

Session 1

FBCF Vision Statement

“Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ”

- Colossians 1:28

My Calling as a Pastor: To see to it that everyone who God entrusts to me becomes mature in Christ

End Result: For Jesus to say of me, “you faithfully ministered to every person I sent you by helping them become mature in me.”

Maturity in Christ: To comprehend and love the person and work of Jesus so deeply that every part of your life is transformed by Him, for His glory.

I. How do I become mature in Christ?

1. Grow in your comprehension and love for who Jesus is (1:15-20)
2. Grow in your comprehension and love for what Jesus has done (1:13-14, 21, 2:13-15)

II. What does maturity in Christ look like?

1. Bearing Fruit (1:9-10)
2. Gospel Sacrifice (1:24-27, 2:1-3)
3. Killing Sin (3:5-10)
4. A Loving Fellowship (3:12-17)
5. Bible relationships (3:18-25)

Session 2

Nine New Testament Pictures of the Church

Opening Truth:

In the New Testament, God uses many different word pictures to describe the church. These pictures show us how important the church is to Him and teach us about His desires concerning it.

1. John 10:14-16, 27-28; Luke 12:3 Word Picture for the Church: Flock of Sheep

Key Principles:

- Those who hear the call of Christ and come to Him are His sheep.
- Jesus knows His sheep and His sheep know Him.
- Jesus' followers receive His perfect leadership and protection.
- Jesus' followers need not fear because it is God's good pleasure to give them the kingdom.

2. Ephesians 5:25-32 Word Picture for the Church: Bride

Key principles:

- The church is cherished by Christ with unconditional, sacrificial love.
- The church needs Christ's sanctifying, nourishing headship.
- The church will eventually be presented in splendor before God.

3. John 15:1-11 Word Picture for the Church: Vineyard

Key principles:

- The church is organic and therefore requires constant attention to grow properly.
- The church receives God's personal care.

- The connection with Christ, His word, His love, and, by extension, each other is vital to experience God's joy and to avoid destruction.

4. Corinthians 3:5-9a Word Picture for the Church: Field/Crop

Key principles:

- The church needs evangelists and pastor/teachers to work diligently in order to grow.
- The church will grow however God chooses for it to grow and He gets all the credit.
- The church must keep its only allegiance to Christ and not form divisions over the leadership of mere men.

5. 1 Corinthians 3:9b-17 Word Picture for the Church: Building

Key Principles:

1. The only solid foundation of any church is Jesus Christ.
2. Ministers in the church are like God's enlisted builders who work for a common purpose.
3. The building work of ministers will either have eternal spiritual value or will prove empty.

6. Ephesians 2:19-22; 1 Peter 2:4-5 Word Picture for the Church: House

Key principles:

- The church is no longer a foreign people to God but now part of His household.
- The apostles and prophets are a vital part of founding a church on Christ.
- The church is literally the dwelling place of God.

- Every member of the church is a living stone who has a vital part in God's building.
- Every member of the church is a priest who is called to serve and minister in God's house.

7. 1 Timothy 3:14-16 Word Picture for the Church: Household/Pillar

Key principles:

- There is a standard of dignity for how members of the church should conduct themselves.
- The church is God's voice of truth in the world with a specific message and doctrinal standard.

8. 1 Corinthians 12:12-21 Word Picture for the Church: Body

Key principles:

- The church is a unified body made up of individual members.
- The Holy Spirit is the glue that holds us all together.
- Every member of the body has a vital function that should be recognized and appreciated by every other member.

9. 1 Peter 2:9-10; Colossians 1:13 Word Picture for the Church: Nation/Kingdom

Key principles:

- The church is a new special nation of people who have now received God's mercy.
- The church is chosen, royal, and set apart for God's own possession.
- The purpose of the church is to proclaim the excellencies of God's rescuing power.

- A local church is like an embassy that represents the interests of one kingdom (God's) amidst another kingdom (the world).
- The church is called to be ambassadors of God's kingdom (2 Corinthians 5:17-21).
- The church is called to follow Christ's example with Peter by doing its best to recognize and receive true kingdom citizens on the basis of faith and repentance (Matt 16:13-19; 18:15-20).

