

Our Doctrine

A Study of the Doctrinal Statement
of the BMA of America



BMA
BAPTIST MISSIONARY ASSOCIATION / AMERICA

Introduction

This study has been written to provide individuals and churches with a clear and faithful exposition of the Doctrinal Statement of the Baptist Missionary Association of America. We are living in times when doctrine is often overlooked, watered-down, or brushed aside altogether. Doctrinal unawareness has become commonplace, causing a widespread lack of conviction among our churches and people. This trend must not continue.

I hope this study will prove to be a valuable resource in equipping individuals and churches to know sound doctrine. More specifically, I hope the people and churches of the BMA of America will be reminded of their doctrinal positions and standards to which we hold. Let us move forward with a strong commitment to God's holy Word and sound doctrine!

In Christ Alone, Jordan M. Tew
Executive Director

Features of this book:

- Full text of the Doctrinal Statement of the BMA of America (**bold print**)
- Commentary/Explanation of each paragraph of the Doctrinal Statement (*italicized print*)
- Notes from Dr. E. Harold Henderson: These notes are taken from Dr. Henderson's book *Here's What We Believe* on the BMA Doctrinal Statement.
- Definitions of words to help bring clarity
- Study questions to help reinforce learning

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I. GOD

There is one living and true God, the creator of the universe (Exod. 15:11; Isa. 45:11; Jer. 27:5). He is revealed in the unity of the Godhead as God the Father, God the Son, and God the Holy Spirit, who are equal in every divine perfection (Exod. 15:11; Matt 28:19; 2 Cor. 13:14).

We believe in the existence of only one God. All other so-called “gods” are man-made idols and do not possess any true life or power. God is the Trinity—Father, Son, and Holy Spirit. These are not three separate gods, nor are they three modes or manifestations of God. God is one in three distinct persons, all being equal, eternal, and divine.

A. God the Father is the supreme ruler of the universe. He providentially directs the affairs of history according to the purposes of His grace (Gen. 1; Ps. 19:1; Ps. 104; Heb. 1:1-3).

God rules and reigns over His creation with magnificent power. He has always been Lord over all and always will be. God’s providence is demonstrated in his loving care and provision for His creation. His providence is seen in the way He has directed the events of the world, whether great or small, under His authority and wisdom. We can confidently believe that God is in control of all things and He does no wrong.

B. God the Son is the Savior of the world. Born of the virgin Mary (Matt. 1:18; Luke 1:26-35), He declared His deity among men (John 1:14,18; Matt. 9:6), died on the cross as the only sacrifice for sin (Phil. 2:6-11), arose bodily from the grave (Luke 24:6-7; 24-26; 1 Cor. 15:3-6), and ascended back to the Father (Acts 1:9-11; Mark 16:19). He is at the right hand of the Father, interceding for believers (Rom. 8:34; Heb. 7:25) until He returns to rapture them from the world (Acts 1:11; 1 Thess. 4:16-18).

Jesus Christ is the eternal Son of God. He is not created, but has existed eternally. He is like us in that He became man, yet He is unlike us in that He is God. Being born of a virgin demonstrated those facts clearly to us. While Jesus is the Savior of the world, this is not to say everyone in the world will be saved. That would be the heresy known as universalism. The meaning here is that Jesus secured salvation for whoever would repent of their sin and believe the Gospel through His literal death, burial, and resurrection. Jesus never sinned, which made Him a perfect sacrifice for sin. After Jesus rose, bodily, from the dead, He spent 40 days on earth and then ascended to the Father. He is the believers’ great High Priest, interceding for them. Jesus will return to judge the living and the dead at an hour we do not know. His children will certainly escape judgment.

C. God the Holy Spirit is the manifest presence of deity. He convicts of sin (John 16:8-11), teaches spiritual truths according to the written Word (John 16:12-15), permanently indwells believers (Acts 5:32; John 14:16-17, 20, 23), and confers on every believer at conversion the ability to render effective spiritual service (1 Peter 4:10-11).

The Holy Spirit, like the Son, is fully God and eternal. He convicts the unbeliever of his/her sin and leads him/her to faith and repentance, by teaching spiritual truths according to the written Word of God, which is the Bible. It is the Holy Spirit Who gives the new birth of salvation in the heart of the lost. Every person who is saved is filled with and sealed by the Spirit and enabled to perform works for God’s glory according to the spiritual gifts he/she is given. Every believer is indwelt by the Holy Spirit, gifted by the Holy Spirit, and sealed by the Holy Spirit. The evidence of this indwelling is evidenced in the fruit of the Spirit (Galatians 5).

Notes from Dr. E. Harold Henderson

“No people ever rises above its religion, and no religion is ever higher than its concept of God. More important than the buildings, programs, goals, and accomplishments of a church is her concept of God.

When a person sees himself in the presence of the sovereign God, he recognizes his faults and need of forgiveness. When a believer enters a personal relationship with God, all of life takes on a new dimension; he is a new creature.”



Definitions:

- **Godhead:** the Trinity
- **Providence:** God’s work of governing over and caring for His creation
- **Deity:** the essence of being God



Study Questions:

1. How many Gods are there? 1 2 3
2. Who are the three persons of the Trinity?
 1. God the
 2. God the
 3. God the
3. Are all persons of the Trinity equal? Yes No
4. Jesus was born of a _____.

II. THE SCRIPTURES

A. The Scriptures are God's inerrant revelation, complete in the Old and New Testaments, written by divinely inspired men as they were moved by the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21). Those men wrote not in words of human wisdom but in words taught by the Holy Spirit (1 Cor. 2:13).

The Bible is, indeed, "inerrant," which means to be without error. The 66 books of the Bible (39 in the Old Testament and 27 in the New Testament) are God's complete, true, and authoritative revelation to us. The Scriptures were written by men who were inspired by the Holy Spirit. The Bible is not the word of man, but of God Himself. There is no other source of God's truth outside of the Bible. While God's general revelation is seen in creation, Scripture is His special revelation to us, revealing what must be known about Him, and how we can be saved.

B. The Scriptures provide the standard for the believer's faith and practice (2 Tim. 3:16-17), reveal the principles by which God will judge all (Heb. 4:12; John 12:48), and express the true basis of Christian fellowship (Gal. 1:8-9; 2 John 9-11).

