

Common Beliefs and Practices of the Convinced Rainham Believers Today

Canada, United States, Australia, and beyond

“He has shown you, O man, what *is* good;
And what does the LORD require of you
But to do justly,
To love mercy,
And to walk humbly with your God” (Micah 6:8).

We believe in God the Father, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, descended into hell. On the third day he rose again from the dead, ascending into heaven where he sits on the right hand of God the Father, and from whence he shall come to judge the living and the dead.

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

God and Humanity

We believe God made us, with the earth, the heavens, and all living things, perfect. But we lost our perfection through disobeying him. Now, unless we believe in his Son, Jesus, whom he sent to teach us and redeem us through his death on the cross—unless we follow him, and join ourselves to his body of believers on earth—we are useless to God, and he will destroy us in hell.[\[1\]](#)

The Kingdom of God

Through repentance and forsaking our sins, through faith, through the Spirit of God falling on us and giving us new life with Jesus who rose from the dead, we may enter the narrow door into his Kingdom.[\[2\]](#) We may become heirs with him of eternal life, and receive the promise of reigning with him—after the restoration of all things—in new heavens and a new earth where righteousness dwells.[\[3\]](#)

We recognise the Kingdom of God (the Heavenly Kingdom) in its first stages of peace, justice, and mercy already established on earth.[\[4\]](#) Wherever men and women that believe in Jesus and follow him, old people, young people, and little children live in peace and equality one with another—wherever they give themselves for others as Jesus gave himself for them—his Kingdom comes. But

we believe it will come in unspeakably greater power and glory when Jesus himself will come again.^[5] We give ourselves and all we have to the proclamation of the good news of his Kingdom, and expect to live, work, and worship with Jesus in its heavenly love and light forever.^[6]

We love our captain, our hero, Jesus for overcoming Satan and giving us eternal life. We want to fight with him, following him in every move, letting him fill us with his Spirit so we may overcome.^[7] We stand with all that take a stand and fight for Jesus and his Kingdom on earth (our battle not being one of flesh and blood, but of the Spirit).^[8]

Baptism

We declare our surrender to Jesus and his Kingdom through verbal testimony,^[9] through water baptism,^[10] and through persevering in our walk with him, day after day, until this life is over.^[11]

How baptism is administered (with what mode), or by whom, is not important to us. We accept baptism on confession of faith as a valid baptism, providing the convert was truly repentant, believed in Jesus, and made his vows at baptism with a sincere heart.

Baptism, we believe, involves immediate responsibility and membership in the local church doing the baptising.^[12] That responsibility and membership remain as long as the member remains in that locality. If, for any legitimate reason, he must relocate, we must release him and allow him to become part of another local church. All baptised members of the Lord's body, we believe, must belong to and function in visible church communities.^[13]

We believe water baptism should occur promptly after it is requested—leaving only enough time for the church to approve the candidates and to make sure they understand what being a Christian and a church member involves.^[14]

Communion

If we have fellowship with Jesus we have fellowship one with another. We celebrate that in our communion with bread and wine (to be held as often as the Spirit directs, throughout the year). This leads us into real fellowship one with another—sharing our natural things just like we share what we believe and hope for.

We cannot celebrate communion unless we stand in spiritual and material unity one with another—unless all those partaking have proven with their words and lives that they belong to Christ and to everyone else that takes part in it.^[15] Communion in bread and wine is a celebration of community in Christ—the sign of his Kingdom.^[16] If we partake in it unworthily, in disunity, or with the unconverted, we eat and drink damnation to our souls.^[17]

Teaching

We trust Jesus as our perfect example and honour him as our King. Everything Jesus and his apostles taught or did, we also want to teach and do. Everything they rejected, we reject.^[18]

The teaching of Jesus and his apostles (contained in the New Testament) is our final word of action. Wherever it can be pointed out to us that we have disregarded it, or twisted the words of the New Testament to suit our way of life, we repent. We commit ourselves to changing whatever is necessary, whatever it may cost, to obey and follow Christ our king.[\[19\]](#)

