



Tribal Church Planting Movement in Middle India



Foreward

We read in Habakkuk 2:14,

“For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

We are seeing the vision of the prophet Habakkuk fulfilled in our day. This is happening in a large part through Church Planting Movements (CPMs). In 1999 the International Mission Board of the Southern Baptist Convention released a booklet by David Garrison called *Church Planting Movements*. Since that time not only are we seeing more CPMs, but the new CPMs are much more sweeping with more new believers in Christ, more baptisms and more new churches forming faster than before.

This booklet you hold in your hand is an example of one new CPM. In 2004 David Garrison expanded the CPM booklet into a 362 page book, describing more CPMs and detailing the inside workings and the best practices found in each CPM. The information in this booklet was not available at the time of printing the *Church Planting Movements* book.

What God is doing in this Middle India tribal CPM is so powerful and so instructive that Wigtake publishing is bringing out the assessment report of this CPM in the booklet format. This information needs to be available to every Strategy Coordinator and every best practice CPM practitioner.

May you read this book and be inspired to equip and empower new believers and leaders for a new CPM to the glory of God.

II Timothy 2:2

“These things you have heard in the presence of many witnesses, entrust to faithful men who will teach others also.”

The Wigtake Publishing Team

Preface

An Indian national strategy coordinator sitting in an Acts 29 Strategy Coordinator training workshop heard the words of II Peter 3:9, *“The Lord is not wanting anyone to perish, but everyone to come to repentance.”* This message pierced his heart and he set out to apply the principles he learned in Acts 29 to see a Church Planting Movement. The results were a phenomenal outpouring of God’s Spirit.

One of the many examples you will read about in this CPM is of a new believer in the faith less than five years with very little education who started 9 new churches. You will find out much more about the amazing things that are happening in this Church Planting Movement.

Today with the emphasis on house churches (Romans 16:5, I Corinthians 16:19, Colossians 4:15, Philemon 2) there is a need to understand how house churches are forming and reproducing. In this study lay evangelists and lay house church pastors are the backbone of a movement sweeping a people for Christ. This is all the more amazing when you consider this people group does not have the written Bible in their language and most of them do not read. Despite these challenges lay leaders are conducting worship with simple obedience based Bible studies and building theologically sound disciples in Christ.

This movement reminds us of Acts 4:13 *“Now when they saw the boldness of Peter and John and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.”* You will find in the pages of this booklet an amazing account of leaders with no formal education, but leaders whose only qualification is being with Jesus grassroots level discipleship.

In the Gospels Jesus empowered a new believer and told him, *“Go home to your people and report to them what great things the Lord has done.”* (Mark 5:19) Jesus was asked to leave that area but later when he returned there was a great multitude (4,000) that would not leave Jesus feet (Mark 8:1-13). The only thing we know that changed the response was the boldness of a new believer whose life was changed by Christ. What a difference one empowered new believer in Christ makes! When believers share what Jesus has done in their life the gospel spreads rapidly. We found this same thing happening in this Tribal Church Planting Movement.

This study is put in booklet form to help you, as a Church planting movement practitioner see a CPM among your people.

Brad B.
Strategy Associate, South Asia

Introduction

On October 10-12, 2005, a research team conducted on-site interviews of members, pastors and leaders from within the movement. The Tribal CPM in Middle India Assessment was requested by the Indian national Strategy. His desire was supported by his mentor. This report outlines the essential components of the movement.

The purpose of the assessment is fivefold:

1. To help other CPM practitioners learn how they can evaluate their work and implement principles and practices learned.
2. To identify effective strategies and practices that may benefit other work.
3. To describe and evaluate the faith and practice of churches within the movement.
4. To provide feedback to the leaders of the movement to suggest interventions needed to address current issues or to avert future ones.
5. To accurately describe the history, nature, and extent of the movement.



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Research Methodology

The assessment team included 12 researchers.

