



ROLLING HILLS
COMMUNITY CHURCH

DOCTRINAL STATEMENT

The family of Rolling Hills is a group of diverse people united in our commitment to reaching the world, one person at a time, as we learn to think, love, and live like Jesus, and to reproduce that in the lives of others. This means that we seek to be in real community together, where it's safe to be known and walk alongside each other as we pursue Jesus together. When we are in genuine relationships with others who are being guided by Jesus, as revealed in the Bible, God transforms us. He takes what is broken in us and makes it whole. Then as we experience our own love relationship with God, our heart for the needs of others cannot remain indifferent. As a church family, we are motivated to move toward the people and needs in our community with love and compassion. We believe God is at work in us, as well as through us to positively impact our community, region, and world.

TABLE OF CONTENTS

Doctrinal Statement	2
Appendix A	6
Appendix B	12

THE CHARACTERISTICS OF A DISCIPLE ARE REFLECTED IN THE FOLLOWING SPECIFIC OBJECTIVES OF ROLLING HILLS

TO BE A PRAYING CHURCH

where believers learn and consistently practice prayer.

Matthew 6:9-13, 1 Thessalonians 5:17

TO BE A WORSHIPPING CHURCH

where we declare God's worth in public praise and private adoration.

1 Chronicles 16:7-29, John 4:23-24

TO BE A LEARNING CHURCH

centered on the Word of God, where the saints are able to know and apply God's Word.

Colossians 3:16, 2 Timothy 3:16-17

TO BE A SERVING CHURCH

where people roll up their sleeves and carry out the work of service to Christ and to this Body.

Matthew 20:27-28, Ephesians 4:16

TO BE A GIVING CHURCH

where people commit their finances to Rolling Hills to carry out the Great Commission.

Malachi 3:10, 2 Corinthians 8:1-9

TO BE A LOVING CHURCH

where truth flows through relationships that are based on the unconditional love that places others before one's self.

John 15:12-13, Philippians 2:3-4

TO BE A MULTIPLYING CHURCH

that is, equipping disciples so they may win and equip others.

Matthew 28:19-20, 2 Timothy 2:2

DOCTRINAL STATEMENT

ROLLING HILLS COMMUNITY CHURCH HOLDS TO THE FOLLOWING DOCTRINAL TRUTHS

GOD

We believe in one God, Creator of all things, infinitely perfect and eternally existing as God the Father, God the Son, and God the Holy Spirit.

Father: John 6:27,1 Timothy 6:15-16

Son: John 10:30, 33, Hebrews 1:3

Holy Spirit: 2 Corinthians 3:17

PERSON AND WORK OF CHRIST

We believe that by the miracle of the virgin birth the Lord Jesus Christ, Eternal Son of God, became man without ceasing to be God in order to reveal God and to redeem man; that He died for our sins (the sins of all men) as a substitutionary sacrifice and rose bodily from the dead for our justification; and that He is now exalted at the right hand of God, Head of the Church and Lord of the individual believer, fulfilling His ministry as our Great High Priest and Advocate. We believe in the personal coming of our Lord, first to receive His own to Himself (rapture), and later (second coming) to set up His earthly Kingdom and to reign one thousand years over redeemed Israel and all the nations of the world.

Matthew 1:18-20, Luke 24, John 1:1-14, Romans 5:6-11, Hebrews 8,1 John 2:1, 1 Thessalonians 4:13-18, Revelation 29:4-6

RESURRECTION

We believe that Jesus Christ "died for our sins; He was buried, and on the third day He was raised from the dead. He appeared to Peter, and then to the twelve and after that He appeared to more than five hundred of the brothers at the same time" (1 Corinthians 15:3-6). We believe in the bodily resurrection of all men. Believers are resurrected to enjoy eternal life with God. Unbelievers are resurrected to experience judgment and then eternal suffering apart from God.

John 20:1-9; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18;
Revelation 20:4-6, 12-15

THE PERSON AND WORK OF THE HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Trinity. His ministry is to glorify the Lord Jesus Christ. He convicts the world of sin, regenerates the believer, and places him in the Church, which is the Body of Christ. We believe that He indwells, guides, instructs, gifts, and empowers the Christian for godly living and service, and that He seals and keeps the believer until the Lord comes.

1 John 16:1-33, 1 Corinthians 12:12-13, Ephesians 1:13-14

THE FILLING OF THE HOLY SPIRIT

In Ephesians 5:18 Paul states an emphatic command to be filled or controlled with the Spirit. It literally means, "Be being kept/filled/controlled with the Spirit." It is a command that includes the idea of conscious continuation. Every Christian possesses the Holy Spirit in all His fullness from the moment he believes. Romans 8:9 says, "If anyone does not have the Spirit of Christ, he does not belong to Him." At salvation the believer is baptized by means of the Spirit into the Body of Christ, indwelt by the Spirit, and sealed by the Spirit until the day of redemption.

(For elaboration on this topic see Appendix A)

THE BIBLE

We believe that the Scriptures, both Old and New Testaments, are verbally inspired by God, are inerrant in all of their parts in the original writings, and are the Christian's final authority in faith and conduct.

2 Timothy 3:16, 2 Peter 1:20-21

MAN

We believe that man was created in the image of God, but that he sinned, incurring not only physical death, but also spiritual death which is inherited by every member of Adam's race. We believe that man is subject to the power of Satan and has within himself no possible means of recovery or salvation.

Genesis 1:26-27; Romans 3:23, 5:12-21, 6:23

SALVATION

We believe that salvation is the free gift of God, neither merited nor secured in part or in whole by any virtue or work of man. Salvation is received only by personal faith in the Lord Jesus Christ, in whom all true believers have, as present possessions, the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and complete security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish. We believe that such a salvation can never be lost or forfeited.

