Join for the Journey

Membership Essentials

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Introduction:
A Couple of Questions

Question: What are the requirements for membership at Pembroke Road Baptist Church (PRBC)?

Answer: Because we believe that the Bible teaches that a local church consists of believers in Jesus Christ who have followed him in baptism, we have the following requirements for someone wishing to join our church family:

a. **Fill out New Member Info form.**

b. **Attend our membership class:** to make sure that everyone is on the same page.

c. **Meet with Pastor Danny:** so that we can get to know each other better and hear the story of how you came to Christ.

d. **Be baptized (if necessary):** we believe that the Bible teaches that, after their conversion, believers should be baptized as a symbol of obedience and saving union with Jesus Christ.

e. **Be presented to the Pembroke Road family** as prospective members.

f. **Be received into membership by a church family vote** at the regular Church Family Conference.

Question: Why do you have this membership process?

Answer: We believe that church membership is a serious commitment and should be undertaken seriously. As a church, we are committed to each other as fellow members of Christ’s body, and we want to make every effort to ensure that prospective members understand the seriousness of this commitment. All in all, we are confident that you will find the process enriching, encouraging, and ultimately well worth it!

The Big Picture

Question: Why does Pembroke Road Baptist Church exist?

Answer: We exist to bring glory to God in Jesus Christ by making disciples in South Florida and the world.

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**New Member Checklist**

- [ ] Fill out New Member Form
- [ ] Attend New Member Class
- [ ] Meet with Pastor
- [ ] Be baptized (if you haven’t)
- [ ] Be presented before church
- [ ] Be voted in at Church Family Conference
**Question:** What is the identity of such a church?

**Answer:** We believe the Biblical vision for the identity of a church has three core values: Gospel, Community, and Mission. Therefore, the church is (and is increasingly becoming) a Gospel-Community on Mission:

a. **Gospel:** The Gospel is the foundational belief of Christianity. Without Christ crucified for our sins, we might have a religious organization or a social club, but we do not have a right relationship with God or a true gathering his people.

b. **Community:** We believe that the Gospel changes people and enables them to live together in a way that would be impossible without Christ. In short, the Gospel creates the church, a Christian community or family, where sin is not hidden but forgiven and where we all stand as equally undeserving sinners underneath the shadow of the Cross.

c. **Mission:** The Gospel also demands that we live as missionaries in a lost and dying world. That means that if we belong to Christ we are missionaries whether we are in Miramar or in Mumbai. Our goal is to proclaim Christ crucified to all people.

The Membership Essentials class will be structured around these core values.

**Gospel**
- **Section 1:** The Gospel
- **Section 2:** Our Statement of Faith (spokes off the “hub” of the Gospel)

**Community**
- **Section 3:** The Story of the Church (Who are we and how did we get here?)
- **Section 4:** Being a Part of the Family (Membership Covenant)

**Mission**
- **Section 5:** God’s Mission to Save the World
- **Section 6:** God’s Mission to Save the World: Practical Outworkings

Some Questions for Reflection

1. What is the membership process at Pembroke Road?
2. How might this process help you to grow in your Christian faith?
3. What three core values drive everything that Pembroke Road does? Why is it important that all three be emphasized?
4. Have you filled out your New Member Info form and turned it in?
Section One: The Gospel
The Center of Everything

The Gospel (literally, “good news”!) is a story, a grand story with God’s almighty fingerprints all over it. It is the ultimate drama of history. It is a majestic and true tale of Creation, Rebellion, Redemption and Restoration.

This fabric of this story is woven into the Bible from the first chapter to the last:

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<tr>
<th>Creation</th>
<th>Rebellion</th>
<th>Redemption</th>
<th>Restoration</th>
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<tr>
<td>(Gen. 1)</td>
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The “Creation-Rebellion-Redemption-Restoration” timeline is the big picture of what the Bible is about and what God is up to in saving people for his glory and their good. It is a birds-eye view of things.

