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CHURCH MEMBERSHIP

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This booklet was put together in love by **Pastor Rob Godard** for the church he is honored to serve – Cloverdale Baptist Church. It is dedicated to the glory of God and the good of this church family.

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Introduction

This class is an opportunity for us to learn together and to grow together. It is set up to display who Cloverdale Baptist Church is, why it is important to be a member, and what it means to be a committed person in God's plan for His family here.

This means that we will spend a lot of time displaying who we are. If you want to debate anything that is found in our orientation manual, we would welcome that, but not during the class time as the goal is to show who we are, with Biblical back up.

Our desire as a church is to live together as a family, loyal to Jesus and one another, and in this be conformed to His image and make a missional impact together for His glory.

Pre-reading

Importance of Church & Membership

The church is essential and key in the plan of God. It is His church, He is building her (Matthew 16:18), and she is what He has chosen to use to accomplish His mission here on earth (Matthew 28:16-20). The church is central to the plan of God, and as His body is what He uses to act out His Sovereign will in space time history.

The church should be as central to the life of the follower of Jesus as it is to their Master Jesus. So for those who truly know Jesus and are growing in their faith, and conformity to Jesus, the church is essential and a priority to their lives – a place to belong, to serve, to love, and to live with in unity and grace.

To love Jesus is to love His church. To love Jesus is to belong to His Church, and to serve His church.

This is not culturally popular for many reasons. Our culture tends to be selfish and individualistic. So people choose to go to church, or participate in church only as it satisfies their perceived needs or wants, rather than as a servant of the most high God. Selfishness tends to cause people to see life and church as a part of this life through the lens of self rather than the lens of Scripture. Our culture tends to be busy, and this leads to people choosing to have church as an afterthought rather than the center of their lives. Entertainment has become a focal point of homes and connectedness, or at least the appearance of this is found through social media and smartphones. The reality also is that the demonic realm hates the church, and often will choose to attack its purpose and place in the life and unity of the followers of Jesus.

As a local church, that represents Jesus' Church, Cloverdale Baptist Church is seeking to be a place that washes our minds with Scripture (Romans 12:1-2), and as an overflow of having our minds saturated with the Word of God (Colossians 3:16-17) we will have the mind of Christ and join Him in beatifying the bride of Christ. God's Word is our sufficient authority for all faith and practice, and as such the local church is central to our pursuit of glorifying God's name (2 Timothy 3:16-17).

What is the Church?

The Church, with a capital "c", represents the universal church and consists of all people who have a relationship with Jesus (1 Corinthians 12:13). To belong to this group of people you must respond to the Gospel, and in faith and repentance become an authentic believer. Only God knows who is in the Church, and it includes those who have died and are in heaven who were authentic as well as all of those who have truly trusted him for salvation in our world today. This is also sometimes referred to as the invisible church, as it is much bigger than any local church and time in history. It contains all of the authentic followers of Jesus throughout time.

What is the church?

When the word “church” is used with a small “c” at its front, it usually is referring to the local church, or gathering of believers (Galatians 1:1-2). It is a localized representation of the universal Church. The Bible often uses these terms interchangeably. Often the church is referred to as the visible church, and is what we can see and practically belong to and serve. Not all people who belong to a church (local gathering of believers) are a part of the Church, although our goal at CBC is to make sure as many as possible are. That is why the Gospel and call to full submission to the Lordship of Jesus in the context of the Gospel is so important to us!

The word “church” comes from the Greek word *ekklesia*, which literally means, “a gathering of people”, or “called out ones”. This means that the church is not a building or a business, but the body of Christ on display in a smaller localized version of His people – the gathering of authentic followers of Jesus in an area that have the Biblical characteristics of a church.

A local church is the place where the people who belong to the universal Church can join, belong, serve and accomplish together what God desires for His Church. Therefore every true believer will belong to a local church where that is possible. The Bible knows nothing of a follower of Jesus that is not committed to building up a local church.

In the history of the church, there was a fairly unified understanding of what it was to be a church, up until the reformation (dated 1517). At this point, there was a split over doctrine, and the Reformers were forced to come up with a definition of church, in distinction from what the pope and catholic history proclaimed. Martin Luther started with one key mark, the preaching of God’s Word, but eventually his definition grew to 10 marks. These were further refined by other reformers and most who talk about the marks of a true church settle in on three: Preaching of God’s Word; Celebration of the ordinances; Biblical leadership (elders and deacons), and some add the fourth, of church discipline, or perhaps what we would define more broadly as healthy membership, where we care for and help one another follow Jesus.

Jesus is the Head of the church, and it is to function as His Body (Ephesians 1:22-23) in obedience to His Word, carrying out His plan. Therefore the true church has a passion to be loyal to God’s Word, and on mission for Him – to be a place where the Great Command and the Great Commission are understood and obeyed.

- Matthew 28:16-20
- Mark 12:29-31

“The Church is the most important institution on earth and the most corrupt institution on earth. The reason it is the most corrupt institution is that it is the most important institution. The church is very weak today. Weak liturgically. Weak in its preaching. We are supposed to have sixty million people trained and nurtured in the church. Tell me why sixty million people are having no impact on the culture? Why doesn’t the church have any influence on art and on the intellectual community? How can sixty million born again people, who have been trained and nurtured to be light in a dying world, have no demonstrable impact on the culture?” R.C. Sproul.

"The Church is number one on God's agenda. Everything He does on earth is somehow related to the body of Christ." Source unknown

"It represents the highest priority on God's agenda and His blueprint for completing His plans on earth." Erwin Lutzer Pastor To Pastor

"The Church lies at the very center of the eternal purpose of God. It is not a Divine after thought. It is not an accident of history." John Stott

"The Church should be regarded as important to Christians because of its importance to Christ." Mark Dever

The Church is God's plan A — there is no plan B

She belongs to Jesus: He...

- Founded the Church: Matthew 16:18
- Purchased her with His blood: Acts 20:28
- Identifies Himself with her: Acts 9:4; Luke 8:20-21
- Calls her His body: 1 Corinthians 12:12, 27
- Is His chief instrument for glorifying Himself: Ephesians 3:10
- Is His instrument for bringing the Gospel to nations: Luke 24:46-48
- Is head of the Church: Colossians 1:16-20
- Bridegroom: Mark 3:18-22; Ephesians 5:22-33; Revelation 19:6-9

There are around 96 pictures given in God's Word that show us how He views the church, including...

- The Church is the people of God: 1 Peter 2:9-10
- The New Creation
- Fellowship with other believers: Family 1 Corinthians 1:2
- Body of Christ: 1 Corinthians 12; Ephesians 4; Acts 9:26
- Bride of Christ

Why does church matter?

Because it matters to Jesus and we are His followers! Followers of Jesus will give their life to the church!

- Colossians 1:28-29
- 1 Corinthians 15:58
- Philippians 1:21
- Galatians 4:19
- Acts 9:4
- Ephesians 3:10-11

Class 1

Why should I be a local church member?

Entrance into the Church

One enters the church by believing the Gospel.

A good way to summarize this good news is to biblically unpack the words God, Man, Christ, Response.

1. **God.** God is the creator of all things (Gen. 1:1). He is perfectly holy, worthy of all worship, and will punish sin (1 John 1:5, Rev. 4:11, Rom. 2:5-8).

2. **Man.** All people, though created good, have become sinful by nature (Gen. 1:26-28, Ps. 51:5, Rom. 3:23). From birth, all people are alienated from God, hostile to God, and subject to the wrath of God (Eph. 2:1-3).