Description of the interview process:

Interviewees were brought to a location away from their place of residence. They came expecting to receive Biblical training in addition to being interviewed. Groups of individuals were interviewed while others were being trained. Around three people were interviewed at one time by the interviewers. Because there was no one available to translate directly between English and the tribal language, the interviews were conducted through two translators, one for English-Hindi, and one for Hindi-tribal. Digital recorders were used to document the interviews, and written notes were taken.

Strengths:

1. The major leaders were included in sample for interviewing.
2. A significant numbers of interviewees were included from various districts.
3. All interviews were recorded.
4. Interpreters were available.
5. The interviewing team was energetic and prepared.
6. Interviews were conducted with the top six leaders to get a good overview of the movement.

Weaknesses:

1. Site visits were not possible, calling into question the validity of the information, which is dependent on reports of individuals.
2. The sample may or may not have been representative of the geographical spread of the movement.
3. The reports of individuals may have been influenced by the reports of other individuals which they heard.
4. The total number of churches and outreaches could not be known or verified with only a sample who reported only on their location.
5. Some local leaders living and working in the tribal area, and who are outside the movement, do not acknowledge that there even is a movement. However, these people are doing traditional church planting work and are not familiar with CPM principles and practices.

Part I Description of Population Segment



I. Name of People Group or other population segment (alternative names)

1. Tribal middle India – most of the movement is found in this group.
2. A second tribe – the movement has crossed into this group within the past 1 ½ years.

II. Location(s)

The geographic distribution of the movement middle India
This represents eight districts.

III. Population

8 million

IV. Language(s)

Tribal and state languages.

V. Religion(s)

Traditional tribal animism



Part II Description of Informants



207 people were interviewed and had the following characteristics:

- 81% male
- 99% baptized
- Almost all were married with children
- All expressed a strong statement of faith
- The average age was mid to late 20's
- Came to faith within the past 3 years, many even more recently
- The large majority held leadership positions within their house church.
- Agricultural subsistence based, with many living a hunter-gather lifestyle.
- Most living at or below the poverty level
- Expressed no interest in funding: salary, land for church building, etc.
- Most had received limited formal education, with the mean being around 5th grade.
- Rural, village base
- Around half of the interviewees came from one district. Furthermore, 20% of all reported churches come from this same district.



Part III

History, Nature, and Extent of the Movement



Nature of the Movement: Is this a CPM?

A church planting movement is a sustained, rapid multiplication of churches planting churches within a given population segment.

The assessment conclusion is that there is a genuine CPM among the tribal of middle India.

A. Sustainability

1. Evangelism, discipleship, and church planting DNA

Church planting movements are dependent upon the evangelism, discipleship, and church planting efforts of church members.

a) Who in the church is doing the evangelism, discipleship, and church planting?

The three primary figures who are starting new outreaches are first, the five “circuit riding” leaders who have been in many villages, second, the local leaders and third, the members of churches. In any house church, it seems that the leader (a member of that community) and perhaps one or two more are visiting neighboring villages to do evangelizing. In addition, it appears that almost all church members are sharing about the power of Jesus with their local family and friends. Furthermore, the change that occurs in the lives of believers after following Jesus is noted as a powerful witness to those around them.

Many of the first churches were planted by people who are in a close, direct relationship with the national SC who started the movement. Then, in the second generation of churches it appears that these same people are working alongside local leaders whom they have appointed, as well as other church members who feel led to do evangelism. Therefore, there is some modeling happening in regard to evangelism and discipleship. However, it is not clear whether a complete MAWL (Model, Assist, Watch, Leave) system is being accomplished.

There is a noted decrease in the number of people doing discipleship. Discipleship is mostly being done by those in leadership positions. However, in some cases it appears that other more spiritually mature church members are helping out in this as well.

What percentage of church membership is engaged in evangelism?

An estimated 10% is doing formal evangelism.

Who is doing the Church planting?

In most house churches, the local leader, along with one or two key members is performing the church planting.



b) How soon after coming to faith are individuals sharing their faith and discipling others?

