that they pray for.

INDIVIDUAL CONTRIBUTIONS

Every contribution, no matter how large or small, is important. We truly appreciate those

individuals who have supported our work throughout the years. However, our work is far from finished.

Individual donations are critical as they help supply much needed items such as textbooks for students, Bibles and hymnals to mission churches and medical supplies for mission hospitals and clinics.

In addition to monetary gifts, you can now also donate vehicles to the Foreign Mission Board. Contributions can now be made by CREDIT CARDS as well. Contact us for more information about *tax deductible* vehicle donations and credit card transactions.

CHURCH / ORGANIZATION CONTRIBUTIONS

The generous contributions of so many churches and groups have enabled our missionaries to cultivate mission fields in Africa, The Caribbean, and Central America. Now it is imperative that we 'harvest' these fields. Major contributions are needed for the building (or rebuilding), renovation and ongoing support of churches, schools, dormitories and medical facilities on our mission stations. Contact the Foreign Mission Board to learn how a classroom, mission church school or mission building can be dedicated in the name of an individual or your church. Consider planning for annual Foreign Mission emphasis within your church or organization.

Order materials from the Foreign Mission Board to assist you in strengthening the mission commitment of your congregation or group.

Truly, we are blessed by the money you give to your Foreign Mission Board. Here are just a few ways in which your resources help our brothers and sisters abroad. You help provide:

- Resources for our ministers to preach and teach the gospel of Jesus Christ
- Educational materials and supplies for our schools and day care centers
- Medical equipment, medicine and supplies for our clinics, hospitals and mobile clinic
- Maintenance and repairs of our schools, day care centers and medical facilities on our mission stations
- Baptist Theological training for ministers
- Food for Feeding ministries
- The cost of shipping clothing, supplies, etc to our mission stations
- Occupational and educational training
- Stipends for missionaries, teachers, medical personnel and other mission

Clinics

The Public Health Clinic

The Public Health Clinic will offer:

- Testing and treatment for: diabetes and hypertension
- Laboratory
- Immunizations for children of all ages
- Prenatal care (*no delivery room*)
- General medical treatment services

Staffing for the Clinic will include:

- Three Nurses
- One Administrator
- One Laboratory Technician
- One General Maintenance person
- One Janitor (for both clinic areas)

The Community Care Clinic

The Community Care Clinic will provide:

- Voluntary Counseling and Testing
- HIV/AIDS Awareness Education
- Expedient HIV testing
- Ongoing Counseling for HIV patients
- Home-based Care, Training and Support
- Resources for Orphans (School fees, feeding programs, etc.)
- AIDS Prevention Program for Youth
- Testing and Treatment for Sexually Transmitted Diseases
- Treatment of Secondary illnesses for HIV positive patients
- Referrals to the Public Health Clinic

The Community Care Staff will include:

- Two Nurses
- One Counselor
- One Receptionist/Secretary

The Mobile Clinic

The primary purpose of the Mobile Clinic is to serve the six communities where National Baptist Churches currently exist. These are: Nhlanguano, Hlane, Nqwempisane, Maliyaduma, Matsapha and Mbabane in Thembhlehle.

The Mobile Clinic will provide:

- Voluntary Counseling ,Training, Testing
- Testing for Hypertension
- AIDS Awareness and Prevention

- Screening for Diabetes
- Screening and Medication for general illnesses
- Referrals to local hospitals as needed

The Mobile Clinic Staffing will include:

- One Nurse
- One Counselor
- Volunteer Doctors when available
- Assistance from Community Home-Based Care Workers

EQUIPMENT AND STAFF NEEDS

- Medicine & Medical Supplies
- Syringes
- 2 Computers
- Volunteers to work with the Hospital
- Gloves
- Scanner
- Laboratory Equipment
- X-Ray Machine
- An Ambulance
- Painting
- Building Repairs
- Grounds Keeping
- Nursing Dormitory

Adopt A Student Project

The goal of our Adopt-A-Student Project is to develop contributors who have not previously given in support of our mission work. We also invite current contributors to participate in this project *in addition to their regular giving*. Individuals, congregations, state conventions and auxiliaries are all invited to partner with the Foreign Mission Board to ensure that each student receives \$350.00 per year. This amount will cover the cost of tuition, school fees and uniforms for primary and secondary school students.

Adopt A Church Project

The goal of this project is to develop contributors who have not previously given in support of our mission work. We also invite current contributors to participate in this project *in addition to their regular giving*. Individuals, congregations, state conventions and auxiliaries are all invited to partner with the Foreign Mission Board to ensure that our churches receive \$700.00 monthly (or \$4,200.00 annually) for maintenance and upkeep. If 100 people in your congregation give \$1.75 per week, by the end of just six months, you will have raised \$4,200 to support a church.

What a great legacy it would be to build a church dedicated in the name of your church or association!

