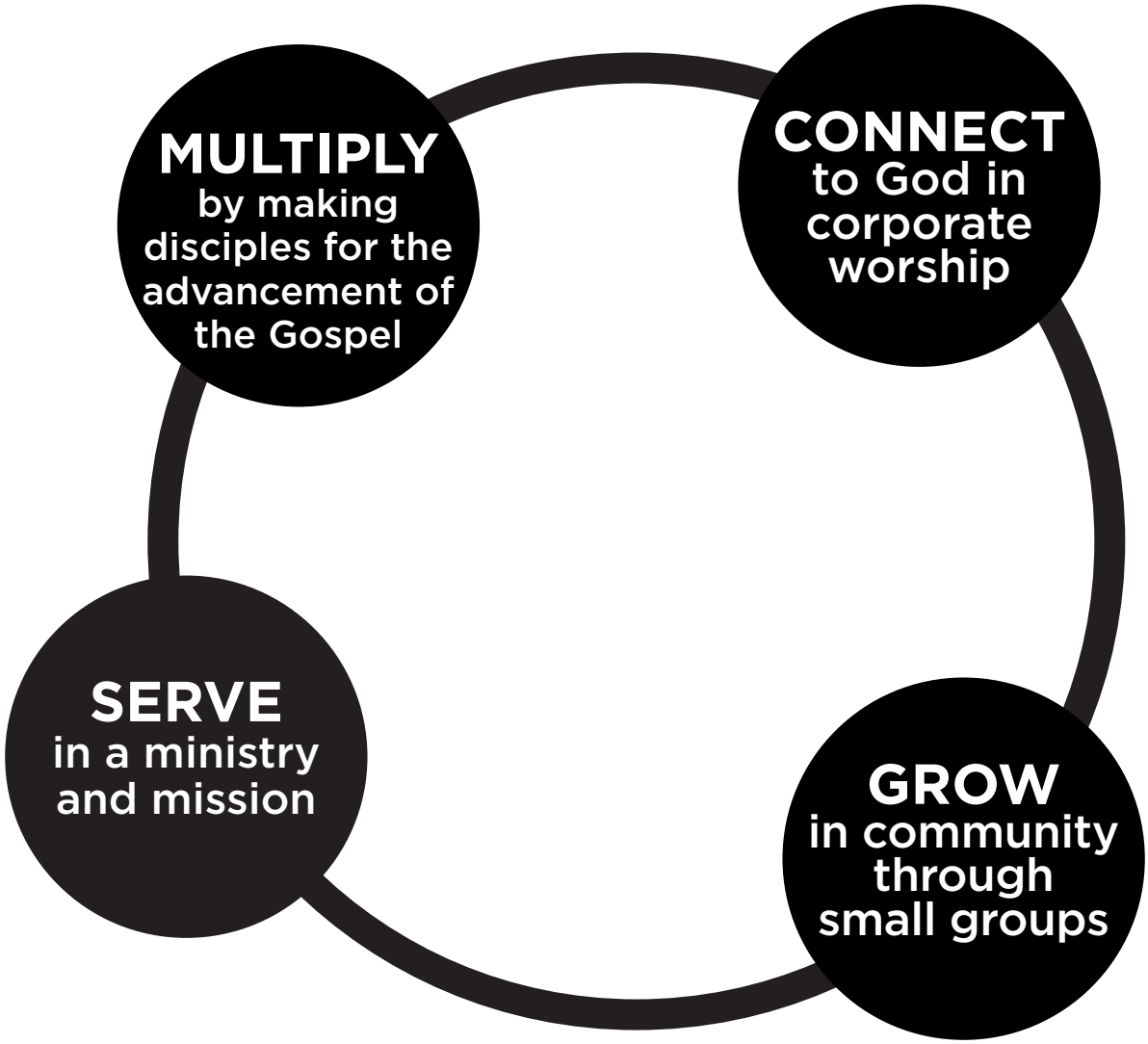
WE ARE COASTAL

connect grow serve multiply

COASTAL CHURCH

MISSION & VISION

WE ARE COMMITTED TO DEVELOPING AUTHENTIC FOLLOWERS OF JESUS CHRIST



SYMBOLS OF OUR SALVATION

Baptism

*The **PURPOSE** of baptism*

Baptism is an outward confession of an inward commitment. It demonstrates that I am really a believer. *(Acts 18:8; 1 John 2:3)*