On an individual level, the Gospel can be laid out like this:

\[
\text{God} \rightarrow \text{Man} \rightarrow \text{Christ} \rightarrow \text{Response}
\]

This summary shows each person’s responsibility toward the Gospel message. It summarizes the key points of the good news:

1. \text{God} is the perfect, holy, loving, and righteous Creator of the world.
2. \text{Man} was created good, in God’s image, but rebelled against God’s commands and desired to rule his own life and the world apart from God. Every person ever born is now soaked-through with sin, being a sinner at heart.
3. \text{Christ}, both fully God and fully man, was sent by God at the appointed time to live a perfect life, die a sacrificial death, and rise from the dead in the place of rebellious sinners.
4. \text{Response} is required from sinners toward this wonderful news that Christ lived and died for sinners. Repentance (turning away from sin in mind, heart, and actions) and belief (trusting Jesus alone) brings salvation, but rejection brings destruction.

The whole Bible is about Jesus Christ and the Gospel (Luke 24:45-47), and some sections are especially helpful in understanding what Jesus accomplished. For example, in 1 Corinthians 15:1-8, the Apostle Paul explains a number of things about the Gospel. Here we see that the Gospel is:

1. \text{A Message} (15:1-2)
   a. \text{Preached; Received; Held; Saving} (15:1)
   b. \text{A Message “Of First Importance”} (15:3)
2. \text{The Content of the Message} (15:3-8)
   a. \text{Christ died} (15:3) (see 1 Cor. 2:1)
   b. \text{for our sins} (15:3) (see 2 Cor. 5:21; 1 Pet. 3:18)
   c. \text{according to the Scriptures} (15:3) (see Is. 53; Dan. 9:26; Zech. 13:7)
   d. \text{he was buried; he was raised} (15:4) (see the Gospels; Hosea 6:2)
   e. \text{he appeared to: Cephas (Peter), the twelve} (15:5), \text{five hundred} (15:6), \text{James and the apostles} (15:7), \text{Paul} (15:8)
Also, some other important verses explaining aspects of the Gospel are: Isaiah 53:6, Galatians 2:20, 2 Corinthians 5:21, 1 Peter 2:24 (and many more!)

As we think about the Gospel it is important to explain how it relates to religious or spiritual “good works”. Other faiths and religions (and even some streams of Christianity) teach that “I am accepted by God because I obey him”. The true Christian Gospel, however, teaches that “I obey God because I am accepted by him on the basis of Christ’s life and death alone.”

This means that no “good thing” we have done or could do is good enough. We can’t pray enough, we can’t give enough money, we can’t come to church enough times, we can’t study the Bible enough to make ourselves right before God. The Bible says that “all our righteous deeds are like a polluted garment” (Is. 64:6). This means that our “best” isn’t nearly good enough for God.

We need the righteousness of another. We need the righteousness of Jesus, the perfect Son of God, to be “credited” to our account. A great exchange took place on the Cross when Jesus died. Paul says in 2 Corinthians 5:21: “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” Do you see the trade? God gave all of our sin to Christ and he gave all of Christ’s perfect, holy, obedient, righteous life to us!

At Pembroke Road, we desire to live in the shade of the Gospel tree. We want to increasingly view the Gospel as not simply the “ABCs” of our faith, but as the “A to Z” of everything we think, say, and do as Christ’s followers (see Galatians 3:1).

The Gospel has huge implications for our lives as Christians and, specifically, as members of Pembroke Road. For example:

- It should not surprise us when people fail (Christ would not have had to die if they didn’t!).
- We ourselves should be open about our failures and not pretend we are “perfect Christians”.
- We should have a “culture of grace”, being patient and forgiving with other
- We should see the solution to problems in our church as “more Jesus” and not “more rules”.
- Repentance and Gospel renewal should be our pattern of life.
- We should have a burning desire to share this good news with others.

