

REDEEMER'S STATEMENT OF FAITH

**updated September 1, 2021*

The Gospel of Jesus Christ is beautiful, powerful and priceless. In it, we find the glory of God in the face of Christ, and the joy of born again believers ransomed from Satan, Sin and Death who are redeemed to a true relationship with God through Jesus Christ. God has chosen to reveal himself to humanity in the person of His Son, Jesus, and in the Holy Scriptures found in the Bible. The following Confession of our Beliefs flows from our convictions about the Gospel found in the Bible. This statement of our confession will help to clarify our identity and purpose as believers and as a New Testament Church. This is a brief summary we believe is essential for the defense and proclamation of the Gospel, for instruction in godly living, and for the evangelism of the lost. It is foundational to our church, informs our preaching, and affects our decision-making as we desire to be faithful to Christ.

THE SCRIPTURES

The Bible, including the 39 books of the Old Testament and 27 books of the New Testament, is the Word of God, fully inspired by God and without error. The Bible was written by men under the inspiration of the Holy Spirit, and it has supreme authority in all matters of faith, conduct and doctrine. It is fully authoritative and our only absolutely trustworthy guide for life and faith. Each book is to be interpreted according to its original context and purpose. Every believer is encouraged to study the Scriptures and apply them to their own lives.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22-29; Mark 13:31; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

THE TRIUNE GOD

There is one true and living God: infinite, eternal, almighty and perfect in holiness, truth and love. This God eternally exists in 3 different persons; Father, Son and Spirit and they are co-existent, co-equal, and co-eternal. God exists as 3 persons in perfect unity and relationship. They execute distinct but harmonious functions in the work of creation, history, providence, and redemption. God, in Trinity, possesses all life, glory, goodness, and blessedness in and of Himself.

1 Genesis 1:1,26; Matthew 28:19; John 1:1-3, 4:24, 5:26; Acts 7:2; Romans 1:19,20; 9:5; Ephesians 4:5,6; Colossians 2:9

GOD THE FATHER

God the Father is the Creator and Sustainer of heaven and earth. By His word and for His glory, He freely and supernaturally created the world out of nothing. He rules over all, and his plans cannot be thwarted. He is faithful to every promise. He draws men to Himself through His Son, forgiving sin and delivering from death those who come to Him through Christ for salvation. The Father hears and answers prayer according to His wisdom, love, and purpose. He will carry out all things in their proper time in order that they would consummate in Jesus Christ to reveal His glory and the supremacy of His name.

Job 22:2-3; 34:10; Psalm 139; Isaiah 55:10-11; Daniel 3:27; Hosea 1:7; 2:21-22; Matthew 4:4; 6:9; 7:11; 23:9; 28:19; Mark 1:9-11; Luke 10:21-22; John 3:16; 4:24; 5:26; 6:27; 14:6-13; 17:1-8; ; Acts 1:7; 17:24-28; 31,44; Romans 1:7; 4:19-21; 8:14-15; Colossians 1:16-17; I Timothy 1:1,2; 2:5,6; I Peter 1:3,17; I John 5:7; Revelation 1:4-6

JESUS CHRIST

Jesus Christ, the only begotten Son of God, is the eternal Word made flesh and the image of the invisible God. He was supernaturally conceived by the Holy Spirit, born of the Virgin Mary, fully God, and fully man. Through Him, all things were created. Jesus lived a sinless life, is perfect in nature, teaching and obedience and is the only Savior for the sins of the world. He offered Himself as a perfect sacrifice to die in our place. He was physically crucified, suffered, bled, died and was buried. His death in our place upheld divine justice and revealed divine love. On the third day, Jesus rose from death, victorious over the grave. He appeared to His disciples and hundreds of others in His resurrected body. Salvation is found in Jesus Christ alone. He ascended into heaven and is now seated at God's right hand, forever interceding for His saints. He is the Head of His body, the Church. He awaits the time when the Father will send Him back to earth to defeat Satan, judge His creation, resurrect His people, and deliver His Saints once and for all to His Father. At His appearing, every knee, in Heaven, on Earth and under the Earth will bow and every tongue will confess that Jesus Christ is Lord, to the Glory of God the Father.

Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; I Corinthians 1:30; 2:2; 8:6; 15:1-28; II Corinthians 5:19-21; Galatians 3:13; 4:4-5; Ephesians 1:7,20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; I Thessalonians 4:14-18; I Timothy 2:5-6; 3:16; Hebrews 1:1-3; 4:14-15; 7:25; 9:28; 12:2; 13:8; I Peter 2:21-23; I John 1:7-9; 3:2; 4:14-15,5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

THE HOLY SPIRIT

The Holy Spirit, eternally one with the Father and Son, convicts the world of sin, of righteousness, and of judgment. Through His power and the proclamation of the Gospel, He persuades men to repent of their sins and confess Jesus as Lord. He enables people to understand the truth. He unites believers to Jesus and brings about a new birth through regeneration. He indwells every true believer. As our helper, the Spirit effectually calls, sanctifies, empowers, baptizes, indwells, guides, teaches, and equips all believers for service and witness. He enables believers to live in union with Christ and God the Father. The Holy Spirit has come to glorify the Son who, in turn, came to glorify the Father.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,31; 5:3; 7:55; 8:17; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-27; I Corinthians 2:10-11, 3:16, 6:19, 12:13; II Corinthians 3: 6; Galatians 4:6; 5:22-26; Ephesians 1:13-14; 4:30; 5:18; 6:11-18; I Thessalonians 5:19; I Timothy 3:16,4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; I John 4:13; 5:6-7; Revelation 1:10; 22:17

HUMANITY

God made man—male and female—in His own image, as the crown of creation so that man might glorify Him through enjoying fellowship with Him. Adam and Eve received a command not to eat of the tree of the knowledge of good and evil. Being influenced by and believing the lie of Satan, the serpent, they chose to sin by eating the fruit. This act of disobedience brought physical and spiritual death to them and all mankind. Being estranged from his Maker yet responsible to Him, man became subject to divine wrath, inwardly depraved and, apart from a special work of grace, utterly incapable of returning to God. This depravity extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ alone.

Genesis 1:27-28; 2:16-17; 3:6-8, 11,13,23; 5:3; 6:5; 8:21; Job 14:4; 15:4; Psalm 51:5; Ecclesiastes 7:29; Jeremiah 17:9; Matthew 15:19; Acts 17:26; Romans 3:10- 18,23; 5:6,12, 15-19; 7:5-18; 8:7; 11:32; I Corinthians 15:21-22, 45, 49; II Corinthians 11:3; Galatians 5:17; Ephesians 2:1-3; Colossians 1:21; Titus 1:15; James 1:14-15; 1 John 1:8,10

THE GOSPEL

The gospel is the good news of God's grace in Jesus Christ. It is the grand narrative of creation, fall, redemption and consummation ordained by God and orchestrated through the life, death, resurrection and ascension of Jesus Christ to redeem all things to Himself. Christ's crucifixion is the heart of the gospel. His resurrection is the power of the gospel. His ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies the demands of God's holy justice and appeases His holy wrath. It also demonstrates His mysterious love and reveals His amazing grace. Jesus Christ is the only mediator between God and man. There is no other name by which men can be saved. At the heart of all sound doctrine is the cross of Jesus Christ and the infinite privilege that redeemed sinners have in glorifying God because of what He has accomplished. Therefore, we want all that takes place in our hearts, churches and ministries to proceed from and point to the gospel.

Matthew 4:23; 24:14; Mark 1:15; 16:15; Acts 20:24; Romans 1:1,9,15-16; 2:16; 11:28; 15:16-29; 16:25; 1 Corinthians 1:17; 9:14; 2 Corinthians 4:3-4; Galatians 1:6-11; 3:8; Ephesians 1:13; 3:6-7; Philippians 1:27; 1 Thessalonians 2:2-9; 1 Timothy 1:11; 1 Peter 4:6; Revelation 14:6

MARRIAGE, GENDER AND SEXUALITY

We believe that because God our Creator established marriage as a sacred institution between one man and one woman, the idea that marriage is a covenant only between one man and one woman has been the traditional definition of marriage for all of human history ("Definition of Marriage"). Because of the longstanding importance of the Definition of Marriage to humans and their relationships and communities, and, most importantly, the fact that God has ordained that marriage be between one man and one woman, as clearly conveyed in God's inerrant Scriptures, including for example in Matthew 19:4-6 where in speaking about marriage Jesus referred to the fact that "he which made them at the beginning made them male and female," the Church hereby creates this policy, which shall be known as the "Marriage Policy."

Marriage is an earthly covenant between one man and one woman that God created and sanctioned to image the unbreakable heavenly covenant between Christ and His Church,

therefore intended not to be broken by anything but death. From Genesis to Revelation, the authority of Scripture witnesses to the nature of biblical marriage as uniquely bound to the complementarity of man and woman. The Lord Jesus Himself said that marriage was created by God from the beginning, so no human institution has the authority to redefine marriage any more than a human institution has the authority to redefine the gospel, which marriage mysteriously reflects.

