



Redemption Hill Church

COVENANT MEMBERSHIP

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HISTORY AND IDENTITY

OUR STORY

Believe it or not, our story will be forever linked with the Boston Red Sox. On August 2nd, 2005, our lead pastor, Tanner Turley, a card-carrying member of Red Sox Nation, visited Boston and Fenway Park for the first time. After a Sox win, a walk down Newbury Street, and some time in the Boston Common, he began envisioning the possibility of starting a new church in Greater Boston.

A core team of 3 families and a single girl moved to Medford during the summer of 2010 and we officially launched our first worship service on Sunday, April 10, 2011 in the Springstep building. We have seen God bring hundreds of people through our doors and have experienced numerous stories of life change.

Our story is a display of God's kindness, grace and power. We are just a group of ordinary people seeking to do extraordinary things for God and those around us. We really do believe that God has placed us in New England, the least churchied part of our country, for a reason and we're expecting him to do great things.

OUR NAME

"Redemption Hill Church," highlights the climax of God's redemptive story. God displayed his stunning love and radical grace to all people on a hill outside of Jerusalem through the death and resurrection of Jesus Christ. Two thousand years later, we desire to be a community of people who declare and display the redemption found in Jesus through loving God and loving our neighbors.

GOSPEL. COMMUNITY. MISSION.

Redemption Hill Church exists to glorify God by living out His **mission** as a **community** transformed by the **gospel** of Jesus Christ.

GOSPEL

The gospel is the good news that God is redeeming people for himself and restoring his good creation through the life, death, and resurrection of Jesus Christ. The gospel is the power of God to change lives and renew cultures. It will motivate everything we do as a church. It will change the way we love, give, serve, speak, parent, and view others. Because we know God and his gospel through the Bible, we will saturate everything we do with God's Word. Ultimately, to say we value the gospel is to say we treasure Christ more than anything life can give or death can take away.

COMMUNITY

The gospel creates a new community of people who covenant to live life together as the church. Like the early church, we will gather for corporate worship and in small groups throughout the week. We will strive to be a thumbprint of our community, diverse and friendly and welcoming people of all backgrounds and ethnicities. Because Jesus said that our love for one another demonstrates that we belong to him, we will serve one another, pray for one another, support one another, rejoice with one another, and bear one another's burdens. As we live in community we will point to the veracity and power of the gospel.

MISSION

The gospel also calls us to be a part of God's mission. Just as God seeks to glorify himself through redeeming worshipers and restoring his good creation, we will seek to glorify him by declaring and displaying the gospel in our neighborhoods, workplaces, and social networks. This means that every member of Redemption Hill will live like a missionary by striving to make disciples of all nations. We will also labor sacrificially for the good of our city and the world by engaging in deeds of mercy. Ultimately, we desire to play our part in God's mission of redemption by planting churches from Boston to the ends of the earth.

A black and white photograph of a church steeple with a cross on top, centered against a light gray background. The image is framed by large, semi-transparent geometric shapes in orange and blue in the corners. The text "CHURCH LIFE" is overlaid in the center in a thin, orange, sans-serif font.

CHURCH LIFE

OUR VISION

2050 VISION

The Greater Boston area is one of the most unchurched metropolitan areas in the US, with only 3% of its 5 million population identifying with an Evangelical church. It is our long-term vision to see Greater Boston “turned upside-down” (Acts 17:6) for the glory of Jesus. Our hope is to see the dismal 3% transformed to a hope-filled 10%.

That's why we desire to be one of many churches rapidly expanding and multiplying in order that the gospel may permeate through this ethnically diverse and culturally rich region.



Our vision for 2021 is that RHC would spend 1,000,000 Minutes with God - that's 1% of each of our attender's days (15 minutes) in focused, face to face time with God. $15 \text{ (min)} \times 7 \text{ (days)} \times 52 \text{ (weeks)} \times 200 \text{ people} = 1,092,000 \text{ Minutes!}$ What does this mean for Redemption Hill in 2021? It means we want to put our best energy and focus into these key areas:

- Personal Discipleship: Help you encounter Jesus daily
- Discipleship: Equip you to follow Jesus in all of life
- Disciple-Making: Prepare you to help others follow Jesus

Let's pray that 2021 is a year full of celebration as we come face to face with God.