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**Section One Reflection**

1. **What is the major storyline of the Bible/Gospel?**

2. **What are the four parts of the Gospel on an individual level? Have you responded to Jesus and the Gospel?**

3. **What does it mean that the Gospel is the “A to Z” of the Christian faith?**

4. **What are a few practical implications of the Gospel?**
Section Two: Our Statement of Faith
The Baptist Faith and Message (2000)

What is a Statement of Faith?
A statement of faith can also be called a “confession” of faith, meaning that we are “stating” or “confessing” or “speaking out” about what we believe the Bible teaches about various things. Most important are the non-negotiable issues, things that you must believe if you say you are a Christian. These are issues like the Trinity (who God is), the divinity of Jesus, the sinful nature of people, how God goes about saving us, and so on. Other issues are of second- or third-level importance, like what we believe about how a church should be run or the end times.

We must remember that Scripture is the only authority in our lives as Christians. Our statement of faith does not have ultimate authority over us, but it does help to keep our theological and biblical conclusions accountable to a standard. That standard is not absolute — only Scripture is absolute, however, it still helps us understand God and his Word better.

What is PRBC’s Statement of Faith?
Our statement of faith is the Baptist Faith and Message (BFM), 2000. Based off of the 1833 New Hampshire Confession of Faith, the BFM was first outlined in 1925, and updated in 1963. In 2000 changes in society and theological sloppiness in many churches indicated a need to update the 1963 version.

What is the Value of Having a Statement of Faith?
We believe that our statement of faith, the Baptist Faith and Message, 2000 is helpful for the following reasons:

1. It faithfully interprets Scripture. When we study the statement of faith in light of Scripture, we find that it accords well with what Scripture actually teaches.

2. It then can provide a framework for interpreting Scripture. We can use it as a helpful and valuable guide, though we recognize that it is not infallible.

3. It gives us greater insight into Scripture. Sometimes others, with greater wisdom, holiness, or just plain intelligence can see things in the text we would otherwise miss.

4. It humbles us. It gives us perspective. A massive failure of American Christianity is that we think that we can be individual pioneers of biblical study. We think we don’t need any help. But the Bible teaches that we do need help from our fellow brothers and sisters in Christ as we follow him.

Section Two Reflection

1. What is a statement of faith?

2. What is PRBC’s statement of faith?

3. List a few reasons having a statement of faith is valuable for you.
Section Three: Who Are We and How Did We Get Here?

What Does the Bible Say About the Church?

The Bible paints a beautiful portrait of the church. Actually, beautiful portraits, because the beauty of the church cannot be contained in a single metaphor. The church is called the body of Christ, the bride of Christ, the army of God, the new humanity, the temple of the Holy Spirit, a new spiritual family and more! We can’t explore all of these concepts in detail, but here are a few key points:

1. **Pembroke Road Baptist Church is a family.** We are united to Christ by faith, and are thereby adopted by God into his family. This makes other Christians our spiritual brothers and sisters.
2. **Pembroke Road Baptist Church is a body.** The Bible calls us the “body of Christ.” He is our head, our leader, our King. And we are called to put “hands and feet” to his rule in the world by following him. This is why we believe in “membership”. “Member” is an older term used for “parts” of a body. Being a member of Pembroke Road Baptist Church means that you are a part of the body of Christ expressed in this local congregation. The Bible teaches that membership in a church is an important part of being a Christian:
   a. In the Bible it is clear that some people are “inside” (members) and some are “outside” (not members) (1 Cor. 5:11-13).
   b. The Bible explains that there can be a “majority” of those inside the church, which means there must be an actual number of members (1 Cor 2:6).
   c. The fact that Jesus says an unrepentant sinner must be expelled from the church means that some are part of the church and some are not (Matt 18:15-18).
3. **Pembroke Road Baptist Church is the new temple of the Holy Spirit.** The building where we gather on Sunday mornings (sometimes called the “sanctuary”) is not the church! The people inside the building are the church!

God loves the church enough to give his Son Jesus to die for it. Joining Pembroke Road gives you the opportunity to be a part of God’s grand, cosmic plan for his glory throughout all eternity!

