



**GROW
IN
GRACE**
NEWSLETTER

Volume 40, No. 33, August 19, 2014 / Southside Baptist Church & Christian School / P.O. Box 1594 / 1028 South Water Avenue, Gallatin, TN 37066 (615) 452-5951 / The Grow in Grace Newsletter is **a weekly Bible Study**, plus local church news notes— designed first and foremost for members and those attending services at Southside Church. It is sent forth with the desire to aid one and all, (including friends far and wide), in the experience of 2 Peter 3:18. ***“But grow in grace, and in the knowledge of our LORD and Saviour JESUS CHRIST. To Him be glory both now and forever. Amen.”***

CONSTITUTION and BY-LAWS, part 1

[This article is **edited** directly from the document, ‘CONSTITUTION and By-Laws of Southside Baptist Church, Gallatin, Tennessee.’ As with anything we print, nothing is on the level of the pure Word of God. Judge all by the inerrant Word of God.]

PREAMBLE

Believing that Jesus Christ is the Head of the Church (all believers) and that He communicates with the Church (His Body) through the Scriptures as illuminated by the Holy Spirit, we, who rest our faith wholly in the Lord Jesus Christ for salvation, desire to band together around a common understanding of the nature and extent of the Scriptures that will reveal to us the mind of our Savior in order that we might be faithfully obedient.

MORE PARTICULARLY, THE PURPOSES OF THIS CHURCH SHALL BE, AND ARE HEREBY DECLARED TO BE:

To bring glory to God, both in the earthly and heavenly realms, by committing ourselves together to worship God in spirit and in truth and by each member ministering to one another as each is gifted and empowered by the Spirit of God so that each can advance to a point characterized as mature while attaining a unity in relationship to one another and to the Son of God, resulting in true worship unto the true God

and effective deployment for the proclamation of the gospel of Jesus Christ; (Note: where portions are omitted there will be the following: - just as before this 'note' - Southsiders: if you do not have one, request your copy of the full Constitution and By-Laws.)

MOREOVER, AND IN SUMMARY OF ALL STATED ABOVE, the purpose of this church is to glorify the God of the Scriptures in promoting His worship, evangelizing sinners, and edifying saints. Therefore, we are committed to the proclamation of God's perfect Law and the glorious Gospel of His grace through all the world and to the defense of "the faith once delivered unto the saints" (Jude 3)

ARTICLE I --- NAME The name of this church is Southside Baptist Church of Gallatin, Tennessee. **ARTICLE II** --- AFFILIATION

SECTION 1. We acknowledge no ecclesiastical authority other than our Lord Jesus Christ, who is the Head of the Church (Ephesians 5:23) and who directs the affairs of the church through elders chosen and ordained according to the precepts of Holy Scripture. The elders themselves at all times and in all their activities stand under the authority of Holy Scripture.

SECTION 2. Southside Baptist Church began as a Southern Baptist Church. We are evangelical, fundamental, and conservative in our beliefs and practice. We are an autonomous congregation. We support specific missionaries whom we believe to be sound in the faith. We teach from the Bible and use various fundamentally sound materials. **We rejoice that our identity and affiliation is first and foremost that of being "in Christ" with all others who are saved by grace.** Moreover, our identity is found in the person of Jesus Christ, not in a denominational or non-denominational tag. We have fellowship, affiliation, and association with Bible-believing Southern Baptists. However, the fundamental issue is that we are disciples of Jesus, Christians, saints, and brothers and sisters with all who form the true Bride of Christ. In fact, we rejoice in our liberty and privilege of having fellowship with other Christians who are evangelical and fundamental even though their church title or "tag" might be different from ours.

The church may and does cooperate with other like-minded churches in matters of mutual interest and concern. We may seek the assistance and counsel of other churches in matters of special concern to us, but the decision of no other church or group of churches shall at any time be acknowledged as binding on this church. Furthermore, we believe that in the long history of the Church, **the true saints of God have been and**

are known from time to time by various titles. We rejoice in the rich heritage of countless thousands who have gone before us, laying down their lives for Jesus and His glorious Gospel of Grace. We do especially rejoice in those Christians called "Baptists", who in years gone by, were not so called because they were insecure of being identified as "Christians" or "followers of the Lord Jesus Christ", but rather in dark hours of history when the visible church was teaching salvation by works and salvation through their denomination, and when they baptized or sprinkled infants and held to many other heresies, God sustained those who embraced the basic doctrines of our own statement of faith.