Session 3

What Is a Southern Baptist?

We are a Baptist church. Though the Baptist tradition has been very rich since the Protestant Reformation of the sixteenth century, conservative Baptist beliefs are firmly grounded in the picture of the first century church that the New Testament provides. Even the name “Baptist” dates back to the biblical person of John the Baptist.

- 1. A Baptist is one who has experienced salvation through personal faith in Jesus Christ.**

Baptists do not believe in salvation by association. The faith of priest, parent, or another religious person cannot make you right with God (1 Tim. 2:5). Every individual must come to a time in life when he or she receives Jesus Christ as personal Savior (John 3:3). (This personal experience must be externally demonstrated through faith and repentance. See Appendix 2.)

- 2. A Baptist is one who acknowledges the inerrancy of Scripture.**

The Bible is God's truth without any error. That is the foundation of all we do and believe. God's Word clearly declares, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17).

Baptists have always recognized and often drawn up “confessions of faith.” These have been and continue to be guides in understanding the basic beliefs of Baptists, but no confession has a creedal power over any individual or church. God's Word is our final authority and we recognize its sufficiency.

- 3. A Baptist is one who acknowledges the lordship of Jesus Christ.**

All of our worship and service centers on Him. He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell (Col. 1:18-19).

We also recognize that the Bible testifies of Jesus Christ and is our source of understanding of His Person, Presence and relationship with us. All we teach and experience regarding Jesus Christ must be consistent with the revealed truth of God in the Scripture.

4. A Baptist is one who recognizes and understands that God is triune.

We believe the Bible teaches that God is eternally One in three Persons: Father, Son and Holy Spirit. Each is fully God, yet God is One. There is no division in the godhead and no Person of the godhead is less than fully divine.

5. A Baptist is one who recognizes the autonomy of the local church.

There is no such thing as “The Baptist Church.” There are only local Baptist churches. The local Baptist Church is “Baptist Headquarters.” No individual or entity outside of the local Baptist church has any authority or control over that congregation. Each congregation is free and empowered to minister as it sees the will of God for its ministry and mission. A Baptist church, like first-century New Testament churches, is a local independent body of born-again baptized believers joined together in Christ for worship and ministry in their community and around the world.

6. A Baptist is one who has a New Testament understanding of the two ordinances: Baptism and the Lord’s Supper.

Neither of these ordinances are sacraments. Neither have power to transmit saving grace. Both are to be preceded by acceptance of Christ by faith as Savior and Lord. Neither baptism nor the Lord's Supper are essential to salvation, but both are vital to a full and meaningful Christian life. The church is to keep faithfully these ordinances until Jesus comes again. Both the Lord's Supper and baptism are symbols of our faith and testify of the work and ministry of Jesus Christ. As the name Baptist implies, we insist upon baptism by immersion of the body of the believer in water.

7. A Baptist is one who believes in the command of the Great Commission and has a deep commitment to evangelism and world missions.

The church exists as a place of nurture and worship, but it is also a place of witness and outreach to the ends of the earth. The marching orders for the church are clearly seen in Matt. 28:18-20. A Baptist is one who has accepted that challenge and assignment from our Lord Jesus Christ. We understand that our Lord Jesus Christ has the world in His heart and the closer we draw to Him, the more mission-minded we will become.

8. A Baptist is one who fully advocates and supports the cause of religious liberty and freedom for all.

We believe that the church and state must maintain separate identities and functions for the good of both. Throughout Christian history, whenever religion has controlled the state or the state has controlled religion, both have been corrupted, and religious and civil liberty have suffered.

We do not believe, however, that this truth prohibits the involvement of Christians in public life. Christians must be involved in public life at every level. Individual Christians and Christian institutions should seek to influence government at every level in the realm of public morals but must not seek to control the state. Neither should the state seek to control people's personal religious practices or the expression of organized religion.

