

Welcome to Christ Covenant Presbyterian Church

This book is written to give you an overview of what Christ Covenant Presbyterian Church is all about. We use it in conjunction with Inquirers Sunday for people who are interested in joining this church. Ideally, people will read this book before attending Inquirers Sunday. This enables us to discuss pertinent questions during that time.

This book basically describes what we believe the Church of the Lord Jesus Christ is supposed to be and what it is supposed to do. Our basis for these beliefs is the Word of God, the Bible. We aspire simply to be the church. Because we are sinners and imperfect people we do not realize our aspirations perfectly. As the Protestant reformers used to say, the Church must always be reforming, that is, growing closer to the biblical ideal.

We hope this book and class will be helpful to you as you consider the place God has for you in his church. Please feel free to ask any questions you may have, either at the class or to one of our elders or the pastor.

Session One: Our Doctrinal Beliefs.....	2
Session Two: Our Church Life.....	13
Session Three: Our Membership Vows.....	19
The Next Step.....	25

Session One: Our Doctrinal Beliefs

The Apostle Paul states over and over, throughout his letters to Timothy and Titus, that churches must “teach what is in accord with sound doctrine” and “watch their doctrine” and “encourage by sound doctrine.” What a church believes is of first importance. It’s more important than the size of the youth program or the quality of the nursery facilities because, as Paul goes on to say, sound doctrine is “the glorious Gospel of the blessed God.”

All churches have a set of doctrines or beliefs. Some churches write out their beliefs in the form of doctrinal statements or confessions, others do not. We think it is best for a church to openly declare all of its beliefs so that they can be studied in light of the Scriptures. This is of particular importance when a person is considering membership in Christ Covenant. We want people to know up front what our church believes and teaches.

Christ Covenant is an Evangelical Protestant church that is Reformed in its doctrine and Presbyterian in its government

“Protestant” refers to that branch of the church which is not Roman Catholic or Eastern Orthodox and which emphasizes the priesthood of all believers, the authority of the Bible, justification by faith, the preaching of the Word, and the two sacraments or ordinances of baptism and communion. Historically, the Protestant church began in the 1500s as a protest against some of the doctrines and abuses of the Roman Catholic Church.

“Evangelical” is the term to designate those within Protestantism who hold as essential for true faith certain foundational or fundamental doctrines. While evangelicals hold some doctrines to be essential for true faith, they may differ with one another on non-essential doctrines such as the mode of baptism or details about end times. Non-essential does not mean insignificant or unimportant, it means that differences may exist in these areas between Christians without deviating from the true Christian faith.

Evangelicals usually refer to themselves as conservative. This term has nothing to do with politics. It means a belief in the Bible as the inspired Word of God, the only rule for our faith and practice. It is used in contrast with theological liberalism, a movement which said the church should define its faith and practice by culture rather than the Scriptures.

“Reformed” refers to that understanding of Biblical doctrine which was restored and re-emphasized in the teaching of many 16th century leaders of the Protestant Reformation. Reformed theology is characterized by strong emphasis on the sovereignty of God over His world and over our salvation and the lordship of Christ over every area of life. Because of John Calvin’s excellent and enduring expressions of biblical doctrine, Reformed Theology is often referred to as “Calvinism.”

“Presbyterian” means church government by groups (courts) of elders or presbyters. Presbyterianism is contrasted with congregational and hierarchal forms of church government. There will be more on this later in the lesson.

Christ Covenant is a member of a denomination called the Presbyterian Church in America (PCA)

The PCA is a theologically conservative denomination that was started in 1973 as a response to theological liberalism in the mainline Presbyterian Church. You may read more about the PCA on its website, www.pcanet.org.

The Book of Church Order (BCO) is the name of the bylaws of our denomination. The BCO gives direction in matters like the ordination of ministers, the calling of pastors, and the exercise of church discipline. *The Westminster Confession of Faith and Catechisms* is the doctrinal standard of our denomination. It was written in England in the 1640s. Both the BCO and the *Westminster Confession* are subordinate to the Scriptures and may be amended.

Christ Covenant itself was planted with the help of a PCA church in Birmingham, Briarwood Presbyterian Church.

Doctrines Christ Covenant holds in common with most other evangelical churches

- 1. We believe in the inspiration and inerrancy of Scripture.** The Bible is the written Word of God, without error and infallible, and the divine authority in all matters of faith and life.
- 2. We believe in one God who exists in three persons.** God is a Trinity consisting of one substance and three persons: God the Father, God the Son, and God the Holy Spirit. All are equal in power and glory.
- 3. We believe in the majesty and sovereignty of God.** The personal Triune God of the Bible owns and controls all things according to the counsel of his will.
- 4. We believe that God created the universe out of nothing.** God alone has existed from all eternity past and in his wisdom decided to create the universe using nothing which had pre-existed.
- 5. We believe that man was created by God.** Man did not evolve from other species but was created by God. He was created with dignity in that he was made in God's image and created in humility in that his aim was and still is to glorify God and to enjoy him forever.
- 6. We believe in the fall of man into sin.** The voluntary sin of Adam resulted in mankind's total depravity. Thus, all people are sinners and are not able to please God on their own merit or save themselves.
- 7. We believe in God's gracious plan of salvation.** God in his mercy chose to provide a means of salvation for mankind through the substitutionary atonement of Christ. Jesus Christ died on a cross to save us from our sins and he is the only mediator between God and man. As a mediator, he executes the offices of prophet, priest and king.

8. We believe that God applies the salvation earned by Christ to us through the Holy Spirit. This takes place in several stages:

Effectual calling: God the Holy Spirit begins the process by calling us to himself. His call awakens our spirits from the deadness of sin (regeneration or being born again), and thus awakened spiritually we are convicted of our sins and persuaded and enabled to receive Jesus Christ by faith.

Conversion: Conversion is our conscious response to God's effectual calling and regeneration. Conversion may be a precise moment in time or a longer process. In either case, conversion will result in **faith** and **repentance**, two manifestations of being born again.

Faith: Trusting Christ alone for our eternal salvation.