A Brief History of the Church Since the Time of Jesus

The Church Underground (A.D. 33 – 325)

Jesus rose from the dead and ascended to heaven in approximately A.D. 33, and Luke wrote the Book of Acts to tell the story of the early church through about A.D. 65. The growth of “the Church” was accomplished through the planting of local churches. The Apostle Paul’s greatest desire was to “preach where Christ was not named” (Rom. 15:20), and to plant churches there. The church at this time was “underground”—illegal—often meeting literally under the ground in catacombs (underground passages and cemeteries). The period up until A.D. 95 is known as the “Apostolic Age”, because the original Apostles were still living. Around A.D. 95, the Apostle John died, and the age of
the early church fathers began. During this time the **Apostles’ Creed**, an important early statement of Christian faith, was written.

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**Important Figures in The Church Underground**

- **Clement of Rome** (died about A.D. 100): *Epistle of Clement*; not taken as Scripture.
- **Ignatius of Antioch** (d. 98-117): possibly a student of John.
- **Polycarp** (d. 155): at execution, charged to renounce Christ, he said: “EIGHTY and six years I have served him and he did me no wrong. How then can I blaspheme my King and Savior?” Also likely a student of John.
- **Justin Martyr** (d. 165): first great apologist (defender) of the faith.
- **Irenaeus of Lyons** (d. 200): disciple of Polycarp; *Against Heresies*, written to counteract a movement called “Gnosticism”.
- **Tertullian** (d. 220): first used the word “Trinity”.
- **Constantine** (d. 337) emperor who converted to Christianity; issued the Edict of Milan in 313, making it legal for Christians to practice their faith; summoned the **Council of Nicea** (325) to deal with the issue of Arianism.
- **Eusebius of Caesarea** (d. 339): first great Christian historian; wrote *Ecclesiastical History*.

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**The Church on the Throne (A.D. 325-1517)**

In the 300s, the Roman Emperor, Constantine, became a Christian, and soon Christianity became the “official” religion of the Roman Empire. The first few hundred years of “The Church on the Throne” saw two important councils called. The first was the **Council of Nicea** in A.D. 325, which convened in response to a view being promoted by **Arius**, a priest from Egypt. Arius taught that Jesus was a created being and not equally God with God the Father. The result was the **Nicene Creed**, which outlined the Bible’s teaching on God’s triune nature. The second council was the **Council of Chalcedon** in A.D. 451, which outlined the Bible’s teaching that Jesus was both fully God and fully man.

In 1054 there was a **Great Schism** in the church. The Eastern Church was centered in Constantinople, now modern-day Istanbul, Turkey, and the Western Church was centered in Rome. The two sides divided over disagreements about theology and who held power and authority in the Church worldwide. All contemporary Roman Catholics and Protestants are in the stream of the Western Church. The Eastern Church tradition continues through the Orthodox churches (Greek, Russian, and others).

After Constantine’s conversion and summoning of the Council of Nicea, Christianity became the dominant religion of the Western world. Gradually, the Church became a ruling force as faith intermingled with political power. The Church simultaneously became more corrupt and further departed from biblical truth. Many remained faithful to God in this time, but many were also led astray; attempts, likewise, were made to reform the church, but for more than a thousand years no major reform was accomplished.
The Church Reforming (A.D. 1517 – present)
The church in Rome had grown increasingly corrupt and distant from biblical truth. On October 31, 1517, a monk named Martin Luther nailed a list of 95 problems (the 95 Theses) in the church to the door of the church in Wittenberg, Germany. This launched the Reformation. The Reformation recovered the critical doctrine of justification by faith. Luther read Romans 1:17 and realized that the Bible teaches that salvation is not by works, but by grace through faith in Jesus Christ.

Luther did not desire or intend to start a “new church” or split the Roman church; he wanted the church to reform, to align itself again with the Bible as its sole authority. Unfortunately, the established church was unwilling to change, and, therefore, new “streams” of Christian faith flowed out of the Reformation. Called “Protestants” because they “protested” the abuses in the Roman church, these streams largely agreed with each other on crucial points, such as justification by faith, but disagreed over others, especially on the nature of the Lord’s Supper.