3. **Christ.** Jesus Christ, who is fully God and fully man, lived a sinless life, died on the cross to bear God's wrath in the place of all who would believe in him, and rose from the grave in order to give his people eternal life (John 1:1, 1 Tim. 2:5, Heb. 7:26, Rom. 3:21-26, 2 Cor. 5:21, 1 Cor. 15:20-22).

4. **Response.** God calls everyone everywhere to repent of their sins and trust in Christ in order to be saved (Mark 1:15, Acts 20:21, Rom. 10:9-10).

(Some of this material has been adapted from *The Gospel and Personal Evangelism* by Mark Dever, p. 43)

We want everyone who joins our church to be a member of Christ's Church first. This means that we want you to know the Gospel, and how to share the Gospel with others as foundational to who we are and how we live.

- What is the Gospel?
- How do I share the Gospel with others in a concise way?
- How do I write my testimony?

Your testimony is your story about Jesus and what He has done for you. Often your testimony is the best way to share the Gospel.

There are three main concepts to cover in writing a testimony: what your life was before you knew Jesus, how you came to know Him, and the difference He has made in your life.

1. My Life Before Jesus

Keep this relatively short.

Include your lostness, but be very careful not to glorify sin even as you share that you were a sinner, and your life was broken.

2. How I Came To Know Jesus

This should include your story, in a way that clearly presents the central truths of the Gospel. Remember our goal is to share Jesus and how hope can be found in Him, and we are the illustration of this.

3. How Jesus Has Changed My Life

This is a celebration of the joy of turning to live for Jesus.

Be honest, and don't oversell. Living faithfully for Jesus is not easy, but it is filled with meaning and purpose, to live for His glory in His strength.

Keep your testimony to a maximum of 5 minutes. You don't want to lose anyone in the process...

Entrance into the church

- Take the course
- Fill out the form
- Meet with elders (interview)
 - Names published in bulletin
 - Accepted into membership by elders
- Welcomed at a gathering of the church

Membership is important for five reasons

1. It helps clarify the Gospel and authentic Christianity to non-believers:

- Allows us to encourage one another to follow Christ fully.
- Corporate testimony: this is how Christians live.
- Matthew 28:16-20; 1 Peter 2:11-12; 1 Corinthians 5

2. It is to help weaker Christians see the importance of commitment to church, the visible Bride of Christ.

- Ephesians 4:11-16

3. It is a step of commitment to God's people at Cloverdale Baptist Church.

- God has commanded this in terms of commitment to His family.

This is a joy and a responsibility.

- Hebrews 3:12-14
- Hebrews 10:25
- Ephesians 4:11-16
- 1 Corinthians 12-14

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This will involve a commitment to a personal pursuit of Christ with us. As well as the responsibilities and joys that come with being a member:

These are described in the following material.

4. It is a willingness to submit ourselves to the leadership of this church (Hebrews 13:7, 17) and to the statement of faith of Cloverdale Baptist Church and help other members do the same.

- This will evidence with prayer & encouragement as together we pursue God's Glory.
- Shows the evidence of prayer for the church and its leaders and mutual encouragement as together we pursue God's Glory.
- Builds a mutual accountability for God's glory.

5. The local church is the biblical model presented as the institution of Christ's Universal Church which actually works out in practical service, the calling of the Great Command and the Great Commission of Mark 12:29-31; Matthew 28:18-20.

- Joining also helps us to be a part of Cloverdale Baptist Church as a charitable organization.

It displays and delivers on the understanding that the local church is important for Jesus' mission, and mandated for Jesus' followers. Belonging to the local church is a step of obedience to our Living Savior!

Church Membership at Cloverdale Baptist Church

Membership involves a commitment to our local church in the use of your gifts, and it helps us to remain doctrinally pure as a church as together we believe and follow what our doctrinal statement teaches.

Membership at Cloverdale Baptist Church includes:

- Participating in the lives of other believers.
- Using your spiritual gifts to help build up this church.
- Being a part of the solution to problems when the need arises.
- Having and exercising the privilege and responsibility to vote.
- Attending services to regularly receive spiritual food and to worship God.
- Having a ministry mindset when you come to church.
- Supporting the church and her ministries practically, spiritually, and financially.
- Maintaining your own spiritual life through spending time in prayer, in the Word, preaching the Gospel to yourself and in community.
- Being loyal to Christ, His Church, and the leaders He has placed in our church.
- This involves prayer and protection from slander.

What is the commitment you will be asked to sign and commit to if you join Cloverdale Baptist Church?

Membership Covenant

Our commitment as members:

I have received Jesus Christ as my Lord and Savior, and have been baptized by immersion, and agree with the Cloverdale Baptist Church doctrinal statement. I now feel led by God to be a member of Cloverdale's local fellowship. In becoming a member, I commit myself to God and to other members to seek God's Glory with them, by doing the following:

I will protect the unity of my church

- Loving God
- Loving others in the congregation
- Refusing to gossip
- Submitting to the leadership He has called

(Matthew 22:37-39; Romans 14:19; 1 Peter 1:22; Ephesians 4:29; Hebrews 13:7, 17)

I will take an active role in body life by:

- Regularly attending our family gatherings to minister and receive ministry.
- Using my gifts in the church, warmly welcoming visitors, being equipped by the leadership, by developing a servant's heart, like Jesus.

(John 13:1-14; Ephesians 4:11-16; Hebrews 3:12-14)

I will be accountable to Christ's great call to the church by:

- Seeking to image Him
- Help others to do the same with me, which will include my involvement in the Biblical process of church discipline.

(Matthew 18:15-17; Galatians 6:1-3; 1 Peter 4:10; Ephesians 4:11-12; Philippians 2:3-7; Romans 15:7; Matthew 28:16-20; Galatians 4:19)

I will help support the testimony of our church by:

- Living a godly life
- Giving regularly
- Encouraging fellow believers.

(Hebrews 10:25; Philippians 1:27; 1 Corinthians 16:2; Leviticus 27:30)

Notice that each commitment is an overflow of what God's Word teaches that every Christian should be marked by in their lives.

You will be asked to sign, the Membership Covenant, when you join God's family as seen in Cloverdale Baptist Church and you will be given a copy of this for your records at home.

Explanatory notes for the Membership Covenant*

Your signing of the Membership Covenant represents a willingness to be lovingly accountable and to hold other members lovingly accountable in our mutually committed desire of being a healthy church with Jesus as our Head.

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Accountability to Jesus and our church may at times require the application of the biblical process of discipline/discipleship, the submission to by individuals and the church as a whole, demonstrates the authenticity of our commitment.

Signing the Membership Covenant, therefore also indicates the signing member accepts that during the discipline/discipleship process of restoration, membership and submission to the local church it asserts, will not be withdrawn, and that any right to litigate any such issues on which the church takes a biblical position is waived.

**This page will be printed on the back of the Membership Certificate which is signed by the new member and a copy of which is given to him/her.*

Notes



Questions

Homework

What did you learn from your reading and the class?

What do you think the key marks of a local church are?

Why do you think so few people truly commit to a local church in our day?

Why do you think that belonging to a local church is so important?

Take the time to review the Gospel and write out your testimony

Review chapter two to maximize our time together.

Class 2

Who does God want us to be?

Jesus is the head of the church, and as such the head of Cloverdale Baptist Church. We learn what He wants from us through careful study of His Word.

