



we exist to declare and demonstrate the good news of the gospel

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MEMBERSHIP CLASS

This document contains a scriptural overview of the essential beliefs of the Christian faith, a theological overview of the standards for teaching at KW Redeemer, an outline of our membership commitments and our vision to spread the gospel in our community.

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SECTION 1 - THE DIVINE DRAMA OF THE GOSPEL

All of Scripture is telling one epic story of redemption and restoration, centering around Jesus.

The gospel narrative is much more rich and attractive than the cultural understanding of Christianity, which limits it to a morality program. God's goal since the Genesis is to know us, be with us, and share His life with us, and for us, His children, to flourish and cultivate civilization to His glory, reflecting His image as He is at the centre. Through the gospel, God has made a way to reconcile with us so that in the end, His purposes are accomplished.

The fallenness of our world is a result of sin. Sin is why the world has always been as it is and will always be as it is - beautiful, but broken. The good news of the gospel narrative is this: CREATION > DAMNATION > REDEMPTION > RESTORATION. We have been swept up into this grand narrative and the teaching at KW Redeemer invites our members to live into this narrative.

Therefore, the gospel is not simply a message that serves as the entrance into Christian faith, it is the power to live it out. **(Rom 1:16)** We teach that knowing God comes by grace through faith in the following ways ...

ACKNOWLEDGE our need for God's grace: sin is a condition humanity is born into.

Isaiah 59:2 "but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."

Romans 3:23 "for all have sinned and fall short of the glory of God."

BELIEVE that in Christ, God freely offers you grace:

Believe that, despite your sin, you will be more loved and accepted and forgiven than you can possibly imagine if you are willing to receive the gift of God that IS His Son, Jesus Christ.

Romans 5:8 "but God shows his love for us in that while we were still sinners, Christ died for us."

John 1:12-13 "But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

CONFESS your need for Jesus and receive His grace:

Romans 10: 9,10 "If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."

REST in the assurance that you are covered by God's grace: You have the assurance of right standing before God on the basis of Christ's perfect obedience, not your imperfect attempts. The **guilt** of your sin has been removed by the cross of Christ and the **grip** of sin will be increasingly removed by the Spirit of Christ.

Romans 4:5: "And to the one who does not work but trusts Him who justifies the ungodly, his faith is counted as righteousness."

Titus 2:11-14 "For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works."

BAPTISM and THE LORD'S TABLE: Baptism is the sign that you are a child of God. Baptized believers eat and drink at the Lord's table to celebrate and remember that in Christ their sins are forgiven.

SECTION 2 - EXPLORING CHRISTIAN FAITH

The Nature of the Scriptures

We hold a high view of Scripture; it is authoritative for life and practice and, being the very Word of God, able to faithfully guide us into flourishing in our lives and in our relationships in the church community and the greater community.

2 Timothy 3:16 "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."

The Bible is truth. It reveals to us the truth about God, ourselves and our world. It reveals to us the truth about how we are to live life here and forever. It is the lens through which we properly understand our world.

1 Thessalonians 2:13 "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."

The Bible is without error. We believe that God providentially guided the delivery and preservation of his Word in order that it be free from error in its original form. The Old Testament (written in Hebrew and portions in Aramaic) and the New Testament (written in Greek) are without error. Our English translations are undertaken to accurately present the meaning of the original languages.

Notes on biblical manuscripts:

They are without error in the original manuscripts; we acknowledge there are copying errors in some of the 20,000 copies (including partial manuscripts) of the NT that exist;

2 Peter 1:20, 21 "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

The Bible tells one story. The story of the Bible is a single, consistent narrative of God's relentless purpose, through history, to bless a world, to create a people, and to build a kingdom.

66 books, 40 authors spanning generations and cultures are telling one story of a God redeeming His people through history. It is a story that has one centre, Jesus Christ, the beginning, the climax, and the end of the story. All of Scripture points to Christ as God's centrepiece of His work of redeeming His people and building His kingdom.

Luke 24:27 "And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself."

On interpreting the scriptures:

- The Bible contains portions that are literal and non-literal. It contains normative commands of God that apply to all people in all contexts because these commands come out of God's nature and govern social order (The Ten Commandments - Exodus 20) and it also contains cultural-specific commands that pertained to Israel

under the Mosaic law of the Old Covenant (Leviticus). It contains historical narratives which are intended to be taken literally (Gospels) and poetic prose in which the genre is understood figuratively (portions of Revelation). We take the entire bible *seriously* but do not read across all its genres *uniformly* and *literally*.