Repentance: Turning away from sin with remorse, and redirecting your life to follow the Lord in holiness.

Justification: God declaring the sinner righteous only because of what Christ has done on the cross. We are declared not guilty before God and we are adopted into his family. Justification is a one time event that forever changes our status from condemned to righteous before God.

Sanctification: God working in us to make us holy people and deliver us from the power of sin in our lives. In sanctification we cooperate with the Holy Spirit to fight sin, do good works, and become more and more like Jesus Christ.

Glorification: When we get to heaven, we will be totally saved from the presence of sin. We will live forever with the Lord. The believer's soul is received at death into Christ's presence and his body will be raised in glorified perfection at the final resurrection.

9. We believe that Christ has given His saved people three ordinary means of grace for their spiritual growth: the Word, prayer, and the sacraments. Through the preaching and teaching of the Word believers are built up in their faith. Prayer is an offering up of our requests to God. Through prayer we draw near to God, confess our sins to him, and grow in grace. The Lord has also instituted two sacraments for the Church—baptism and the Lord's Supper. Baptism is the sacrament which marks one's entry into the covenant people of God. The Lord's Supper is the sacrament whereby God's children are spiritually nourished with the covenant of grace.

10. We believe in the Second Coming of Jesus Christ to judge the world. Christ will bring all things to consummation when he returns in glory at the final judgment. On that day, all the dead will rise. The wicked to be condemned and cast into hell forever. The righteous will be glorified and will inherit a restored creation, the new heavens and new earth, where they will live and reign with Christ forever.

Doctrines that set Christ Covenant apart from other evangelical churches:

1. Presbyterian Government

There are three types of church government: hierarchal, congregational, and Presbyterian. Hierarchal government is from the top down. The Catholic church is the best example of this. At the top is the pope, and under him are cardinals, then bishops and the local priests. The Episcopal and Methodist churches also have this form of government. Some independent churches have this form of government in the sense that the church is run entirely by the pastor.

Congregational government is local and democratic. Every member has a vote. Most Baptist churches and many independent churches have this form of government. Church policies and major decisions are decided in congregational meetings.

Presbyterian government is representative. Members elect qualified men to the office of elder. These elders are responsible for the government, discipline, and direction of the church. The word “Presbyterian” means elder in Greek. Elders include “teaching elders” (pastors) and “ruling elders,” a distinction made in 1 Timothy 5:17.

When the elders in a local church meet together for church business, they are called the **Session**. The Session is not a law unto itself. The Session of every local church must answer to a combined meeting of all of the Sessions in their area. This combined meeting of area churches is called the **Presbytery**.

Our Presbytery is made up of PCA churches from Cullman north to the Tennessee state line. It is called Providence Presbytery and it meets once a quarter. The Christ Covenant Session must submit its minutes to the Presbytery once a year for review. The Presbytery will also hear complaints from members of Christ Covenant about the delinquencies and failures of the Session should they occur. All members of the PCA have the right to complain to their Presbytery.

Once a year, all of the Presbyteries in our denomination meet for our **General Assembly**. At this meeting the minutes of all Presbyteries are reviewed, the work of denominational agencies is examined, and complaints against Presbyteries are heard. We call the Session, Presbytery, and General Assembly the courts of the church.

We believe Presbyterianism is biblical. 1 Timothy 3 and Titus 1 list the qualifications for elders and many other passages refer to elders in the New Testament churches. Acts 15 describes a general assembly. We also believe it is the best form of church government. It prevents the abuse of power by an unaccountable few as sometimes happens in hierarchal churches. It also provides a forum for deliberation and confidentiality free of politics that is sometimes missing in congregational churches. However, we are also quick to acknowledge that Presbyterianism cannot keep Christ Covenant or any church pure. The elders of this church are sinful men, capable of abusing their authority and harming the church. Our trust is not in the elders or the courts of the church, but in Jesus Christ—the Good Shepherd—who watches over his flock.

2. The Sovereignty Of God

The sovereignty of God is strongly emphasized in Scripture and we believe that his sovereignty should be prominent in the teaching of the church. You will hear this note often at Christ Covenant. God is the Creator, and his will is the cause of all things. By virtue of His creative work, heaven and earth and all that they contain belong to him. He is clothed with absolute authority over the hosts of heaven and the inhabitants of the earth. He upholds all things with His mighty power and determines the ends which they are destined to serve. He rules as King in the most absolute sense of the word, and all things are dependent on him and subservient to him.

God's sovereignty is beyond the reach of our full comprehension. God reveals these things to us in order that we may know that we are safe to put our trust in him and so that we might be careful to ascribe all glory to him. Three concepts are important in understanding God's sovereignty—providence, free will, and predestination.

a. God's Sovereignty & Providence

Providence is God's active and personal governing and sustaining every part of his universe at every moment. He is in control of all he has made. Nothing happens apart from his plan and his purposes cannot be thwarted. His control extends to the laws of nature, to "chance" events, and to the decisions made by men and angels—both good and evil decisions. But in this, God is completely holy and untouched by evil, though he uses it to bring glory to himself and blessings to his people.

One of the greatest examples of providence in the Bible is the life of Joseph in Genesis 37-50. Joseph's brothers hated him and wanted to kill him. Instead, they sold him into slavery in Egypt and thought they were rid of him forever. While a slave in Egypt, Joseph was falsely accused of attempting to rape his master's wife and was thrown in prison for several years. Through a series of events, Joseph was released from prison and became the leader of Egypt, second only to Pharaoh.

During those years a terrible famine devastated the Egypt and Canaan. Because of Joseph's wise administration there was food stored in Egypt. Unbeknownst to him, his family was starving back in Canaan. When his brothers came to Egypt to buy food, they did not recognize Joseph, but he revealed himself to them. They were terrified and were sure that he would get revenge. But Joseph responded with what have to be some of the most amazing words in the Bible!

"I am your brother Joseph, the one you sold into Egypt. And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. So then, it was not you who sent me here, but God."

