

Welcome to

BETHEL
CHRISTIAN
CHURCH



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Why 'Bethel'?

"How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (Genesis 28:10-22)

Bethel means 'House of God.' Jacob's dream of a ladder stretching between heaven and earth, and of the Lord standing beside him, foreshadowed the day when God the Son would descend from heaven as the Word made flesh, and make his dwelling place with us.

"The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." (John 1:9-14)

Jesus' coming in human flesh was the fulfilment of the promise to Jacob, 'In you and your offspring shall all the families of the earth be blessed.' In Christ, God's people have now truly become God's household.

"Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. (Revelation 21:1-4)

We long for the day when we will see him face-to-face; in the meantime the assurance of the Father's goal for us enables us to live as his people in today's world, holding out the Gospel promise to all that anyone who lives by faith in Jesus has been brought into his family.

Our prayer is that, by the grace of God, Bethel Christian Church may be a true expression of what it means to be the family of God the Father, through faith in Jesus the Son, in the power and freedom of the Holy Spirit.

Choosing a church

What questions are important to ask when trying to decide whether to attend or commit to a particular church?

Many people may choose a church based on superficial criteria such as the music, the size, the demographics of the congregation (eg. age, ethnicity, social status), the venue, or the programs that cater for particular people or needs. None of these issues were a concern for the New Testament church, nor have they been for much of the church's history. It's only in recent times that we have been trained by our culture to have a 'consumer' mindset, where we shop around until we find the product that best suits our personal preferences and felt needs. Instead, if the Church is the House of God, we should be using His criteria in making decisions about being involved in a local church where we will both grow in our maturity in Christ, and be given opportunities to serve him.

A survey of the New Testament teaching on the church will highlight the importance of asking three key questions about a church. These three questions are answered in this booklet. Even if you are still looking for a church and do not decide to settle down at Bethel Christian Church, we encourage you to ask these questions of any church you investigate:

What do you believe and teach?

Are they committed to teaching, hearing and defending the 'faith that was once for all delivered to the saints'? (Jude 3) If I go along, will I receive a good diet of faithful, solid Biblical teaching?

How are you led?

Do they have a leadership structure that is faithful to the Bible's model, with leaders who are committed primarily to serving and loving those in the church?

Why do you do things the way you do?

Are they committed to having their activities shaped by what the Bible teaches, so that they are trusting Jesus to build his church, not their programs or methods?

What we believe and teach

True doctrine is vital to the life of the church. It's crucial that we strive to stay true to 'the faith that was once for all delivered to the saints.' (Jude 3) Primarily because we exist for God's glory, and we glorify Him when we honour the truth He has revealed to us; and secondly, because a church's health depends on sound teaching, giving a solid foundation for people's lives and faith (Matthew 7:24-27).

Many churches today have a standard 'What we believe' statement, sometimes based on whatever their denomination is, but that doesn't always indicate what may be said from the pulpit on Sunday morning or in Bible studies through the week.

When we say as a church '**We believe**' we're saying that all people or churches who affirm these truths are truly Christian. These things are of primary importance, and if we were to deny or change them we would be undermining the very Faith we profess. (We draw a distinction here between someone who's simply still learning what these things mean or genuinely wrestling with their implication, and someone who understands what they mean and openly rejects them). Someone who rejects any of these statements can't be an official member of our church (although that does not mean they're not welcome to attend our activities), and as a church we won't work with or partner with another church that disagrees with or undermines any of these statements.

When we say as a church '**We teach**' we're saying that we hold certain views and emphases that we consider important and Biblical, but we wouldn't say that someone who holds a different view is not a genuine Christian. These things are of secondary importance, as far as having a different view does not undermine the Faith.

What we believe

Historically the Christian church has affirmed both simple and complex statements of faith. The earliest and most universally affirmed is the Apostles' Creed, which probably originated in the 1st century and has been in its present form since the 4th century. (Traditionally it's worded with the first person singular ('I believe'), but when we use it in worship we say it in the plural ('We believe')):

We believe in God, the Father Almighty, the Creator of heaven and earth,

And we believe in Jesus Christ, His only Son, our Lord: Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. The third day He arose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From there He shall come to judge the living and the dead.