The Nature of God

God is the King of creation who created all things to share of Himself.

Creation is the realm of God's rule. He is its maker and owner. All that is, has been made by him and for him. He designed it and gives it purpose. We flourish as people of worship, learning to embrace His wisdom.

Isaiah 45:18,22 "For this is what the LORD says— he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited— he says: "I am the LORD, and there is no other... Turn to me and be saved, all you ends of the earth; for I am God, and there is no other."

God is all-powerful, all-knowing and absolutely free.

Daniel 4:34,35 "His dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: 'What have you done?'"

Though God the Creator is so great - united to Christ, we have the privilege of calling Him "Father"

God is distinct from us – this is His transcendence. His fatherhood over us speaks of his closeness to us. It is what is known as His immanence. God is both distinctively different and infinitely close to us.

Psalms 8:4-9 "What is man that you are mindful of him, the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands... the birds of the air, and the fish of the sea, all that swim the paths of the seas. O LORD, our Lord, how majestic is your name in all the earth!"

John 1:12 "As many as received Him, to them He gave the right to be called children of God.."

God is HOLY and all his attributes are holy (perfect and complete = beauty, majesty and love)

Isaiah 6:3 "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!"

The Trinity: God is Tri-personal

'I believe in God the Father Almighty...and in Jesus Christ our Lord...I believe in the Holy Spirit'. (Creed)

The Father is God:

Isaiah 44:6 Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: I am the first and I am the last; besides me there is no god."

The Son is God:

John 1:1-4 "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not anything made that was

made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”

John 10: 27- 30 “... I and the Father are one.”

John 14:9 “...Whoever has seen me has seen the Father.”

The Spirit is God:

John 14:26, "...But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

Matthew 28:19, "Go therefore and make disciples of all the nations, baptizing them in the **name** of the Father and the Son and the Holy Spirit," (*note singular "name" in the words of Jesus here.*)

The Nature of Humanity: Image bearers with divine dignity, yet fallen

Made in the image of God

Genesis 1:26,27 “Then God said, “Let us make man in our image, in our likeness...” So God created man in his own image, in the image of God he created him; male and female he created them.”

Genesis 1: 28 “God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

Isaiah 43:7 “Everyone who is called by my name, whom I created for my glory, whom I formed and made...”

Romans 11:36 “For from him and through him and to him are all things. To him be the glory forever!”

What is the chief and highest end of man?

Man’s chief and highest end is to glorify God, and fully enjoy him forever. (*Westminster Shorter Catechism Q1*)

Genesis 2:15-17 - we see mankind are not gardeners, but priests. (Took, put, tend, keep = priestly language)

What is sin?

Sin is any want of conformity unto, or transgression of, the law of God. (*Westminster Shorter Catechism Q14*)

The human condition

Sin is not an intensive statement about wrongdoing but an extensive claim about our condition. Being born into sin does not mean mankind is “intensely bad” needing to be good, but “extensively lost”, needing to be saved.

Rom 3:10,23 “There is no one righteous, not even one....for all have sinned and fall short of the glory of God...”

Matthew 15:1,19 “But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.”

Ephesians 2:1-6 “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world... Like the rest, we were by nature objects of wrath.”

The Nature of Christ: *God the Son*

God couldn't just forgive our sins without someone paying the debt of justice – lest God be unjust. And God could not just let us languish in our sin and judgement – lest God be unforgiving and unmerciful. So God sent his unique and only Son, Jesus Christ, to be the Mediator of his covenant of grace with humanity, by which our covenant God took the penalty of sin upon himself. To do that, God had to become human.

Jesus is fully God

Colossians 1:15-17 “He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together.”

Jesus is fully Human (*theological term: hypostatic union = Jesus has one substance (God) and two natures*)

Galatians 4:4 “But when the time had fully come, God sent his Son, born of a woman, born under law.”

The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties, and common infirmities thereof, yet without sin. (WCF VIII, ii)

About Christ's Work: *Life, Death, Resurrection*

Jesus was fully God, thus without sin; and fully human, and therefore a perfect substitute for sinful people.

Salvation: By Grace through Faith in Christ Alone

Isaiah 53:4-6 “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.”

Colossians 1: 13,14 “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by cancelling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.”