There were four Protestant streams: Lutherans were followers of Luther; the Reformed church was comprised of those who disagreed with Luther on some points; the Church of England or Anglican church was the reformation effort in England; the Anabaptists were another group of reformers who had some views outside the mainstream (despite their name, they did not give rise to modern-day Baptist churches).

“So how did we get so many denominations?” you might ask. The answer is that the lack of a central human “authority” over the Protestant churches led to different groups interpreting some parts of Scripture differently. Many different Protestant denominations have more in common than parts of the Roman Catholic church, but they organize themselves separately. All Protestant denominations can in some way trace their lineage back to one of these four streams of the early Reformation. In very basic and broad strokes, here are is summary of the heritage of some current denominations:

Important Figures in The Church on the Throne
- **Athanasius** (d. 373): fought against the “Arian” view that Jesus was not God.
- **John Chrysostom** (d. 407): famous for his preaching.
- **Jerome** (d. 420): translated the Bible into Latin; the translation is called the Vulgate, meaning the “vulgar” or “common” language.
- **Augustine of Hippo** (d. 430): most influential person before Reformation.
- **Bede** (d. 735): wrote another history of the church.
- **Anselm** (d. 1109): wrote Cur Deus Homo? (Why the Godman?), a look at why Jesus had to be God in order to accomplish salvation.
- **Thomas Aquinas** (d. 1274): wrote Summa Theologica, one of the most important works of theology in church history.
- **John Wycliffe** (d. 1384): the “morning star” of the Reformation; translated the Bible into common English.
- **Jan Hus** (d. 1415): reformer and martyr; burned at the stake for opposing the Catholic church; influenced Martin Luther.
Anabaptist: current Amish and Mennonites.

Lutheran: current Lutherans (though many have departed from the Bible)

Anglican: current Anglicans and Episcopalians; the Methodist church started as a group within the Anglican church, but eventually formally separated from it in the late 1700s. Likewise, the Pentecostal movement stemmed from the Wesleyan/Methodist Holiness movement in the early 1900s; the Pentecostal movement gave rise to denominations like the Assemblies of God, Church of God, and other Pentecostal or Holiness churches. Pentecostalism also influenced a trend starting in the 1960s and 1970s called the “charismatic” movement, which saw tenants of Pentecostal theology (gifts of the Spirit, etc) move into other areas of the church (including Roman Catholics, Anglicans, and Baptists).

Reformed: current Presbyterians and other Reformed denominations (Congregational, Dutch Reformed, and others) are direct ancestors of the Reformed church. Likewise, the dominant stream of Baptists came out of the Reformed tradition, differing only on their view of baptism.

The first Baptists as we know them started in the early 1600s, with John Smyth being baptized in Holland in 1609. From here the stream of General (Arminian) Baptists started. Most contemporary Baptists (including Southern Baptists) are ancestors of the Particular (Calvinist) Baptists. The first Particular Baptist church was started in England in 1638 by John Spilsbury; virtually all American Baptist churches (except Free Will and Primitive Baptists) descended from the Particular Baptist tradition. The Protestant Tradition

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<th>CURRENT ANCESTORS</th>
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<td>Lutheran</td>
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<td>Reformed</td>
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Important Figures in The Church Reforming

- **Martin Luther** (d. 1546): started the Reformation.
- **John Calvin** (d. 1564): wrong *Institutes of the Christian Religion*; one of most important theologians in church history.
- **Jonathan Edwards** (d. 1758): greatest American thinker/theologian; famous for “Sinners in the Hands of an Angry God”.
- **George Whitefield** (d. 1770): great preacher of revival.
- **John Wesley** (d. 1791): founder of the Methodist church; itinerant preacher and evangelist.
- **William Carey** (d. 1834): founder of the modern missions movement; missionary to India.
- **Charles Spurgeon** (d. 1892): the “Prince of Preachers”; more material in print than any other person in church history.
The **Southern Baptist Convention** was formed in 1845, dividing from the Northern Baptists because of differences over both slavery and missions.