*The **MEANING** of baptism*

It illustrates Christ's death, burial and resurrection and my new life as a Christian. *(2 Corinthians 5:17; Romans 6:4)*

*The **ACT** of baptism*

Believer's baptism is by immersion. *(Acts 8:38-39)*

Every person who has ***ACCEPTED SALVATION*** should be baptized.

The Lord's Supper

*The **PURPOSE** of the Lord's Supper*

It is a reminder and symbol of the work that Christ did for us. *(1 Corinthians 11:23-26)*

*The **MEANING** of the Lord's Supper*

It declares our statement of faith in Jesus Christ. *(1 Corinthians 11:23-26)*

*The **ACT** of the Lord's Supper*

The Lord's Supper is reserved for believers. At Coastal, we corporately participate in the Lord's Supper seven - eight times a year in our corporate worship services and prayer services. Small Groups participate through the year and on Good Friday. Individuals can partake any time in our Prayer Chapel.

STATEMENT OF FAITH

The ESSENTIALS We Believe

1. **God is almighty and supreme existing in three persons in one essence.** *(1 Chronicles 29:11, 1 Corinthians 8:6, 2 Corinthians 3:17, 13:14, Revelation 1:8)*
2. **God created everything that exists out of nothing.** *(Genesis 1:1)*
3. **God created human beings in His image, both male and female, but they rebelled into sin.** *(Genesis 3:6, Romans 5:12)*
4. **Jesus Christ was born of a virgin, lived a sinless life, died and bodily rose from the dead.** *(Matthew 1:23, Luke 1:34)*
5. **Jesus Christ will return for His Church, those who have repented of their sin, believed in the Gospel, and received the gift of salvation.** *(John 1:12, Acts 16:31, 1 Thessalonians 4:16-17, 1 John 1:9, Revelation 1:7)*
6. **Jesus Christ will be the final Judge for all people who ever lived.** *(John 5:22-23, Revelation 20:11-15)*
7. **The Holy Spirit dwells within all Christians.** *(Romans 8:9)*
8. **The Holy Spirit guides the Church in all things making us completed in Christ.** *(John 16:13)*
9. **The Holy Spirit breathed out the Word of God which is true, authoritative, and sufficient.** *(2 Timothy 3:16-17)*
10. **The Church is the saints of God who have been justified by faith alone.** *(1 Corinthians 2:14)*
11. **The Church is local — these churches make up the Universal Church, the body of Christ.** *(1 Corinthians 12)*
12. **The Church will rise again from the dead to rule with Christ for all eternity, and the lost will suffer eternal punishment.** *(1 Corinthians 15, Revelation 20:11-15)*

STATEMENT OF RELIGIOUS BELIEFS

THE WORD OF GOD

We believe the Bible is God's Word to man that He has given by the inspiration of His Holy Spirit in order that we may certainly know what we are to believe concerning Him and what duty He requires of us. We believe that the Bible is both inerrant and infallible. In errancy means "freedom from error or untruths"[1] and infallibility means "incapable of erring."[2] We believe that "all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work." We embrace fully that Scripture is "inspired, inerrant, clear, sufficient, necessary, comprehensive, and sufficient."[3] When we use the word ''Scripture" we are referring to the closed canon of Scripture that consists of 39 books in the Old Testament and the 27 books of the New Testament. We believe that all of Scripture culminates in the Person and work of our only Lord and Savior, Jesus Christ. What one believes about the nature of Scripture will influence every other part of faith and doctrine. There must be an anchor of truth, an unchanging and eternal truth. Scripture is that truth.