1 John 4:10 “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation (satisfactory payment) for our sins”

Ephesians 2:4,5,8,9 “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God — not by works, so that no one can boast.”

Justification

Justification means God declares you righteous before Him on the basis of Christ's work. Justification is a one time act of God's grace. In the same way that all your sin was imputed (given) to Christ on the cross, His righteous record has been imputed (given) to you. Though the Christian's substance remains sinful, in that we struggle with sin in this life, our status is irreversibly righteous.

Romans 8:1-2 “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.”

2 Corinthians 5:21 “For our sake he made him to be sin who knew no sin, so that in Him we might become the righteousness of God.”

Reconciliation

This means God’s just judgement is no longer directed toward you. What the Father said of the Son (‘this is my beloved child, in whom I am well-pleased’), He now says about you because you are united to Christ.

Romans 5:10 “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”

Colossians 1:22 “he has now reconciled us in his body of flesh by his death, in order to present you holy and blameless and above reproach before him”

Redemption

Romans 6:17-18 “But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness.”

Adoption

God now calls you His beloved child, and you can call Him ‘Daddy.’ The relationship with God is now intimate to an intense degree; He loves you (John 14:21); delights in you, rejoices over you (Zeph 3:17); gives you all good things (Luke 11:13), listens and responds to your requests (1 John 5:12-15); intercedes for you (Romans 8: 25-30); and calls you His child (John 1:12).

Romans 8:15 “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father’”

Sanctification

Sanctification is an ongoing work of God’s grace inside us. Justification removes the guilt of all our sin in a one-time act, whereas sanctification removes the grip that sin has on our hearts in an ongoing process. We are sanctified immediately in the sense that we are ‘accounted’ or considered holy because we are united to Christ and we are being sanctified progressively as our hearts increasingly desire and live to the Lordship of Christ.

About Christ’s Return

There is a time when we will stand before Jesus Christ and give an account for what we have done in this life.

Matthew 25:31-34,41 “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.”

Matthew 25:34: Then the King will say to those on his right, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

I Corinthians 2:9 “But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”

The good news of the gospel for all who are in Christ is that judgement day for us already took place on the cross. There is no worry or mystery about our verdict before our Judge because He is also our justifier.

Romans 3:26 “It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.”

God will eradicate evil and restore all things. This, like Christ’s resurrection, will be material renewal.

Revelation 21:2-4 “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and will be their God. He will wipe every tear from their eyes.” (in the poetry, notice restoration, not evacuation)

About Christ’s Church

When someone believes in Christ, they enter His Kingdom. The Kingdom of God is presently a spiritual kingdom, where Jesus reigns in heaven at the right hand of God.

This kingdom is partly invisible – it is spiritual, not political or temporal – but it is partly visible, because Jesus is building His church as the visible reflection of His coming kingdom - people who enjoy life with Him at the centre.

Colossians 1:13-14 “He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Matthew 16:18 “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”

Colossians 3:1 “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.”

1 Corinthians 12:12 “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.”

Ephesians 2:19 “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.”

The Great Commission

Matthew 28:18-20 ‘Go, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, and teaching them to obey everything that I have commanded you. And lo, I am with you always, even to the end of the age.’

At KW Redeemer, we endeavour to use our gifts to do this **together**.

SECTION 3 UNDERSTANDING KW REDEEMER'S THEOLOGICAL COMMITMENTS

God's Grace is Essential

At KW Redeemer, we believe that we are saved by grace alone. This means that apart from God's grace, nobody can make fundamental steps toward God for salvation. God's grace is the **basis** for our salvation, not our decision. It is *because* of His grace that we make the decision to turn to Him, love Him, and worship Him.

Ephesians 2:1 "And you were **dead** in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the freedom to sin." Without God's intervention, we have no freedom to pursue Him. We are spiritually blind and dead, slaves to the evil one, slaves to our desires, dead to God.

Do we choose to become Christians? Yes.

Do we choose to become Christians *without* God's grace first moving upon our hearts? No.

Ephesians 2: 4- 8 "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved"

John 15:16 "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you."

Acts 16: 14 "One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshipper of God. The Lord opened her heart to pay attention to what was said by Paul."

We cannot save ourselves without God's intervention. Though we are made in the image of God, we are naturally inclined to go our own way, and not seek God.

God's Grace is Unconditional

God's choice to reveal Himself is not conditional upon us being moral, good people, or having done things deserving merit or salvation - God simply reveals Himself through the gospel from the depths of His love, by unconditional, sheer grace.