The focus of this class will be on who we believe God wants us to be as a church, as an overflow of our study of His Word.

In recent history two main streams of thoughts exist on what kind of church we should be: the seeker sensitive movement, which seeks to be as close to the seeker as possible to reach them for Jesus, and the Christian development view, which seeks to focus on the growth of people who are already Christians.

Cloverdale Baptist Church exists for the glory of God, and as such we believe that the church's focus should be on God and glorifying His name, not on the believer or the seeker. As an overflow of this we believe that the purpose of the gathering of believers is primarily to preach God's Word in a way that is used by the Holy Spirit to conform God's people to Jesus (Galatians 4:19). Because of this the priority of our services is the preached Word. We also believe that together we are called to praise God in song, and to seek Him in prayer, and so our regular services will include these essential God centered elements.

To best glorify God, we believe that the church gathers to encourage one another, and pursue purity (Hebrews 3:12-14; Hebrews 10:23-25). We also know that God has called us to live on mission (Matthew 28:16-20), and so we are seeking to build a culture of evangelism where, "each one reaches one", and every believer knows that they are to be an ambassador for Jesus (2 Corinthians 5:11-21), in the world but not of the world (John 17), and live holy lives among those who don't know Jesus (1 Peter 2:11-12).

We choose to celebrate communion, typically once a month (first Sunday of the month) and baptism when people choose to submit to Jesus in this as believers. We believe these are local church celebrations, and rejoice that He uses these to grow us together into His image (Galatians 4:19).

Overview

God wants us to be a biblically successful church.

To do this requires that we pursue together four key goals together:

Goal #1: To bring glory to God in all we say and do. 1 Corinthians 10:31

- This means that we desire to be God-centered in all we say and do. This requires that we lay aside our own interests and pursue what God wants!

Goal #2: To love God and each other so effectively that it would be what we are known for. Mark 12:29-31; John 13:34-35

- This means that we conduct our services and business meetings in an environment of respect and love. 1 Corinthians 13.
- This means that we seek to respect people of all ages in our services. This will show in our style of worship as well as in our willingness to lay aside personal taste for the sake of others. Philippians 2:1-11
- This means that we long to use our mouths only for encouragement and the building up of others. Ephesians 4:29

Goal #3: To be involved in the process of making disciples who obey everything that Jesus commanded. Matthew 28:16-20

- This means that we intentionally are reaching out with the Gospel of Jesus Christ by INVESTING our lives in others; and INVITING them into our church life (Sunday and beyond).
- This means that we are Word-focused and desire Christians to know and obey God's Word in its entirety.

Goal #4: To have every member involved in ministry. Ephesians 4:11-16

- This means that if you desire to belong to us you become a part of the serving team and seek to build this body with your time, treasure and talents.
- This means that the key question you ask as you grow with us is how can I serve and build this church up.

We are seeking to create a great command; great commission culture: Matthew 22:36-40; 28:16-20.

Key Question:

Ask not what your church can do for you, but what you can do for your church.

Every member involved in ministry

Spiritual gifts known & engaged

Ephesians 4:11-15; 1 Corinthians 12-14

Ephesians 2:10, *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

Every authentic believer is placed on a path in the sovereignty of God that includes doing good works for His glory. As we mature we become those who through His grace are eager to do what is good (Titus 2:11-13), and this will always include serving in the local church for her good.

Ephesians 4:11-16, *And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,¹² to equip the saints for the work of ministry, for building up the body of Christ,¹³ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,¹⁴ so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.¹⁵ Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,¹⁶ from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.*

Ministry is one of the key pathways to true greatness in the eyes of Jesus.

We would like every member in our church to be using their time, treasures and talents to help us become the church that God desires us to be. We need every Christian to be using their gifts if we are to be healthy (Ephesians 2:10; 4:11-16)!

1 Corinthians 12:1 *“Now about spiritual gifts, brothers I do not want you to be ignorant”*

Every believer who belongs to this family has spiritual gifts given to them by God to build this fellowship up and, therefore, needs to be using them if we are going to be a healthy church.

3 purposes of spiritual gifts:

1. Glory of God: 1 Corinthians 10:31; Isaiah 43:7
2. Building of the Church: 1 Corinthians 12:7; Ephesians 4:12, 16
3. Accomplishment of Command & Commission
 - Matthew 28:16-20
 - Matthew 22:36-40
 - Galatians 4:19; Colossians 1:28-29

3 key passages in the Bible on spiritual gifts:

- Romans 12:6-8
- 1 Corinthians 12:8-10
- Ephesians 4:11
- (Others: 1 Cor. 12:28-30; 1 Peter 4:11).

Some general points to note:

1. Every believer has a spiritual gift:

- 1 Corinthians 12:7

2. The gifts of the Spirit are given for the good of the Church:

- 1 Corinthians 12:7
- Ephesians 4:12, 16

3. The gifts of the Spirit are the work of the Spirit and His choice to give as He desires.

- 1 Corinthians 12:11, 18
- There is no gift that we will all have!
- We need to not be jealous, but thankful for the gifts God has given us.

4. Every Christian needs to be using their spiritual gift, or the body will suffer!

- Ephesians 4:16; 1 Corinthians 12:12-27
- You are needed, and unique for service of the living Lord.
- Shows our need for interdependence.

5. Gifts should not be a contentious issue, but a unifying one.

6. We are interested in experience, only if it is based on truth (God's Word).

- All experience must be treated by the more sure Word Of God!

How can you know your spiritual gift?

- Realize that you are unique and spiritually gifted.
- Be obedient to things in the Word that are clear! 2 Timothy 3:16-17
- Yield yourself to God and the Spirit's filling. Ephesians 5:18
- Spend time in prayer.
- Study God's Word and what God has to say about gifts. 1 Cor. 14:1
- Be open to God using you in new and different ways.
- Ask those you respect spiritually where they see you being used by God in the Church.
- Try things out as you feel led by God. Take security in His strength, not your own.
- Exodus 4:11-12; 2 Corinthians 3:4-6

What are the gifts of the Spirit?

General

These lists are not exhaustive, rather they are lists that give us an idea of some of the gifts that God gives to build His Church.

1 Cor. 12:8-10		1 Cor. 12:29-30	Romans 12:6-8	Ephesians 4:11
Message of wisdom	Prophecy	Apostles	Prophecy	Apostles
Message of knowledge	Distinguishing b/w spirits	Prophets	Teaching	Prophets
Faith	Tongues	Teachers	Serving	Evangelists
Healing	Interpretation of tongues	Miracles	Encouraging	Pastors
Miracles		Healing	Giving	Teachers
		Tongues	Leadership	
		Interpretation	Mercy	

Chuck Swindoll helps us in categorizing the gifts into three categories¹:

- 1. Support Gifts:** Apostleship/Word of Wisdom; Prophecy/Word of Knowledge; Evangelism, Pastor-Teacher; and Teaching.
- 2. Service Gifts:** Administration/Leading; Exhortation; Faith; Giving; Helps/Serving; Showing mercy.
- 3. Sign Gifts:** Distinguishing of spirits; Miracles; Healing; Tongues; Interpretation of tongues.

Specific gifts understood

All of the gifts of the Spirit are miraculous empowerments. They should not be confused with personality strengths, which God also gives, although sometimes there may be overlap.