DISCIPLESHIP STRATEGY

HELPING ALL PEOPLE BECOME MATURE & MULTIPLYING FOLLOWERS OF JESUS



OUR STRATEGY

ENTRYWAYS (the initial arrows)

We continually evaluate and create entryways for those in Greater Boston who are far from Christ and/or those who need a healthy church to be brought into the life of our church. Examples of entryways are:

- Sunday Mornings
- Groups
- Connecting Events (cookouts, parties, etc.)
- Mercy & Compassion (like Foster Care, Food Insecurity, and other “felt needs”)
- Affinity Ministries (Kids, Students, College, Men’s, Women’s, International, Communications, etc.)
- Communication Strategy (reaching out to our communities with clarity and encouragements)

ATTEND OUR SUNDAY EXPERIENCE

Redemption Hill responds to the glory of God by worshiping corporately each week through prayer, reading, preaching and hearing the Scriptures, singing praises, communion and giving generously back to God. Other Sunday opportunities include pre-service prayer, Redemption Kids, and time to connect with each other before and after the service.

CONNECT WITH A GROUP

We have four kinds of groups: Explore, Start, Community and Equip. We encourage most people to connect in Community groups. These are weekly gatherings of roughly 8 to 16 people where we spend time together, study & apply the Bible, pray, and encourage one another to live for Christ.

SERVE WITH A TEAM

In order to discover and release your God-given design in service to others, we offer a wide range of teams to meet your unique SHAPE with a variety of roles, meeting at varying times, and with flexible time commitments (often just once-a-month). Although the Sunday Experience is the basic beginning point for many, there are also opportunities to serve at special events, through focused projects, on support teams serving behind-the-scenes, and in dedicated ministry groups. To see where the best match is, we offer a 1:1 SERVE Interest experience – in person or even by videochat.

OUR STRATEGY

MULTIPLY LOCAL AND GLOBAL

• Main Missional Strategy - Invite and Share with Others

• Serve Medford

At “Redemption Hill Church”, we ask if we had to close our doors today, would our city even take notice? As a community of faith, we seek to add value to the life of our city, beyond the four walls of our gatherings, through a corporate lifestyle that we call “SERVE Medford”. Extending beyond a special day or a specific program, it is an attitude of considering the needs of others and then taking action with our heads, hearts, and hands to make a difference.

This attitude is characterized by these key commitments:

- We will consider our community-at-large and address clear felt needs with action and perseverance.
- We will embrace sacrifice and compassion through “acts of service” – even those that are difficult.
- We will give to, not take from, our city through free or subsidized offerings with “no strings attached”.
- We will organize individuals, families, and partners to serve together in corporate serve efforts.
- We will identify community partner initiatives and support them with our encouragement and presence.
- We will leverage the unique contribution of each individual because we value God’s design in all.
- We will catalyze individuals to adopt a personal lifestyle of service within the greater community.
- We will display the gospel with a hope of sensitively declaring the gospel now or at some future time.

In short, SERVE Medford provides a platform for identifying opportunities for public service within our city, modeling the power of joining together in meaningful action, and focusing our corporate strength to make our community better. In this way, it is our hope that our commitments cascade, our efforts echo, and our results ripple to great effect and benefit - even beyond our city.

GIVE WITH MATURING GENEROSITY

Big vision requires big provision. It’s going to take resources shared regularly, proportionally, systematically, sacrificially, cheerfully, and in partnership with the local expression of the body of Christ to accomplish the vision God has given us for this city.

Subsplash: An easy, secure and fast online and mobile giving platform. Give once or set up a reoccurring gift. ·

Online: rhc.church/give ·

Mobile: Text “rhcgive” to 1-888-364-GIVE to receive a giving link (msg & data rates may apply)

GO TO THE NATIONS

OUR MISSION PARTNERS

Global Mission Church
Queens, NY
Silvanus Bhandari



Southeast Asia (International
Mission Board - IMB)
Caleb and Tiffany Coppenger



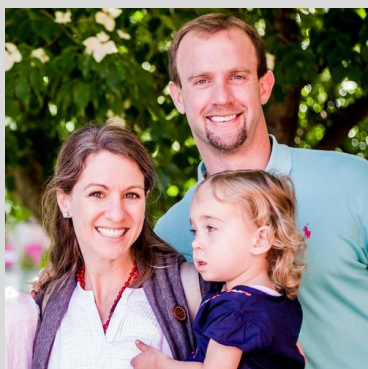
Come & See Ministries
Boston Area
Stephen Agboola



InterVarsity
Wellesley College & Boston Area
Franchesca Burgos Hoder



Beacon Community Church
Belmont, MA
Dane and Laura Helsing



Africa (Africa Inland
Mission - AIM)
Kevin and Bridget Luce



Renaissance Church
Montreal, QC Canada
James and Abbi Copeland



CRU Campus Ministry,
Boston & Beyond
Ellen Schumacher





Baptist Convention
of New England



SEND
BOSTON

North American
Mission Board

imb

International Mission Board

We are affiliated with the Great Commission Baptist primarily for the purpose of missions and evangelism.

