



New Member's Handbook

MISSION / VISION STATEMENT

Mission Statement

"TO KNOW CHRIST AND MAKE CHRIST KNOWN"

By Obeying the Great Commandment

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt 22:37-40

And by Fulfilling the Great Commission

"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." Matt 28:19-20

VISION STATEMENT

- NHMBC shall be a church where the lost, the hurting, the depressed, the frustrated, the rejected, the lonely, and the confused can find love, acceptance, help, hope, forgiveness, guidance, encouragement, and a sense of belonging.
- NHMBC shall be a church of making Christ known, by sharing the Good News of Jesus Christ with all those whom God gives us opportunity to reach for Him.
- NHMBC shall be a church of Knowing Christ and Making Christ Known by developing people to spiritual maturity through the preached Word of God, Bible studies, small groups, seminars, workshops, retreats, Sunday school, and other meaningful fellowships.
- NHMBC shall be a church equipping every member for significant ministry by helping them to discover, develop and exercise their Spiritual gifts, natural talents, experience and resources.
- NHMBC shall be a church of Making Christ Known through supporting and participating in home and foreign missions.
- NHMBC shall be a church to maintain a beautiful worship center, adequate classrooms for biblical studies and training, and other facilities for holistic ministry to the whole man within our community and beyond.



OUR CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior; and on the profession of our faith having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

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 and holiness; to give it a place in our affections, prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine; to contribute cheerfully and regularly, as God has prospered us, towards its expenses, for the support of a faithful and evangelical ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit.

We also engage to maintain family and secret devotion; to study diligently the word of God; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world; to be kind and just to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Savior in the eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to live to the glory of God, who hath called us out of darkness into his marvelous light.

When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word. And may the God of Peace who brought again from the dead the Great Shepherd of the Sheep with the blood of an eternal Covenant, ever our Lord Jesus Christ makes us perfect in every good thing to do His will, working in us that which is well pleasing in the sight, through Jesus Christ, to whom be glory forever and ever. **Amen.**



The Baptist Ordances

Definition: An ordinance is an authoritative rule, law, decree, or command. In Christianity it is a symbolic act or ceremony, commanded (thus ordained) by Christ. It is to be distinguished from a sacrament, which is a visible sign that imparts grace or symbolizes the impartation of grace. The difference is very significant. We practice the immersion of the believer in water and observe the Lord's Supper because we have been commanded to do so by Christ. Such ceremonies do not confer or secure additional grace. The ordinances do not aid in one's salvation.

Baptists recognize and practice two local church ordinances: baptism and the Lord's Supper.

Baptism

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.

Why do we baptize?

Christ clearly commands believers to be baptized and to baptize others. The New Testament pattern is belief followed by baptism. All believers should be baptized.

Why do we baptize by immersion?

- Because of the meaning of the word *baptize*. *Baptize* is actually a Greek word which was transliterated into English. The translation of *baptize* is actually "to immerse."
- Because of the symbolism of the act (Romans 6:4-5). Baptism is an act which symbolizes the believers acceptance of the death, burial, and resurrection of Christ as provision for the washing away of sin.



- Because of the **practice** of the early church, which was obviously immersion (see such passages as Matt 3:6, 16; Mark 1:10; John 3:23; Acts 8:38-39, etc. The clearest picture of New Testament practice is found in Acts 8:26-40).
- Because there was a perfectly good Greek word for “sprinkling,” and it is not used here.

Who is a proper candidate for baptism?

- One must be a **believer** in Christ. One who has accepted by faith the death, burial, and resurrection of the Jesus as the means of washing away his sins.

Why do we not baptize infants?

- Since infants cannot believe, they are not legitimate candidates for baptism. There is no New Testament example of infants ever being baptized. While it is true that whole households believed and were baptized in the book of Acts, there is no indication that such baptisms included infants. One must believe before being baptized, and since infants cannot believe, they should not be baptized.

How necessary is baptism?

It is not at all necessary for salvation.

- It is a commandment of Christ; therefore, it is necessary for **obedient** Christianity.
- It is also necessary for **membership** in a Baptist church. Baptism was part of the membership procedure in the New Testament church.

Note: Sometimes people ask if they must be baptized again if they were baptized in a different church. The answer is normally no. If they have been immersed in water after salvation and understood the Biblical teaching regarding the ordinance, most Baptist churches do not require re-baptism. If one has been sprinkled as an infant, one has not been baptized in a biblical manner. Such a person needs to be baptized for the first time, not re-baptized.



The Lord's Supper

Texts: Luke 22:14-20; 1 Cor 11:23-31

What is the purpose of the Lord's Supper?

- The Lord's Supper (or Communion) is a ceremony or ritual designed to remind believers of the death of the Lord Jesus. The believer should also take time during this ceremony to evaluate his own spiritual condition, confessing and repenting of sin if necessary. The Lord's Supper should be a serious time of reflection and worship, producing joy and thanksgiving in the believer's life.
- Baptists believe that the Lord's Supper does not impart grace to the participants. Believers should participate, but the ceremony does not aid or strengthen one's salvation.
- Although we are told to observe the Lord's supper until He comes again, we are not told how often the Lord's Supper should be observed. Thus, all schedules in this regard are simply part of the tradition of a particular church or denomination. At New Hope MBC we serve the Lord's Supper at least once a month on the first Sunday.

What is the form of the Lord's Supper?

- The elements consist of unleavened bread and grape juice (or wine).^[2] These were the elements of the Passover meal, which was what Jesus and the disciples ate at the Last Supper.
- The bread signifies the body of Jesus and the wine/juice signifies his blood. Eating the elements suggests accepting or identifying with Christ. See John 6:53-54.
- The bread and the wine/juice are not, and do not become, the actual body and blood of Christ.
- The ceremony is symbolic in nature. Baptists believe that the elements are symbolic, illustrative and representative of Christ's broken body and shed blood.



Who should partake of the Lord's Supper?

- Those who have trusted Christ's death for their salvation. Without that basis, the Lord's Supper is a meaningless rite. Communion is for believers only.
- Those who are in right relationship with the Lord and with fellow believers. Self-examination is an important aspect of this ceremony. Those who detect sin in their lives should confess and repent so that they can participate.
- Communion is a local church ordinance. That is, the church is responsible to administrate it.
- New Hope MBC emphasizes that one must have been baptized before participating in communion. This follows Jesus' command to make disciples, baptize them, and then teach them to obey what Jesus taught.

What are the benefits of the Lord's Supper?

- Believers are drawn to focus on what the Lord has done for them.
- Believers are confronted with the need for self-examination, confession and repentance.
- Believers are forced to keep short accounts of themselves and their relationships to the Lord and to others.
- Believers are reminded of the Lord's sacrificial death and his imminent return.

Conclusion: Baptism and the Lord's Supper are important ceremonies that the local church administrates. Believers should understand these ordinances and make sure they are participating in them in a biblical manner.



What We Believe

Articles of Faith

I. 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 shall be tried.

II. The True God.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. The Fall of Man.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. The Way of Salvation.

We believe that the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V. Justification.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. The Freeness of Salvation.

We believe that the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.



VII. Regeneration.

We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

VIII. Repentance and Faith.

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

IX. God's Purpose of Grace.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. Sanctification.

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

XI. Perseverance of the Saints.

We believe the Scriptures teach that such only are real believers as endure to 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 they are kept by the power of God through faith unto salvation.

XII. The Law and Gospel.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.



XIII. A Gospel Church.

We believe the Scriptures teach 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 to Timothy and Titus.

XIV. Baptism and the Lord's Supper.

We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. The Christian Sabbath.

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

XVI. Civil Government.

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

XVII. Righteous and Wicked.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. The World to Come.

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



INTRODUCTION

Brief History of the Early Church

In his book on the history of the early church, F.F. Bruce began by saying, "Two thousand years ago, a match was struck in Palestine." This metaphor summarizes the start of the Christian church. At first, just a few people in that southeast Mediterranean corner of the world were touched and warmed by the church's flame. But the fire soon spread beyond Jerusalem and Judea, and its embers consumed the entire world and its people. The book of Acts provides an eyewitness account of the flame and fire - the birth and spread of the church. Beginning in Jerusalem with a small group of disciples, the message traveled across the Roman Empire. Empowered by the Holy Spirit, this courageous band preached, taught, healed, and demonstrated the love of God in synagogues, schools, homes, marketplaces, courtrooms, streets, hills, ships, and desert roads - wherever God sent them. At each step history and lives were changed.

The gospel (which means Good News) first went to the Jews; but, as a nation, they rejected it. Despite this overall rejection, there was a remnant of Jews who gladly received the Good News. However, over time, the continual rejection of the message of salvation through Jesus Christ by the vast majority of the Jews led to the ever-increasing proclamation of the gospel to the Gentiles, that is, non-Jewish people. This outreach was according to Jesus' plan - the gospel was to go from Jerusalem, to Judea, to Samaria and to the ends of the earth (Acts 1: 8). This, in fact, is the pattern that the book of Acts' narrative follows. The glorious proclamation began in Jerusalem (chapters 1-7), went to Judea and Samaria (chapter 8 and following), and to the countries beyond Judea (11: 19, 20, 13:4, and on to the end of Acts). The second half of Acts is focused primarily on Paul's missionary journeys to many countries north of the Mediterranean Sea. He, with his companions, took the gospel first to the Jews and then to the Gentiles. Some of the Jews believed, and many of the Gentiles received the Good News with joy. New churches were started and new believers began to grow in the Christian life.



The book of Acts begins with the outpouring of the promised Holy Spirit and the commencement of the proclamation of the gospel of Jesus Christ. This Spirit-inspired evangelism began in Jerusalem and eventually spread to Rome, covering most of the Roman Empire.

I think every Christian should read the book of Acts and catch the spirit of the early Christian's commitment as they give every ounce of talent and treasure to Christ. And as you read, watch the Spirit-led boldness of these first century believers, who, through suffering and in the face of death, took every opportunity to tell of their crucified and risen Lord. Then decide to be a 21st century version of those men and women of God.

The roots of Christianity date back about 2,000 years before Christ. Because of Abram's, renamed Abraham, faith God gave him a promise in Genesis 15:5, 6. The Bible, both the Old Testament and the New Testament, makes it clear that God's promise to Abraham has been fulfilled.

There are several occurrences in the history of the church that should be noted. By 64 A.D., that is, after the birth of Christ, many of the disciples chosen by Christ had been martyred because of their faith. Other followers also chose death as opposed to compromising their faith or the Word of God. In later years, Christianity became illegal, and many teachers and apologists were martyred; including, Justin, Tertullian, and Aristides. These types of persecution continued in the church until the second and early third centuries.

By 311 A.D., Constantine, the first Christian emperor, decreed that the church was free to worship as it pleased. Over a period of time, the emperor bowed to the church and political authority became subject to the church. Leo, the bishop of Rome, claimed that St. Peter was the prince of all bishops and the bishop of Rome was the succession to St. Peter. Thus the idea of the Pope was born and the Catholic Church became corrupt with absolute power. The Pope commanded followers to fight political wars in the name of God, and charged Catholic believers money for him to pray for forgiveness of their sins.



The behavior of the church and the Pope's leadership set the stage for the reformation. The reformers sought to correct centuries of practices of corruption and immorality. But the church fought back refusing any reform! Anyone who attempted to reform was considered a heretic and was excommunicated, that is, excluded from church membership. The reformation movement began in earnest when Martin Luther, a German priest and scholar, nailed his list of 95 points, known as The 95 Theses, to the door of the church in Wittenberg in 1517. In his theses, Luther claimed that the Pope was wrong and was not the final authority for removing the guilt and penalty of sin. He said that only the Bible was the final authority and that the Bible should be taught to everyone. Martin Luther was ordered by the Pope to reconsider his position. Martin Luther refused and uttered these famous words: "Here I stand. I cannot do otherwise. Help me God." Because of his faith and the foundation of the apostles Christ being the Chief Cornerstone on which he stood Ephesians 2:20, Christianity has taken root all over the world.

THE FIRE IS STILL SPREADING!!



History of New Hope Missionary Baptist Church

On October 19, 1958, New Hope Baptist Church was organized. Rev. J.W. Cullors and Rev. G.E. Ellis Presided. Rev. L.C. Blackburn became the Pastor and presided until 1959. The charter members were: Bro. C.T. Harris, Sis. Julia Harris, Sis. Sylvia Dalmay, Sis. Mattie Atkins, Sis. Etta Sevelle, Sis. Fay Harris, Sis. Martha Harris and Sis. Mary Rogers. For the next two years, Rev. J.W. Cullors served as Pastor, assisted by Rev. J.W. Hawkins of San Luis Obispo, Rev. Metters served for a short time in late 1961.

New Hope moved to its present address at 221 Kings Street in Salinas that same year. From January, 1962, to June, 1965, Rev. G.E. Hooks served as the Pastor of the Church. The church was purchased under his leadership. After Rev. Hooks resigned, the church was again under the leadership of Rev. J.W. Cullors until February, 1967. Rev. Earnest Campbell served as Pastor from March, 1967 until July, 1968.