Three times Joseph said that it was God who sent him to Egypt, not his brothers. In other words, God, in his providence, used the evil act of his brothers for good. What a great comfort it is to

“know that in all things God works for the good of those who love him.” An old hymn says: “Behind a frowning providence He hides a smiling face.” Bad things that happen can seem like God’s frown, but behind those things is really is smile. Nothing surprises God. Everything is part of his providential working in your life and in history. No evil done to you and no sin you commit cannot be worked by God for his glory and the good of those who love him.

b. God’s Sovereignty & Free Will

Some people argue that God could not be sovereign because if he was, that would eliminate human freedom and responsibility. They reason this way: If God is sovereign, if his will is the ultimate cause of all things, then the actions of people cannot be free in any sense and people cannot be held morally responsible for what they do. This is an old objection to God’s sovereignty that even the Apostle Paul had to deal with in Romans 9:19.

But the Bible affirms both God’s sovereignty and man’s freedom and moral responsibility. There are many examples in the Bible of people doing things that were part of God’s sovereign plan, and yet God held them morally responsible for what they did. One good example is in Acts 4:27-28.

“Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen.”

Herod and Pilate were held accountable by God for what they did. This verse is an indictment against them—conspiracy to murder Jesus the anointed one. And yet we are told in the very next sentence that they did what God’s sovereign will had decided. Their conspiracy against Christ was part of God’s eternal plan for our salvation.

Another example is Judas. The Bible calls Judas’ betrayal of Jesus “his wickedness.” His moral responsibility for this act is perfectly clear. Yet long before Judas was even born, the Psalms prophesied his betrayal of Christ. And Jesus himself said of Judas that he was “the one doomed to destruction, so that Scripture would be fulfilled.” Judas is justly in hell for what he did and at the same time his act was prophesied and had to be fulfilled.

There are other examples in the Bible such as God “raising up” the Babylonians to punish Israel militarily and then destroying Babylon for its cruelty to conquered Israel. Pharaoh is yet another example. The Bible says “the Lord hardened Pharaoh’s heart” so that he would not let the Israelites go. And then the Lord held Pharaoh responsible for refusing to let Israel go and he punished Egypt with the Ten Plagues.

Is this fair? Absolutely, because Herod and Pilate and Judas and the Babylonians and Pharaoh were not coerced to do evil against their wills. They chose evil purposively. Pharaoh did not listen to the pleadings of Moses and Judas did not listen to the pleadings of Christ. They did what they wanted to do, and for that they were held accountable. And at the same time, their actions were part of the sovereign plan of God. How these things fit together is a mystery.

The Bible's teaching on free will and moral accountability is very important. The Gospel cannot be preached without the call to repent and turn to Jesus in faith. People will be held responsible for their sins and for what they do with the free offer of salvation. "Choose for yourselves this day whom you will serve," said Joshua. "Save yourselves from this corrupt generation," said Peter. "Believe on the Lord Jesus Christ and you will be saved," said Paul. We must respond to these appeals ourselves and we must make the same appeals to other people.

c. God's Sovereignty & Predestination

The Bible teaches that God is also sovereign over who receives salvation through Jesus Christ. People are responsible to repent and put their faith in Christ for salvation, but God makes the prior and ultimate determination of who will be saved. This is a troubling doctrine to many people, but it is wonderful when understood rightly. It gives Christians the deepest possible assurance and hope. Of all the passages in the Bible that speak of predestination, Ephesians 1 is the best:

"For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will . . . In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will."

Apply this passage to yourself and you will taste its sweetness. Ask yourself—Why did I become a Christian? If I was "dead in transgressions and sins" and if "there is no one who understands, no one who seeks God," then why did I seek him? Why did I respond in repentance and faith to Jesus when others didn't? The answer to all of these questions is that I chose him because he first chose me! "You did not choose me," Jesus said, "but I chose you and appointed you to go and bear fruit." And when did he choose me? He chose me "before the creation of the world!" That means my name was written on his heart from all eternity. That means when Jesus hung and suffered on the cross, he thought of me.

Predestination makes the love of God intensely personal. The good news is not that Jesus died for the mass of humanity and I am part of that mass. The good news is that he died for me because I was individually chosen by God to be an recipient of his love and grace. There are few things that give a Christian a greater sense of assurance, joy, and worth than this. A contemporary hymn says:

No guilt in life, no fear in death—
This is the pow'r of Christ in me;
From life's first cry to final breath,
Jesus commands my destiny.

That's predestination in a nutshell—Jesus commands my destiny! Before the creation of the world, God the Father, in love, planned an eternal destiny for me. And then he put my destiny into the capable hands of God the Son, who is bringing my destiny to its great fulfillment.

But predestination is a troubling doctrine for many people. It troubles them because it doesn't seem fair. It seems unjust that God would choose one person for salvation and not another. This objection to predestination has been around for a long time. In fact, Paul dealt with it in Romans 9 in response to those who said it was unjust for God to choose Jacob for salvation but not Esau.

Working through this objection is difficult—and some Christians are so bothered by predestination that they never accept it. They deal with its presence in the Bible by saying predestination means that God looked ahead in time, saw who would believe in him, and then, on the basis of them choosing him, chose those people. Not only does this violate the plain meaning of passages like Ephesians 1, it does not solve the unfairness problem. If predestination means that God chooses people because he sees that in the future they will have faith in him, then the question arises: Why do some people have faith and others don't? Faith itself is a "gift of God." Why does he give it to some and not to others?

Ultimately, we must submit our judgments of what is just and fair to Scripture, not the other way around. When we see what the Bible says about the guilt of sin and the condemnation of the human race, our notions of fairness are very inadequate. According to God, "All have sinned and fallen short of the glory of God" and we are all "by nature objects of wrath." Justice for objects of wrath is hell. God would not be unjust if he chose to save no one. His mercy would be great if he chose to save just one undeserving sinner out of the whole human race. So for him to save "a great multitude that no one can count from every nation, tribe, people and language" is a triumph of mercy. And it is perfectly just for him to leave others in the sinful lives they have willingly chosen and to face his judgment. This is the answer that the Apostle Paul gave to those who objected that predestination is not fair because God didn't choose everybody:

"Is God unjust? Not at all! For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' It does not, therefore, depend on man's desire or effort, but on God's mercy . . . Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden."