Salvation

We want to continue, all our lives, in a spirit of repentance—praising God for saving us from sin and bringing us into the Kingdom of his Son,[\[20\]](#) while recognising our humanity (with its weakness and shortcoming) and our responsibility for it.[\[21\]](#) We believe it is possible to live above sin, to stand perfect before God through the work of Christ, but we also believe we can fall, and that we must watch and pray continually to remain safe in him.[\[22\]](#)

We believe Jesus is the light of the world, enlightening all men that come into the world.[\[23\]](#) We believe his Spirit speaks to all men in all places, calling them to him (even though they may not know or recognise him).[\[24\]](#) But only those that answer his call will be saved. Only the ones that seek will find him.[\[25\]](#)

Apostles and evangelists, sent out by the church, need to help seekers find their way. But we cannot make people seek God. That is the Spirit's work.[\[26\]](#)

We believe all children, since Adam and Eve disobeyed God and fell into sin, are born with a sinful nature.[\[27\]](#) We believe that children born to unbelieving parents may carry an even greater burden of spiritual uncleanness.[\[28\]](#) But we believe God begins to hold them responsible for this, only after they personally commit sin (after they reach years of understanding and deliberately go against God and their conscience). God will not hold the innocent guilty, or judge children for their parents' sin.[\[29\]](#)

The Holy Spirit

We recognise the Spirit of Jesus (the Holy Spirit) as God. We expect all our members to bear the fruit of the Spirit, and to seek his gifts.[\[30\]](#) We recognise the gifts of healing, of prophecy, of speaking in tongues, and others mentioned in the New Testament as evidence of God's work among us. But we do not recognise anyone or anything as "spiritual" that stands in contradiction to New Testament order.

We expect all believers to bear the same fruit of the Spirit, but we expect the Spirit will give them different gifts—according to their needs, and the needs of the local church to which they belong.[\[31\]](#)

Leadership

We believe the Spirit calls men into leadership and various positions of service in the church.[\[32\]](#) This call, we believe, will be recognised by the Spirit-led body of believers, and handled accordingly.[\[33\]](#) If a person among us has a particular gift we need to take note of it and help him use it. In this way the Lord may build his church.[\[34\]](#)

We believe the Spirit calls certain men to lead the church. We respect them and honour their work. [\[35\]](#) Every leader is directly accountable to Jesus. [\[36\]](#) Never-the-less we believe every leader is also accountable to the church of Jesus (the local church), and to other leaders, just like all the rest of the members are accountable one to another. For this reason we do not have one leader making decisions on his own that affect the whole church. Neither do we have one leader doing all the teaching or administration. We believe in a plurality of elders. [\[37\]](#)

Work

As a community we seek to divide our work evenly among all members. Not everyone is apt for the same jobs, but everyone needs to contribute in his or her own way. [\[38\]](#) Every able person needs to work with his own hands to provide for himself and for his own. Families take responsibility for their children, and for the elderly, physically handicapped, or otherwise disabled among them. [\[39\]](#)

In our work and responsibilities given to us, we submit ourselves completely to the decision of the brotherhood.

Celibacy and Marriage

We recognise the ministry of single brothers and sisters among us and honour them. [\[40\]](#) If they choose to remain single to serve the Lord (or if they lead a celibate life for any other reason, such as in the case of having been widowed, separated, or divorced) we commit ourselves to supporting and caring for them as long as they live. We thank God for them.

Nevertheless we believe that God wants most people to marry and have families. [\[41\]](#) We openly encourage the married state and commit ourselves to doing what we can to lead our young people into it. [\[42\]](#) We encourage them to find suitable partners with the advice of their parents and the church leadership—while assuming full responsibility for the choice they make and promising to stick with it as long as they both shall live. [\[43\]](#)

We do not permit our members to initiate divorce, or to get remarried as long as a divorced partner remains alive. [\[44\]](#)

If divorced (or divorced and remarried) people wish to join us, we ask them to live a celibate life among us. If they have children to raise, we will help them do it in as far as we are able. Any exceptions that may apply to this rule will be decided upon by the whole church, in light of the facts, and under the direction of the Spirit of Jesus.

Depending on the situation, divorced and remarried couples visiting our community may be accommodated as single guests.