Rev. Campbell was succeeded by Rev. Harry Relf who served from July, 1968 to March 1976. Under the pastorate of Rev. Relf, the mortgage was paid off in March, 1974. Rev. Relf resigned in 1976 and moved back to Alabama. Rev. B.O. Trotter was called to Pastor in March 1976. He remained until September, 1978. Under his leadership, a chain link fence was installed and the house next to the church was torn down. Rev. Ernest Newman was called to Pastor in January, 1979. Under his leadership, Rev. Matthew Fortenberry served as Assistant Pastor. Deacons were ordained and Ministers were licensed and ordained to preach, one of the Associate Ministers, Rev. Raymond Martin, Jr. was called to be the Pastor of Holy Assembly Baptist Church of Marina. While Rev. Newman was Pastor, a bus was donated to the church by Deacon and Sis. Wiley, a mural of the Last Supper was painted on the wall by Bro. Merlin Brown. A Dedication Service was held on October 7, 1984 and all past Pastors were invited to come and participate in the program. We were saddened by the loss of Rev. Newman in April, 1989. Deacon Eugene Church, Chairman of the Deacon Board, presided over all of the meetings and made sure that we had a Minister for our services every Sunday.

On Wednesday Evening, September 27, 1989, Rev. Curtis K. Blue of Santa Cruz Missionary Baptist Church was called to be our Pastor, Rev. Blue was installed as Pastor of the Church on December 16, 1989. Under the pastorage of Rev. Blue, Rev. Chester Baker and Rev. Edward Blueford Jr. were called to the Ministry. They were given a license along with Rev. Victory Berry. In 1994, Bro Larry Smith also accepted his call to the ministry.

In February, 1996, Rev. Curtis Blue resigned. The membership was again under the leadership of Deacon Eugene Church. He was instrumental in getting Ministers to come every Sunday Morning and bring the message. Rev. Edward Blueford Jr. was also there to be the Pulpit Director and to bring some of the messages. Rev. Blueford Jr. has since been called to be the Pastor of Thankful Baptist Church in Waynesboro, Georgia.

On Sunday Afternoon, April 13, 1997, Rev. Jeffery K. Jones of the San Jose Missionary Baptist Church of San Jose, California was called to be our Pastor. Rev. Jones was installed on June 30, 1997. Rev. Jones served as Pastor from 1997 to September, 1999.

The membership came under the leadership of Deacon Leonard McCulloch, Chairman of the Deacon Board. He was blessed to have the help of Rev. Kenneth Murray of Community Baptist Church of Pacific Grove, and Rev. Leonard Walker of the First Baptist Church of Pacific Grove, California. Under God's Blessings and their leadership, the Church was able to continue on.



Rev. Artis Smith joined with us in December, 1999, as our Associate Minister and has been a valuable asset to our Church. He became Pulpit Director helped the Church to carry on. On Sunday, September 10, 2000, Rev. Tommy E. Boyd, Sr. of the St. John Baptist Church of San Jose, California, was called to be our Pastor. We are thankful that he accepted us as his flock. On Sunday, December 10, 2000, Rev Boyd Sr. was installed as the Pastor of New Hope. The Lord continued to bless the Church, and on September 21, 2001, Rev. Artis Smith, our Associate Minister, was ordained to continue the work of the Gospel Ministry. Just before the First Appreciation service for Rev. Boyd Sr., he had to go into the hospital. Rev. Smith and Deacon McCulloch continued with the service each Sunday Morning.

The Lord blessed Rev. Boyd and he was able to continue the work of the Church. On November 28, 2004, Rev. Boyd resigned as Pastor of the Church. At that time, the Associate Minister, Rev. Artis L. Smith, became the Interim Pastor.

On Sunday, February 27, 2005, Rev. Smith became the Pastor of New Hope Baptist Church of Salinas. He was installed as Pastor on May 15, 2005.

As the year of 2007 began, Pastor Smith extended our Worship Service and the use of New Hope Baptist Church to Pastor Al Davis and the Mt. Nebo Baptist Church, who, at the time, had experienced some flooding in their Church and was not able to use it. The Lord truly blessed this fellowship and Pastor James Thomas and the Unity Baptist Church who also worshipped with us in our 11:00 A.M. Service. On the 2nd Sunday in February, 2007, Pastor Smith presented New Hope with plans to add on to the Church. These include Classrooms, Pastor's Study and other things.

During our 50th Church Anniversary, many of our past members, Pastors and Associate Ministers came to worship with us in our program and it was a great success. In our 51st year, three Associate Ministers and their families joined with us to help carry on the work of Kingdom building. Bro. Ricky Blueford professed his calling to the ministry and brought his 1st message during our 52nd Church Anniversary.

Ministers have been licensed and ordained to carry on the work and the Lord is still adding to the Ministry. Bro. Gregory Daniels accepted his call to the Ministry and brought his first message during our 54th Church Anniversary. Rev. Kenneth Murray and his family joined with us. Deacon Todd Mocettini is in charge of the Bus Ministry and it has been a blessing to the church.

At the beginning of our 57th Church Anniversary, three new members professed their calling to the Ministry, Bro. Marion Blueford, Bro. Antoine Watts and Bro. Calvin Harrison. Our Associate Ministers have been able to assist other churches that are in need of a Pastor. One of our Associate Ministers, a former Pastor, has been called again to Pastor. Rev. Kenneth Murray has been called to Pastor at Ocean View Baptist Church, Seaside.

We have had Leadership Training Workshops and our leaders are continuing to move forward in the work of the Church. Our Pastor continues to teach Bible Study on Wednesday evenings and the

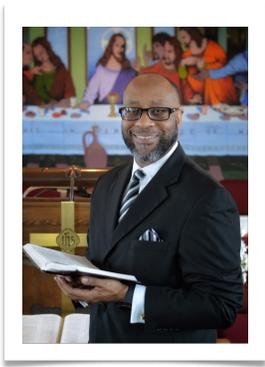


members are in attendance and very interested in learning and growing in the Word. Deacon Todd Mocettini was ordained in 2018 and Deacon Douglas Belcher was ordained in 2019.

The Church has made many accomplishments over the years, and the Lord has blessed us to do some improvements this year and we are still in the process of getting it done. Members have been added and many are still joining. There have been Baby Blessings, Baptisms and Funerals. Our departed members are still in our memory and have left a legacy for us that can never be equaled. All of our auxiliaries are continuing to carry on the work of the church and our young people are still furthering their education. They are attending colleges of their choice and they are still in our prayers and the young ones still in the church are continuing to grow in grace and knowledge.

Pastor Smith acknowledges that God's Word is still being taught and the people are still being saved and there is still more left to do.

Our Church was founded on the Word of God and the Church is continuing to move forward and still dedicated to Kingdom Building and the Goal is still in sight.



New Member's Handbook

From the Pastor's Desk

Welcome to New Hope Baptist Church....and **CONGRATULATIONS** on your decision to join the family of God. 1 John 1:9 says..."if we confess our sins He is faithful and just and will forgive us our sins and purify us from all unrighteousness" "Confess means to "agree with" God...I lied , I cheated, I disobeyed. Sin takes us off Gods pathway and results in separation. Confession puts us back on God's pathway to peace and joy. The Bible says..."He who conceals his sins **does not prosper**, but whoever confesses and renounces them finds mercy." (Proverbs 28:13) "Renounce means to give up completely".

As a Christian, you need help for two reasons:

(1) you'll want to live in a way that's pleasing to Jesus. (2) You'll want to work for the Lord.

What if You Fail?

The first time you do something wrong, you can expect the devil to tell you, "It's no use. You can't live the Christian life. You might as well give up." The devil often puts these ideas in the mind of Christians. Remember this – if you are tempted to do wrong, you have not sinned unless you give in to the temptation. Even Jesus was tempted – He wasn't a sinner. (Matthew 4:1)

Know Where You Are Weak.

When Peter heard Jesus would be betrayed, he claimed that he was willing to die for the Lord. But before the night was over he had denied Jesus three times. (Matthew 26:34) if you have a weakness, be watchful and on guard.

Cooperate with God.

Trust Jesus to help you overcome temptation. A little girl once said, Jesus is stronger than the devil, so when the devil comes to the door of my heart, I send Jesus to the door and when the devil sees Jesus, he goes away." Jesus lives in your heart by His Holy Spirit. The Holy Spirit will help you become like Jesus.

Being Obedient will help.

Whenever the Lord asks you to do something, obey Him. Listen to the Pastor, your parents, your Church school teacher, your prayer partner and other good Christians. They can help you. They have had or have the same temptation as you. Remember, Jesus is with you all the time. Get in the habit of talking to Him all through the day.



Don't get discouraged.

You don't need to give up and you shouldn't. When a baby starts to walk, he falls many times but he doesn't give up. If you fail, come to Jesus as you did the first time, ask Him very sincerely to forgive you, and then try again.

Join a Church Auxiliary.

Here at New Hope we believe that becoming a dedicated member of an auxiliary of your choice as soon as possible will help you tremendously with your spiritual growth. You can find one of the greatest privileges of the Christian life is that of having fellowship with other Christians.

We're certainly not perfect in our Church, but we've discovered something worth sharing with you. We daily need wisdom and love beyond our own capacities. Because of this we've found it important to set aside a few hours each week to worship God and learn from His Word. In our Church School, Bible study and worship services both young and old learn principles for successful living, not just for Sunday but for every day.

Another source of strength and joy is the support that other Christians give. What encouragement comes from being with people from a variety of backgrounds and interest who care about each other? How helpful it is to listen to the wisdom of older Christians and enjoy the exuberance of the young. What a comfort to receive encouragement and help from friends in time of need.

Our families have found that King Solomon was right when he wrote "Train....a child in the way he should go, and when he is old, he will not depart from it." (Proverbs 22:6) With so many young people involved in drugs, immorality, gangs, and other crisis, we're pleased to have children and young adults in our Church school learning the eternal truths of the Word of God.

Soon you will be notified in regards to enrollment in the New Members Class. This is a 6-8 week class held on Sundays at 10:00 a.m. under the instructions of Pastor Smith. You will receive a certificate upon completion of this course. We also encourage you to choose the auxiliary in which you'd like to become a part of upon completion of this course. We sincerely want you to be a part of our Christian family. Again, welcome to New Hope Missionary Baptist Church and please remember; the Pastor's door is always open.

Your Servant in the Lord

A handwritten signature in black ink, appearing to read "A.L. Smith".

A.L. Smith, Pastor



CHAPTER-I

EVANGELISM – To Bring People to Jesus Christ

Chapter one of this nine-part booklet begins with evangelism. The purpose of this chapter is to enable you to bring people to Jesus. All of us have family members and friends that wish to share the love of God with. In order to effectively evangelize, it is important to understand man's condition and to know who Jesus is, and why we want people to come to Him. It is also important to know how to bring people to Jesus and what happens once a person receives Jesus. Scriptures tells us that every man is a sinner and is guilty of disobedience to God (Romans 3:9, 19, 23). The root of man's trouble is not what he does, but who he is. Man sins because he is a sinner. There is no possibility of man helping himself because he is wretched. His heart is deceitful, not desiring God, and beyond human cure. The apostle Paul emphasized this point when he said in Romans 7:15-24, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I... For the good that I would I do not: but the evil which I would not, that I do ... O wretched man that I am! Who shall deliver me from the body of this death?" The answer to that question is Jesus, the Christ, that is, the Anointed One. Jesus has paid for man's sin by his death on the cross. He is the only One who is able to save man from sin and the penalty of sin. He came into the world to save sinners. He is the only way to God. In John 14:6 Jesus said, "...I am the way, the truth, and the life; no man cometh unto the Father, but by me:"

Man's Condition

There are two important reasons we bring people to Jesus: First, man is a sinner, and he is unable to save himself from sin and the penalty of sin. Because of this sin condition, man is separated from holy God. Second, Jesus is the Savior, and he has paid the penalty for man's sin. He came to reconcile man with God, Because man's heart is wicked, it is a hopeless end for him to look for the answer to his sin problem in science, pleasure, fame, financial security, war, and through other avenues of man's invention. And yet that is exactly what man does. He looks everywhere but to God. Unfortunately, man doesn't realize that all the world has to offer him is the lust of the flesh, the lust of the eyes, and the pride of life (1John 2: 16). The following passages further reveal the condition of man:



1. Here we see the creation of man: Genesis 1:26-27; 2:7
 - a. In whose image was man created (verse 27)? _____
 - b. From what was man created (2:7)? _____
2. According to Isaiah 43:7, why was man created?

3. Genesis Chapter 3 narrates Adam and Eve's disobedience and the consequences or penalty God gave them:
 - a. In Eve's own words in verse 3, what did God say they were not to do?

 - b. What would happen if they disobey?

 - c. Did they obey Gods command (verse 6) _____
4. State four consequences in the chapter that God gave them for their disobedience

5. What was the consequence given to the Serpent (verse 15)?

6. Based on Romans 5:12, what is the condition that all men because of Adam's sin

7. Man's rebellion and thanklessness is the topic of Paul's conversation in Romans (Romans1:18-32)
 - a. How has God made Himself known to man (verses 19-20)?

 - b. What excuse does man have for not obeying God (verse 20)

 - c. How did man change the glory of God (verse23)?

 - d. What did god do as a result of man's rebellion (verse 24, 26)?

8. What is man's action toward God (verse 28)?

9. Ephesians chapter 2 describes the condition of a person without Christ.



- a. What is that condition, as stated in verses 1,3,5,11,12?