Ephesians 2: 4- 8 "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God"

1 Peter 1: 3- 4 "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you."

God's Grace is Particular

The scriptures do not teach that salvation is universal and we humbly concede that the mystery of salvation is for God alone to know. Salvation comes as Christ is preached, thus doing so is a priority in our gatherings. God's sovereignty and human responsibility are not at odds, competing for space. We submit to God's sovereignty and preach Christ, calling for repentance, engaging human responsibility.

John 17:9-10 “I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them.”

Romans 9:15-18 “..I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it depends not on human will or exertion, but on God, who has mercy ... So then He has mercy on whomever he wills, and He hardens whomever he wills.

John 1:12 “as many as receive Him, to them He gave the right to become children of God.”

Romans 10:13 “whoever calls upon the name of the Lord shall be saved.”

God’s Grace is Effective

The Holy Spirit regenerates the hearts of all of God’s chosen people, enabling them to believe. The Holy Spirit liberates our will as the gospel is preached to respond, repent and receive Christ.

John 6:35-40 “For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day...No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.”

Romans 8:28-30 “And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom He *foreknew* he also *predestined* to be *conformed* to the image of his Son, in order that He might be the firstborn among many brothers. And those whom He predestined He also *called*, and those whom He called He *justified*, and those He justified He also *glorified*.

God’s Grace Preserves

All those chosen by the Father, redeemed by the Son and regenerated by the Spirit are eternally saved, sustained and preserved by grace. Though the faith of God’s children may weaken, it will never ultimately fail and they have assurance of their salvation. (John 3:16)

Philippians 1:6 “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

1 Peter 5:10 “And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.”

John 10:27-30 “ My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.”

Common Objections

What about the scriptures that indicate God desires all to be saved?

2 Peter 3:9 “The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.”

The “any” here is Peter's audience (“any of you”). This is a text about how God's grace ensures the perseverance of the Church. Peter is not inserting a line about universal salvation in a letter to suffering saints.

1 Timothy 2: 3- 4 “This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.”

“All people” in the Greek (πάντας ανθρώπους) is best understood as “all sorts” of people - from every culture, class etc... To argue that “all” means universal salvation creates a greater problem: God is unable to accomplish His divine will because human will is greater than His.

Is God really fair in choosing some and not others?

God is not being fair in saving some. He is being gracious in choosing some because He is not obligated to save **any**. If God's commitment was to be fair and not gracious - *nobody would receive His grace*.

Grace is neither justice or injustice. Grace, by definition, is undeserved therefore nobody can claim to it.

We therefore entrust the mystery of both salvation and pardon to the Just One, the Holy One, the Perfect Almighty God, rather than teaching that salvation and pardon are granted at the discretion of the guilty.

Our Mandate for Church Government: To Flourish Like A New Testament Church

On Pentecost, the day Christ's church began its global gospel reach, we find men and women praying in the upper room, waiting for the promise of the Spirit¹. When they left the upper room filled with the Spirit, they went out declaring the gospel in the streets, ministering shoulder to shoulder. Peter quoted the prophet Joel "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy."

The early church described in the book of Acts and the apostolic letters, depicts faithful men and women serving as ministers to do the work of evangelism, make disciples, and engage in acts of mercy to faithfully serve Christ's church.² Jesus gave ministry gifts and the Spirit gave spiritual gifts to these men and women to build His church of "living stones"³ together. The mandate for our elders at Redeemer is to lead, train and faithfully serve the members at Redeemer so that we resemble the flourishing we see in the New Testament church.

Our Form of Church Government: Servant Leadership

The subject of the roles of men and women in church government has been interpreted differently in the various denominations of the church, so it is important to be clear on the vision for men and women serving in leadership at KW Redeemer.

We aim to structure the government at KW Redeemer according to the instructions we see in scripture for the New Testament church. When the apostle Paul provided criteria for church leaders (1 Timothy 3, Titus 1), the office of elder was defined with specific responsibilities that called men to servant leadership. This does not imply that women cannot lead, teach, or bring their gifts to bear in the church, but only that the office of elder (teaching elder and ruling elder) will be reserved for qualified men. Jesus taught his disciples the correct understanding of authority in Matthew 20:25-26. "But Jesus called them (the disciples) to him and said 'You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant.'" This is how the leadership of KW Redeemer will endeavour to carry out their responsibilities. Our elders are expected to be attentive to the voices of both women and men as they seek to make wise decisions that honour God.

