



ST MATTHEWS CHURCH

When you become a Christian you are placed in the universal church. This multi ethnic body of believers—all who are united to Christ—represents all Christians from all time. In time Christians become members of a local church. This is the physical expression of our spiritual membership in the universal church. God has designed this for His glory and our good as we grow together in the likeness of Christ, the head of the church (Ephesians 4:15–16).

Membership Process

1. Attend the OnBoard Class.
2. Sign the Membership Agreement.
3. Meet with one of the pastors for a membership interview.
4. Receive the St Matthews leadership's recommendation as a new member.
5. Be introduced as a new member during a Sunday service.

OnBoard Class

The OnBoard Class is taught by the St Matthews leadership. It aims to familiarise you with what St Matthews is all about. The class is offered on a Saturday Morning.

The emphasis for the class is listed below:

1. St Matthews's DNA – who we are & what we believe.
2. Leadership & Vision – how we lead & where we are going.
3. REACH Community – how we live.
4. Church Membership – how to join with us on mission.

Our membership agreement summarises how we agree to live together as a church. It represents biblical priorities for a church and as a result, a summary of expectations for one another. Our acceptance of this agreement follows the practice by Christians throughout history who have pledged to God and to one another to live faithfully in a gospel community.

We use this membership agreement in two ways. Firstly, we use it to reaffirm our commitment to one another at our various member's meetings. Our goal in featuring the membership agreement is to remind ourselves of the beauty of the local church and to protect ourselves from individual and corporate sin. As members we will aim to encourage each other to keep growing as disciples – to delight in our redemption – and to increasingly be a family of servants on mission for God. Secondly, with regards to decision making and voting we do require some means of acknowledgement that we are all making decisions on the same basis. In signing the membership form we are agreeing to a common set of doctrines and standards and affirming that our decisions will be made for the benefit of the church according to those doctrines and standards.

Membership Form

1. Surname: 2. First name:

3. What you like to be called:

4. Title: 5. Marital status:

6. Residential address:

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7. Postal address:

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8. Phone: (H)(W)

.....(C)

9. E-mail:

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10. Birthday: (year optional)

11. Anniversary: (if applicable)

12. Do you have children?

13. If so, please give their names and birthdays:

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19. Briefly outline how and when you became a Christian and what this has meant for you.

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Membership Agreement

By signing this Membership Agreement I am confirming that I am 18 years or older and that I:

1. believe the gospel,
2. am a committed follower of Christ,
3. have been baptised,
4. agree with the Statement of Faith (or made my disagreement known to the St Matthews leadership),
5. have been attending St Matthews for at least 6 months.

“Because God has graciously called me into fellowship with Him, through His Son and by the Holy Spirit, and being convinced from Scripture that the Christian life is to be lived out in the context of the church (**Hebrews 10:19–25**), and that this local assembly is a biblical expression of such a church, I joyfully enter into the fellowship of St Matthews.

I will aim therefore, with the aid of the Holy Spirit and in response to the gospel of Christ, to walk together in Christian love, to be submissive to the St Matthews leadership (**Hebrews 13:17**), to strive for the advancement of the ministry of this church—even to the laying down of my life in the service to Christ—to promote its growth in the gospel; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully, sacrificially, and regularly of my income as God has graciously blessed me.

In view of the glory of Christ and the purity of the church, I will aim to serve Christ and all those at St Matthews, according to my gifts and talents. I expect and trust that if I am persistent in sin that this body of believers at St Matthews will hold me accountable with loving reproof, instruction and exhortation to help keep me faithful to the Lord Jesus Christ. If ever I continue without true repentance, I implore this body to seek my spiritual restoration by following Jesus’ plan for purity in his church as outlined in **Matthew 18:15-20**.

I moreover resolve that if the Lord moves me from this church that I do so in a manner consistent with biblical love, communication, truth and the good of Christ’s body, including notifying and requesting counsel from St Matthews leadership, and further, to unite with a church where I can carry out the principles and spirit of this agreement.”

Date:

Signed:

Surname: First name:

St Matthews statement of faith

In addition to the following Statement of Faith, we find ourselves in general agreement with historic doctrinal confessions like [The Apostle's Creed](#), [The Athanasian Creed](#) and [The Nicene Creed](#). We also affirm the Confessional Statements of the [Reformed Evangelical Anglican Church of South Africa](#) (REACH SA).

THE SCRIPTURES

We believe that only the sixty-six books of the Old and New Testaments are the inspired, and therefore inerrant, Word of God. These books provide us with a perfect treasure of divine instruction and narrate God's purpose in the creation of the world, His plan for salvation in Jesus, and the standard by which He will judge the world. The Bible is the true centre of all Christian union and will remain to the end of the world (2 Timothy 3:16-17; 2 Peter 1:20-21; Matthew 5:18; John 10:35, 17:17).

THE TRIUNE GOD

We believe that the one true God exists eternally in three persons, Father, Son, and Holy Spirit and that these, being one God, are equal in deity, power, and glory. God is infinite, eternal, and perfect in beauty, holiness, goodness, truth and love. We believe that God not only created the world but also now upholds, sustains, governs, and providentially directs all that exists and that He will bring all things to their proper consummation in Christ Jesus to the glory of His name (Deuteronomy 6:4; Psalm 104, 139; Matthew 10:29-31, 28:19; Acts 17:24-28; 2 Corinthians 13:14; Ephesians 1:9-12, 4:4-6; Colossians 1:16-17; Hebrews 1:1-3; Revelation 1:4-6).