This negative aspect of predestination—God passing over some people and allowing them to be hardened in their sins—is a difficult teaching. But it shouldn't surprise us that God's ways are not our ways. We must learn to praise him for his mercy and his justice.

Just one more thing: It's important to remember that predestination is the great hope of evangelism. God has his chosen people scattered among the nations, and the means he has established to bring them to saving faith is the preaching of the Gospel. When his chosen people hear the good news of Jesus Christ—they always respond in faith. The book of Acts describes Paul's evangelism this way: "When the Gentiles heard (the Gospel), they were glad and honored the word of the Lord; and all who were appointed for eternal life believed." The Gospel is always effective in bringing the Lord's appointed ones to faith.

3. Covenant Theology

Covenant theology is a way of reading the Bible as a unified story of God saving a people for himself out of the fallen human race. We believe that the Bible tells one story from Genesis to Revelation—one God, one Redeemer, one way of salvation by faith, and one redeemed people of God, the church. The Bible uses the term “covenant” to describe this great story of salvation. A covenant is a formally binding relationship between two people. God has formally bound himself to his chosen people to save them and he has bound us to himself. This relationship is expressed throughout Scripture in the covenant motto:

“I will be your God, and you will be my people.”

The Old and New Testaments are not two separate stories about two separate peoples and two separate plans of God, but together they show the progressive unfolding, through the centuries, of God’s plan of salvation for his people. The differences between the Old and New Testaments are not differences of substance, they are the differences between the promise, and then the fulfillment of God’s covenant of grace with His people. Depending on your church background, there are two areas in which our belief in covenant theology might raise questions—our view of Israel and our practice of infant baptism.

a. Covenant Theology & Israel

We believe that Israel was the Old Testament church and that the New Testament church is Israel. There is one covenant people of God in both ages. This is evident in the numerous places where the New Testament church is described with the very words that God used for Israel in the Old Testament. For example, the Apostle Peter quotes from Exodus 19 in his first letter to the Gentile churches of Asia, calling them by the names that were used of the people of Israel when they stood before God at Mount Sinai:

“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.”

Paul calls all who “belong to Christ” in the Galatian church “Abraham’s seed, and heirs according to the promise.” At the close of that letter, he calls the Galatian church “the Israel of God.” James addresses his letter to “the twelve tribes scattered among the nations,” obviously equating the New Testament church to the twelve tribes of Israel. Paul’s elaborate description in Romans 11 of Gentile believers being wild olive branches grafted into the old olive tree Israel is yet another example.

This view of the church as Israel shapes the way we understand God’s Old Testament promises. Over and over again, tremendous prophecies and promises were made that God would restore the fortunes of Israel. There were prophecies that the throne of David will be restored and that the glory and influence of Israel would cover the earth. There were prophecies of the temple being rebuilt and the nations streaming in to worship. Because Israel and the church are one, those

prophecies and promises belong to us! David's Son is reigning on this throne! When Jesus Christ ascended into heaven he sat down at the right hand of God to rule. We are living in the great age of fulfillment as the Gospel goes into all the earth and people "from every tribe, language, people and nation" bow the knee to the Messiah of Israel. And we look forward to the culmination of these promises in the new heavens and new earth.

This also means that we read the individual stories of Old Testament believers as lives of faith, just like ours. They were also saved by faith in the Messiah. They looked forward to his coming just as we do. They put their hope in his eternal kingdom, not in the things of this world. As Jesus said, "Abraham saw my day and was glad!" We don't read the Old Testament stories as simple moral lessons to guide our behavior. They are instead examples of the very struggles of faith that we face and the rescuing grace of God that we all need.

b. Covenant Theology & Infant Baptism

Our belief in covenant theology is the reason we practice infant baptism. We believe there is a continuity between the signs of God's grace that he gave the Old Testament church and the signs he gave the New Testament church. Passover is fulfilled and continued in the Lord's Supper. And circumcision is fulfilled and continued in baptism. Paul alludes to this connection between circumcision and baptism in Colossians 2:11-12.

"In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead."

Just as circumcision was the mark that set the church apart from the world and signified the need for cleansing through the cutting away of sin, so baptism marks those who belong to the people of God and signifies the need for cleansing through Christ. And baptism, like circumcision, displays the Lord's desire to pour out his grace along the lines of generations.

There are differences between circumcision and baptism, but these are differences of form, not substance. Circumcision was bloody, baptism is not. This is in keeping with the fulfillment of all bloody worship rituals in Christ's death. Circumcision was for males only, baptism is for both males and females. This is in keeping with the expansion of the Gospel to all people and nations after Pentecost, rather than the focus on ethnic Israel in the Old Testament era.

But one continuity between circumcision and baptism that we affirm is that baptism, like circumcision, should include the infant children of believers. We believe that God's covenant has not changed. He still promises to be our God and the God of our children after us. So we believe it is biblical for Christian parents to dedicate their children to God as Abraham, Isaac, Jacob, Mary and Joseph did, and to claim God's covenant promises as their children receive the mark of God's covenant in baptism. We think that the "household" baptisms mentioned in the New Testament are evidence of this covenantal thinking.

Baptism does not regenerate or save a child any more than circumcision. Both Jacob and Esau were circumcised but only one came to saving faith while the other rejected his godly heritage. But baptism does accomplish something—it brings home in a personal way God's covenant promises to the child being baptized. It is an aid to faith for parents. Baptism is a reminder to them that their child's salvation does not rest in their hands, but in God's hands, while at the same time they are called to bring him up in the Lord and challenge him to make the faith of his parents' his own.

And baptism can also be an aid to the child's faith. Christian parents can point to the child's baptism and say: Look how much God loves you! He gave you a Christian home and Christian parents—many children don't have that. He has given you wonderful promises of salvation through Jesus—many, many children have never even heard about Jesus and heaven. Now, trust him, love him, give your life to your Savior! An old Dutch theologian, baptized as an infant, said that when he was a boy, his godly mother would point out to him all of his blessings and would then say, "Woe to you, if you neglect so great a salvation!"