Apostleship

“This gift was bestowed upon certain men, called apostles who had absolute authority as spiritual leaders in the early church (Acts 6:2-4)...they performed miraculous signs and wonders that authenticated their role in the early church.”²

2 Corinthians 12:12; Acts 1:12-26; Hebrews 2:3-4

Paul repeatedly used his apostolic authority to show his credentials. Galatians 1:1, 2:8; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1, etc. This gift then has passed away with the death of the Apostles. The authority these men carried is now found in the Bible, and not with specific individuals.³ All of us are called to represent God, on mission for Him (2 Corinthians 5:11-21), none of us are apostles in the sense that the 12 were. We do not look for this gift to be active in our church, and praise God that we are built on it being active in the first century (Ephesians 2:20).

¹ Swindoll, Chuck. He Gave Gifts. Pg. 12

² IBID pg. 12

³ In a secondary sense, apostle means sent one, and refers to all of us being sent by God to reach out with the Gospel. Missionaries have been termed apostles in this sense in some circles. This is probably not what the gift is referring to, but the word in Scripture is used twice for someone being sent from the church with a message (2 Cor. 8:23; Phil. 2:25).

Prophecy

It is from the Greek word which means, “*public expounder*”. Prophecy involved speaking the very words of God (foretelling), and expounding upon what God had said (forthtelling).

One Evangelical leader states, “*God no longer directly reveals ‘new truth’; there is now a back cover to the Bible. The canon of Scripture is closed. I understand the gift of prophecy to be used in the extended sense of presenting God’s people truths received, not by direct revelation, but from careful study of the completed and infallible Word of God.*”⁴ MacArthur states, “*The gift of prophecy refers to preaching, not foretelling the future. It means “to tell forth, to declare”.*”⁵

The gift of prophecy is valid today, if understood as preaching – the office of prophet is not. 1 Cor. 14:3.

We believe that the canon of Scripture is closed (more on this in the Statement Of Faith section) and we believe that God is relational. So, all Christians are to relate to God in worship and active pursuit, and only hear from Him authoritatively when His Word is being read, or followed.

Evangelism

We are all called to do evangelism in the sense of being ministers of reconciliation (2 Corinthians 5:18-19). This spiritual gift is specifically to those who have been given by God the ability to “announce good news”. The evangelist is gifted in, “presenting the gospel with clarity and with a burden for the unsaved.”⁶

Often this gift is seen not only in the ease and accuracy of presentation of the content of the Gospel, but also in them being used by God to draw people to Himself, fruit bearing.

Pastor-teacher

The word pastor is not often used in the Bible, and when it is it carries with it the idea of shepherd (Ephesians 4:11). The Bible outlines the job description and qualifications of a pastor/elder (1 Timothy 3:1-7; 2 Timothy 4:1-5; 1 Peter 5:1-4). The pastor shepherd should comfort, encourage, guide, instruct, reprove and equip – perhaps most succinctly outlined as feeding and leading.

The gift of teaching involves instructing. Teaching is “simply a Spirit-given ability to build into the lives of Christians a knowledge of God’s Word and its application to their thinking and conduct. Teaching has as its goal conformity to the likeness of Christ.”⁷

The message of knowledge

Knowledge is the academic understanding of truth. The person with this gift usually loves to study and has a passion for knowing God’s Word! There is a depth of understanding that allows this person to accurately reflect what God’s Word teaches.

⁴ Graham, Billy. The Holy Spirit. Pg. 140

⁵ MacArthur, John Jr. The Body Dynamic. Pg. 106

⁶ House, Wayne. Charts of Christian Theology & Doctrine. Pg. 70

⁷ Graham. Pg. 145

The message of wisdom

*"The ability to see deeply into the mysteries of God...a simple definition of wisdom is extracting God's truth".*⁸ The Hebrew understanding of wisdom is focused on application.⁹

If you have the gift of wisdom, you are able to see how to effectively apply God's Word to real life situations that are not always directly taught. Everyone can, and should ask for wisdom (James 1:5), but someone is specifically gifted with this by God!

Applied knowledge. Some scholars see wisdom and knowledge as so close that they are hard to differentiate, but the Bible does, so we see one as content, the other as content applied.

Faith

Without faith it is impossible to please God (Hebrews 11:1, 6). All believers need faith, but to some believers there is given it seems a special portion of faith. Sometimes faith is needed on issues where the Bible is silent, and God gives us that faith. MacArthur calls this gift the gift of prayer, a confidence that God will answer the prayers of His people.¹⁰

These people ask big things of God, and expect big things from God.

Mercy

This is a gift from the Holy Spirit that helps people sense when others are hurting, and the gift allows these people to minister in a way that can bring comfort and hope. This gift to encourage and build up specifically those who are hurting.

Often these people are counselling and encouraging others whether they have an official title and role or not.

Exhortation

This gift carries with it the idea of coming alongside, and is similar to mercy. An exhorter is an encourager, a counselor to those who need help. This involves helping people move towards dependence upon Christ, and healthy spiritual living. The main difference is that this carries the idea of reproof as well.

Adminstration

This gift is given to those who take spiritual authority. It is the word used for the master of a ship (Acts 27:11), & the helmsman of a ship (Revelation 18:17). The idea then is that some are gifted to be the helmsman of a congregation. It is a gift of leadership.

⁸ MacArthur. Pg. 108

⁹ There is some debate as to what difference there is between the gift of knowledge, and the gift of wisdom. Carson states, "It is not entirely clear how, or even whether these two gifts differ from one another." Showing the Spirit. Pg. 38

¹⁰ MacArthur, pg. 108

Giving

*"This seems to be the ability to be very generous with what means one has. It should be exercised with simplicity i.e. no thought of self-gain."*¹¹ It is not only the rich who have this gift, but all whom God has chosen to gift in this way.

Serving

This is a behind the scenes laborer. A person who has been gifted by God to assist others in their ministry and in their lives in a practical manner. Using this gift involves serving in the broadest sense of the word.

Distinguishing of spirits

The Word of God is our basis for understanding the origin of a message or spirit. Many see this gift as having passed away with the completion of the canon, *"This was the ability to distinguish between true and false sources of supernatural revelation when it was being given in oral form before the completion of the canon."*¹² Thus our basis for all distinguishing is God's Word, but there are still people who are extra sensitive in discerning truth. All messages should be analyzed carefully with the Word of God, and with sensitive hearts.

Some people are able to sniff out false doctrine and false teachers, and the church is blessed to have these people around to humbly listen to as they seek to follow God's Word fully.

Sign gifts

These are gifts that, *"a superhuman ability which authenticated God's spokespersons by convincing people that they were in fact, bona fide servants of God."*

Sign gifts were necessary because Scripture was not yet complete. Sign gifts were a way of authenticating the message from God. Now that we have a complete canon we can test the message and the messenger by the Word of God. (Luke 16:19-31). We must note that God always operates on a supernatural level, but not always in the same way.

Note: 2 Corinthians 12:12, Hebrews 2:21.

The Bible is full of the working of God throughout history, but how he works in time differs. There are three great sign eras. Moses; Elijah & Elisha; & Christ & the Apostles.

*"After He (God) had launched a new era, and it was well underway, He withdrew His signs and they became rare and rarer until they faded away. Simply because God has stopped issuing the sign gifts to men and women today does not mean that He has stopped performing miracles. We should pray for healing, we should pray for miracles. God is our divine healer, and we can come to Him knowing that He will hear our prayer (Hebrews 4:16)."*¹³ God has and will continue to work miracles in our church, but they will not be done through specific spiritual gifts but rather through the prayer of the Body and leadership.