THE PERSON & WORK OF CHRIST

We believe that Jesus Christ is the eternal Son of God, fully God and fully man, who became human without ceasing to be God, having been conceived by the Holy Spirit and born of a virgin. He was sent by the Father to reveal God and redeem sinful humanity. He lived a sinless life and offered Himself as a penal, substitutionary sacrifice for sinners. Through His vicarious death for sinners, He revealed God's perfect love and upheld God's perfect justice. He was vindicated by the Father through His literal, bodily resurrection from the dead. After being raised from the dead, He ascended into heaven and was seated at the Father's right hand, where, as our high priest, He makes constant intercession for believers. He is the only saviour for the sins of the world (Matthew 1:18-25; Luke 1:35; John 1:1-18; Acts 1:9-11; Romans 3:23-25; 8:34; 1 Corinthians 15:1-28; 2 Corinthians 5:21; Ephesians 1:7; Philippians 2:6-11; Colossians 1:15-23; Hebrews 7:23-25; 9:13-15; 1 Peter 1:3-5; 2:21-25; 1 John 2:2).

THE ABSOLUTE DEPRAVITY OF HUMANITY

We believe that humanity was originally created in the image of God, righteous and without sin, but through Adam's disobedience, the human race has fallen. Humans are therefore totally depraved — born subject both to imputed and inherent sin and are therefore by nature and choice the children of God's just wrath. Humans are unable to save themselves or contribute in any way to their acceptance before God (Genesis 1-3; Psalm 51:5; Romans 3:9-18, 5:1-12; Ephesians 2:1-3).

THE GOSPEL

The gospel is the good news concerning God's Son — that Jesus (the crucified Nazarene man) is the Christ (the promised saviour King) our Lord (our divine ruler and judge) and expressing this saving rule in the events of his incarnation, atonement, resurrection and return to judge (in which the crucifixion is central). Who Jesus is, and what He did, secured for those who believe this gospel the blessing of life in the kingdom of God, as promised in the Old Testament. (Romans 1:1-4; 1 Corinthians 15:1-4)

THE WAY OF SALVATION

The gospel is the end of all human pursuits for righteousness in that it announces that salvation is by grace alone, through faith alone, in Christ alone. No ordinance, ritual, work, or any other activity on the part of man is required in order to be saved. God alone, because of His mercy and sovereign election, through the power of the Holy Spirit, brings spiritually dead people to new life, awakening faith and repentance. Those who turn from sin and look to Christ alone for their righteousness are justified before God — having the righteousness of Christ imputed to them (John 1:12-13; 6:37-44; Acts 16:30-31; Romans 3-4; 8:1-17, 10:8-13; Ephesians 2:8-10; Titus 3:3-7). Trusting Jesus as our only source of acceptance before God enables us to genuinely and joyfully do that which is pleasing to God. Through this gospel empowered obedience, the Holy Spirit makes us progressively conformed to the image of Christ (1 Corinthians 1:21-22; Philippians 2:12-13). We believe that once salvation is obtained, it cannot be lost. Those who are truly redeemed are kept by God's power and are thus secure in Christ forever (Romans 8:31-39).

THE POWER OF THE HOLY SPIRIT

This salvation, attested in all Scripture and secured by Jesus Christ, is applied to His people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and is present with and in all believers. He convicts the world of sin, righteousness, and judgment, and by His powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in Him they are baptised into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive His sovereignly distributed gifts. The Holy Spirit is Himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service. (Acts 2:14-21, 4:29-30; Romans 12:3-8; 1 Corinthians 12:7-11, 28-31; 14:1-33; Galatians 3:1-5).

THE CHURCH

We believe that the church is the primary instrument through which the triune God is fulfilling His redemptive purposes on earth. In the context of the church, God calls sinful men and women, from a variety of backgrounds, to live as a new multi-ethnic covenant community. Together they observe the sacraments instituted by Jesus and exercise their Spirit apportioned gifts for God's glory in relation to one another and the world. The church demonstrates the reality of God's kingdom through the proclamation of the Gospel, pastoral care and leadership, and ministry to the poor and marginalized through sacrificial giving and practical service. We believe that the church is always being sent by God in the power of the Holy Spirit to accomplish His mission of making disciples of Jesus, both locally and globally. (Isaiah 58:6-12; 61:1; Matthew 16:17-19; 28:18-20; Acts 2:42-47; 1 Corinthians 12:12-31; Galatians 2:10; Ephesians 1:22-23; 3:7-21; 4:11-16; Hebrews 10:23-25; 1 Peter 2:4-5, 9-10).

THE SACRAMENTS OF THE CHURCH

We believe that water baptism and the Lord's Supper are the two sacraments of the church to be observed until Christ's return. Both sacraments visibly and tangibly express the gospel. Though they are not the means of salvation, when they are celebrated by the church in genuine faith, these ordinances confirm and nourish the believer (Matthew 26:26-29; Romans 6:3-11; 1 Corinthians 11:23-24; 1 Peter 3:21).

THE WORLD TO COME

We believe in the literal second coming of Christ at the end of the age when He will return to the earth personally and visibly to consummate His kingdom. At this time, Christ will raise the dead from the grave and separate the righteous from the wicked. The wicked will be consigned to endless punishment and the righteous to endless joy in fellowship with the Triune God. This judgment will forever fix the final state of men in heaven or hell, on the principle of God's just and holy judgment in Christ (Matthew 25:46; John 5:25-29; 1 Corinthians 15:20-28, 35-58; 2 Corinthians 5:1-10; Philippians 3:20-21; 1 Thessalonians 4:13-5:11; 2 Thessalonians 1:3-12; Revelation 19:1-21; 20:11-15; 21:1-22:15).