

## Definition of Terms

**Lead/ Senior Pastor:** An Ordained Pastor to the Gospel Ministry and is recognized and confirmed by the church to preach and teach the Word of God, to lead the church, cast vision and to spiritually care for His people. Equal to yet leading the other pastors of the church.

**Ordained Pastor:** Has been ordained to the Gospel Ministry and is recognized and confirmed by the church to preach and teach the Word of God, participate in the leadership of the church and to spiritually care for His people. Equal to, yet subordinate to the Lead Pastor. Responsible for the Lead Pastor in both vision and direction as well as correction and confrontation.

**Deacon:** Men who are full of the Spirit and wisdom, appointed by the congregation and affirmed by the pastors to fulfill specific ministry needs. Some needs may be considered permanent (treasurer, financial secretary, etc.) and others are more specific and limited.

**Director:** A member of the Senior Leadership Team who may or may not be a deacon or pastor.

**Senior Leadership Team:** A team of leaders affirmed by the congregation to work together to lead the church both spiritually and otherwise. Each member has voting privileges concerning the business at hand.

## Preamble

WHEREAS it is the express purpose of God our Heavenly Father to call out of the world a saved people who shall contribute to the Body of Christ, built, and established on the foundation of the apostles and prophets, Jesus Christ being the Chief Cornerstone.

WHEREAS the members of the Body of Christ are enjoined to assemble themselves together for worship, fellowship, counsel, and instruction in the Word of God and the work of the ministry and for the exercise of those spiritual gifts and office provided for in the New Testament, therefore,

BE IT RESOLVED that we recognize ourselves as a body of Christian Believers working together for the common purpose of spreading the Gospel of our Lord and Savior Jesus Christ, and that under the laws of the state of New Hampshire we may exercise all the rights and privileges granted to religious bodies.

## Covenant

*As sinners who have been made new and having become members of God's redeemed people by grace alone, through faith alone in Christ alone, and having publicly professed our salvation through baptism, we affirm this covenant together with Emmanuel Baptist Church by God's Grace and for God's glory.*

*We have become the family of God the Father; thus we will love one another and will increasingly reflect our Father's image to the world. We have become the temple of God the Spirit; thus, we will strive for holiness and will house the very presence of God for the world to see. We have become the body of God the Son; thus, we will act as the hands and feet of Jesus in the world and we will serve the Lord and his church with the unique abilities and gifts He has blessed us with.*

*Together, we will engage in personal and corporate devotion to the Word of God through reading the Word, studying the Word, hearing the Word and ultimately sharing the Word.*

*We will devote ourselves to the worship of God through our obedience, prayer, fasting, and singing. We will worship through cheerful giving for the support of the church, the relief of the poor and the spread of the Gospel. We will also worship by remembering our redemption through the regular participation in the Lord's Supper.*

*We will devote ourselves to the people of God by meeting together consistently, praying for one another regularly, and serving one another selflessly. In our devotion to God's people, we will bear each other's burdens and share in each other's joys. We will seek unity in all things and will outdo one another in showing honor. Motivated by our love, we will humbly and gently confront one another and will receive correction from one another according to the biblical understanding of church discipline and restoration.*

*In our devotion to the people of God, we will humbly submit to the leadership of pastors who meet the biblical qualifications and who have been entrusted by God to shepherd, lead, teach and oversee*

*Emmanuel Baptist Church according to the authority of the Word of God and the Spirit of God. We will also affirm deacons who meet the qualifications as servant leaders in the church, as they firmly stand for truth, selflessly serve the church, relentlessly seek unity and consistently emulate Jesus.*

*In all that we do we seek to accomplish the mission of glorifying God by making disciples of all nations. We believe that every true disciple of Jesus is a disciple maker and we will actively seek ways that God might use us in this mission.*

*May the God of endurance and encouragement grant us to live in such harmony with one another, in accord with Christ Jesus, that together we may with one voice glorify the God and Father of our Lord Jesus Christ, welcoming one another as Christ has welcomed us, for the glory of God.*

*Amen.*

## **Language**

The masculine gender stated within this document shall refer to both men and women.