Courtship

We expect our young men and women to conduct their courtship and make plans for marriage in a completely open and honest way—not in secrecy, spending long periods together alone, or in the dark, but among the rest of the brothers and sisters in the light of day. [\[45\]](#)

That couples planning to get married will need some time to themselves, we understand, but they

are not to indulge in physical contact before marriage, and we encourage them to keep their courtship brief (not much longer than a year, if that). Once they are fully convinced the Lord wants them to marry, and if they have prepared themselves spiritually to take their place as husband and wife in the home, they should proceed with their parents' and the church's support.

Children

Parents take first responsibility in training their children in the nurture and admonition of the Lord. [\[47\]](#) Yet all parents in our community recognise that in ourselves we are incomplete. Our children must also become integrated into the lives of others, the work, and social order of something higher and greater than the natural family. For this reason we entrust our children to caretakers, teachers, and work supervisors outside our family circles. [\[48\]](#)

We believe it our responsibility (not that of the state) to operate our own school, choose our own curriculum, and have brothers and sisters of our own congregation as teachers and role models for our children. We expect all families in our community to support and co-operate in the work of the school.

We believe it important for families to spend time together throughout the day, eating together, working together where possible (fathers with sons and mothers with daughters), and spending their evenings together at home. We believe children are a gift from God and welcome every one the Lord gives us. [\[50\]](#)

Meetings

We hold a worship meeting on the morning of the Lord's Day. We sing together, have at least two brothers share publicly (an opening and a main message) and leave time in every meeting for testimonies and prayer. [\[51\]](#)

Only our men give instruction and share inspirational thoughts in our worship meetings. [\[52\]](#) We do not mind if our sisters ask questions, share testimonies, pray, or make confessions when we come together informally, but we do not have them teach or exercise authority over the men. [\[53\]](#)

Special Days

In commemoration of special events in the life our Lord Jesus we celebrate his birth, his resurrection, his ascension to heaven, the falling of the Holy Ghost at Pentecost, and sometimes other days. But we do not go along with pagan practices that have invaded and corrupted these celebrations in western society (Christmas trees and Santa Claus, Easter bunnies, etc.). Neither do we judge or criticise those that do not keep these special days. [\[54\]](#)

Like all other days in the year we expect our days of celebration to be conducted in holiness, true joy and godly fear.

Honesty

We insist on absolute honesty in business dealings and in what we say or do. This includes honesty

in paying taxes, dues at international borders, and in obtaining government permission for what we construct and operate in our agricultural community.[55]

We refuse to swear oaths, either in spoken or written form—this including the pledge of allegiance. [56]

We expect our members to be law abiding citizens in every area where the laws of the land do not conflict with the laws of God.[57]

We honour and pray for our government and co-operate with it wherever our conscience allows.[58]

Unity

Every local church, we believe, stands directly responsible to Jesus.[62] We do not see a Scriptural precedent for any higher level of church authority than that of the local church. We believe, however, that local churches in which the Spirit of Jesus moves, will not think of themselves as “independant” or as an “only church.” Every city in Jesus’ Kingdom, like every household in those cities, and every individual in those households, needs each other.

We celebrate our unity with other local churches by fellowshipping together, by seeking counsel one from another, and by supporting them in their work and outreach wherever possible.

The higher the level of our doctrinal and practical unity, the more intimate and meaningful our fellowship one with another becomes.

The Sick

We believe God holds our bodies and souls in his hands, and that if we turn sick he alone can heal us. If any among us is sick, we encourage him to call for the elders of the church, so they may anoint him with oil and pray for him to be healed.[67]

We believe sickness and death came as a result of Adam’s disobedience and fall, but to get sick or die does not mean we are personally guilty of sin, today. Neither does it mean our faith is too weak to get healed. It is not God’s will that believers should always get healed, or that they should always be kept from diseases, accidents, and death. God may call on us to glorify him through our sickness or permanent disability. If that is what he asks of us, we will accept it patiently and with grace.

We do not recognise the “gift of healing” (miraculous powers to cure) of those that refuse to walk in the way of Jesus and his Kingdom community. Rather, if such people perform miracles, we suspect their power comes from the evil one.[68]

We reject all forms of witchcraft, non-scientific cures, and any type of alternative medicine that defies natural law.