OUR NETWORK PARTNERS



PILLAR
NETWORK

The Pillar Network



Generation LINK

OUR LEADERSHIP STRUCTURE

ELDERS

Responsibilities of elders

- Prayer
- Oversight
- Pastoral Care
- Teaching
- Doctrinal Integrity

Plurality of elders

- It helps to round out the Lead Pastor's gifts in shepherding the church
- It aids in decisions
- It keeps the church leadership more stable
- It helps leadership in knowing the church

Selecting elders

- Elders' recommendation
- Church members vote

Qualifications of an Elder

- A man possessing mature character, the ability to teach, and a shepherd's heart See Titus 1:6-9; 1 Timothy 3:1-7; 1 Peter 5:1-4

ELDER - leads the church

Provides visionary leadership for the church as a whole by:

- Inspiring and equipping to vision
- Strategic planning (corporate)
- Managing the pipeline
- Organizational execution
- Persevering past barriers



COACH - leads leaders

Encourages and guides a group of leaders within a ministry by:

- 1 to 1 meetings
- Encouraging leaders
- Providing evaluation
- Situational leadership



PARTICIPANT - leads self

Participates in a group or team as a growing disciple by:

- Learning the Word
- Following Jesus
- Loving the church
- Serving others
- Sharing the gospel
- Multiplying disciples



DIRECTOR - leads a ministry

Provides visionary leadership to execute an overall ministry by:

- Strategic planning (ministry)
- Stewarding a budget
- Leading meetings
- Improving systems
- Decision-making



LEADER - leads others

Provides visionary leadership to execute an overall ministry by:

- Strategic planning (ministry)
- Stewarding a budget
- Leading meetings
- Improving systems
- Decision-making

OUR ELDERS

TANNER TURLEY

Lead Pastor



JON CHASTEEN

Pastor of Discipleship & Leadership Development



STEPHEN AGBOOLA

Pastor of Evangelism and Prayer



JOHN REDDY

Pastor of Teams and Administration



OUR DIRECTORS

PEDRO CACIANO

Worship Leader



JENNIFER MUSIL

Director of Communications



JAMES HODER

Administrative Associate and Director of College



MONICA TAWFIK

Director of Finance



OUR BELIEFS

STATEMENT OF FAITH

At Redemption Hill we believe theology is vitally important. What we believe about God and his Word provides the foundation and guide for everything in our lives. Our Statement of Faith details the central beliefs of our church.

- The Scriptures
- God
- The Trinity
- Providence

- The Fall of Man
- God's Purpose of Grace
- The Mediator
- The Holy Spirit

- Regeneration
- Repentance
- Faith
- Justification
- Sanctification

- Perseverance of the Saints
- The Church
- Baptism
- The Lord's Supper

- The Lord's Day
- The Liberty of Conscience
- The Resurrection
- The Judgement

* Our Statement of Faith is rooted in historic Baptist confessions of faith like the New Hampshire Baptist Confession (1833) and the Abstract of Principles (1858). The full text of our statement of faith is included in the back of the booklet, Appendix, VI-IX

OUR COVENANT

Having, as we trust, been brought by divine grace to receive Jesus Christ as the Lord, Savior, and supreme Treasure of our lives, and having been baptized upon our profession of faith, in the name of the Father and of the Son and the Holy Spirit, we now, relying on His gracious aid, solemnly and joyfully enter into covenant with one another.

Gospel

Because the gospel is the good news that God is redeeming people for himself and restoring his good creation through the life, death, and resurrection of Jesus Christ:

- We will submit to the teaching of Scripture as expressed in the Statement of Faith.
- We will seek growth in our knowledge of the gospel through a devotional pursuit of God.
- We will live out the implications of the gospel by pursuing holiness in all areas of life, repenting quickly of sin, and submitting to the accountability and discipline of the church.
- We will seek the glory of God in all things.

Community

Because the gospel creates a new community of people who live life together as the church:

- We will meet regularly and fulfill the one another commands of Scripture by counting others more significant than ourselves.
- We will seek the unity of the church by avoiding gossip, always being ready to seek reconciliation, and submitting to the leadership of our pastors.
- We will endeavor to raise the children under our care in the discipline and instruction of the Lord.
- We will pray for the ministries, members, and leadership of Redemption Hill.

Mission

Because the gospel also calls us to be a part of God's mission of redemption:

- We will live like missionaries by making disciples who make disciples through consistently displaying and declaring the gospel.
- We will steward our time, talents, finances, and spiritual gifts to further the mission of God through the church.
- We will pray for the city of Medford, Greater Boston, and the world, and seek their good by engaging in deeds of mercy and kindness.