## **Article I Name**

The name of this corporation shall be The Emmanuel Baptist Church.

## **Article II Purpose**

The specific purpose for which the corporation is organized is to establish and oversee places of worship, teach and preach the gospel to all people, conduct evangelistic and humanitarian outreach, license and ordain ministers of the gospel, support missions, and to also engage in activities which are necessary, suitable or convenient for the accomplishment of that purpose, or which are incidental thereto or connected therewith which are consistent with Section 501(c)(3) of the Internal Revenue Code. This corporation is organized and operated exclusively for religious purposes within the meaning of Section 501(c)(3), Internal Revenue Code.

## **Article III Statement of Faith**

### **A. The Holy Scriptures.**

- a. We believe the Holy Scriptures in the original writings of the Old and New Testaments to be the verbally and plenary inspired Word of God. We believe that God miraculously preserved His Word in the multitude of ancient copies available today. The Scriptures are inerrant, infallible, and God-breathed and, therefore, are the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to Mankind. The Scriptures shall be interpreted according to the normally accepted grammatical, historical, and cultural meanings of the words as they are used. All issues of interpretation, understanding and meaning of the scripture shall be determined by the Senior Pastor. The Senior/Lead Pastor and Pastoral Staff must approve of all translations used in any ministry.

## B. Dispensationalism.

- a. We believe that the scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations – the law, the church, and the kingdom – are the subjects of detailed revelation in Scripture. (Gen. 1:28; 1Cor. 9:17; 2Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10, 3:2-10; Col. 1:24-25, 27; Rev. 20:2-6)

## C. The Godhead.

- a. We believe in one triune God, eternally existing in three persons: Father, Son and Holy Spirit, each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. (Deut. 6:4; Matt. 28:19; John 14:10, 26; 2Cor. 13:14)

## D. The Person and Work of Christ.

- a. We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men. (Isa. 7:14, 9:6; Luke 1:35; John 1:1-2, 14; 2Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)
- b. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and, that our justification is made sure by His literal, physical resurrection from the dead. (Acts 2:18-36; Rom. 3:24-25, Eph. 1:7; 1Pet. 2:24; 1Pet. 1:3-5)
- c. We believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the

ministry of Representative, Intercessor and Advocate. (Acts 1:9-10; Rom. 8:34; Heb. 9:24, 7:25; 1John 2:1-2)

E. The Person and Work of the Holy Spirit.

- a. We believe that the Holy Spirit is a divine person who convicts the world of sin, of righteousness, and of judgment; and, that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling, and sealing them unto the day of redemption. (John 16:8-11; Rom 8:9; 1Cor. 12:12-14; 2Cor. 3:6; Eph. 1:13-14)
- b. We believe that He is the divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (Eph. 1:17-18, 5:18; 1John 2:20, 27)
- d. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry. (Rom. 12:3-8; 1Cor. 12:4-11, 28; Eph. 4:7-12)
- e. We believe that the sign gifts of the Holy Spirit such as speaking in tongues and the gift of healing were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. While we believe that these gifts were temporary as proofs prior to the completion of the Bible, we do not intend to limit God's power or intentions. (1Cor. 1:22, 13:8, 14:21-22)

## F. The Total Depravity of Man

- a. We believe that man was created in the image and likeness of God; but that in Adam's sin the human race fell, inherited a sinful nature and became alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27; Rom. 3:22-23, 5:12, 6:23; Eph. 2:1-3, 4:17-19).