The Bible instructs us concerning what we are to believe and how we are to live. While mankind often touts their abilities to choose what they will and will not believe or do, God's Word has established what is true and false and what is right and wrong. We must surrender both what we believe and how we conduct ourselves in our daily lives, at home, at work, and at church to the truths of God's Word. Our beliefs and practice must be determined solely by the Word of God. How we minister and how we worship also must be modeled clearly in the Bible. God's judgments will be based on His own standards, as revealed in the Bible. While we may be tempted to call anyone claiming Christ a "brother or sister," the Word of God teaches us who we can associate with and from whom we must disassociate.

Notes from Dr. E. Harold Henderson

"The Bible is the **standard for doctrine**. All other books of religion and all religious doctrine are to be judged by the teaching of the Bible. What agrees with the Bible is true, and what disagrees is untrue. The Bible is the standard for doctrine.

The Bible is the **standard for conduct**. This book will instruct, reprove, correct, and keep you in the way of righteousness.

The Bible is the **standard for judgment**. We must learn to live by God's law now, for we will be judged by it in the end.

The Bible is the **standard for fellowship**. We can have free fellowship with any who live by this Book. But we must not extend Christian fellowship to those who rebel against it."



Definitions:

- ***Inerrant:*** without error
- ***Divinely Inspired:*** the act of God giving the biblical writers the words to write



Study Questions:

1. The Scriptures are without error. True False
2. The Scriptures were written by divinely inspired men as they were moved by the _____.
3. The Scriptures provide the standard for the believer's _____ and _____.
4. How many books are in the Bible? _____

III. CREATION

A. The World—God created all things for His own pleasure and glory, as revealed in the biblical account of creation (Gen. 1; Rev. 4:11; John 1:2-3; Col. 1:16).

God created everything there is. He created by His own power and for His glory. God created the world over the course of 6 literal days and rested on the seventh day.

B. The Angels—God created an innumerable host of spirit beings called angels. Holy angels worship God and execute His will; while fallen angels serve Satan, seeking to hinder God's purposes (Col. 1:16; Luke 20:35-36; Matt. 22:29-30; Ps. 103:20; Jude 6).

Angels are the creation of God and are not above man. People do not turn into angels when they die, as they are a different created being altogether. Satan and his fallen angels are also the creation of God, having fallen through their own rebellion, and are thus under the power and authority of God, unable to do anything apart from the sovereign watch and permission of the Lord.

C. Man—God created man in His own image. As the crowning work of creation, every person is of inherent dignity and worth and merits the respect of all other persons (Ps. 8; Gen. 1:27; 2:7; Matt. 10:28-31).

Man is the image-bearer of God. This is seen in how human beings possess a mind (rational thought), a conscience (ethics/morality), and the capacity to know and love God (spiritual nature). Because of this, human life is more precious than any other form of life. All people are worth supreme value, respect, and the right to live, regardless of race, sex, or age. Human life includes the life of unborn infants from the moment of conception.

D. Marriage—God created marriage (Gen. 1:27-28; 2:23-24). Jesus Christ declared the Creator's intention for marriage to be the inseparable and exclusive union between a male and female (i.e. a natural man and a natural woman) (Matt. 19:4-6; Mark 10:6-9; Rom. 1:25-27). Marriage testifies of the union between Christ and the church (Eph. 5:31-32).

God has made only two sexes, male and female. Marriage is to be between one man and one woman only. All other expressions of sexuality or marriage (cohabitation, homosexuality, transgenderism, etc.) are sin, being perversions of God's design.

Notes from Dr. E. Harold Henderson

“The first announcement in the Bible is, “In the beginning God created the heaven and the earth” (Genesis 1:1). Unbelievers deny that statement, claiming it to be unscientific. But “through faith we understand that the worlds were framed by the word of God” (Hebrews 11:3).

There is no error in the Bible. Its references to history, science, psychology, astrology, geology, sociology, religion, or any other subject continue to be true today. It is the inspired and inerrant Word of God. What a Book!”



Definitions:

- ***Angels:*** These are non-human creations of God. The Greek word for “angel” means messenger.
- ***In His image:*** the fact people are made uniquely by God to bear His image, reflect His glory, and exercise some authority over His creation. Man is not God, but resembles Him in some ways



Study Questions:

1. What did God create?
2. God created all things for His own _____ and _____.
3. What is an angel?
4. God made man in His own _____.
5. Being made in the image of God means every human life is _____.
6. Marriage is the union of one _____ and one _____.

IV. SATAN

Satan is a person rather than a personification of evil (John 8:44), and he with his demons opposes all that is true and godly by blinding the world to the gospel (2 Cor. 4:3-4), tempting saints to do evil (Eph. 6:11; 1 Peter 5:8), and warring against the Son of God (Gen. 3:15; Rev. 20:1-10).

Satan is not an imaginary or abstract idea, nor is he merely a symbol for all that is evil. Satan is a real being. Satan is powerful, but he is not more powerful than God. This truth serves as a great encouragement to believers. While he often tempts believers to sin, he cannot force any child of God to sin. While he may fight against the churches of God, he can never defeat them. While he may seek to hinder the spread of the Gospel, he can never stop it. Ultimately, he will be condemned forever to the Lake of Fire.

Notes from Dr. E. Harold Henderson

“The saints of God (believers) have experiences which indicate that the devil is a real person as they face him in temptation and spiritual warfare. Unbelievers might not recognize Satan’s work, but he puts a lie in their heart and leads them in sin. Yes, Satan is real. Those who deny his reality are deceived.

The devil may appear to have temporary victory in our world. But take the longer view and see him as your defeated foe. Do not take the devil lightly, for he is a fierce and determined foe. Do not take him too seriously, for he is a defeated foe through Jesus Christ.”



Definitions:

- **Satan:** a fallen angel who is the chief enemy of God and His people.
- **Person:** a literal being, rather than an imaginary thing



Study Questions:

1. Satan is imaginary. True False
2. Satan will overcome God’s gospel. True False
3. God created Satan. True False

V. DEPRAVITY

Although man was created in the image of God (Gen. 1:26; 2:17), he fell through sin and that image was marred (Rom. 5:12; James 3:9). In his unregenerate state, he is void of spiritual life, is under the influence of the devil, and lacks any power to save himself (Eph. 2:1-3; John 1:13). The sin nature has been transmitted to every member of the human race, the man Jesus Christ alone being excepted (Rom. 3:23; 1 Pet. 2:22). Because of the sin nature, man possesses no divine life and is essentially and unchangeably depraved apart from divine grace (Rom. 3:10-19; Jer. 17:9).