Peace

Following Christ we seek to return good for evil, to love our enemies, and use no resistance against those that mistreat us or use us spitefully.[69]

This means we do not go to law with others to settle our disputes. We would rather let others take advantage of us than defend ourselves.[70]

We cannot serve in the armed forces, or identify ourselves with the god of this world by putting on military uniforms, taking military training, or swearing the oath necessary to enlist in the army.

In the case of war and military conscription we would be happy to serve our country in any way other than joining the armed forces.

Equality

We believe that in the local church we should bear one another's burdens and share all things—our joys as well as our sorrows.[\[71\]](#) We believe what one has we all have, what one suffers we all suffer.[\[72\]](#) This we express in our daily interaction in the church community.[\[73\]](#)

We express our equality among ourselves in our willingness to wash one another's feet, like Jesus washed his disciples feet. This may take the form of literally, spontaneously, washing one another's feet, but even much more, we want to express with our lives the attitude of Jesus behind it.[\[74\]](#) That, if we follow Jesus, we may exemplify every day, all day long.

Separation

In our houses, our entertainment, our dress, our music, our speech—in every area of life—we want to identify with Jesus and his Kingdom to which we belong.

We have rejected the god of this world, and refuse to identify with him.[\[76\]](#) What is highly valued among men is detestable in God's sight.[\[77\]](#) Therefore we want to live modestly in simple houses, all of whose features serve a practical purpose. We want to use simple furniture, eat healthy, simple meals (as much as possible what we can raise ourselves), and dress ourselves modestly.

We reject the fashions of the world in hair styles, impractical clothing, and whatever features of dress serve for nothing but to draw attention to ourselves.[\[78\]](#)

We expect our women and girls to wear long hair and to keep it covered (for the sake of modesty, as a sign of headship order, and because of the angels) in public.[\[80\]](#)

We believe the use of public television to be more harmful than profitable, and reject its use altogether.

The Future

We believe all things will be restored, in heaven and on earth, when Jesus comes again. That is, all things will be like God intended them to be when he created the earth.[\[89\]](#)

How all this will happen, or how end-time events will unfold, is not altogether clear to us. The Bible does not make it clear because there are things we are not to know until they come to pass.

For this reason we discourage speculation about end-time events, the restoration of Israel, the thousand-year reign, and the "rapture" of the children of God. The "Israel of God"[\[90\]](#) (those who are Jews "not outwardly, according to the flesh, but inwardly by the Spirit"[\[91\]](#)) are God's chosen people of the New Covenant. Those that believe in and live for Jesus Christ, those that will reign with him, are today's "children of Abraham,[\[92\]](#) and many of those who say they are Jews are in fact "of the synagogue of Satan."[\[93\]](#)

We believe the only way for a Jewish person to become an heir of the promise, a child of God, or a citizen of his Heavenly Kingdom is to repent and believe in Jesus Christ.^[94] All Jews may be saved, but all that reject Jesus, reject God, and forfeit their claims to the promises God made to their ancestors.^[95]

We believe the Messiah's Kingdom is a spiritual kingdom involving this planet, the heavens, the universe and all things in it,^[96] not just an earthly nation (the nation of Israel) built with fighter planes, tanks, bombs, and guns. We believe the Kingdom has already come, but that it will come in unspeakably greater power and peace when all creation is restored and Jesus appears among us to reign on the earth.^[97]

Rather than speculate on worldly politics and passing events of the age, we encourage our members to watch and pray because we know not the day or the hour when the Lord shall reappear.^[98]

We warn our members against a naïvely literal understanding of prophetic Scripture—such as taking the picture of “the bride, the Lamb’s wife” in Revelation 21, the “new Jerusalem that came *down out of heaven* from God” to be a literal picture of heaven itself. All Scripture, we believe, must be understood in the light of all other Scriptures.

We believe we shall all stand before the judgement seat of Christ.^[99] According to what we have done, we will live forever with Christ in a fully restored creation, in new heavens and a new earth where righteousness dwells—or we shall be destroyed with Satan in hell.^[100]

“We are not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written, ‘The righteous will live by faith.’” (Romans 1:16-17).