- b. List what Christ has done for man in verses 13-22.

10. In Psalms 51:5, when does man become a sinner?

11. Read Matthew 6:25-33

- a. What are the children of this world seeking (verses 25, 32)?

- b. What should a child of God be Seeking (verse 33)

- c. State the promise given to those who seek God (verse 33)

12. In John 8:42-44 Jesus says some people are the children of the devil.

How are the children of the devil described?

Who God Is

Now that we have learned the desperate condition that man is in without God; let's look at who God is. From the very beginning it is important to know that God is holy, that is, perfect and without sin or evil. We will study some of God's attributes. We will learn about the Trinity (One God in three separate and distinct persons - the Father, the Son and the Holy Spirit). We will see God's love and compassion for man and mankind. We will learn how to become a child of God.

God is Personal: God is not a thing, power, or influence. He is a living personal being, and not just 'the man upstairs' or some kind of 'superman'. He is Lord, the true God. He is the living God, the God of gods, the eternal King of kings (1Tim. 6:15; Rev. 17:14). Our God hears, sees, thinks, knows, desires, feels, corrects, instructs, acts, and judges (Ps. 94:7-11; Isa. 28:26; 1Cor. 4:4).

God is Eternal: God has no beginning and no end. The Bible says that God is from everlasting to everlasting. Psalm 90:2 reads, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."



God is Perfect: God is perfect in all that He thinks and does. Romans 11:33 tells us that God is all-wise and His ways are unsearchable. Jesus commanded His followers to be perfect, even as God is perfect-Matthews 5:48.

God is Holy: 1Peter 1: 15-16 admonish us to be holy because God who has called us is holy. One of the main themes of the Scriptures is the holiness of God.

God is Just: Hebrews 6: 10 tells us, "For God is not unrighteous (unjust) to forget your _ work and labor. ..." God is definitely in the reward business. He sees and measures the affairs of men, and will reward the just and the unjust - Gen. 18:25; Matt. 16:27.

God is Sovereign: God does what He pleases and He is accountable to no one. He is the supreme Ruler of heaven and earth. He is the only Potentate. (1Tim. 6:15) God designs and writes the history of man. There is nothing too hard for God - Genesis 18:14:1; 1Chronicles 29:11-12; Jeremiah 18:6 and 27:5.

God is Omnipotent: God is all-powerful. Psalms 62: 11 says all power belongs to God.

1. From the following references, match the following attributes of God with a scripture and then summarize each verse in the space provided: Psalm 90:2; Jeremiah 23:24; Jeremiah 32:17; James 1:17; I John 3:20

a. God is powerful (omnipotent) _____

b. God is everywhere (omnipresent) _____

c. God is all knowing (omniscient) _____

d. God is eternal (timeless) _____

e. God is eternal (timeless) _____

2. How do the following Scriptures confirm the sovereignty of God?

f. Proverbs 21:1 _____

g. Isaiah 14:27 _____

h. Acts 17:24-26 _____



The Godhead or Trinity: Perhaps one of the most challenging attributes of God is the Trinity. The Trinity refers to the Godhead, that is, One God who exists in three distinct persons. Although the word "trinity" does not appear in the Bible, its presence is found throughout the scriptures. (Gen. 1:1; Matt. 28:19; John 14:26 and 15:26; 2Cor. 13: 14; I Peter 1:2)

- *The Father is God invisible--John 1: 18*
- *The Son is God revealed--John 1: 14-18; Hebrews 1: 1-4*
- *The Holy Spirit is God indwelling believers--John 16:7; 1Corinthians 2:10-11; 6: 19-20.*

God is One: There is only One God, our Lord (Deut. 6:4). He is the beginning and the end, the first and the last; apart from Him there is no God. However, our God has revealed Himself as a 'trinity' of three persons--the Father, the Son (Jesus Christ), and the Holy Spirit. Each of these three persons is completely, fully, equally, and truly God. Paul tells us about the Godhead (Trinity) in Col. 2:9. Paul reminds us that the fullness of the Godhead (meaning all that God is) dwells in Jesus. When Ananias and Sapphira lied to Peter about the proceeds from the sale of their property (Acts 5: 1-10), Peter said they did not only lie to God but to the Holy Spirit. There is sufficient evidence in the

Scripture that each of the Godhead (the Father, the Son, and the Holy Spirit) is fully and completely God by Himself.

Who Jesus Is

As the second person of the Godhead, Jesus is the Son of God who was sent to reveal Himself to man. He is God and man. Sinful man is unable to completely understand Jesus. His mission, virgin birth, atoning death on the cross, and resurrection from the grave have distinguished Him throughout history and time.

Jesus is God:

1. What do the following passages say about Jesus?

- a. John 1:1 _____
- b. Col. 1:15, 19 _____
- c. Heb. 1:1, 8-12 _____

2. John the Baptist introduced Jesus to his disciples in John 1:29.

- a. What did he call him? _____
- b. Why do you think he called Jesus this name? _____

3. How did these individuals call Jesus?

- a. Martha (John 11:27) _____
- b. Thomas (John 20:28) _____



4. Give Peter's observation about Jesus when Jesus asked "Who do you say that I am?" (Matthew 16: 13-17), _____

5. What is Jesus' claim about Himself in the following passages?

- a. John 6:35 _____
- b. John 10:11 _____
- c. John 10:30 _____
- d. John 14:6 _____

6. Match the verses on the left with the statement on the right.

- | | | |
|----------------------|-------|---------------------------------|
| a. I Timothy 3:16 | _____ | Jesus is God |
| b. John 1:1 | _____ | God was manifested in the flesh |
| c. Hebrews 1:8 | _____ | Jesus is the Son of God |
| d. John 1:14 | _____ | The Word was God |
| e. Revelation 19: 13 | _____ | Jesus is the Vine |
| f. John 15:1 | _____ | Jesus is the Word of God |

7. The following passages demonstrate Jesus' Omnipotent attributes:

Matthew 8:16, 26; 17:18; John 2:1-9; 11:39-44.

a. List four attributes in these verses that demonstrate that Jesus is all powerful:

b. What is your personal evaluation of these attributes?

8. The following prophecies about Jesus were foretold hundreds of years before he was born. Match the letter of the prophecy with the New Testament fulfillment on the right

- | | | |
|--|-------|----------------------|
| a. Jesus' place of birth (Micah 5:2) | _____ | Luke 23:33 |
| b. Virgin birth (Isaiah 7:14) | _____ | Luke 24:6, Acts 2:31 |
| c. His death (Isaiah 53:5,10; Psalms 22:1) | _____ | Matthew 2:1,5 |
| d. His resurrection (Psalms 16:9-10) | _____ | Matthew 1:18-23 |

9. Hebrews Chapter 1 teaches the deity of Christ. Read the chapter then answer the following questions:

a. In verses 4-5, how is Jesus better than angels? _____



b. Who does God call Jesus in verse 8? _____

c. Read again verses 8-12. Which verse(s) match the following attributes of Christ?

Jesus Christ is God Eternal _____

Jesus Christ is God Creator _____

Jesus Christ is God Unchangeable _____

d. Read John 10:28-30. What did Jesus say about Himself? _____

e. In the following passages, what characteristics of Jesus are attributes of omnipotent God?

Matthews 8:26-27 _____

John 2:24 _____

f. Read John 20:20-28. What did Thomas call Jesus in verse 28?

Jesus was a Man: When Jesus was on earth, he was not only God but he was also human. “But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law,”— Gal. 4:4(emphasis added) “For there is one God, and one mediator between God and Men, the man Christ Jesus” – I Tim. 2:5 (emphasis added)

1. John mainly presented Jesus in his Gospel as the Son of God. He also recorded aspects of Jesus’ humanity. In the following verses, tell how John shows Jesus’ humanity.

a. John 1:14 _____

b. John 4:6-7 _____

c. John 11:35 _____

2. The following verses also reveal the humanity of Jesus. Match each verse with the correct corresponding human attribute of Jesus.

a. Jesus was born like us _____ Matthew 4:2

b. Jesus grew just like us _____ John 11:35

c. Jesus cried like us _____ Matthew 2:1

d. Jesus got hungry like us _____ Luke 2:52



Jesus had a Mission:

1. Based on these predictions, why did Jesus come into the world?
 - a. Isaiah 53:5 _____
 - b. Matthew 1:21 _____
2. Jesus was very clear about his reason for coming into the world. State the reason given in these passages:
 - a. Matthew 18:11 _____
 - b. Mark 2:17 _____
 - c. John 10:10 _____
 - d. John 12:47 _____
3. What reason did these disciples give for Jesus' death?
 - a. Paul (2Cor. 5:21) _____
 - b. Peter (1Pet. 3:18) _____
 - c. Jesus said He came to do what in Matt. 18:11 _____

Who the Holy Spirit Is

The Holy Spirit is the third person of the Trinity. He is fully and completely God all by Himself. He possesses all the attributes of God.

1. Read Acts 5:1-10. In verses 3-4 when Ananias lies to Paul, whom did Paul say Ananias lied to?

 2. How does 2:11 show that the Holy Spirit has personality?

 3. What indications are there in the following verses that the Holy Spirit is God?
 - a. Genesis 1:2 _____
 - b. Psalms 139:7-8 _____
 - c. Hebrew 9:14 _____
- In the following verses, what characteristics of the Holy Spirit are mentioned?
- a. Acts 13:2 _____
 - b. 1Corinthians 2:10, 12-13 _____
 - c. Ephesians 4:30 _____



Bringing People to Jesus

We discussed earlier the scriptural reason for bringing people to Jesus: Man is a sinner and is unable to save himself. Jesus is the Savior who came to save man from his sin. Jesus stated His primary reason for coming into the world in Luke 19: 10, "For the Son of man is come to seek and to save that which was lost."

The Scripture is very clear about whose responsibility it is to bring people to Jesus. Before Jesus left the world and went into heaven, He commissioned His disciples to bring people to Him. His instruction is recorded in Matthew 28:18-20, " ... All power is given unto me in heaven and in earth. 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." Even though none of us are among the apostles of Jesus Christ, we are Disciples of Christ if we have trust Jesus as Savior.

Jesus' followers were from diverse backgrounds. Some were rich and others were poor; some were men, while others were women. Some were government officials, military officers, housewives, common laborers, and even outcasts of society. But they all had one thing in common: they were all sinners needing the grace of God. When they followed Christ, their lives were changed forever. So too your life will be changed by giving it to Christ. If you have trusted Christ as Savior, share your experience with someone who is not saved. 2Cor. 5:20 tells us that we are ambassadors for Christ. Our message to the unbeliever is recorded in 2Cor. 5:20b, "... we pray you in Christ's stead, be ye reconciled to God." Let's examine how Jesus met some of His early disciples and what they became after they met Jesus.



How People Came to Jesus

1. John 1:37-49 records Jesus' interaction with some early disciples:

- a. What did Andrew do when he met Jesus (verses 41-42)
- b. Jesus asked Philip to follow him (Verse 43). What was his reaction (verses 45-46)?

2. Matthew 4:18-20 gives the salvation account of Andrew and Peter:

- a. What was their profession before they followed Jesus?

- b. What new profession did Jesus promise them?

- c. What were their responses to Jesus' invitation?

3. One of Jesus' disciples was Matthew. What was he doing when Jesus met him (Matthew 9:9, 10:3)?

4. What was Matthew's response?

5. Acts 9:1-20 tells how Paul met Jesus:

- a. What was Paul attitude toward Jesus before he was saved (verses 4-5)



b. How did Paul prosecute Jesus (verse 1)? Also read Matt. 25:40; Acts 7:58-59; 8:3.

c. How did Paul's attitude change when he met Jesus in Acts 9:6?

d. What did Paul do after his eyes were opened (Acts 9:20)?

6. How did you live before you met Jesus (read Eph. 2:2-5) if you need help)?

7. How has Jesus changed your life?

8. What new calling has He given you?

9. If you don't know what Jesus has called you to do, would you like to find out? _____



10. In 2Corinthians 5;17, Paul tells of a new life in Christ:

a. What happened to the old life-style?

b. Describe the new life?

c. In your own words, what does it mean to be new in Christ?

How to Lead People to Jesus:

There are two ways we lead people to Jesus: (a) by our lifestyles; and (b) by telling with our mouths (step-by-step) how to come to Jesus. Both of the above methods are very important if we want to become effective witnesses for Christ. You cannot tell people about Jesus with your mouth while your lifestyle is contrary to God's Word. Jesus called this hypocrisy. Equally so, we ought to verbally tell people about Jesus and to invite them to trust Jesus as Savior.

There are a number of methods you can use to lead people to Christ (using Scriptures). Two of those methods are the "Romans Road" and the "Four Spiritual Laws". The plan of salvation we will present in chapter II is the Romans Road. The "Four Spiritual Laws" method listed below is used and was developed by Campus Crusade for Christ. Just like the Romans Road, it is very easy to present to an unbeliever. The Four Spiritual Laws is contained in a very small booklet produced by Dr. Bill Bright of Campus Crusade for Christ. It is presented like this: Just as there are physical laws that govern the physical universe, so are there spiritual laws that govern your relationship with God:

Law One

*God **Loves** you and has a wonderful **Plan** for your life.*

God's love: "For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life," John 3:16.