¹¹ Ryrie, Charles. Basic Theology. Pg. 374.

¹² IBID. pg. 374

¹³ Swindoll, pg. 58

Billy Graham notes, *"could it be that signs and wonders were gifts particularly appropriate to the special circumstances of the early Church? I think so."*¹⁴

Cloverdale Baptist Church takes the practical cessationist view, meaning that we believe that the sign gifts are not currently at work, but that in the end times we will see many signs and wonders. We do not want to forbid the speaking in tongues, but we do want to make sure that it is done Biblically if it is done, and as such are unaware of the practice currently around the world that would meet the Bible's description of tongues.

We do not forbid the speaking in tongues (1 Corinthians 14:38), but it is not practiced in our services, and if someone wanted to come to church with a prophecy, or actively speak in tongues they would be asked to see the elders first to ascertain whether this would be beneficial for the congregation.

At this point in salvation history we do not see sign gifts functioning. That being said we do believe God is active in space time history, and that miracles do occur, and we joyfully go to God with all of our needs in prayer, seeking His glory and our good as He defines it.

Miracles & healing

Healing can be seen as a sub category of miracles. 1 Corinthians 1:22-23.

There is no question that God still heals. The question is does He do it through individuals who have this sign gift, or the church leadership and prayer (James 5). These gifts are found only in I Corinthians and seem to be limited to the Apostles and their close companions. It was the Apostles (Acts 5:12) among the believers, rather than everyone seeming to have this gift.¹⁵

MacArthur sees three main reasons for miracles found in God's Word: 1. They introduce new eras of revelation (Pentateuch, OT Prophets, NT); 2. They authenticate the messengers of revelation; 3. They call attention to new revelation.¹⁶

We believe: *"God does heal individuals today, but that a gift of healing does not reside in any specific individual."*¹⁷

If someone in the church asks the elders to pray for them, we follow the pattern of James 5, and will anoint with oil and pray for them (Appendix 1).

Tongues

We do not want to forbid the speaking in tongues, but we do want to make sure that it is done biblically if it is done, and as such are unaware of the practice currently around the world that would meet the Bible's description of tongues.

"We do not practice, endorse or promote the modern-day so called gift of tongues."

Passages in God's Word on tongues are found in Mark 16:17 (an apostolic promise) Acts 2,

¹⁴ Graham pg. 157

¹⁵ Two exceptions to this were close associates of the Apostles, Stephen (Acts 6:8); Philip (Acts 8:6-7)

¹⁶ MacArthur, John Charismatic Chaos. Pg. 116-117

¹⁷ Fellowship Statement RE The Signs and Wonders Movement.

10, 19 (historical narrative material, perhaps also in 8 although not mentioned specifically); and 1 Corinthians 12-14 (didactic material). In Acts it is clear that the gift of tongues was a human language that others understood and did not need interpreted (Acts 2:11). The, "all of them", in Acts 2:14 refers to either the apostles, or others gathered with them, not the thousands who believed. If this was a normative experience we would have to include verses 2-3 with 4. In Acts 10 tongues were a sign that the Gentiles also could be a part of God's people. In Acts 19 we find again people who are included in the church through Christ. None of these experiences are normative, nor are they meant to be! Carson states, "*in each case Luke is introducing a new group, until as the gospel expands throughout the empire there are no new groups left.*"¹⁸ In Acts being filled with the Spirit, and speaking in tongues is not normative (Acts 4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9, 52).

1 Corinthians 12-14 is the only didactic teaching on tongues in the Bible. Here we find a church in dire need of some correct teaching and living.

- The most excellent way is LOVE (Chapter 13).
- Excel in the gifts that build up the church (14:12).
- Paul spoke in tongues and approved its correct use at this time (14:5, 18-19).
- The purpose of tongues was/is a sign for unbelievers (14:22).
- Discouraged in public worship as unbelievers will think it is crazy. (14:22-25).
- God is a God of order (14:33).
- Interpretation is essential if tongues take place (14:27).
- Women should remain silent (14:34-35).
- Do not forbid the speaking in tongues (14:39).

Interpretation of tongues

This gift is the interpretation of tongues that take place. Thus it is contingent upon the gift of tongues.

How can I find a place to serve at Cloverdale Baptist?

- Realize that you are unique and spiritually gifted, and *needed*.
- Be obedient to things in the Word that are clear! 2 Timothy 3:16-17
- Yield yourself to God and the Spirit's filling. Ephesians 5:18; Romans 12:1-2
- Spend time in prayer.
- Study God's Word and what God has to say about gifts. 1 Cor. 14:1; Be *word-saturated* (Romans 12:1-2; Colossians 3:16-17).
- Be open to God using you in new and different ways.
- Ask those you respect spiritually where they see you being used by God in the Church.
- Look for a need, and step in with a servant's heart and meet it. Matthew 23:11
- Try things out as you feel led by God. Take security in His strength, not your own.
- Exodus 4:11-12; 2 Corinthians 3:4-6

¹⁸ Carson, D.A. Showing the Spirit. Pg. 145

Notes



Questions

Homework

Prayerfully evaluate your spiritual gifting.

What do you think your spiritual gift is?

Where would you like to serve at Cloverdale Baptist Church?

What are some needs you see in our family?

Class 3

Who does God want us to be?

Pursuing a healthy culture is essential to being a healthy church. We will always be in our pursuit of this, as until heaven, we will not be perfect. One of the best ways to pursue God's preferred future is to define it. We do this with our mission statement and our vision definition. Understanding these things is key for our new members because we want you to help us to pursue them.

We would like you to understand our mission and vision and help us pursue them as a part of our family.

Mission Statement

Cloverdale Baptist Church exists solely to bring glory to God. As a church we will hold steadfastly to the Word of God, faithfully proclaim Biblical truth, love and build up believers, and joyfully share the gospel with our community and world.

We seek to have all of our ministries accomplish this key mission!

Our mission can be caught with the following catch phrase:

"Real Truth. Real Life."

Our deep desire is to be people impacted by the truth of God's Word and have it impact every area of our lives! We desire to have the relationship with Christ that will impact every area of our lives. Authentic relationship with the living God!



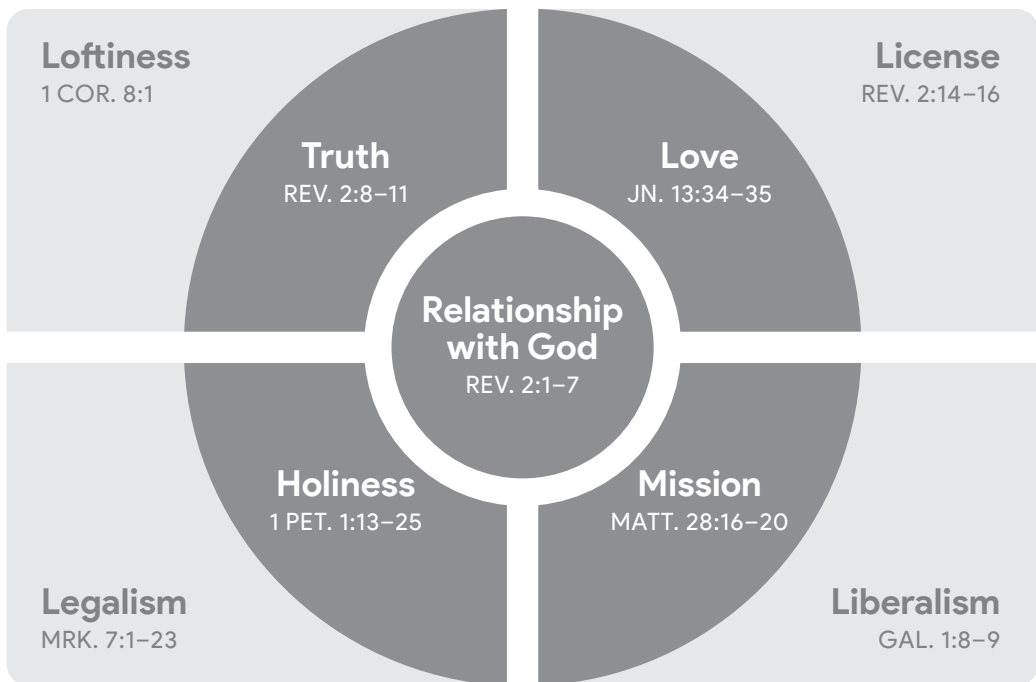
Cloverdale Baptist Church

Real Truth. Real Life.