John 10:28; John 17:3; Romans 8:1, 10:9-10;
Ephesians 1:1-10, 2:8-9; 1 John 5:11

THE CHRISTIAN'S WALK

We believe that we are called with the holy calling to live not according to the desire of the flesh (the old nature within, opposed to God), but according to the Spirit of God. We believe that a person's walk in Christ ought to reflect His character of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. We trust the Spirit of God to lead the child of God into paths of righteousness.

Romans 8, Galatians 5:22-23, Ephesians 2:8-10
(See also the section on Liberty in Appendix B)

THE CHURCH

We believe that the true Church is composed of all who, through saving faith in Jesus Christ, have been regenerated by the Holy Spirit; that those who are thus members of the true Church will manifest participation in the local church.

1 Corinthians 12:12-13, Ephesians 4:15-16

BAPTISM

We believe that Baptism is one of the ordinances left by Christ for the Church today. Baptism is an outward sign of the inward reality that a person has turned from man's way to God's way. While Baptism is not necessary for salvation, it is a necessary part of the process of becoming a disciple of Jesus Christ. To Baptize literally means to dip or immerse; therefore, the mode of Baptism here at Rolling Hills is immersion. We understand Baptism as a beautiful public statement of one's faith in Christ and therefore a great privilege and step of obedience to Christ.

Matthew 28:19-20, Acts 2:38-41
(For further information see Appendix B)

COMMUNION

We believe that the Lord's table is the second ordinance left to the Church by Jesus Christ. Partaking of Communion is a symbolic act which represents one's present abiding fellowship with Christ. The elements specifically cause us to remember His broken body as payment for man's sin and His blood as a picture of the New Covenant which is "Christ in you, the hope of glory."

Mark 14:22-25, John 6:53-65, 1 Corinthians 11:23-36

APPENDIX A

THE FILLING OF THE HOLY SPIRIT

The Greek work, pleroo (filled) gives two ideas: pressure and permeation. To be filled or controlled, “pressured,” by the Holy Spirit is to be moved along in our Christian life by God Himself—a moment by moment enterprise bent on accomplishing the will of God. Pleroo also carries the idea of permeation or total control. A person who is filled in this sense is no longer under his own control, but under the control of that which dominates him. To be filled with the Holy Spirit is not to have Him progressively added to one’s life, but to continually allow Him to control more and more of one’s life.

The filling of the Holy Spirit is accomplished when a person surrenders his will, intellect, and emotions, as well as his time, talent, and treasure to Him. In the Ephesians 5:18-6:9 passages, the results are clear: speaking to others in psalms, hymns and spiritual songs; being thankful for all things (5:19-20) and being in submission to fellow believers (5:21). Wives submit to husbands (5:22-24); husbands will love their wives as Christ loved the Church (5:25-33); children will obey their parents (6:1-3); etc.

Colossians 3:16-25 is the parallel passage to Ephesians 5:18-6:9. Colossians emphasizes that the word of Christ must dwell in us richly, so that in all wisdom we will be teaching and admonishing one another in psalms and hymns and spiritual songs. Being filled and controlled is the result of having the word of God infused into our total beings just as Colossians suggests. The Holy Spirit wishes to speak the Lord’s words as they are found in the Scriptures. So then we study and allow His words to permeate our lives, and as we consciously allow Him to control us, we are filled by the Holy Spirit.

GOD’S CALLING

“Those whom He predestined, these He also called” (Romans 8:30). God’s calling consists in His effectual getting the attention of an individual and confronting him with the beauty of the gospel in such a way that he embraces the gospel in faith. It is more than merely His general call (Matthew 22:14), which He issues to all people through general and special revelation. God calls each individual whom He has chosen at a given point in that person’s life (1 Corinthians 7:22). The people who are effectually called, perceive Christ to be the power of God; whereas the rest of humanity perceives the cross of Christ to be foolishness and even offensive (1 Corinthians 1:18, 23, 24). The darkness and misperception out of which God calls His people (1 Peter 2:9) is not owing to an inadequate revelation on God’s part (God’s calling is not His giving some special added information to the elect), but rather is due to the individual’s own hardness of heart (Ephesians 4:18). Therefore for God’s calling to be effectual it must include some kind of transformation of the heart.

REPENTANCE AND FAITH

Repentance and faith are two sides of the same coin of man's response to God. Repentance is man's act of changing the way he thinks about God, coupled with his decision to turn from his sinful way of life (Acts 26:19-20). It is turning away from reliance on our own works and from the thought that the ultimate joy we crave will be brought about by our own accomplishments (Psalms 49). On the other side of the coin is faith, which is man's act of turning to God in heartfelt trust. It is more than mere intellectual assent that God exists. It is a heart motivation (Jeremiah 29, Hebrews 11:1) to seek after God that will result in our eternal benefit (Hebrews 11:6). Faith is full assurance that God can and will keep His promises for those who bank their hope on Him (Romans 4:18-21). This faith is a sensible experience of the heart (Romans 10:10), which is the beginning of the other spiritual fruits such as peace and joy (Romans 14:12). Faith is not only the source of spiritual fruits; it is also the source of all acts of Christian obedience. Faith is of such a dynamic quality that it necessarily produces the "work of faith" (1 Thessalonians 1:3, 2 Thessalonians 1:11). In other words, the only faith which justifies is the "faith which works through love" (Galatians 5:5-6). Faith without works is not saving faith (James 2:14-17).

