



BASICS CLASS

Questions?
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STATEMENT OF BASIC BELIEFS

The Scriptures ~ We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired word of God, the final authority for faith and life, infallible and God-breathed (2 Tim. 3:16, 17; 2 Pet. 1:20, 21; Matt. 5:18; John 16:12, 13).

The Godhead ~ We believe in one triune God, eternally existing in three persons--Father, Son, and Holy Spirit--coeternal in being, coeternal in nature, coequal in power and glory, and having the same attributes and perfections (Deut. 6:4; 2 Cor. 13:14).

The Person and Work of Christ ~ We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit, and born of the Virgin Mary, in order that He might reveal God and redeem sinful man (John 1:1, 2, 14; Luke 1:35). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification is made sure by His literal, physical resurrection from the dead (Rom. 3:24; 1 Peter 2:24; Eph. 1:7; 1 Pet. 1:3-5). We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of representative, intercessor, and advocate (Acts 1:9, 10; Heb. 7:25, 9:24; Rom. 8:34; 1 John 2:1-2).

The Person and Work of the Holy Spirit ~ We believe that the Holy Spirit is a member of the Godhead and a person who convicts the world of sin, righteousness, and judgment; and that He is the supernatural agent in regeneration, baptizing all believers into the body of Christ, indwelling them and sealing them unto the day of redemption (John 16:8-11; 2 Cor. 3:6; 1 Cor. 12:12-14; Rom. 8:9; Eph. 5:18).

Humanity ~ We believe that man was created in the image and likeness of God, but that through Adam's sin, the race fell, inherited a sinful nature, and became alienated from God. Man has a radical propensity to sin, and of himself is utterly unable to remedy his lost condition (Gen. 1:26, 27; Rom. 3:22, 23, 5:12; Eph. 2:1-3, 12). We also believe that humanity is created in the image of God, and thus has intrinsic value. This is seen in the reality of Jesus Christ's incarnation, becoming a man, and his willingness to die for humanity.

Salvation ~ We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (Eph. 2:8-10; John 1:12; Eph. 1:7; 1 Pet. 1:18-19).

Eternal Security and Assurance of Believers ~ We believe that all the redeemed are kept by God's power and are thus secure in Christ forever (John 6:37-40, 10:27-30; Rom. 8:1, 38, 39; 1 Cor. 1:4-8; 1 Pet. 1:5). We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which clearly forbids the use of Christian liberty as an occasion to the flesh (Rom. 13:13, 14; Gal. 5:13; Titus 2:11-15). We believe that the saved person is in the process of being conformed to the image of Christ, and will bear fruit in their life before they die.

The Ministry and Spiritual Gifts ~ We believe that God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to attempt to develop their sovereignly given spiritual gift(s). The baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ. We also believe that particular spiritual gift(s) are neither essential (proving the presence of the Holy Spirit), nor an indication of a deep spiritual experience (1 Cor. 12:7, 11, 13; Eph. 4:7-8). We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted (John 15:7; 1 John 5:14, 15). We believe it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God given to him (Rom. 12:1-8; 2 Cor. 13; 1 Pet. 4:10-11).

The Church ~ We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age (Eph. 1:22, 23, 5:25-27; 1 Cor. 12:12-14; 2 Cor 11:2). We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament scriptures (Acts 14:27, 18:22, 20:17, 1 Tim. 3:1-3; Titus 1:5-11). We believe in the autonomy of the local churches, that they are to be free of any external authority and control (Acts 13:1-4, 15:19-31, 20:28; Rom. 16:1, 4; 1 Cor. 3:9, 16, 5:4-7, 13; 1 Pet. 5:1-4). We recognize believers' baptisms and the Lord's Supper as scriptural means of testimony for the church in this age (Matt. 28:19-20; Acts 2:41-42, 18:8; 2 Cor. 11:23-26).

The Second Advent of Christ ~ We believe in the "blessed hope," the personal, imminent, coming of the Lord Jesus Christ for His redeemed ones (1 Thes. 1:10, 4:13-18, 5:9; Zech. 14:4-11; Rev. 3:10, 19:11-16).