**Pembroke Road Baptist Church**

First Baptist Hollywood was started by W.D. Campbell in December of 1925 and incorporated with 53 members in January 31, 1926 at its current location at 17th and Monroe in Hollywood, Florida. In the late 1950s Pastor Bill Gardner of First Baptist Hollywood had a vision for a church in West Hollywood; Pembroke Road Baptist Church was started as a mission of the First Baptist Church of Hollywood in November of 1956, meeting in the control tower of the North Perry Airport. 41 people attended Sunday School that day. In May of 1958, Reverend Robert (Bob) Sawyer, a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky, was called to the church as Pastor. He pastored Pembroke Road for more than 25 years, and passed away in October, 1983.

Since Rev. Sawyer’s death, a number of pastors have served the church, with our current Pastor, Danny Slavich, being called here in March, 2009. Over the years, the population of the surrounding neighborhoods and the population of the church body itself has changed greatly. Though things have not always been easy, God is still at work in this church, and we are seeing growth and life in all sorts of places! We continue to stand on the promise that Jesus promised: “I will build my church.” May he continue to do so, and may we be found faithful to him as we work to serve his church.

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**Section Three Reflection**

1. **What has this survey of the story of the church taught you?**

2. **How might the story of PRBC impact your life as a Christian?**

3. **How might God be calling you to be a part of PRBC’s story?**
Section Four: Being a Part of the Family
Proposed Membership Covenant

The History of Church Covenants
We are all familiar with covenants, even if we don’t realize it. Marriage is a covenant, a serious, sacred commitment between two people before God.

Similarly, for many years, most churches had a document called a “covenant” that was a written commitment the members of the church made to each other. This is similar to what the people of Israel did in Nehemiah 9:38. After confessing their sins and renewing their commitment to God, the people say: “We are making a binding agreement, putting it in writing, and our leaders, our Levites and our priests are affixing their seals to it.”

A covenant, then, serves a basis for understanding what it means “to be a part of the family” in the church.

Pembroke Road’s Proposed Covenant

As members of Pembroke Road Baptist Church, having by God’s grace repented of our sin and believed in Jesus Christ for salvation; and upon our profession of faith, having been baptized in the name of the Father, and the Son, and the Holy Spirit,

We covenant together by affirming the following:

We will constantly remember Jesus as our first love and remind ourselves often of his Gospel—that we love because he first loved us (1 John 4:10; Romans 1:15; Revelation 2:4).

We will maintain unity and Christian love with other brothers and sisters in the Pembroke Road family (Jn. 17:20-21):

- We will joyfully submit to the church’s leaders according to Scripture (Heb. 13:17).
- We will joyfully seek at all times to pray for, encourage, challenge, weep with, rejoice with, and if necessary rebuke other members of the body (Rom. 12:15-16; 15:14).
- We will avoid gossip, bickering, and other divisive actions (2 Cor. 12:20).
- We will welcome visitors and practice hospitality (Heb. 13:2).

We will constantly pray for the church’s members and mission (James 5:13-18).

We will gather together for corporate worship and encouragement faithfully and consistently (Heb. 10:25).
We will give financially in a generous, sacrificial, regular, and cheerful way to the church and its mission (2 Cor. 9:6-9).

We will serve according to our gifts in a joyful way (Eph. 4:11-12).

We will maintain a consistent and vibrant worship and fellowship with God, as individuals and as families (Mark 1:35; Deut. 6:4-8).

We will maintain a Christian testimony of a holy life in increasing obedience (1 Thess. 4:3).

We will live a missionary lifestyle, seeking to spread the good news of Christ throughout South Florida (Matt. 28:18-20).

We will welcome accountability and biblical church discipline, knowing that we are members of one another and that Jesus desires us to live holy lives. We will abide by the Bible’s pattern for confronting and repenting of sin in Matthew 18:15-18 and 1 Corinthians 5.

I, ________________________ (name printed), do hereby covenant with my fellow members of Pembroke Road Baptist Church, to uphold this covenant by God’s grace.