With respect to the office of deacon, scripture is less clear. The qualifications for deacons are given also in 1 Timothy 3, but 1 Timothy 3:11 specifically lists requirements for women, which could be interpreted as the wives of deacons or simply as women deacons. Our denomination (PCA) has stated in the Book of Church Order (BCO) Chapter 9 that the office of deacon is for men only. However, BCO clause 9-7 recognizes that most diaconal responsibilities require both men and women of godly character to serve; the clause then states that such leaders are not to be ordained and are not to be given the title of deacon.

Therefore, KW Redeemer has (1) men who have been trained, examined, approved and ordained to serve in the roles of teaching elders (who have primary responsibility for preaching) and ruling elders (who have primary responsibility for training and equipping the membership and administering church discipline that is restorative and not punitive), and (2) qualified men and women who serve as ministry coordinators, leading our diaconal ministries. All members of KW Redeemer make a commitment to join ministry teams to serve as active ministers building our church and supporting our community outreaches as we seek to joyfully "declare and demonstrate the good news of the gospel".

¹ Acts 1:12-14, Acts 2:17-18

² Acts 1:14, Dorcas in Acts 9:36, Lydia in Acts 14:15-16; Priscilla in Acts 18:2, Phoebe in Romans 16:1, Mary in Romans 16:6, Junia in Romans 16:7, Euodia and Syntyche in Philippians 4:2, Lois and Eunice in 2 Timothy 1:5

³ Ephesians 4:11-15, 2 Corinthians 12, 1 Peter 2:5

On Sexual Ethics: *our practice according to Scripture & our posture toward the city*

Our practice according to Scripture

We aim to build a church that resembles the church we see in the New Testament. As this relates to sexual ethics, we find that the early church maintained the historical Scriptural view that God has created us in His image, male and female, and that sex is reserved for the covenant of marriage between a husband and wife. We celebrate the beauty of diversity and wisdom in how God created us according to the Creation account:

Genesis 1:26-27 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in his own image, in the image of God he created them; male and female he created them.

Genesis 2:21-24 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

We also recognize that the Scriptures give unprecedented dignity to singleness. The apostle Paul speaks of singleness as a gift: 1 Corinthians 7:7 I wish that all were as I myself am. But each has his own gift from God, one of one kind, and one of another.

Jesus, God incarnate, was not married and is a picture of perfect human flourishing and fulfillment. Therefore as a church we do not elevate marriage as a picture of God's highest and best for believers and want to foster a church culture where our married members are faithful to their spouses sexually and our single members can live fulfilled, flourishing chaste lives, not capitulating to the cultural assumptions that one's happiness and identity are tethered to being active sexually.

Our posture toward our city

Our doctrine of creation is that all humanity is made in God's divine image and therefore all humans are image bearers of God. This includes those who do not worship our God and, not being filled with His Spirit, have no desire for the guidance of His Word on their sexual ethics. In recognizing that we all bear God's divine image, we are committed to creating a church culture that speaks with civility about those in our city who do not share our view or practice of sexual ethics and relates to them with dignity.

When preaching on Scriptural texts that explicitly teach on sexuality, we will clearly and unapologetically uphold the historical scriptural view as the divine guide for understanding sexuality in our church while being winsome in our posture and witness in our city.

On Mercy and Justice: *our posture toward the poor, the refugee, the oppressed* (Excerpts from Dr. Timothy Keller's: *A Biblical Critique of Mercy and Justice*)

Community: inter-dependency and the call to give generously The Bible depicts the human world as a profoundly inter-related community. Christians must live in such a way that the community is strengthened.

Old Testament scholar Bruce Waltke: "The righteous are willing to disadvantage themselves to advantage the community; the wicked are willing to disadvantage the community to advantage themselves."

Gleaning laws: Deuteronomy 24:17-22. Landowners were commanded to not maximize profits by harvesting all sheaves or picking all the olives or grapes. Instead the owner was to leave produce in the field for the workers and the poor to take through their labor, not through charity. When the text reads that the sheaves, olives, and grapes "shall be for" the poor, it uses a Hebrew phrase that indicates ownership.

To treat all of your profits and assets as individualistically yours is mistaken. Because God owns all your wealth (you are just a steward of it), the community has some claim on it. Nevertheless, it is not to be confiscated.

Equity: Everyone must be treated equally and with dignity.