We will, when we leave this fellowship, as soon as possible, unite with another church where we can carry out the spirit of this covenant and the principles of God's Word.

Signed: _____ **Date:** _____

WHY
CHURCH
MEMBER
SHIP?



WHY JOIN A CHURCH?

1. **Ekklesia:** The presence of local churches is clear in the NT, referring to groups of believers who “assemble” together in specific locations (Romans 16:1-16).
2. “Addition,” “Joining,” & “Inside” Language: (Acts 2:41, 47; 5:13; 9:26; 1 Cor. 5:12)
3. **Leadership:** Who are believers to follow and who are leaders accountable for if it is not an identifiable people known as a local church (Acts 20:28; Heb. 13:17)?
4. **Church Discipline:** How can you remove someone who was never included (Matthew 18:17; 1 Cor. 5:2)?
5. **Congregational Polity:** How can you have a majority without a defined group of people (2 Cor. 2:6)?
6. **Biblical Images for the Church:** Body of Christ, Temple of the Lord, Household of God, Flock (1 Cor. 12:27; Eph. 2:21-22; 1 Tim. 3:15; 1 Pet. 5:2-3).

Becoming a member of a local church is one of life’s most important decisions because the church displays the gospel and the glory of God to the world (Eph. 3:10).

WHAT IS A CHURCH?

“The local church is a community of regenerated believers who confess Jesus Christ as Lord. In obedience to Scripture they organize under qualified leadership, gather regularly for preaching and worship, observe the biblical sacraments of Baptism and Communion, are unified by the Spirit, are disciplined for holiness, and scatter to fulfill the Great Commandment and the Great Commission as missionaries to the world for God’s glory and their joy”

(Vintage Church, p. 38).

BENEFITS OF MEMBERSHIP

- Affirms the validity of your profession of faith through the membership process.
- Proclaims your commitment to love and serve others.
- Signals that others are committed to you in covenant.
- Places you under Elder oversight and shepherd care.
- Deepens your sense of community through an identified membership.
- Strengthens loving accountability through church discipline, if you are in danger.
- Gives you an opportunity to understand, pray, and vote on significant issues facing the church including finances, membership, leadership, and other major corporate decisions.
- Aligns your God-given design to serve with a like-minded church on mission.

Join the Family

- love one another. [John 13:35](#) and 16 other times
- be devoted to one another. [Romans 12:10](#)
- honor one another above yourselves. [Romans 12:10](#)
- live in harmony with one another. [Romans 12:16](#)
- build up one another. [Romans 14:19](#); [1 Thessalonians 5:11](#)
- be likeminded towards one another. [Romans 15:5](#)
- accept one another. [Romans 15:7](#)
- admonish one another. [Romans 15:14](#); [Colossians 3:16](#)
- care for one another. [1 Corinthians 12:25](#)
- serve one another [Galatians 5:13](#)
- bear one another's burdens. [Galatians 6:2](#)
- forgive one another. [Ephesians 4:2, 32](#); [Colossians 3:13](#)
- be patient with one another. [Ephesians 4:2](#); [Colossians 3:13](#)
- be kind and compassionate to one another. [Ephesians 4:32](#)
- consider others better than yourselves [Philippians 2:3](#)
- submit to one another [Ephesians 5:21](#); [1 Peter 5:5](#)
- look to the interests of one another [Philippians 2:4](#)
- bear with one another [Colossians 3:13](#)
- teach one another [Colossians 3:16](#)
- comfort one another [1 Thessalonians 4:18](#)
- encourage one another [Hebrews 3:13](#)
- stir up one another to love and good works [Hebrews 10:24](#)
- show hospitality to one another [1 Peter 4:9](#)
- employ the gifts that God has given us for the benefit of one another [1 Peter 4:10](#)
- clothe yourselves with humility towards one another [1 Peter 5:5](#)
- pray for one another [James 5:16](#)
- do these things because we belong to one another [Romans 12:5](#)



WHAT'S NEXT?

By attending the Covenant Class, you have already completed step 1 of the 3 step journey!

WHAT'S NEXT?