You do not have to believe in infant baptism to join Christ Covenant. (Church officers must affirm this doctrine). Although we believe infant baptism is biblical, we also believe that it is a non-essential doctrine. By that we mean that it is not foundational to the Christian faith or necessary for salvation. Christ Covenant, therefore, accepts all baptisms that are done in Christian churches, with water, in the name of God the Father, God the Son, and God the Holy Spirit. We do not insist a person be "re-baptized" if he was baptized differently than the way we do it.

Session Two: Our Church Life

Christ Covenant Presbyterian Church exists to glorify and enjoy the one true and living God! His worship is our highest calling.

“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9).

“ . . . to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen” (Ephesians 3:21).

Through God’s grace in Jesus Christ we are his people, and he is our God. We want everything that we do to be God-centered and Christ-centered, bringing praise and honor to God the Father for the great salvation he has given us through his eternal Son. To accomplish this we have been given a commission by the Lord Jesus Christ:

“Then Jesus came and said to them, ‘All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’”
(Matthew 28:18-20)

Jesus calls us as a church, in reliance upon His grace, to gather his elect people through missions, evangelism, and nurture of our covenant children and to build up believers to maturity through the teaching of God’s Word and the regular use of the means of grace.

What does this actually look like in practice—a church that is gathering and building up believers? Acts 2:42-47 shows us by giving an overview of the life of the early church in Jerusalem:

“They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer . . . Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

The Jerusalem church met in two places, “the temple courts” and “in their homes.” We believe there are benefits to imitating this practice. The formality and dignity of the temple court meetings made them the perfect setting for public worship and the preaching of the Word. The informality and spontaneity of the home meetings made them the perfect setting for fellowship and prayer. Following this pattern of meeting all together in the temple courts and house to house in small groups, we focus our church life on two main meetings:

1. Public worship, and Sunday school, on the Lord’s Day and
2. Small Group meetings in the homes of members called Covenant Groups.

Lord's Day Worship

Worship is a meeting of the triune God with his chosen people. Christians come to participate in worship rather than to sit passively. We gather on the Lord's Day to participate in a dynamic dialogue. In our worship we listen as God speaks to us through his Word. We respond to him and his acts on our behalf, through our prayers, confessions, songs and offerings. The purpose of corporate worship, and of each element of it, is the glory of God. Even though as worshipers we enjoy and benefit from worship, our focus is on exalting God the Father and our Savior Jesus Christ.

The Scriptures are our only source for the principles of public worship. They indicate that the proper elements of public worship are reading and preaching of the Holy Scriptures; singing of psalms, hymns and spiritual songs; prayers; giving of offerings; confessing the faith; observing the sacraments; and on special occasions taking vows. We often use prayers, readings, and other liturgical forms that have been used by the church from the days of the Apostles to Protestant churches following the Reformation.

Our music at Christ Covenant is a creative blend of old and new. The church is led in singing by a small group of singers and supported by a contemporary band of musicians. We sing hymns (to both familiar and new melodies), new songs written by the church in our day, and metered Psalms, which are translations of the Psalms by using English rhyme. Our criteria for the songs that we sing are: they must be biblically and theologically sound and they must be easy to sing as a congregation. At times we sing hymns and Psalms to melodies that are associated with other songs. This historical practice allows us to sing hundreds of songs with rich texts without having to learn hundreds of new melodies.

It is important for families to worship together. We believe that our children need to see their parents and the rest of the covenant family bowed before God in worship. This is the pattern we see in Scripture. This means that parents must train their children to sit quietly and reverently during worship. We provide a nursery for our youngest children up to age four and we have a cry room in the back of the sanctuary for parents to sit with their children when needed.

Elements of our Worship Service

We recognize that people come to Christ Covenant from many different church backgrounds and worship traditions. Perhaps some of the things we do in worship may be unfamiliar to you or we may use terminology that is unfamiliar. These are the elements regularly found in our service.

Songs of Ascent Believers in the Old Testament sang as they journeyed to the temple to worship. Some of these songs were called Psalms of Ascent because they were sung as they *went up to* Jerusalem. As we gather on the Lord's Day we are, figuratively speaking, ascending from our common lives and the busy trappings of this world to gather and worship with God's people.

Welcome and Greeting In a world of individualism we are called to be a community of faith. We warmly welcome and greet one another recognizing that we are a church family gathered together. If you are a visitor this is an opportunity for us to say, "hello," and welcome you to our

fellowship. We sometimes greet one another with the New Testament greeting, “Grace and Peace.” With this we verbalize our desire that the grace and peace of Jesus Christ be extended to each person we greet.

Call to Worship We believe God always initiates with sinners, so we begin worship with His Word, His invitation to us to gather in His name.

Songs of Praise We are commanded through Scripture to sing to the Lord. As a church we practice participatory singing. Although we have special music from time to time we believe we all have the privilege and responsibility to participate in singing praises to God.

Confession of Sin Whenever God’s people gather in worship, it is right for them to confess their sins—both individually and corporately. We humble ourselves before God, accept his assessment of us, and deal honestly with the sins in our lives. Until we have truly and sincerely confessed our sin before the Lord, our worship is not acceptable to him. We often confess our sins through unison written prayers, through singing, and through silent, private prayer.

Assurance of Pardon Having confessed our sins, we need assurances from the Gospel that we are indeed forgiven. In I John 1:9 the Apostle declares “If we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” There are many other promises of forgiveness in Scripture as well. Our pastor declares God’s written word to us that we are forgiven through our one and only mediator Jesus Christ.

Scripture Readings We believe that Scripture alone is our sole standard and authority for faith and life. In our services each week our pastor reads portions of scripture from the Old and New Testament. Typically, if he is preaching through a New Testament book the reading will be from the Old and vice versa.

Intercessory Prayer Each week one of our elders leads us in a time of intercessory prayer. We pray on behalf of those in our church body, our community, nation and needs of believers and circumstances around the world.

Offering God has blessed us spiritually and in material provision. We give of our finances not to repay God for His blessings but out of gratitude for His goodness to us. The Apostle Paul noted that even as we give to help the needs of the saints our giving is also overflowing in many thanksgivings to God.