When God created man, He created him in innocence and perfection. When Adam and Eve fell into sin, all of mankind (except Jesus) fell under the curse of sin. While mankind still bears the image of God, the heart of man is lost to sin. Every person is a sinner. People do not become sinners after they sin, but are born sinners and commit sins because of that fact. In our sinful condition, we are spiritually dead and have no power to save ourselves and no desire to seek Christ. Our depravity does not affect us lightly, but makes us completely unable to be saved apart from the intervention of God's amazing grace.

Notes from Dr. E. Harold Henderson

“What happened to the first humans (Adam and Eve) passed on to all of their descendants. Since the parents were fallen and depraved, so all of their descendants are fallen also.

The natural man is powerless to save himself. Dead in sin and enslaved by sin, how can he deliver himself from sin? All he is, does, or desires is defiled. He must have a Savior who has the power to save him. He is spiritually dead, under wrath and judgment, utterly lost, a guilty sinner before God, and a child of the devil. He is to be pitied and directed to the Savior.”



Definitions:

- **Unregenerate:** not born again
- **Sin Nature:** the sinful condition in which every human is born
- **Depraved:** sinful, our natural condition before being born again
- **Grace:** God's undeserved favor



Study Questions:

1. In his unregenerate state, he is void of _____, is under the influence of the _____, and lacks any power to _____ himself.
2. The sin nature has been transmitted to _____ member of the human race.
3. Because of the sin nature, man possesses no divine life and is essentially and unchangeably depraved apart from divine _____.

VI. SALVATION (Part 1)

A. The Meaning of Salvation—Salvation is the gracious work of God whereby He delivers undeserving sinners from sin and its results (Matt. 1:21; Eph. 2:8-9). In justification He declares righteous all who put faith in Christ as Savior (Rom. 3:20-22), giving them freedom from condemnation, peace with God, and full assurance of future glorification (Rom. 3:24-26).

Salvation is a gracious gift, as our sinfulness does not deserve God's kindness. Through salvation, we are justified, which means we are declared righteous on the basis of Jesus's atoning sacrifice. This gift removes the penalty of sin, gives us peace with God, makes us a part of God's family, and gives us full assurance of spending eternity with Him.

B. The Way of Salvation—Salvation is based wholly on the grace of God apart from works (Titus 3:5; Eph. 2:9). Anyone who will exercise repentance toward God and faith in the Lord Jesus Christ will be saved (Acts 16:30-32; Luke 24:47; Rom. 10:17).

Salvation is a gift from God to sinners. It is completely based on grace, for no person could ever earn or deserve such a precious gift from such a holy God. God will save all who genuinely turn away from their sin (repentance) and believe the Gospel of Jesus (faith). God will, in no way, turn away any person who believes the Gospel.

Regarding repentance and faith, our first doctrinal statement, the New Hampshire Confession, states: "Repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God..."

Notes from Dr. E. Harold Henderson

"Salvation is by repentance of sin. There can be no turning to God if there is no turning from sin. Salvation is by faith in Jesus. What is faith? Faith is more than accepting doctrines. It is a personal confidence (to the point of trust) in a person. That is saving faith—transferring all confidence from every other person or thing and setting it upon Jesus alone."



Definitions:

- **Righteous:** considered guiltless, right with God
- **Justification:** being declared righteous in God's sight
- **Condemnation:** the punishment for sin
- **Glorification:** a state of perfection one reaches after this life by God's grace



Study Questions:

1. Are we saved by grace or works?
2. Anyone who will exercise _____ toward God and _____ in the Lord Jesus Christ will be saved.
3. Do any of us deserve salvation?

VI. SALVATION (Part 2)

C. The Provision of Salvation—Christ died for the sins of the whole world (John 1:29; 3:16; 1 John 2:1-2). Through His blood, atonement is made without respect of persons (1 Tim. 2:4-6). All sinners can be saved by this gracious provision (Heb. 2:9; John 3:18).

The price of salvation was exceedingly high. Jesus Christ laid down His life on the cross, as our substitute, so that we may be saved. While Jesus died for the sins of the world, this does not mean every person will be saved (that is universalism). Only those who truly repent of their sin and believe the Gospel will be saved. These will be from all over the world (every nation, tribe, and tongue). The power of the Gospel is enough to save all, but it will only save those who actually believe.

VII. DIVINE SOVEREIGNTY AND HUMAN FREEDOM

God's sovereignty and man's freedom are two inseparable factors in the salvation experience (Eph. 2:4-6). The two Bible truths are in no way contradictory, but they are amazingly complementary in the great salvation so freely provided. God, in His sovereignty purposed, planned and executed salvation in eternity while man's freedom enables him to make a personal choice in time, either to receive this salvation and be saved, or to reject it and be damned (Eph. 1:9-12; 1:13, 14; John 1:12,

13). *Here we are faced with two truths, which have often led to conflict. However, we must humbly embrace both of these, for they are revealed in God's Word. God is sovereign over all things, including salvation. Salvation is sovereignly purposed, planned, and executed by God in eternity. Salvation is not only provided by God but is enacted by God according to His perfect providence and sovereignty. Scripture also teaches that each person must make a real and meaningful personal decision concerning the Gospel of Jesus Christ. All who repent of their sin and believe the Gospel will surely be saved. All who reject the Gospel will be damned.*

To overemphasize either truth over the other leads to unprofitable extremes. However, neglecting either of these truths reveals a lack of regard for the plain teachings of Scripture.

Notes from Dr. E. Harold Henderson

“Salvation is provided by divine sovereignty. God decreed in eternity before time began that He would save sinners by the sacrifice of His Son and chose us in Him before the world was created. The five links in God's sovereign work of salvation are foreknowledge, predestination, calling, justification, and glorification (Romans 8:29-30).

Salvation is received by a free act of the will. That “whosoever will” invitation is sincere. Anyone who will come to Christ will be saved...God promises, “Whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13). Believe it. Call upon Him. Receive salvation. And rejoice!”