New believers are encouraged to share their faith immediately. It appears that this is one of the first discipleship “lessons” that is taught. In many cases, one person in a family will be healed of illness or of an evil spirit. He will believe and follow Christ and bring his entire family with him. This usually occurs soon after the miraculous event happens.

How are churches Planted?

The planting of churches seems to go hand in hand with the evangelism. A significant number of the house church leaders were among the very first converts in the village. These are the ones who are leading the worship every Sunday. They are put into leadership positions very soon after coming to faith. In other words, if a person wins someone to the Lord in a new locale, then they are given help (by those who planted the first generation churches) to gather the group of new believers and lead them.

c) Who provides training and mentoring in the process of evangelism, discipleship, and church planting? What is the frequency and duration of such training and mentoring?

The five top leaders received at least ten days training in Acts 29. Then many of the next level leaders (around 200 individuals)



have also received Acts 29 training in bits (2-3 days on multiple occasions) over a period of time. It appears that the Acts 29 training events have been for motivating and training people to do CPM work. Acts 29 training went from English (Mentor to the National SC) to Hindi (the National SC to the top 5 leaders) then to tribal (for the local leaders).

Most mentoring and training is done by the person who prayed for their healing or the person who led them to Christ. The person who led them to faith continues to visit

them for mentoring purposes and fellowship. When they are first identified as a leader, they are given more intensive on-site training ranging from every 3 days to 1 week for a period of 3-4 months. Then the frequency falls off to about once per month.

First, on-site training is often done once or twice each week for 1 to 1 ½ hour. Second, it is difficult to determine how frequent off-site training meetings have been – a guess would be that they have been held on an average every few months. These meetings are usually 2-3 days in length.

d) What is the content, format (formal vs. informal, individual/small group/conference, etc.), and location of such training and mentoring?

On-site training is informal and seems to be a scaled-down version of Acts 29.

Off-site training utilizes the Acts 29 Strategy Coordinator training content. However, it has been scaled back to focus more on the “how-to” and less the “why-do”, as well as eliminating the production of master plans, maps, etc. Instead, it has a strong emphasis on evangelism and house churches, as well as practical information on baptism, leading a worship service, etc. The passages of Matt. 28 and 2 Tim 2:2 are important. The off-site training is held at a maximum distance of around 80-100 km away and is more formal in nature.

Around 450 of the higher-level leaders have taken part in this. These people have been selected by the top level 5 leaders for the training, thus filtering is happening prior to training. Normally 5-10 leaders are involved in each training. They are responsible for providing for their own needs (food, etc.).

2. Selection and training of church leadership

a) Who is receiving leadership training within churches?

People who are identified by the church planter as potential leaders are trained. A person is seen as a potential leader if they have a God-given, wholehearted desire to serve. They are expected to be baptized and be undergoing discipleship training (training is informal and on-site).

The movement was predominantly a male-led movement. However, some women interviewed were also group leaders. In a few cases they also performed baptisms and led communion.

b) Are churches choosing their own leadership? How?

In a new church plant, the church planters are initially choosing the first local leader, often it is the first convert in that place. As that church grows, the local leader usually chooses those people who show initiative, and they are selected as the leader’s “faithful hands”. It seems that church leaders tend to be readers, i.e. show some level of literacy.

b) Are churches identifying multiple leaders in each church?

Yes. There appear to be multiple leaders filling different roles.

c) What roles do leaders play?

Local leaders pastor the local congregation as well as evangelize and plant other churches. The “faithful hands” of the local churches help with the prayers, leading of songs, and assist with the Lord’s Supper and baptism. Sometimes they will also go with the local leader to evangelize and plant churches.

e) What things can only be done by leaders?

In the early stages of a church plant, the church planters and

local leaders are the primary ones who are performing the Lord's Supper and Baptism. However, soon believers understand that they, too, can conduct the ordinances when the need arises.