Church Covenant

Having been brought by God's grace to repent and believe in the Lord Jesus Christ and to give up ourselves for him, and having been baptized upon our profession of faith, we renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.¹

We will walk together in Christ-like love; exercise an affectionate care and watchfulness over each other and faithfully strengthen one another.²

We will not forsake the assembling of ourselves together, nor neglect to pray for one another.³

We will work to bring up any who are under our care in the nurture and admonition of the Lord, and by a pure and loving example, seek the Salvation of our friends and family.⁴

We will rejoice at each other's happiness and bear each other's burdens and sorrows.⁵

¹ Ephesians 4:3; Romans 14:19

² Hebrews 10:24; Galatians 6:1

³ Hebrews 10:25; I Thessalonians 1:1-2

⁴ Ephesians 6:4; Luke 14:23; Ephesians 6:19-20

⁵ Galatians 6:2

We will seek to live carefully in the world, denying ungodliness and worldly lusts, and remember that we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.⁶

We will faithfully continue the work of the church as we sustain its worship, ordinances, discipline, and doctrine.⁷

We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.⁸

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

⁶ Philippians 1:27

⁷ Worship: Hebrews 10:25; Ordinances: Corinthians 11:23-26, Matthew 28:19-20; Discipline: I Corinthians 5:6-7, Matthew 18:15-17; Doctrine: Matthew 7:15, Hebrews 5:11-6:3 (See "Definitions" for further explanations)

⁸ I Corinthians 16:2; Leviticus 27:30; II Corinthians 9:6-15

What is the Church?

It's been said that when God made the world, the most amazing thing is that he chose to make anything at all!⁹ And he did not just make Adam, but rather he made two people! Two people that could make other people. In Creation and throughout the Old Testament, God creates and calls a people to glorify him.

When you arrive at the New Testament, it is very clear that something unique is happening. In Matthew 16, Jesus founds what we now call “the church.” The church is to be so powerful that “the gates of hell will not prevail against it,” as there will be a special divine authority given to the church (Matthew 16:18-19).

As the Gospels continue, we see Jesus explain in John 13:34-35 that this assembly is to be a powerful part of His expression and testimony in the world through the way those in the church love one another. By this we know that the church was meant to be more than only a mystical, spiritual connection among believers who share nothing but a common faith. On the contrary, this was to be an actual gathering (*ekklesia*¹⁰) of believers who, in the way they interact and love one another, demonstrate the love of Christ to the world.

In Acts 2, we see the initiation of the New Testament church as individuals repent, believe in the risen Jesus Christ and are united together as a body. We see that the church has been bought by the blood of God and that God owns the church, not man. The church, then, is not some preacher's idea because he needs a job, but rather it is God's idea and his intent to show himself to the world.

⁹ Mark Dever made this statement in a sermon on church membership to the students of Biola University

¹⁰ The Greek word *ekklesia* from which we get the word “church” is defined as an assembly or a gathering.

After the Gospels, the remainder of the Bible largely tells the story of the church and gives instructions for living. The church develops and grows through these pages as it deals with criticism, problems, growth, justice, persecution, and holiness. As an example, in 1 Corinthians 5, the church is chastised for wrongly tolerating a brother in sin (the church had been celebrating how “gracious” they were). Paul doesn’t criticize a Christian leader or a preacher but he rather criticizes the whole church. This means that they were a people committed to one another and responsible for one another’s growth.

From the pages of Scripture, we see that the church is to be more than simply a metaphorical connection and more than a weekly event or Bible study. We believe the church is the collection of believers in an area who come together for worship and are committed to one another as the Body of Christ.

Why Membership?

Membership is more than attending church meetings. It's more than supporting the church or volunteering for church ministries. Membership is a commitment to a spiritual family. Initially, the word "member" was a difficult word for our church as we did not want to convey the idea of "exclusive club membership." Over time, however, we found the word "member" to be a good word which is even in the Bible¹¹. We felt "member" was the best word to describe this sense of belonging - that of being a family member. To make this clear, see the following list of what membership IS and IS NOT:

Membership is not like being a member of a yacht club or a YMCA.

Membership is a commitment to one another as spiritual family members, brothers and sisters in Christ.

Membership is not access to special privileges.

Membership is the active participation in the mission of the church.

Membership is not for anyone who wants to attend Member Meetings.

Membership is for those who have accepted Jesus Christ as their Savior, followed him in baptism, and are committing to the Biblical responsibilities of being the church.