God's plan: (Christ speaking): "... I am come that they might have life, and that they might have it more abundantly." John 10:10



Law Two

Man is **Sinful** and **Separated** from God: thus he cannot know and experience God's love and plan for his life.

Man is sinful:

"For all have sinned and fall short of the glory of God"-Romans 3:23.

Man is separated from God: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."-Romans 6:23.

Law Three

Jesus Christ is God's only provision for man's sin! Through Him you can know and experience God's love and plan for your life.

He died in our place: "But God commanded his love toward us, in that, while we were yet sinners, Christ died for us."-Romans 5:8.

He rose from the dead: Christ died for our sins ... He was buried ... He was raised on the third day, according to the Scriptures. He appeared to Peter, then to the Twelve. After that, He appeared to more than five hundred ... 1Cor. 15:3-6.

Jesus is the only way: "Jesus said to him, I am the way, the truth, and the life; no man comes to the Father but by me."-John 14:6.

Law Four

We must individually **receive** Jesus Christ as Savior and Lord. Then we can know and experience God's love and plan for our lives.

We must receive Christ: "But as many as received him, to them he gave the right to become children of God, *even* to those who believe in His name" -John 1: 12.

We receive Christ by faith: "For by grace are ye saved through faith; and that not of yourselves, *it is* the gift of God: Not of works, lest any man should boast -Eph.2:8-9.

When we receive Christ we experience a new birth: (Read John 3: 1-8)

What Happens Once a Person Receives Jesus

At the moment you receive Jesus as Savior, you become a child of God. Jesus Christ comes to live in you, and your body becomes the temple of the Holy Spirit; you are born again, and you become a new creature. (2Cor. 5: 17) Again, do not allow the devil to play on your feelings. Feeling good or bad has no bearing on your position in Christ-that is, you will always be a child of God once Christ saves you. Jesus says that no one will be able to take you out of his hand. (John 10:28) As a new creation, you should not only experience your newness, but you must be able, as a Christian, to lead others in the same experience.



1. According to Ephesians 1:13, what happen when a person believes in Jesus?

2. Read 1Corinthians 6:15-19:

a. What is our body a member of (verse 15)?

b. Why did Paul warn against fornication (verse 18)

c. What kind of temple is our body (verse 19)?

d. Where is the Holy Spirit (verse 19)?

3. Colossians 1;26-27 describes the mystery of salvation:

What is the glory of this mystery (verse 27)?

4. In 2Corinthians 6:16, we are told that we are the temple of God. What four things has God said that He will do in this verse?



5. What promise is given to the person who confesses (believes or receives) that Jesus is the Son of God? Romans 10:9

Grace to Grace: In John 1:16 says "And of his fullness have all we received, and grace for grace." This scripture means: The different ages and the different situations in life demand a different kind of grace. We need one grace in the days of prosperity and another in the days of adversity. We need one grace in the sunlit days of youth and another when the shadows of old age. According to the following verses, name 8 types of grace we can hope to experience in Christ.

1. Romans 5:1-2 _____
2. 1Cor. 15:9-10 _____
3. 2Cor. 8:1-4 _____
4. Eph. 2:1-10 _____
5. Col. 3:16 _____
6. Col. 4:6 _____
7. 2Tim. 2:1 _____
8. Titus 2:11-12 _____.



CHAPTER II

Membership in His Family

Did you know, as a Christian, you are a member of a family -God's family?

Some may wonder if God has a family since the Bible says God is Spirit, and no one has seen Him. The Bible teaches that Jesus Christ is the Son of God. The Bible also teaches that everyone who has believed on the Lord Jesus Christ is born into the family of God. In this chapter, we will study the invisible body of Christ (also called the Universal Church). We will also learn about the local family of God (the local Church). And we will learn about membership in New Hope Missionary Baptist Church-- its leadership and membership.

Membership in the Universal Church

Generally when the Bible speaks of the Church it is referring to all persons who have trusted in Jesus as Savior. These individuals who are all over the world are called the body of Christ. They are sometimes referred to as the Invisible or Universal Church, meaning believers everywhere. This is made clear in 1Cor. 12:12-14, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Also read Romans 12:4-5. The body of Christ is referred to as the bride of Christ or the Church. Jesus purchased this bride (the Church) with His blood (1Cor. 6:15, 19-20). The body of Christ consists of all who are born again (John 3:3). But just how does a person become born into the Body of Christ?

In John chapter 3, Nicodemus asked the same question. How can a man be born (again) when he is old? There are many people today asking this same age-old question. How can a person become a Christian or a member of the Body of Christ (the Universal Church)? The Philippian jailer in Acts 16:30 asked this question. He asked Paul and Silas, "Sirs, what must I do to be saved?" All of these men were asking the same question, only using different terminology. In the Scriptures, to be born again simply means to be saved from the wrath of God by receiving Jesus as Savior.



God's Plan of Salvation:

The Scriptures are clear about how a person becomes saved, that is, a member of the body of Christ. But first we must understand that we are lost in order to be saved. A person who is not lost does not need to be saved. The Bible tells us that all mankind is lost (in sin). David writes in Psalm 51:5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." Romans 3: 10-11, 23 say we all are sinners before God. Because of our sin, every man deserves to die (Romans 6:23). But God loves us so much that he gave His Son Jesus to die for our sin (Romans 5:8). Any one that confesses and believes/trust on Jesus for the forgiveness of his/her sin shall be saved (Romans 10:9). And anyone who is saved automatically becomes a member of the family of God (the body of Christ). We are saved by faith in Christ (Eph. 2:8).

In order for a person to become a member of the Family of God he/she must:

1. Acknowledge that he/she is a sinner. Read Rom. 3:10-23; 5:12.
 - a. What does the Bible say about the human race insofar as sin is concerned?

 - b. According to Isa. 64:6 how does God see our personal righteousness?

2. Understand and agree with God that the penalty for sin is death (eternal separation from God). Read Ezek. 18:4 and Rom 6:23. In your own words, what is God's verdict or sentence regarding sin?

3. Acknowledge that Jesus Christ paid for our sins. According to Rom. 5:8 how has God shown love toward us concerning our sin?

4. Believe (receive) Jesus as your personal Savior. Ask him to come into your heart and save you, and make you a new person. Based on Rom. 10:9 and John 1:12, how can a person be saved and become a child of God?



Assurance of Salvation:

God's word (the Bible) says you can actually know that you are saved: It is not based on how you feel at a given time, but on the promises of God. Satan may want to confuse you to think that you are not saved because of your feelings or some sin that you may commit on a given day. You are not saved because you stop sinning: you are saved because Jesus saved you and gave you *eternal life*.

1. Read 1John 5:11-13

a. Who has eternal life?

b. Who does not have eternal life?

c. Who gives eternal life?

d. Where is eternal life?

2. Why did John write the Gospel of John (John 20:31)?

3. John 10:6-30 records Jesus' parable of the Good Shepherd:

a. Why did Jesus come (verse 10)

i. What kind of life did Jesus come to give (verse 28)?



Membership in the Local Church

Earlier we stated that the Universal Church consists of all who trust Jesus-Christ as Savior regardless of color, age, ethnicity, gender, or nationality. But the local Church is a group of believers who regularly meet under the leadership of a Pastor or spiritual overseer at a physical location. The local Church has a human leader but the Universal Church does not. The leader of the local Church is the Pastor (Overseer or Bishop). The Pastor is assisted by chosen men who are called Ministers and Deacons (Acts 20:28; Phil. 1:1; 1Tim. 3:8; 1Pet. 5:2). The local body of Christ meets for a number of reasons including fellowship, edification, teaching, and administering the ordinances of baptism and the Lord's Supper (communion).

It is very important that every believer join a local Church. There are several reasons for this: (1) it is in the local Church that believers are baptized; (2) it is in the local Church that believers partake of the Lord's Supper; (3) it is in the local Church that believers are accountable to the Scriptural leadership of the Church; (4) it is under the leadership of the local Church that believers are sent to do ministry in the world; and (5) God's authority on earth is administered through the local Church.

1. In Hebrews 10:24-25 what are the believers admonished not to do?

2. As Christians how can we obey his instruction?

3. What is the example of the early Church today's Christians should be following?

- a. Acts 2:41-42 _____

- b. Acts 4:31 _____

- c. Acts 5:41-42;8:4 _____

4. What do you think baptism accomplishes (Matt. 28:19-20)?

5. What is the meaning of the communion service (1Cor. 11:23-26)?

6. What should be one of the basic purposes of the Church (2Tim. 4:2)?



Membership in New Hope Missionary Baptist Church

New Hope Missionary Baptist Church is one of the most unusual churches in America. Church members and the community come in and out for various reasons as they please. There are those who come for socio-economic reasons, others come for spiritual reasons, some for jobs related issues, and others like David of old, just glad to be in the house of the Lord. But for whatever reasons you are led to come to the church, New Hope Missionary Baptist Church welcomes you with open arms. The Pastor, Deacons, the Ministers, and the entire congregation are ready to assist you, to pray with you and to fellowship with you.

Church Leadership

Reverend Artis L. Smith is the Pastor of New Hope. He is married to Sister Charron Smith. They have five daughters- Brittany, Danielle, Elexis, Faith, and Gabrielle. The Deacons ministry supports the Pastor in the administration of church affairs. God has chosen a group of able Ministers to assist Pastor Smith in preaching and teaching the Word of God. Together, lead by the Pastor, the Ministers and Deacons are always ready to Minister to the needs of the members. Leadership also consists of teachers and presidents of many other ministries in the Church. In the absence of Pastor Smith, Leadership of the Church rest exclusively with agents appointed by him and the guidance of the Holy Spirit.

Church Membership

It is a privilege for all of us to be chosen by Christ and for Him to place us in common local fellowship. New Hope welcomes everyone to become a member regardless of skin color, gender, ethnicity, nationality, or political affiliation. You will then be encouraged to attend our new members' classes. In addition to foundational Bible teaching, you will be exposed to the basic beliefs of New Hope as contained in this booklet, including benefits of joining the Church and your responsibilities as a church member. Welcome to our family of believers! There are many advantages of being a member of New Hope Missionary Baptist-Church. But there are also responsibilities that you must bear in order to be a member in good standing. New Hope has many ministries. The ministries of New Hope are listed in a later chapter. Review them and find out where you can exercise your gifts.



CHAPTER-III

DEVELOP THEM TO CHRIST -LIKE MATURITY

When the Scriptures talk about maturity it simply means to grow. Before you trusted Christ as Savior you were dead according to the Bible (Eph. 2:5). When you received Jesus Christ into your heart, you were quickened (made alive), your sins were forgiven, you were born into the family of God (John 1:12), and you became a new person (2Cor. 5: 17). Just as you were a newborn baby when you were physically born into this world, the Bible says you became a newborn baby when you were born again into God's family (1Pet. 2:2). But God does not want you to remain a spiritual baby. He wants you to grow in Christ and become fully mature. However, there is only one example of maturity that God desires in you-that is, Christ-like maturity. He wants you to be like Christ because you are now a citizen of heaven.

The Christian life is a one-on-one personal relationship with Christ. If you develop a personal intimate relationship with Christ, He will change your life from the inside out. You will become a light to the people around you (Matt. 5:14). You will become as salt that gives good taste to the world (Matt. 5:13). The Scriptures clearly tell us that the way to grow and mature in Christ is through the Bible. In order to grow we must seriously commit ourselves to studying the Bible and to obeying it. Commit yourself to studying and understanding the Bible personally, through group Bible study, and the teaching you receive from your Pastor. Furthermore, commit yourself to doing what the Bible says. Although this church has excellent fellowship, praise and worship and a wonderful choir, our foundation is the preaching and teaching of God's Word. To be a strong member of the New Hope Missionary Baptist Church, you must become excited about the teaching and preaching of God's Word and treasure it. Faith does not come by mere singing or fellowship, but by the hearing of the Word of God. (Rom. 10:17)



Maturing in Christ

The bible teaches us how to grow and bear fruit and mature in Christ.

1. Read Eph. 4:11-16.
 - a. In verse 14, what are some of the characteristics of the immature Christian?

 - b. Based on this passage how would you characterize a mature Christian?

2. What is God's desire for you in verses 13 and 15?

3. According to 2Cor. 3:18, you are born into whose image?

4. Read 1Cor. 3:1-4.
 - a. What has happened to your old life according to verse 3?

 - b. According to verse 1, what will motivate you to seek those things which are above?

5. Based on 2Peter 1:4 what does it mean to you to be partaker of the divine nature?

6. How do you know that you are a child of God (Gal. 4:6; Rom. 8:16)?

7. Read the parable of the sower in Matthew 13:1-13.
 - a. What are the four kinds of soil referred to in verses 4-8?



8. In Mark 4:20 and Luke 8:15, what condition in Christians result in abundance of fruit?

9. How would you describe the person who is not in fellowship with Christ (James 1:8)?

10. According to Isaiah 59:2, what is the result of sin in a person's life?

11. According to I John 1:9, what must a person do in order to be cleansed from sin?

12. In Phil. 2:13 and 4:13, what things are happening within us when we are in fellowship with Christ?

There is no Substitute for the Holy Ghost:

We live in a world of substitutions and compromise. The world substitutes: superficiality for substance; feeling for faith; human effort for Divine energy; carnality for commitment; program for power; compromise for consecration; sound for sincerity; lust for love; and cursing for communication. It is clear to me that the New Testament church believed that God had given them extraordinary, supernatural abilities, beyond the natural. Knowing and growing in God is not a natural thing, it a supernatural thing. Read and discuss 1Corinthians 2: 10-14.