MEMBERSHIP INTRODUCTION FORM

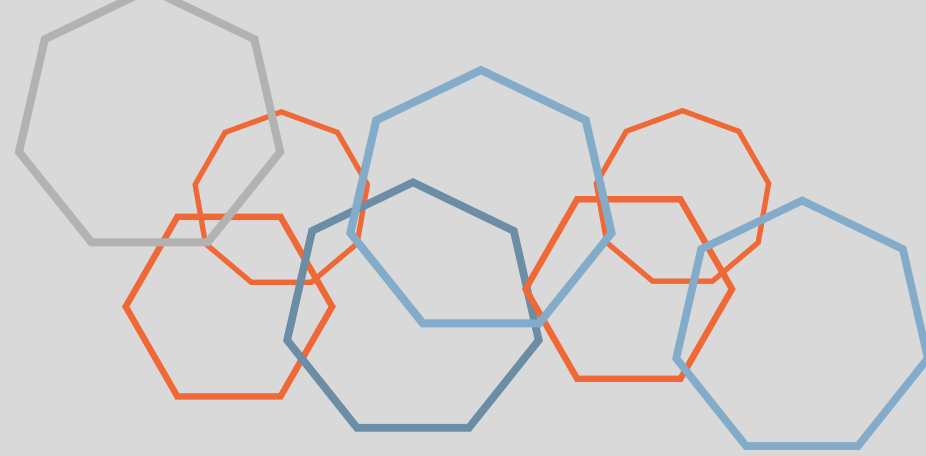
Immediately following our Covenant Class, you will receive an email with a link to our Membership Introduction form. You can also find it at rhc.church/membership. We would strongly recommend completing this as soon as possible. For most individuals, brief responses take about 15 minutes. Once submitted, this mandatory step signals a Pastor to setup a convenient time and place for a more personal Member Conversation.

CONVERSATION

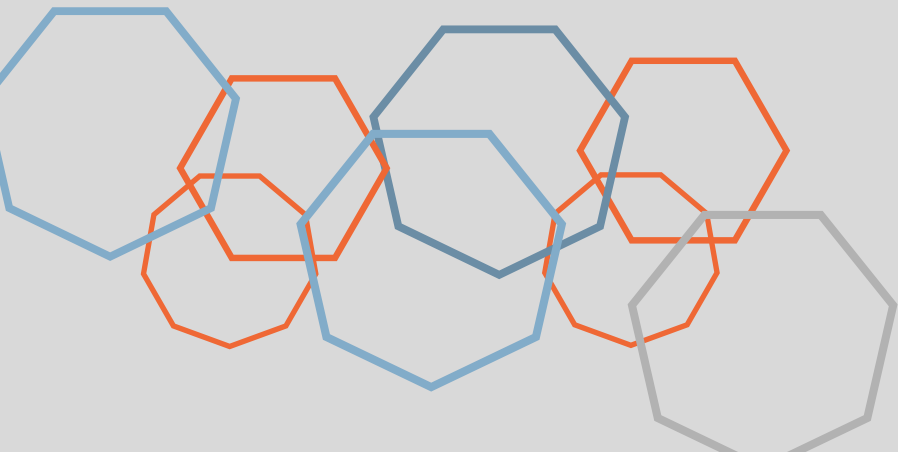
The second step is a conversation with one of the Pastors. During this easy discussion, the Pastor will learn more about your personal journey, clarify any lingering questions that you may have, and develop a unique plan for your next steps within RHC. Our hearts desire is to know you and for you to know us. Our Pastors will use your Membership Introduction Form to help guide this conversation.

COVENANT

The final step of the Membership Process is entering into a covenant with other RHC Members. Simply put, a covenant is an agreement or promise between two or more parties especially for the performance of some actions – in this case, the actual promises listed in the Member Covenant. After completing the class and conversation, those who desire to join the church in covenant membership will be affirmed by the congregation upon recommendation from the pastors. Affirmed members will then sign the Church Covenant for the first time and then annually thereafter.



APPENDIX



BAPTISM

Meaning

The picture of baptism depicts the drama of the gospel. Baptism is the public confession of faith in Christ alone for the forgiveness of sins—an outward profession of an inward faith. Baptism provides a picture of a believer's union with Christ. Believers have been buried with Christ in his death and raised to live a new life. It is also a sign of being cleansed from the stain of sin and becoming part of the people of God, the church. Baptism, then, symbolizes a believer's identification with Christ, purification through Christ, and incorporation into the body of Christ. Given the meaning and symbolic nature of baptism, we affirm that the act in and of itself does not produce forgiveness of sins or cause salvation. Rather, baptism is a testimony of God's grace and saving faith already present in a person's life (Matthew 28:18-20; Romans 6:3-4; Acts 2:41; 22:16; Colossians 2:12; Hebrews 10:22; 1 Peter 3:21).