“And I tell you that you are Peter, and on this rock I will build my church...”
Matthew 16:18

Adopt A Pastor Project

YOU CAN HELP – HERE’S HOW:

Our goal is to develop contributors who have not previously given in support of our mission work. We also invite current contributors to participate in this project *in addition to their regular giving*. Individuals, congregations, state conventions and auxiliaries are all invited to partner with the Foreign Mission Board to ensure that each pastor receives a mere \$200.00 monthly (or \$2,400 annually) to support his family.

If 100 people in your congregation give \$1.00 per week, by the end of just six months, you will have raised \$2,400.00 to support a pastor! We will be happy to provide you with guidelines, materials and suggestions for developing your Foreign Mission event.

Call the Foreign Mission Board for more Information.

APPENDIX

Definition From Wikipedia, the free online encyclopedia

[Christian](#) missionary activities often involve sending individuals and groups (called "[missionaries](#)"), to foreign countries and to places in their own homeland. This has frequently involved not only [evangelization](#) (in order to expand Christianity through the [conversion](#) of new members), but also humanitarian work, especially among the poor and disadvantaged. Missionaries have the authority to preach the Christian faith (and sometimes to administer sacraments), and provide humanitarian work to improve [economic development](#), [literacy](#), [education](#), [health care](#), and [orphanages](#). Christian doctrines (such as the "Doctrine of Love" professed by many missions) permit the provision of aid without requiring religious conversion.

A **missionary** is a member of a [religious group](#) sent into an area to do [evangelism](#) or ministries of service, such as [education](#), [literacy](#), [social justice](#), [health care](#) and [economic development](#).^{[1][2]} The word "mission" originates from 1598 when the [Jesuits](#) sent members abroad, derived from the Latin *missionem* (nom. *missio*), meaning "act of sending" or *mittere*, meaning "to send". The word was used in light of its biblical usage; In the Latin translation of the Bible, Christ uses the word when sending the disciples to preach in his name: "He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you." (Jn 20:21) and "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. 3 Go: Behold I send you as lambs among wolves." (Lk 10:2–3)

The term is most commonly used for Christian missions, but can be used for any creed or ideology.

NBC, USA, INC. MISSION STATION LOCATIONS

West Africa
Sierra Leone
Liberia
Guinea
Central Africa
Malawi
Zambia
South Africa
Swaziland
Lesotho
Republic Of South Africa
The Caribbean & South America
The Bahamas
Barbados
Nicaragua

10 Great Mission Trips

There's no such thing as a stereotypical mission trip. Although they all share a goal — to serve others — the sheer number of locations, organizations, and people to help means that there's always a different trip to experience and a different way to help people while sharing the gospel. The ideas on this list cover a variety of mission trips. Some are suggestions for specific trips, while others are for groups that can connect you with those in need; some are for high schoolers and youth groups, while others are longer-term internships for college students. But they're all fantastic resources for people looking to give back to the world around them. Contact each organization for more info.

[1. North American Mission Board](#)

The North American Missions Board is part of the Southern Baptist Convention, and their Student Mission Groups are dedicated to serving in a variety of areas, from performing construction and beautification projects in low-income

neighborhoods to sending teams of students to aid in response to natural disasters like floods and fires.

2. [War Week](#)

Detroit is one of the most affected cities in the country in terms of urban decay and poverty, and War Week is designed to teach students about the community around them while also instructing them in door-to-door evangelism. Students visit and rebuild empty playgrounds and deserted lots, and the week is designed to help them spread their faith through the positive example of public service. War Week also features several speakers from churches nationwide.

3. [Teen Missions International](#)

Using the tagline “Mission trips for youth of all ages,” Teen Missions International is an interdenominational organization that’s sent more than 42,000 teens into the world on service projects since its inception in 1971. They operate an array of camps and mission trips divided by age group, and there’s also a trip for [adults](#), though older teens and adults should be prepared for rugged conditions, including sleeping in tents and going without electricity.

4. [Central Dallas Ministries](#)

Headed by CEO and president Larry James, Central Dallas Ministries is a boots-on-the-ground group with more than 20 years’ experiences serving the poor and homeless. With an emphasis on community compassion, CDM is a great place for youth groups nationwide to spend time learning to give back and become servants. James also [maintains a blog](#) where he writes about spirituality, politics, and social justice.

5. [Believers World Outreach](#)

Believers World Outreach focuses on mission trips for both individuals and youth groups, with an emphasis on poor and developing regions like Uganda, Costa Rica, Belize, Mexico, and

other spots around the world. These short-term missions are designed to help communities heal themselves by providing them with new buildings and medical care. BWO also is working to aid the citizens of [Haiti](#) in the aftermath of the January 2010 earthquake.

6. [Alongside Ministries International](#)

Alongside Ministries primarily focuses on Europe for its mission trips, working in Albania, Estonia, France, Germany, and Scotland. Their emphasis is on evangelism and church planting in regions that don't have many Christian churches or meeting places.