Definitions:

- ***Atonement:*** the removal of guilt and payment for sin by Christ's blood
- ***Sovereignty:*** the fact that God is all-powerful, all-knowing, and not dependent on anyone or anything



Study Questions:

1. Atonement for sin is only made through Christ's _____.
2. God, in His sovereignty, did these three things concerning salvation in eternity:
 - P _____
 - P _____
 - E _____
3. Each person must either receive this salvation and _____ or to reject it and be _____.
4. What does Romans 8:28-30 say about your salvation?

VIII. SANCTIFICATION

All believers are set apart unto God (Heb. 10:12-14) at the time of their regeneration (1 Cor. 6:11). They should grow in grace (2 Pet. 1:5-8) by allowing the Holy Spirit to apply God's Word to their lives (1 Pet. 2:2), conforming them to the principles of divine righteousness (Rom. 12:1-2; 1 Thess. 4:3-7) and making them partakers of the holiness of God (2 Cor. 7:1; 1 Pet. 1:15-16).

Sanctification describes the process of becoming gradually more and more like Jesus. Over the course of one's life as a believer, he/she will grow in grace and truth. They will become spiritually mature and improve in his/her ability to fight against sin, flesh, and the devil. While constantly moving toward more godly living, perfection will not be reached until they are with the Lord.

Notes from Dr. E. Harold Henderson

"Sanctification! What a blessed Bible doctrine. But how tragically it has been neglected by many Baptists. The truth is that each believer in Jesus Christ has been sanctified (set apart to God), and that is what makes each one a saint...

There are two elements in sanctification: position and practice.

-Positional sanctification occurs when God saves one and sets him/her apart for himself as His own dear child.

-Practical sanctification continues in the Christian as he grows in Christ's likeness and lives for His glory.

The Christian life begins with birth. It continues with growth. It is the privilege of each Christian to develop the likeness of Jesus in his/her life. Remember this truth: It is not enough to give God the best you are; you must give Him the best you can become.



Definitions:

- **Regeneration:** being made spiritually-alive through salvation, being born again
- **Righteousness:** considered guiltless, right with God
- **Set Apart:** God's people being called out of this world of sin unto holiness for His glory and purpose



Study Questions:

1. How many believers are "set apart" unto God?
2. At what point are believers "set apart?"
3. How can believers grow in grace?

IX. SECURITY

All believers are eternally secure in Jesus Christ (John 10:24-30; Rom. 8:35-39). They are born again (John 3:3-5; 1 John 5:1; 1 Pet. 1:23), made new creatures in Christ (2 Cor. 5:17; 2 Pet. 1:4), and indwelt by the Holy Spirit (Rom. 8:9; 1 John 4:4), enabling their perseverance in good works (Eph. 2:10). A special providence watches over them (Rom. 8:28; 1 Cor. 10:13), and they are kept by the power of God (Phil. 1:6; 2:12-13; 1 Pet. 1:3-5; Heb. 13:5).

Being that salvation is a gracious gift of God and not a result of our works or merits, the gift of salvation is irrevocable. God holds every believer secure by His grace and power. His blood covers their sins and faults forevermore. When a person is saved, all their previous and future sins are forgiven. Having been born again and becoming a member of God's family, each believer is preserved by the power of God and able to live unto His glory. God never lets them go and He promises they will remain with Him forever.

Notes from Dr. E. Harold Henderson

"The doctrine of eternal security of the believer in Jesus Christ is a blessed truth... The doctrine praises the grace of God and challenges the believer to live a holy life because God has saved him with an eternal salvation..."

The Father redeems us eternally. His chain of sovereign grace reaches from before time (foreknowledge and predestination), through time (called and justified), and even beyond time (glorification) as Romans 8:29-30 so clearly states. Because He purposes for us in view of eternity, He never quits loving us in time.

Our security in Jesus is the work of God, not the accomplishment of man."



Definitions:

- ***Eternally Secure:*** The fact all who are truly saved will not and cannot lose their salvation in Christ
- ***Perseverance:*** The continuance of believers in faith and repentance throughout their course of life
- ***Providence:*** God's work of governing over and caring for His creation



Study Questions:

1. How many believers are eternally secure?
2. All believers are indwelt by the _____.
3. The Holy Spirit enables the believer's _____ in good works.
4. All believers are kept by the _____ of God.

. CHURCH (Part 1)

A. The Nature of the Church—A New Testament Church is a local congregation (Acts 16:5; 1 Cor. 4:17) of baptized believers in Jesus Christ (Acts 2:41) who are united by covenant in belief of what God has revealed and in obedience to what He has commanded (Acts 2:41-42).

The first church was instituted by Jesus Christ during His earthly ministry. A church is an assembly of people. These people must be believers and scripturally-baptized, which means they have been baptized after conversion and by immersion. The church is a local, visible body, meaning it is an actual and known group of believers united together under the authority of God's Word. This is opposed to a "universal" or "invisible" church, which cannot be measured, seen, or known. Local churches exist all over the world and compose the overall "Kingdom" or "Family of God."

B. The Autonomy of the Church—She acknowledges Jesus as her only Head (Eph. 5:23; Col. 1:18) and the Holy Bible as her only rule of faith and practice (Isa. 8:20; 2 Tim. 3:16-17), governing herself by democratic principles (Acts 6:1-6; 1 Cor. 5:1-5) under the oversight of her pastors (Acts 20:28; Heb. 13:7, 17, 24).

Jesus Christ is the only Head of the church and the Bible is the only source of what the church is permitted to believe and do. Local churches are to be led by biblically-qualified pastors/elders, while the congregation is to give approval or disapproval of certain matters as the church deems necessary.

C. The Perpetuity of the Church—Instituted by Jesus during His personal ministry on earth (Matt. 16:18; Mark 3:13-19; John 1:35-51), true churches have continued to the present and will continue until Jesus returns (Matt. 16:18; 28:20).

The church was instituted by Jesus Himself during His personal ministry on earth. This stands in contrast to the incorrect view that the church began at Pentecost in Acts 2. Indeed, Jesus instituted the church and it has existed since that point and will do so until He returns.

Notes from Dr. E. Harold Henderson

"The first church was established in Palestine during the personal ministry of Jesus on earth. His statement "I will build my church" (Matthew 16:18), was declarative of what He would do during His incarnate ministry, not what He would do through the Holy Spirit after His ascension and coronation.