Proper Subjects & Time

Baptism is exclusively reserved for those who profess faith in and commitment to Christ. The Scriptures clearly indicate that baptism should follow repentance of sin and profession of faith in Christ. Therefore, it is our practice to only administer and accept baptism after conversion for membership. Although there is not an explicit biblical command regarding the timing of baptism post-conversion, we believe there is wisdom in delaying baptism until confirming, as best as one can assess, that genuine faith is present. In regards to children, we believe God can save a child whenever he chooses. At the same time, the church should be judicious as to when it endorses the reality of a child's decision. So, while there is not a definitive minimum age before a child can be baptized, we believe that prior to baptism children should show evidence of genuine faith independent of parental control. This cautious, yet optimistic approach preserves the purity of baptism, ensures a proper comprehension of baptism's significance, and safeguards against a false understanding of salvation. The biblical precedent for believer's baptism is clear, whereas the case for immediate baptism is not as strong (Acts 2:38-41; 8:12-13; 10:44-48; 16:29-33; 18:8; Galatians 3:26-27; Colossians 2:12).

Proper Mode

We believe baptism by immersion best fits the Scriptural references and alone encapsulates the symbolism of identification with Christ's death, burial, and resurrection. If you get the meaning right, you should get the mode right. In addition to Jesus' example of being baptized by immersion, the Greek word translated baptism (baptizo) literally means "immerse". Therefore, it is our practice to only administer and accept baptism by immersion for membership. This helps preserve the unity of our church and collective witness to the transforming work of God in the gospel.
(Mark 1:10; Acts 8:39; Romans 6:3-4; Ephesians 4:1-6).

CHURCH DISCIPLINE

What is Church Discipline?

Church discipline at Redemption Hill Church is founded upon the holiness and love of our glorious God, the Lordship of Jesus Christ who is the head of the church, and an understanding of the church as the Body of Christ (Eph. 4-5; Col. 1:9-29).

Discipline is a courageous and compassionate act of love, desiring only good for the person caught in sin. Its aim is rescue, restoration, and reconciliation. Just as discipline is a mark of a healthy family, restorative church discipline is a mark of a healthy church. The context and prerequisite for restorative church discipline is authentic Christian community (Prov. 3:11-12; 1 Cor. 5:5, 11:32; 1 Tim. 1:20; Heb 12:5-11; Rev. 3:19).

The primary teaching on discipline and desire of the elders at RHC is for believers to develop formative self-discipline, so that members may lead godly lives characterized by obedient faith. We believe that love for God, the first and greatest command by our Lord Jesus Christ, is manifested primarily through diligent obedience to the Word of God and love for other believers (Rom. 12:1-2; 2 Cor. 7:1; Col. 3:5-10; 1 Thess. 4:3-8; Heb 3:12-15, 12:14-17; 1 Pet. 1:13-16; 2 Pet. 1:3-11; Rev. 3:14).

Why Church Discipline?

Restorative church discipline has 5 purposes: 1) For the repentance, reconciliation, and spiritual growth of the individual(s) disciplined, 2) For the instruction in righteousness and good of other Christians, as an example to them, 3) For the purity of the church as a whole, 4) For the good of our corporate witness to non-Christians, 5) Supremely for the glory of God by reflecting His holy character (Hebrews 12:1-11; Matthew 18:15-17; 1 Corinthians 5:5; Galatians 6:1, 1 Corinthians 5:11; 1 Timothy 5:20; Hebrews 10:24-25; 1 Corinthians 5:6-7; Ephesians 5:27; Revelation 21:2; Matthew 5:13-16; John 13:35; Acts 5:10-14; Deuteronomy 5:11; John 15:8; Ephesians 1:4; 1 Peter 2:12).

When Should Church Discipline Be Exercised?

We believe that restorative church discipline should be exercised in every case of substantiated, habitual, willful, unrepentant sin when the erring party is not willing to make any attempt to resolve the matter. Though not an exhaustive list, the following sins are addressed by the New Testament church: divisiveness (2 Thess. 3:11; Titus 3:10-11; Rom. 16:17-20), irresponsible and undisciplined living (1 Thess. 5:14; 2 Thess. 3:6-15), sexual immorality (1 Cor 5:1-13), doctrinal heresy (1 Tim. 6:3-5; 2 Tim. 2:16-18; 2 John 1:10-11; Rev. 2:14-16).

We believe that restorative church discipline is applicable to all members and believers who fellowship with us. Withdrawal of membership or fellowship does not necessarily negate the process of restorative church discipline, particularly where it appears that a person has done so to avoid restorative church discipline. Such requests may not be honored until the disciplinary process has been concluded.