7. [United Planet](#)

United Planet works with mission trip groups for “short-term quests” that range from one to 12 weeks in duration. The organization is a secular one, so preaching and proselytizing aren't allowed, but the service opportunities are still fantastic opportunities for church youth groups to learn about service in different parts of the world. The lessons learned can be applied back home with a religious angle.

8. [Adventures in Missions: Real Life](#)

Adventures in Missions offers a wide array of trips for youth groups that last up to two weeks, but their Real Life program goes much deeper, sending college-age students into the field for up to three months. Participants in Real Life do everything from plant churches to teaching English and working with victims of social injustices like sex trafficking, with destinations including the Philippines, Bolivia, and the Amazon jungles of Peru.

9. [Awana](#)

Awana's internship program is designed for college-age students to spend a summer working with missionaries in Awana-registered churches. They're designed to teach students about what it takes to run a church and serve a community, and locations are as diverse and far-flung as Hungary and South Korea.

10. [Ambassadors in Missions](#)

Ambassadors in Missions sends students to more than 250 countries to help those in need, and they also coordinate events here in the U.S., like a fall 2010 event in Detroit that will allow students to organize community outreach programs and participate in grocery distribution and service projects.

Social Service

XIX. Of Social Service

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

Social Service - We believe that every Christian is under obligation . . .

1. **Make the will of God regnant** – To seek to make the will of Christ regnant in his own life and in human society;
 - ([Eph 5:5](#) KJV)
 - ([Matt 25:35](#) - [Matt 25:36](#) KJV)

2. **Oppose Selfishness** – To oppose in the Spirit of Christ every form of greed, selfishness and vice;
 - ([Mark 9:38](#) - [Mark 9:41](#) KJV)
3. **Providing for Others** – To provide for the orphaned, the aged, the helpless, and the sick;
 - ([James 1:27](#) KJV)
 - ([1 Tim 5:8](#) KJV)
4. **Establishing the principles of truth and love in society** – To seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love;
 - ([Matt 28:19](#) - [Matt 28:20](#) KJV)
5. **Working with others of Good Will** – To promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth.
 - ([Acts 11:29](#) KJV)
 - ([Rom 15:26](#) KJV)
 - ([1 Cor 16:1](#) KJV)

All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

SERVICES

1. We should seek to impact social practices, values, and government.
2. Two types of conditions:
 - A. Chronic (Poverty, etc.)
 - B. Evil or Abuse (Alcoholic [particular sins])
3. Programs should be developed to assist people in basis needs such as:
 - A. Food
 - B. Clothing
 - C. Housing
 - D. Protection (safety) – Human depravity, Environmental hazards
4. Those who will possibly need help:
 - A. Helpless
 - B. Youth
 - C. Senior citizens
 - D. Infirm
 - E. Destitute
5. Two types of services
 - A. Relief Programs – provide cash payments and goods to meet subsistent needs.
 - 1) Public Assistance
 - a. Old age persons
 - b. Aid to the blind
 - c. Disabled
 - d. Aid to families with dependent children
 - 2) General Assistance
 - a. Emergency Assistance
 - b. Short term Assistance
 - c. Wage Supplement
 - 3) Food Programs – Supply of food, Special diet supplements
 - 4) No insurance or under insured

- B.** Social Services - design to improve the quality of life. Social services can be offered to assist homes, schools, prisons, hospitals, judges (court cases).
- 1) Healthcare
 - 2) Childcare/Senior Assistance
 - 3) Counseling
 - a. Pre-counseling - Domestic management, Parenting skills, Family planning
 - b. Efforts in preventing juvenile delinquency
 1. Counseling Services (Rap groups)
 2. Teen summits
 3. Arts and crafts
 4. Classes of different sorts
 5. Theater workshops
 6. Athletics (Leagues, etc.)
 7. Foster homes
 - c. Aged living alone- Homemaker services, Sitting service, Trips for senior citizens (outing)

National Mission Agenda

<http://fmbnbc.org/publications.html>

Free Resources

Downloadable and printable resources. All files are PDF.

- #410-421 - BULLETIN INSERTS - ALL MISSION STATIONS
- #431 - [HOW TO STRENGTHEN MISSION COMMITMENT \(ORDER FORM\)](#)
- #423 - [FOREIGN MISSION BOARD GENERAL INFORMATION BROCHURE](#)
- #424 - [GUIDE TO ORGANIZING MISSION EVENT BROCHURE](#)
- #425 - [THE LOYAL BOOSTERS OF FMB - BROCHURE](#)
- #426 - [HOW YOUR MONEY HELPS BROCHURE](#)
- #427 - [ADOPT A CHURCH BROCHURE](#)
- #428 - [ADOPT A PASTOR BROCHURE](#)
- #429 - [ADOPT A STUDENT BROCHURE](#)
- #430 - [THE HARVEST IS PLENTEOUS BROCHURE](#)
- #431 - [S. WILLIE LAYTON MEMORIAL HOSPITAL \(MALAWI\) BROCHURE](#)
- #432 - [NATIONAL BAPTIST MISSION CLINIC \(SWAZILAND\) BROCHURE](#)

