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**Membership**



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# Part

# 1

# Who We Are

## Our History

Simon and Tarryn Murphy, their two children (Tyra and Rory) came to Singapore in September 2008 to plant Redemption Hill Church. Simon was ordained as an elder / pastor of New Covenant Church Bryanston (NCCB) in Johannesburg, South Africa in 2004. After four years in full time ministry at NCCB, they felt God's call to relocate to Singapore to plant a Gospel-centered, missional church that would be a base from which to impact Asia with the good news of Jesus Christ. This call to Singapore was not an independent decision, but prompted by leaders in their lives who recognised a call to church planting, specifically in Singapore. It was further confirmed by their co-elders at NCCB, friends and family members, as well as leaders from around the world who knew them well.

Simon met a couple (Chris and Nicole Morrison) on the airplane when flying to Singapore, which became the first couple to join them in planting the church. In December of 2008, Alex and Keri Mitchell joined them in Singapore from NCCB in South Africa.

In October of that same year, a community group was started, and six weeks later on the 30th November 2008 the first Sunday service was held. God added people to the church in a short space of time. In August 2009, RHC started a second morning service. These two services came together again in August 2010 with the availability of the much larger ICS Hall, which is where RHC presently meets. There are also now community groups that meet throughout Singapore.

Redemption Hill is registered in Singapore as an independent church. It chooses to partner with and be accountable to a group of men who are recognised as gifts to the wider church body for the equipping of the saints, maturing of the body, and increasing our knowledge of the Son of God (Eph 4:11-16).

We believe that RHC makes up one part of the larger church of Singapore, and look to work together with like-minded churches to see the Gospel proclaimed and people come to salvation in Christ.

## Our Identity is that we are “Gospel-centered”

What does it mean to be “gospel-centered”? Being gospel-centered means that we turn to the gospel, by its content and implications, to shape the whole of our church life, activities and priorities. We seek to be a church that preaches the Gospel unashamedly and which finds our motivation for service and ministry in the Gospel itself. We believe that the Gospel is the basis for our salvation, the means by which we are sanctified, and the motivation for every action of the Christian. We do not believe that the Gospel is simply the first step into the Kingdom, after which it is quickly left behind. As a church we break bread every week, ensure that the Gospel is proclaimed in some way at every gathering we have, and long for people to be reconciled to God Himself, which is the ultimate outworking of the Gospel in our lives.

The all-encompassing nature of the gospel is revealed constantly in the Old and throughout the New Testament. In the book of Acts, Peter, the Apostles, and faithful Christians are constantly preaching the Gospel to everyone. In Romans 1:15, Paul writes to the Christians in Rome saying that he longs to come and preach the gospel to them. Do those who are already Christians need the gospel to be preached to them? Absolutely. The gospel is not just the doorway into the new life of Christianity. It is not just the first step on our journey of sanctification.

### The Gospel-Centered Life

The gospel-centered life is a life that recognises that the Gospel is central to all progress we make in our Christian lives (Gal 3:1-3). It is how we are renewed (Col 1:6) and how we overcome every obstacle (Rom 1:16-17). The Gospel-centered life thinks through the full implications of the Gospel, applies it to every part and every sphere of living and hungers for a deeper revelation, renewal and discovery of the endless implications, applications and meanings of the glorious Gospel.

It recognises also that the Gospel is a message that the world needs to hear and that Christians need to preach and proclaim (Mark 1:14; Acts 14:21; Rom 1:15; 1 Peter 1:12, 2 Cor 5). This proclamation is of God redeeming his fallen creation. It brings the good news that our creator and our God took action to overcome evil and to bring sinful people back to himself through the birth, life, death and resurrection of Jesus Christ. (1 Cor 15:1-12).

This gospel is directly opposed to religion or any form of works-based righteousness. Martin Luther observed that religion is the default setting of every human heart. We can actually continue to live with this mentality after conversion to Christ. Every single action we do can be out of pride, fear, or self-righteousness instead of a love and faith in Christ and in response to God.

CS Lewis says that “the church is not a place, but a people – a community that is reformed and renewed by the transforming power of the Gospel (Col 1:6). The

gospel is not simply a message or a power, but it redefines every aspect of our lives, including how we live.”

This means that the main problem in the Christian life is a failure to comprehend the true implications of the Gospel and a failure to apply those implications to every aspect of our lives. To a certain extent, every single one of us fails to grasp the whole and complete essence of the Gospel although we are changed by it.

The Gospel is central to everything we do as Christians. It is our conviction that all of life should flow out of our understanding of the gospel.

### **The gospel makes us see God rightly in His person and His supremacy.**

Jesus Christ reveals the Father. Through the Gospel we see His person – His holiness, love, mercy, grace, truth and justice all at the same time. We love Him because He loved us, trust Him because He is the perfect Father and obey Him because He is the Lord of all. We realise that God is supreme over all and is our supreme goal, prize and desire. We become God centered and recognise that the whole bible is about Him!

### **The gospel makes us see ourselves rightly in our identity and our purpose.**

The true gospel correctly identifies each one of us – God’s good, unique, beloved creation made fallen and worthless through our own willful sin. The gospel tells us that in spite of this we are precious – beloved enough to be redeemed at the highest price of God’s own life. In the light of the gospel we are neither too worthless, that God dismisses us, or too precious, that we would think we are worth anything on our own. This makes us humble yet confident, proud yet submissive, powerful yet reliant on an all-powerful God.

### **The gospel makes us see other people rightly in their worth and in relation to the community of God.**

Not only does the gospel reform our view of God and of ourselves, it also conforms our view of other people to God’s view. We realise that He loves them deeply, even while they are His enemies, and the price He paid for us He pays for others also. So if we say we love God, then how can we not love those whom He loves so much?