Membership is not a way to Salvation.

¹¹ | Corinthians 12:12

Membership is evidence of Salvation and a regenerate lifestyle.

Membership is not a holy huddle or a perfect group people.

Membership is submission to church discipline, doctrine, accountability, and growth.

Membership is not a result of paying dues and fees.

Membership is a commitment to support the work of God as a church, both locally and globally.

We recognize that church membership is quite countercultural in a world which values no commitment and whose greatest fear is “buyer’s remorse.” Our human tendency is to run from anything that calls us to commitment.

At The Garden, we place a very high value on commitment. In fact, we believe the fear of commitment is what hinders so many from experiencing the joy of Christ. And as membership comes with commitment, we do not believe we should simply call anyone who comes through the door “a member.” They may not want to be a member! Below are the marks of membership which set members at the core of our congregational life:

Church Covenant

A covenant is generally defined as a written agreement or promise usually under seal between two or more parties especially for the performance of some action. In our church covenant, there are a number of expectations and conditions for members. These conditions, however, are universal obligations that every Christian and church leader ought to strive toward and fulfill. It is the responsibility of the pastor/elders to lead and shepherd according to the Scriptures

and as outlined in the covenant. It is the responsibility of the church member to live according to the way of Jesus found in the Scriptures and outlined in the covenant.

We believe a mutually agreed upon church covenant is how we may best serve one another, defining what it means to belong, creating parameters for what is taught, and fulfilling the mission of the church.

Baptism

Jesus commanded us to be baptized as a symbol of our faith (Matthew 28:19). What is known as Believer's Baptism (distinguishing it from "Infant Baptism") is, for many, the very first act of obedience to Jesus. We ask that all considering membership first be baptized as believers.

Believer's Baptism is:

- **Meaningful:** Baptism pictures and proclaims the believer's death, burial and resurrection with Christ (Colossians 2:12; Romans 6:4; Galatians 3:26-27);
- **Biblical:** In the Bible, water baptism followed shortly after conversion (spiritual baptism) - the Ethiopian Eunuch, Acts 8:36-38; Paul, Acts 9:18; Cornelius, Acts 10:43-48; the Philippian Jailer, Acts 16:33.
- **Historical:** In the Didache, an early Christian writing which was used as a manual for worship, baptism was clearly taught as an act of obedience for believing adults and to be done so in water (The Didache, Chapter 7, Concerning Baptism).

Discipline

Discipline is a weird word as it causes us to merely think “punishment,” yet discipline means so much more! An athlete who disciplines his or her body is a serious athlete. And a Christian who submits him or herself to the discipline of the local church is a serious Christian. There are generally two types of discipline: formative and corrective. Formative is ongoing and regular (listening to a sermon is a type of formative discipline). Corrective is to rescue a brother or sister in sin.

The purpose of corrective discipline is always for the benefit of the brother or sister who is trapped in unrepentant sin and the testimony of the church. The Bible teaches us how to discipline in Matthew 18:15-35¹² and I Corinthians 5. The end goal of any and all church discipline is the strengthening, restoration, and growth of the brother and sister in Christ and the purity of the local church.

Attendance

The primary ministry that members have to one another and to the world is attendance. It is the very gathering and interaction of the church which is a proclamation of the Lordship of Jesus Christ (John 17:20-23). Regular attendance of church meetings, including Sunday Morning Services, Sunday Evening Prayer Services (once a month), Community Groups, and member meetings, are all marks of membership (Hebrews 10:25, I Thessalonians 1:1-2).

¹² Jesus taught that discipline begins first through addressing the sinner privately and, if there is not repentance, taking the matter before a trusted group of believers. If there is a continued offense, Jesus taught that the issue would finally be brought before the church.

Love

Jesus told his disciples, “A new commandment I give you: that you love one another. Just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (John 13:34-35). A church filled with love is probably the greatest countercultural display of God’s glory. And we give and receive love in every way from tithing our income for the support of the ministry to warmly welcoming strangers among us.

The Garden's Distinctives

Our distinctives are broken into “Ecclesiastical” and “Cultural.” “Ecclesiastical” means that these are our convictions of how churches should be organized. “Cultural” means that these are some ways we seek to live in our culture.