(Num. 23:19; Pss. 12:6; 119: 89, 96; Prov. 30:5; Matt 24:35; John 17:17)

THE TRIUNE GOD

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.[4]

(1 John 5:7; Matt 28:19; 2 Cor. 13:14; Exod 3:14; John 14:11; 1 Cor. 8:6; John 1:14, 18; John 15:26; Gal. 4:6)

CREATION

"In the beginning, God created the heavens and the earth" (Genesis 1:1). We believe that it pleased God the Father, Son, and Holy Spirit to create the world and the things in it both.visible and invisible for His glory and for His purpose. We believe that everything God created He declared it as good.

(John 1:2-3; Heb. 1:2; Job 26: 13; Rom. 1:20; Col. 1:16; Gen. 1:31)

---

[1]The American Heritage College Dictionary, 3rd ed. (Boston and New York: Houghton Mifflin, 2000), 695.
[2]Ibid.
[3]Frame, John. Systematic Theology: An Introduction to Christian Belief. (Phillipsburg, New Jersey: P&R Publishing, 2013). 599.
[4]The Gospel Coalition Confessional Statement: thegospelcoalition.org/abou/foundation-documents/confessional/

THE FAMILY

THE FAMILY

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.[5]

MARRIAGE

Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles, which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord.

Marriage is the only legitimate and accepted sexual relationship. Coastal Church holds to the biblical definition of marriage as a permanent union between one man and one woman. This union reflects Christ's relationship to His bride, the Church.

CHILDREN

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.[7]

LEADERSHIP AND FOLLOWERSHIP

In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role of eldership and ordained pastor within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

Elders: Men at Coastal who provide spiritual oversight to the staff and vision to the church.

Pastors (Men) & Ministry Leaders: Men and women called to equip the saints to do the work of the ministry.

Ministry Teams and Deacons: Men and women, paid and unpaid, who work according to their giftedness to minister to the body of believers at Coastal.

(Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy6:4-9; Joshua24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29: 15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3- 5; Hebrews 13:4; 1 Peter 3:1-7.)

---

[5]Baptist Faith and Message: http://www.sbc.net/bfm2000/brm200.asp
[6]The Gospel Coalition Confessional Statement: thegospelcoalition.org/about/foundation-documents/confessional/
[7]Baptist Faith and Message: http://www.sbc.net/bfm2000/brm200.asp

THE DOCTRINE OF MAN

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life

(Gen. 1:27; Gen. 2:7; Ecc. 7:29; Gen 1:26; Rom. 2:14-15; Gen. 3:6).

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness-for himself and all his progeny-by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death (Romans 6:23)-apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself[8]

(Gen. 2:16-17; Gen 3:12-13; 2 Cor. 11:3; Rom. 3:23; Rom. 5:12; Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19; Rom. 5:12-19; 1 Cor. 15:21-22, 45, 49; Psa. 51:5; Job 14:4; Eph. 2:3; Rom. 6:20 & 5:12; Heb. 2:14-15; 1 Thess. 1:10; James 1:14-15; Matt. 15:19; Rom. 8:7; Col. 1:21)

THE GOSPEL

We believe that the gospel is the good news of Jesus Christ-God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: "Christ died for our sins ... [and] was raised"). This good news is biblical (his death and resuTI"ection are according to the Scriptures), theological and salvific
(Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).[9]

[8]The Gospel Coalition Confessional Statement: thegospelcoalition.org/abou/foundation-documents/confessional/
[9]The Gospel Coalition Confessional Statement: thegospelcoalition.org/abou/foundation-documents/confessional/

SALVATION

REGENERATION

Regeneration is a "secret act of God in which he imparts new spiritual life to us. This is sometimes called "being born again"[10] Ezekiel 36:26-27 states, "A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statues and be careful to observe my ordinances. We believe regeneration is an act of God alone.