We believe in the Holy Spirit, the holy universal church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Over time, as various false ideas and teaching posed a threat to the church's doctrine, other more detailed statements were issued, such as the Nicene and Athanasian Creeds (Affirming the Trinity and defending against Arianism, the belief that Jesus isn't truly God), and the Definition of Chalcedon (Defending against wrong views of the relationship between Jesus' divine and human natures)

Bethel Christian Church's Statement of Faith (See Appendix 1) is like many modern faith statements. It affirms the creeds, but clarifies other issues that have been challenged more recently (eg. the authority and reliability of the Bible, salvation by grace through faith, the atoning sacrifice of Jesus, God's design for gender and marriage, etc.)

What we teach

The simpler a statement of faith, the more likely there will be diverse interpretations of what is meant by each part of the statement. For example, Catholics, Protestants and Eastern Orthodox churches all affirm the Apostles' Creed, yet some of the theological differences between them are great.

Even Bethel's statement of faith may be interpreted in different ways, as it's by no means comprehensive enough to embrace the totality of what the Bible teaches.

Historically Bethel has understood our statement of faith through the lens of *Reformed* theology - meaning the theology that was affirmed and developed by the Protestant reformers in 16th century Europe

(Luther, Calvin, etc.). This theology is best summed up in five phrases (originally in Latin):

1. **Grace alone (Sola Gratia)** Affirming that salvation is entirely the work of God, not earned or achieved in any way by us.
2. **Faith alone (Sola Fide)** Affirming that the grace of salvation is received through faith (trusting in Christ), not by anything we do (eg. religious rituals).
3. **Christ alone (Solus Christus)** Affirming that true faith has Jesus as its only object, and there's no other way, person or means for us to be reconciled to God the Father.
4. **Scripture alone (Sola Scriptura)** Affirming that the Bible is fully sufficient to give us all we need to know about Jesus, to have true faith, to live in a way that honours God, and to grow and mature in our relationship with Him.
5. **To the glory of God alone (Soli Deo Gloria)** Affirming that all God does is for His glory, and this is the reason we exist and why he has saved us through Jesus.

The Reformers also affirmed the idea that the church should be **'Always Reforming' (Ecclesia Semper Reformanda)**, meaning that we should never become locked into our traditions or human ideas and systems, but always be willing to change as we submit ourselves to the authority of Christ through the scriptures.¹

There's a few other things that are distinctive of how we at Bethel Christian Church understand and communicate the Christian Faith:

Trinitarian Theology

The doctrine of the Trinity is central to the Christian faith. We see in the Bible that the Father, Jesus the Son, and the Holy Spirit are revealed as fully God; yet there are not three Gods, but one. The Trinity (tri + unity) affirms that the one God exists in three persons, and this is the basis for being able to claim that, 'God is love.' (1 John 4:8,16). So rather than just speaking about 'God,' we want to honour this God by being careful about how we speak about him, and that we know and

¹ Some key detailed Reformed statements of faith can be found at

- theopedia.com/creeds-and-confessions
- au.thegospelcoalition.org/about/foundation-documents/#confessional-statement
- www.monergism.com/topics/creeds-and-confessions/contemporary-confessions

understand how each of the three persons is at work in the world, in the church, and in our lives.

Biblical Theology

This means that Jesus is the focus and trajectory of the *whole* Bible. The Old Testament and New Testament are related to one another not merely in chronology, but in Promise-Fulfillment. Jesus is promised, patterned and present in the Old Testament, and fully revealed in the New Testament. This means that whenever we read the Old Testament we should be looking to see how it points us forward to Jesus; and whenever we read the New Testament we should be looking to see how it's built on the foundation of the Old.

This means that pretty much every sermon at Bethel Christian Church will be about or point to Jesus and what He has done, rather than being just about us and what we do for him.

