

CONSTITUTION

Emmanuel Fellowship Baptist Church

1. Name

The name of the society is Emmanuel Fellowship Baptist Church, hereinafter referred to as "the church".

2. Purpose

The purposes of the church shall be the following:

- a) To glorify God by thought, word, and action.
- b) To provide frequent opportunity to worship God and pray together.
- c) To proclaim and teach the Word of God, and to exhort believers to apply and practice the truth individually and collectively.
- d) To administer the New Testament ordinances of believer's baptism by immersion and the Lord's Supper.
- e) To unite believers in bonds of Christian fellowship, encouragement and love to the end that we may build up one another for consistent Christian living and effective service.
- f) To seek the extension of God's kingdom by the faithful preaching and teaching of the Word of God, by seeking to win others to a saving knowledge of Christ through the personal witness of every believer, by supporting those of like faith as they go throughout the world, and by striving to meet the spiritual, physical and emotional needs of the person.
- g) To proclaim the Gospel through preaching, teaching, personal witness, and by sending missionaries to do the same in order that New Testament churches may be established in cities and communities throughout Canada and the world.
- h) To operate as a registered charitable organization in the receiving and disbursing of gifts and money.

3. Operations

The operations of the church shall be chiefly carried on in the City of Vernon and its surrounding area, in the province of British Columbia. This provision is alterable.

4. Charitable purpose

The church shall be carried on without purpose of gain for its members and any profits or other accretions to the church shall be used for promoting its purposes. This provision is unalterable.

5. Dissolution

Upon wind up or dissolution of the Church, the assets remaining after payment of all costs, charges and expenses properly incurred in the wind-up, and after the payment to the employees of any arrears of salaries or wages, and after payment of any other debts of the church, shall be distributed to the charitable organization(s) referenced in the Bylaws of the Church under dissolution, which organization(s) shall be registered under the provisions of the Income Tax Act. This provision is unalterable.

6. Statement of Faith

The church shall adhere to the following Statement of Faith in both its spirit and entirety. This provision is unalterable.

OF THE SCRIPTURES

We believe the Holy Bible to be that collection of sixty-six books from Genesis to Revelation which, as originally written, was objectively the very Word of God; that it was written by men supernaturally moved; that it is verbally and plenary inspired; that it is truth without any admixture of error; and therefore is and shall remain to the end of the age the only complete and final revelation of the will of God to men; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

1 Thess. 2:13; 2 Tim. 3:16; 2 Peter 1:19, John 17:17; Psalm 119:160, Heb. 1:1-2, John 12:48, Isaiah 8:20

OF THE TRINITY

We believe that there is one, and only one, living, eternal and true God; an infinite, intelligent Spirit, the Creator and the Supreme Ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honour, faith and love; that in the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection, executing distinct and harmonious offices in the work of redemption.

Deut. 6:4; Jer.10:10; 1 Tim. 1:17; Psalm 147:5; Daniel 4:35; Psalm 135:7-8; John 4:24; Ex. 15:11; 34:6-7; Rev. 4:11; Matt 28:19; John 15:26

We believe that Jesus Christ is the only begotten Son of God; that He is truly and eternally God, equal with the Father and the Holy Spirit; that for our redemption He took upon Himself the nature of unfallen man; that He was conceived by the Holy Spirit in a unique and miraculous manner and was born of Mary, a virgin; that in the one Person of Christ there are two natures, the Divine and the human, each distinct and indissolubly united; that though He was tempted in the flesh, He lived a sinless life; that He was crucified under Pontius Pilate; that the third day He rose bodily from the tomb and manifested Himself for forty days to His disciples; that in His glorified body He ascended to the Father; that as High Priest He ever lives to make intercession for His own; that according to His promise He will come again in person, visibly, with power and great glory.

John 1:1; 10:30; Phil. 2:6-11; Matt. 1:18-25; Heb. 4:15; John 19:33; Matt. 28:6-7; 1 Cor. 15:3-8; Phil. 3:20-21; Heb. 7:25-28; 9:28; Titus 2:13; 1 Thess. 4:13-18

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in creation; that He convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the Gospel in preaching and in testimony; that He is the agent of regeneration; that He dwells in every believer from the moment of his conversion; that every believer is baptized in the Spirit by Christ; that He fills the believer as control is yielded to Christ; that the evidence of the presence and power of the Holy Spirit is the fruit of the Holy Spirit in the life.