Sermon Just as our songs and prayers are part of worship, so also is the sermon. This is the centerpiece of our service as we listen to God speak to us through the teaching of His Word. Our pastor typically preaches through books of the Bible, taking time to cover each passage. This is called expository preaching. He may also preach on certain themes or topics.

Confessions of Faith During the history of the church, godly men have created verbal documents to concisely instruct and guard the orthodox teachings of the church. These Creeds, Confessions and Catechisms (questions and answers) are not inspired by God, as is the Holy Scriptures, but are worthwhile in summarizing what we believe in a concise fashion. Each week

we speak or sing together one of these confessions (such as the Apostles' Creed) to reinforce the teaching that we have heard as well as to align ourselves with the orthodox teachings of the Christian church through the ages. As Presbyterians we identify with the *Westminster Confession of Faith*, as well as the *Westminster Larger and Shorter Catechisms*. We sometimes use the *Heidelberg Catechism*, which was written in Germany in 1563 and is the doctrinal confession of many Reformed churches.

Words of Institution “Words of Institution” refers to the words with which Jesus Christ instituted the Lord’s Supper. Our pastor uses this time to explain and give instructions prior to our participation.

Communion At Christ Covenant we observe the Lord’s Supper each week. Through the bread and cup, received in faith and blessed by the Holy Spirit, our faith is strengthened and we are brought into special fellowship with Jesus Christ. If you are a believer, have received baptism, are in good standing with this or another church that preaches the Gospel, and if you are living a repentant life and not harboring unconfessed sins, you are invited to participate.

Benediction This is the biblical blessing with which our Pastor dismisses the congregation. He sends the Church out with the words of God declaring that He alone is able to bless and keep us.

Sunday School

We have Sunday school classes after the worship service for all ages. The children’s classes use graded material that covers the big stories and themes of the Bible. The youth and adult classes cover various biblical and theological topics. In addition to Sunday school, there are regular women’s Bible studies and youth Bible studies.

Covenant Groups

Covenant Groups are small groups that come together for one year for Christian fellowship. Fellowship is more than socializing with church friends, it’s getting to know one another well so that we can pray with each other and care for each other. Acts 2 tells us that the early church was “devoted to fellowship.” Fellowship is a mark of every healthy church and it’s an important part of our personal walk with Christ. Fellowship, like all spiritual disciplines, is work—especially so with our busy schedules. But we believe that this is God’s will for Christians, and Covenant Groups provide one way for fellowship to take place. Covenant Groups meet once a week, on Wednesday nights, in the homes of church members. This year we will have a group that meets on Sunday nights for those who are working with Covenant Kids, Youth Group, and the Praise Team.

Covenant Groups are fellowship groups, not Bible studies per se. We do read and study the Bible, but we mostly want to make a way for people to get to know each other so that they can pray with each other and care for each other. Covenant Groups often eat together and then spend time discussing the Bible passage and sermon from the previous Sunday. The atmosphere is informal and the goal is not to get through the sermon discussion questions but to encourage one another in the faith. We recognize that not everyone in each Covenant Group is able to come to

the Wednesday night meeting in the home. But everyone is still a part of the Covenant Group and is contacted with prayer requests and mercy needs throughout the year.

You don't get to pick your Covenant Group—it's picked for you! Every fall, when Covenant Groups start, we create them by assigning people to each group. This yearly mixing helps us get to know Christian brothers and sisters who we would not normally spend time with. After the Sunday worship service people usually spend time talking to their friends. There is certainly nothing wrong with being drawn to people in your church who are like you in age, interests, and life experiences. But the great thing about the church is that it is made up of different kinds of people, each one called personally by Jesus Christ, and each one a member of the family of God.

Our elders and deacons often lead Covenant Groups, but not always. The Holy Spirit gives spiritual gifts to every member for the building up of the church. Covenant Groups are a great place for members to use their gifts, whether gifts of encouragement or hospitality, teaching or serving. When members have a gift for leading small groups, we want to use them, whether they are officers or not. Our elders and deacons do have a role in every group through their participation, their spiritual oversight and their merciful service.

Covenant Kids

Covenant Kids is a ministry to the children of our church (nursery through 6th grade) and to their friends that seeks to point them to Christ, nurture their faith, and instill in them a love for the church. Covenant Kids meets on Wednesday nights during the school year and provides parents with a fun and safe place for their children while parents attend an adult Covenant Group. Covenant Kids is staffed by a group of committed volunteers and our Covenant Kids Director.

Youth Group

Our Youth Group is a ministry to the youth of our church (7th through 12th grade) and to their friends. Like our Covenant Groups for adults, Youth Group gives our youth a place to learn Christian fellowship as they enjoy each other's company, worship, pray, study God's Word, and serve together. Youth Group meets on Wednesday nights and also has regularly scheduled Bible studies as well as other events and projects. The Youth Group is led by our Youth Director and a number of volunteers.

Missions and Mercy

Our focus in evangelism corporately is to proclaim the gospel from the pulpit and in Covenant Groups. Individually we seek opportunities to communicate the gospel with unbelieving friends and family members. The elders are committed to pray for and witness to lost people. We take part in the progress of the gospel in the world by giving financial and prayer support to missionaries and by occasionally sending missions teams out from our congregation.

We minister, in the name of Christ, to those who have physical and financial needs, first to those in our own church, and then to the needy in our community. This ministry of the church is overseen by the deacons. In addition to the work led by our deacons, we financially support

mercy ministries in Cullman such as the Committee on Church Cooperation (CCC), Shepherd's Way, and Good Samaritan Clinic.