Gifts of the Spirit

We believe that the Holy Spirit still empowers Christ's people with various gifts to build up his church. These gifts can include, but aren't limited to, those listed in passages like 1 Corinthians 12-14, and Romans 12. We acknowledge that parts of the wider church have sometimes been mistaken in their views about whether these gifts have continued or ceased, as well as in defining what they look like or how they are to be practiced. Sometimes these errors have flown from a wrong understanding of the Holy Spirit's person and work. So we would be what some people have described as 'Cautious Continuationist;' we trust that the Holy Spirit, as the sovereign God, will make himself known among us when and how He pleases, but we also heed the call of the Bible to avoid any disorder, excesses or claims to exercise the gifts in ways that don't contribute to building up the church. Some helpful reading on this is a series of sermons given on 1 Corinthians 12-14, available on our website.

Sacraments

We believe that **Baptism** is both the way in which a believer publicly declares their faith in Jesus, and the way in which the Church publicly declares that they are a member of the body of Christ. The waters of baptism don't have any power in themselves to save a person, but when combined with the word of Christ and the faith of both the person being baptised and those watching, baptism becomes a

means of grace in which God confirms his covenant to us. We only baptise those who know and profess Jesus as their saviour and Lord, and while we normally do this by immersion, we also recognise baptism by pouring if there are physical limitations for the person being baptised.

We believe that **Communion** should be observed regularly, as the ongoing sign and seal of the New Covenant Jesus made with us in his death and resurrection. It demonstrates our unity in Christ, and similar to baptism, when the physical symbols of bread and cup are combined with the Word and the faith of those who eat, it becomes a means of grace, confirming to us the forgiveness of our sins. We invite all who have faith in Jesus to receive communion, and we allow parents of children to make their own decision about whether and at what age their children may partake.

Biblical Exposition

It might sound like this should fall under 'Why we do things the way we do,' but this approach to Bible teaching is not merely about practicalities or best methods, but a conviction that the Bible, as God's Word, is our final authority on knowing Jesus and living the life he calls us to. So we believe the best way to grow in our faith is by systematically teaching through Bible passages. This is the best way to make sure we continue to uphold God's truth, not our own idea or hobbyhorses. This means most of our sermon series are simply working our way through a Bible book, with a combination of Old and New Testament books; and our occasional thematic series will still involve unpacking one or more Bible passages.

How we're led

The New Testament also doesn't give us detailed instructions on church leadership structures. Its focus is not so much on structures, but people. It gives qualifications for **Elders** - men who are given the responsibility to serve in pastoral oversight of the church, with an emphasis on things like pastoral care and the ministry of the Word, and qualifications for **Deacons** - men and women who are given the responsibility to serve in practical ministries. This model comes from Acts 6, in which seven men were initially appointed to manage the distribution of food to those in need, to enable the Apostles to not be distracted from prayers and the ministry of the word of God, and then confirmed later when Paul instructs two younger apostolic leaders, Timothy and Titus, in how they should appoint people to these roles in local churches.

The Leadership Team

Bethel is led by a team of Elders, of whom the pastor(s) is a member, and who functions as the team leader. Once a quarter the Church Council, made up of the Elders and Deacons, meet to review, discuss any needs among the church community, and to plan activities and events.

The church as a whole approves the appointment of Elders and Deacons, who are recommended to the church by the Council. Suitable candidates for these roles are invited to prayerfully consider joining the leadership team; it's not simply about getting someone who's willing to do a job, but about discerning whom God is raising up to serve and lead the church into the future.

1 Timothy 2:12-14 makes clear that teaching and oversight in the church is a responsibility given especially for men to carry, and is one part of the expression of the unique complementarity with which God made humanity as male and female. For this reason, we only have male elders and preachers at Bethel. We recognise that in today's cultural climate some see this position as sexist; however its aim is not to limit women, but to free them up to be able to express the gifts and qualities God has given that are unique to them as women.

Safeguards

No local church is immune from problems and conflicts, and sadly some church conflicts have resulted in splits, closing down, and most seriously, harm brought to people's lives and faith. A lot of church problems may often be traced back to leadership problems - whether that be a problem in the leadership style itself, or the church leaders ignoring, mismanaging or responding in ungodly ways to problems in other areas. We should not be afraid to talk about this issue, not simply because it is a reality, but also because the New Testament itself prepares us for the reality of imperfect churches. Many of the New Testament letters would not have been written, or at least would have been very different in content and tone, if there were not problems in the first churches; and Jesus himself anticipated and trained his Apostles to deal with matters of conflict and discipline even before the church was formed! We should not have an idealistic view of the New Testament church, thinking that if we only could go back to the way it was then we would have the perfect church.