Ecclesiastical Distinctives

Baptist

The Garden is rooted in historic Baptist church polity. Among many facets, this includes our conviction of believer's baptism. Baptists, while historically autonomous, willingly partner and organize with other Baptist churches for missions and equipping future pastors. For this reason, we cooperate with the Southern Baptist Convention. Through cooperating with other SBC churches, we are able to support foreign and home missionaries and seminaries.

Reformed

The Garden is rooted in historically reformed theology. We appreciate and cherish the theological standards in the 1689 Baptist Confession of Faith among other reformed confessions and are helped by the teachings of the reformers and the “Five Solas”¹³. This leads us to a distinctively reformed soteriology as we embrace the doctrines of grace¹⁴

Elder Led

We believe that the Bible calls every local *ekklesia* (‘assembly’ or ‘church’) to be led by a plurality of elders. The word elder is

¹³ See Appendix, page 23

¹⁴ See Appendix, page 24

synonymous in the Bible with “pastor” and “bishop.” According to Scripture, elders are to be men who meet all qualifications in 1 Timothy 3 and Titus 1. The Garden’s structure includes both paid staff elders and non-staff elders working side-by-side as equals in leading, loving, and shepherding the church.

Deacon Served

We believe that the Bible calls every local *ekklesia* (‘assembly’ or ‘church’) to be served by deacons. While elders perform the service of the Word, Godly men and women who meet the qualifications of “deacon” in Acts 6 and 1 Timothy 3 serve the physical needs of the church. The original deacons were ‘table waiters’ and it was their duty to see all in the church were properly fed. Our deacons focus on Sunday ministry teams, finances, and mercy ministries within the church body.

Congregational

We believe that according to Scripture, the actual congregation of the church has the final say in matters of discipline and doctrine. While elders must give an account for how they led the church, God ultimately holds the congregation responsible for one another. At the Garden, the congregation practices this through our members’ meetings in which we bring in new members, remove members who have moved on, and carry out any church discipline. Members’ meetings also are the venue for voting on an annual church budget, and carrying out any other matter of needed business.

Cultural Distinctives

Multicultural

We are located in an area where cultural divisions are clearly seen. The church is a global community of every race, tribe, economic level. For this reason, we are intentionally diverse and multicultural and seek to put diversity on display where and when possible for the proclamation of the Gospel and the glory of God.

Urban

We are committed to the city and embrace the unique challenges the city offers. This means that we are intentional about partnering with other nonprofits and community resources but also simply reaching and equipping people from the city, for the city.

Local

We are committed to becoming a local expression of Jesus in the central west Baltimore neighborhoods. We do encourage members to live within a walk, near one another, in the neighborhood if and when possible. Reaching our neighbors will best happen when we are living near and among our neighbors.

Indigenous

While we are made up of both local and Baltimore transplants, we seek to be a church that raises up “indigenous” leaders for the urban context. We seek to create a venue for “transplants” and lifelong locals to build transformative relationships and learn from one another.

Relational

Our church primarily grows through relationships. We cultivate relationships with one another in Community Groups and encourage members to cultivate relationships with the lost for the glory of God.

Our Name and Mission

“Every Church Should Be a Garden...”

#1 - Tilling the Ground

Matthew 13:3-9 - ³ And he told them many things in parables, saying: “A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched. And since they had no root, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. ⁹ He who has ears, let him hear.”

The ground matters. Throwing seeds into a ground that is not fertile will not produce fruit. We work to prepare the soil in the hearts of individuals which often takes a very long time. This happens through building relationships and meeting needs.

#2 - Planting Seeds

Matthew 13:3-9 (*above*)

Planting seeds is the work of the telling people about Jesus. This happens in the context of Sunday services and preaching, but also around dinner tables and stoops.

#3 - Tending to the Plants

This is where the majority of time is spent in the garden - caring for plants. We care for the souls of God's people through watering, feeding, and removing weeds.

#4 - Harvesting Fruit

Matthew 9:37 - Then he said to his disciples, "The harvest is plentiful, but the laborers are few;

Through using our tilling, planting, and watering, God produces the fruit. Spiritual fruit is spiritual change. Change is something that only God can bring about and we seek to faithfully tend the garden and reap fruit as he gives it.

"...because every church's mission is to make disciples of Jesus...."