(James 1:18; 1 Peter 1:3; John 3:3-8; John 1:12-13)

FAITH & REPENTANCE

Also called, Conversion, is our willing response to the gospel call, in which we sincerely turn away from our sins and place our hope and trust in the righteous character of Jesus as the basis for our salvation. The nature of true repentance includes; "sight of sin, godly sorrow for sin, confession of sin, shame for sin, hatred for sin, and turning from sin."[11] The Apostle Paul states in 2 Corinthians 7:10, "For godly grief produces a repentance that leads tp salvation and brings no regret, but worldly sorrow grief produces death." True repentance should lead us to trust in the person and work of Jesus Christ alone for salvation.

(Zech. 12: 1 O; Acts: 11: 18; Ezek. 36:31; 2 Cor. 7: 11; Psa: 119:6 & 128)

JUSTIFICATION

Can be defined as a right legal standing before God. Romans 4:5 states, "And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness ... " Romans 5: 18-19 also states, "Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." We are incapable of upholding God's moral standards (Exodus 20) therefore we cannot earn right standing before God. Ephesians 2 goes as far as to say that we are dead in our trespasses (Ephesians 2: 1). However, God has provided a way to be reconciled through His Son, Jesus Christ. We believe that those who repent of their sins and place their trust in the righteousness of Christ are justified not on the basis of their works (Ephesians 2:8-9), but on the basis of Christ's life, death and resurrection. The works of Jesus are credited to your "spiritual bank account".

(Rom. 3:24; 8:30; Rom. 4:5-8; Eph. 1:7; 1 Cor. 1:30-31; Rom. 5:17-19; Eph. 2:8-10; Phil. 3:8-9); John 1:12; Rom. 5:17; Rom. 3:28; Gal. 5:6; James 2:17-26; Heb. 10:14; 1 Pet. 1:18-19; Isa. 53:5- 6; Rom. 8:32; 2 Cor. 5:21; Rom. 3:26; Eph. 1:6-7; 2:7; Gal. 3:8; 1 Pet. 1:2; 1 Tim. 2:6; Rom. 4:25; Col. 1:21-22; Matt 6:12; 1 John 1:7-9; Gal. 3:9; Rom 4:22-24)

---

[10]Wayne Grudem: Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 699.
[11]Thomas Watson: The Doctrine of Repentance (Carlisle, PA: The Banner of Truth Trust 2012). 18-58.

SALVATION (CONT.)

ADOPTION

Can be defined as a membership in God's family. All those who are justified are children of God- adopted sons and daughters. Romans 8:15-17 states, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs- heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." We believe that God is calling believers to stop living as orphans, but as sons and daughters to the most High King

(Eph. 1:5; Gal. 4:4-5; John 1:12; Rom 8:17; 2 Cor. 6:18; Rev. 3:12; Rom: 8:15; Gal 4:6; Eph 2:18; Psa. 103: 13; 1 Pet. 5:7; Eph. 4:30; Lam. 3:31).

SANCTIFICATION

Can be defined as growth in likeness to Christ. After salvation every believer is given a deposit of the third Person of the Trinity- The Holy Spirit, who cooperates with man to decrease man's affections for sin and increase man's affections for Christ resulting in obedience to His Word for the purpose of conforming us to the image of Jesus.

(Titus 3:5; 1 John 3:9; 1 Cor. 6:11; Rom. 6:11-14,18; 1 Pet. 1:15; James 1:22; Heb. 12:4; Phil. 3:13-14)

ETERNAL SECURITY OF THE BELIEVER

Can be defined as remaining a Christian. We believe that "all those who are truly born again will be kept by God's power and will persevere as Christ the end of their lives, ana'that only those who persevere until the end have been truly born again."[12] God is responsible for both saving us and the Holy Spirit is the "guarantee of our inheritance until we acquire possession of it ... " (Ephesians 1: 14).

(Ephesians 1; John 6:38-40; John 10: 27-29; John 5:24; 6:47; 10:28; 1 John 5:13)

GLORIFICATION

Can be defined as the receiving of a resurrection body. This happens when Christ returns and "raises from the dead all believers who have died, reunites them with their soul and changes the bodies of believers who are still alive."[13] These are perfect resurrection bodies.