Acts 5:3-4; Gen. 1:1-3; John 16:8-11; Titus 3:5; Gal. 5:17; 1 Cor. 2:12; Acts 5:32; Rom. 8:1-9; Gal. 5:22-23

OF THE DEVIL, OR SATAN

We believe that Satan is a person; that he is the malignant prince of the power of the air, and the unholy god of this world; that he is man's great tempter, the enemy of God and His Christ, the accuser of the saints; that he is the author of all false religions, the inspirer of all apostasy, and the chief of all the powers of darkness; that he with his principalities is overcome by our appropriation of Christ's victory on Calvary; that Satan along with his hosts is destined to final defeat at the hands of God's Son, and to suffer eternal punishment in a place prepared for him and his angels.

Matt. 4:3-11; Gen. 3:1-15; John 8:44; 2 Cor. 11:13-15; Rev. 12:1-10; Eph. 6:10-17; 1 John 3:8; Rev. 20:10

OF THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not by evolution or change of species or development through interminable periods of time from lower to higher forms; that all animal life and vegetable life were effected by special creation, and God's established law was that they should bring forth only "after their kind".

Gen. 1:1; Heb. 11:3; Acts 17:24-26; Gen 1:26-27; 2:7, 21-23; 1:11-12, 24-25

OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Creator, but by voluntary transgression of this law man fell from his sinless and happy state; by consequence, all men are now sinful, and all are sinners not only by constraint but of choice and therefore under just condemnation without defense or excuse; that man in his fallen state is in a condition of total depravity by which is meant his utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

1 Cor. 10:31; Psalm 73:25-26; Gen. 3:1-19; Rom. 5:12, 1:18-32, 3:1-23; 1 Cor. 2:14; John 6:44

OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly by grace; that it is through the mediatorial office of the Son of God, Who by the appointment of the Father freely took upon Himself our nature, yet without sin, honoured the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins; that His atonement consisted in the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, shedding His precious blood, the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree; that having risen bodily from the dead, He is now enthroned in heaven and is in every way qualified to be a suitable, compassionate and all-sufficient Saviour.

Eph. 2:8-9; John 3:16; 2 Cor. 5:21; Heb. 2:14; Gal. 3:10-13; 1 Peter 1:18-19; Heb. 10:12-22; 7:25-27

OF ELECTION

We believe that election is the eternal act of God's sovereign grace by which He chooses, calls, justifies and glorifies sinners; that it is effectuated by the Holy Spirit through God's Word in drawing sinners to Christ so that their wills are freely brought into compliance with God's elective purpose; that it excludes all human boasting; that it is demonstrated in believers by their personal faith in Christ, their love to God and their desire for holiness; that it is the ground of the believer's assurance and promotes humility and service.

Rom. 8:28-30; John 6:44; Rom. 3:27; Eph. 1:4-6; 1 Thess. 1:3-7; 2 Peter 1:5-11

OF THE NEW CREATION

We believe that in order to be saved a sinner must be born again through personal faith in Jesus Christ; that the new birth is a new creation; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature receives eternal life as the gift of God; that such is kept by the power of God through faith unto eternal salvation and shall never perish; that the new birth is brought about in miraculous manner above man's comprehension wholly and solely by the grace of God through the power of the Holy Spirit in connection with divine truth; that its proper evidence appears in the fruits of repentance, faith, and newness of life.

John 3:3-7; 1:12-13; 2 Cor. 5:17; Eph. 2:1; 2 Peter 1:4; Rom. 6:23; 1 Peter 1:5; John 10:24-30; 1 John 1:6-10; Titus 2:11-14

OF JUSTIFICATION

We believe that justification is the great blessing by which God accepts, accounts and declares man as righteous; that it includes pardon from the guilt and condemnation of all his sin, the gift of eternal life on principles of divine righteousness; that it is bestowed by grace through faith solely upon the grounds of Christ's perfect life and expiatory death whereby the righteousness of Christ is imputed to the believing sinner.