Vision Defined: Relational HTML

We believe that God wants us to be a church that is driven and defined by our relationship with Him, a first love relationship. We believe that when healthy, individually and corporately, it will overflow into a passionate pursuit of holiness, truth, mission, and love. These things will always be on display and being pursued by us. We want to do it in a Gospel-centered way, where we preach the Gospel to ourselves constantly. Central in all we do and say is our devotion to Jesus. We want to *glorify His name* by living our lives for Him, which will always mean loving others sacrificially, seeking to live out His purposes as our priority, being loyal to His Word in thought and deed, and living pure lives set apart for His glory.

Extreme Balance DNA for a healthy church



Unhealthy extremes when taken out of relationship

- **Loftiness:** *"I Know Better"*
- **Legalism:** *"I Do Better"*
- **License:** *"I Accommodate (Love) Better"*
- **Liberalism:** *"I Accept Better"*

We desire everything we do as a church to be an overflow of a heart fully devoted to Jesus. We want to guard and grow this heart for it is the center of who we are (Proverbs 4:23). Our passion is that we would have a heart for God that then drives and defines everything else about us!

- Philippians 1:21; 3:7-8
- 1 Samuel 16:6-13 (v. 7)
- 2 Chronicles 16:9

CHURCH MEMBERSHIP

Our first love must be strong, because even if we do everything else right, if our first love is gone, we will not bring glory to God!

- Revelation 2:1-7
- Mark 12:30-31
- Luke 14:25-35

To be on God's side, living in right relationship with God is our pursuit. Everything else can be held in extreme balance only if we do this well! We will make spiritual growth in this a *high* priority:

- Gospel
- Word
- Prayer
- Community

We will seek to be a place that never forgets our first love for Jesus and lives this out as an overflow of who we are.

"Becoming a member is joining us in our commitment to first-love devotion to Jesus."

We are seeking to be a place of *truth*, not loftiness

We long to be a place where the truth of God's Word saturates everything that we do and say (Colossians 3:16). We want to be a church that God *esteems* (Isaiah 66:2).

- 2 Thessalonians 2:10
- John 8:32
- 2 Timothy 4:1-4
- John 14:6
- 2 John 7-11
- John 17:17
- 1 Corinthians 2:16
- Romans 12:1-2
- Galatians 1:8-10.

Therefore in all we do, we will seek to be a church that stands firmly on God's Word and does not bend and holds everything else loosely.

- Matthew 7:21-28

We will seek to be a church that preaches, teaches, and lives God's Word in every area of our lives. Our church will seek to be Word-saturated.

We will prioritize the preaching of God's Word on Sunday mornings and seek to make sure that the point of the sermon is the point of the text (expository preaching). We will seek to be a church that brings our Bibles, takes notes, and checks each message and teaching with God's Word in a Berean manner (Acts 17:11).

We will seek to stand on God's Word in its sufficiency, not adding to it or taking away from it but firmly holding to it as our supreme authority in all matters. The pulpit will be central in our furniture as a mark that this preaching of God's Word is our priority!

"Becoming a member is joining us in our commitment to God's Word."

We are seeking to be a place where we actively pursue holiness, not legalism

Holiness means we are separated for God's use and are pure as He defines it. God highly values His holiness and demands that we are *holy* if we are in relationship with Him.

- 1 Peter 1:15-16
- Isaiah 6:1-9
- Leviticus 9:3-10:6
- Leviticus 11:44
- Ephesians 4:22-24
- 1 John 1:5
- Hebrews 12:14
- Titus 2:11-14
- 2 Corinthians 5:21
- Romans 8:13
- 2 Peter 3:14
- Colossians 3:5
- 2 Corinthians 7:1

Holiness must be pursued in *grace*, or it will slip quickly into legalism or apathy. Holiness begins with a proper view of God.

- Isaiah 6:1-5
- Jer. 9:23-24.

"What comes into our minds when we think about God is the most important thing about us...were we able to extract from any man a complete answer to the question, 'what comes into your mind when you think about God?' we might predict with certainty the spiritual future of that man." **A.W. Tozer**

Therefore we will be a church that values a passionate personal pursuit of holiness and a corporate pursuit of holiness that will include church discipline.

"Becoming a member is joining us in our commitment to holiness."

We are seeking to be a place where we lavishly love, never slipping into license.

- Mark 12:28-31
- John 13:34-35
- Ephesians 5:1-2
- 1 Peter 1:22; 4:8
- Romans 13:8
- 1 John 3:11
- 1 John 4:7-11

For the church, God places a very high emphasis on *love* and wants this to be our uniform for the outside world:

- Luke 10:25-37 (*Good Samaritan*)

If Cloverdale Baptist Church is ever put on trial for being loving, we want a lot of evidence to convict us. To be a loving church we must understand and bask in God's love for us.

- Ephesians 3:14-21; 5:1-2
- 1 John 4:7-11
- Romans 5:6-11

CHURCH MEMBERSHIP

To be a loving church means defining it as God does and pursuing it in relationship to Him.

- 1 Corinthians 13:4-8
- Romans 12:10

“Becoming a member is joining us in our commitment to be imitators of God in our love for one another.”

We are seeking to be a church that is *missional* without being liberal.

- Matthew 28:16-20

One of the ways greatness is defined in the Bible is pointing to Jesus; we want to be a church that is constantly pointing people to Jesus!

- Matthew 11:10-15
- Galatians 1:8-10
- 2 Corinthians 5:11-21
- 1 Peter 2:11-12

Our strategy to do this is to build a ***culture of evangelism*** that:

- Invests
- Invites
- Includes

Each One Reach One is one of our tag lines, and by this we mean we want you to join us in seeking to be a healthy part of who we are in our missional outreach. We want each member to be committed to sharing the Gospel and supporting the sharing of the Gospel with others. Members must know the Gospel content, experience the Gospel richly, and be ready to share their testimony with any who ask *“what is the Gospel?”* This will also include a healthy missions program with the longing to become a sending church.

“Becoming a member is joining us in our commitment to the Great Commission.”

Other important pursuits of culture at Cloverdale Baptist Church

Ministry Mindset

We want to be a place where people are encouraged to *engage* & use their gifts to *serve*.

- Ephesians 4:11-16
- 1 Peter 4:10-11

Each person who calls this church home comes longing to receive from God and other believers as well as to give to those around them. We desire our members to come to church with a ministry mindset longing to serve God by building others up.