Although repentance, faith, and obedience are acts which man must do (not perfectly) in order to inherit eternal life (cf. Luke 10:25ff), nevertheless, they are not works in which he can boast. This is so for two reasons. First of all, faith by its very nature excludes boasting (Romans 3:27). Faith leads a person to cease trying to merit God's favor, to admit oneself to be ungodly, and to look away from self to God for the salvation he longs for (Romans 4:4-5). Thus faith is the absolutely essential ingredient of a life which gives all glory to God (Romans 4:20, cf. 14:23). The second reason is that repentance, faith, and obedience are ultimately gifts from God (Ephesians 2:8-10, Philippians 1:29, 2 Timothy 2:25). Sinful as we are in ourselves, we would never have the desire to repent, believe, and love if it were not for the fact that "God is at work in us, both to will and to work for His good pleasure" (Philippians 2:13).

Thus, Jesus perfectly did what Adam and all his descendants have failed to do (2 Corinthians 5:21, Hebrews 4:15). He lived for the glory of God (John 17:4, cf. Romans 3:23). Through Jesus' obedience, the climax of which was the cross, Jesus suffered a commensurate loss of glory to pay the penalty for man's scorning of the glory of God (Philippians 2:6ff). In the cross the Father unleashed the fury of his wrath against the Son who hung there in our place (2 Corinthians 5:21). He thereby demonstrated his righteousness and maintained His glory (Romans 3:25); and the door was opened for Him to be both just and the justifier of those who have faith in Jesus (Romans 3:26). The sacrificial death of Jesus is not only the greatest possible display of God's loving mercy toward us (Romans 5:8), but it is also the ground of every other act of mercy that God will perform on our behalf (Romans 8:32).

Three days after Jesus died, God raised Him bodily from the dead, declaring that He was indeed the Son of God (Romans 1:4), demonstrating that our justification was complete (Romans 4:25), and providing evidence to undergird our faith (Acts 17:30-31).

REGENERATION

Regeneration is the transformation of heart. It is God's act of "causing us to be born again" (1 Peter 1:3). This new birth is necessary because all people are spiritually dead in their sins (Ephesians 2:1) and unable to submit to God's Law (Romans 8:8). Regeneration is the great promise of the New Covenant (Jeremiah 31:31-34, 32:38-41; Ezekiel 36:26ff). It is God's act of transforming our hard and impenitent heart into a heart that is responsive to His promptings.

He gives us a new set of inclinations (Jeremiah 31:33) by which we begin to prefer to humble ourselves to His offer of mercy and submit to His gracious will - the very thing we were unable to do apart from the regenerating power of the Spirit (Romans 8:7). Regeneration is not something which is initiated by man (John 3:4, Titus 3:5), but it is God's act through the agency of the Holy Spirit.

JUSTIFICATION

When a person puts his faith in Christ, God justifies him (Galatians 2:16). Justification is God's act of forgiving our sins (Romans 4:6-8), declaring us innocent, and putting us into a right relationship with Himself so that we can now enjoy peace with Him (Romans 5:1). It is both something the believer experiences now (Romans 5:1) and something he anticipates in the age to come (Galatians 5:5). God does not justify us in response to our performing works of the Law (i.e. legalistic strivings to earn God's favor, cf. Romans 3:20), but in response to our faith (Genesis 15:6). Granted, one must be a doer of the Law to be justified (Romans 2:13, cf. 8:1-4); but the Law, when rightly interpreted, is a "Law of faith" (Romans 3:27), which teaches nothing but faith and the obedience which springs from faith. Thus James can say that "a man is justified by works, and not by faith alone" (James 2:24), for he agrees with Paul that saving faith necessarily expresses itself in works of love (James 2:14).

SANCTIFICATION

Sanctification is God's act of setting his people apart for His purpose (1 Corinthians 1:2, 6:11; 1 Peter 1:2). In this sense it is similar to His "calling" (cf. 2 Thessalonians 2:13-14). But sanctification also refers to the process whereby God causes us to share His holiness (1 Thessalonians 5:23, Hebrews 12:10). This does not happen all at once, nor will it happen completely in this life (1 John 1:8, Philippians 2:12-13). Neither will the progress always be steady; there will be setbacks (Romans 7:21ff). Yet this progress in holiness is essential, and therefore we must "pursue the sanctification without which no one will see the Lord" (Hebrews 12:14). But we must be ever so careful how we pursue it. We must never think of sanctification as adding works of the Law (i.e. legalistic strivings) to our faith. The Christian life is a life of faith from start to finish. Our initial response was faith and our continued response must be faith (Galatians 3:2-3).

PERSEVERANCE

Perseverance in faith and the obedience of faith to the end of a person's life are evidence of a person's election and genuine conversion; and they are prerequisites for his future salvation (1 Corinthians 15:2, Hebrews 3:14, 2 Peter 1:5-11). Those whom God has chosen will persevere (Romans 15:4-5) because God has predestined them to conformity to Christ (Romans 8:29). God will see to it that His people persevere in faith (John 10: 28-30, Philippians 1:6, 1 Thessalonians 5:24, 1 Peter 1:3-5). The way in which God causes His children to endure is by giving us magnificent promises (2 Peter 1:3-4), which will be ours if we run the race, and by giving us terrible warnings of what will come if we fall away (Hebrews 10:26ff). We are commanded to have and maintain full assurance of our salvation (Hebrews 6:11, 10:22). Yet if we are tending to be arrogant about our status as though it were due to something in ourselves, we are warned to "take heed lest we fall" (1 Corinthians 10:12). We are to test ourselves to see if we are in the faith (2 Corinthians 13:5) and to be diligent to make our calling and election sure (2 Peter 1:10). A clear evidence that we are God's is that we are growing in love for others (1 John 3:14, 4:7-8). God keeps His children eternally secure by giving them a lively longing for His promises and a healthy fear of His warnings. Those who make some kind of beginning in the Christian faith, but do not continue, give evidence that they never really had saving faith (Colossians 1:22, Hebrews 3:14, 1 John 2:19).