How to Measure Your Maturity:

We can measure our maturity in Christ by looking at how we handle life and its experiences.

1. How we abandoned our old lifestyles. Read and discuss 1Thessalonians 1:8-9.

2. How we hold up under difficulties, trouble, and persecution. Read and discuss Romans 5:3-5; 1Thessalonians 3:7-8; and I Peter 4: 12-13.

3. By our generosity or lack of generosity. Read and discuss 2Cor.8: 1-4. These believers gave abundantly even though they were poor. In contrast, many of us cannot give and we have plenty.

Maturing by Giving

In order to grow and mature, we should realize that in Christ" ... we live, and move, and have our being ... "-Acts 17:28. Jesus Christ created us (Col. 1:16). He bought us with His precious blood (1Pet. 1: 18-19). The Scriptures teach us that because Christ died for us, "... that they which live should not henceforth live unto themselves, but unto him which died for them and rose again ..." (2Cor. 5:15) Thus, a maturing Christian is one who recognizes and lives a life that is dependent upon Christ. There are many outward indicators that tell us whether a Christian is maturing in Christ. One of these indicators is giving to the work of God. We are required to give portions of our money, our time, our talents and our very lives to God.

1. Read 1Corinthians 16:1-2 (concerning the benevolent offering):
 - a. What day of the week did the Church bring their collection?

 - b. Who was commanded to give in verse 2?

 - c. How much were they to give?

 - d. Who was this collection to benefit?

2. God is the perfect example of giving. What sacrificial giving did He do on our behalf according to John 3:16? _____

3. What else does God give us to (Romans 2:4, 7; 1John 5:11)?



4. In John 3:34; 10:10; 14:6, what has the Father given us to enable us to live abundantly?

5. According to Isaiah 48:17-19, what blessing could you lose by not fully giving to God?

All leaders are learners. The moment you stop learning, you stop leading.

-Rick Warren

The Old Testament records how God chose and blessed Israel. In Deuteronomy chapter eight, He reminded them that all their possessions were given to them by Him (God), and not simply by the work of their hands. Furthermore, He commanded them that they should give a tithe (tenth) of everything they possess. (Deut. 14:22)

Tithing should be the minimum we give back to God. The purpose of tithing is to remind us to fear God (Deut. 14:23), and to always put God first in our lives (Prov. 3:9- 10). God demands the first and the best of our blessings to be given back to Him (Exodus 22:29-30). As we grow and mature in Christ we should even give a greater portion (offering willingly) of our possessions to the work of God. Let us remember that it is primarily through the Church that we give back to God (1Cor. 16: 1-2).

1. What did Abram give Melchizedek, king of Salem and the priest of the most High God in Genesis 14:18-20?

2. Is Genesis 14:18-20 before the laws of Moses or after? _____

3. In Leviticus 27:30 and Malachi 3:8-10, what did God command those under the laws to do?

4. According to Deut. 12:5-6, 11, what would you say to the storehouse today?

5. Based on Genesis 14:20 and Hebrews 7:2, how much is a tithe?



6. What did Jesus say about the tithe under grace in Matthew 23:23?

7. Paul raised the issue of giving to the work of God in 2Corinthians chapters 8 and 9.

a. What was the attitude of the Macedonian Christians in giving their money to God (2Cor. 8:2-5)?

b. In your own words explain how the person who sows (gives) sparingly reaps (receives) sparingly (2Cor.9:6).

c. What kind of attitude does God want you to have in giving (2Cor. 9:7)?

d. Who is our great example of giving (2Cor. 8:9)? _____

8. Read Ps 50:12 and 1Cor. 6:19-20. To whom do your possessions belong?

9. What should our attitudes toward our possessions and life be, in general (1Cor. 10:31)?

Because we live in a volatile and changing world, it is possible that our financial condition might not always be the way we would want it to be. In difficult financial times we are tempted to hold back on our giving to the work of God. But remember that we are only stewards of the possessions God blesses us with including our finances. Remember also that the finances still belong to God while they are in our possession. As stewards, we are charged to manage God's possessions while we are on earth. He might choose to trust us with many possessions to manage or He might entrust us with just a little (Matt. 25:14-30). In any case, we are required to do our best and faithfully manage what God has given to us, trusting that He rewards good stewardship.

1. Read Matthew 6:31-33.

a. What is the attitude of the Gentiles (unbelievers) toward material possessions?



b. What should believers be seeking?

c. What is God's promise if we seek Him?

2. According to 1Tim. 6:7, how much of our material possessions will we take with us when we die?

3. What should we be content with (1Tim. 6:8)?

4. According to Paul, what will God do for the Christian (Phil. 4:19)?

5. What does God admonish the rich to do in 1Tim. 6:17?

6. In James 4:2-3, what could be some possible reason why God would hold back from supplying our needs?

Moral Restoration

According to Malachi 3:10 how is our faith rewarded?

According to Malachi 3:11 how are our foes rebuked?

According to Malachi 3:10 how is our fruitfulness rewarded?

"Yet from the days of your fathers you have gone away from my ordinances and have not kept them. Return to Me, and I will return to you, Says the Lord of Hosts ..." (Malachi 3:7). If we want divine blessing overflowing in our life, there must be repentance and obedience and there can be no substitute. When we decide to live our own way, we manifest a spirit of rebellion (I Samuel 15:22-23). God demands nothing less than moral restoration. This means:



1. Restoration which is initiated by Repentances

" ... Return to Me, and I will return to you, Says the Lord of Hosts ... "(Malachi 3:7). Repentance signifies a change of mind leading to a change of heart and life. It is an "about-face-turn"-a coming back to an offended and grieved God with deep contrition and humiliation. In New Testament language, this means, "If we confess our sins; He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9). If you do not know the fullness of blessings in your life, perhaps it is because you have wandered far from the right place, God says *Return*.

2. Restoration which is perpetuated by Obedience

"Yet from the days of your fathers you have gone away from My ordinances and have not kept them ..." (Malachi 3:7). God has shut up blessings to a life of: - - - . Disobedience: "... do this and you will live" (Luke 10:28). This is not legalism; it is a divine principle of life and blessings. So Malachi solemnly reminded his people that they had departed from God's ordinances, even as their fathers before them.... to obey is better than sacrifice, and to heed than the fat of rams" (1 Samuel 15:22); Finally the giver must understand that God is not bound by logic or by our notions of what makes sense. It is not that God is anti-logical, anti-intellect, anti-scientific, or anti-academic. He is the Creator, but He is beyond it, above it, superior to it all ... God's truth regarding giving has to be experienced. Now, you have enough word on the subject of giving. In the words of NIKE "JUST DO IT" {smile}



Budgeting our Money: The Difference Between Desires, Wants, and Needs

One of the first steps to managing your money well is to know the difference in the type of expenses in our lives: desires, wants and needs. Desires address lavishness of life. A bad steward often purchases what he or she desires at the expense of everything and everybody. Our desires, if gone unchecked, can lead to lust and worldliness. See I John 2: 15-16 Wants address extras that we own. Things we purchase that we can do without. Luke 3: 11 ... He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Needs addresses the basic substances of living which includes food, clothing and shelter. "And having good and raiment let us be therewith content." (I Timothy 6:8)

One reason why some people do not regularly give to the work of God is because they do not budget their money. Because they don't have a budget, they do not know where their money goes at the end of the month--easy come easy go. They may have good intention about wanting to consistently give their tithes and offerings, but they don't. As soon as they are paid, their money is gone before they know it. This lack of planning leads to the use of credit to fill in the gaps. However, abuse of credit can lead to less money and more despair. "A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished." (Proverbs 27: 12) Using credit foolishly can lead to punishment including massive amounts of debt, creditors calling day and night, repossession and, in extreme cases, bankruptcy. One of the main culprits to the bondage of debt and the inconsistency of giving to the work of God is being driven by wants and desires through impulse purchasing. When you have monthly budget written out it will enable you to plan better and direct your money in an efficient way.



BUDGET

Net income per month \$ _____

Expenses

1. Tithe \$ _____
2. Savings \$ _____
3. Housing (mortgage/rent) \$ _____
4. Food \$ _____
5. Utilities \$ _____
6. Transportation \$ _____
7. Insurance \$ _____
8. School/childcare (tuition, etc.) \$ _____
9. Medical & dental \$ _____
10. Clothing \$ _____
11. Entertainment/recreation \$ _____
12. Miscellaneous \$ _____

Total expenses \$ _____

Surplus/deficit \$ _____



Stewardship of Our Talents and Gifts

God has blessed each of us with different gifts and talents. Examples of some of these gifts and talents include teaching, carpentry, singing, faith, encouraging, hospitality, accounting, playing musical instruments, writing, and the list goes on. We (Christians) are the body of Christ, and all of us are members of One Body (I Cor. 12:27). We are giving gifts for the edification of the Church and for the glory of Christ.

1. Review I Cor. 12:4-12:
 - a. What are some of the gifts given to members of the body of Christ?

 - b. Who gives these gifts to the body (verse 11)? _____
2. What should our attitudes be about the gifts God has given to us (Rom. 12:3-8)?

3. What are some reasons God gives gift to the body of Christ?

4. What are we to do with the gifts God has given us (I Pet. 4:10-11)?

The next chapter will discuss more about the gifts as they relate to your ministry in the church.



CHAPTER-IV

EQUIP THEM FOR THEIR MINISTRY IN THE CHURCH

Equipped for Ministry in the Local Church

In Chapter three, we discussed the different gifts given to believers in order to do the work of the Church. We are to use our gifts to edify one another and to lead people to Jesus. In this chapter, we will examine the ministry of the local church and how different people prepare for different ministries of the local church. We will review the ministries of New Hope Missionary Baptist Church with the hope that you will participate in this ministry.

The disciples of Jesus spent time with Him, He taught them (Matthew 5). They saw Him turn water into wine (John 2: 1-10); heal the sick (Matt. 4:24); confront the religious leaders (Matt. 23:23-39); lead sinners to Himself (Luke 19:5); and promise to build His Church (Matt. 16: 18). While on earth Jesus made disciples who would later carry on the work He started. But He gave them straight rules. Those who would follow Him should count the cost before following Him - they should love Him more than their father, mother, sister or brother; they should bear their cross and follow Him; they should decide how far they want to go with Jesus; and they should forsake everything this world has to offer them (Luke 14:25-33). Later, the disciples found out what Jesus meant. After Jesus' death, resurrection, and ascension, the disciples faced a hostile world. Some were beaten and thrown in prison for the name of Jesus (Acts 16:19-23); and others were martyred for His name's sake (Acts 7:59; 22:20).

The primary tool for preparation for the ministry is the Word of God. The mission of the Church is to make disciples of people. This does not simply mean going to church. It means turning from sin and trusting Jesus as Savior and Lord. It means growing in grace after you receive Jesus. The ministry of the Church is diverse: some are pastors, some are evangelists, some are teachers, and some are ordinary helpers (Eph. 4:11-12). There are different ways to be equipped for ministry in the Church depending on the ministry God has called you to. If you are called to preach, teach or to become a missionary, you might need formal preparation like going to Bible College or Seminary. This might take you some time but there is no substitute for preparation. If you are called to preach the gospel, it is necessary that you go to school. Take for instance a person who wants to become a medical doctor. What *must* he or she do first? Should she go to medical school first or should she say that the



Holy Spirit would teach him to perform surgery on people? Having a good voice or good presentation skills is not a substitute for formal preparation. If you believe you are called to the ministry, please go through formal preparation in Bible Institute, College or at a Seminary with the guidance of Pastor Smith. On the other hand, if you think you are called to a layperson ministry such as Sunday school teacher, church clerk, choir member, or usher you might not need Bible College or Seminary education. New Hope Missionary Baptist Church is more than able to equip you for any lay ministry.

1. According to Eph. 4:11-13, who is to equip (perfect) the saints in order to do the work of ministry

2. I Peter 5:1-5 gives direction to the leaders and members of the Church (flock):

a. What is our responsibility to our spiritual leader?

b. What is the right way to demonstrate good leadership?

3. State in your own words Paul's requested prayer for ministry in Colossians 4:3-4?

4. State in your own words how God is equipping you for ministry in the local Church.



Spiritual Gifts

I Corinthians 12: 1-10 list the gifts that God gives to His children. Believers are equipped with spiritual gift primarily for the *benefit and edification of the body of Christ*, not for themselves. The gifts are not given to believers for their own gratification or for them to revel in a sense of self-importance and super-spirituality. *Gifts are to be used for your ministry in the Church!* "And he gave some [gifts] ... for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-12)

The list of the gifts is given to show just how diverse the gifts of the Spirit really are. He can gift a person as He wills. His gifts are many and varied. This list is only partial, that is, it is not complete. We will examine some of the gifts of the Spirit.