Humility

- John 13:1-20
- Isaiah 66:2

We want to be a place where we put others' needs ahead of our own. True humility is not thinking less of yourself but thinking about yourself less (C.S. Lewis).

- Luke 9:23
- James 4:10
- 1 Peter 5:6

Ministry to people of every generation: multi-generational

- Psalm 145:4

We want to be a place where people of all ages are ministered to effectively and where we prefer one another (Romans 12:10). We want to serve one another and see generational ministries to one another.

Ministry to & through different cultures: multi-ethnic

- Revelation 7:9

We believe that God has called us to our specific location in Canada and that the church is to value people of all backgrounds and colors. We want to purposely engage in ministry in a multi-ethnic way.

Willingness to constantly improve: pursuit of excellence

Be a part of the team, and be willing to hear what others have to say that will help each ministry improve. Our goal is to *glorify God!*

- 1 Corinthians 10:31

We want to be positive in a way that builds one another up and glorifies God.

Unity as we follow Christ Jesus: doctrine & mission

- Romans 15:5-6
- Titus 3:10
- Proverbs 6:16-19
- John 17:20-23

We believe that God places a high value on unity and hates disunity. Therefore we will seek to be on His side in everything we say and do *together*. Where there is conflict we will seek to solve it biblically and in love.

Gospel-centered & saturated

It is our desire to be a place that preaches the Gospel to ourselves every day! That this becomes the center of who we are and the overflow of it frees us and gives us passion. That we live in light of the death and resurrection of Jesus all of the time.

Prayer saturation: 1 Thessalonians 5:17 "*Pray without ceasing*"

Prayer is our chance to pursue God's will, His way, for His glory. It is our chance to see God and to ensure that we give Him the glory in all that we say and do...it is one of our main responsibilities and greatest privilege (Ephesians 6:18).

We are weak without His help. We will boast in our weaknesses so that the power of Christ may rest on us (2 Corinthians 12:9-10).

“We are utterly dependent!”

Joshua & Moses

“The Amalekites came and attacked the Israelites at Rephidim. ⁹ Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.” ¹⁰ So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. ¹¹ As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. ¹² When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up— one on one side, one on the other—so that his hands remained steady till sunset. ¹³ So Joshua overcame the Amalekite army with the sword.” (Ex 17:8-13 NIV)

Psalms 127:1-2 NIV

“[A song of ascents. Of Solomon.] Unless the LORD builds the house, its builders labour in vain. Unless the LORD watches over the city, the watchmen stand guard in vain. ² In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to those he loves.”

Proverbs 21:31 NIV

“The horse is made ready for the day of battle, but victory rests with the LORD.”

1 Peter 4:11 NIV

“If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.”

Prayer is essential to the shape of our church, and the key attribute of our dependence on God and praise of His name!

“I believe that prayer is the measure of the man, spiritually, in a way that nothing else is, so that how we pray is as important a question as we can ever face” J.I. Packer

Servants pray!

Notes



Questions

Homework

What stands out to you about what we have walked through?

Practically, pick three of the things that we want to make us distinct at Cloverdale Baptist; in one sentence, explain them in your own words.

Why do you think it is important to declare who we want to be?

How can each person in our church help us to attain these things?

Class 4 & 5

What we believe

Our statement of faith guides our unity. We ask that each member is familiar with our statement of faith and agrees to it without reservation.

As we walk through these areas of our doctrine, we welcome questions and know that in the evangelical world, different people believe different things. For us, this is what we believe the Bible teaches, and we want those who join us to understand, agree, and not add to or take away from what we deem together to be statement of faith issues.

We live in a world that is redefining reality in a way that is not Biblical. This is invading many churches, and one of the ways that we want to stand distinct from the world and churches that follow the way of the world is to stand firm on God's Word and unify around our beliefs of what it teaches. The statement of faith is always in submission to God's Word and is an overflow of what we as a church believe that God's Word teaches.

"The statement of faith is always in submission to God's Word."

We live in a post-modern world that some are now even describing as post-truth. There are strong emotional pressures that are coming to bear on the church and on our members to not have firm convictions on important things in life. We want to be a Titus 1:9 church that holds firmly to what has been taught in God's Word. We believe that if we lose ground on the essentials or become fuzzy on what God's Word teaches, the slope is very slippery towards liberalism and a loss of the Gospel!

Our statement of faith includes those things that we as a church believe are of first importance (1 Corinthians 15:58) and would be very dangerous if we lost (Galatians 1:8-10). We believe there is a difference between primary and secondary doctrines; we often refer to these as open-hand and closed-hand. Our statement of faith defines what we believe as a church and hold to without reservation. As we belong to The Gospel Coalition, this is where we are in a more open-handed way, and in general for the evangelical world, we will stand with them on moral issues.

For us, the essentials of being an evangelical include: Doctrine of Authority (Scripture Alone); Doctrine of God (Father, Son & Holy Spirit); Salvation: Grace alone, faith alone, Christ alone; and Transformational living, the reality that having a relationship with God by grace through faith will always change people and begin the life-long process of conformity to the image of Jesus. Our statement of faith is a guideline for us and what we unify around!

Please read before the class, and come with any questions you would like to have us clarify in these classes.

The Doctrinal Statement of Cloverdale Baptist Church

I. 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 Words of God; that it was written by men supernaturally moved; that it is verbally and plerarily 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 centre 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 Pet. 1:19-21
- 2 Sam. 23:1-2
- John 17:17
- Psa. 119:160
- Heb. 1:1, 2
- Psa.119:89
- John 12:48
- Isa. 8:20

Our authority as a church is in the sufficient inspired inerrant Word of God. This is the foundation of the rest of our document, and essential in our pursuit of unity and God's Glory.

II. Of the Trinity

1. 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
- Psa. 147:5
- John 4:24
- Heb. 1:2
- Rev. 19:6
- Ex. 15:11
- Heb. 1:3
- Rev. 4:11
- Matt. 28:19
- Eph. 4:4-6
- John 15:26
- Eph. 1:13-14

2. 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 being tempted in the flesh He lived a sinless life; that He was crucified under Pontius Pilate; that the third day He arose 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 1:18
- John 1:1; 10:30
- 2 Cor. 13:14
- Rom 8:3
- Luke 1:35
- Matt. 1:18-25
- Phil. 2:6-8
- Heb. 4:15
- John 19:13-16
- Matt. 28:6
- John 20:27
- Acts 1:3
- Acts 1:8, 9
- Phil. 3:20, 21
- Heb. 7:25
- Acts 1:11
- Heb. 9:28
- Rev. 1:7
- Titus 2:13, 14
- Matt. 24:30
- 1 Thess. 4:13-18

3. 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
- Eph. 4:4-6
- Gen. 1:1-3
- John 16:8-11
- Acts 5:32
- Titus 3:5
- John 3:3-6
- Rom. 8:9
- 1 Cor. 3:16
- 1 Cor. 12:13
- Matt. 3:11
- Eph. 5:18
- Rom. 8:1-8
- Gal. 5:22-23

III. 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 he 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
- Jas. 4:7
- Eph. 2:2
- 2 Cor. 4:4
- Gen. 3:1-15
- Zech. 3:1-2
- 1 Pet. 5:8
- Rev. 12:1-9
- 2 Cor. 11:13-15
- 1 John 3:8
- Eph. 6:12
- 1 John 3:8
- Col. 2:15
- Luke 10:17-19
- Rev. 19:11-16, 20
- Rev. 20:10
- Matt. 25:41

We are not to be afraid of the demonic realm, even as we are to be aware of them. Angels and demons are created beings, they are not omnipresent, omnipotent, or omniscient.