## Our Distinctives

**Reformed** – We believe that God is completely sovereign in creation and redemption. We believe God created man as good, in His likeness and image but that man fell into sin, becoming sinful, totally depraved and completely unable to save himself. We believe that God in his mercy has chosen to save some through a salvation that was accomplished by the sinless life, substitutionary atoning death, and literal physical resurrection of Jesus Christ in the place of His people for their sins. God calls His people to salvation through his irresistible grace, and those that are truly His will persevere as they are kept by the power of God. This leads to unceasing worship of

God, it make us secure in Him, and motivates us to preach the Gospel, for “how are they to believe in him of whom they have never heard?” (Rom 10:14)

When we are reformed, we live like God is sovereign, orient ourselves around His infallible word and pursue His glory above and in all things.

**Missional** – We believe that the unchanging, eternal Gospel of God must be communicated to the culture in which we live. We thus see our roles in society as being missionaries to the culture. As children of our Father, we pray to Him for all men, knowing that he desires all people to be saved and come to a saving knowledge of the truth (1 Tim 2:4). We believe the words of Jesus, that as the Father sent Him into the world so He sends us into the world. We are therefore sent to witness to individuals, thereby discipling nations.

When we are missional, we live and preach the gospel everywhere we go, focus on bringing people to Christ, and plant and strengthen churches locally and abroad to see the Great Commission fulfilled.

**Charismatic** – We believe that the living and active work of the Holy Spirit, including all the gifts of the Holy Spirit, as Biblically described and prescribed in the New Testament, particularly in the book of Acts and the first letter to the Corinthians, are a vital component of the life and ministry of the church for today. We believe that the Holy Spirit empowers the people of God for ministry, guides each believer according to God’s will and leads us to the truth. His presence and gifts are to be hungered after and eagerly desired in accordance with his Word. We also believe that Scripture is God’s authority in revelation, and cannot be superseded by any other revelation.

When we are charismatic, we live in the Spirit, are guided by the Spirit and are empowered by the Spirit.

**Community** – We believe that life in Christ cannot really be lived without full commitment to His community. While each believer is directly and personally in communion with God and accountable to God, He chooses to identify His people as His body, His bride and His Church. Without commitment to the Church, which must include commitment to a local body of believers, we cannot be effectively committed to Christ or united with each other as God calls us to be.

As members of one body, every believer is equal before God and ought to live with humility before others. Every member of the body is important and needs to contribute and be committed for the body to be healthy. The church does not exist to meet our needs, but we sacrifice ourselves to meet the needs of others.

As His bride, we are called to purity by mutual admonishment and encouragement. We are to be intimate with Christ even as we are open, truthful, vulnerable and real to one another. We serve one another, as Christ served us by dying for us.

## Part

# 2

## What We Do

### Vision and Mission

As far as we can see, our vision and mission is essentially the mandate given to all Christians and churches. Christ's mission is our mission, as revealed in the bible. Our vision statement spells this out, and the mission defines it in more detail. The objectives give some practical markers for us to see how we are doing.

“The Vision of Redemption Hill Church is to see biblical, reproducing churches established in Singapore and in every city in Asia.

“The Mission of Redemption Hill Church is to live for Jesus by making disciples of all people, baptising and teaching them in order to see the Kingdom of God come for the glory of God and the joy of all peoples.

**“Live For Jesus”:** We live for Jesus because He is our King, and in perfect allegiance, His priorities are our priorities. His mission is our mission, His will is our will, His kingdom is our kingdom. We love Him and center our lives around Him. We are focused on walking in step with Him. Living for Jesus brings glory to God, which is where our highest joy is found. As John Piper puts it, we exist “to glorify God by enjoying Him forever”.

**“Making Disciples Of All People”:** One of Jesus’ final commands to His followers was to go and make disciples of all nations. We want to see others find their joy in Him! We want to see Christ followers; those who have undergone baptism, been taught the ways of Christ, and are having Christ ‘formed’ in them. This speaks of sanctification, growth and maturity. We want these disciples to grow in their love for the word, their fellowship with the Spirit and integration into the body of Christ.

We also strive to fulfil the great commission, sending people out from our church to other places and nations to preach the gospel and make disciples.

**“See The Kingdom Of God Come”:** The church exists to make Christ’s invisible Kingdom visible – to extend the rule and reign of God into all aspects of life and culture. This is an internal transformation that works its way out in character, life, culture, business, arts etc. We want to see the church impact society in the culture in which we live.

## What we hope RHC will look like in ten years’ time:

We want to have a great number of small groups meeting in every corner of the nation that are on a mission to reach their neighbours, friends and co-workers.

We trust that in the next ten years God would have used us to plant many churches and/or campuses within Singapore.

We trust that God will use us to plant many churches throughout the world but predominantly in South East Asia.

We want to be a church that trains and equips RHC members to plant churches, and then sends them with financial support to plant churches into all the world, but focusing mostly on Asia.

We want to serve the body of Christ by hosting international conferences and forums for the training, edification and inspiration of a young generation of believers.

We want to give of our people, resources and finances by sending our members on short, medium and long term mission trips to other nations for the strengthening of the body of Christ, particularly in Asia.

We want to be involved in mercy ministries, tackling the social issues of our day as a response to God’s liberating work in us. We want to minister to drug addicts, prostitutes, gamblers, the broken and despised, and see them redeemed, set free and made whole in Christ.

We want to be known for radical passionate worship, solid bible preaching, loving community, and a passion for the lost. We want to be fervent prayers, a joyful, passionate people who love doing what God has called us to.

