

We, at Redeeming Grace Evangelistic Ministries International, fully believe and abide by the following doctrines and teach that:

1. The sixty-six canonical books of the Bible as originally written are inspired of God, and therefore free from error. They represent the only infallible Revelation to guide in faith and practice. (Exodus 31:18; Deuteronomy 18:18; Jeremiah 30:1-2; 2 Timothy 3:16-17; 2 Peter 1:20-21; Psalm 12:6; 18:30; 119:160; Proverbs 30:5-6; John 17:17)

- a. Therefore, we further believe that the Bible, the inspired Word and Revelation of God, is applicable to authentically faithful believers in Jesus-Christ. The requirements contained therein for living in fellowship with God and others cannot be altered by mere human will, reasoning and/or by misrepresentation and misinterpretation of the Holy Scripture to satisfy socially motivated contradictory values to Christian calling in God. The Christian, as a child of God, may not conform to the patterns of contemporary society, but is rather called to be transformed by a Spirit-filled and renewed mind and life. As such, the Christian believer, living in newness of life in Christ, is called to be radically different from socio-cultural norms of sinful nature, thereby becoming salt and light in the world. (Matthew 5:13-16, 18-20; 7:15, 21-27; Romans 1:18-32; 6:1, 11-23; 12:1-2; 2 Corinthians 5:17; 2 Peter 2:1, 2, 12-19; 2 Peter 3:14-16; 1 John 3:4-10; Revelation 22:12-16, 18-19).

2. There is one God, the Creator and Preserver of all things. He is infinite in being and perfection. He exists eternally in three Persons; the Father, the Son and the Holy Spirit, who are of one substance and equal in power and glory. (Genesis 1:1; Isaiah 44:24; Acts 17:24-28; Deuteronomy 6:4; 33:27; Psalm 90:2; 102:12, 27; 1 Timothy 1:17; Matthew 28:19b; 2 Corinthians 13:14)

3. Humans are created in the image and likeness of God. Having disobeyed God, they fell from their sinless state by succumbing to Satan's temptation in Eden. This fall plunged humans into a state of sin and spiritual death, and brought the entire human race under the sentence of eternal death. From this condition humans can be saved by the grace of God alone, through faith, on the merit of the work of Christ, and by the agency of the Holy Spirit. (Genesis 1:26-27; 3:1-7; Romans 3:23-24; Ephesians 2:1-10)

4. The eternally pre-existent Son of God became incarnate without human father, by being born of the virgin Mary. Thus in the Lord Jesus Christ divine and human natures were united in one Person, both natures being whole, perfect and distinct. To effect salvation, He lived a sinless life and died on the cross as the sinner's substitute, shedding His blood for the remission of sins. On the third day He rose from the dead in the body which had been laid in the tomb. He ascended to the right hand of the Father, where He performs the ministry of intercession. He is coming again at a day and time unknown to anyone. He will appear personally and visibly at the end of the age to complete His saving work and to consummate the eternal plan of God. (Isaiah 9:6; John 1:1-3; Philippians 2:5-7; Revelation 22:12, 13, 16)

5. The Holy Spirit is the third Person of the Trinity. He applies to man the completed work of Christ. By justification and adoption man is given a right standing before God; by regeneration,

sanctification and glorification man's nature is renewed, (John 16:13-15; Acts 1:8; Ephesians 1:13-14; 4:30; 1 Corinthians 3:16; Psalm 139:7).

6. The believer, having turned to God in penitent faith in the Lord Jesus Christ, is accountable to God for living a life separated from sin and characterized by the fruit of the Spirit. It is his/her responsibility to contribute by word and deed to the universal spread of the Gospel of God and of Jesus Christ. (Galatians 5:16, 22-25; Ephesians 2:10; 1 Peter 2:9)

7. At the end of the age the bodies of the dead shall be raised. The righteous shall enter into full possession of eternal bliss in the presence of God, and the wicked shall be condemned to eternal death. (1 Thessalonians 4:13-18;

The Church

The Church, the bride of Jesus Christ, is characterized by unity, holiness, and catholicity. The Church as the body of Jesus Christ is spiritually one in Him; as the temple of the Holy Spirit, it is holy (set apart) in His sight, it is “catholic” in the sense of being universal, being limited to no one culture, race, or ethnic group, but intended for the entire world.¹ (Matthew 28:19; Galatians 3:26-28; Ephesians 5:25-27; Colossians 1:6; 1 Peter 2:5; Revelation 7:9) The local body of believers, Christ's witnesses in the community, is indwelt, enabled, and empowered by the Holy Spirit to:

- proclaim by word and deed the Good News of peace through Jesus Christ;
- live in fellowship and in authentic community as a people who have experienced and models for society “the peace of God that transcends all understanding;” (Philippians 4:7)
- perform authentic ministries or service of Shalom to a hurting and broken humanity—becoming an agent of reconciliation, welfare, justice, and the righteousness of God;
- Confess and celebrate and worship Jesus Christ, the Prince of Peace²—the Hope of the ends of the earth.