B. Indigeneity

1. Are churches finding places to meet without outside funding?

Yes. There were no reports of outside funding for providing for a place of worship. Most are meeting in homes and on the exterior property, as well as open areas in the village for larger celebrations of multiple house churches.



2. Is leadership coming from within the local church?

Yes.

3. Is the local church handling its own celebration of the Lord's Supper and baptism?

Yes, but the outside evangelist helps in the beginning as he models for others to take over. In addition, there are several practices that should be noted. Some churches are conducting the ordinances basically independent of other churches. However, there are reports of churches that come together for the ordinances, often by those that have been planted by the same individual.

4. Are members in the church self-feeding from God's Word? How do church members study God's Word?

This middle India tribal culture is an oral culture and no scripture is available in their language. They rely on information and stories passed on by their leaders. This is accomplished predominantly through the Sunday meeting. Therefore, the corporate church is being fed through the Hindi Bible, but on

an individual basis, they are not able to feed themselves. Most of those interviewed said they could only tell a few stories themselves, although they had heard many more.

5. Is the worship and ministry language of the church compatible with that of the community?

The worship language is always in the language and culture of the community. Songs are written by locals and sung to traditional or popular tunes.

6. What are the sources, transmission, and uses of outside funding?

There appears to be no outside funding beyond the level of Acts 29 training meetings and travel of the national SC and possibly the top 5 leaders.

7. Are the churches producing their own music?

Yes, people are producing their own music. Some have written as many as 50 songs, but the average is around 10 of those who have written songs.

8. What languages are used in the worship and ministry of the church?

The language of the village is also the language of the church. Examples are found in tribal and state languages. However, the Bible is read in Hindi, the only available translation.

9. Are the churches finding ways to take the gospel to others?

Yes.

C. Rapid Multiplication

By definition, church planting movements involve rapid multiplication. How rapid is "rapid?" In a church planting movement, the majority of churches reproduce within twelve months. Demographic information collected above may reveal that only particular segments of the larger people group are experiencing a CPM.

1. What percentage of churches are reproducing each year?

Of those interviewed, there was a range of 80% to 100% of churches reproducing each year. For example, one interviewer reported that 17 churches had started 68 new churches within the past 2 years.

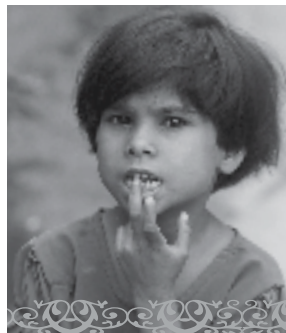
2. How long does it take for new churches to reproduce?

It takes from 1 to 6 months for a new church to reproduce, with an average being 4 months.