Condensed and adapted from 10/1/2000 - James T. (Jimmy) Draper, Jr., past president of LifeWay Christian Resources. Available from <http://www.baptist2baptist.net/b2barticle.asp?id=226>; Internet.

What is a Southern Baptist?

1. Someone who supports the Cooperative Program.

The Cooperative Program consists of our national convention (The Southern Baptist Convention), our state convention (State Convention of Baptists in Ohio) and our local association (The Greater Dayton Association of Baptists).

Throughout the year, we have three special offerings that support the Southern Baptist Convention. One is the Annie Armstrong offering (March) supporting the North American Mission Board (NAMB). Next is the Ray Roberts offering (September) supporting the State Convention of Baptists in Ohio. Next is the Lottie Moon offering (December) supporting the International Mission Board (IMB).

2. Someone who believes that we should cooperate with other Southern Baptist churches.

Through the cooperative program of Southern Baptists, we partner with over forty-thousand other Baptist congregations for the sake of missions. This cooperation first connects us with other Baptist churches in Ohio and through them to the national convention.

What is the Cooperative Program?

Since its inception in 1845, the Southern Baptist Convention (SBC) has always had one mission—the Great Commission (Matt. 28:19-20). To fulfill its assigned part of this divine mandate, each SBC entity made special offering appeals to the churches. This method was referred to as the “societal” approach to missions and resulted in severe financial deficits, competition among entities, overlapping pledge campaigns, and frequent emergency appeals which greatly hampered the expanding ministry opportunities God was giving Southern Baptists. Some entities took out loans to cover operating costs until pledges or special offerings were received.

In 1919, the leaders of the SBC proposed the 75 Million Campaign, a five-year pledge campaign that, for the first time, included everything—the missions and ministries of all the state conventions as well as that of the Southern Baptist Convention. Though falling short of its goals, a God-given partnership of missions support was conceived—The Cooperative Program. Since its launch in 1925, the effectiveness of the Cooperative Program has been dependent upon individuals, churches, state conventions, and SBC entities cooperating and working toward a common goal of sharing the gospel with every person on the planet.

How It Works

Simply put, it begins with you. You give yourself first to God (2 Cor. 8:5). Next, out of gratitude and obedience to God for what He has done for you, you commit to give back to Him, through your church, a portion of what He provides. This is commonly called a tithe and represents ten percent of your income (Lev. 27:30, Mal. 3:10).

Your church decides the next step. Every year your church prayerfully decides how much of its undesignated gifts will be committed to reaching people in your state and around the world through the Cooperative Program. This amount is then forwarded to your state Baptist convention.

During the annual meeting of your state convention, messengers from your church and other churches across the state decide what percentage of Cooperative Program gifts contributed by local congregations stays in your state to support local missions and ministries. The percentage to be forwarded to the Southern Baptist Convention for North American and international missions and ministries is also determined at this time.

At the Southern Baptist Convention Annual Meeting, messengers from across the country decide how the gifts received from the states will be distributed among SBC entities. These gifts are used by Southern Baptist entities to send and support missionaries, train pastors, and other ministry leaders; provide relief for retired ministers and widows; and address social, moral, and ethical concerns relating to our faith and families.

The bottom line – people around the world hear the gospel and receive Christ.

What It Does

Churches in your state work together through your state convention to support a wide array of ministries and missions including evangelism efforts, children's homes, volunteer missions, missions education, new churches, colleges and universities, collegiate ministries, camps, and much more.

Through the International Mission Board (imb.org), Southern Baptists support approximately 4,800 missionaries who are engaging 787 people groups across the globe.

Church planting and evangelism efforts coordinated by the North American Mission Board (namb.net) and individual state conventions result in more than 1,000 evangelistic churches planted each year.

Six Southern Baptist seminaries (Southern, Southeastern, Midwestern, Southwestern, Golden Gate, and New Orleans) educate in excess of 16,000 pastors, missionaries, and future church leaders each year.