In the New Testament the term "church" refers to a local congregation of Christians in every instance in which it is used...Only those who are believers in Jesus Christ can be members of an assembly of believers... There is no record of conversion without baptism in the New Testament except the thief who trusted Jesus before He died on the cross (Luke 23:39-43), Christian baptism is prerequisite to membership in a New Testament church.

Jesus is the head of each church. Associations, conventions, boards, or councils cannot control one of the Lord's churches because He alone is her head. The Bible is her guidebook. She is not bound by decisions of councils, synods, or associations."



Definitions:

- ***Autonomy:*** Independence, not being under the authority of another church or a denomination
- ***Perpetuity:*** Continuation
- ***Faith and Practice:*** Faith is what Christians believe, practice is what believers do.



Study Questions:

1. The definition of a church is: A _____ congregation of baptized _____.
2. The only Head of a church is _____.
3. The Bible is the only rule of a church's faith and practice. True or False
4. The church was instituted by _____ during His _____ ministry.

. CHURCH (Part 2)

D. The Ordinances of the Church—Her two ordinances are baptism and the Lord’s Supper. Baptism is the immersion in water of a believer as a confession of his faith in Jesus Christ (Matt. 28:19; Rom. 6:4) and is prerequisite to church membership and participation in the Lord’s Supper (Acts 2:41-42). The Lord’s Supper is the sacred sharing of the bread of communion and the cup of blessing by the assembled church (Acts 20:7) as a memorial to the crucified body and shed blood of Jesus Christ (Luke 22:19-20; 1 Cor. 11:23-26). Both ordinances must be administered by the authority of a New Testament church (Matt. 28:18-20; 1 Cor. 11:23-26).

Jesus gave His church two ordinances—baptism and the Lord’s Supper. These ordinances are to be done under the authority of a local New Testament church.

Baptism is administered to a believer only and it is done by fully immersing one under water. This serves as an outward sign of what God has done in the heart of the believer and is a testimony to the church. Sprinkling, effusion (pouring), or infant baptisms are not biblical, as there is no example or command to do so found in Scripture. Baptism does not confer salvation upon anyone, but is a visible testimony of salvation identifying them with Christ’s death, burial, and resurrection.

The Lord’s Supper serves as a memorial to the atoning sacrifice of Jesus. While it is a memorial, it is, in no way, insignificant. The Lord’s Supper is a great blessing to God’s people, as it encourages the soul, reminds us of the sacrifice of Jesus, serves as an opportunity to examine our spiritual condition, and is a powerful time of worship. The bread and the cup symbolize the broken body and shed blood of Jesus. The Lord’s Supper is only to be received by those who are baptized believers and are members in good standing of a local church.

Notes from Dr. E. Harold Henderson

“We believe there are two ordinances which Jesus set in His churches. The initial ordinance is baptism. It is the declaration that one has become a Christian by faith in Jesus. It is to be received one time by the believer and need never be repeated. The continuing ordinance is the Lord’s Supper. It is to be observed over and over as a reminder of the Lord’s death and a prophecy of His return.

Some have put a misplaced emphasis on the ordinances. Rather than the rituals being a testimony to grace already received, some have declared them to be a means by which we receive God’s (saving) grace. Not so. Baptism does not save. The Lord’s Supper does not sanctify. They testify, in turn, that one has been saved and is growing in the Lord Jesus Christ.”



Definitions:

- ***Ordinance:*** A practice Jesus instituted for believers to do by the authority of a local church.



Study Questions:

1. What are the two ordinances?
2. “Baptism is the _____ in water of a _____ as a confession of his faith in Jesus Christ.”
3. Baptism is a prerequisite to church _____.
4. The Lord’s Supper is “a _____ to the crucified _____ and shed _____ of Jesus Christ.”
5. In order to partake of the Lord’s Supper, one must first be a _____ and be baptized.
6. “Both ordinances must be administered by the _____ of a New Testament _____.”

X. CHURCH (Part 3)

E. The Officers of the Church—Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil. 1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17-18) according to the divinely given qualifications (1 Tim. 3:1-13).

Pastors (elders, bishops) are authorized to oversee and teach the churches under the Lordship of Jesus Christ (Acts 20:28; Heb. 13:7, 17, 24; 1 Pet. 5:1-4). Each church is responsible to follow them as they follow Christ (1 Cor. 11:1; 1 Thess. 1:6; Heb. 13:17) and to provide a livelihood for them that they might fulfill their ministries (1 Tim. 5:17-18; Phil. 4:15-18). Pastors are equal in the service of God (Matt. 23:8-12).

Deacons (ministers, servants) are servants of the churches and assistants to the pastors, particularly in benevolent ministries. Each church may select her own deacons according to her needs, and no church is bound by the act of another church in that selection (Acts 6:1-6).

[On April 26, 2006 the BMA of America adopted the following resolution, included here for clarification: Whereas the Doctrinal Statement of the BMA of America, Section X, Item E, implies that the offices of ordained Pastor and Deacon are limited to men only and the majority of churches agree with that position, be it resolved that the messengers of the BMA of America, meeting in Mobile, Alabama April 24-26, 2006, declare that the proper, biblical, and intended interpretation of Section X, Item E, is that the offices of Pastor and Deacon are limited to men only.]

The officers of the local church are pastors/elders and deacons. While many have tried to redefine who may serve in either of these roles, the Scriptural qualifications must be the authority. These offices are open only to men who meet every qualification given. Partial qualification is disqualification. Each church may select men of her choice to fill these roles.

Pastors/elders are to oversee and teach the church under the authority of Christ and the Word of God. The local church is to follow their leading, hear their teaching and preaching, work with them, and provide well for their needs as they are able to do so.

Deacons are servants of the church and assistants to the pastor/elder(s). Deacons do not have any authority over the pastor or congregation, but are to set a godly example and serve faithfully.

Notes from Dr. E. Harold Henderson

“Pastors are the shepherds of the church. Deacons are the servants of the church. When faithful men of God fulfill the functions of the offices of pastor and deacon, the church will be strong and her witness will have an impact for Christ.”



Definitions:

- ***Divinely given qualifications:*** The qualifications for pastor and deacon given in Scripture (1 Timothy 3 and Titus 1).