GLORIFICATION

Those who persevere in faith will one day be glorified. Glorification is God's act of "transforming the body of our humble state into conformity with the body of His glory" (Romans 8:23, 1 Corinthians 15:51ff, Philippians 3:20-21). This is God's final act in His process of saving us and transforming us into the image of His Son (Romans 8:29-30). It will take place at the consummation of this age when Christ appears (Philippians 3:20f). Christ is in us now as "the hope of glory" (Colossians 1:27), and everyone who has this hope of glory "purifies himself just as He is pure" (1 John 3:3). So in a very real sense we are in the process of being glorified now and we are in the process of becoming like Christ. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory..." (2 Corinthians 3:18). Through suffering with Christ in the present age we will be glorified with Him in the age to come (Romans 8:17). This is the climax and goal of salvation. We who are "vessels of mercy" have been prepared beforehand for glory (Romans 9:13). Nothing else could satisfy our heart's craving for enduring joy more than to behold the glory of God. "One thing have I desired of the Lord, that will I seek after...to behold the beauty of the Lord...." (Psalms 27:4).

ETERNAL SECURITY

Salvation is the free gift of God based on His grace, not our works (Ephesians 2:8-10). Once a person truly repents and turns to Jesus Christ as the only source of salvation and trusts Him as Savior and Lord, he is eternally saved (Acts 4:12, 1 John 5:11-12). This salvation cannot be lost because Jesus Christ will never allow anyone to be snatched out of His hand (John 10:28). However, once a person is saved he does not have license to habitually act in an ungodly manner. If a believer continues to sin, that is, habitually refuses to repent, the Lord will discipline him (Hebrews 12:5-11). In fact, God's discipline is an indication that one is truly God's child, a repentant response being an even stronger indication that one truly believes. The ultimate discipline, when a believer consistently refuses the grace of God, is that the Lord removes him from this life, "so that his spirit might be saved" (1 Corinthians 5:5).

God calls us His children when we believe. If one sins, it does not mean he is no longer a child, rather he is no longer an obedient child and therefore needs to be restored in fellowship. When a professing Christian continues to sin, that could be an indication that there never really was a commitment to Christ (Mark 4:3-9).

THE ETERNAL STATE

We believe that at the death of the body, the souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and remain there until the resurrection of the body. When Christ returns to take the church out of this world, the souls of the dead will be reunited with their resurrected bodies to be with Christ forever in glory. Those who are alive on the earth at His coming will have their bodies transformed and made fit for heaven at that time.

We believe in literal hell, and that in hell unbelievers will be punished with everlasting separation from the presence of the Lord and from the glory of His power because they have chosen to be opposed to God (1 Corinthians 15:50-58, 2 Corinthians 5:6-8, Philippians 1:21-23, 1 Thessalonians 4:13-18, Revelations 20:11-15).

EVANGELISM

We believe that inasmuch as it is through Christ that God reconciles the world to Himself, it is the purpose of the Church, in addition to building up every member of the Body, to make Christ known to the whole world. Every member of the Body shares in this purpose. Believers are sent by Christ to communicate the good news in culturally acceptable ways that will introduce the non-Christian to a knowledge of Jesus Christ. We recognize many methods of evangelism, acknowledging that it is the Holy Spirit who ultimately brings people to Christ.

Mark 16:15, John 17:18-20, Acts 1:8, Romans 10:12-15

STEWARDSHIP

Both the Old Testament and the New Testament teach giving of the tithe (10%) of one's income (Leviticus 27:30, Matthew 23:23). In the Old Testament, the tithe was required by law (Leviticus 27:30-34). In the New Testament, Jesus affirmed the tithe for the Pharisees; however, because of New Testament grace, that affirmation cannot be taken as instruction that is binding for believers. Rather, the law is a guide to move us to the Lordship of Jesus Christ (Galatians 3:24-25). Therefore, ten percent is the place to start; from there the Lord guides us into giving, based on gratitude for Christ's salvation. The epitome of giving is the incarnation of Jesus Christ (2 Corinthians 8:9).

We are taught to give Sacrificially (2 Corinthians 8:3); Proportionately (2 Corinthians 8:12); Equitably (2 Corinthians 13-15); according to a Promise or a Pledge (2 Corinthians 9:5); Generously (2 Corinthians 9:6); Purposefully (2 Corinthians 9:7, 1 Corinthians 16:1-2); and Cheerfully (2 Corinthians 9:7).

In the Old Testament, the tithe (10%) was given to the local center of worship. By means of that tithe, Levites could live and carry out their ministry (Deuteronomy 14:29); could establish the name of God, as it was God who was responsible for their income (Deuteronomy 14:23); and they could aid in the welfare system (Deuteronomy 14:28-29).

In the same way, today's tithe ought to go to the church that one attends and relies on as the center of worship and ministry for one's family. The tithe at Rolling Hills goes into the General Account, which is used for salaries, ministries, and operational expenses. Offerings are over and above the tithe and are used for the building expansion, present mortgage payments, and special mission projects.

Those who are Pastors, Elders, Ministry Heads, Community Group Leaders, members of the Stewardship Committee, and Missions Committee are expected to tithe to this particular church. We feel it is necessary that the people who set doctrine and policy, who care for others, minister the Word of God, and who serve on committees that are responsible for distributing large sums of money, must be committed to giving financially to this church.

CHURCH DISCIPLINE

1 Corinthians 5:12 and 13 teaches that it is appropriate for believers to judge fellow Christians within the church. It is clear that church discipline is necessary to keep the Body of Christ pure. Believers are also instructed to submit to their local church leaders and to the authority given to them by God (Hebrews 13:17). If a person willfully chooses to persist in a sin (a Biblical violation) and calls himself a Christian, that person is subject to the discipline of the Lord if he is a true child of God (Hebrews 12:1-13). If that person is a member of Rolling Hills, he/she is subject to the discipline and correction of the church's leadership.