Because they held to the basic doctrines of grace and, therefore, "believer's baptism", they were ridiculed, persecuted, killed, and called by their enemies "Anabaptists" (those who baptized again). This was later shortened to "Baptist" while many others from this movement were later known as Mennonites, Brethren, etc. The term "Anabaptists" or Baptist" was an offensive epithet in order to convey the impression that they had founded a new sect or a cult. **The point is this:** After confessing that I am a Christian, it is also an honor, historically, to be called a Baptist. For to be so called is to suffer reproach for holding true to the Scriptures and our Savior. So may it ever be among the Christians at Southside Baptist Church. **However, to hold the title in pride, or in the sense of denominationalism, and/or in pre-eminence over being "just Christians" is not only against Scripture but is not 'baptistic'!**

ARTICLE III --- ARTICLES OF FAITH The ultimate authority in all matters of faith, order, and morals is and must be the Bible alone. However, it is good to attempt to set forth a summary of truth or doctrines which we believe and hold. Hopefully, such a summary will be of assistance in the confirmation of faith, an aid in building up the saints, and a guard against error. **However, a Confession of Faith (or Articles of Faith) is not to be held as an infallible and authoritative rule. The Bible alone holds that position.**

Section 1. THE SCRIPTURES: We believe that the Holy Bible was written by men supernaturally inspired; that it is truth without any admixture of error for its matter; that it is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; that it is our only infallible and authoritative rule of faith and practice; that it is the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. Jesus Christ communicates with His church through the Scriptures as illuminated by

the Holy Spirit. **Any and all guidance in the Christian life that is from God must be in accordance with the written Word of God.**

By the "Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the Word of God, but IS the very WORD OF GOD. **By "inspiration" we mean** that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired. [II Tim. 3:16-17; II Pet. 1:19-20; Acts 1:16; Acts 28:15; Ps. 119:105, 130, 160; Luke 24:25-27; Luke 24:44-45; Ps.119:89; Prov. 30:5-6; Rom. 3:4; I Pet. 1:23; Rev. 22:19; Isa. 8:20; Eph. 6:17; Rom. 15:4; Luke 16:31; Ps. 19:7-11; John 5:39, 45-47; John 17:17]

SECTION 2: THE TRUE GOD: We believe that there **is one, and only one, living and true God**, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. [Ex. 20:2-3; Gen. 17:1; I Cor. 8:6; Eph. 4:6; John 4:24; Ps. 147:5; 83:18; 90:2; Jer. 10:10; Ex. 15:11; Rev. 4:11; I Tim. 1:17; Rom 11:33; Mark 12:30; Matt. 28:19; John 15:26; I Cor. 12:4-6; I John 5:7; John 10:30; 17:5; I Cor. 2:10; Phil. 2:5-6; Eph. 2:18; II Cor. 13:14 [FOR MORE on the tri-unity of God: <http://www.gotquestions.org/Godhead.html>]

SECTION 3. JESUS CHRIST: We believe that Jesus Christ is the only begotten Son of God; that **He is eternally existent with the Father**; that He was begotten of the Holy Spirit; born of the virgin Mary, and is true God and true man; that as a man He was tempted in all points like as we are, yet without sin; that as the perfect Lamb of God He was crucified as our substitute; that His shed blood is the only acceptable sacrifice and propitiation to God for our atonement; that He arose from the grave for our justification, lives in us in the Person of the Holy Spirit for our sanctification, is seated at the right hand of the Father as our Advocate, and is coming again for our glorification. [John 1:1; Isa. 7:14; Matt. 1:18; John 1:14; Heb. 2:14; John 8:46; Heb. 4:15; Acts 20:28; I Pet. 2:24; I Pet. 1:18-19; Gal. 3:13; Rom. 3:25; I John 2:2; 4:10; I Cor. 15:4; Rom. 8:9-10; John 3:5-6]

SECTION 4. THE HOLY SPIRIT: We believe that the Holy Spirit is equal with God the Father and God the Son and of the same nature; that He was active in the creation; that He convicts of sin, and righteousness, and judgment; that He bears witness to the truth of the Gospel in preaching and testimony; that He is the divine agent in the new birth; that He

regenerates, baptizes, indwells, and seals all who become the children of God through Jesus Christ our Lord; and that He empowers, guides, teaches, sanctifies, and fills true believers in Christ, who daily surrender to Him. [John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; II Thess. 2:7; John 16:8-11; 15:26-27; Acts 5:26-27; Acts 5:30-32; Eph. 1:13-14; Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Luke 24:49; John 16:13; Rom. 8:14-16; II Thess. 2:13; I Pet. 1:2; Rom. 8:26-27]

