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WHO WE ARE

Redemption Bible Church—Our Name

Our passion is to be a church that joyfully declares the supernatural work that God IS doing and WILL DO in the lives of His people through the transforming power of the gospel of Jesus Christ. Just as churches in the New Testament were known by the heart and life of Christ, our church must embrace this same identity.

Living in a world that champions ambiguity, it is our passion to declare the mission and message of Jesus Christ with clarity. Thus, our name should reveal the bold truth of who we are – and whose we are.

Redemption is the act where Jesus pays the deadly, eternal price our sin required and delivers us to live in His identity of eternal forgiveness, joy, and freedom. Jesus changes everything. He takes our broken fellowship with Him, our broken life, and redeems it – and the result is unmistakably glorious (Isaiah 61:3).

Redemption declares we have a new identity.

“For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus.” - Romans 3:23-24

Redemption declares we are eternally free and eternally secure!

“But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.” - Hebrews 9:11-12

Redemption declares we are forgiven of any and all sin!

“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.” - Colossians 1:13-14

Redemption declares we can worship with thunderous joy.

"He sent redemption to his people; he has commanded his covenant forever. Holy and awesome is his name!" - Psalm 111:9

Redemption declares what we want for the world!

"O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption." - Psalm 130:7

Redemption declares our future hope!

"For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved." - Romans 8:22-24

The **Bible** contains the message of redemption and it is declared on the perfect pages of Scriptures which contain the answer to life's greatest problem and reveal its greatest joy in Jesus. We are a Bible-believing, Bible-preaching, Christ-exalting church. So much so, it's our middle name.

"For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." - Hebrews 4:12

The **Church** is not a building, it's a people. The original Greek word for church is **Εκκλησία** (ekklesia), meaning "to call out of". The church is the gathering of the family of God who has been "called out" from sin to new life through redemption in Jesus. The word "church" is the moniker that declares though we live in a fallen world we are not defeated; we are free!

Jesus said, "I will build my church, and the gates of hell shall not prevail against it." - Matthew 16:18



OUR SYMBOL

What does our symbol mean?

Our symbol is called the Chi Rho (kahy-row) which is directly linked to the name of Christ. In the Greek, the "X" (chi) and "P" (rho) are the first two letters in the name of Christ (**Χριστός**). Along with the cross and the fish, the chi rho is one of the earliest symbols for Christ and his followers.

It is our passion to use this symbol to define our connection with the early church and their unapologetic commitment to the gospel of grace. It's intentional; we hope that this unique symbol would elicit the question, and that when asked "what the 'p' is," we can joyfully tell our friends and family that it stands for Christ! Why? Because at Redemption Bible Church, we fly one banner—Jesus Christ!

OUR MISSION

Love God—Love Others—Make Disciples

Worship

God desires to be worshipped in spirit and in truth (John 4:24) and promises to inhabit the praises of His people (Psalm 22:3). At Redemption we approach every weekend with the expectation that we will experience the manifest presence of God through passionate and sincere worship and the power of His word. When we do this, God shows up and lives are changed.

Walk

True growth in Jesus Christ can only be experienced by participating in gospel-centered community (Ephesians 4:15-16). At redemption, this community is found in small groups where we gather together throughout the week to apply God's word, lift one another up in prayer, hold each other accountable, and care for each other's needs.

Work

Jesus said, "I came not to be served but to serve" (Mark 10:45). As members of the body of Christ, our aim is to model His heart in service toward others by participating in the work God is doing in the local church. We would not be redemption without the volunteers who serve each week. We believe it is a privilege to work for Christ and we encourage everyone

who calls redemption their home to exercise their faith in a tangible way by serving this community.

Witness

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Mathew 28:19-20

OUR BELIEFS

The Scriptures

We believe in the Scriptures of the Old Testament and New Testament as verbally inspired by God inerrant in the original writing and infallible in their meaning. We believe the 66 books of the Old Testament and New Testament are God's completed and sufficient revelation for the total well being of mankind.

God

We believe in the only true God (John 17:3), the Father, the Son, and the Holy Spirit (Matthew 28:19-20). He created all things (Revelation 4:11) and upholds all things by the Word of His power (Hebrews 1:3). In Him we live and move and have our being (Acts 17:28). He is a God of truth and without iniquity, just and right is He (Deuteronomy 32:4) and He shall judge the world (Psalm 9:8). We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Mark 12:29; John 1:1-4; Matthew 29:19-20; Acts 4:3-4).

Jesus Christ

We believe in the total deity of the Lord Jesus Christ. We believe He is the manifestation of God in the flesh. We believe He was conceived by the Holy Spirit and born of the virgin Mary. We believe Him to be true God and true man (John 1:1, 14, 18; John 14:8, 9; 1 Timothy 3:16).