Leviticus 24:22- "You are to have the same law for the foreigner as for the native born."

Isaiah 33:15 "Those who speak with [equity]...keep their hands from accepting bribes."

Bribery is unjust because in commerce, law, and government, decisions or outcomes are determined by money
Leviticus 19:13 and Deuteronomy 24:14-15 speak of unfair wages.

Amos 6:5-6 speaks of "unjust scales, selling even the sweepings with the wheat."

Corporate responsibility: I am sometimes responsible for and involved in other people's sins.

Daniel 9: repentance for sins committed by his ancestors though he never personally participated in them
2 Samuel 21 God holds Israel responsible for injustice to Gibeonites by King Saul, though Saul was now dead.
Joshua 7 and Numbers 16, God holds whole families responsible for the sin of one member.
1 Samuel 15:2 and Deut 23:3-8, he holds the current generation responsible for the sins of their ancestors.

Achan's family (Joshua 7) did not do the stealing, but they helped him become the kind of man who would steal. The Bible emphasises the importance of the family for character formation.

Institutionalized sin: Socially institutionalized ways of life become weighted in favor of the powerful and oppressive over those with less power. Examples include criminal justice systems (Leviticus 19:15), commercial practices such as high interest loans (Exodus 22:25-27; Jeremiah 22:13) and unfairly low (James 5:4) or delayed wages (Deuteronomy 24:14-15). These systems do more evil than any one individual could.

Individual responsibility: I am responsible for all my sins, but not for all my outcomes.

The Bible does not teach that your success or failure is wholly due to individual choices. Poverty for example, can be brought on by personal failure (Proverbs 6:6-7; 23:21), but it may also exist because of environmental factors such as famine or plague, or sheer injustice (Proverbs 13:23[10]; cf. Exodus 22:21-27).

My sin: We are indeed the product of our communities, but as Christians, we can resist ungodly patterns.
Ezekiel 18: emphasizing corporate responsibility & denying personal responsibility = fatalism & irresponsibility.

To deny either corporate/personal responsibility is to adopt one of the secular views of justice

Advocacy: We must have special concern for the poor and the marginalized.

Isaiah 1:17; Psalm 41:1 - Have special concern for the powerless.

Proverbs 31:8-9 "speak up for those who cannot speak for themselves...Defend the rights of the poor and needy." The rich and powerful," are no less important to God - but they don't need advocacy.

Jeremiah 22:3 "Protect the person who is being cheated from the one who is mistreating... foreigners, orphans, or widows..." Jeremiah is singling out for protection groups of people who can't protect themselves from mistreatment the way others can. In this aspect of justice, we are seeking to give more social, financial, and cultural capital (power) to those with less.

How Biblical Justice Differs from Modern Theories on Justice:

MUCH could be said here, however the most obvious difference between the two is:

Modern justice theories often propose that the reason for unequal outcomes is strictly due to unjust social structures and systems and the way to fix unequal outcomes is through social policy, without also calling individuals to examine behaviours, patterns etc... whereas the Scriptures challenge both the social structure and the individual.

The Sacraments

Sacraments (Latin = 'mystery'): visible signs that Christ gave the Church to nourish her faith by pointing to the invisible realities of the New Covenant and of Christ's work on our behalf.

Baptism

Baptism is a sign and seal of faith in Christ, and the righteousness that Christ transfers to us by that faith. It visibly illustrates the cleansing from sin that is accomplished by Christ and received by faith in Him.

Baptism does not save, but is a sign and symbol of Christ's cleansing work, which saves. It symbolizes the pouring out upon us of Christ's Spirit when we receive Christ by faith. It is a visible seal that God's promise to us is true, despite our not being able to visibly see such cleansing and pouring with our eyes.

Baptism replaces the OT rite of circumcision. It signifies the same thing that circumcision does: cleansing from sin and new life (cleansing from inner corruption)

Colossians 2:12-13 "...having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,..."

Baptism, like circumcision, was to be **administered to adult converts:**

Acts 2:37-38 "Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

Baptism, like circumcision, is to be **administered to infants of believers as a sign and seal of the promised inheritance of God to them**, to be activated by their faith in Christ:

Acts 2: 39 “For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”

Hebrews 8:6 “But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.”

Better means better ... Given God’s track record, an important question we must ask is: does God’s commitment to our children change with this new and better covenant? The old covenant included children at their birth by giving them His covenant sign. Does the new covenant exclude children at their birth by withholding His covenant sign? If it does – how is that better?