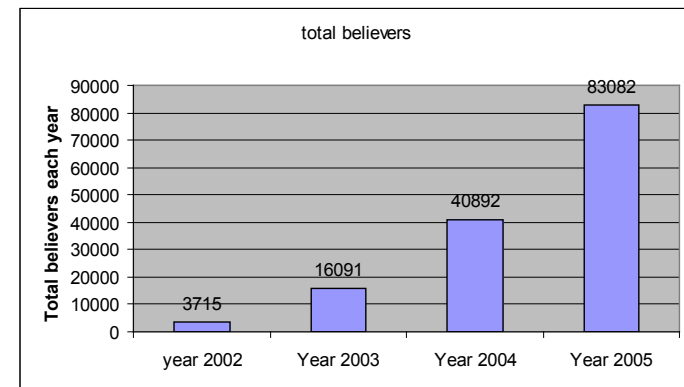
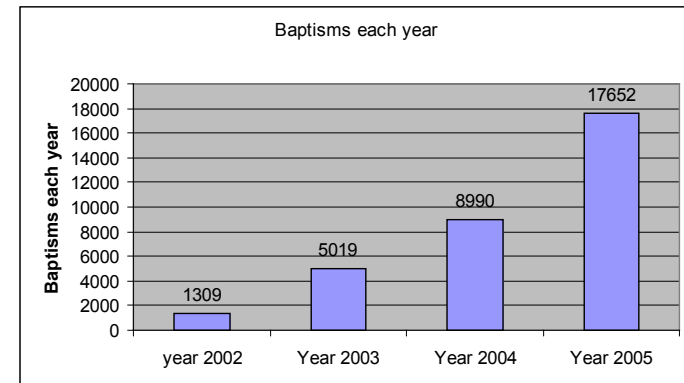
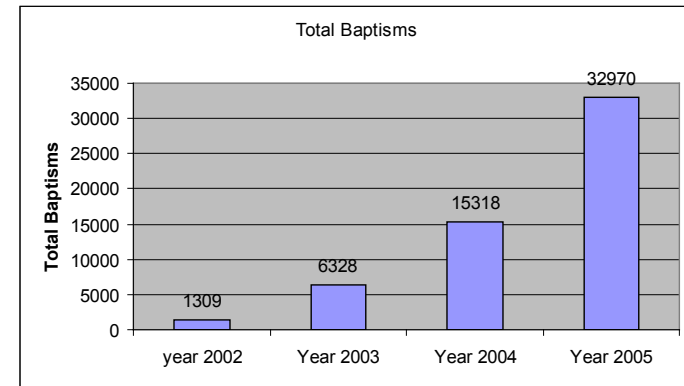
In addition, many interviewed indicated that it only takes 2 weeks to 1 month from the point of an “evangelist” going to a locality to the point of a new group being formed. (The term “group” is used because the interviewees said that baptizing each of the believers takes longer than initially gathering a group of believers. However, baptism is happening within a few months of accepting Jesus in many cases.) The evangelists spoken of include the core five as well as local leaders/members (all unpaid). Although the core five are VERY effective church planters, those below them in the chain are effective as well. In fact, now the top five in leadership are spending much time in training those below them in the chain, and the local leaders/members are doing the majority of the evangelism/church planting. Although many churches were started along relational lines, there was also an abundance started through “evangelists” who go into a new area. In other words, the gospel is spreading both along relational lines and through those who have the God-given desire for outreach evangelism.

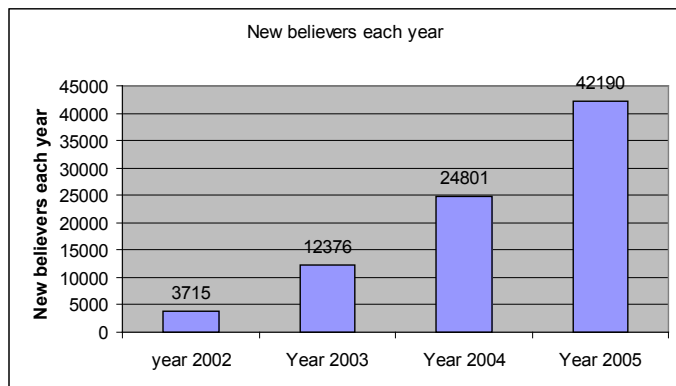
What percentage of new churches are reproducing within twelve months?

The first generation multiplied quickly with the modeling of the outside church planter, around 90%. The interview sample was heavy on 2nd generation reproduction, with only a few examples of 3rd generation reproduction. Therefore, there is insufficient data to determine further generational reproduction rates.



D. Extent of the Movement





Training Chronology

Dec. 2001	-	Acts 29, CP *
March 2002	-	Acts 29
June 2002	-	CP
Sep 2002	-	CP
March 2003	-	Acts 29
June 2003	-	Acts 29, CP
Dec. 2004	-	Acts 29, CP

* CP training means 2 to 5 days, this training is more Oral Acts 29 like building of master plan is excluded, research, partnership, platforms are introduced orally as these are new things to the non literates.