Gift of the word of wisdom (Sophia): Wisdom means the wisdom of God. This is made clear by I Corinthians 2:7. The word of wisdom is the gift to share the wisdom and truth of God with men - to share the truth in simple and understandable language.

Gift of the word of knowledge (gnosis): This is practical knowledge. The word of knowledge is the gift to share with others how they should live - the ability to apply truth to their lives in day-to-day living - the ability to make practical application of truth to life.

Gift of faith: This is not the usual faith that we mean when we speak about saving faith. It is very special gift of faith: a mustard seed faith, a strong faith, a powerful faith, a wonder-working faith, a special gift of faith that enables a believer to do great things for God and His people.

Gift of healing: This is a gift that has been minimized and de-emphasized for generations because of charlatans and the abuses that too often surrounded it. All kinds of theories and doctrinal positions were held saying that the gift was only for the early church. However, it is a gift that is definitely experienced and demonstrated in the lives of multitudes of people all over the world!

Gift of working miracles: This gift refers to miracles other than that of healing. There are times when circumstances and situations arise and believers need a miraculous deliverance of some sort. Apparently this is what the gift is. But the greatest miracle of all -- your salvation!

Gift of prophecy: This is the gift of speaking under the inspiration of the Holy Spirit. It includes both prediction and proclamation. Neither one should be minimized despite the abuse of the gift. There is no question; the gift to



predict events has been abused to the point of ridiculous! However, the abuse of a gift does not eliminate the fact that the Spirit of God sometimes gives believers a glimpse into coming events in order to prepare and strengthen them to face the events. The major function of prophecy is clearly stated by Scripture. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (I Cor. 14:3)

Gift of discerning spirits: This is a gift that is desperately needed by believers in every generation, for there are always false prophets and teachers in their midst. In reality, some measure of the gift is needed by every believer in order to keep from being led astray. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1) "Men having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:5) **Gift of tongues:** Tongues (unknown languages) are addressed to God, whereas prophecy is addressed to men (I Cor. 14:2-3). Very simply stated, Scripture declares that tongues do not edify or benefit men as much as prophecy. There are reasons for this:

1. Tongues are directed toward God; they are for God, for communion with Him.
2. Tongues are not understood by men. Scripture is clear: "no man understands," that is, no man gets the sense of or grasps the meaning of what is being said.
3. The believer who prophesies edifies, exhorts, and comforts men (I Cor. 14:3).

Tongues edify self, whereas prophecy edifies the church (I Cor. 14:4). The point is clear: tongues are useful. They are, however, improper to use in a church setting (I Cor. 14: 22-23). Tongues only edify the one who is speaking. But prophecy is of much more benefit. The believer who prophesies edifies the *whole* church - he builds up far more people. Note something else as well: the gift of tongues is focused upon self-edification, but the gift of prophecy is focused upon the ministry, that is, the edification of others. Self-edification is, of course, important but the ministry of edifying others is far more important.

Tongues are commendable, but prophecy is more commendable. This is a point that needs to be given close attention both by those who emphasize and those who minimize and deny tongues. Paul makes it clear that he himself has the gift of tongues, but found it far more important to prophecy and proclaim the gospel. (I Cor. 14: 18-19) Furthermore, Paul concludes that the man who prophesies is far more important than the man who speaks in tongues unless the tongues are interpreted. (I Cor. 14:22-28)



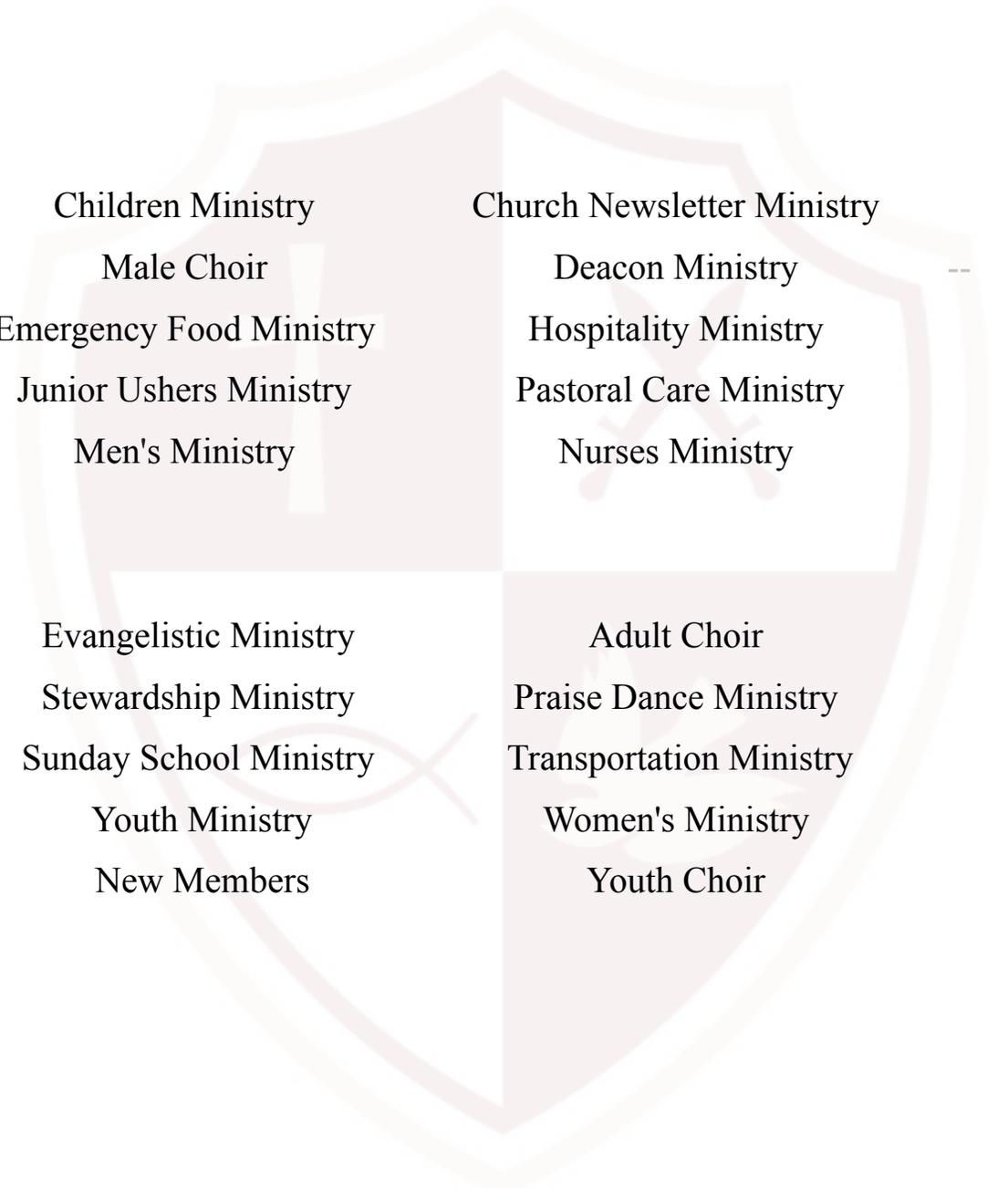
The purpose for the believer speaking in worship *must be* to edify the church. The purpose of tongues and prophecy can be defined as the following: tongues are a sign to warn unbelievers and prophecy is a gift to edify believers. Tongues within the church confuse and harden unbelievers. The point is clearly seen: tongues without interpretation cause a person to appear insane. The tongue speaker seems to be babbling just like an insane person. Tongues (the ecstatic gift) are not to be used to reach people within the church. Prophecy within the church convicts unbelievers.

Gift of *interpreting tongues*: This is simply what it says: the Spirit of God gifts some believers to interpret the tongue.

Ministry Opportunities at New Hope Missionary Baptist Church

You are now a member of New Hope Missionary Baptist Church. God holds you responsible to support and partake of the ministry here at New Hope. There are many ways you can get involved in the ministry. God has given you gifts or talents of some kind. Maybe you want to help in the children and youth ministries or teach in some way. You might have skills in carpentry or plumbing to help fix things around the church. You might have bookkeeping or some other skills to help. You could join one of our choirs; with hospitality; or in our office. Whatever you want to do, there are opportunities for you here at New Hope. Talk with the Pastor, your Sunday school teacher, the Deacons, or call the church office.

The following is a list of ministries at New Hope. Get involved in one or more of these ministries. Call the church office at (831) 422-4419 and talk with someone about what the Lord is leading you to do. Remember *as a church grows, the pastor's hands-on ministry must decrease and the congregation's hands-on ministry must increase. Ministry teamwork divides the task and doubles the success.*

A large, faint watermark of the church's shield is centered on the page, serving as a background for the ministry list.

Children Ministry	Church Newsletter Ministry
Male Choir	Deacon Ministry
Emergency Food Ministry	Hospitality Ministry
Junior Ushers Ministry	Pastoral Care Ministry
Men's Ministry	Nurses Ministry
Evangelistic Ministry	Adult Choir
Stewardship Ministry	Praise Dance Ministry
Sunday School Ministry	Transportation Ministry
Youth Ministry	Women's Ministry
New Members	Youth Choir



CHAPTER-V THE CHRISTIAN'S LIFE MISSION IN THE WORLD

The Church's Mission at Home and Abroad

The primary mission of the Church in the world is the furtherance of the Gospel of Jesus Christ. Shortly before Jesus departed from the world, He commissioned the Church and gave specific instructions about its mission. This mission is recorded in Matthew 28: 18-20, "And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth. 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.*" The disciples faithfully carried out this commission after Jesus' ascension into heaven. In Acts 2:38-42, "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins ... they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship ..."

Even though the Church was commissioned centuries ago, the mission has not changed. The mission of the Church is to reach the world for Jesus. The home ministry of the Church is mainly led by local pastors and carried out by the local assembly. The local Church also sends or supports missionaries abroad in places where the gospel has not taken hold. The missionaries' witness, teach, and eventually plant local churches among those who are saved. This method is not new either. Paul, Barnabas, and others did the same thing during the ministry of the early Church. It is the responsibility of every member of our church to be supportive of mission work. It is the lifeline of the Church's expansion.

1. Jesus gave instruction to the Church about its mission in the world. Read Acts 1:4-9.
 - a. Why did Jesus tell the disciples not to leave Jerusalem (verses 4-5)?

 - b. What were they to receive (verse 8)?

 - c. According to Jesus, Who was their source of power (verses 5, 8)?



d. Where were they to begin their ministry (mission)?

e. How far were they to extend this mission?

2. Read Acts 6:1-7.

Why were seven men chosen for the daily administration of the Church?

3. What did the disciples say that they wanted to be committed to?

4. In verse 7 what happened to the Word of God when the people of God were obedient to the faith?

The Believer's Life Mission in the World (God's Will (or Your Life)

The Bible clearly teaches that God is the Creator of the universe, including heaven and earth. Genesis 1: 1 confirmed this claim, "In the beginning God created the heaven and the earth." God also created everything including man (Genesis 2:7, 2-23)... When God created Adam and Eve, He had a plan for their lives. He gave them instructions about how they should live and prosper. They did not obey God, but instead followed their own understanding. As a result, sin entered into the world. All of mankind suffers the consequences of their disobedience (Genesis 3:14-19). But, in spite of this, God still loves man so much that He gave His only begotten Son to pay the penalty for man's sin (John 3:16). Those who confess their sin and receive Jesus as Savior become children of God (John 1:12). God has a plan for each of His children. He loves you and has a plan for your life.

The plan of God for His children can be put in two categories: the general plan of God, and the specific plan of God. The general plan of God is for all of mankind to become believers in Jesus Christ regardless of their nationality, ethnicity, denomination, and gender. In addition, once we become believers, it is the will of God that all Christians grow and be sanctified. I Thessalonians 4:3 say, "For this is the will of God, even your sanctification that ye should abstain from fornication." It is the general will of God that all Christians study the



Bible (II Timothy 2: 15), that all Christians go to church regularly (Hebrews 10:24-25), and that all Christians give tithes and offerings to their church (Malachi 3:10; I Corinthians 16:2). The specific will of God is personal and differs from believer to believer. For instance, God may call one person to become a pastor of a church or a missionary in a far away foreign land. This may require the believer to go to Bible College or Seminary. This expression of God's specific will is for that believer and is not the will of God for every believer. God may lead one believer to marry, while He may not allow another to take a wife or husband.

The prerequisite for knowing the specific will of God for your life is to first begin to do the general will of God. If you are deliberately disobeying the general will of God, how can you expect God to show you His specific will? Do not ask God to show you specifically whom you ought to marry or what kind of career He wants you to have if you are disobedient to His general will. The Christian life-mission in the world is two-fold: to do the general will of God and to do the specific will of God.

1. In Deut. 10:12-13, what did God require of Israel?

2. Psalm 119 teaches the importance of the Word of God. What are several ways the Bible can help you live for Christ?

- a. Verse 11 _____
- b. Verse 105 _____
- c. Verse 130 _____

3. According to I John 4:4, why are Christians able to overcome their enemies in the world?



CHAPTER-VI TO MAGNIFY GOD'S NAME

Living to the Glory of God

To magnify means to make big. Those who wear eyes glasses do so in order to see better-the glasses magnify (make big) the object the person sees. In order to magnify God's name we ought to live to the glory and praise of God. I Corinthians 10:31 puts it this way, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If every Christian would put this verse into practice, the world will have a baseless argument against the deity and power of God. But instead of "making God big" by the way we live, we instead make God "small" in the eyes of the world by our lifestyles.