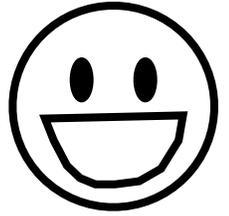
It is our mission to be a manifestation of Jesus through making disciples in Baltimore and around the world.

"...so therefore, church is like watching corn grow."

Church is more like watching corn grow than attending a concert. Gardening is often hard work that sometimes even feels boring and does not immediately gratify. What makes church extraordinary, however, is the cosmic reality of being part of God's redemptive plan as we serve faithfully, enjoy the fruit he produces, and look forward to the coming feast.

Stages of Typical Church Membership

Stage #1 - "It's new!," "We meet in a funky lodge with elk on the wall!" "It feels fresh," "I like doing confessions and communion every week," "It's diverse and I'm meeting new people!"



Stage #2 - "I'm getting involved and joined the setup team. I have to be there every Sunday at 9a.m. Sort of hard work but it's worth it because I like the church."



Stage #3 - "I'm dedicated to the church, so I'm still there. I'm discovering that while it's diverse there are still divisions. There are sin issues with some people in the church and I'm discovering how hard it is to love other people and be committed. But I'm dedicated."

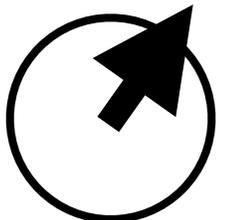


Stage #4 - "This place isn't what I was looking for. People annoy me. The pastor's sermons are too long. I haven't really made the connections that I hoped to make. I think I need a better church."



(Two Stage 5's)

Stage #5 - Leave and process all over again somewhere else.



Alternate Stage #5 - Realize that the church is no more perfect than I am perfect; that there is real beauty in being part of a messed up church; begin to realize that commitment produces patience and roots out the self-centered mentality; begin to realize that it's not until we lose the romance that we really learn to love.



How to Become a Member

For those who have trusted Christ as their Lord and Savior and who wish to glorify God through joining The Garden Church church family, we ask you to take the following steps:

- 1) **Baptism.** If you have not been baptized as a believing adult, we ask that you be baptized as an act of obedience to Christ and a picture of your new life.
- 2) **Attend the Garden BASICS class** which covers the Biblical foundation for membership along with the history and mission of The Garden.
- 3) **Meet with an Elder** for a membership interview. At this meeting you will share your own story of how you became a Christian, your understanding of the Gospel, and discuss signing the church covenant, the statement of basic beliefs, and becoming a member.
- 4) **Elder Recommendation** Elders meet to discuss incoming members and share the prospective members testimony with one another.
- 5) **Congregational Affirmation** At a members' meeting, the congregation affirms incoming members recommended by the Elders.

APPENDIX

What We Recommend Members Do

Outside of Sunday morning services, we recommend that members get involved in the church through the following ways:

Join a Community Group. These are small groups of Garden people which gather throughout the week for Bible study, accountability, and growth. CG's usually take the Scripture from Sunday and go deeper, focusing on application.

Attend Sunday School. Sunday School classes are offered for kids and adults every Sunday at 9:30am. These are important classes which focus on an area of Christian living or theology.

Attend Evening Prayer Services. One the first Sunday Night of every month we have a prayer service which we ask our members to attend.

1-on-1 Discipleship. We make it a goal to link individuals up with other members who can be a discipler. It's the hope that each member would be disciplined *by* someone as well as discipling someone.

Hang out with each other. Invite members into your home for a Sunday afternoon or evening. Schedule opportunities for a coffee or recreational fun. Bottom line - don't wait for someone to approach you, be intentional and build lasting friendships.

TGC Key Dates

June 2007 - Joel Kurz was the youth pastor at Greensboro Baptist Church, Greensboro, MD and, after conversations with Richard Parks, Pastor of GBC, Joel decided to pursue a perceived call to church planting in Baltimore through beginning “a conversation” in Baltimore. This took place twice a month and was an informal time of getting to know the city.

January 2008 - Announced to GBC that Joel would be planting a church in Baltimore and asked for their support.

July 2008 - Joel Kurz and family moved to Baltimore, MD and began to lay initial groundwork for new church.