# Part

# 3

# What We Believe

## Our Statement of Faith and Its Implications

### The Scriptures

We accept the Bible, including the 39 books of the Old Testament and the 27 books of the New Testament (2 Pet 3:15,16), as the written Word of God (Matt 1:22; 4:4; 19:4,5; Heb 1:1-2). The Bible is the only essential and infallible record of God's self-disclosure to mankind (Jn 17:17; 1 Tim 3:15-17; 1 Peter 1:23; Ps 119:44, 45, 165). It leads us to salvation through faith in Jesus Christ (Lk 16:29-31; Gal 1:8, 9; 2 Tim 3:15). Being given by God, the Scriptures are both fully and verbally inspired by God (2 Tim 3:16; 2 Pet 1:20,21). Therefore, as originally given, the Bible is free of error in all it teaches (Num 2:19; 2 Sam 7:28; Prov 30:5; Ps 119:96,160; Matt 5:18; Jn 10:35; 17:17; Tit 1:1,2). Each book is to be interpreted according to its context and purpose (Lk 1:1-4) and in reverent obedience to the Lord (Matt 28:20; 2 Thess 3:14; 1 John 2:5) who speaks through it in living power (2 Tim 3:16). All believers are exhorted to study the Scriptures (2 Tim 2:15) and diligently apply them to their lives (1 Tim 4:16, Matt 22:29). The Scriptures are the authoritative and normative rule and guide of all Christian life, practice, and doctrine (2 Tim 3:16). They are totally sufficient and must not be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom (Rev 22:18,19). Every doctrinal formulation, whether of creed, confession, or theology must be put to the test of the full counsel of God in Holy Scripture (Acts 17:11, 2 Thess 2:15). We continue to grow in our knowledge of God and his ways (Rom 15:4; Rom 1:2; 4:21; Heb 10:23; 2 Pet 1:4; 3:13) through the Scriptures (Matt 4:4).

**IMPLICATIONS:** We turn to the Bible to hear God speaking to us in an infallible way. We place a high premium on preaching that expounds the text of the Bible, on studying the Bible together in our Home Groups, and on personal Bible reading, because it is through these encounters with the voice of God, that we find ourselves encountering God, and being changed.

## God Is Triune

There is one God (Dt 6:4; Mk 12:29): infinite (Ps 90:2; 145:3), eternal (Ps 33:11; 102:25-27; 115:3; Dan 4:34,35; John 5:26; Acts 17:24-25), almighty (Jer 32:17; Eph 1:11; 3:20; 2 Cor 6:18; Rev 1:8), and perfect in holiness (Dt 32:4; Ps 18:30; 50:2; Matt 5:48), truth (Jn 14:6), and love (1 Jn 4:8,16). The Triune God consists of God the Father (Dt 32:6, Mt 6:6; Rom 8:15; 1 Cor 8:6), God the Son (Matt 3:17; Jn 1:14; 3:16; Gal 4:4; Heb 1:5) and God the Holy Spirit (Jn 14:16, 17, 26; 15:26; 16:7-15; Rom 8:9, 26; Gal 4:6) as three distinct Persons (Jn 17:11; Matt 3:16-17; 28:19; 2 Cor 13:14; 1 Pet 1:2) but one divine being, co-existent (Gen 1:1-3), co-equal (John 10:30; Acts 5:3-4), co-eternal (Jn 3:35; 17:24). One God—Father, Son and Holy Spirit—is the foundation of Christian faith (Jn 3:16, 17; 6:38; 14:16; 16:7) and life (1 Cor 11:3; 12:12; Rev 7:9).

**IMPLICATIONS:** The unity and diversity within the Trinity gives us a wonderful basis for the unity and diversity in we experience in life. In marriage, husband and wife have equal value before God, but they also have distinct roles. In the church, we celebrate the diversity of cultures, nationalities, languages and gifts, and personalities while affirming that we are one body in Christ. In leadership, we see it in plurality with roles distinguishing people who are otherwise of equal value in God's sight.

## God the Father

God the Father (Dt 32:6; Mt 6:6; Rom 8:15; 1 Cor 8:6) is the Creator of heaven and earth (Gen 1:1; Ps 33:6; Jn 1:3; Col 1:15-17; Heb 11:3). By his word (Gen 1; John 1:1-3) and for his glory (Ps 19:1-2; Col 1:16; Rom 11:36), he freely (Isaiah 44:24) and supernaturally created the world from nothing (Gen 1:1; Heb 11:3). Through the same Word he daily sustains all his creatures (Heb 1:3). He rules over all (Eph 4:6) and is the only Sovereign (2 Kgs 19:15, 19; Ps 86:10; Is 37:16). His plans and purposes cannot be thwarted (Gen 50:20; Act 2:23). He is faithful to every promise (Num 23:19; Josh 23:14; Ps 145:13; Rom 4:19-21; 2 Cor 1:20), works all things together for good to those who love him (Rom 8:28), and in his unfathomable grace gave his Son, Jesus Christ, for mankind's redemption (Jn 3:16; Eph 1:7). He made man for fellowship with himself, and intended that all creation should live to the praise of his glory (Gen 1:26-28; Rom 11:36; Col 1:16; Rev 4:11).

**IMPLICATIONS:** Through Jesus Christ, we relate to God as children of our Father in heaven. His love towards us is the lavish love of a perfect father, his discipline always for our restoration and growth, and his plans for us always perfect. And, we worship and call out to Him both in reverent awe, and in joyful expectancy.