Examples of our research are as follows:

A. Interviewer #1

- People interviewed: 19
- Total house churches: 30
- Cell groups: 10
- Geographically represent: 4 districts
- 2004 new believers: 678
- 2005 new believers: 388
- 2004 baptized believers: 364

- 2005 baptized believers: 290
- Oldest church: 3 years
- Youngest church: 1 year

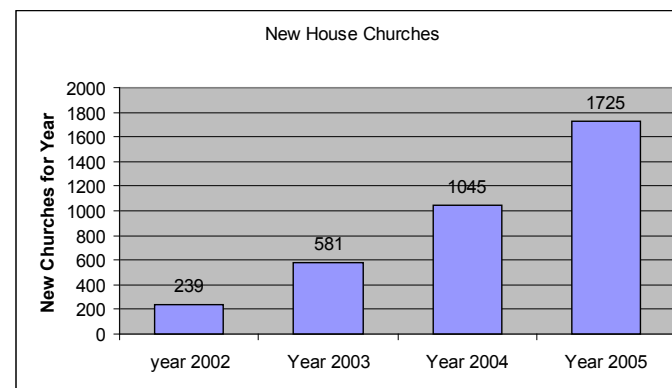
B. Interviewer #2

- People interviewed: 31
- Total house churches: 220

C. Interviewer #3

- People interviewed: 22
- Total house churches: 211

Total number of new churches planted:



One example of our research shows that in 17 churches there were a total of 912 baptized believers, giving an average of 53 per church. The range went from 17 to 100 baptized believers in this sample.

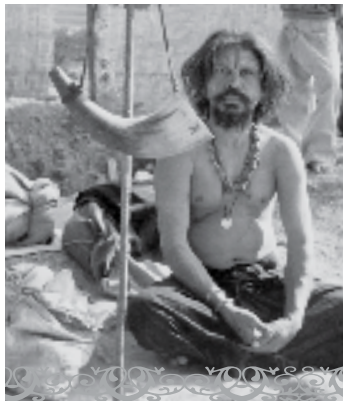
a. Total outreach groups:

The movement's leadership does not report any outreach groups. New groups move quickly into becoming churches.

This is due to how rapidly people are being baptized, leaders raised up, and churches formed.

b. Total number of missionaries sent from this group to another people group within the same country.

Several of the tribals have initiated the work spreading to the a second tribe. The tribal leaders are involved in reaching other Hindu groups.



c. Total number of missionaries sent from this group to a people group in another country:

0

d. What is the geographic distribution of the movement? Are there any places or segments of the group where the movement is not spreading? Why?

The geographic distribution of the movement includes eight districts. There are no significant places or segments of the people group where the movement is not spreading.

e. Note any ethnic, linguistic, cultural, or other significant boundaries the movement has crossed.

Within the past year or two, the movement has jumped from the tribal into the second tribe, with a report of 170 churches among this different group. They are similar in culture, language, and geography. The leaders see this new movement as having the greatest potential for growth. In addition, the movement seems to have crossed at least five linguistic lines (dialects).

Part IV Faith and Practice



1. How do believers define “church”?

Although the believers have not theoretically and systematically defined “church”, a definition can be achieved through looking at how they practice “church.” For them, a church is a group of baptized believers gathering together regularly, more than once a week, for worship and practicing the ordinances. (However, any believer who regularly attends is also considered a part of the church.)

a. Describe the practices of the churches in terms of their five basic purposes.

Worship

The churches typically gather weekly on Sundays in homes for prayer, Bible reading, singing of songs, sharing from the Bible (local leader passing on what he has heard from someone else), and testimonies. In addition to these, it was common for there to be prayers for healing, giving (often in kind, agriculture) and the Lord’s Supper (1 time a month). This was a very typical pattern for the churches. They are singing indigenous songs in their native language, (sometimes also in Hindi), and when available using the dholak (drums) and manjerra (cymbals) They are writing their own songs, but singing older songs as well. It was common for churches to gather other days, especially on Fridays for “fasting prayers.” In fact, some viewed the Friday meeting as the most important.