(Look to Appendix B – Procedure for Church Discipline for further information)

APPENDIX B

THE ATTRIBUTES AND NAMES OF GOD
BAPTISM OF THE HOLY SPIRIT
GIFTS OF THE HOLY SPIRIT
· THE DOCTRINE OF TONGUES
· THE GIFT OF HEALINGS
GENERAL PRINCIPLES OF GIFTS:
· ANGELS
· LIBERTY
THE TIMING OF CHRIST'S RETURN
THREE ASPECTS OF BAPTISM
ELECTION
PREDESTINATION
DIVORCE AND LEADERSHIP
PROCEDURE FOR CHURCH DISCIPLINE

THE ATTRIBUTES AND NAMES OF GOD

AS TO HIS ATTRIBUTES, HE IS

TOTALLY UNIQUE none like Him, (past, present or future). Isaiah 43:10	ALL-PRESENT Psalms 139:7-12
SELF-EXISTENT Exodus 3:13-15, John 5:26	UNITED IN BEING Deuteronomy 6:4
UNCHANGING IN ESSENCE Malachi 3:6, James 1:17	INFINITE Acts 17:24-28, Jude v. 25, Psalms 90:2
ETERNAL Psalms 90:2	ALL-POWERFUL Jeremiah 32:17, Matthew 19:26
PERFECT Deuteronomy 32:4	TRIUNE John 10:30, Deuteronomy 6:4, John 15:26, Matthew 28:19, 2 Corinthians 13:14

His indivisible essence belongs equally and fully to each Person of the Godhead
John 15:26, John 5:21-23.

HIS ESSENTIAL NAMES

Elohim	Creator
El Elyon	God Most High
El Roi	The God Who Sees
El Shaddai	The All Sufficient One
Adonai	The Lord
Yahweh	Self-existent One; Covenant Redeemer
Yahweh-Jireh	The Lord Will Provide
Yahweh-Rophe	The Lord Our Healer
Yahweh-Nissi	The Lord is My Banner
Yahweh-M'Kaddesh	The Lord Our Sanctifier
Yahweh-Shalom	The Lord Our Peace
Yahweh-Sabaoth	The Lord of Hosts, Deliverer
Yahweh-Rohi	The Lord is My Shepherd
Yahweh-Tsidkenu	The Lord Our Righteousness
Yahweh-Shammah	The Lord is There

BAPTISM OF THE HOLY SPIRIT

The Baptism of the Holy Spirit is twofold. First, it is the immersion of a person into the Holy Spirit at the point of conversion, at which time he is empowered to be a witness to God's work in his life (Acts 1:8). Second, it is the immersion of a believer into the Body of Christ (1 Corinthians 12:13). When a person is immersed in the Holy Spirit he is empowered to focus on the growth of others rather than just his own growth. He begins to discover and use his gifts, and work to build up the Body of Christ. The ultimate manifestation of the Baptism of the Holy Spirit is when the manifold wisdom and power of God is released through the CORPORATE BODY of believers, as each carries out ministry together.

Acts 1:8, 2:1-13; Ephesians 4:16

THE GIFTS OF THE HOLY SPIRIT

We hold to the truth that God has granted specific gifts to the Body of Christ, and that those gifts are to be manifested for the purpose of service within the Body (1 Corinthians 12:4-7). As they are defined Biblically, all the gifts are in operation today. However, not all the gifts are equally predominant. Following is a list of gifts or divine enablements (charismata):

ROMANS 12:6-8 1

1. Prophecy
2. Serving
3. Teaching
4. Exhortation
5. Giving
6. Leadership
7. Mercy

CORINTHIANS 12:7-11, 28

8. Word of wisdom
9. Word of knowledge
10. Faith
11. Gifts of healings
12. Miraculous powers
13. Discernment
14. Tongues
15. Interpretation of Tongues
16. Helps
17. Administration

The preceding list of gifts could be divided into two basic categories: serving gifts and speaking gifts (1 Peter 4:10-11).

GIFTED INDIVIDUALS GIVEN TO THE CHURCH

Four types of gifted individuals are given to the Body to equip the saints for service (Ephesians 4:11-12). These four types are present today, and their ministry is operational in some sense or other.

APOSTLES

Used in a secondary sense, he is not one who literally walked with Christ, but one who has a first hand experience with Christ and who is “sent out” to establish new churches in areas where the gospel message either has never been heard or is lacking to some degree.

Romans 1:1-5

PROPHETS

Used in a secondary sense of those who speak a specific message from God to the Christian community, usually in an itinerant manner. These gifted individuals are not proclaiming new truth that can be considered additional Biblical truth but are speaking God’s truth from the Bible. Usually they address specific subjects that the Christian Church needs to hear.

Acts 13:1-5, 13-16, 32-35, 21:7-10

PASTOR-TEACHERS

Those gifted to shepherd the local church, using their compassion for people and teaching truth publicly and individually.

Romans 12:6-7, 1 Corinthians 12:28, 1 Peter 5:1-4

EVANGELISTS

Those who specifically can and do win others to Christ by gaining a hearing of those outside of Christ. Evangelism can take place on a large scale, as from a crusade platform, or in an individual setting.

Acts 21:8, 2 Timothy 4:1-5

GENERAL PRINCIPLES OF GIFTS

The gifts are to be used for the building up of the Body. When the gifts function properly, the focal point will never be directed at the gift, but at the gift giver—Yahweh Himself or Christ Himself.

The gifts are discovered by Scriptural awareness of the gifts themselves, to begin with: through experimentation, that is, by serving others in various capacities to see which might be feasible; through the Holy Spirit as He might manifest a gift to an individual, strongly inclining that individual toward one type of service or another; and through recognition by others.