(1 Cor. 15:51-52; 1 Thess. 4:16; Phil. 3:20-21; Ps. 49:15; 73: 24-24

---

[12]Wayne Grudem: Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 788.
[13]Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 829.

THE CHURCH

THE NATURE OF THE CHURCH

We believe the church is the community of all true believers for all time. This means the church is made of all those who are truly saved, those who Christ died to redeem, including believers from the New Testament age and the Old Testament age as well.
"The universal Church, consists of the entire number of those who repent and believe in the person and work of Christ, all those who have been, who are, or who shall be gathered into one under Christ, who is the head."[14] This can also be described as the invisible church. The local church is a gathering of believers associated by faith and fellowship, observing the two ordinances, and exercising their God given gifts, talents, and resources to further the spread of the gospel, both in their community and across the world. This can also be described as the visible church. "Therefore we believe that all of these which maintain the Word, ordinances, and discipline in their functional integrity are to be recognized as true branches of the Church of Jesus Christ."[15] The New Testament recognizes Jesus Christ as the head of the church, and we are the bqdy. It also describes _the church as the bride of Christ, and as ·a family.

(Rom. 16:5; 1 Cor. 16:19; 1 Cor. 1:2; 2 Cor. 1:1; 1 Thess. 1:1; Acts 9:31; Eph. 5:25; Eph 4:15- 16; Eph 5:32; 1 Tim 5:1-2)

RESPONSIBILITY OF THE CHURCH

We believe the overall purpose of the church is to glorify God above all else. We do this through ministry to God in worship, ministry to believers through nurturing and discipleship, and ministry to the world through evangelism and mercy. We worship God by singing praise to him through song, hearing and obeying the preaching of the Word, and living for the praise of His glory. We nurture and disciple believers by equipping them "for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the statute of the fullness of Christ." (Eph. 4: 12-13) We evangelize the world by fulfilling· the Great Commission that Jesus gave the disciples. "This evangelistic work of declaring the gospel is the primary ministry that the church has towards the world. Yet accompanying the work of evangelism is also a ministry of mercy, a ministry that includes caring for the poor and needy in the name of the Lord."[16] The church must keep all three purposes in balance, as the Lord in Scripture has commanded them all.

(Col 3:16; Eph 1:12; Eph. 5:16-19; Col 1:28; Matt 28:18-20; Acts 11:29; 2 Cor. 8:4; 1 John 3:17; Luke 6:35-36)

CHURCH GOVERNMENT

We believe that the local church is an autonomous congregation of believers submitted to the authority of Jesus Christ as the head of the Church, yet connected to the universal church body. The officers of the church are pastors and elders as they have been "publicly recognized as having the right and responsibility to perform certain functions for the benefit of the whole church."[17] We believe the New Testament displays a pattern of plural elders as the governing body of the local church. It is the responsibility of the pastors and elders to shepherd and oversee the church.

(Acts 14:23; Titus 1:5; James 5:14; 1 Peter 5:1-2; Acts 20:28; Heb. 13:17; 1 Peter 5:2-5)

THE ORDINANCES

We believe Jesus Christ commanded the church to observe two ordinances; baptism and the Lord's Supper. Within the word ordinance is the root word for ordinary, which means Jesus chose ordinary things (water, bread, and fruit of the vine) to help us remember the extraordinary redemptive work He has done for us through His death, burial, and resurrection.

---

[14]The Baptist Confession of Paith (1689)
[15]B.B. Warfield, "A Brief and Untechnical Statement of the Reformed Faith"
[16]Grudem, Wayne: Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 867-868
[17]Grudem, Wayne: Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 905.

THE CHURCH (CONT.)

BAPTISM

The act of being baptized plays no part in the process of salvation (indeed, no work can justify us of our sin or merit salvation), but it is a step of obedience symbolizing the believer's faith in the risen Savior, death to sin, and resurrection to walk in new life with Christ. It is an outward symbol of an inward change, and a sign of fellowship and identification with the church body. We believe that only people who have made a profession of faith in Jesus Christ should be baptized.