We have a number of 'safeguards' in place that will help us prepare and respond well to any problems which we may face:

1. Affiliation with the Fellowship of Evangelical Churches of Australia

This network of churches across Australia ensures that we have fellowship with other churches of like mind, who agree to a common doctrinal and other standards. FECA provides member churches with Marriage Celebrant status for their pastors, and an annual conference for networking and encouragement. Currently one of our pastors is a member of the National Executive²

2. Pastoral Accountability

As FECA can't provide the individual support to Pastors that larger denominations normally do, it's important that there be a channel of support and accountability. Our constitution says:

The Pastor is encouraged and expected to seek accountability and support through a mentor, a collegiate or an association that exists for such a purpose. This should normally be outside of the existing structures within this church. (6.h.)

The Collegiate of Confessing Pastors (SA) is a group that was formed by a number of local pastors from independent and denominational

² 2022

churches (including all of the FECA pastors in the state). This group meets bi-monthly for support and prayer, and is a group that is able to assist the church in the event of pastoral misconduct or conflict.

3. Congregational meetings

Because we are an incorporated body, we are required to have at least one members' meeting a year. But this is not just a legal requirement. We believe it is a healthy thing to get the church community together occasionally to discuss the church's activities and to get input on decisions. It is the church members who make decisions about the appointment of our leaders: Pastors, Elders and Deacons; about how we give money to missions and other ministry needs; and any other big decisions involving money, property and people.

While the Bible clearly calls a church to submit to its leaders:

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. (Hebrews 13:17)

It also makes it clear that the leaders are also accountable to the people they are leading:

Do not admit a charge against an elder except on the evidence of two or three witnesses. As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. (1 Timothy 5:19-20)

Congregational meetings mean that the whole church, not just a small group of leaders, may be led by the Spirit as we grow together into maturity in Christ.

4. Careful Service Policy

The Careful Service document outlines the guidelines that both leaders and members should follow to make sure the church community is a safe place for children and vulnerable people, and that leaders are kept accountable in areas of handling money, and personal conduct. Bethel Christian Church is registered with *Safe Ministry Check*³, and requires all leaders to be screened and trained in a way that is appropriate for their roles.

A copy of the Careful Service document is available upon request.

³ safeministrycheck.com.au

Why we do things the way we do

On one level there isn't a 'right' or 'wrong' way to run a church, because the New Testament doesn't give us an outline or detailed set of rules about specifics. There are however a number of things that Christians are commanded to do, and which when done together in the context of the gathered community make us the church. We can take our cue from the very first Christians who gathered after the Spirit was poured out on the Day of Pentecost:

They devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. (Acts 2:42)

Our Sunday gathering is the heartbeat of our church. It is the one place and time when all the members of the church can meet together to express what it means to be Christ's people. In fact, the word 'church' in the New Testament means literally 'congregation' or 'assembly'. When we say that the church is not a building or institution, but the people, we don't mean that it's a whole lot of individuals following Jesus in their own private way. It's the people gathered to worship and serve; people who find their identity in being a member of the Body of Christ. For us 'Christian' is synonymous with 'Member of Christ's Church.' We believe that gathering regularly as the church is both a wonderful privilege, and a solemn responsibility. While some argue that the New Testament doesn't contain an explicit command to attend church regularly, it does command us to *not give up meeting together* (Hebrews 10:25) because gathering as the church is, so to speak, part of our DNA.

What we do when we gather is shaped by the example of those very first Christians on whom the Spirit came, and the 3000 who first heard the Gospel proclaimed by them on the Day of Pentecost. As far as we know, they didn't receive a list of instructions on what to do, but it flowed naturally out of the work of God in Christ through the Holy Spirit. So too, we can trust that the Holy Spirit will be at work among us as we walk in their footsteps, and devote ourselves to the same things as they did.