The actions and heart attitude of the church, particularly the elders, are to be characterized by humility, compassion, mercy, gentleness, and fairness (Gal. 6:1-2; James 5:19-20; 2 Thess. 3:15; 1 Cor. 5:2; 2 Cor. 2:4-8; Micah 6:8). Elders and deacons are held to an even higher standard of accountability (1 Tim. 3:1-7, 5:17-22; James 3:1).

How Should Church Discipline Be Exercised?

If a believer fails to discipline himself and demonstrates no evidence of repentance, the Scriptures clearly indicate that loving confrontation is the responsibility of the church. Restorative church discipline is a biblical process that is to be handled prayerfully, carefully, and justly, and only after several attempts at correction have been attempted and failed.

The basic stages of restorative church discipline, according to Matthew 18:15-20, are as follows.

First, if a Christian fails to discipline himself and is trapped in unrepentant sin, Christ commands (“Go and show him his fault, just between the two of you”) the individual who is aware of the matter to go to him in private to lovingly confront, counsel, and encourage him to repent.

Second, if he will not listen to the one person, especially after several attempts, and there is no evidence of repentance, “take one or two others along with you” to further address the matter and to continue to encourage him to repent. The intent of others being involved is to guarantee clear communication and to enlist others for prayer and discernment.

Third, if these personal and informal steps do not elicit repentance, Jesus says we should “tell it to the church”. Tell it to the church necessarily involves bringing the elders into the process and requesting their direct assistance in resolving the problem, if they were not involved in the previous steps. In some cases, one or more elders may repeat the previous steps and try to persuade the offender to repent. The elders, after confirming the information, a proper process, and continued refusal to repent may then inform the church when assembled in a member’s meeting.

The elders will send a letter by registered mail warning the individual that the third or fourth step of restorative church discipline will be taken if they have not received significant evidence of repentance by a specific date.

“Telling it to the church” means that the congregation will be informed about the general nature of the sin, given a general description of the process that has taken place, and about the refusal to repent. They will be asked to pray for and plead with the offender to repent and to pursue the person for the purpose of restoration. Personal visits, telephone calls, and letters are examples of what it means to “pursue” them. The church is to keep on loving them and seeking their restoration.

Fourth, if the offender refuses to submit to the caring admonition of the church and continues to harden his heart, then Jesus says we are to “treat him as you would a pagan or a tax collector”. This means that the person is publicly dismissed from the church with the hope of future repentance and reconciliation. In addition, this means that the person will be denied Christian fellowship, treated as an unbeliever, and delivered over to Satan in the hope that his soul will be saved (Romans 16:17; 2 Thess. 1:20, 3:6,14; 1 Cor. 5:1-5; 1 Tim. 6:3-5; Titus 3:10).

If at any point during this process, the offender demonstrates repentance, notice to that effect will also be made publicly so that the church may rejoice and gently and judiciously restore the repentant believer to the fellowship of the church.

We accept these stages as principles prescribed by Jesus in the Scriptures. The elders, after prayer and consultation with one another and the Scriptures, may eliminate, compress, contract, or combine any of these stages into one. Elders are commanded to protect the flock and some forms of sinful conduct deemed harmful to the flock may require immediate action (Acts 20:28-31; Titus 3:10; 1 Cor. 5:1-5).

STATEMENT OF FAITH

I. The Scriptures.

The Scriptures of the Old and New Testaments were given by inspiration of God. Therefore, all scripture is authoritative, infallible and inerrant. The Scriptures are the only sufficient rule for faith and practice (Ps. 19:7; 2 Tim. 3:16-17; 2 Pet. 1:20-21).

II. God.

There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience that springs from faith (Deut. 6:4; Ps. 145:3; John 1:3; 1 Cor. 8:4-6; 1 Tim. 1:17).

III. The Trinity.

The Scriptures reveal that the one God eternally exists in three persons: the Father, Son and Holy Spirit. Each person has distinct personal attributes, but without division of nature, essence or being (Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 1:3-14).

IV. Providence.

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any way to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures (Isa. 46:9-11; Prov. 16:33; Col. 1:17; Heb. 1:3; Jas. 1:13-15).

V. The Fall of Man.

God originally created Man in His own image and free from sin; but, through the temptation of Satan, Adam transgressed the command of God, and fell from his original holiness and righteousness whereby his descendants inherit a nature corrupt and wholly opposed to God and His law. As a result they are under condemnation, and as soon as they are capable of moral action, become actual transgressors (Gen. 1:26-27; 3:1-7; Rom. 5:12-19; Eph. 2:1-3).