Rom. 3:24-28; 5:1; Acts 13:38-39; Rom. 4:4-8; 2 Cor. 5:21

OF SANCTIFICATION

We believe that sanctification is primarily the believer's position in Christ by the grace of the New Testament, sealed to the believer by the blood of the everlasting covenant, whereby he is set apart unto God as the recipient of all heavenly perfections; that it is also a process by which the believer sets himself apart from sin to God in the gradual attaining of moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in his heart and

in obedience to the Word of God; that it will culminate in the glorious and eternal state of entire sanctification at the coming of the Lord Jesus Christ.

1 Cor. 1:30; Heb. 10:14; Eph. 1:13-14; 2 Tim. 2:21; 2 Thess. 2:13; 1 Thess. 5:23-24; 1 John 3:1-3

OF THE LOCAL CHURCH

We believe that the church is a congregation of baptized believers organized according to the New Testament pattern, associated by a covenant of faith and fellowship of the Gospel, and observing of the ordinances of Christ; governed by His laws, and exercising the rights, and privileges invested in it by His Word; that its officers are pastors (or elders or bishops) and deacons, whose qualifications and duties are clearly defined in the Scriptures; that the true mission of the church is found in our Lord's commission, namely: to evangelize, to baptize, and to teach believers to observe all that the Lord commanded; that the church has absolute right of self-government free from any outside interference, and that the one and only superintendent is Christ, acting through the Holy Spirit in harmony with the Word of God; that in all matters of membership, of policy, of government, of discipline or benevolence, the will of the church is final; that it is Scriptural for true churches to co-operate with each other in the furtherance of the Gospel and in contending for the faith, and that each church is the sole and only judge of the measure and method of its co-operation.

Acts 2:41-42, Eph. 4:11-16; Acts 20:17 Cf. 28; 1 Tim. 3:1-13; Titus 1:5-9; Phil. 1:1; Matt. 28:18-20; Acts 15:6 Cf.22; Rev. 1:12-20; Matt. 18:15-17; 2 Cor. 8:1-7

OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion in water of a believer into the name of the Father, the Son and the Holy Spirit; that it is the direct command of Christ; that it shows forth the believer's union with the crucified, buried and risen Christ, and his death to sin and resurrection to a new life; that it is a condition of church membership and according to the New Testament practice baptism should precede observance of the Lord's Supper in which believers, by the use of bread and wine, after solemn self-examination, are to commemorate together the death of Christ.

Mark 1:5; Rom. 6:3-5; Matt. 28:19,20; Matt. 3:15,16; Col. 2:12; Acts 2:41,42,46; Acts 8:12,36; Acts 18:8; 1 Cor. 11:23-32

OF CIVIL GOVERNMENT

We believe that civil government is divinely appointed for the interests and good order of society; that the individual should fulfill faithfully his responsibilities as a good citizen; that magistrates should be conscientiously honoured and obeyed, except in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience; that the church should remain distinct and separate from the state, and that there should be no intrusion of the one into the affairs of the other.

Rom. 13:1-7; 1 Peter 2:13-17; 1 Tim. 2:1-4; Acts 5:29; James 4:12; Matt. 22:21

OF THE RIGHTEOUS AND THE WICKED

We believe that there is an essential difference in the nature, belief and practice of the righteous and the wicked; that those who through faith are justified in the name of the Lord Jesus and set apart by the Spirit of God, are truly righteous in God's esteem, and those who continue in impenitence and unbelief are wicked in His sight and under the curse; that this distinction holds even after death; that the righteous depart to be with Christ, and are in a state of conscious blessedness awaiting the resurrection of the just and the receiving of their glorified bodies; that the wicked depart to Hades where they are in conscious torment until the final resurrection and judgment; at which time the righteous enter into everlasting felicity in Heaven and the wicked into everlasting conscious suffering in Hell (Gehenna, Lake of Fire).

Malachi 3:18; Rom. 6:6,8,18; Rom. 1:17; John 3:18,36; 2 Cor. 5:1-10; 1 Cor. 15:42-44; Luke 16:19-31; Matt. 25:31-46; 2 Thess. 1:8,9; Rev. 22:3-6