'The Apostles' teaching'

We know from other places in the New Testament that the Apostles taught from the Old Testament Scriptures, showing how they are fulfilled in Jesus, and over time their teaching and writings were also

included in the Scriptures. We express this in three ways when we gather:

- We read the Bible - both the sermon passage, as well as other passages that instruct us and call us to worship.
- We teach the Bible. We devote nearly half of our service time to the sermon.
- We sing songs and hymns that reinforce Biblical truths and help us to have an appropriate emotional response to God's word.

We also want the Bible teaching to be as accessible to all people within our community, and so we have

- Age-appropriate sessions for our children, and a children's talk on Sundays that we don't have communion. Occasionally children will stay in for the whole service, with an extra outline provided to help them engage with the sermon, so that they clearly understand that they are just as much a part of the church as the adults.
- A Mandarin service for our Chinese members who prefer to hear God's word in their heart language. When we combine our congregations for monthly communion or full combined services, the hymns and songs are in both Mandarin and English, and the sermon is translated for Mandarin speakers.
- Community Groups during the week whose main focus is Bible study, with opportunity for discussion, questions and further study.

'The Fellowship'

The church is not an educational institution or business, but a community based on relationships between people, and between people and God, because God himself is a community of love between Father, Son and Holy Spirit. So our gatherings are an opportunity to foster relationships, for two key reasons:

- The better we know one another, the better we will be able to love one another, as Jesus commanded us (John 13:34)
- The better we know and love one another, the more we will be enabled to be on about Christ's mission in the world together.

'The Breaking of Bread'

Food was a big part of the early church, both in eating together, and in making sure those in need also had enough to eat. Drawing on Old Testament pictures, Jesus used eating and drinking to illustrate his

work, as he fed the crowds, called himself the Bread of Life, offered drink to the spiritually thirsty, and transformed the passover meal into communion. Eating and drinking is connected to fellowship, as it demonstrated hospitality. We express this in two ways

- We celebrate Communion on the first and third Sundays of each month. We always have it early in the service, to allow children to participate; and every first Sunday both our congregations are together for this to express our unity as one church. Communion is a way to renew our faith, by reminding us in a tangible way that we are members of the new covenant in Jesus' blood.
- We share in lunch on the first Sunday of each month as well as on other one-off occasions. At this meal, people are able to share what they have freely with others.

'The Prayers'

Jews were called to pray daily, and would often gather to do this together. The first Christians continued this practice, not as a law, but as a helpful framework with which they were familiar. This is because they knew that prayer was central to their relationship with God, as taught by Jesus himself, and by the teaching of the New Testament.

Because of this, we will always include a time of prayer in our Sunday service during which we can pray corporately for the needs of our church members, our families, the community and the world. This may be one or a combination of prayers led from the front, prayers read and spoken in unison by the whole congregation, or an open opportunity for anyone to lead us by praying out loud.

Members are also encouraged to be praying regularly through the week in solidarity with one another, and so we have a prayer diary in our weekly newsletter to guide people in this.

The ministry of members

A Biblical concept that was re-discovered at the Reformation is that of the 'priesthood of all believers.' This means that all members of the body of Christ have equal status before the Father, are all filled and empowered by the Holy Spirit to be on about the 'work of the ministry' with the aim of building up the church and participating in the mission of proclaiming the Gospel (Ephesians 4:12). This means that all church members can make a contribution to the life of the church in various formal and non-formal ways; in fact we encourage each member to be

intentional and prayerful about how are involved in the community of the church not merely to receive, but also to serve.

For example, on Sunday various people will be responsible for a number of things:

- Service leading
- Bible reading
- Giving a children's talk
- Prayers
- Teaching or assisting with children's Sunday School
- Music (instrumental and singing)
- Audio-visual
- Welcoming
- Distributing and/or preparing communion
- Serving after-service refreshments
- Providing transport

As well as this, there will also be other ongoing or one-off opportunities to participate in practical and pastoral ways to both serve others in the church, and assist in our proclamation of the Gospel to our local and wider community.