Study Questions:

1. What are the two officers of the church?
2. The men filling these roles must be selected “according to the divinely given _____.”
3. “Pastors (elders, bishops) are authorized to _____ and _____.”
4. “Deacons (ministers, servants) are _____ of the churches and _____ to the pastors.”
5. Churches are to provide a livelihood for their pastors. True or False

X. CHURCH (Part 4)

F. The Ministry of the Church—Her mission is evangelizing sinners by preaching the gospel (Matt. 28:19; Luke 24:45-47), baptizing those who believe (Acts 2:41; 8:12; 35-38), and maturing them by instruction (Matt. 28:20; Acts 2:42) and discipline (Matt. 18:17-18; 1 Cor. 5:1-5).

The church has been commissioned by Jesus Christ Himself to proclaim the Gospel to the world, baptize believers, teach them the Word of God, and practice discipline as needed. Churches must take these commands seriously and labor faithfully to see lost people saved. In the life of the church, good doctrine must remain a priority in practice (such as baptism), in what is taught (the Word of God), and in how to handle sin (church discipline).

G. The Fellowship of the Church—She is free to associate with true churches in furthering the faith (2 Cor. 11:8; Phil. 4:10, 15-16) but is responsible to keep herself from those who hold doctrines or practices contrary to Holy Scripture (Gal. 1:8-9; 1 John 2:19). In association with other churches, each church is equal and is the sole judge of the measure and method of her cooperation (Matt. 20:25-28). In all matters of polity and practice, the will of each church is final (Matt. 18:18).

Association is a beautiful privilege. A lonely church is often a hurting church. A local church is free to associate with true churches. True churches are those who hold to sound biblical beliefs and practice. These local, independent churches cooperate in ministry endeavors as each church sees fit. A local church must not associate with churches that believe false doctrine or do things contrary to Scripture. While ecumenism and inter-faith ministries are popular today, they must be rejected to avoid endorsing or participating in beliefs or practices which are against the very Word of God. Each local church has authority over itself. The association of churches has no authority over the local church, but the association may disassociate (withdraw fellowship from) itself if the church in question proves unbiblical in belief or practice.

Notes from Dr. E. Harold Henderson

“How much does the gospel message reach beyond your church building? How well are members of your church growing through the teaching ministry of your church? How consistent is your church in keeping herself pure by the discipline of erring members? The answer to those questions will reveal how faithful your church is to the ministry which Jesus assigned to her.”



Definitions:

- ***Discipline:*** The actions taken by a church to correct believers who remain in unrepentant sin
- ***Polity:*** The governing of the church



Study Questions:

1. The church's mission is:
 - Evangelizing sinners by preaching the _____
 - Baptizing those who _____, and
 - Maturing them by _____ and _____.
2. Churches must not associate with those who hold doctrines or practices contrary to _____.
3. In association with other churches, each church is equal. True or False?

XI. CIVIL AUTHORITY

Human government was instituted by God to protect the innocent and punish the guilty. It is separate from the church, though both church and state exercise complementary ministries for the benefit of society (Matt. 22:21). Christians should submit to the authority of the government under which they live, obeying all laws which do not contradict the laws of God, respecting officers of government, paying taxes, rendering military service, and praying for the welfare of the nation and its leaders (Rom. 13:1-7; 1 Pet. 2:13, 17; 1 Tim. 2:1-2). They should vote, hold office, and exercise influence to direct the nation after the principles of Holy Scripture.

God has appointed leaders and rulers over the people of the earth. Law is given by God to restrain evil and graciously maintain goodness upon the earth. Since mankind is sinful, governments are not always good, nor do they always operate according to God's laws or design. Christians should be good citizens and honor their leaders and obey the laws of the land, provided they do not contradict the commands of God's Word. There is a distinction between God's authority over His people and the state's authority over its citizens, with God reigning supreme. Christians are under no obligation to obey leaders and/or laws that violate Scripture. Christians must honor God by being exemplary citizens, who conduct themselves peacefully.

Civil authority is not to interfere in matters of conscience or disturb the institutions of religion (Acts 4:18-20), but it should preserve for every citizen the free exercise of his religious convictions.

As Christians are first and foremost citizens of God's Kingdom, they should not be interfered with nor prohibited by any civil authority, so long as they are doing good according to God's Word, which is the standard of all things for the believer.

Churches should receive no subsidy from the government, but they should be exempt from taxation on property and money used for the common good through worship, education, or benevolence.

We maintain that we should operate independently of the government. The government's money belongs to them, while the church's money belongs to her. The government should make no profit from the church and vice versa.

Notes from Dr. E. Harold Henderson

“Christian disobedience should be for religious convictions. The Christian is not to engage in riots or other forms of breaking the law by violence. He should simply walk with the Lord in a calm spirit and let the occasion be a testimony to his faith in Jesus Christ.”



Study Questions:

1. “Human government was instituted by _____ to protect the innocent and punish the guilty.”
2. “Civil authority is not to interfere in matters of _____ or disturb the institutions of _____.”

XII. LAST THINGS

A. Return—Our risen Lord will return personally in bodily form to receive His redeemed unto Himself. His return is imminent (1 Thess. 4:13-17; Rev. 22:20).

Jesus Christ will come back at an hour we do not and cannot know. He may come at any time and His return will be literal and visible.

B. Resurrections—After Jesus returns, all of the dead will be raised bodily, each in his own order: the righteous dead in “the resurrection of life” and the wicked dead in “the resurrection of damnation” (John 5:24-29; 1 Cor. 15:20-28).

The return of Jesus will be followed by the resurrection of the dead. Both believers and unbelievers will be raised. This is a bodily resurrection. The spirit of those who have died will have either been in Heaven with Jesus or in Hell with the devil from the moment of their death.

C. Judgments—Prior to the eternal state, God will judge everyone to confer rewards or to consign to punishment (Matt. 25:31-46; 2 Cor. 5:10; Rev. 20:11-15).

Each person will face the judgment of Almighty God. The nature of this judgment is based on one’s standing with God—either as a believer or unbeliever.

D. Eternal States—Heaven is the eternal home of the redeemed (John 14:1-3), who, in their glorified bodies (1 Cor. 15:51-58), will live in the presence of God forever (1 Thess. 4:17) in ultimate blessing (Rev. 21, 22).

Hell is the place of eternal punishment and suffering (Luke 16:19-31) for the devil, his angels (Matt. 25:41), and the unredeemed (Rev. 20:10-15).