^[1] Revelation 20:11-15

^[2] Matthew 7:13-14

^[3] 2 Timothy 2:12, 2 Peter 3:13, Revelation 5:10

^[4] Luke 17:20-21

^[5] Acts 3:21

^[6] 2 Corinthians 4:16-18, 1 Thessalonians 4:17, 2 Peter 3:13

^[7] Romans 8:31-39

^[8] 2 Corinthians 10:3-5, Ephesians 6:12

^[9] Romans 10:10

^[10] Mark 16:16

^[11] Luke 9:23, Matthew 10:22

^[12] 1 Corinthians 12:12-13

^[13] 1 Corinthians 12:14-16

^[14] Acts 2:38-39

^[15] 1 Corinthians 10:17, 21

^[16] 1 Corinthians 10:16

^[17] 1 Corinthians 11:29-30

[18] 2 Thessalonians 2:15
[19] 1 Peter 2:21
[20] Colossians 1:13
[21] 1 John 2:1-2
[22] 1 Corinthians 10:11-13
[23] John 1:9, Titus 2:11
[24] Romans 1:18-20, and 2:14-15
[25] Romans 2:9-11
[26] John 6:44
[27] Romans 3:9-18
[28] 1 Corinthians 7:14
[29] Ezekiel 18:20
[30] 1 Corinthians 12:27-31
[31] 1 Corinthians 12:7-11
[32] Ephesians 4:11-13
[33] Acts 13:2-3
[34] Matthew 16:18
[35] Hebrews 13:7
[36] Hebrews 13:17
[37] Ephesians 4:11-13, Titus 1:5
[38] 2 Thessalonians 3:10
[39] 1 Timothy 5:8
[40] 1 Corinthians 7:32-35
[41] 1 Corinthians 7:2-5
[42] Proverbs 18:22
[43] Matthew 19:4-6
[44] 1 Corinthians 7:10-11
[45] Romans 13:12-14
[46] Hebrews 13:4
[47] Ephesians 6:4
[48] Ephesians 2:21-22
[49] Proverbs 13:24
[50] Psalm 127:3
[51] 1 Corinthians 14:29-33
[52] 1 Corinthians 14:34-35
[53] 1 Corinthians 2:11-12
[54] Romans 14:5-6, Colossians 2:16-17

[55] Romans 13:6-7
[56] Matthew 5:33-37
[57] Romans 13:1-5
[58] 1 Timothy 2:1-2
[59] Romans 14:10-12
[60] Matthew 18:15-18, 1 Corinthians 5:4-11
[61] 2 Thessalonians 3:15
[62] Ephesians 5:22-24
[63] Romans 16:17-19
[64] 1 Corinthians 15:33, 2 Corinthians 6:14-18
[65] Ephesians 4:4-6
[66] Matthew 10:34
[67] James 5:14-16
[68] Matthew 7:21-23
[69] Matthew 5:38-48
[70] 1 Corinthians 6:1-7
[71] Galatians 6:2
[72] 1 Corinthians 12:21-27
[73] 2 Corinthians 8:13-15, Acts 2:42-47, Acts 4:32-35
[74] John 13:14
[75] Romans 16:16, 1 Corinthians 16:20, 2 Cor. 13:12, 1 Thessalonians 5:26, 1 Peter 5:14, Galatians 2:9)
[76] Romans 12:2
[77] Luke 16:15
[78] 1 Timothy 2:9-10
[79] 1 Peter 3:3-4
[80] 1 Corinthians 11:3-16
[81] Matthew 10:8, Acts 20:35
[82] Romans 13:8
[83] Romans 13:7
[84] 1 Timothy 5:8
[85] Jeremiah 17:5-8
[86] Luke 6:20-21
[87] Luke 6:24-26
[88] Matthew 19:23-24
[89] Acts 3:19-21
[90] Galatians 6:16

[\[91\]](#) Romans 2:28-29

[\[92\]](#) Galatians 3:26-29

[\[93\]](#) Revelation 2:9

[\[94\]](#) Acts 4:12

[\[95\]](#) Matthew 21:43-44

[\[96\]](#) Daniel 7:9-14, Ephesians 1:18-23

[\[97\]](#) Isaiah 9:6-7

[\[98\]](#) Matthew 25:13

[\[99\]](#) Romans 14:10

[\[100\]](#) John 5:28-29