1. According to I Cor. 6:20 why should we glorify God in our body?

2. Paul tells us the reasonable service we can render to God. What is that service (Romans 12:1-2)?

3. Read Romans 1:18-22.

a. How did God show Himself to men?

b. What was man's response after he knew God?



Living to the Praise of God

Do you "make God big" (magnify) by living to praise Him? It is easy to concentrate on the injustices that are happening to us, and therefore to not praise God for all the good that He is doing for us and through us. Psalm 96:4 says, "[f]or the Lord is great, and greatly to be praised: he is to be feared above all gods." Do your lips wait to praise' the Lord? The Psalmist declared, "Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed." (Psalm 65:1) Our hearts should be full of gratefulness and praise to God for all He has done for us. He created us. He provided the ransom for our sin (by giving His only begotten Son). He keeps us in good health. He provides our daily bread. He clothes us to keep us warm. He gives us wisdom in our daily walk. He gives us family and friends. He provides our every need -- and the list goes on ... The song says, "... count your blessings ... and it will surprise you what the Lord has done."

Making Big: God's Name

Psalm 113:3 says "from the rising of the sun unto the going down of the same the Lord's name is to be praised." In this text we are commanded to praise the name of God. But why praise the name of God? Why not just praise God?

God's names reveal His very nature. God reveals Himself throughout the Scriptures by what He calls Himself. There is no dichotomy, no difference, no division; no discrepancy between who He is and who He calls Himself the truth of God's character is focused in His name. The name of God holds an important key to understanding the doctrine of God. The name of God is a personal disclosure and reveals His relationship with His people. His name is known only because He chooses to make it known. To the Hebrew mind, God was both hidden and revealed, transcendent and imminent. Even though he was mysterious, lofty, and unapproachable, He bridged the gap with humankind by revealing His name.

God of the Fathers: Before Moses' encounter with God in the Midianite desert, God was known generally as the God of the Fathers. Various names were used for God under this concept, most of which were associated with the generic Semitic word El, meaning God.



El-Shaddai: "God of the Mountains" or "The Almighty God." This term is more closely associated with the patriarchal period and can be found most frequently in the Books of Genesis and Job. Exodus 6:3 underlines El-Shaddai as the name revealed to the patriarchs (Abraham, Isaac and Jacob). God used it to make His Covenant with Abraham (Genesis 17: 1-2).

El-Elyon: "The Most High God" or "The Exalted One" (Numbers 24: 16; 2 Samuel 22: 14; Psalm 18:13). Melchizedek was a priest of El-Elyon and blessed Abraham in this name (Genesis 14: 19-20), referring to El-Elyon as "possessor of heaven and earth." Canaanites at Ugarit also worshiped God as El-Elyon. El-Elyon seems to have had close ties to Jerusalem.

El-Olam: "God of Eternity" or "The Everlasting God" (Genesis 21:33; Psalm 90:2; Isaiah 26:4). God's sovereignty extends through the passing of time and beyond our ability to see or understand.

El-Berith: "God of the Covenant" (Judges 9:46) transforms the Canaanite Baal-berith (Judges 8:33) to show God alone makes and keeps covenant.

El-Roi: "God who sees me" or "God of Vision" (Genesis 16: 13). God sees the needs of His people and responds.

Elohim: A plural form for God. It is a frequently used term and the most comprehensive of the El combinations. The plurality of this word is not a hint of polytheism. It is a plural of majesty. It is a revelation of the infinite nature of God. In the creation narrative, we read: "And Elohim said, Let us make man in our image ..." (Genesis 1:26) This name suggests that there is a mystery to the Creator-God which humankind cannot fully fathom. God is absolute, infinite Lord over creation and history. The Christian sees in this term a pointer to the Trinitarian (relating to the Trinity) reality Of Creator-God.

Other Uses: The name *El* is frequently combined with other nouns or adjectives. Some examples are: Israe-el (One who is ruled by God), Beth-el (House of God), Peni-el (Face of God). In the crucifixion narrative (Mark 15:34), Jesus employed a form of El when he cried from the cross, "Eloi, Eloi" meaning "my God, my God" quoting Psalm 22: 1.

The Covenant Name: The covenant name for God was "Yahweh." This is the Hebrew name for God translated in English as Jehovah. Israel's faith was a new response to God based on His disclosure. This name was so unique and powerful that God formed a covenant with His people based upon His self-revelation.

Yahveh titles appear as Jehovah:



Jehovah-Jireh: "The Lord will provide" (Genesis 22:14). This was the name given to the location where God provided a ram for Abraham to sacrifice in the place of Isaac. This name is a testimony to God's deliverance.

Jehovah-Nissi: "The Lord is my Banner" (Exodus 17:15). Moses ascribed this name to God after a victory over the Amalekites. The name of God was considered a banner under which Israel could rally for victory. The Lord's name was the battle cry.

Jehovah-Mekaddesh: "The Lord Sanctifies" (Exodus 31: 13). Holiness is the central revelation of God's character. God calls for a people who are set apart.

Jehovah-Shalom: "The Lord is Peace" (Judges 6:24). This was the name of the altar that Gideon built at Ophrah signifying that God brings well-being not death to His people.

Jehovah-Sabaoth: "The Lord of Hosts" (I Samuel 1:3; II Samuel 17:45; Jeremiah 11:20). This can also be rendered, "The Lord Almighty." This name represents God's power over the nations and was closely tied to Shiloh, to the Ark of the Covenant, and to prophecy. The title designates God as King and Ruler of Israel, its armies, its temple, and of the universe.

Jehovah-Rohi: "The Lord is my Shepherd" (Psalm 23:1). God is the One who provides loving care for His people.

Jehovah-Tsidkenu: "The Lord is Our Righteousness" (Jeremiah 23:5-6; Jeremiah 33:16). This was the name Jeremiah gave to God, the Righteous King, who would rule over Israel after the return from captivity. He would establish a new kingdom of justice.

Jehovah-Shammah: "The Lord is There" (Ezekiel 48:35). This is the name of God associated with the restoration of Jerusalem, God's dwelling place.

Adon (or Adonai): This is a title of authority and honor. It can be translated "Lord."

It is not exclusively a title for deity because it is used in addressing a superior, such as a king or master. In this sense, it is used to ascribe the highest honor and worship to God. Adon or Adonai was often used in conjunction with Yahveh. In time Adonai became a substitute for Yahweh. It took on the connotation of God's absolute lordship.

Father takes on a richer meaning when it is joined with other designations: God the Father is the first person of the Trinity (see Chapter 1). When His name as father is used in conjunction with other designations, it reveals the intimate relationship we have with God. Here are some examples:



Our Father: Jesus taught His disciples to address God in this manner when they prayed (Matthew 6:9); **Father of mercies** (II Corinthians 1:3); **Father of glory** (Ephesians 1: 17); and **Father of lights** (James 1: 17).

When the *Father* title is juxtaposed with the word *Son*, the significance of God's name in relation to Jesus Christ is understood. Christ's claim to have come in his Father's name reveals that He was God's unique representative (John 5:43). He shares the Father's essential authority and works done in his Father's name bear witness to this special relationship (John 10:25). Christ has provided a full revelation of God because He has clearly declared His name (John 12:28; John 17:6).

Father is the distinguishing title for God in the New Testament. Jesus taught His disciples to use the Aramaic "Abba," a term of affection that approximates our word *Daddy*, to address the heavenly Father.

In the New Testament, God's name is manifested most clearly in Jesus Christ. He is called "the Word" (John 1: 1), and Jesus himself makes the claim that he has revealed The name of God (John 17:6). God's name is His promise to dwell with His people.



CHAPTER VII

THE PASTOR

There are several words used in the Scriptures that refer or relate to the office of the Pastor: bishop, elder, shepherd, overseer, and watchman to name a few. Each of these titles relates to a duty the Pastor has in the church towards God and God's people. This chapter gives a scriptural outline of the office of Pastor that will help you to understand him and your relationship to him.

Pastor as (Under) Shepherd

In the gospel of John chapter ten Jesus teaches his disciples about who he is and why he came to earth. He describes himself as the door of the sheep (verse 7) and as the good shepherd (verses 11, 14). As shepherd, He is responsible for feeding and caring for the sheep. Following this example of Christ, the office of Pastor is that of a shepherd. However, he is an under-shepherd since he is under the authority of Christ. The Pastor has been given the responsibility for feeding the sheep, the children of God. As shepherd, the pastor's primary job is to equip God's people by feeding them the Word of God. Through preaching, teaching, counseling, and prayer, the Pastor shepherds the people of God so that we will know who God is and continue with Him (verses 9-16). We are called sheep because we are easily deceived and lead astray. The Pastor has the awesome duty of keeping the children of God in the way of God until Christ returns (verses 25-29).

Here are a few scriptures that refer to the shepherd hood of Pastors:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jeremiah 3: 15)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4: 11-14)



Pastor as Bishop (Overseer)

The local church has an organizational structure with the Pastor having the job of overseer; also referred to in the Bible as bishop. The word bishop means "overseer" and can refer to a pastor, church leader, or presiding elder. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28) Thus, the office of overseer is that of a manager, supervisor, president, and chief executive officer (C.E.O.).

Although it is good to want to be a spiritual leader, the standards are high. As bishop, the Pastor is responsible and directly accountable to God for the administration of the local church; that is, how the church is run. Because of the nature of this position, the bishop must meet certain standards. He must be a man of character. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." (I Timothy 3:1-2) "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." (Titus 1:7)

Pastor as Elder

Whereas the term "bishop" refers to a Pastor's positional authority in the local church, the term "elder" refers to the Pastor's dignity and spiritual wisdom and authority in the local church. As you were growing up, you might remember your parents or grandparents telling you to "mind your elders." The goal in this warning was to give honor and respect to those who were older and wiser than you. The same is true in the local church as it relates to the Pastor. Regardless of his physical age, we are to give him the respect due someone who has spiritual age and wisdom.



How we are to treat the Pastor

He is not to be the object of gossip: There is one very important thing to remember about the Pastor: he is a holy man, but still a man! Church leaders are not exempt from sin, faults and mistakes. But they are often criticized for the wrong reasons - minor imperfections, failure to meet someone's expectations, personality clashes. Thus Paul said that accusations should not even be heard unless two or three witnesses confirm them. "Against an elder receive not an accusation, but before two or three witnesses." (I Timothy 5:19)

He is to be obeyed for your good: The Bible admonishes us to listen and follow the leadership of the Pastor because he gets his instructions, leadership and power from God. In submitting to the Pastor's leadership, we submit ourselves to the authority of God. In Hebrews we are instructed to "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly." (Hebrews 13: 17 -18) The Pastor is not God, but rather His vessel. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (II Corinthians 4: 7)

He is worthy of double honor: Pastor should be supported and appreciated. Too often he is a target for criticism because the congregation has unrealistic expectations. As a member of New Hope Missionary, you should be conscious of how you treat your pastor. Don't be a fault-finder! Instead, show your appreciation for his leadership and pray for him in his weakness. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine." (I Timothy 5: 17) It is important to note that there is no question according to the Bible that the Pastor must rule. The question is how he rules, and if he rules well he is to be counted worthy of double honor.

Paul says that the Pastor is worthy of *double* honor. Unfortunately however, we often *take them for granted* by not providing adequately for their needs or by subjecting them to heavy criticism. Think of how you can honor your pastor. They should receive the kind of financial support to allow them to live without worry and to provide for the needs of their family. The Bible emphasizes the importance of supporting those who lead and teach us. (See Galatians 6:6)

His Physical Needs are to be met: As sower of the seed of God's word, the Pastor is a spiritual laborer. Since we are the recipients of his labor, we are responsible for meeting the physical needs of the pastor and his family. In I



Corinthians chapter nine, Paul exerts his rights and privileges as a Minister of God for Ministerial support. These are rights and privileges also enjoyed by the Pastor. The question is posed "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (Verse 11) In this statement, Paul is laying the foundation of our relationship with our pastor.

As he labors and watches over our souls, we are to make certain that he and his family are not also worrying about where they are going to get their needs for food, clothes and shelter met. These are areas of needs that the sheep (children of God) are to meet. This is the order God has established for His church. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."(verse 14)

How God Treats the Pastor

God Disciplines Pastors: In all this we have learned about the Pastor, we need to keep in mind that pastors are not perfect. Some do go astray and may need to be chastened. How then do we handle those pastors who are living in disobedience to God?

God has also established-a definite order for handling these problems. Only God has the authority to discipline the Pastor. We, of course, always should pray for those pastors if he is going astray, but the ultimate chastisement should only come from God. The Bible sets a clear standard for this. "He suffers no man to do them wrong; yea, he reproveth kings for their sakes, Saying, *Touch not mine anointed, and do my prophets no harm.*" (Emphasis added) (I Chronicles 16:21-22)

We find in the book of Jeremiah a number of scriptures that teach us how God handles wayward pastors. In Jeremiah 10:21 we find these words, "For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Later God says "woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the LORD God of Israel against the pastors that feed my people; ye have scattered my flock and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD." (Jeremiah 23: 1-2)



Remember, God is grieved when one of his anointed men goes astray. He takes it personally. "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness." (Jeremiah 12:10) We should likewise be grieved and seek God's mercy for them.