Contextually, as faithful believers of the local congregation, we believe we are called to build up the Body by:

- being members of one another, (Romans 12:5);
- being devoted to another, (Romans 12:10a);
- honoring one another (Romans ,12:10b);
- being of the same mind toward one another, (Romans 12:16; 15:5);

¹Davis, John Jefferson, *Handbook of Basic Bible Text: Every Key Passage for the Study of Doctrine and Theology*. (Zondervan: Grand Rapids, 1984, 106).

² This model is extracted from the lectures of Dr. Eldin Villafane on the Classical Missiological Categories of the Church's Mission: *Kerygma, Koinonia, Diakonia, and Leitourgia*, on 6/7/2007, at Gordon-Conwell, Boston.

- loving one another; (Romans 13:8; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Hebrews 10:24; 1 Peter 1:22; 1 John 3:11, 23; 4:7, 11, 12; 2 John 5);
- edifying or build up one another, (Romans 14:19);
- accepting one another, (Romans 15:7);
- instructing one another, (Romans 15:14)
- greeting one another, (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thes. 5:26; 1 Peter 5:14);
- waiting for one another (1 Corinthians 11:33);
- caring for one another (1 Corinthians 12:25);
- serving one another (Galatians 5:13)
- carrying one another's burdens (Galatians 6:2);
- bearing with one another (Ephesians 4:2; Colossians 3:13);
- being kind to one another (Ephesians 4:32);
- esteeming one another (Philippians 2:3);
- encouraging one another (1 Thessalonians 4:18; 5:11, 14);
- confessing sins to one another (James 5:16a)
- praying for one another (James 5:16b)
- offering hospitality to one another (1 Peter 4:9)
- fellowshiping with one another (1 John 1:7).³

RGEM International thoroughly embraces this paradigm for equipping Christian saints and advancing the kingdom of God in all spheres of life for local church members—those who have confessed Jesus Christ as Lord and Savior, and who intends to follow faithfully biblical Christian doctrines, and the church principles and disciplines for holistic Christian living.

Gifts that Builds Up the Church

The Church, the body of believers and the bride of Jesus Christ, has been given various spiritual gifts, temporary and permanent, in order to build up the body of Christ—every believer. At RGEM International, we believe every member in the local congregation is an instrument of God, filled with His Spirit and endowed with a specific gift, or different kinds of gifts to build up one another. The gift of prophecy or preaching, the gift of teaching, the gift of faith, the gift of wisdom, the gift of knowledge, the gift of discernment of spirits, the gift of mercy, the gift of exhortation, the gift of giving, the gift of administration, the gift of leadership, the gift of ministry of compassion, compounded with the host of learned social science skills that believers in the local church have acquired and mastered through academic training—are to be used

³ Getz, Gene, *Building Up One Another*. (Chariot Victor Publishing: Colorado, 1997).

effectively in unity and in love to further advance the kingdom of God, (1 Corinthians 12:4-11; Romans 12:3-13; John 13:34-35; John 17:21).

Te Deum **A Contemporary Version**

You are God: we praise You;
You are the Lord: we acclaim You;
You are the eternal Father: All creation worships You.
To You all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise;
Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.
The glorious company of apostles praises You.
The noble fellowship of prophets praises You.
The white-robed army of martyrs praises You.
Throughout the world the holy Church acclaims You:
Father, of majesty unbounded, Your true and only Son, worthy of all worship,
You, Christ, are the King of glory, eternal Son of the Father.
When You became man to set us free You did not disdain the Virgin's womb.
You overcame the sting of death,
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that You will come, and be our judge.
Come then, Lord, sustain Your people,
bought with the price of Your own blood,
and bring us with Your saints to everlasting glory.

*The Spirit and the bride say, Come!
And let him who hears say, Come!
Whoever is thirsty, let him come; and whoever wishes,
let him take the free gift of the water of life.*

*Amen. Come, Lord Jesus.
The grace of the Lord Jesus be with God's people. Amen.*

Revelation 22:17,21, NIV