“And the jailer ... trembling with fear he fell down before Paul and Silas ... And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.” ~ Acts 16:29-33

We assert that the reason baptizing children is not specifically mentioned in the New Testament is because the apostles are applying the new covenant sign according to God’s historical, redemptive pattern. The apostles giving the covenant sign to the children of believers would not have been a new idea – but an old one.

More questions? Recommended Reading: “How Baptizing Children is Grace on Display” (Appendices)

The Lord’s Supper

The Lord’s Supper is a meal of deliverance, a meal of Exodus. It is a sign of the deliverance that is afforded by the Final Moses, Jesus Christ, who delivered us from the final and greatest slavery: slavery to sin, to Satan, and to death. We believe that Christ is present by his Spirit in the administration of the elements of bread and cup. It is a powerful, real, spiritual interaction with God in four ways:

- It is a remembrance: it looks back to what Christ did on the Cross:
- It is a proclamation: a witness to the present world of what Christ has done
- It is a participation: we somehow participate in His death in the event
- It is an anticipation: by it we learn to long for the Coming Banquet Supper of the King when He returns:

1 Corinthians 11:25 “In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’” “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”

The four purposes of the Supper are only available, only comprehensible, to those who have received Jesus Christ and understand what they are remembering, proclaiming, participating in, and anticipating.

SECTION 4 - KW REDEEMER'S VISION AND MISSION TO THE CITY

We believe that only God can change the city. There are no strategies, no marketing programs, no 'magic bullet' that, if followed, can see the gospel become relevant and influential to the city. We need God's grace!

Psalm 127:1 "Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain."

Our Vision - We exist to declare and demonstrate the good news of the gospel.

Our Mission - We aim to walk out our vision through ministry values that will enable us to preserve the gospel for generations in the city and continue to spread the gospel throughout this region through church planting. These values are:

Declaring the Gospel - The gospel is not simply a set of beliefs that serves as the entrance into our faith, but is the transforming power of grace by which we live it out. We expect and plan for visiting, so explaining the significance of each aspect of our liturgy is intentional. Christ is preached, weekly to skeptic & Christian alike.

Love- The church is God's family and Christ is the head. We are like every family – we have our problems and dysfunctions. Redeemer is not where "good people go", it's where forgiven sinners go to worship the One who is good and loves us despite our inability to be good by His standards. God loves us when we are at our worst. Therefore, our members desire to love others when they are at their worst by God's grace. God's love for us fuels our ability to live for the benefit of others at our expense.

Compassion- We acknowledge the call of Christ to remember the poor and to minister healing and hope to the broken. We desire to be a church that serves people in need with generosity and compassion. Our members commit to a willingness to care for the poor both in our church family and are willing to serve or support KW Redeemer's compassion initiatives in our city.

City Engagement- We love the diversity and vitality of KW. We celebrate the arts, professions, education and the diverse cultural expressions that are here. We desire to be an outward facing church, involved in our community. We welcome seekers and skeptics. We invite their questions, graciously sharing why our hope is in Christ. We desire to show love to those who disagree with our convictions and maintain that this can be done without abandoning our convictions. Our members desire to share the gospel personally and commit to support the gospel evangelism initiatives of KW Redeemer as their schedules permit.

Some of the ways we are walking out our vision in practical ways are:

- Community Groups
- Emphasis on Children's ministry & Camp Dikaioo - *(Have kids? Welcome to the team!)*
- 223 Games Nights & Events
- Ray of Hope meal teams
- Faith & Reason Events: University of Waterloo
- Church plant support via Eastern Canada Presbytery; pulpit supply for small churches
- Support for oneROOF Youth Shelter and the Pregnancy Centre.
- Various initiatives to serve our city, overseen by our Compassion Coordinators
- Practical care for our congregation, overseen by our Benevolence Coordinators

REDEEMER MEMBER COMMITMENTS

Gathering for Worship

Gathering to worship is a command of God (Exodus 20) and a gift of God. He commands us to cease from all our work so our souls rest in His. Gathering for worship is more than merely something we do toward God - gathering for worship is a gift of grace where God refreshes, renews and reforms us. "Faith comes from hearing, and hearing through the Word of God:" (Romans 10:17). "If you abide in Me, you will bear much fruit...if you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." (John 15) We seek to be a church where our members, from sheer joy in the gospel, want to gather, worship and rest in God's amazing gospel so that they can go out into the city empowered as bold ministers of His gospel.