God Holds Pastors Responsible: In addition to disciplining pastors, God holds-them responsible and accountable for the protection of His people. "But if the watchman sees the sword come and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his *blood will I require at the watchman's hand.*" (Emphasis added) (Ezekiel 33:6) The job of watching over our souls is a serious one, and God will not tolerate less than vigilant service and commitment from the Pastor.



CHAPTER VIII

The Deacon

Often confused with the office of an **elder**, some congregations may sometimes appoint Deacons to a committee that leads and makes decisions for the church. Other churches may ignore it altogether by neglecting to preach about it and prepare men for it. The differing practices demonstrate the need for examining the Bible teaching about the office of Deacon. When we consider the New Testament **pattern**, we find that Deacons were great servants of the church, who are needed in every congregation and without whom, a church remains lacking.

Defining Terms

In our modern vocabulary, the word "Deacon" connotes a specialized office of the church. However, it was not used this way in the original **New Testament**. The Greek word which is translated Deacon, *diakonos*, actually was a generic word which meant "a servant, attendant, or Minister". Using this general meaning, the word was applied to describing: Jesus (**Romans 15:8**), evangelists (**Ephesians 6:21; Colossians 1:7**), faithful Christians (**John 12:26**), the apostles (**II Corinthians 3:6**), and waiters at feasts (**Matthew 22:13**).

The Office of Deacon

After observing the many general uses of Deacon, some may wonder if an official appointment of Deacon exists. This can be answered by observing a greeting by the apostle Paul to the Philippian church:

"Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the bishops and Deacons" **Philippians 1:1**

Please notice that after Paul greets all of the **saints**, or Christians, in the city of Philippi, he recognizes the **office of bishop** and then the office of Deacon. If the word Deacon was always used generically to refer to Christians, then why would Paul redundantly reference Christians twice? And why would Paul use the word in parallel with the office of bishops? The only logical answer is that the word for Deacons is here used in a specialized sense to refer to an office, just like the word, "bishops" refers to an office. This point becomes even clearer when we realize that the Bible provides a set of qualifications for Deacons, similar to the qualifications of bishops.

Qualifications of a Deacon

In **1 Timothy 3:8-13**, Paul gives the qualifications for those who desire to serve as Deacons. The first verse in this passage teaches us an important point:

"Likewise Deacons must be reverent, not double-tongued, not given to much wine, not greedy for money ..."

1 Timothy 3:8

The first word in this verse, "likewise", is important to properly understanding this passage. In the verses located immediately before this passage (**I Timothy 3:1-7**), Paul provided the qualifications for **the position of bishop** .



In discussion the qualifications for a bishop, Paul mentions the *"office of a bishop"* and states that, *"A bishop then must be blameless ..."* (**I Timothy 3:1-2**). Just as a *"bishop must be ..."* a Deacon *"likewise must be ..."*. The word *"likewise"* connects the two as offices that require specific qualifications for appointment. Therefore, just as the word *"bishop"* denotes a specific office, so does the word *"Deacon"* sometimes denote a specific office, with qualifications listed below:

1. reverent, sober
2. not double-tongued
3. not given (addicted) to much wine
4. not greedy for money
5. holding the mystery of the faith with a pure conscience
6. first be proven (tested)
7. blameless
8. husbands of one wife
9. ruling their children and their own houses well

The scripture also references that Deacons' wives must be: reverent, not slanderers, temperate, and faithful in all things (**I Timothy 3:11**).

The Work of a Deacon

When compared with the qualifications of an elder, it is apparent that the requirements for a Deacon are somewhat more relaxed. This is probably because of the nature of their work. Pastors are the spiritual guides who oversee the work of the church, while Deacons are servants of the church, who assist with church's more physical needs.

"Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.'" **Acts 6:1-4**

From this passage, we learn two important things about the work and role of Deacons. First, we learn that Deacons' mission is to *"serve tables"*. They were given this physical task to assist the spiritual leaders of the church and to prevent the apostles' time from being diverted from their spiritual work. Though the required work may vary, the nature of the Deacon's work is clear from this passage. It is physical in nature in opposition to the spiritual responsibilities of the elders and apostles. Examples would include taking care of the church building,



counting weekly contributions, etc. The question of who selects the specific work and appoints Deacons to it is the subject of the next point.

From the above passage, we also learn that Deacons are appointed by the spiritual leaders to a given work. Since Pastors are the spiritual leaders of churches today, Pastors must appoint Deacons and select their tasks. Moreover, Deacons assist and submit themselves to the authority of the Pastor, who were commanded to oversee and watch over the local congregation (**I Peter 5:1-5**). Therefore, the authority of Deacons falls within the bounds and oversight of the Pastor. Because of the Deacon's dependence on the Pastor for appointment and direction, a church would necessarily be unable to appoint Deacons if it did not have a Pastor to guide and oversee them.

Conclusion

The office of Deacon is vital part of a local church. They relieve the spiritually focused Pastor from the routine business and physical needs of the church. Though anyone may serve the church in a general sense, only qualified men may be scripturally appointed to this office. The spiritual overseer of the church, the Pastor, is responsible for the final appointment of the Deacons. The Pastor also determines the specific work of Deacons, relevant to their local congregation. It is essential that we understand the qualifications and work of a Deacon, so that we may properly fill this position with godly men who will assist the church. Perversion of their work or qualifications will only lead to further straying from God's pattern, will, and approval.



CHAPTER IX

Church Etiquette

What is Church Etiquette?

There is no written rulebook about church behavior for Baptists. This information represents what churches typically teach about expected behavior in church. Some of the rules mentioned here will be new but make sense; the rest are based on common sense.

Etiquette is defined as "the customary rules for conduct or behavior in polite society." Church etiquette is the customary rules for conduct and behavior in a church of God. It falls into several broad categories:

Honoring the Sanctuary

- **Rule 1- Speaking from the Pulpit:** Only the Minister or invited speakers are allowed to speak from the center pulpit. Other persons are asked to use side lecterns if they are participating in the worship service. When the Pastor or Minister is speaking from the pulpit there should be no walking or talking during this time. Please refrain if there is not an emergency.
- **Rule 2- Being in the Pulpit:** Only the Minister, or persons authorized by the Minister should ever be in the pulpit. Children should be taught at young ages that this is a sacred spot and can never be used as a play area. Adults should not walk in this area unless authorized to do so.
- **Rule 3- Enter and Exit as Directed:** If you must leave the sanctuary during church service, do not pass in front of the pulpit.
- **Rule 4- Maintaining Silence Before God:** During the service, the congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or cell phones).
- **Rule 5- Treatment of Church Bibles and Hymnals:** Bibles and Hymnals that are placed in pews are to be treated with care and respect. They should not be written on or used to dispose of gum. The bindings should be cared for; the spines of Bibles and Hymnals should be protected. They are the



property of the church and should not be taken home by parishioners. Parishioners should let the church leadership know if Bibles and Hymnals are in need of repair.

- **Rule 6- Treatment of the Communion Table:** The Communion table is used for one of two holy ordinances (ceremonies or rites) of the Baptist Church. Ministers and others who are in charge of the Communion service are the only persons permitted to use it. Personal items should never be placed on the Communion table.

- **Rule 7- Treatment of the Baptismal Pool:** Baptism Is the other important ordinance of the Baptist Church. In many churches the baptismal pool is covered and they are typically drained of water until the day of the ceremony. However, some churches have more easily accessible baptismal pools. No one is to ever go into the baptismal pool unless they have specific instructions to do so by church leadership (typically Ministers, Deacons).

- **Rule 8- Treatment of the Pews:** Pews are the benches that we sit in on Sundays and for other church services. We should treat them respectfully. The bible holder compartment is not a trash bin. Please dispose of your trash properly.

- **Rule 9- Language that Honors God:** Part of your commitment to God is to use language that honors God. Swearing in the sanctuary or any other part of the church is forbidden.

- **Rule 10- Enter and Exit as Directed:** Typically, you are not supposed to enter or leave the sanctuary during prayers, the reading of the Scripture or the sermon. You are also to remain in church until the closing benediction (final prayer of the service) has been said. Ushers, considered gatekeepers of the church, will remind you of these rules if you arrive late, have left to use the restroom, or have another reason to walk into or out of the sanctuary. Of course, emergencies are special cases and will be dealt with as they occur.

- **Rule 11- No Food, Beverages or Chewing Gum in the Sanctuary:** This is another way of respecting the sanctity of God's house. Use of these items is too casual in church and runs the risk of ruining church property and wasting tithes made to God on repairs that would not otherwise be necessary. It is understandable that we may have to give our toddlers snacks to keep them quiet, please choose snack items that do not crumble or spill easy (parents are responsible for clean up after their children).



Honoring the Church Building

- **Rule 1- Cleanliness is Next to Godliness:** Be certain to keep the church clean as a way to honor God. After church classes or church meals, make certain that all chairs and tables are where they are supposed to be, and throwaway all paper in trash bins. Clean up after yourself in the bathroom and cooperate with any other rules of the church sanitation staff. A clean church is a healthy church. A clean church is one of the factors guests use to determine if they will come back for another visit and or even unite with the church.
- **Rule 2- Eat Only Where It Is Allowed:** Follow the church rules for eating in the church building.
- **Rule 3- Keep the Outside of the Church Building Neat and Clean:** The outside of the church reflects the inside of the church. Make certain that trash is picked up, that flowerbeds are tended, and that nothing unsightly mars the look of God's house.
- **Rule 4- Language That Honors God:** Refer to Honoring the Sanctuary, Rule 9. Honoring Christian Symbols
- **Rule 5- Treat Christian Symbols with Respect:** Crosses and other Christian symbols around the church building are to be looked at, honored, and respected. We should not use them for other than their intended purposes.
- **Rule 6- Respect the Ordinances of the Baptist Church:** Please refer to Honoring the Sanctuary, Rules 5 and 6. Remember also that the elements of the Communion service can only be used by those who have been baptized.
- **Rule 7- Respect the Bible:** Some of the rules about how the Bible is to be respected have changed over the years. Twenty years ago, people only wrote in their Bibles to record family births and deaths. Now we use our Bibles to study and learn and worship. We should never use them in ways that dishonor God.

Honoring the Pulpit:

This is the spot from which the Minister preaches God's word. Refer to Honoring the Sanctuary: Rule 10.

Honoring Each Other

- **Rule 1- Treat One Another With Kindness:** God wants us to be good to one another so, whatever bad mood you had in the car on your way to church, you should greet each other kindly, in God's name, when you meet in church.



• **Rule 2- Row Two Is Not Your Pew:** If you like a particular seat in the sanctuary; then be sure to get there early enough to claim it. It is unreasonable to ask someone to give up a seat that they are in because you normally sit there. (If the seat is very important to you, then you might consider attending often enough that others know that it is your typical seat!)

• **Rule 3- Don't Say Bad Things About God's People:** God warns against gossip and backbiting. Our grandmothers recalled this lesson and tried to teach it to us by saying, "If you can't say something good about someone, don't say anything at all." We should try to remember this in all aspects of our lives, but especially in God's house.

Honoring Ourselves

• **Rule 1- Honoring God Honors Us:** If we keep God's commandments, and honor the Lord's holy places, then we do honor to ourselves as well.

• **Rule 2- Enjoy The Worship Service:** God's house, in the Baptist tradition, is a place to honor God in an evangelical style, where singing, handclapping, vocal praise, and other expressions of being Spirit-filled are expected and accepted.

• **Rule 3- Dress Appropriately:** Many Christian churches have relaxed their rules about dressing for church from the strict adherence to suits and ties for men and boys and dresses and suits for women and girls. While the 21st century Baptist church still tends to be somewhat formal, it recognizes that it is most important for members to be present in worship in a manner that is appropriate and that honors God. To that end, we are expected to wear our very best, whether it is dressy or casual. We should always dress as if we are going to meet someone important (and there is no one more important than God). Not everyone owns a suit or fancy dress. Wear the best appropriate clothing you have.



CHURCH ADMINISTRATION

PASTOR OF NEW HOPE MISSIONARY BAPTIST CHURCH

Pastor Artis L. Smith

DEACONS MINISTRY

Douglas Belcher

MINISTERS

Elder Gervis Grimble

Minister Gregory Daniels

Minister John Campbell

Minister Benjamin Brown

SPECIAL ASSISTANTS TO THE PASTOR

Sister Juanita Ashurst (Pastor's Aide)

Sister Marlisa Blueford (Pastor's Aide)

Sister Nicole Santa Ana (Personal Assistant)

Sister Patricia Terry (Pastor's Aide)

Sister Ava Belcher (Pastor's Aide)

Sister Dr. Mary Davis (Church Nurse)



CHRISTIAN COUNSELOR

First Lady Charron Smith

CHURCH SECRETARY

Sister Juanita Ashurst

Sister Nicole Santa Ana

NEW MEMBER'S ORIENTATION MINISTRY

Pastor Artis L. Smith

Brother Douglas Belcher

Sister Ava Belcher

CHURCH MUSICIANS

Brother Gerald Campbell

Sister Brittany Smith

Sister Jazzy Jones