Our Staff and Officers

The Session

Edward Bonds, Mike Burton, Brad Eidson, Randy Hays, Linton Newlin, Dave Ozment (inactive), Wes Rakestraw, Andrew Siegenthaler, Steve Turner, Jay Weatherly, Robert Whitlock

The Diaconate

Dale Bright, Johnny Cook, Byron Cornett, Don Hubbard, Woody Jacobs, Marvin Jones, Roger Kornegay, Daren Rakestraw, Derek Rakestraw

The Staff

Andrew Siegenthaler, Pastor
Scott Miller, Music Director & Worship Leader
Jonathan Knappenberger, Youth Director
Judy Taylor, Church Secretary
Yvonne Krenkel, Kindergarten Director
Connie Miller, Covenant Kids Director
Ina Long, Custodian
Mike Lunsford, Pianist

Session Three: Our Membership Vows

1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure and without hope save in His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God and Savior of sinners, and do you receive and rest upon Him alone for salvation as He is offered in the Gospel?
3. Do you now resolve and promise in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?
4. Do you promise to support the Church in its worship and work to the best of your ability?
5. Do you submit yourself to the government and discipline of the Church, and promise to study its purity and peace?

Vows 1-3: What It Means To Be A Christian

Two Diagnostic Questions

Can you say for certain that if you died tonight you would go to heaven?

Suppose you should die tonight, and God would ask you, “Why should I let you into heaven?” What would you say? (In other words, how does a person get to heaven? What is a true Christian?)

The Various Stock Answers Given

Uncertainty: I really don’t know. In fact, I really don’t see how anyone can really know for sure in this life.

Universalism: Sure I’m a Christian. Isn’t everyone? Aren’t we all children of God? God is the Father of all men; therefore we are all brothers. We may be going by different roads, but all of these roads ultimately lead to the same place.

Good Works: I certainly hope I’m a Christian. I’m doing the best I can. I try to live by the Ten Commandments, the Sermon on the Mount, and the Golden Rule. I’ve never done any really bad things like murder, or robbery, or adultery. I’m at least average. If God weighs my good works against my sins, I’ll probably make it. I’m doing my best. God surely can’t ask for more than that!

Heredity: Of course I’m a Christian. If I’m not, I don’t know who is. My mother and father are very devout religious people. I even have an uncle who is a minister. I was taught Christianity from earliest childhood.

Religious Activity: Why yes! I was baptized as an infant. I've always gone to church and Sunday School. I was confirmed at the age of fourteen and took my first communion. I've been a faithful church member ever since.

Conversion Experience: I know that I'm a Christian because when the evangelist gave the invitation, I went forward and made a decision for God. I prayed to accept Jesus into my heart and a good feeling came over me so I know I'm saved.

The Bible's Evaluation Of The Stock Answers

If the answer is to be determined simply by what men think, then one person's answer is as good as another's and no one really knows. But if we look to God's Word and submit to it, then we have a standard by which to answer the question.

Uncertainty: Salvation is something that can be known. "These things I have written to you who believe on the name of the Son of God; that you may know that you have eternal life." 1 John 5:13

Universalism: The Bible clearly teaches that all men are not "children of God" and the destiny of all men is not heaven. Jesus said to the Pharisees, "You are of your father the devil and your will is to do your fathers desires." John 8:44

Good Works: As important as good works are in the life of a believer, they can never save him or make him a Christian. "For by grace you are saved through faith, and even that is not of yourselves; it is the gift of God, not of works, lest any man should boast." Ephesians 2:8-9

Heredity: As important as a Christian home is, the Bible makes it clear that this privilege does not save us. "Yet to all who receive Him, to those who believed on His name, He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God." John 1:12-13

Religious Activity: We must not underestimate the importance of church membership, baptism, and the Lord's Supper; but these cannot save. They are the outward signs of the saving work of God's spirit in the soul. "Neither circumcision nor uncircumcision means anything; what counts is a new creation." Galatians 6:15 "You do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit." Psalm 51:16-17

Conversion Experience: The believer should make public profession of his faith in Christ, but he does not trust his profession, or in mechanical actions, or in his experiences, but in Christ alone. Neither walking an aisle; praying a certain prayer, nor an emotional feeling can save us. "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons, and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me you evil-doers!'" Matt. 7:22-23 "Many believed in his name when they saw the miracles which he did. But Jesus did not trust Himself to them, because He knew all men." John 2:23-25

What Then Is A Christian?

A Christian is a person who has been radically changed by the power of God. Becoming a Christian is not merely a matter of outward reformation, turning over a new leaf, or a matter of education or religion. It is the implanting of an entirely new nature within man. It is being born again, being born from above, being made a new creation, being remade and reoriented at the center of being. Through the proclamation of the Bible, the Holy Spirit creates new life in a person so that he begins to think and act differently. This is not the result of man's own efforts, but of the supernatural power of God.

A Christian is a person who has become and is becoming increasingly aware of his own unworthiness in the sight of God. He can't save himself. He realizes not only that he has broken the laws of God and deserves to be condemned, but also that he is a sinner by his very nature.

A Christian is a person who believes that Jesus Christ is God manifest in the flesh and the only Savior and Substitute of sinners. He believes that Jesus Christ is truly man and truly God in one person, that He is not merely a great human teacher who came to show men the way to God; He is God manifest in the flesh who came to reveal God to man. He also believes that Jesus came to save unworthy hell-deserving sinners, becoming their substitute. He believes that Jesus Christ took the place of sinners before the law of God, obeying for them the law that they were unable to obey, and that he died to make atonement for the law that sinners had broken. God accounts us as righteous for the sake of Christ alone. He credits our account with all that Christ did for us. Just as the guilt of our sin has been imputed to Jesus Christ (that is, reckoned to, laid to the account of), so God's perfect righteousness (His obedience and work of satisfaction on the cross) is imputed to the sinner.

A Christian is a person who has repented of his sins and believed on the Lord Jesus Christ. His faith and repentance do not save him, Jesus Christ saves him, but they are the means by which that salvation becomes his own personal experience and possession. They are necessary gifts of God. The Christian is one who is not only sorry for his sins but comes to hate his sin and forsake it because it is displeasing to God. He turns from his sin in repentance and he turns to Christ in faith. He trusts not in himself but in Christ. He receives Jesus Christ and depends upon Him alone for salvation as it is offered in the Gospel. Salvation is not just knowledge or intellectual assent, but it also involves trust.

What About You?

Can you honestly say that you are a Christian? If not, why not right now in your heart pray the sinners prayer below? The Bible says in John 1:12, "Yet to all who received Him, to those who believed in His name, He gave the right to become children of God."