SECTION 5. THE DEVIL: We believe that Satan was once an angel named Lucifer, and enjoyed heavenly honors, but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is the malignant prince of the power of the air, and the god of this world. We hold him to be man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religion, the lord of the antichrist, and the chief of all the powers of darkness, destined, however, to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in the lake of fire, a place prepared for him and his angels. [Isa. 14:12-15; Ezek. 28:14-17; Rev. 12:9; Jude 6; II Pet. 2:4; Eph. 2:2; John 14:30; I Thess. 3:5; Matt. 13:39; Luke 2:3-4; Rev.12:10; II Cor. 11:13-15; Mark 13:21-22; Rev.13:13-14; II Thess. 2:8-11; Rev. 19:11, 16, 20;12:7-9; 20:1-3, 10; Matt. 25:41]

SECTION 6: CREATION: We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after his own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life were made directly, and that God's established law was that they should bring forth "after their kind". [Gen. 1:1; Ex. 20:11; Acts 4:24; Col. 1:16-17; Heb. 11:3; John 1:3; Rev. 10:6; Rom. 1:20; Acts 17:23-26; Jer. 10:12; Neh. 9:6; Gen. 1:26-27; 2:23-23; 2:21-23; 1:11,24]

SECTION 7: THE FALL OF MAN: We believe that man was created in the image of God; that by personal disobedience to the revealed will of God, the first man (Adam) became a sinful creature and the father of a fallen race, which is universally sinful in both nature and practice; and that unregenerate man is alienated from God by sin, abiding under the wrath of God, and having no means of justifying himself before Him. [Gen. 3:1-6, 24; Eph. 2:1,3; Rom. 1:32, 20, 28; Rom. 5:12, 19; Rom. 1:18; Gal. 3:22; 3:10-19; Ezek. 18:19-20]

SECTION 8. THE ATONEMENT: We believe that the salvation of sinners is wholly of sovereign grace, through the mediatorial offices of the Son of

God, who by appointment of the Father freely took upon himself our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in heaven; that uniting in His wonderful Person the tenderest sympathies with divine perfection, He is every way qualified to be the supremely suitable, compassionate, and all-sufficient Savior. [Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21; John 10:18; Phil. 2:8; Gal. 1:4; I Pet. 2:24, 3:18; Isa. 53:11; Heb. 12:2; I Cor. 15:20; Isa. 53:12; Heb. 9:12-15; 7:25; I John 2:2]

SECTION 9. THE NEW BIRTH: We believe that in order to be saved, sinners must be born again by the regenerating work of the Holy Spirit; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. [John 3:3; II Cor. 5:17; Luke 5:27; I John 5:1; John 3:6-7; Acts 2:41; II Pet. 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 1:12-13; Gal. 5:22; Eph. 5:9]

SECTION 10. JUSTIFICATION: We believe that the great gospel blessing which Christ secures to such as are born again by the Holy Spirit is justification; that justification includes the pardon of sin, and the gift of eternal life on the principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done; but that solely through faith in the Redeemer's Blood, His righteousness is imputed to us. "Justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the placing of our sins on Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just, and the justifier of the one who has

faith in Jesus" (Romans 3:26)." (Quote edited from The Master's College) [Acts 13:39; Isa. 53:1; Zech. 13:1; Isa. 53:11; Titus 3:5-7; Rom. 1:17; Hab. 2:4; Rom. 4:1-8; Heb. 10:38; Rom. 8:1; 5:9; 5:1]

SECTION 11. SANCTIFICATION: We believe that justification is not genuine if there issues forth no sanctification. The New Testament proclaims "Christ Jesus, whom God made our... sanctification." "Christ loved the church and gave Himself up for her, that he might sanctify her." "You were sanctified... in the name of the Lord Jesus Christ and in the Spirit of our God." "We have been sanctified through the offering of the body of Jesus Christ once for all." Holiness, or sanctification, is here set forth as the gracious gift of God. The first aspect is relational and positional. In this sense, God sanctifies sinners once and for ever when He brings them to Himself, separating them from the world, delivering them from sin and Satan, and welcoming them into His fellowship. In this sense, therefore, the meaning of sanctification approximates to that of justification, adoption, and new birth. From this standpoint, sanctification is a once-for-all benefit which the Christian begins to enjoy upon his conversion, through faith in Christ and to which he can look back as a past event. It is in virtue of this event that the New Testament addresses him as a "saint" -- because he has been "sanctified in Christ Jesus" in the sense explained. The New Testament does not say that Christians must lead holy lives in order to become saints; instead, it tells Christians that, because they are saints, they must henceforth lead holy lives! **This, then, is the first and fundamental aspect of God's gift of sanctification.**