Prayer

We are exhorted in Scripture to pray to God in every way, for every circumstance, at any time. Prayer trusts God; prayer depends upon God; prayer invites God to do His mighty work. Each Christian is called to a life of constant, consistent prayer. We encourage members of KW Redeemer to be people of prayer to find strength and encouragement spiritually, for the sake of both the preservation of Christ's church and the spread of His gospel in our city. 1 Thessalonians 5:17 "Pray without ceasing."

Baptism

We expect all adult members of KW Redeemer to be baptized. We understand that baptizing children and infants is controversial in the body of Christ. You do not need to baptize your infants or children to be a member of KW Redeemer. You will be encouraged to study the matter thoroughly as you develop your biblical and theological convictions on this and other matters.

The Lord's Supper

Adult members take communion during our weekly services as was instituted by Christ when the church gathered. Children of believers who are too young to understand its significance, and who have not received Christ personally, are asked to abstain until such time as they evidence saving faith in Christ. We have a short teaching on our website (kwredeemer.com/kids) to support parents in helping their children understand the Lord's Supper. If you would like more support in this as a family, don't hesitate to speak with our pastor.

Fostering Church Community

We encourage members of KW Redeemer to make an effort each week to find and meet new people who come to visit on Sundays. Inviting people and creating a culture where we expect, intentionally look for, and welcome new people is a simple way to be missional. As far as schedules allow, members of KW Redeemer are encouraged to participate and invite others to join community groups, fellowship events or outreach events. These are great ways to meet new people, help newcomers to Redeemer make connections, enrich relationships and integrate people who might not be ready for a Sunday morning, but would be willing to connect at a community event.

Giving: Generosity driven by our love for the Gospel

Mature believers come to understand that they are stewards of all that they possess: gifts, capacity, finances, relationships, skills - all are gifts from God. Giving (not just financially) is a way of life for the Christian. Christ's sacrifice has retired the old covenant which included the ceremonial laws which included tithing. The tithe is no longer binding but serves as a good guide for our giving. Giving in the New Testament was done in view of

gospel freedom for the purpose of both preserving and spreading the gospel.

1 Corinthians 16:2 “On the first day of every week, each one of you should set aside a sum of money, in keeping with his income.”

Serving on a Ministry Team

We desire that each member of KW Redeemer consider where they could volunteer to serve their family and friends during our worship services. If each member willingly brings their gifts, everyone is served and no one is burdened. *Please indicate on your membership form how you'd like to get involved. We'll connect with you!*

Redeemer Kids ministry
University/High School Catechism
Tech team
Ushering, set up and tear down
Greeting

Camp Dikaioo
Youth @223
Music Ministry - instruments or vocals
Communion Prep
Hospitality

Submission to the Scriptures careful guidance and discipline from the eldership

Pastors and elders are given to serve, care for and at times, graciously correct or administer appropriate church discipline according to God's Word. The goal of church discipline, properly administered, is restorative, not punitive.

This is to protect the purity of the gospel and protect the church from those who would claim to have faith in Christ while simultaneously living with indifference to the Lordship of Christ, thus confusing younger members in the church and seeking skeptics alike.

Hebrews 13:17 “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account.”

Members do not submit to the pastors and elders *in and of themselves*, but it is scripturally appropriate for the church to submit to the scriptural authority of God's Word as our guide for all things in faith and practice.

Final Steps:

(1) MEMBERSHIP FORM - this will be sent to you electronically. Please fill this out for our church records.

(2) WELCOME SERVICE - These are the 5 questions you will be asked in our public worship serve where you are welcomed into the KW Redeemer family. Members should be able to answer “yes” in good conscience:

1. Do you acknowledge yourself to be a sinner in need of God's grace, who justly deserved his judgement for your sin, but united to Christ by grace and faith alone, you are God's child and now declared righteous?
2. Do you believe in the Lord Jesus Christ as the Son of God and Savior of sinners, His perfect life, atoning death and divine resurrection?
3. And do you **receive** and **rest** upon Him **alone** for salvation as He is offered to you in the Gospel?
4. Do you commit, to the best of your ability, to support the preservation of the gospel in this church community and the spread of the gospel in our city?
5. Do you submit to the Word of God as your standard for faith and practice, to the government and discipline of the Church according to God's Word and to serve your church family in purity and peace?