## Jesus Christ

Jesus Christ (Matt 1:21; 16:18), the only begotten Son of God (Jn 3:16), was the eternal Word made flesh (Jn 1:1,14), supernaturally conceived by the Holy Spirit (Matt 1:18; Lk 1:34,35), born of the Virgin Mary (Isa 7:14; Matt 1:20; Lk 1:34,35). He was perfect in nature, teaching, and obedience (Rom 5:19; Gal 4:4-5; Matt 3:15; Phil 2:7,8; Heb 4:15). He is fully God (Isa 9:6; Jer 23:6; Jn 1:1; 20:28; Rom 9:5; Col 2:9) and fully man (Matt 4:2; Lk 2:40,52; Jn 11:35; Heb 5:7-8; 1 Jn 1:1-13). He was always with God and is God (Jn 1:1-2). Through him all things came into being and were created (Jn 1:3; Col 1:16). He was before all things and in him all things hold together by the word of his power (Col 1:17). He is the image of the invisible God, the first-born of all creation (Col 1:15), and in him dwells the fullness of the godhead bodily (Col 1:19). He is the only Savior for the sins of the world (Jn 4:42; 1 Jn 4:14), having shed his blood and died a vicarious death (Jn 15:13; 1 Jn 3:16; 2 Cor 5:21) on Calvary's cross (Col 1:19-22, Phil 2:8). By his death in our place, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God (Rom 3:26). Having redeemed us from sin, the third day he rose bodily from the grave (Matt 28:1-10; Mk 16:1-8; Lk 24:39; Rom 4:25; 1 Cor 15:20,44-45; Col 1:18; Rev 1:5), victorious over death (1 Cor 15:26, 55) and the powers of darkness (Col 2:15), and for a period of 40 days (Acts 1:3) appeared to more than 500 witnesses (1 Cor 15:6), performing many convincing proofs of his resurrection (Matt 28:9-10,16-20; Lk 24:13-53; Jn 20:11-21:25; Acts 1:3). He ascended into heaven (Lk 24:51; Acts 1:6-11; Eph 1:20, 4:8-10; 1 Tim 3:16) where, at God's right hand (Eph 1:20; Col 3:1; Heb 1:3, 8:1, 10:12; 1 Pet 3:22), he intercedes for his people (Rom 8:34; Heb 2:17, 3:1, 4:14, 6:20, 7:25, 8:1, 9:24; 1 Jn 2:1) and rules as Lord over all (Eph 1:21-23). He is the Head of his body, the Church (Matt 21:42, Eph 1:22, 5:23; Col 1:18), and should be adored (Lk 14:26; Phi 3:7-11), loved (Matt 10:37, 28:19; Mk 12:29-30; Jn 8:42, 20:21), served, and obeyed (1 Cor 7:22; 2 Cor 9:13; Eph 6:5-6; 1 Pet 1:2) by all.

**IMPLICATIONS:** He is both our Saviour and our Lord. When we see Him, we see what God is like. We place our faith in what He did for us on the cross for salvation, and we follow after His example for our sanctification. Through thought, word and deed, we seek to point both ourselves and others to Christ.

## The Holy Spirit

The Holy Spirit, the Lord and Giver of life (Gen 2:7), convicts the world of sin, righteousness, and judgment (Jn 16:8; 1 Cor 2:14). Through the proclamation of the gospel he persuades men to repent of their sins and confess Jesus as Lord (2 Cor 3:17-18, 4:3-6). By the same Spirit a person is led to trust in divine mercy (Rom 9:14-18, 1 Tim 1:13-14,16; Tit 3:5; 1 Pet 2:10). The Holy Spirit unites believers to Jesus Christ in faith (Rom 3:24; 5:15-21; 12:5; 1 Cor 1:2, 5:19, 15:22; 2 Cor

5:17; Gal 1:22, 2:17, 3:28, Eph 1:4, 2:12, 3:6, 4:32; 2 Tim 2:10; 1 Thess 4:16), brings about the new birth (Ezek 36:25-27; Jn 3:3, 5; 1 Cor 12:3; 2 Cor 5:17; Eph 2:5; Col 2:1; 1 Thess 1:4-5; 2 Thess 2:13; Tit 3:5; Jam 1:18; 1 Pet 1:3), and dwells within (Jn 14:17; Rom 8:11; 1 Cor 3:16) the regenerate. The Holy Spirit has come to glorify the Son (Jn 16:14), who in turn came to glorify the Father (Jn 17:1-5). He will lead (Jn 16:13; Acts 15:28; Rom 8:14; Gal 5:18) the Church into a right understanding (2 Tim 2:7) and rich application (Phil 1:9-11) of the truth of God's Word (2 Tim 3:16). He is to be respected and honored as God and one of the three Persons of the Trinity (Jn 14:16-17, 26; 15:26; 16:7-15; Rom 8:9, 26; Gal 4:6).

**IMPLICATIONS:** Apart from the work of the Holy Spirit, we cannot know who God is. We worship Him as God, and constantly seek Him to fill us in order that we may love Christ more, become more holy, and be empowered for service. We recognize that no one comes to Christ and the Father unless the Spirit draws, and so we pray earnestly for Him to move especially in the hearts of those who do not know Jesus.

## Man

God made man—male and female—in his own image, as the crown of creation, that man might have fellowship with him (Gen 1:26-27, 5:1, 9:6; 1 Cor 11:7; Col 3:10; Jam 3:9). Tempted by Satan, man rebelled against God (Gen 3:1-6; Jn 8:44; Rom 5:12-14, 16:20; 2 Cor 11:3; 1 Tim 2:13-14). Being estranged from his Maker (Rom 5:10), yet responsible to him (Rom 1:19-21), he became subject to divine wrath (Rom 1:18; 2:5; 3:9-19; 3:23; Eph 2:3), inwardly depraved (Gen 6:5; Jer 17:9; Isa 6:5; Rom 5:15, 8:5-8; Eph 2:1-2, 4:17-19) and, apart from a special work of grace (2 Cor 4:3-4), utterly incapable of returning to God (Rom 3:11-12). This depravity is radical and pervasive. It extends to his mind, will, and affections (Gen 6:5; Rom 3:9-18). Unregenerate man lives under the dominion of sin (Jn 8:34) and Satan (1 Jn 5:19). He is at enmity with God, hostile toward God, and hateful of God (Jn 8:44). Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ (Isa 53:6, 64:6; Rom 3:23, 6:23).

**IMPLICATIONS:** We have both a hopeful and sober view of man. Hopeful, because man is made in the image of God and thus has the potential to do so much good in this world. Sober, because, by willful rebellion, man has estranged ourselves from God, and are thus capable of unthinkable evil. Thus, it does not perplex us when we see good people doing bad things, nor bad people doing good things. It makes us thank God for grace, and cry out for mercy.