Ministry

All churches actively pray for healing and other needs. There is a scattering of the churches helping believers’ physical needs (food, clothing, etc.).

Evangelism

Believers are trained and motivated to readily pray for healings, exorcisms, and miracles. Local church members (usually the pastor and one other person) visit neighboring villages to



evangelize. This is usually done by going house to house and praying for healing or deliverance. When someone is healed, they and their family usually come to Jesus. In most circumstances when evangelizing with strangers, direct healings are extremely important. Often these non-believers have tried to find help elsewhere (local tribal gods, doctors,

and witch doctors) to no avail. Then, these non-believers hear about a believer who might help them and seek him out. In addition, believers are also told to seek out those in need as well. When praying for miracles, the believer often tells the person “If you believe, Jesus will help you.” Thus, he first stresses the importance of the non-believer having faith in Jesus. This faith is usually initially in Jesus being a healer/miracle worker. Then, once this is established in the non-believer’s mind, the fuller gospel message of Jesus saving from sins is proclaimed. Believers are also taught to share how Jesus has impacted their life, and to give a simple gospel of salvation from sins through Jesus. When sharing with relatives, healings are important, but at this point the believer’s testimony becomes an important method also. Thus, healings are often the initial doorway into a larger community of people, and then the gospel is shared through relationships. Changed lives have served as a major witnessing tool. After becoming a follower of Jesus, the new believer’s life radically changes. Such undeniable life changes have caused non-believers to inquire about Christ.

Fellowship

Their fellowship is usually on Sunday at the house church meeting. They also see each other in the fields during the week, since all are agricultural workers.

Discipleship – What percentage of church membership receives personal discipleship training?

Formal and intentional discipleship is being received by the leaders. However, informal discipleship (teaching and training of what they know) is evidenced in the fact that everyone we

interviewed could answer correctly about such things as baptism, who Jesus is, what is the Lords Supper, etc.

Most of those interviewed said no one is receiving ongoing personal discipleship training except for the local leaders. Instead, only basic discipleship is happening with new believers, and not continued beyond a certain “beginners” level.

The Bible-teaching ministry is limited to the Sunday Bible reading and when the local leader shares.

2. Describe the availability and use of Scripture.

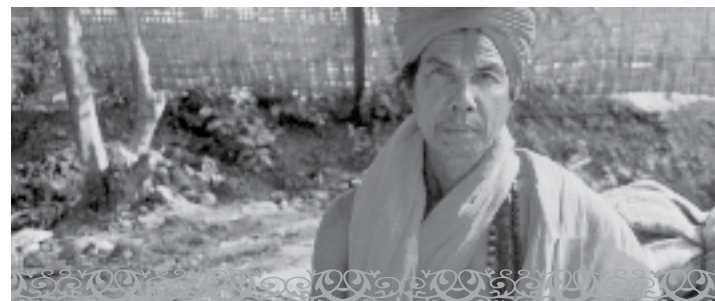
There is no scripture available in their mother tongue. The norm is that few written Hindi Bibles are in the hands of the church members. However, most local leaders did have one. Most of the believers are illiterate (only 5-10% can read). There are only about 5-10 Bibles in each church, with a few exceptions claiming the majority have Bibles.

3. Describe the role and prevalence of prayer in churches.

Prayer plays a primary role in the lives of the church members, under-girding everything they do. Primarily, prayers for healings and miracles are a central part of evangelism. They have daily prayers in their homes, Friday fasting prayers as a group, and some Wednesday prayer services. In addition, some churches participated in prayer-walking with evangelistic intent.

4. Describe the nature and extent of persecution, if present. How are believers responding to persecution?

Most of those interviewed had experienced some form of persecution. Social persecution by way of scolding and verbal abuse was most common. However, physical abuse was widespread as well (stoned, beaten with sticks, etc.) Although



most families abused the member who became a believer (verbal abuse, withholding food, etc.), sometimes because of the miraculous circumstances of the conversion, the families accepted the person quickly. Persecution from the family subsided within 6 months, and often the family would come to faith through that individual. Social and physical persecution also came from villagers. Eventually, most villagers would also stop their abuse within six months. However, now Hindu-fundamentalists such as the RSS and Bajrang Dal are now sporadically providing persecution through threats, scolding and occasional beatings.