(Mark 1:10; Acts 8:26-39; Rom. 6:3-4; Col. 2:12; Acts 22:16; Acts 2:41-42; Acts 10:47- 48; Gal. 3:27)

THE LORD'S SUPPER

We believe that Jesus instituted the Lord's Supper as a special reminder of the breaking of His body and the pouring out of His blood for us. The bread and fruit of the vine symbolize the body and blood of Christ, and are visible signs that Christ is spiritually present. Through partaking in the in the Lord's Supper we proclaim the Lord's death, participate in the benefits of His death, recognize the spiritual nourishment Christ provides, portray the unity of all believers as one body, and affinn our faith in Christ.[18] It is a special time reserved for those who have put their faith and trust in the gospel of Jesus Christ, and who have carefully examined themselves to make sure our relationships with others are right, and there is not unconfessed sin in their lives.

(Matt 26:26-29; 1 Cor. 11:23-32; 1 Cor. 10:16-17; John 6:53-57; Matt. 5:23-24).

CHRISTIAN CONDUCT AND LIBERTY

"We believe that Christians are required to walk in obedience to God's will as they are by definition in Christ. This obedience does not merit salvation, for it is Christ's obedience that secures our salvation. But this obedience is evidence of true faith in Christ and a truly converted soul. Christ did not sacrifice Himself for believers so that they would be free to sin, but so that they would be free from sin."[19] As Christians, the debt of sin has been forgiven, and the righteousness of Christ has been credited to us. The actions of Christ have justified us before God, but we cooperate with the Holy Spirit in our sanctification, and He has granted us the power and inclination to strive for holiness. We are not under the law, but under grace. This does not mean that the law of God has no role in our lives or that we have license to sin freely; Christians must obey the Lord's commandments. It means this obedience plays no part in our justification, but is a result of the new life we have in Christ. Christ has set us free from the futility of fulfilling the law as a means of salvation, as well as the dominion of sin. Therefore, the desire of our heart is to serve God in righteousness, and we are free to enjoy God's good gifts of creation provided we do not hinder our own spiritual well being or that of others. We should walk by the Spirit and produce the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control), and reject the flesh with its passions and desires.

(Rom. 6:3-23; Gal. 3:23-25; 1 Cor. 15:56; John 8:34-36; 1 Tim. 4:1-5; 1 Cor. 6:12-13; 1 Cor. 8:7-13; Gal. 5:16-25; James 2:14-26)

---

[18]Grudem, Wayne: Systematic Theology (Grand Rapids, Michigan: Zondervan, 1994). 990-991
[19]B.B. Warfield, "A Brief and Untecbnical Statement of the Reformed Faith"

THE CHURCH (CONT.)

WORSHIP

Worship is reserved for God the Father, Son and Holy Spirit only and is made possible through the mediation of Jesus Christ alone. We believe that worship should be present in every aspect of the believer's life and is not limited to music and the preaching of the Word. Biblical worship involves both Spirit and truth. We encourage believers to worship both privately and corporately in community with other believers. True worship must be made with understanding, reverence, humility, fervency, faith, love & perseverance and cooperate worship and prayer must be made in a known language.

(Matt. 4:9, 10; John 4:23; Matt. 28:19; Rom. 1:25; Col. 2:18; Rev. 19:10; John 14:6; 1 Tim. 2:5; Psalm 95:1-7; 65:2; John 14: 13, 14; Rom. 8:26; 1 Tim. 4:13; 2 Tim. 4:2; Col. 3:16; 1 Cor. 11:26; John 4:21; Mal. 1:11; Acts 10:2; Matt. 6:6; Heb. 10:25)

PERSONAL EVANGELISM & MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth oflove for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.[20]

(Matt. 28:19-21; Ex. 19:5-6; Rom. 10:13-15)

[20]Baptist Faith and Message: http://www.sbc.net/bfm2000/bnn200.asp