## The Gospel

The good news is revealed in his birth, life, death, resurrection, and ascension (Mk 1:1, 1 Cor 15). Christ's crucifixion is the heart of the gospel (1 Cor 15:3), his resurrection is the power of the gospel (1 Cor 15:4,20-28), and his ascension is the glory of the gospel (Mk 16:19; Lk 24:26; Eph 4:8-10). Christ's death is a substitutionary (Mk 10:45; 2 Cor 5:21; Heb 2:16-17; 1 Pet 2:24, 3:18) and propitiatory (Isa 53:6; Jn 3:36; Rom 3:25, 5:9; Heb 2:17; 1 Thess 5:9; 1 John 2:2, 4:10) sacrifice to God for our sins. It satisfies the demands of God's holy justice (Rom 3:26) and appeases his holy wrath (Rom 1:18). It also demonstrates his mysterious love (Rom 5:8, 1 Jn 4:10) and reveals his amazing grace (Rom 5:2; Eph 2:7-8). Jesus Christ is the only mediator between God and man (1 Tim 2:5; Heb 9:15, 12:24). There is no other name by which men must be saved (John 14:6, Acts 4:12). At the heart of all sound doctrine is the cross of Jesus Christ (Gal 1:6-9) and the infinite privilege that redeemed sinners have of glorifying God because of what he has accomplished (1 Peter 2:9-10). Therefore, we want all that takes place in our hearts, churches, and ministries to proceed from and be related to the cross (1 Cor 15:3; Gal 2:14).

**IMPLICATIONS:** We seek to have the gospel as central in our personal lives, as well as the life of the church. We eschew the thinking that the gospel is the first step into the Christian life as unbiblical, but rather see it as a hub in the wheel that is our lives. Everything that we do in life, and ministry must be tied back to the gospel. The gospel saves us, transforms us and motivates us for service, for the glory of God.

## Salvation

Salvation (Jonah 2:9; Lk 1:77, 2:30, 3:6, 19:9; Jn 4:22; Acts 4:12; Rom 1:16; 1 Thess 5:9; 2 Tim 2:10, 3:15, Titus 2:11; Heb 2:3; Rev 7:10, 12:10, 19:1) the free gift of God (Rom 5:15, 6:23; Eph 2:8) is provided by grace alone (Jn 1:16-17; Acts 18:27, 20:24; Rom 3:24, 4:16, 5:2, 15-17, 20-21, 11:6; Gal 1:6, 2:21, Eph 1:3-8, 2:5-8, 2 Tim 1:9; Titus 3:7, Heb 2:9) through faith alone (Matt 9:2, Mk 11:22; Lk 5:20; Acts 6:7, 14:22, 15:9, 16:5, 20:21, 24:24; Rom 1:5, 8, 16-17, 3:21-31, 4:5, 9, 11-22, 5:1-2, 9:30, 10:6,17; Gal 3:6-11) because of Christ alone (1 Tim 2:5-6; Col 1:13-18), for the glory of God alone (Rom 11:36; 1 Cor 10:31; 1 Pet 4:11; 2 Pet 3:1; Eph 3:21; Rev 1:6; Rev 7:12). This salvation is made possible by Christ's substitutionary death and resurrection (Isa 53:1-12; Jn 12:27-33; Lk 4:16-22; 2 Cor 5:21; Gal 3:10,13; 1 Pet 2:24, 3:18), whereby the believer receives the gift of eternal life (Jn 3:16, 17:3) and is declared righteous by God as a free gift (Rom 3:21-26). The righteousness of Christ is imputed to him (2 Cor 5:21; 1 Jn 2:2). He is justified and fully accepted by God (Rom 5:1, 18-19). Through Christ's atonement for sin an individual is reconciled to God as Father and becomes his child (Jn 15:15; Rom 5:10; 2 Cor 5:18-19; Col 1:20-21). The believer is forgiven

the debt of his sin (Col 1:14) and, via the miracle of regeneration, liberated from the law of sin and death into the freedom of God's Spirit (Jn 8:36; Rom 8:21; Gal 3:1-5,14). Man's response to the gospel is repentance of his sins towards God and putting his saving faith in Christ (Matt 21:32; Mk 1:15; Acts 11:18, 17:30; 2 Cor 7:10; 2 Tim 2:25). We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (Jn 10:27-29, 17:2,12; Rom 5:9, 8:29-30, 35, 38-39; Eph 1:3-14; Phil 1:6; 2 Tim 1:12; 1 Pet 1:3-5; 1 Jn 2:19).

**IMPLICATIONS:** We humbly acknowledge that salvation is of the Lord, that He chose us to be His children for which we celebrate. At the same time, He has ordained that the means by which this salvation is made known is through the preaching of the Gospel. We thus preach the Gospel to everyone with great confidence, not changing the message, or using dishonest means, for we know those that God draws will surely respond in saving faith.

## Sanctification

The Holy Spirit is the active agent in our sanctification (Gal 5:17) and seeks to produce his fruit in us (Gal 5:22-23) as our minds are renewed and we are conformed (Rom 12:1-2) to the image of Christ (Rom 8:29-30). Though indwelling sin remains a reality (Rom 7:22-24, 8:13; 1 Jn 1:8-9) as we are led by the Spirit (Rom 8:14; Gal 5:18) we grow in the knowledge of the Lord (Eph 1:17, 4:13; Col 1:10, 2:2; 2 Pet 1:3,6), freely keeping his commandments (Ps 40:8; Jn 14:15, 21; Phil 4:8 1 Jn 5:3) and endeavoring to so live in the world that all people may see our good works and glorify our Father who is in heaven (Matt 5:16). All believers are exhorted to persevere in the faith, knowing they will have to give an account to God for their every thought, word, and deed (Matt 12:36-37; Rom 14:12; Heb 4:13; 1 Pet 4:4-5). The spiritual disciplines, especially Bible study, prayer, worship and confession, are a vital means of grace in this regard (Acts 2:41-42, 13:2; Jam 5:16). Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve his people until the end, which is most certain (1 Pet 1:3-7).