In spite of widespread persecution, the movement has not suffered. Although there are a few cases of reverting to their old religion as a response to persecution, that number is very small. Instead, in many cases they have eventually won over their persecutors, bringing them to faith.

5. Are churches durable or ephemeral? What percentage of new churches survives one year? Two years? Three years or more?

The churches are durable, with no reports of churches dying. The movement is still new, about four years old. The churches that have been started are made up of people who have turned their backs on their old religion. This bodes well for the future of these churches.

6. Describe the nature and extent of charismatic practices, if any.

There were widespread reports of healings and exorcisms. In addition, there were a few stories such as the handling of poisonous snakes and people being raised from the dead. There was no evidence from the interviews of glossolalia or slaying in the spirit.



7. Describe the nature and extent of any syncretistic elements within the movement?

None encountered. A clean break with their religious background was found.

8. Do churches have any documents that outline their beliefs?

No.

9. Is the faith and practice of the churches consistent with that of Baptists? Note any areas of concern and the extent of such variant faith and practice.

There was a mixed response to the question of new life coming before baptism. However, when talking about their practices, they talk much about faith and belief. The national SC added that this is so because they are told if you are not willing to be baptized you must not really be a believer in Christ.

The churches have a fuzzy belief about who is actually a church member. Generally, they believe that un-baptized believers are members, not just baptized believers.

Local leaders/pastors are being appointed by outside church planters, and not elected by local churches. However, this situation is in terms of “church start-up” not continued “church practice”.

Part V

Lessons Learned: Effective Strategies and Practices



What were the strengths and key elements that contributed to the growth of this movement?

1. Discipleship chain of training has resulted in generations of leadership using Acts 29.
2. Believers have bold faith in doing evangelism.
3. Believers pray for healings and miracles, with expectation it will happen.
4. Key leaders are pushing the movement outwards, thus keeping churches from turning inwards.
5. There is continued emphasis on dividing and multiplying rather than continuing to grow churches larger and larger. (House churches hammered home.)
6. Local leaders are being Identified, trained, and are given authority very early on after conversion.
7. There is no outside intervention through monetary means.
8. The current discipleship stresses the importance of putting into practice what is learned – learn a little, practice a lot.
9. There is an expectation that new churches WILL be started quickly once a person goes to a new area.
10. Leaders are unpaid.
11. There is an immediate focus on going to the next village with the gospel.

What weaknesses and challenges has the movement encountered thus far and how has it addressed them?

1. Illiteracy is not being addressed.
2. There is no mother-tongue Bible and this problem is not being addressed. (However, Hindi Bibles are available)
3. The challenge of persecution: The Holy Spirit has given the ability to persevere and bring their persecutors into the faith.
4. There is no train and delivery system in practice yet– the top-level leaders can't get down to the edge of the movement. They have identified it as a problem, but it is not being addressed.
5. There is no discipleship for maturing believers and/or leaders. They have identified this as a problem, but it is not being addressed.
6. Outside Indian organizations taking over churches through offering to pay leaders: they have identified this as a problem, but it is not being addressed



Part VI

Issues and Intervention

Tribal CPM in Middle India

Notes:



What should we do now to strengthen the movement?

1. Develop an oral Bible for self-feeding, discipleship, and leadership training.
2. The IMB should work in equipping other GCC's that have church planting ministries among the tribals of middle India to understand CPM. We should offer an Acts 29 for each organization working in the area.
3. We need to *strengthen* theological training that will address concerns such as baptismal regeneration. These believers need to better understand baptism as a picture of the miracle of salvation that has occurred through their faith in Christ Jesus.