A Prayer: Dear Lord, I admit that I am a sinner. I realize that I cannot save myself. I acknowledge the gift of salvation provided in the death of your Son, Jesus Christ. Give me a relationship with you as my Lord and Savior. Help me to turn away from my sins. Thank you for hearing my prayer and saving me. In Jesus' name I pray. Amen.

Vows 4 & 5: What It Means To Be A Church Member

Commitment to participation

1. A commitment to congregational worship on the Lord's day. This is the most important activity of the Church, our corporate meeting with the living God. The church is identified most fundamentally as the worshipping assembly of God's people.
2. A commitment to fellowship with members of the church body. Without a commitment to pray with and care for other members, church attendance becomes an impersonal exercise. Jesus said that by loving one another, we show the world that we are his disciples.
3. A commitment to stewardship. We affirm the following Biblical principles about giving:

God is the ultimate owner of all that we have, the provider of all that we have and need.

God's giving of his Son is the example of liberality we are to consider our in our giving.

The believer's giving is to be planned, regular, and proportional to his income.

Believers who know the abundance of God's grace, and the security of His provision are freed to give cheerfully, willingly, and at times "beyond their ability."

Giving is to be private, done to please God, not to impress men.

Each year the Session presents a budget at the congregational meeting. This budget reflects how the tithes and offerings of God's people will be spent in the coming year. All undesignated giving is applied to the budgeted expenses with 20% going to the support of our missionaries. Designated gifts (i.e. to missions, building fund, or special projects) are used entirely for the purpose given and not for general budgeted expenses. A copy of this year's budget will be provided at your request.

Commitment to maintaining peace among the brethren

Scriptural guidelines which guarantee peace within a church

1. Go directly to those with whom you have a problem.

"And if your brother sins, go and reprove him in private." Matthew 18:15

2. Go directly to those who have a problem with you.

"If therefore you are presenting your offering at the altar and there remember that your brother has something against you, leave your offering there before the altar and go your way; be reconciled to your brother, and then come and present your offering at the altar."
Matthew 5:23-24

3. Be charitable in speech rather than unnecessarily negative.

“A good report makes healthy bones.” Proverbs 15:30

“He who covers a transgression seeks love, but he who repeats a matter separates intimate friends.” Proverbs 17:9

“He who sows discord among the brethren is an abomination to the Lord.” Proverbs 6:19

“If anyone thinks himself to be religious and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.” James 1:26

Commitment to maintaining purity in life and doctrine

It is expected of every church member, no matter the depth of spiritual maturity, that he or she is seeking to live a life of obedience to Christ free from immoral practices in his or her daily life. There are spiritual disciplines necessary for such purity: God's word (daily reading and sermons), prayer (individual, family and corporate), fellowship and worship.

It is expected of every member that he or she believe and cling to the teachings of Scripture. In order to join Christ Covenant Presbyterian Church, one must adhere to the essentials of the Christian faith. These essentials include the inspiration and inerrancy of Scripture, the deity and resurrection of Christ, the sinfulness of man, and salvation through faith in Christ alone.

To join Christ Covenant Presbyterian Church, one does not have to adhere to the distinctive doctrines of Christ Covenant Presbyterian Church such as Calvinism, covenant theology, and infant baptism. However, church officers must affirm their personal beliefs in these doctrines.

Commitment to submit to the government and discipline of the church

Church discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare. The term has two senses: It refers to the whole government, inspection, training, guardianship and control which the church maintains over its members, its officers, and its courts. In this broadest sense, church discipline includes everything from instruction in the Word to the private admonition of one church member to another. The other a restricted and technical sense of church discipline is judicial process by the elders. Church discipline has three purposes: the glory of God, the purity of the church, and the restoration of the believer.

The Process Of Church Discipline

1. Instruction in the Word
2. Individual's responsibility to admonish one another. Matthew 18:15; Galatians 6:1
3. If the admonition is rejected, then the calling of one or more witnesses. Matthew 18:16

4. If rejection persists, then the church must act through her court (the elders) by admonition (warning an unrepentant person), suspension (from the Lord's table of an unrepentant person), excommunication (removal from church membership when unrepentance continues), and deposition (from office, in the case of a deacon or an elder).

Biblical Examples Of Sins Subject To Formal Discipline

unrepentant immorality I Corinthians 5

persistent heresy I Timothy 1: 18-20

extreme factiousness or divisiveness Titus 3:10

The Next Step

If you want to join Christ Covenant, please do the following:

1. Fill out the *Membership Profile* completely and return it to an elder.
2. Meet with the elders and give your testimony in brief form:

Tell them what you believe about Jesus Christ.

Tell them the basis for your hope of acceptance by God.

Tell them how you came to Christ Covenant Presbyterian Church.

Answer the five membership vows in the affirmative before the elders.

The elders customarily meet on the third Sunday evening of the month. Please let the pastor or one of the elders know if you want to meet with them and they will put you on the agenda.

3. Stand before the congregation on a Sunday morning and answer the five membership vows in the affirmative. If you have never been baptized, you must be baptized at this time. If your children have not been baptized and you want them to be, they may be baptized at this time.

Membership Profile

Date_____

Name
(Last)_____ (First)_____ (Middle)_____

Address_____

Phone_____ Birth date: Month:_____ Day:_____ Year_____

Occupation_____

Business
Address_____

Business
Phone_____ Fax_____ Beeper_____

School (if
applicable)_____

Marital Status: ()Married ()Widowed ()Divorced ()Single

Name of Spouse: (if married)_____

Children:

Name_____ Birthday_____ Baptized? () yes () no

Name_____ Birthday_____ Baptized? () yes () no

Name_____ Birthday_____ Baptized? () yes () no

Name_____ Birthday_____ Baptized? () yes () no

Name_____ Birthday_____ Baptized? () yes () no

1. Do you believe that if you died tonight you would go to heaven?

2. Suppose you died tonight and were standing before God and He asked you, "Why should I let you into heaven?" What would you say? (In other words, how does a person get to heaven?)