**IMPLICATIONS:** The Holy Spirit is active in the lives of believers conforming us to be like Jesus. Because the Holy Spirit is at work, we also work. We respond to the work of the Spirit, by exerting ourselves through the spiritual disciplines, that by any means possible we may become more and more like Christ. While there is no perfection this side of the second coming, we make step by step progress, and look forward to the day God himself will transform our lowly bodies and make us like Christ.

## Empowered by the Spirit

In addition to effecting regeneration and sanctification, the Holy Spirit also empowers believers for Christian witness and service (Acts 1:8, 4:8,31, 6:5, 8, 10; Rom 15:19; 1 Cor 2:4; 1 Thess 1:5; 1 Pet 1:12). While all genuine believers are indwelt by the Holy Spirit at conversion (1 Cor 12:13), the New Testament indicates the importance of an ongoing, empowering work of the Spirit subsequent to conversion as well (Acts 2:4, 4:8, 31; Eph 5:18). Being indwelt by the Spirit and being filled with the Spirit are theologically distinct experiences (Acts 2:4; 4:8, 31; Eph 1:12-14; 5:18). The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts his supernatural gifts for the edification of the Church and for various works of ministry in the world (Rom 8:26-27; 1 Cor 12:7,11, 14:26, Eph 4:7-11). All the gifts of the Holy Spirit (Rom 12:6-8; 1 Cor 7:7; 12:8-10, 28; Eph 4:11) at work in the church of the first-century are available today (1 Cor 13:9,12), are vital for the mission of the church (1 Cor 12:4-6,28 14:12, 24-25; Eph 4:12-14), and are to be earnestly desired (1 Cor 12:1, 31, 14:1, 39-40) and practiced (1 Cor 14:5, 26-33, 39-40; 1 Thess 5:19-21).

**IMPLICATIONS:** The infilling of the Holy Spirit is an experience to be sought on a regular basis. It is right to pray that the Holy Spirit would fill us afresh, make us holy and empower for us to service. It is right to depend on the Lord, listen to His voice, and expect Him to do signs and wonders in our midst. These signs and wonders can both be the outwardly spectacular e.g. miraculous healing, or the less outwardly spectacular e.g. the conversion of a soul, inner healing etc.

## The Church

God by his Word (Deut 4:10) and Spirit (Acts 2:47; 1 Cor 12:13) creates the Church, calling sinful men out of the whole human race into the fellowship of Christ's Body (Eph 4:4-6; 1 Pet 2:9). By the same Word and Spirit, he guides and preserves that new redeemed humanity (Matt 16:18; Acts 11;26; 1 Cor 7:17, 11:36, 14:4-5, 26, 34; Eph 5:27-29). The Church is not a religious institution or denomination. Rather, the Church universal is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel (Matt 18:15-20; Acts 2:41,47; 14:23; 20:7; 1 Cor 1:2, 9; 11:20; 12:13; 16:1-2). The Church exists to worship and glorify God as Father, Son, and Holy Spirit (Col 3:16; Eph 1:2; Eph 5:16-19; 1 Pet 2:9). It also exists to serve him by faithfully doing his will in the earth (Matt 28:19; Acts 11:29; 2 Cor 8:4; Gal 2:10; 1 John 3:17). This involves a commitment to see the gospel preached (Isa 61:1; Matt 10:7, 11:1,5; 24:14; 26:13; Mark 3:14; 6:12; 13:10; 14:9; 16:15,20; Lk 9:2, 6; 16:16; 24:47; Acts 8:4; 14:7,21; Rom 10:15; 15:20; 1 Cor 1:21,23; 2:4; 9:16; 15:1, 11; 2 Cor 4:5; 1 Tim 4:13; 2 Tim 4:2) and churches planted in all the world for a testimony (Acts 8:1, 4, 14; 9:31; 11:19-22; 13:2; 14:21-23; 1 Cor 3:6; Col 1:6; 1 Thess 1:7, 8;



Tit 1:5). The ultimate mission of the Church is the making of disciples through the preaching of the gospel (Matt 28:18-20). When God transforms human nature, this then becomes the chief means of society's transformation (Jer 29:7; Matt 5:13-16; Rom 8:19-21; Gal 2:14). Upon conversion, newly redeemed men and women are added to a local church, in which they devote themselves to teaching, fellowship, the Lord's Supper, and prayer (Acts 2:41-42).

All members of the Church universal are to be a vital and committed part of a local church (Acts 9:31; 20:28-30; Rom 16:5; 1 Cor 1:2; 16:19; 2 Cor 1:1; 1 Thess 1:1; Philem 1:2). In this context they are called to walk out the New Covenant as the people of God (2 Cor 3:6), and demonstrate the reality of the kingdom of God (Matt 10:8; 12:18; 16:19; 24:14; Rom 14:17; 1 Cor 6:9-10). The ascended Christ has given gift ministries to the church (including apostles, prophets, evangelists, pastors and teachers) for the equipping of Christ's body that it might mature and grow (1 Cor 12:28; Eph 4:11-14). Through the gift ministries, all members of the Church are to be nurtured and equipped for the work of ministry (1 Cor 14:3, 12, 26; Eph 4:12). Eldership in the church is male (1 Cor 14:33-34; 1 Tim 2:11-14; 3:2; Tit 1:5-6). In the context of the local church, God's people receive pastoral care and leadership (Acts 20:28; Heb 13:17; 1 Tim 3:5,13,17; 2 Tim 2:10,14-15,24-26; 4:2-5; Tit 1:7,9; 2:1) and the opportunity to employ their God-given gifts in his service in relation to one another and to the world (1 Cor 12:4-31; 14:1-33; Eph 5:18-21).

**IMPLICATIONS:** Because the church is God's means of growing the believer, we do not believe it is possible to be a healthy Christian without being a part of a local church. We seek to be a vital, active member in the local church that God has placed us in. We serve others with our gifts, and receive the help and ministry of others, that together, we may grow in know Christ, holiness, and making Christ known to the world.