Each believer has at least one speaking gift and one serving gift, but can have several gifts according to the need of the situation or the need of the Body he is placed in.

Because there is so much discussion today about tongues and healings, special attention will be given to these two gifts.

A. THE DOCTRINE OF TONGUES

Tongues in the New Testament are known dialects which are spoken under the power of the Holy Spirit (Acts 2:1-4). They are unlearned and incomprehensible to the one speaking, but to those hearing, the language is understandable (Acts 2:5-13). The Tongues of Acts 2 are the same as the Tongues in 1 Corinthians 14. If one speaks in Tongues he is to pray for the gift of interpretation (1 Corinthians 14:13).

The gift of Tongues was used in the early church as a sign for unbelievers, especially unbelieving Jews (Acts 2:7-8 and 1 Corinthians 14:22). Whenever the sign is used, the unbeliever hears and recognizes that God is present. Tongues, defined as a super naturally spoken unlearned dialect, still happens today, but in the vast majority of cases this gift is not needed. It is the exception rather than the rule, because in congregations where everyone speaks the same language, the Tongue is not necessary.

Romans 8:26 has been used by many to support the concept of a prayer language spoken in Tongues. However, in this passage Paul is talking of groanings that cannot be uttered. He is not talking about a language. The Spirit intercedes on behalf of the believer to express the heart of God. There are times when we do not know how to pray because we have a burden, confusion, or longing about a person or situation. At those times the Holy Spirit may groan through us as we yield completely to Him.

The concept of Tongues of Angels in 1 Corinthians 13:1 is often used to explain what many people are doing when they speak unintelligible utterances. However, the reference is simply saying that even if it were angels speaking, no amount of talk would substitute for love. Every time an angel appeared and spoke in the Bible, that angel spoke in the language of the people listening (Genesis 18:1-5, 19:11-23; Luke 2:8-12; Hebrews 13:2). No other reference corroborates that angels speak some unique language; no reference indicates that there is an “angelic language” we might knowingly or unknowingly speak.

What experience are people having today if they are not speaking in some known language or in some “Tongue of Angels”? Sometimes in this sophisticated society people expect that everything ought to be understandable. The current expressions of “Tongues” may be seen as a reaction to cut and dried academic approaches. There are legitimate occasions for putting the mind to rest and expressing love and devotion to the Lord without worrying about what is said. This type of communication can be cleansing, motivating, emotionally fulfilling, and very spiritual, but it is not necessarily New Testament Tongues. It also needs to be said that these experiences can be counterfeited by Satan; the counterfeits can be seen in Eastern religions and the occult. Other gifts of the Spirit may be counterfeited as well.

B. THE GIFTS OF HEALINGS

Confusion regarding this gift results from the mistake of interpreting the Scriptures from experience, rather than interpreting experience from Scripture. This gift is the only gift that is listed in the plural (1 Corinthians 12:9). There are three types of healing in the Biblical evidence: Spiritual, Emotional, and Physical.

1. One kind of healing we all must experience is spiritual healing. Jesus quoted Isaiah saying, “For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, and understand with their hearts and turn, and I would heal them” (Matthew 13:15). Peter refers to spiritual healing like this:
“...He Himself bore our sins in His body on the tree, so that we might die to sins, and live for righteousness; by His wounds you have been healed” (1 Peter 2:24).
2. The Scriptures also speak of emotional healing. Early in His ministry, Jesus read from Isaiah and applied the Scripture to Himself: “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord” (Luke 4:18-19 NKJV). The word “brokenhearted” refers to those who are emotionally and mentally shattered.
3. Another kind of healing gift is the ability to heal people of their physical illness. This gift was demonstrated by our Lord and by some of His apostles. Jesus caused the deaf to hear and the blind to see. He gave speech to the dumb. He made it possible for the lame to walk. Some of the apostles likewise used the gift of physical healing (Acts 3:6-8, 5:16, 9:33-34, 8:6-7). These accounts show that the gift was rare and the apostles used it sparingly.

The Scriptures teach believers to exercise the measure of faith that the Lord has allotted to them (Romans 12:3-6). When praying for healing we are to expect the answer “yes,” but accept the answer “no.” Although God heals at times, there are times when He does not. The believer’s role is to pray believing God will choose whether to heal or not.

The Elders of Rolling Hills are ready to be called upon to anoint with oil and pray for the sick. "Is anyone among you sick? Let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). Oil was a common medical remedy of the day. The application for today is to do everything you can medically, and do everything spiritually, recognizing Yahweh Rophe does the healing.

ANGELS

We believe that angels are "ministering spirits sent out to render service for the sake of those who inherit salvation" (Hebrews 1:14). Angels have at times appeared to men, unrecognized as angels (Judges 13:16). Their appearance can also be with great and frightening glory, as the Christmas story attests. Throughout Christ's earthly ministry angels were sent to minister to Him. They were there, for example, at His birth, His baptism, His temptation, and the crucifixion. It would seem that angels may accompany the righteous at the time of their death (Matthew 24:31, Luke 16:22). During the course of the believer's life angels can be expected to "encamp around those who fear the Lord, and rescue them" (Psalms 34:7).

Demons are angels who chose to assert their own power and will above that of God, and so were cast down from their places in heaven. Chief of these is Lucifer (Isaiah 14:12). He is depicted as one who makes war on the saints, tries to undo God's work (Mark 4:15), instigates evil (John 13:2, 27), gains the worship of men (Luke 4:6-8), deceives (Revelation 12:9), disguises (2 Corinthians 11:14), instigates doubt (Genesis 3:1), misuses Scripture (Matthew 4:6), and accuses Christians before God (Revelation 12:10). He is called prince of the power of this air (Ephesians 2:2) and ruler of this world (John 14:30). By His life and death and resurrection, Christ has triumphed over Satan as God said He would (Genesis 3:15, Matthew 4:1-11, Luke 10:17-19). Ultimately Satan will be subdued forever. The believer need not be overcome by Satan. We are told to resist the devil and he will flee (James 4:7). We overcome the devil as God's word abides in us (1 John 2:14). Ephesians 6:11-16 describes more precisely the way in which Satan is to be overcome.