Heaven and Hell are real, literal places. Heaven is paradise filled with the presence and glory of God. Believers will enjoy dwelling with and worshipping Him with all the believers forevermore. Hell is a place of eternal fire, terror, and punishment where unbelievers will suffer in torment forever along with the devil and his angels.

Notes from Dr. E. Harold Henderson

“Do not try to set events which must transpire before the Lord can appear. That would deny the repeated Bible statement that His return is imminent, even at the door. There is no prophecy which must be fulfilled before His return that would keep Him from coming this minute if He so chose.

Judgement is demanded by the very nature of God. He is just. You are headed for judgement the same as I. The saved will appear before the judgment seat of Christ to receive rewards for their service to God. The unsaved will appear before the great white throne judgment to be punished for their sins and rejection of God’s offer of grace in Christ. Where will you stand?”



Definitions:

- ***Bodily:*** Physical, having an actual body
- ***Imminent:*** Occurring certainly and at any time
- ***Eternal State:*** Where one will spend eternity—either in Heaven or Hell.



Study Questions:

1. “Our risen Lord will return personally in _____ form.”
2. After Christ’s return, the dead will rise. True or False
3. “God will judge everyone to confer _____ or to consign to _____.”
4. What is Heaven and who will be there?
5. What is Hell, and who will be there?

DOCTRINAL STATEMENT OF THE BMA OF AMERICA

I. God

There is one living and true God, the creator of the universe (Exod. 15:11; Isa. 45:11; Jer. 27:5). He is revealed in the unity of the Godhead as God the Father, God the Son, and God the Holy Spirit, who are equal in every divine perfection (Exod. 15:11; Matt. 28:19; II Cor. 13:14).

A. God the Father is the supreme ruler of the universe. He providentially directs the affairs of history according to the purposes of His grace (Gen. 1; Ps. 19:1; Ps. 104; Heb. 1:1-3).

B. God the Son is the Savior of the world. Born of the virgin Mary (Matt. 1:18; Luke 1:26-35), He declared His deity among men (John 1:14, 18; Matt. 9:6), died on the cross as the only sacrifice for sin (Phil. 2:6-11), arose bodily from the grave (Luke 24:6, 7, 24-26; I Cor. 15:3-6), and ascended back to the Father (Acts 1:9-11; Mark 16:19). He is at the right hand of the Father, interceding for believers (Rom. 8:34; Heb. 7:25) until He returns to rapture them from the world (Acts 1:11; I Thess. 4:16-18).

C. God the Holy Spirit is the manifest presence of deity. He convicts of sin (John 16:8-11) teaches spiritual truths according to the written Word (John 16:12-15), permanently indwells believers (Acts 5:32; John 14:16, 17, 20, 23), and confers on every believer at conversion the ability to render effective spiritual service (I Peter 4:10, 11).

II. The Scriptures

A. The Scriptures are God's inerrant revelation, complete in the Old and New Testaments, written by divinely inspired men as they were moved by the Holy Spirit (II Tim. 3:16; II Peter 1:21). Those men wrote not in words of human wisdom but in words taught by the Holy Spirit (I Cor. 2:13).

B. The Scriptures provide the standard for the believer's faith and practice (II Tim. 3:16, 17), reveal the principles by which God will judge all (Heb. 4:12; John 12:48), and express the true basis of Christian fellowship (Gal. 1:8, 9; II John 9-11).

III. Creation

A. The World—God created all things for His own pleasure and glory, as revealed in the biblical account of creation (Gen. 1; Rev. 4:11; John 1:2, 3; Col. 1:16).

B. The Angels—God created an innumerable host of spirit beings called angels. Holy angels worship God and execute His will; while fallen angels serve Satan, seeking to hinder God's purposes (Col. 1:16; Luke 20:35, 36; Matt. 22:29, 30; Ps. 103:20; Jude 6).

C. Man—As the crowning work of His creation, God created humankind (male and female) in His own image (Ps. 8; Gen. 1:27; 2:7). Consequently, every person from conception is of inherent dignity and worth and merits the respect of all other persons (Ps. 51:5; 139:13-16; Gen. 9:6; Matt. 10:28-31; Jam. 3:9).

D. Marriage—God created marriage (Gen. 1:27-28; 2:23-24). Jesus Christ declared the Creator's intention for marriage to be the inseparable and exclusive union between a male and female (i.e. a natural man and a natural woman) (Matt. 19:4-6; Mark 10:6-9; Rom. 1:25-27). Marriage testifies of the union between Christ and the church (Eph. 5:31-32).

IV. Satan

Satan is a person rather than a personification of evil (John 8:44) and he with his demons opposes all that is true and godly by blinding the world to the gospel (II Cor. 4:3, 4), tempting saints to do evil (Eph. 6:11; I Peter 5:8), and warring against the Son of God (Gen. 3:15; Rev. 20:1-10).

V. Depravity

Although man was created in the image of God (Gen. 1:26; 2:17) he fell through sin and that image was marred (Rom. 5:12; James 3:9). In his unregenerate state, he is void of spiritual life, is under the influence of the devil, and lacks any power to save himself (Eph. 2:1-3; John 1:13). The sin nature has been transmitted to every member of the human race, the man Jesus Christ alone being excepted (Rom. 3:23; I Peter 2:22). Because of the sin nature, man possesses no divine life and is essentially and unchangeably depraved apart from divine grace (Rom. 3:10-19; Jer. 17:9).

VI. Salvation

A. The Meaning of Salvation—Salvation is the gracious work of God whereby He delivers undeserving sinners from sin and its results (Matt. 1:21; Eph. 2:8, 9). In justification He declares righteous all who put faith in Christ as Savior (Rom. 3:20-22), giving them freedom from condemnation, peace with God, and full assurance of future glorification (Rom. 3:24-26).

B. The Way of Salvation—Salvation is based wholly on the grace of God apart from works (Titus 3:5; Eph. 2:9). Anyone who will exercise repentance toward God and faith in the Lord Jesus Christ will be saved (Acts 16:30-32; Luke 24:47; Rom. 10:17).

C. The Provision of Salvation—Christ died for the sins of the whole world (John 1:29; 3:16; I John 2:1, 2). Through His blood, atonement is made without respect of persons (I Tim. 2:4-6). All sinners can be saved by this gracious provision (Heb. 2:9; John 3:18).