## The Ordinances

Water baptism (Matt 3:6,11,13-16; Mark 1:5-9; Lk 3:16,21; John 1:26,33) is intended only for the individual who has received the saving benefits of Christ's atoning work and become his disciple (Acts 2:41; 8:12; 10:44-48; 16:14-15, 32-33; 1 Cor 1:16; Rom 6:3-4; Col 2:12; Gal 3:27). Therefore, in obedience to Christ's command (Matt 3:15; 28:19; Acts 2:38) and as a testimony to God, the Church, oneself, and the world, a believer should be immersed in water (Matt 3:16; Mark 1:5,10; John 3:23; Acts 8:36-39; Rom 6:3-4; Col 2:12) in the name of the Father, Son and Holy Spirit (Matt 28:19). Water baptism is a visual demonstration (Rom 6:3) of a person's union with Christ in the likeness of his death and resurrection (Rom 6:4-5). It signifies that his former way of life has been put to death, and vividly depicts a person's release from the mastery of sin (Rom 6:6-11).

## What We Believe

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ (1 Cor 10:17; 11:29-30). This ordinance symbolizes the breaking of Christ's body and the shedding of his blood on our behalf (Matt 26:26-29; 1 Cor 11:23-25), and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death (Matt 26:27-29; 1 Cor 10:16, 21). As we partake of the Lord's Supper with an attitude of faith (Heb 10:22) and self-examination (1 Cor 11:28), we remember (1 Cor 11:25) and proclaim the death of Christ (1 Cor 11:26), receive spiritual nourishment for our souls (John 6:53-57), and signify our unity with other members of Christ's body (1 Cor 10:17).

**IMPLICATIONS:** In accordance with God's commands, we seek to be baptized as close as possible to the time that we have come to faith in Christ, as a public proclamation, and sign of our union with Christ. We also gladly participate in the Lord's Supper with our brothers and sisters in Christ, taking it as an opportunity to examine ourselves, repent of sin, make amends with our fellow Christians, and celebrate what Christ has done to redeem us all from sin.

## The Consummation

The Consummation of all things includes the visible, personal and glorious return of Jesus Christ (Matt 24:44; John 14:3; Acts 1:11; 1 Thess 4:16; Heb 9:28; 2 Pet 3:10; 1 John 3:2; Rev 1:7; 22:20), the resurrection of the dead and the translation of those alive in Christ (Isa 26:19; Dan 12:2; 1 Cor 15; 1 Thes 4:13-18; Rev 20:13), the judgment of the just and the unjust (Ecc 12:14; Matt 12:36; Matt 26:31-32; Acts 17:31; Rom 14:10; 2 Cor 5:10; 2 Tim 4:1), and the fulfillment of Christ's kingdom in the new heavens and the new earth (Isa 65:17; 66:22; Rom 8:19-21; Heb 12:26-27; 2 Pet 3:13; Rev 21:1; 22:3). In the Consummation, Satan with his hosts (Rev 20:10) and all those outside Christ are finally separated from the benevolent presence of God, enduring eternal punishment (Matt 25:46; Lk 16:26; 2 Thess 1:9; Rev 14:11; 20:14-15; 21:6, 8; 22:14-15), but the righteous, in glorious bodies, shall live and reign with him forever (Matt 25:34, 46; John 14:2; 2 Tim 2:12; Rev 21:1-3). Married to Christ as his Bride, the Church will be in the presence of God forever, serving him and giving him unending praise and glory (Eph 1:6, 12; 5:25-32; Rev 19:6-10; 21:3; 22:17). Then shall the eager expectation of creation be fulfilled (Rom 8:19-21; 1 Cor 15:20-28) and the whole earth shall proclaim the glory of God (Rev 22:3-5) who makes all things new (Rev 21:5).

**IMPLICATIONS:** We long for Christ to return and encourage one another as we see the day approaching. We seek to live our lives radically in response to the reality that the lifestyles we currently live are ultimately temporal, and that Christ is coming soon. We hold our possessions and life itself lightly, and seek to spend ourselves for the cause of Christ.

## **Our Church leadership structure**

We believe that the leadership of elders and deacons is prescribed in scripture. While Jesus Christ is the head of the church (Ephesians 1:22-23), elders are ordained to govern each local congregation of members.

Elders are referred to also as bishops and overseers in scripture and have authority over the church as a group. The qualifications for eldership are described in 1 Timothy 3:1-7 and Titus 1:5-9. These men rule, teach and guide the body of believers. They ought not to execute their responsibilities dictatorially, but with love and humility use their various gifts for the edification of the flock.

Among the elders, it may be that one or more takes on a prominent teaching and preaching role, although this does not give him a position above the other elders.

The office of a deacon is described in Acts 6:1-6 and 1 Timothy 3:8-13. Having similar high moral and spiritual qualifications as an elder, a deacon's role is to execute the practical ministries of the church, especially mercy ministries.

We believe that the office of elder is reserved for men. The office of deacon at RHC is open to both men and women.

Major decisions regarding church life are made by the elders, with input from the deacons and members. As such, membership at Redemption Hill Church does not grant voting rights as we do not subscribe to the congregational model of church leadership. Biblically, authority to lead the church is given to a plurality of elders and our structure reflects this. Only elders constitute the ordinary membership of the church and have constitutional voting rights.

Nonetheless, the opinion and input of church members is highly valued. Annual and other meetings will be held for all members as a formal time to hear what God is saying through them to the church.

Elders will meet as a group regularly but are also organised into smaller, organic and flexible teams that may include deacons. Individuals are given responsibilities according to the strength of their gifting. Deacons work together and make decisions organically, especially within their areas of service and where their responsibilities overlap. Deacons and elders work and make decisions together – with elders providing oversight and deacons providing insight.

We do not believe that eldership or deaconship is for life, nor do we hold to any length of terms. An individual's office, authority and role ceases when he or she becomes biblically disqualified (or habitually fails in his or her duties), experiences a change in God's calling and gifting (and thus relinquishes his or her office), or when he or she dies.