LIBERTY

Christian liberty is a predominant doctrine in the Word of God. Liberty is the freedom for believers to carry out the principles of the Word of God in ways that differ from one believer to another. In certain areas of conduct not specifically condoned or condemned by Scripture, believers must choose whether to participate or refrain. Romans 14 and 1 Corinthians 10:14-33 are key passages in this regard. Four principles guide the believer in these "gray" areas:

1. PRINCIPLE OF EXPEDIENCY

1 Corinthians 6:12, 10:23

Within the confines of all that God has commanded, everything is lawful. However, even within those confines, not every application of the principles of liberty is beneficial or profitable. One must ask, "Is what I am doing profitable spiritually, socially, intellectually, and physically?"

2. PRINCIPLE OF ENSLAVEMENT

1 Corinthians 6:12

"Everything is permissible for me, but I will not be mastered by anything."
Although one might have Scriptural freedom for an activity, if one is enslaved by it, it is wrong to continue.

3. PRINCIPLE OF EDIFICATION

1 Corinthians 10:23

"Everything is permissible, but not everything is constructive." One has liberty, but does the use of that liberty build people up spiritually? It may be that an activity does in fact encourage or stimulate others in a positive way; it may be that an activity is neutral. If, however, an activity produces negative results for those in one's sphere of ministry, freedom in that area must be curtailed and that activity stopped.

4. PRINCIPLE OF EXAMPLE

Romans 14:1-23 and 1 Corinthians 8:1-13, 10:31-11:1

We are free to exercise our choices, but must realize that as Christ's followers we are to be examples of Godly living. Our actions can be a "stumbling block" to cause a "weaker brother" to sin. A stumbling block occurs only when one's freedom entices a weak person to violate his culturally dictated conscience, and to enter into action he thinks is scripturally forbidden. A "weaker brother" is a young Christian who is not educated in the knowledge of the Word. Weak persons are to be taught the Word so they may become strong. A stumbling block or an offense does not occur simply because someone disagrees intellectually or even theologically.

The following are four types of individuals within the Body of Christ today. As maturing Christians, we ought to strive to be either the first or second.

Mature Non-Participating Christian

One who chooses not to participate in an activity that would cause someone to stumble in their faith.

Mature Participating Christian

One who exercises his freedom to participate in activities being aware of the four previous principles.

In Romans 14:3 a powerful instruction is given to each mature Christian.

Genuine Weaker Brother

A young, untaught Christian whose conscience is culturally, but not Biblically, educated. The goal is to have this person grow up in Christ and be Biblically based.

Professional Weaker Brother

A person who feels it is his role to correct Christians who participate in activities he finds objectionable. This person is out of line and usually borders on legalism, and ought to be confronted with his behavior.

THE TIMING OF CHRIST'S RETURN

We believe that Christ will return prior to the destruction described as the Great Tribulation. We believe that this blessed hope has vital bearing on our personal lives and service (1 Corinthians 15:50-58, 1 Thessalonians 4:13-18, 1 John 3:1-2, Revelation 20:4-6).

THREE ASPECTS OF BAPTISM

There is one Baptism (Ephesians 4:4), but there are three aspects of that Baptism. They are: in the name of the Father, in the name of the Son, and in the name of the Holy Spirit (Matthew 28:19, 20).

The first aspect of Baptism, or immersion in the name of the Father, is synonymous with John's baptism, found in Luke 3:3, which pictures initial repentance. When one repents he turns from his sins and turns toward the Father, thus Baptism "in the name of the Father." Another aspect of Baptism is immersion in the name of Jesus Christ. This truth is found in Romans 6:1-6, and it pictures one's "death to self" and being "made to live a new life" (v. 4). The third aspect of Baptism is immersion in the name of the Holy Spirit. This concept is realized when the Holy Spirit lives in a person, empowering that individual to live a sanctified life (Acts 1:8). Baptism is also a statement to the world that one has begun the process of repentance, of learning to die to self daily, and of allowing the Holy Spirit to enable that one to live a holy life.

ELECTION

Election is God's act of choosing before the creation of the world (Ephesians 1:4) those who are to be beneficiaries of His mercy. This election is available to all, but many do not respond. Those who do respond have been chosen because man is not able to do work meritorious enough to earn salvation. The very nature of God, which moves Him to be a God of love and mercy, also moves Him to be totally free in determining who will be recipients of His mercy (Exodus 33:19, Romans 9:15). Therefore, for God to be righteous, that is, true to His nature, He must base this choice not on the "willing or cunning of man" (Romans 9:16) but on His own mysterious purpose (Romans 9:11). In other words, what moves God to choose a person is not to be found in that person's heritage or deeds or even faith. God's choice is made prior to and apart from any way a person may distinguish himself in life. The aim behind God's method of choosing is to humble man to the dust so that he will want nothing else but to "boast in God" (1 Corinthians 1:26-31).

The New Testament concept of the word "election" carries with it the primary idea of God bestowing an office or task on an individual, a nation, or the church (Luke 6:13; Romans 11:5, 7; Ephesians 4:1; Colossians 3:12). Today we tend to think of "election" as implying unmerited privilege whereby some are elected to Heaven and others are specially elected to Hell. The main idea in the New Testament seems to be one of

responsibility and a task to perform. In this sense it is close to the concept of a “calling” or vocation. God bestows an office, and with it He also gives a “name” or “calling” to the agent concerned. This being so, it is possible to refuse to live up to that calling, i.e., to fail in the task that one has been chosen to do. One cannot, of course, “un-call” one’s self! If God has chosen us for an office, then it is not possible for us to cancel His choice. We can, however, refuse to perform the task concerned. For example: God called Judas to be an apostle with the twelve (Luke 6:12-13), yet we know that he fell from God’s chosen office for him because he refused to obey.