As in one body we have many members, and the members do not all have the same function, ⁵ so we, though many, are one body in Christ, and individually members one of another. ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; ⁷ if service, in our serving; the one who teaches, in his teaching; ⁸ the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

(Romans 12:4-8)

Formal membership

We welcome anyone who has a genuine profession of faith in Jesus Christ to participate in the life of the church, as it is through faith that we are made members of the Body of Christ, not anything we do. However we encourage everyone to consider 'formal' membership (See Appendix 2), as a way of expressing a commitment to serve and love one another, and to express our joint mission in proclaiming the Gospel. Only formal members may vote at Congregational meetings.

Certain roles within the church, including all leadership positions, require someone to be a member, as membership expresses that long-term commitment to our beliefs and way of operating.

Appendix 1

Bethel Christian Church Statement of Faith From the Constitution, (Last updated 2019)

"We affirm the historic ecumenical statements known as the Apostles Creed, Nicene Creed, Athanasian Creed and Definition of Chalcedon, and acknowledge them as the central confession of the universal Christian Church.

In addition, we believe:

1. In the Old and New Testaments as inspired of God and wholly trustworthy, and that they are of supreme and final authority in faith and life.
2. In one God, eternally existing in three persons Father, Son and Holy Spirit.
3. That Jesus Christ was begotten of the Holy Spirit, and born of the virgin Mary, and is true God and true man inseparably joined in one person for ever.
4. That humanity was created in the image of God, that we sinned and thereby incurred not only physical death but also spiritual death, which is separation from God; and that all have sinned and come short of the glory of God.
5. In the personality of the devil and the universality and heinousness of sin.
6. That the Lord Jesus Christ died for our sins according to the Scriptures as a substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.
7. That salvation is by grace through faith, and that all who by faith receive the Lord Jesus Christ are born again of the Holy Spirit, and are adopted as children of God.
8. In the physical resurrection of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.
9. In the return of our Lord Jesus Christ to gather His elect, to manifest His Kingdom in power and glory, to judge the world in righteousness, and to renew the whole creation
10. In the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the impenitent.
11. That the Church is the community of all who have been born again through faith in Christ and have been formed by His Spirit into one body, of which He is the head, and that the Church is commissioned to go into all the world and preach the Gospel to every creature.
12. That the gift of marriage, as defined by the Scriptures, is a covenant between one man and one woman for life, and is the only form of marriage that is a true expression of the image of Christ and the church."

Appendix 2

Membership at Bethel Christian Church

Becoming a member of a church is a way of expressing your loving commitment to a local body of believers; to participating in its mission; and to willingly being under the authority and pastoral care of our leaders (Hebrews 13:17). Membership helps the Elders in their task of shepherding the flock, under the ultimate authority of Jesus, our Good Shepherd (1 Peter 5:1-2).

Members of a local church are in a covenant relationship with each other in Christ. This involves such things as:

1. Working and praying for the unity of the Spirit through the bond of peace. (Ephesians 4:3)
2. Being devoted to one another in brotherly love; with humility and gentleness patiently bearing with each other, forgiving, encouraging and building one another up, exercising watchfulness over each other and admonishing one another when necessary. (Luke 17:3; Colossians 3:13; 1 Thessalonians 5:11; 1 Peter 1:22)
3. Not neglecting to gather together, or to pray for ourselves and others. (Colossians 4:2; Hebrews 10:25)
4. Making use of your spiritual gifts in order to build one another up in love (Romans 12:4-8; 1 Corinthians 12)
5. Supporting families in bringing up children and youth in the training and instruction of the Lord, and by a pure and loving example to seek the salvation of our family and friends. (Ephesians 6:4; 1 Peter 3:1)
6. Rejoicing with those who rejoice and weep with those who weep, helping to carry each other's burdens. (Romans 12:15)
7. Defending and maintaining an evangelical ministry in the church by supporting and upholding the preaching and teaching of the Word of God (2 Timothy 4:2)
8. Contributing cheerfully, generously and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations. (Matthew 28:19; Luke 12:33; 2 Corinthians 9:7)

Membership is required for anyone taking on any leadership role in the church.

To become a member of Bethel Christian Church, you simply need to acknowledge your agreement with our Objects and Doctrinal Basis, and your willingness to observe the conditions of membership.

Questions/notes