August 2008 - “Sunday Breakfast” gathering began at 1503 Park Ave. as an opportunity to worship and pray for a new church. Consisted of roughly 6-7 individuals.

January 2009 - Acquired and renovated office space at 1411 Eutaw Place (“1411”) and, in February, moved breakfast gatherings to 1411.

Summer 2009 - Painted Eutaw-Marshburn Elementary. Took initial core group through an overview of what we envisioned the church to become. Began “church planting team” of 12 individuals.

September 2009 - Began worshipping on Sundays at Crispus Attucks Rec. Center with average attendance in low 20s.

January 2011 - Instituted temporary “Advisory Team.”

December 2011 - Instituted BASICS class as an introduction to The Garden and church membership.

January 2012 - Officially ended “church planting team” and instituted “membership.” First Member’s Meeting held on January 8 with 31 members total.

Summer 2012 - Adopted our Church Constitution officially organizing ourselves as a church

May 2013 - Elected first plurality of Elders

Winter 2015 - Moved to Elk’s Lodge

The Five Solas of the Protestant Reformation

Sola Scriptura (Scripture Alone)

The Bible is the sole written divine revelation and alone can bind the conscience of believers absolutely (Matt. 4:4; 2 Tim. 3:16).

Sola Fide (Faith Alone)

Justification is by faith alone. The merit of Christ imputed to us by faith is the sole ground of our acceptance by God, by which our sins are remitted (Rom. 5:1; Gal 2:16).

Solus Christus (Christ Alone)

Christ is the only mediator through Whose work we are redeemed (John 14:6; John 3:16).

Sola Gratia (Grace Alone)

Our salvation rests solely on the work of God's grace for us (Rom. 2:4; Eph. 2:8-10).

Soli Deo Gloria (Glory to God Alone)

To God alone belongs the glory (Isa. 42:8; Col. 3:17).

The Doctrines of Grace

Total Inability

(Often referred to as "Total Depravity")

Men are born in sin, by nature are spiritually dead, and have a will bound in sin which does not naturally choose God.

(Genesis 2:16-17; Rom 5:12; Ephesians 2:1-3; John 3:5-7; John 3:19; Titus 1:15; Ephesians 5:8; Ecclesiastes 7:20, 29; Isaiah 53:6)

Unconditional Election

God's decision to save us is not based on any foreseen response or action on our part but by his love.

(Matthew 11:27; Matthew 22:14; Romans 11:28; 1 Thessalonians 5:9; Mark 13:20; Ephesians 1:4; Romans 9:11-13,16; Acts 13:48; Philippians 1:29)

Particular Redemption

(Often referred to as "Limited Atonement")

The blood of Jesus actually saves. The end result of forgiveness of sins is actually accomplished on the cross.

(Matthew 1:21; Galatians 1:3-4; Romans 5:10; 2 Corinthians 5:18-19; Colossians 1:21-22; Romans 5:8-9; Hebrews 13:12; Acts 20:28; Matthew 20:28; 26:28; Hebrews 9:28)

Effectual Calling

(Often referred to as "Irresistible Grace")

The Holy Spirit gives a special call that is irresistible and results in new life and conversion.

(Ezekiel 36:26-27; Romans 8:14; 1 Corinthians 2:10-13; 6:11; John 1:12-13; 3:3-8; 5:21; Ephesians 2:1,5; Romans 1:6-7; Romans 8:30; 9:23-24; Ephesians 4:4; 1 Peter 1:15; 2 Peter 1:3; Revelation 17:14)

Perseverance of the Saints

God's people are kept by God's power through faith and nothing can separate from his love.

(John 3:16; John 6:47; Romans 5:8-10; Romans 8:1; 8:29-30; 1 Corinthians 1:7-9; 10:13; Ephesians 4:30; 1 Thessalonians 5:23-24)

Current Missions Giving/ Partnerships

- **Baltimore Baptist Association** Cooperative Program
- **North American Mission Board** Cooperative Program
- **International Mission Board** Cooperative Program
- **Baptist Convention of MD/DE** Cooperative Program
- **9Marks** Building Healthy Churches
- **Elliott Dodge**; Lebanon, Campus Crusade
- **Graffiti Church Plant**; Baltimore
- **Mary Ameachi**; Howard University
- **ONE HOPE** Urban Discipleship and Leadership Development