There are two aspects of such a bestowal: choice and response; a man has control over his response; he has no control over God’s choice. The disciples’ own wishes could not determine Jesus’ choice of apostles, nor could they appoint themselves to the office. Jesus says “You have not chosen me but I have chosen you.” They did not choose to have the calling (or naming) applied to them; that was part of God’s free strategy. It was based on His foreknowledge, but was not directed by any human will. The office, calling, and task to fulfill were ordained by God alone.

PREDESTINATION

“Those whom God foreknew (i.e. chose) He also predestined to become conformed to the image of His Son” (Romans 8:29). Predestination is God’s act of decreeing and effectually bringing those whom He has chosen into conformity with the image of His Son. It is the ground of the believer’s assurance that all things will work together for good (Romans 8:28). The aim of God’s predestination is further described “that we might be to the praise of His glory” (Ephesians 1:11-12); in other words, God’s aim is that we will come to value and delight in what God deems most valuable in all the universe, namely, His glory.

DIVORCE AND LEADERSHIP

We believe that a person who has been divorced can serve as an Elder, Community Group Leader, Committee Chairperson, or in other leadership roles only if that person has dealt with his past by way of confession, repentance, attempted restoration, or restoration and transformation. Following a divorce, there ought to be a period of up to one year before the individual in question is eligible for leadership. After the end of that period of time, the situation would be evaluated by the Elders or leadership core. This evaluation would take into consideration who initiated the divorce, what the circumstances were, what efforts were made toward restoration, their present walk with the Lord, their desired level of leadership, and how the issues leading to divorce have been dealt with. In regards to an Elder role, special attention to a divorced person serving will take place so as not to cause an offense or to aid in the ruin of that individual’s life. The leadership of Rolling Hills believes that the truths of 1 Timothy 3 and Titus, which require a person to be above reproach, is a doctrine that governs one’s present life style; that is, setting aside the past, one must now have an established reputation for living righteously before God.

PROCEDURE FOR CHURCH DISCIPLINE

Discipline is not a negative word, but ultimately a positive one. Biblical discipline involves training and is not unrelated to the word disciple. To disciple means “to conform someone to a standard.” Church discipline specifically means that we aid in bringing believers into line with God’s standard for His glory, the process of His Kingdom, and the restoration of the individual as well. Matthew 18:15-20 is the classic text for church discipline and its process. This passage teaches that when one directly sins against another or indirectly sins by doing wrong, there is a responsibility to approach that brother or sister with his sin. There are four steps to follow if one is sinned against:

STEP ONE | TELLING HIM HIS SIN • MATTHEW 18:15 B

The present imperative “go” conveys the idea that you should continue to go and pursue him without being distracted. The second verb, in the aorist imperative, conveys the idea of being convincing in getting the point across. Galatians 6:1 helps us to see the attitude we should have in confronting a sinning believer: “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.” Verse 2 says, “Carry each other’s burdens and in this you will fulfill the law of Christ.” What is the law of Christ? It is the royal law (James 2:8), the law of liberty (James 1:25) “...the law of love.” So you go with a love that desires to help him carry the burden, and you go in meekness to restore him. If he is restored, you have won a brother; no further steps are necessary.

STEP TWO | TAKING SOME WITNESSES • V. 16

When there has been a definite refusal to repent, then you must take one or two more believers with you. These are not necessarily one or two people who saw or who knew about the sin. Rather, they are witnesses of the confrontation who can come back and confirm the words that were spoken there. Their presence is as much a protection of the one being approached as it is for the one approaching. It would be presumptuous to think that one person could make some ultimate determination about right or wrong, especially one who may be somewhat bitter because he has been sinned against.

STEP THREE | TELLING THE CHURCH • V. 17 A

We are to tell the whole assembly when a sinning believer fails to respond to the confrontation of the witnesses. This may mean a public proclamation to everyone or to key leaders of small groups so that they know there has been a refusal to respond to God’s offer of repentance. Many churches choose to make this public at evening or special Communion services. What is always the purpose of discipline? Restoration! So what do we tell the church? “Church, go after him to win him back. An individual went - no response. Two or three went - no response. Now we will all go and drown him in our concern.”

STEP FOUR | TREATING HIM AS AN OUTSIDER • V. 17 B

If a person sins, and refuses to repent after the church knows, we are to treat him as if he were outside our fellowship. He is not invited to associate with or participate in the blessings and the benefits of the Christian assembly. The ultimate purpose is that the sinning brother will come back to fellowship with God through repentance and back into unity with his brothers and sisters in Christ. Because of potential lawsuits, church discipline that eventuates in public dismissal from church membership applies only to those who have committed to Rolling Hills by attending RH 101 and signing the Commitment Card, which is made available at RH 101.

These principles of church discipline are also the guidelines for Christian Conciliation Service, an organization of Christian attorneys, which provides churches with practical teaching as well as organizational structure for handling disputes out of court. This group is a ministry of Christian Legal Society and is well approved by many nationally known jurists. The service works within families, as in marital disputes; within churches, settling legal disputes among members; and with individuals, whose disputes extend outside the local church to the secular community. Almost without exception the mediators work without cost. When there is necessary mediation or arbitration, agreements are written in such a way as to be as legally binding as those formed in secular legal settings. Recognizing that in this life any one of us may need help in settling our disputes, the Elders at Rolling Hills recommend this service to the church Body.