Under this Church's Marriage Policy, the Definition of Marriage is the only definition of marriage that will be recognized or accepted. No pastor, staff member, officer, employee, servant, agent, member, or any person, corporation, organization, or entity under the direction or control of this Church shall commit any act or omission, or make any decision whatever, that would be inconsistent with, or that could be perceived by any person to be inconsistent with, full support of this Church's Marriage Policy and strict adherence to the Definition of Marriage rather than any alternative to the Definition of Marriage.

This Church's Marriage Policy specifically prohibits acts or omissions including but not limited to permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or could be perceived by any person to be inconsistent with this Church's Marriage Policy or the Definition of Marriage, including but not limited to permitting any church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than the Definition of Marriage.

Regarding gender, God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological gender is a rejection of the image of God within that person. God created sex as a gift to be enjoyed within the covenant of marriage. We believe that God intends sexual expression to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of this marriage covenant. We believe that the exercise of sexual expression outside the biblical definition of marriage in any manner, including but not limited to adultery, homosexuality, premarital sex, non-consensual sex, bisexual conduct, bestiality, incest, and use of pornography, is contradictory to God's design for sexuality and marriage.

We believe this Church's Marriage Policy is based upon God's will for human life as conveyed to us through the Holy Scriptures, upon which this Church has been founded and anchored, and this Marriage Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level. *Genesis 1:26-27; 2:15-25; Psalm 139; Matthew 5:27-32; 19:3-12; Romans 1:26-27; 1 Corinthians 6:9-11; 6:18; 7:2-5; Ephesians 5:21-33; 1 Timothy 1:10; Hebrews 13:4*

SALVATION

The proper response to the gospel is faith in the person and work of Jesus Christ. This authentic faith is naturally accompanied by repentance from sin. Biblical repentance is characterized by a changed life, and saving faith is evidenced by good works. This response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory. While acknowledging our finite and incomplete understanding of God's ways, in faith we believe that God, by His providence and eternal counsel, chose some persons to life and salvation before the foundation of the world. His choice was of Himself, for His own pleasure and glory, and not with regard to, or with reference to, any foreseen works of faith or deeds in the creature as His motive. Whoever He calls, He will justify and keep by His power through faith to salvation. It precludes boasting and encourages humility. This gospel of grace is to be sincerely preached to all men in all nations. Believers may fall into sin through neglect, spiritual weakness, and temptation, whereby they grieve the Holy Spirit, degrade their graces and joys, and bring reproach on the cause of Christ and temporal judgments on themselves. Even so, they will be kept by the power of God through faith unto salvation, sanctified by His spirit, and will never fall away from the state of grace but will endure to the end. They will never fall fully and completely because God, by His grace, preserves them. The intercession of Christ for those God has called is efficacious unto eternity.

Psalms 32:3-5; 51:8, 10, 12; 89:31-33; Isaiah 63:17; Jeremiah 31:3; Ezekiel 11:19; 36:26; Matthew 7:22-23; 22:14; Mark 6:52; 16:14; John 6:44; 10:28-29; 14:6; 17:6,9,11,24; Acts 13:48; 26:18; Romans 3:20,28,30; 5:2,5; 8:33-39; 9:11; 11:5-6; I Corinthians 2:10-12; 11:32; Ephesians 1:2-4; 2:4-5,8-9; 4:30; Philippians 1:6; 2:13; II Thessalonians 2:13-14; 3:3; II Timothy 1:9-10; 2:18-19; Titus 3:4-7; Hebrews 6:17-18; 7:25; 9:12-15; 10:10, 14; 13:20-21; I Peter 1:2,5,9; 2 Peter 1:10; I John 2:3; 3:9,14, 18-19, 21, 24; Revelation 2:4; 5:9

SANCTIFICATION

The Holy Spirit is the active agent in our sanctification, seeking to produce His fruit in us. He renews our minds and conforms us to the image of Christ. Though indwelling sin remains a reality, the Spirit leads us to grow in the knowledge of the Lord, to keep His commandments and to live in the world so that all people may see our good works and glorify our Father in heaven. 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. The spiritual disciplines, especially Bible study, prayer, worship and confession, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve His people until the end.