## Part

# 4

# Membership

As Christians, we are members of God's household (Eph 2:19) called to function, participate, and minister in a particular place within the body of Christ. A healthy body requires that each member does its part well. A healthy church requires the same: members who are sacrificially committed and well-equipped to do the works of service that God has prepared in advance for us to do (Eph 2:10; 4:12).

The church holds its members in high regard; we expect them to lead as missionaries of the Gospel to the culture. God, in His sovereignty, has placed us in this city, among these people, in this century, for a reason (Acts 17:26-27). Our members carry our DNA, value the same things and live gospel-centered lives, training up and teaching others as 2 Timothy 2:2 tells us to.

Being a member of the church is really about being part of a family. All members are disciples of Jesus, unified by their identity in Christ. This unity is expressed in the way they collaborate in loving God, loving fellow Christians, and loving non-Christians. Members who enter into a commitment with their local church are called to a higher degree of responsibility and service. At the same time, the elders and deacons are committed to assist members first and foremost, to love and lead, provide counsel and aid, and pray for, teach, and guide them.

Being part of the local church is not just about regular attendance or membership. It is an issue of commitment. We do not just meet, but commit to one another's welfare, growth and holiness as well as to the work of the gospel through the church corporate. As Ephesians 4:12 says, it is the saints – every believer – who does to work of the ministry.

The church is a body that needs its members. Just as we need it, it needs us. When we are missing, the whole body suffers. It is not as healthy without us, as other parts need to compensate for the part we should be playing. Ephesians 4:16 elaborates on this "from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love". The church is not complete

without you. 1 Corinthians 12:22 says “the parts of the body that seem weaker are indispensable”.

Our time, resources and energy are needed by the local church to fulfill the work and mission of the church. To be on Jesus’ mission to reach the world is an essential part of the church, and we need every hand on deck in order to achieve this! Jesus said we should pray for labourers, (Matt 9:37) and this means that we should be actively involved, not sitting on the sidelines!

The New Testament shows us that the normal pattern for Christians is to meet together regularly (Heb 10:25). Those who are saved are not just to be satisfied that we are a part of the church universal, but are to love and be an active part of the local church.

Just as the local church needs us, we also need the local church. It is within such a community that we are fed the Word of God, worship with other believers, are watched over by loving, mature, gifted and godly shepherds and become involved in God’s mission to the world through the local church – a pattern we see throughout scripture.

Being part of a local church also puts us in a face-to-face relationship with fellow Christians, this gives us the opportunity to be held accountable to leaders and to one another, have relationships where we are vulnerable so that we can be honest, confess our sins, and grow together in holiness. In these relationships, we find those who can bear with us in our weaknesses, constantly encouraging us to press on in our Christian walk.

A local church meets all these needs for us. It is in the local church that we are fed the word of God, it is where we regularly meet with other believers to worship God. The local elders are accountable to God for watching over our souls. Relationships are formed where we can become vulnerable about our struggles, and we can be helped by those who are stronger than us in areas where we are weak. We are members of one body that need each other, one part cannot say to another part that they have no need of the other! (1 Cor 12:21). We are to work together for the ‘common good’ (1 Cor 12:4-7).

## Church Commitment

### What do we expect of members:

A commitment is a promise by which we obligate ourselves to one another in such a way that the obligation of one party is not dependent on the faithfulness of the other. The commitment is something that we make before God.

### My obligation to the church as a member:

- 1) I commit to submit to the authority of Scripture as the final authority on all issues, and I have read and understood the church's statement of faith and agree to honour its teaching.
- 2) I understand as a Christian that I am to be submitted to God. I will remain close to the Lord Jesus through regular Bible reading, prayer, fellowship, and practice of spiritual disciplines. My relationship will be evident through my participation in weekly worship services, communion, service, and a life that glorifies Jesus.
- 3) I will be diligent to preserve unity and peace including agreeing to deal biblically with all relationships, and to submit to church discipline should the need arise.
- 4) I will steward the resources God has given me, including my time, talents, and treasure. This includes regular financial giving according to the bible's teaching on giving, service in the church, and participation in community that is sacrificial, cheerful, and voluntary in a way that contributes to the church's vision of seeing the nations disciplined.
- 5) I will get involved in the community of the church, through some kind of smaller group with the desire to build deep relationships, and will not function in leadership or as a member in another church family.
- 6) I will, by God's grace, walk in holiness as an act of worship to Jesus Christ, who has saved me from my sin that I may live a new life. As taught in scripture, I will open my life to Christian brothers and sisters as we build up one another through encouragement, prayer and the confession of sins.

### The obligation of the church to its members:

- 1) We commit that your elders and deacons will meet the criteria assigned to them in the Scriptures (1 Tim. 3:1-13; 5:17-22; Titus 1:5-9; 1 Peter 5:1-4).
- 2) We commit to seek God's will for our church community to the best of our ability as we study the Scriptures and follow the Spirit (Acts 20:28; 1 Peter 5:1-5).
- 3) We commit to care for you and seek your growth as a disciple of Christ, in part by equipping you for service (Eph. 4:11-13) and praying for you regularly, particularly when you are sick (James 5:14).
- 4) We commit to provide teaching and counsel from the whole of Scripture, being on guard against false teachers. (Acts 20:27-28; Gal. 6:6; 1 Tim. 5:17-18).
- 5) We commit to providing biblical pastoral care and oversight, watching over you (Heb 13:17).

### Steps to Membership

- 1) Attend RHC services for at least 2 months and get involved in the church community through a smaller group or service.
- 2) Make a request to be a member to the pastoral leadership of the church (if you have been a member at another church, speak with the leadership of the previous church about moving).
- 3) Read and agree to uphold the Statement of Faith and Church Commitment.
- 4) Be baptised, or seek to be baptised before seeking to be a member
- 5) Meet with a church leader to discuss your faith, your desire to become a member and, if necessary, your intention to be baptised.
- 6) Sign the Church Commitment, acknowledging that you are becoming a member on these terms.
- 7) Be publicly recognised as a new member during a church service.





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