Signature: __________________________ Date: _______

Section Four Reflection

1. **What is a covenant and why is it important?**

2. **Are you willing to enter into the covenant fellowship at PRBC?**
Section Five: God’s Mission to Save the World
Biblical Foundations

Throughout Scripture God has announced and planned and worked to save humanity from its sin. We will see that as soon as man falls into sin, God comes looking for him, taking the initiative to save him. God works the same way today, taking the initiative to save sinners through his Son, Jesus Christ, who died in the place of sinners.

God’s mission is not simply found in the famous “Great Commission”; it is found everywhere in the Bible, as we will see:

God’s Mission in the Old Testament

• As soon as man falls into sin, God comes looking for him (Genesis 3:8-9) and announces the first traces of his intention to save him (Genesis 3:15).
• God calls Abraham so that he will be a blessing to “all the families of the earth” (Genesis 12:1-3).
• God intended Israel to be a “kingdom of priests” (Exodus 19:6), those who would proclaim God’s glory to all the earth.
• God blessing Israel proclaims his “saving power among all nations” (Psalm 67)
• God promises numerous times to bring salvation to the Gentiles through a Chosen One (Isaiah 42:1-4).

God’s Mission in the New Testament

• God sends Jesus to save sinners (John 3:16).
• Jesus says he came “to seek and save the lost” (Luke 19:10).
• Jesus accomplishes all that his Father sent him to do, living and dying on behalf of sinners and proclaiming, “It is finished” (John 19:30).
• Jesus rises from the dead and gives his followers a commission (Matthew 28:18-20; John 20:21; Acts 1:8).
• Followers of Jesus go into the Roman Empire, preaching the Gospel, making disciples, and planting churches (1 Corinthians 3:6).

Summary

God has a missionary heart: he searches sinners out in the midst of their rebellion and seeks reconciliation with them. The Bible says that God loves to see sinners reconciled to himself and that he does not desire than anyone should perish (2 Peter 3:9). He has manifested the extent of his loving mercy throughout his Word, and especially through his Son, who offered himself as a sacrifice for sins. The mission the Father gave to his Son, the Son likewise gives to his followers, commanding them to living a “missional” life.

Section Five Review

1. Who was the first missionary?
2. Are missions only a New Testament idea?
3. Do you realize you are called to live like a missionary here and now?
Section Six: 
God’s Mission to Save the World 
Practical Outworking at PRBC

“...you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth...”
Acts 1:8

Christ, when he gave his church its mission, also gave a fairly obvious strategy in Acts 1:8. Though PRBC’s situation differs from that of the disciples, we can still draw principles from Acts 1:8 so that we can take part in accomplishing God’s mission to save the world. (map taken from the ESV Study Bible).

First Things First

A plan to accomplish Jesus’ mission falls flat on its face without the power to do it. And we have no power without the Holy Spirit of the living Jesus coming upon us. The Bible teaches that when a person becomes a Christian, they receive the fullness of God’s Spirit as a “down payment” of the inheritance of their heavenly Father. But, still, in everything we do as Christians seeking to live out Jesus’ mission, we should ask God for more outpouring of the Holy Spirit. In short, we should be constantly seeking revival, both individually and corporately.

Additionally, notice that Jesus tells the disciples that they will be “witnesses”; they will be proclaimers, preachers, telling others of the goodness and mercy of God found in Jesus Christ. Our primary calling is to “tell” of God’s love, not just to “show” it. What this does not mean is that we can just be tract-bombers and Bible-thumpers and neglect to show God’s love in practical, material, physical ways; we must commit to love the poor, oppressed, and wounded, even if they never believe in Christ. But we must also realize
that we love people best when we tell them about the fullness of God’s love—that he sent his Son, Jesus, to save sinners.

Jerusalem and Beyond

Jerusalem: We take our “Jerusalem” to be our immediate community: south Broward and north Miami-Dade counties. Within a 5-mile radius of 7130 Pembroke Road are nearly one-half million people, and 95% of those do not know Jesus Christ.

Judea: Our “Judea” is the greater South Florida region, which is nearly 6 million people.

Samaria: The best way to think about our “Samaria” is North America, and the Caribbean, where there are hundreds of millions who do not know Jesus.