John 17:17; Romans 15:15-16; Galatians 2:20; 5:16-24; Ephesians 4:1; Philippians 1:6; 2 Thessalonians 2:13; 1 Timothy 6:11-12; 2 Timothy 1:9; Hebrews 2:11; 1 Peter 2:2-3; 1 John 2:6;

SPIRITUAL GIFTS

The Holy Spirit desires to continually fill every believer with power to bear witness to the gospel. He gives gifts for the edification of the body and the work of ministry in the world. These gifts are designed to testify to the presence of the Kingdom and distributed to equip the saints for worship and ministry to build up the body of Jesus Christ. All the gifts of the Holy Spirit at

work in the first-century church are available today and are to be earnestly desired and practiced in an orderly and Biblical manner. The healthy exercising of diverse gifts within a unified body is essential to the mission of the Church in the world today.

Acts 2:1-4; Romans 12:6-8; 1 Corinthians 12:8-11, 14:12; Ephesians 4:11-12

THE CHURCH

The Church is not a religious institution or a denomination. Rather, it is the bride and body of Christ that consists of all who have trusted in the Lord Jesus Christ for their eternal salvation. This includes all the redeemed of the ages, believers from among all peoples from every tribe, tongue, and nation. The primary purpose of the Church is to worship God and glorify Him by making disciples and fulfilling his command to reach every people on the planet with the Gospel.

We believe that Christ is the Holy Prophet, the High Priest, and the Perfect King of the church. 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. The ascended Christ has given ministries to the Church, including prophets, evangelists, pastors and teachers, for the equipping of Christ's body so that it might mature and grow. In the context of the local church, God's people receive pastoral care and oversight through biblically qualified elders.

Matthew 16:15-19; Acts 2:41-42, 47; 3:22-23; 5:11-14; 6:3-6; 14:23,27; 15:1-30; 16:5; 20:17-32; 1 Corinthians 3:16; 7:17; 9:13-14; 12:1-31; Colossians 1:18; 1 Timothy 3:1-15; 4:14; Titus 1:5-9; Hebrews 4:14; 8:1; 1 Peter 5:1-4; Revelation 2-3; 21:2-3

BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. When a believer is baptized, they are showing an outward act of obedience signifying their faith in a crucified, buried, and risen Savior and visually and publically displaying unity and association with him. This baptism shows that they themselves are dead to sin and raised to a new life in Christ. It signifies that a former way of life has been put to death and vividly depicts a person's release from the mastery of sin and their freedom to walk in a newness of life.

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ. It is an act of worship and obedience where believers partake of the bread and fruit of the vine, remembering the death of Jesus and anticipating his return. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we come to the table with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls and signify our unity with other members of Christ's body.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16, 21; 11:23-29; Colossians 2:12

THE GREAT COMMISSION AND MISSIONS

The call, command, and holy privilege of every child of God and of all churches of Jesus Christ is to go and make disciples of the nations, until every nation, tribe, tongue and language is

represented worshipping around the throne of Christ. The highest purpose for evangelism and missions is that the name and glory of Jesus Christ be taken to the ends of the earth until He returns.

Matthew 24:14, 28:18-20; Romans 1:5; 10:13-15; 2 Timothy 4:5; 1 Peter 2:9; Revelation 22:17

HEAVEN AND HELL

Heaven is a real place of eternal blessedness prepared by God for those who have been saved by grace through the shed blood of Christ. In Heaven, those saved by Jesus will enjoy the uninhibited presence of Christ forever. We believe that Hell is a real place of eternal suffering for those who reject the Gospel of Christ and whose names are not written in the book of life. There is no intermediate state in which the unsaved can atone for their own sins.

Luke 16:19-31; John 14:1-6; 2 Corinthians 5:1-10; Revelation 7:13-17; 20:11-15; 21:22-27;

CONSUMMATION

We expect and long for the future, physical, visible, personal and glorious return of Jesus Christ. His second coming will include the resurrection of the dead, the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In this consummation, Satan, with his hosts and all those outside Christ, is finally separated from the benevolent presence of God, enduring eternal punishment, but the righteous, in glorious bodies, will live and reign with Him forever, serving Him and giving Him unending praise and glory. Then the eager expectation of creation will be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new.

Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; I Corinthians 15; Philippians 3:20; I Thessalonians 4:15; II Thessalonians 1:7-10; II Timothy 4:1; Titus 2:13; Revelation 20:4-6, 11-15

CHURCH LEADERS' ADHERENCE TO THIS AFFIRMATION

We believe that in order to preserve the unity, function and integrity of Redeemer Midland as a local Body of Christ, all persons employed by Redeemer Church in any capacity, or who serve as elders, deacons, leaders, or partners must believe and abide by this Affirmation of Faith.

Matthew 5:16; Ephesians 5:1-3; Philippians 2:14-16; 1 Thessalonians 5:22