The second aspect of the gift is re-creative and progressive. In this sense, sanctification is the gracious work of the Holy Spirit in the believer throughout his earthly life whereby he grows in grace and is changed more and more in mind and heart and life into the image of the Lord Jesus Christ. In this sanctifying work, God calls for our cooperation, as He "works in us to will and to act according to His good purpose." He summons us to "mortify" our sins (put them to death) through the Spirit and to devote ourselves to the practice of the "good works" which the ethical parts of the New Testament prescribe in such detail. Certainly, holiness is by faith in Jesus -- all our strength for holiness must be drawn from Him by faith and prayer, for without Him we can do nothing. But equally holiness is by effort; for when we have knelt to acknowledge our weakness and ask for help, we are then to stand on our feet and strive against sin, resist the devil, and fight the good fight of faith. Holiness is no more by faith without effort than it is by effort without faith. (Statement on sanctification edited from J. I. Packer.) [I Cor. 1:30; Eph 5:25; I Cor. 6:11; Heb. 10:10; 2:11;- 10:10, 14,

29; 13:12; Acts 26:18; I Cor. 1:2; I Pet. 2:2; II Pet. 3:18; Eph. 4:14; II Cor. 3:18; Eph. 4:23; Col. 3:10; Phil. 2:13; Rom. 8:13; John 15:5; Heb. 12:4; James 4:7; I Tim. 6:12; Eph. 6:10-18; Rom. 12:2]

SECTION 12. REPENTANCE AND FAITH: We believe that repentance and faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger and helplessness, and of the only way of true life in Christ we turn away from our sin to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our ONLY and ALL SUFFICIENT SAVIOUR. [Titus 3:5; Acts 20:21; Mark 1:15; Acts 2:37-38; Luke 18:13; Rom. 10:13; Ps. 51:1-4, 7; Isa. 55:6-7; Luke 12:8; Rom. 10:9-11; Acts 4:12]

SECTION 13. THE LOCAL CHURCH: We believe in the importance of the local church; that a New Testament church is a local assembly of baptized believers, gathered together by the Holy Spirit, assembled only in the name of Jesus; that the purposes of assembling are to worship God, to observe fellowship, the teaching of the Word, and to carry out the Great Commission of our Lord; that the New Testament officers of a local church are the elders or bishops; that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of discipline, of benevolence, and that the will of the local church (ruled by the Word of God and the Holy Spirit) is final. [Acts 2:41-42; I Cor. 11:2; Eph. 1:22-23; 4:11; I Cor. 12:4; 8-11; Acts 14:23; Acts 6:5-68; Acts 15:23; 20:17-28; I Tim. 3:1-13; Matt. 28:19-20; Col. 1:18; Eph. 5:23-24; Acts 15:22; Jude 3:4; II Cor. 8:23-24; I Cor. 16:1; Mal. 3:10; I Cor. 16:2 6:1-3; 5:11-13]

ABOUNDING Grace to all in Christ!
James Bell www.southsidegallatin.org

SOUTHSIDE NEWS NOTES!

TUESDAYS: Come and sing every Tuesday night at Gallatin Health Care nursing home. Meet at the front door at 5:30PM. Questions call Bradley Pennington at 615-804-3054.

**** WEDNESDAYS: PRAYER SERVICE at 7:00PM; IN THE CHURCH AUDITORIUM! ****

NOTE: Jody Allen is ministering to young Children, up to about age 10 during Prayer Service. Older children, but not old enough for the Youth Group... will be with their parents in the Prayer Service. YOUTH GROUP: Wednesdays 6-8pm... led by Byron Smith

➔ NEXT LADIES BIBLE STUDY— August 28 @ 11:00AM, led by Cindy Bell

*** SATURDAY MORNINGS @ 8am: Men's Fellowship/Bible Study! ***

**~~~~ SUNDAY SCHEDULE FOR AUGUST 24
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- 1. 9:30am-** Sunday School Bible Study and Small Group Fellowship
- 2. 10:45am-** Morning Worship / Children's Church
- 3. Noon- Covered-dish Fellowship Meal**
- 4. 1pm- Early Afternoon Service, fellowship hall**

**SUNDAY SCHEDULE FOR AUGUST 31➔ Sunday Evening PRAISE!**

- 1. 9:30am-** Sunday School Bible Study and Small Group Fellowship
- 2. 10:45am-** Morning Worship / Children's Church
- 3. NOON FELLOWSHIP MEAL**
- 4. FIFTH SUNDAY EVENING PRAISE @ 6:00PM➔ Let us all come together with various ones sharing Scriptures,**

**sharing testimonies, singing unto the LORD: solo; duet; trio; quartet; ensemble; congregation.**

**NOTE: If you have not already done so, sign up this Sunday, 8/24, to participate in the 8/31 EVENING OF PRAISE!**

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**SOUTHSIDE CHRISTIAN SCHOOL!** Children are like young plants in a garden— while young and tender they must be protected. Southside Christian School works in harmony with the local Church and empowers parents!

<http://www.aceministries.com/curriculum/?content=presentingACE>