## G. Salvation

- a. We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that, having risen from the dead He is now enthroned in Heaven and uniting in His wonderful person the most tender sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Savior. Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:3; 2Cor. 5:21; John 10:18; Phi. 2:8; Gal. 4; 1Pet. 2:24, 3:18; Isa. 53:11; Heb. 12:2; 1cor. 15:20; Isa 15:12; Heb. 9:12-15; Heb. 7:25; 1John 2:2
- b. We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus: 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 and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character nor by the will of man, but

wholly and solely by the power of the Holy Spirit in Connection with divine truth so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the Holy fruits of repentance and faith and newness of life. John 3:3; Luke 5:27; 1John 5:1; John 3:6-7; Acts 2:41; 2Pet. 1:4; Rom. 6:23; Eph. 2:1; 2Cor. 5:19; Col. 2:13; John 1:12-13; Gal. 5:22; Eph. 5:9

- f. We believe in God's electing grace; that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation. 1Thes. 1:4; Col. 2:12; 1Pet. 1:2; Titus 1:1; Rom. 8:29-30; Matt. 11:28; Isa. 55:1; Rev. 22:17; Rom. 10:13; John 6:37; Isa. 55:7; John 3:15-16; 1Tim. 1:15; 1Cor. 15:10; Eph. 2:4-5; John 5:40; John 3:36
- g. We believe that the Great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed not in any consideration of any works of righteousness which we have done; that solely through faith in the Redeemer's blood, His righteousness is imputed unto us Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1, 5:9, 5:1, 1:17, 4:1-8; Titus 3:5-7; Hab. 2:4; Gal. 3:11; Heb. 10:18
- h. We believe that repentance and faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all

sufficient Savior. Acts 20:21, 2:37-38; mark 1:15; Luke 18:13, 12:8; Rom. 10:13, 10:9-11; Ps. 51:1-4, 17; Isa. 55:6-7.

#### H. The Eternal Security and Assurance of Believers

- a. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. John 6:37-40, 10:27-30, rom. 8:1, 38-39; 1Cor. 1:4-8, 1Pet. 1:4-5
- b. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. Rom. 13:13-14; Gal. 5:13; Titus 2:11-15

#### I. The Church.

- a. We believe that a Church is a congregation of baptized believers associated by a covenant of faith and fellowship of the Gospel, said church being understood to be the citadel and propagator of the divine and eternal grace; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights and privileges invested in them by His Word; that is officers of ordination are Pastor and deacon whose qualifications, claims and duties are clearly defined in the scriptures; we believe the mission of the church is found in the Great Commission; First, to make individual disciples; Second, to baptize believers; Third, to teach and instruct as He has commanded; we do not believe in the reversal of this order; we hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; on all matters of membership,

of policy, of government, of discipline, of benevolence, the will of the local church is final. Acts 2:41-42, 14:23, 6:5-6, 15:23, 20:17-28, 15:22; 1Cor. 11:2, 12:4, 8-12, 16:1, 16:2, 6:15:11-13; Eph. 1:22-23, 4:11, 5:22-23; 1Tim 3:1-13; Matt. 28:19-20; Col. 1:18; 1Pet. 5:1-4; Jude 3:4; 2Cor. 8:23-24; Mal. 3:10; Lev. 27:32

- b. We believe that Christian Baptism is the full immersion in water of a believer; in the name of the Father, Son and of the Holy Spirit, with the authority of the local church, to show forth in solemn and beautiful emblem our faith in the crucified, buried and risen savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the sacred use of bread and grape juice are to commemorate together the dying love of Christ; preceded always by solemn self-examination. These are the only two ordinances conferred on the local church by God's Word. Acts 8:36-39, 2:41-42; Matt. 3:6, 28:19-20; John 3:23; Rom. 6:3-5; Col. 2:12; 1Cor. 11:23-28

#### J. Separation

- a. We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. Rom. 12:1-2, 14:13, 1Cor. 6:19-20; 2Cor. 6:14-7:1; 2Tim. 3:1-5; 1John 2:15-17; 2John 9-11

#### K. The Second Advent of Christ

- a. We believe in that blessed hope, the personal imminent return of Christ, who will rapture His church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom which was promised to the nation of Israel. Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1Thes. 1:10, 4:13-18; Titus 2:13; Rev. 3:10, 19:11-16, 20:1-6

## L. The Eternal State

- a. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. Matt. 25:46; John 5:28-29, 11:25-26; Rev. 20:5-6, 12-13
- b. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord (Luke 23:43; Revelation 20:4-6; II Corinthians 5:8; Philippians 1:23, 3:21; I Thessalonians 4:16-17).
- c. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment. (Luke 16:19-26; Matthew 25:41-46; II Thessalonians 1:7-9; Jude 6-7; Mark 9:43-48; Revelation 20:11-15).