VII. Divine Sovereignty And Human Freedom

God's sovereignty and man's freedom are two inseparable factors in the salvation experience (Eph. 2:4-6). The two Bible truths are in no way contradictory, but they are amazingly complementary in the great salvation so freely provided. God, in His sovereignty purposed, planned and executed salvation in eternity while man's freedom enables him to make a personal choice in time, either to receive this salvation and be saved, or to reject it and be damned (Eph. 1:9-12; 1:13, 14; John 1:12, 13).

VIII. Sanctification

All believers are set apart unto God (Heb. 10:12-14) at the time of their regeneration (I Cor. 6:11). They should grow in grace (II Peter 1:5-8) by allowing the Holy Spirit to apply God's Word to their lives (I Peter 2:2), conforming them to the principles of divine righteousness (Rom. 12:1, 2; I Thess. 4:3-7) and making them partakers of the holiness of God (II Cor. 7:1; I Peter 1:15, 16).

IX. Security

All believers are eternally secure in Jesus Christ (John 10:24-30; Rom. 8:35-39). They are born again (John 3:3-5; I John 5:1; I Peter 1:23), made new creatures in Christ (II Cor. 5:17; II Peter 1:4), and indwelt by the Holy Spirit (Rom. 8:9; I John 4:4), enabling their perseverance in good works (Eph. 2:10). A special providence watches over them (Rom. 8:28; I Cor. 10:13), and they are kept by the power of God (Phil. 1:6; 2:12, 13; I Peter 1:3-5; Heb. 13:5).

X. Church

A. The Nature of the Church—A New Testament church is a local congregation (Acts 16:5; I Cor. 4:17) of baptized believers in Jesus Christ (Acts 2:41) who are united by covenant in belief of what God has revealed and in obedience to what He has commanded (Acts 2:41, 42).

B. The Autonomy of the Church—She acknowledges Jesus as her only Head (Eph. 5:23; Col. 1:18) and the Holy Bible as her only rule of faith and practice (Isa. 8:20; II Tim. 3:16, 17), governing herself by democratic principles (Acts 6:1-6; I Cor. 5:1-5) under the oversight of her pastors (Acts 20:28; Heb. 13:7, 17, 24).

C. The Perpetuity of the Church—Instituted by Jesus during His personal ministry on earth (Matt. 16:18; Mark 3:13-19; John 1:35-51), true churches have continued to the present and will continue until Jesus returns (Matt. 16:18; 28:20).

D. The Ordinances of the Church—Her two ordinances are baptism and the Lord's Supper. Baptism is the immersion in water of a believer as a confession of his faith in Jesus Christ (Matt. 28:19; Rom. 6:4) and is prerequisite to church membership and participation in the Lord's Supper (Acts 2:41, 42). The Lord's Supper is the sacred sharing of the bread of communion and the cup of blessing by the assembled church (Acts 20:7) as a memorial to the crucified body and shed blood of Jesus Christ (Luke 22:19, 20; I Cor. 11:23-26). Both ordinances must be administered by the authority of a New Testament church (Matt. 28:18-20; I Cor. 11:23-26).

E. The Officers of the Church—Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil. 1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17, 18) according to the divinely given qualifications (I Tim. 3:1-13).

Pastors (elders, bishops) are authorized to oversee and teach the churches under the Lordship of Jesus Christ (Acts 20:28; Heb. 13:7, 17, 24; I Peter 5:1-4). Each church is responsible to follow them as they follow Christ (I Cor. 11:1; I Thess. 1:6; Heb. 13:17) and to provide a livelihood for them that they might fulfill their ministries (I Tim. 5:17, 18; Phil. 4:15-18). Pastors are equal in the service of God (Matt. 23:8-12).

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G. The Fellowship of the Church—She is free to associate with true churches in furthering the faith (II Cor. 11:8; Phil. 4:10, 15, 16) but is responsible to keep herself from those who hold doctrines or practices contrary to Holy Scripture (Gal. 1:8, 9; I John 2:19). In association with other churches, each church is equal and is the sole judge of the measure and method of her cooperation (Matt. 20:25-28). In all matters of polity and practice, the will of each church is final (Matt. 18:18).

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Christians should submit to the authority of the government under which they live, obeying all laws which do not contradict the laws of God, respecting officers of government, paying taxes, rendering military service, and praying for the welfare of the nation and its leaders (Rom. 13:1-7; I Peter 2:13, 17; I Tim. 2:1, 2). They should vote, hold office, and exercise influence to direct the nation after the principles of Holy Scripture.

Civil authority is not to interfere in matters of conscience or disturb the institutions of religion (Acts 4:18-20), but it should preserve for every citizen the free exercise of his religious convictions.

Churches should receive no subsidy from the government, but they should be exempt from taxation on property and money used for the common good through worship, education, or benevolence.

XII. Last Things

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B. Resurrections—After Jesus returns, all of the dead will be raised bodily, each in his own order: the righteous dead in “the resurrection of life” and the wicked dead in “the resurrection of damnation” (John 5:24-29; I Cor. 15:20-28).

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D. Eternal States—Heaven is the eternal home of the redeemed (John 14:1-3) who, in their glorified bodies (I Cor. 15:51-58), will live in the presence of God forever (I Thess. 4:17) in ultimate blessing (Rev. 21, 22). Hell is the place of eternal punishment and suffering (Luke 16:19-31) for the devil, his angels (Matt. 25:41), and the unredeemed (Rev. 20:10-15).

Addendum

NOTE: The following statements are not to be binding upon the churches already affiliated with this association, or to require adoption by churches petitioning this body for privilege of cooperation, or to be a test of fellowship between brethren or churches. However, they do express the preponderance of opinion among the churches of the Baptist Missionary Association of America.

1. We believe in the premillennial return of Christ to earth, after which He shall reign in peace upon the earth for a thousand years (Rev. 20:4-6).

2. We believe the Scriptures to teach two resurrections: the first of the righteous at Christ’s coming; the second of the wicked at the close of the thousand-year reign (I Thess. 4:13-17; Rev. 20:6, 12-15).

We endorse the New Hampshire Confession of Faith as a representative compendium of what Baptists have historically believed through the centuries. This confession was consulted and provided a pattern and guide for the formulation of these doctrinal statements. As there are several versions and editions, we refer particularly to the edition in J. E. Cobb’s Church Manual third edition, published by the Baptist Publications Committee of Texarkana, TX.