The Ends of the Earth: This is the rest of the world, the “nooks and crannies”, where billions are lost. Look at the chart to the right—almost 3 billion people have never even heard about Jesus! (Go to JoshuaProject.net for more information about “unreached peoples”).

So, how do we reach our world, from “Jerusalem” to the furthest reaches of the earth? The best way to think of mission is in three areas. First, we can and must pray that by God’s power the Gospel would reach the hearts of people in our community and beyond. Second, we can give financially to fund the work of missions. And, third, we can go and do the work of missions, both locally and globally. God in the Bible commands each of these three areas of involvement.

Jerusalem: In our own local context, God has given us a fundamental responsibility to reach the lost. How do we do this?

Corporate Outreach: PRBC has a lot of potential to reach our community. Currently we have several outreach initiatives that we do:

• Outdoor movie night and concerts
• VBS
• Noah’s Ark
• Our Child Development Center (CDC)
• Benevolence
• Hurricane relief
• ??? – What might God be calling you to do?

Giving: PRBC gives 12% of our offerings away for Kingdom work. This money is used by different entities in a variety of ways, the most important of which is church planting.

Personal Evangelism: Fundamentally, the work of evangelism is not only the pastor’s job: it is everyone’s job. We are called to be witnesses of Christ in every sphere or “place” of life. For most folks, life occurs in three “places”. Our “first place” is our
home, where we live with our family; our “second place” is our workplace, our job, where we spend many hours during our days and weeks; a “third place” is a community gathering spot; it is described by Ray Oldenburg in The Great Good Place as: free or inexpensive; food and drink, while not essential, are important; highly accessible: proximate for many (walking distance); involve regulars – those who habitually congregate there; welcoming and comfortable; both new friends and old should be found there. Many mission-minded Christians have found that regular and consistent time at third places (Starbucks, Panera bread, for example) opens doorways to relationships with non-Christians in neutral, non-threatening territory.

Evangelism should happen at all three places. We should be proclaiming the good news of Christ in our homes and to our families. We can also go door-to-door and engage people in their own first places (their homes). Likewise, we should be Christ’s ambassadors at our places of employment, our second places. Finally, it is strategic to find a specific “outpost”, a third place, where we can meet people and build relationships in our free time or “mobile office.” In all these places, we should be attune to the Spirit’s leading and looking for openings to invite people to repent and believe in Christ.

**Judea & Samaria:** Along with giving through the Florida Baptist Convention, we have opportunities to participate in mission projects with other local churches. Additionally, every Easter season, we take a special offering that goes toward church planting and missions in North America. Again, where might God be leading you in this area?

**The Ends of the Earth:** The biggest way we participate in this aspect of mission is through the Southern Baptist International Mission Board (IMB), which has nearly 6000 missionaries in hundreds of countries. It is the largest such agency in the world. Along with our regular giving as a church, we participate in the annual Lottie Moon Christmas Offering. 100% of the donations for this offering go toward international missions. This year the national goal for this offering for all SBC churches was $175 million!

**A Vision for the Future**
My heart, as the pastor of PRBC is to see God move miraculously.

1. To see **disciples made**. Both breadth (more people coming to Christ and being baptized) and depth (believers going deeper into the riches of Christ and the Gospel).
2. To participate in planting **new churches** in South Florida and beyond.
3. To see **international missionaries** sent (hopefully many to **unreached** peoples).

We believe that Jesus will raise up laborers to gather the harvest, for his glory. We pray earnestly, because the harvest is his and he is all-powerful. We are confident that God will raise up these missionaries in and through and from Pembroke Road, for his glory.
Concluding Reflections

1. What is the next step for you?

2. Are you ready to take that step to join us on the journey of faith as a member of the family at Pembroke Road Baptist Church?

We look forward to pursuing Jesus together with you!

New Member Checklist

[ ] Fill out New Member Form
[ ] Attend New Member Class
[ ] Meet with Pastor
[ ] Be baptized (if you haven’t)
[ ] Be presented before church
[ ] Be voted in at Church Family Conference

The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace.

Numbers 6:24-26