The Ethics & Religious Liberty Commission (erlc.com) is dedicated to addressing social, moral, and ethical concerns, with particular attention to their impact on American families and their faith. They also provide print resources that offer scriptural responses to the moral and ethical problems of our culture.

Although they receive no Cooperative Program support, LifeWay Christian Resources, Guidestone Financial Resources and the Woman's Missionary Union (WMU) actively promote Cooperative Program in publications and missions resources.

Its Potential

If "two are better than one" (Eccl. 4:9), then what about 16 million? This is the current membership in more than 45,000 Southern Baptist churches across the United States. With a global population exceeding 6.5 billion and a command to take the gospel to every nation, we must enhance our cooperative efforts if we are going to fulfill Christ's command.

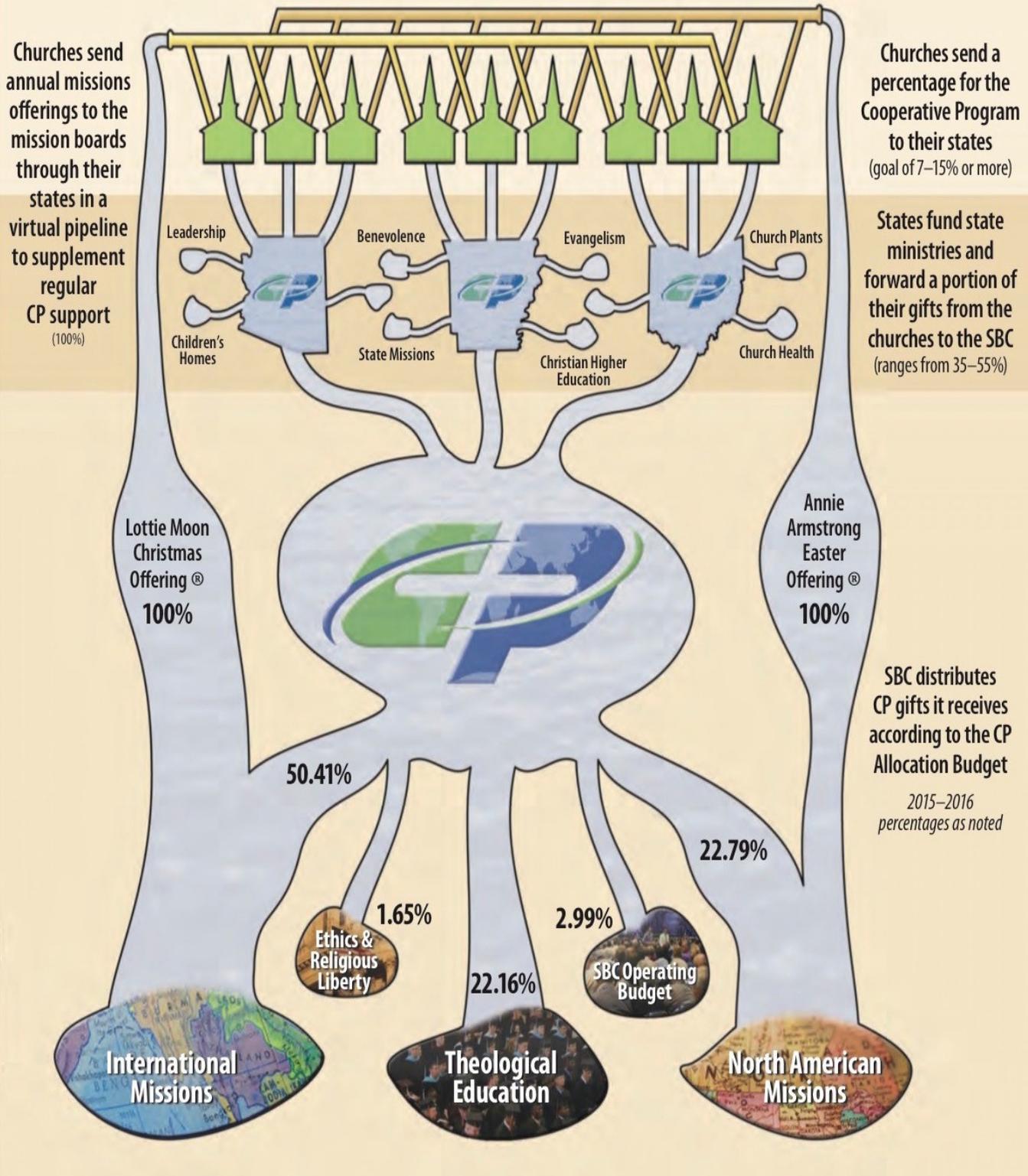
To help Cooperative Program reach its potential, would you please:

Pray. Pray regularly for your Southern Baptist missionaries in your state and around the globe. "Pray to the Lord of the harvest to send out workers." Matthew 9:38 (HCSB)

Go. Be involved in some sort of missions endeavor. Talk with your pastor about the available opportunities. You are God's missionary right where you live. "Go...and make disciples of all nations." Matthew 28:19 (HCSB)

Give. Out of love for the Lord, give regularly to Him through your church. If you are not tithing, begin to do so. Additionally, discover the blessings of giving beyond the tithe. Encourage your church to increase its participation in the Cooperative Program.

The Cooperative Program: Like a Mighty River



Session 4

Core Ministry Philosophies

Spiritual Disciplines: The health and growth of a church will never go beyond the health and growth of its individual members. Every member must feel a personal drive to walk before Christ as an authentic disciple. It is absolutely a top priority for every believer to trust in the gospel, to hunger for God, to feed on His Word, to pray, and to commit to God's kingdom. FBCF is nothing if its individual members are not living lives accountable to Christ (John 21:21-22, 1 Tim. 4:7).

Accountability: Flowing out of the personal responsibility each individual has to follow Christ is the help a believer receives from a local body of believers. We cannot be like Jesus without the help of the local church. Because of this, one of the things it means to be a church member is to embrace accountability from other brothers and sisters who will help you be more like Jesus. Corporate accountability also means that you are willing to biblically call out sin in your fellow church member. In other words, accountability is a two-way street (Mt. 18:15, Gal. 6:1-3, 1 Cor. 5, James 5:19-20).

Family Worship: Family worship is when families worship at home. Parents should intentionally set aside a time during the day to read, sing, and pray to teach their children how to know God and trust in Jesus. Families can expect a set of devotional questions that relate to each sermon to assist them in family worship (Deut. 6:6-8).

Family-Friendly Corporate Worship: We believe that gathering for worship as an entire church family is the foundational weekly event of the church body to which every member must be committed. Corporate worship serves the huge purposes of rejoicing in our great God, encouraging one another, and being nourished personally. Because it is for the whole church, we encourage families to have their children present in the Sunday gatherings. During corporate worship you can expect to participate in similar ways to family worship at home as we read the Bible, sing the Bible, and pray the Bible.

We also recognize that families have different dynamics that require different needs with regard to the decision of when to include their children in corporate worship. Therefore, we provide childcare (infants through K) and **Kidz Worship**

Extended (KWX, 1st and 2nd Grade) during the sermon as options for parents/guardians.

Mutually Edifying Praise Music: Our music ministry exists to help the church worship God in spirit and truth (John 4:23-24). We want to do this through mutually edifying praise music. Instead of getting wrapped up in favorite music styles, we want the focus to be on the cross of Jesus and the rich promises that are ours in Christ. If we do this with excellence, the entire church family should be able to appreciate our musical direction and participate with whole hearts (Eph 5:18-21).

Expository, Doctrinal, Christ-Centered Preaching: We desire for our preaching to focus on God's word (expository), His truth (doctrinal), and His gospel (Christ-centered). If we do this well, our sermons will honor God and dynamically impact the human heart, the real place where lives are changed. Much of the preaching in our culture sacrifices transforming power for attempts at popular appeal. Though we earnestly strive for our sermons to engage, we mainly care about being reliable stewards of God's message (Col 1:28; 2 Tim 3:16-4:4).