## M. The Personality of Satan

- a. We believe that Satan is a person, the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11, 25-41; Rev 20:10

## N. Creation

- a. We believe that God created the universe in six days. We reject evolution, The Gap Theory, and Theistic Evolution as unscriptural theories of origin. Gen 1-2; Ex. 20:11

## O. Civil Government.

- a. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities

themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective biblically assigned spheres of responsibility under God.

- b. We hold as did Peter in the book of Acts that God is ultimate authority and that no one, state or church may compel a person to go against The Bible or their own conscience. Rom 13:1-7; Eph. 5:22-24; Heb. 13:17; 1Pet. 2:13-14

#### P. Human Sexuality

- a. We believe that men and women are spiritually equal in position before God, but that God has ordained distinct and separate spiritual functions for men and women in the home. The husband is to be the leader of the home. Gal 3:28; Col. 3:18; 1Tim 2:8-15, 3:4-5, 12
- b. We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between one man and one woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. Gen 2:24, 19:5, 13, 26:8-9; Lev. 18:1-30; Rom. 1:26-29, 1Cor. 5:1, 6:9-11; 1Thes. 4:1-8; Heb. 13:4
- c. We believe that the only Scriptural marriage is the joining of one man and one woman. Gen 2:24; Rom. 7:2; 1Cor. 7:10; Eph. 5:22-23

#### Q. Divorce

- a. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and Remarriage are regarded as adultery except on the grounds of fornication or abandonment.

We also interpret the Scripture to apply abuse or neglect for consideration. 1 Corinthians 7:10–16 Malachi 2:14-17; Matt. 19:3-12; Rom. 7:1-3; Tim. 3:2, 12; Titus 1:6

#### R. Abortion

- a. We believe that human life begins at conception and that the unborn child is a living human being. We are prolife. Job 3:16; Ps. 51:5, 139:14-16; Isa. 44:24, 49:1, 5 Jere. 1:5, 20:15-18; Luke 1:44

#### S. Euthanasia

- a. We believe that the taking of an innocent human life is a moral evil regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28

#### T. Love

- a. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflicts or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10, 17-21, 13:8-10; Phil. 2:2-4; Tim. 2:24-26; Titus 3:2; 1John 3:17-18

#### U. Lawsuits between Believers

- a. We believe that Christians are prohibited from bringing civil lawsuits against other Christians of the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. 1Cor. 6:1-8; Eph. 4:32-32

## V. Missions

- a. We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to go to the foreign nations and not wait for them to come to us. Matt. 28:19-20, Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2Cor. 5:20

## W. Giving

- a. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church. We believe that God has established the tithe as an example for giving, that every Christian should give offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1Cor. 16:2; 2Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1Tim. 5:17-18; 1John 3:17

## Article IV Ordinances

### A. Baptism in Water

- a. The ordinance of baptism by burial with Christ should be observed (as commanded in the Scriptures) by all that have repented of their sins and in their hearts have believed on Christ as their Savior and Lord. In doing so, they declare to the world that they have died with Christ and that they have also been released to walk with Him in newness of life (Matt. 28:19; Rom. 6:4)

### B. The Lord's Supper (Communion)

- a. The Lord's Supper, consisting of the elements, bread and fruit of the vine, is the symbol expressing our sharing in a memorial to His suffering and death, and a prophecy of His second coming, and is enjoined to all believers "until He comes" (John 6:48,51,53-57; Luke 22:19,20; 2 Pet. 1:4; 1 Cor. 11:25).