Holy Spirit

We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ during this age. He convicts us of sin and regenerates the sinner upon believing on Christ, baptizing the believer into one body of which Christ is the head. He indwells, guides, instructs, fills, comforts, and empowers the believer for godly living and service through individually

bestowed spiritual gifts. While the Scriptures do not teach that certain gifts have ceased, it does seem to indicate that their usage would vary according to the need that each gift is designed to meet. Redemption Bible Church does not encourage the use of the 'sign gifts'. Instead we choose to emphasize the more excellent way of love and zeal for the more edifying gifts (John 16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; I Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 4:1-4; II Corinthians 12:12). A fuller statement of the Church's position on the charismatic movement is available upon request.

Man

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners; not only by constraint, but by choice and therefore under just condemnation without defense or excuse. We believe that without exception every man is totally depraved and needs a Savior (Genesis 3:1-6; Romans 3:10-19; Romans 1:18, 32).

Salvation

We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice. We believe salvation comes through belief in the holy deity of Christ, the virgin birth, the death, burial, and resurrection of Christ. We believe that all who repent of their sins and by faith receive Him as their personal Savior are justified on the basis of His blood shed on Calvary. They are born again of the Holy Spirit and thereby become eternally secure as children of God. We believe the Holy Spirit baptizes a person who believes into the body of Christ at the moment of salvation (Romans 8:37-39; II Corinthians 5:21; I Corinthians 12:13).

Regeneration

We believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Justification

We believe that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

In this respect, we believe that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of

God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Heaven and Hell

We believe in the "blessed hope": the personal, premillennial return of the Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (1 Thessalonians 4:13-18). We believe in the bodily resurrection of both the saved and the lost. The saved are raised to eternal, conscious bliss in heaven (Matthew 25:34; John 14:2; 2 Corinthians 5:1; Revelation 2:7) the lost are raised to eternal torment in hell in conscious separation from God. (Matthew 8:11; Matthew 10:28; Matthew 13:49-50; Mark 9:47-48; Luke 12:5; Revelation 21:8).

Resurrection

We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into heaven, and His present life for us as High Priest and Advocate (Acts 1:3, 9; Hebrews 7:25, 26).

Return of Christ

We believe in "that blessed hope", the personal, premillennial, and imminent return of our Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (1 Thessalonians 4:13-18).

Baptism and Communion

We believe that Christian baptism is a public declaration of and identification with Christ in His death, burial, and resurrection signified by immersion in water. The Lord's Supper is the commemoration by believers of Christ's death until He comes and should be preceded by a careful self-examination (Acts 4:13; Romans 6:3-6; 1 Corinthians 11:20-29).

The Church

Upon accepting the Lord Jesus Christ as Savior, all believers have therefore become part of His body, the church. There is one church universal, composed of all those who acknowledge Jesus Christ as Savior and Lord. The Scriptures command believers to gather together to devote themselves to worship, prayer, teaching of the Word, observance of the ordinances (baptism and communion), fellowship, service to the body through the development and use of talents and gifts, and outreach to the world in fulfillment of the command of Christ to make disciples of all believers (Ephesians 5:23; Romans 12:1; Acts 2:42-46; 1 Corinthians 14:26; Matthew 28:18-20).

Wherever God's people meet regularly in obedience to this command there is the local expression of the church – under the watch-care of elders and other supportive leadership.

Its members are to work together in love and unity, intent on the one ultimate purpose of glorifying Christ (Ephesians 4:16).

Missions

Realizing that the cause of Christ extends beyond any one local fellowship, we commit ourselves to an ongoing ministry of extending the call of Christ to make disciples around the world.

Marriage and Human Sexuality

We believe marriage is a monogamous, heterosexual union instituted and ordained by God (Genesis 2:18-25; Ephesians 5:22-33). As such, it is to be an exclusive covenantal union of one man and one woman for the purpose of a lifetime of mutual commitment and companionship. A civil government's sanction of a union will be recognized as a legitimate marriage by this church only to the extent that it is consistent with this belief.

We believe that the term "marriage" has only one meaning - it is a union sanctioned by God which joins one man and one woman in a single, exclusive relationship, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other (Heb. 13:4, Ex. 20:14, Prov. 6:20-7:27, Rom. 1:24-28, 1 Cor. 6:9-10).

We believe that God has commanded that no intimate sexual activity is to occur outside of a marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, polygamy or any attempt to change one's gender, or disagreement with one's biological gender, is sinful and offensive to God.

We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by our church in any capacity, or who serve as volunteers, should abide by and agree to this position statement on Marriage and Human Sexuality and conduct themselves accordingly.

We believe the recognition of same-sex or trans-gendered marriages, civil unions or domestic partnerships are prohibited by Scripture. Rather than promoting the family and the common good of a community, the recognition and sanction of same-sex marriage, civil unions or domestic partnerships is detrimental to a society. Such a redefinition of marriage devalues the institution, the family and the unique role of both a man and a woman in a child's life.

We believe that God offers redemption and restoration to one's created identity as male or female to all who confess and forsake their sin, seeking forgiveness and mercy through Jesus Christ (1 Cor. 6:9-11). We do not believe that God promises freedom from temptation in these areas, but that He provides the power to resist the temptation (1 Cor. 10:13).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Matt. 5:43-48). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with the Scriptures nor the doctrine and practices of this church.