

Doctrine Baptistic

God's Foreknowledge Adopted 2000

From the Edgren Fellowship to the 2000 Annual Meeting (introduced by Larry Adams) Passed by a large majority on 6/28/2000.

Whereas the Bible reveals and affirms that God knows all of the past, present and future exhaustively, and

Whereas both Presidents Ricker of the BGC and Brushaber of Bethel College and Seminar have made it clear that the BGC and Bethel are not "safe havens" for open theism and that no one professors espousing such a view could be hired, and

Whereas an increasing number of districts and churches have taken action to affirm God's exhaustive foreknowledge and rejection of open theism, and

Whereas Dr. Ricker and the entire BGC Executive Ministerial Team (Jerry Sheeland, Ron Larson, Russell Atkinson, Lou Petrie and Steve Schult) have already unanimously stated that open theism is not consistent with the BGC's biblical or historical understanding of God's omniscience, and

Whereas the Bible teaches there can be no real unity apart from the unity of the truth of God's person.

I therefore move that the following resolution be adopted by the delegates of the BGC annual meeting:

Be it resolved that we, the delegates of the Baptist General Conference (who are also the delegates of Bethel College and Seminar)* affirm that God's knowledge of all past, present and future events is exhaustive; and, we also believe that the "openness" view of God's foreknowledge is contrary to our fellowship's historic understanding of God's omniscience.

A Reaffirmation of our Heritage Adopted 1977

We thank God for the past 125 years of existence of the Baptist General Conference and for the committed and spiritually sensitive men and women who have helped shape the Conference over these years, remembering also our debt to the Reformation Anabaptist movement, and the encouragement and support of other Baptist groups on the American continent.

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- the early Swedish Baptist immigrants had a deep hunger to understand and obey the Word of God as their sole authority for faith and practice.
2. The Necessity of Personal Conversion. The immigrant church held as one of the most basic teachings of Scripture that all persons are sinners deeply in need of salvation that can be found only through confession of sin and trust in Jesus Christ as Savior.
 3. The Practice of Believers' Baptism. For them the clear teaching of the Bible made believers' baptism by immersion both a natural response and a necessary witness to their conversion experience.
 4. A Commitment to Godliness. These believers were characterized by a strong desire that their lives reflect the person of Christ and the teachings of the Scriptures in their daily walk, both in personal conduct and in concern for others.
 5. A Witness to the World. From the beginning, the Conference Baptists spontaneously shared their new faith in Christ. To a great extent, the early churches grew as a result of enthusiastic witnessing by the lay people. Their evangelistic concern carried them to the

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3. That, through our Christian education programs, we teach that believers baptism by immersion is a clear New Testament principle.
4. That both our churches corporately and our members individually, re-examine their positions on Christian lifestyle and personal holiness.
5. That our churches recognize and assist the witness of lay people as it expresses itself through their gifts, personalities and conversations, emphasizing that all members are called to be on mission for Christ.

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Providing opportunities whereby the God-given gifts of the individual can be discovered, developed and employed.

1. Recognizing the freedom of the individual to be led by the Holy Spirit in the making of decisions in areas wherein the Scriptures are either silent or not specific.
2. Informing our people that there are brethren in Christ who differ from us in their interpretation and application of some portions of the Word of God, and that we are responsible before God to love them too.

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Furthermore, we believe that the Christian citizen has a responsibility to his government in defending and promoting human liberties and rights by opposing discriminatory practices based on religion, race, economic or social status; by resisting any forms of totalitarianism, such as communism or fascism, that deny these basic rights; and by positively fulfilling the goals of religious liberty by being obedient to the first and great commandment: To love the Lord our God with all our heart, our soul, our mind, and our neighbor as ourselves.