5th Sunday's: Every month with a 5th Sunday (4 times a year) we observe the Lord's Supper, share a potluck meal in the fellowship hall and have a family meeting. 5th Sunday's are designed for reflection (The Lord's Supper), fellowship (sharing a meal), handling the family matters (Family Meeting), and rest (No Sunday evening activities). At family meetings, we will hear from all teams leads and have the opportunity to discuss other business.

Discipleship Classes: Discipleship classes (DC's) are vital for a believer's growth in Christ because they provide bible study and fellowship that is based on Titus 2 principles. These classes are for you if you truly want to be discipled and learn how to disciple others. We believe that a healthy church will foster many opportunities for interaction among people of different generations. We grow as believers when we intentionally befriend other believers who are not like us but have the common ground of the gospel. These classes meet on Sunday mornings from 9:15-10:15 and study various topics.

Community Groups: While generational relationships are important, we also recognize the value of meeting with others in your life-stage. We call these home groups because they met in various homes throughout the week. Home groups

have four major purposes: Bible study, fellowship, prayer, and outreach. Home groups will provide opportunities to be obedient to the Great Commission as they are designed to meet your neighbors and serve the community (Acts 2:46-47).

Sacrificial Serving and Giving: We believe that a member's growth will be limited if he or she is only an absorber of the ministry of others. Dynamic growth in Christ really happens when we follow Him in sacrificial service and giving. We encourage each member to find at least one regular role of service within our church. Additionally, we believe that God deserves our trust with regard to money, so we encourage each member to give faithfully to our ministry. The fact is that our church would not exist without the voluntary serving and giving of our members, but the greater fact is that God is trustworthy with our time and resources (2 Cor 9:6-8).

Word-Based Outreach: In the Bible, the church has one main strategy for reaching the world: Talk to others about Jesus. Jesus simply said, "You shall be my witnesses" (Acts 1:8). Churches can make the mistake of caring for people's physical needs without caring for their spiritual needs (Mt. 29:19-20). Churches can also make the mistake of only caring for people's spiritual needs without caring for their physical needs (Mt. 25:31-46). While both are important, meeting physical needs should always be a means to meeting the primary need, which is to know Christ as Lord and Savior. Therefore, at FBCF we desire for all of our organized outreach attempts and all of our member relationships with the lost to have as its main goal that we talk about the good news of Jesus Christ and invite others into the family of God.

Key Term: Family Meetings (Formerly Business Meetings)

Session 5

Defining Discipleship

I. What does it mean to make disciples? (Mt. 28:19-20)

General Idea: God in His grace has not made us to walk alone in the Christian life. In one-on-one discipling relationships, two Christians of the same sex meet to study Scripture, hold one another accountable, and pray. Within this basic framework, discipling relationships may take a number of different shapes: an elder member may disciple a younger member, a more mature Christian might disciple a younger Christian, or peers in the faith might effectively disciple one another.

The discipling meetings center on discussion and application of a spiritually rich book or Bible passage and are appended by prayer. One-on-one discipling acts as a catalyst to Christian growth, helping us bear one another's sorrows and joys.

Compact Definition: The intentional encouragement of Christians on the basis of deliberate, loving relationships and training in God's Word. *Capitolhillbaptist.org*

II. How can I support a culture of discipleship?

1. Understand the Context of Discipleship: The Local Church (2 Tim. 2:1-2)
2. Welcome a Generational Model: (Titus 2:1-6)
 - a. Discipleship Classes (A rotation of topical classes with no demographic boundaries)
 - b. Look forwards and backwards

III. Why should I support a culture of discipleship?

1. For the health of our church (Depth and Breath)
2. For the Unity of our church (Bridging the generational gap)
3. To love your brother in Christ (Accountability)

IV. 5 Myths

1. Only pastors and teachers are called to disciple people.
2. Our church is fine the way it is.
3. With this model I cannot meet with my former SS class.
4. Old people and young people are not interested in mixing together.
5. New models produce new members.

v. Who are you discipling?