VI. God's Purpose of Grace.

Election is the gracious purpose of God, whereby He chose some persons unto everlasting life—not because of foreseen merit in them, but of His sheer mercy in Christ—in consequence of which choice they are called, justified and glorified. God's grace therefore excludes boasting and promotes humility (Rom. 8:28-30; 1 Cor. 1:27-29; Eph. 1:4, 11).

VII. The Mediator.

Since Jesus Christ, the only begotten Son of God, is fully God and fully man, He is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever lives to make intercession for His people. He will return again visibly and bodily. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe (Isa. 53:10-12; John 1:1, 14; Acts 1:9-11; Rom. 3:21-26; 8:34; 1 Cor. 15:3-4; Gal. 3:13; 1 Tim. 2:5; Heb. 1:1-3).

VIII. The Holy Spirit.

We believe that God the Holy Spirit brings glory to the Father and the Son. He applies the work of Christ to believers and distributes spiritual gifts to every believer according to His sovereign good pleasure for the purpose of building up the body of Christ. He is the Comforter, the Spirit of Adoption, the Seal of our Salvation, and the Guarantor of our inheritance in Christ (John 14:16-17; 16:14; Acts 5:3; Rom. 8:14-17; Eph. 1:13-14).

IX. Regeneration.

Regeneration is a change of heart, brought about by the Holy Spirit, who gives life to those dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone (Eph. 2:1-6; Tit. 3:5; 1 John 5:1).

X. Repentance.

Repentance is a gift of God, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbles himself for it, with godly sorrow, detestation of it, and self-aborrence, with a purpose and endeavor to walk before God so as to please Him in all things (Acts 2:37-38; 11:18; 2 Cor. 7:10-11).

XI. Faith.

Saving faith is the belief, on God's authority, of whatever is revealed in His word concerning Christ, accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit and is accompanied by all other saving graces, and leads to a life of holiness (Rom. 3:27-28; 4:1-5; 4:17-25; 10:14, 17; Phil. 1:29; Eph. 2:8; Jas. 2:14-26).

XII. Justification.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the propitiation that Christ has made, not for anything wrought in them or done by them, but on account of the obedience and satisfaction of Christ, they receive and rest on Him and His righteousness by faith (Acts 13:38-39; Rom. 3:21-26; 8:34; 10:3-4; 2 Cor. 5:21; Phil. 3:9).

XIII. Sanctification.

Those who have been regenerated are also sanctified by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in joyful obedience to all Christ's commands (Jer. 31:31-34; Ezek. 36:26-27; Rom. 8:1-17; Gal. 5:13-24; 2 Pet. 1:3-11).

XIV. Perseverance of the Saints.

All those whom God has regenerated will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation (John 6:37-40; 10:28-29; Rom. 8:28-39; 1 Cor. 1:8-9; Phil. 1:6).

XV. The Church.

The Lord Jesus is the head of the church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular churches; and to each of these churches He has given needful authority for administering that order, discipline and worship which He has appointed. The regular officers of a church are Elders (Pastors) and Deacons. The mission of the church is to engage in God's mission of redeeming people from all the peoples of the world (Matt. 28:18-20; John 10:16; Acts 20:17, 28; Eph. 1:22; 5:23; 1 Tim. 3:1-13; 5:17-18; Tit. 1:5-9; Heb. 10:25).

XVI. Baptism.

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God to live and walk in newness of life. It is prerequisite to church membership (Matt. 28:19; Acts 2:38; Rom. 6:3-5; 1 Cor. 12:13).

XVII. The Lord's Supper.

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and the fruit of the vine, and to be observed by His churches until the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him and of their church membership until He returns (Matt. 26:26-29; 1 Cor. 10:16-17; 11:23-34).

XVIII. The Lord's Day.

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private (Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10).

XIX. Liberty of Conscience.

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates, being ordained of God, ought to be yielded by us in the Lord through subjection in all lawful things commanded by them, not only for wrath, but also for conscience sake (Matt. 15:9; Rom. 13:1-7; 14:4; Acts 5:29; Col. 2:20-23).

XX. The Resurrection.

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. The bodies of all the dead, both just and unjust, will be raised (John 5:28-29; 1 Cor. 15:12-28; 2 Cor. 5:1-10; Phil. 1:23).

XXI. The Judgment.

God has appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting and conscious punishment and the righteous into everlasting life (Matt. 25:46; John 5:22, 27-29; Acts 17:31; Rom. 2:6-11; 2 Cor. 5:10; 2 Thess. 1:7-10; 2 Tim. 4:8; Rev. 7:13-17; 14:9-11).

*Our Statement of Faith is rooted in historic Baptist confessions of faith like the New Hampshire Baptist Confession (1833) and the Abstract of Principles (1858).