- 1 John 4:4
- James 4:7

IV. 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 an interminable period 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 own kind."

- Gen. 1:1; 2:4
- Gen. 1:26-27
- Gen. 1:11, 12, 21, 24, 25
- Heb. 11:13
- Gen. 2:7
- Acts 17:24-26
- Gen. 2:21-23

We believe that God has revealed to us how He made the world, in the exact detail He wanted us to know. We want to be careful not to add to it, or take away from it, but to believe it. When modern science and God's Word collide it is because we don't understand one of them correctly.

V. The Fall of Man

We believe that man was created in innocence under the law of his Creator, but by voluntary transgression fell from his sinless and happy state; in consequence of which 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.

- Gen. 3:1-6, 24
- Rom. 5:12, 19
- Rom. 3:10-23
- Eph. 2:1-3
- Isa. 53:6
- Rom. 1:20, 28, 32
- Gal. 3:22
- Rom. 3:10
- Rom. 8:7
- 1 Cor. 2:14
- John 6:44

VI. 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 Him 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
- Acts 13:38, 39
- Acts 15:11
- Rom. 3:24
- John 3:16
- 1 Tim. 2:5, 6
- 2 Cor. 5:21
- Gal. 3:13
- Heb. 2:14
- Rom. 3:25
- 1 Pet. 2:24
- John 10:17-18
- Gal. 3:10-13;
- 1 Pet. 1:18, 19
- 1 Pet. 3:18
- Isa. 53:5-7
- Heb. 10:12-22
- 1 John 2:2
- Heb. 7:25, 26

VII. 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, by 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
- Rom. 9:16
- Rom. 11:5
- John 6:37, 44
- Acts 13:48
- I Pet. 1:2
- Eph. 2:8, 9
- Rom. 3:24-27
- Eph. 1:4
- Col. 3:12
- I Thess. 1:3-7
- II Peter 1:5-11
- Rom. 11:27-36
- Rom. 8:33

VIII. 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 and 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 a 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, 5, 7
- John 1:12
- 2 Cor. 5:17
- 2 Cor. 4:6
- John 5:24
- Eph.2:1
- 2 Pet. 1:4;
- Rom. 6:23
- I Pet. 1:5
- John 10:28-30
- John 3:7, 8
- John 1:12, 13
- I Pet. 1:23
- II Cor. 7:1
- Eph. 2:10
- Titus 2:11, 12
- Eph. 4:22-24

IX. 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
- Eph. 1:6
- Rom. 5:1
- Acts 13:38, 39
- Rom. 1:17
- Phil. 3-9
- Rom. 4:4, 5
- 2 Cor. 5:21

X. 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. 10:10, 14
- Heb. 9:14, 15
- John 17:17-19
- 2 Tim. 2:21, 22
- Heb. 13:12, 13
- 2 Cor. 3:18
- 1 Thess. 4:3, 4
- Eph. 5:26
- 1 Thess. 5:23, 24
- Phil. 3:20, 21
- 1 John 3:1-3

XI. 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 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 discipling 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
- 1 Cor. 11:2, 23-26
- Acts 1:1-2
- Eph. 4:11-16
- Acts 20:17, 28
- 1 Tim. 3:1-13
- Phil 1:1
- Matt. 28:18-20
- Acts 1:8
- Matt. 18: 15-17
- Acts 15:22, 25, 28
- Rev. 1:12-20
- Matt. 18:15-17
- Acts 5:1-11
- 2 Cor. 8:1-7
- Acts 15:22-31
- 2 Cor. 8:23, 24

XII. Of the Baptism and the Lord's Supper

We believe that the 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 Scriptural order, baptism should precede the observance of the Lord's supper in which members of the church, by the use of bread and wine after solemn self-examination, are to commemorate together the death of Christ.

- Mark 1:5, 9
- Rom. 6:4, 5
- Matt. 28:19
- Mark 16:15, 16
- Matt. 3:15, 16
- Rom. 6:3, 4;
- Col. 2:12
- Acts 2:41, 42
- Matt. 28:19, 20
- 1 Cor. 11:23-28

XIII. 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 honored 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
- Titus 3:13
- 1 Pet. 2:13, 14, 17
- 1 Tim. 2:1-2
- Acts 5:29
- James 4:12
- Acts 5:29
- Matt. 22:21

XIV. 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 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.

- Mal. 3:18
- Rom. 6:6, 8, 18
- 1 Pet. 4:18
- Rom. 1:17
- Acts 10:34-35
- 1 John 2:29
- John 3:18, 36
- 2 Cor. 5:8
- Phil. 1:21-23
- Matt. 7:14
- Luke 16:19-31
- 1 Pet. 3:19, 20
- Matt. 25:46
- Rev. 20:15
- 2 Thess. 1:8, 9
- Rev. 22:3-5

Notes/Questions





Class 6

Following Jesus as a family, clean up & what do I do now?

How we know Jesus' direction for us as a church

God's Word is our final authority in all rule and practice.

We are a congregationally-governed, elder-led church

The key question we long to know is: what is the will of God for us as a church so that we can be used for His glory?

The key to this is the Lordship of Christ in every area of our lives (Romans 12:1-2); prayer (1 Thessalonians 5:17); the filling of the Holy Spirit (Ephesians 5:17-18); and our belief in the inspired, inerrant, authoritative and sufficient Word of God (2 Timothy 3:16-17). Jesus is the Head of our church (Colossians 1:16-18) and it is our desire to know His will and do it!

How does this work itself out at CBC?

a) **Autonomy:** CBC is independent and seeks to live under the Lordship of Jesus as an autonomous church. We are self-governing, and there is no external power that can dictate courses of action to this local church.¹⁹ We have joined a number of networks to maximize our Kingdom influence (The Gospel Coalition Canada; Together For The Gospel; 9 Marks Ministry).

b) **As an autonomous church, how can we know what Jesus, our Head, wants us to do?** We believe that God speaks through His people as a corporate group as they cleanse themselves and are Spirit-filled fruit-producing people. True believers are equal in their purpose of bringing glory to God and in their access to His throne through Christ. The congregation meets and seeks God's will together as a body in session and then follows the Elders who serve them in spiritual leadership and Deacons who carry out leadership in specific ministry areas. We believe that the Bible clearly calls for Elders to keep watch over the congregation and that these men do this as those who must give account to God.

God's Word is our final authority on all issues! We are called as believers to search the Word and submit to its authority and seek to help others do the same. 2 Timothy 3:16-17

Key biblical issues that impact how we seek to lead our church the way God wants us to...

- We believe in the priesthood of believers: 1 Peter 2:6-12
- Believers all have access to God and the ability to be filled with the Holy Spirit. Ephesians 5:17-18; Hebrews 4:16
- Our passionate longing is to submit to the Lord of the Church in all we do, Jesus!

¹⁹ Erickson, Millard J. *Introducing Christian Doctrine*. Pg. 344.

How we act in our meetings

The church meeting as a whole comes to know and obey the will of Christ our Head. This is not a democracy, and we do not want people's opinions; rather we want to hear the voice of God through His people. We believe that God speaks through His Word and through His-Spirit led people as they seek His will together (Romans 12:1-2). We believe that God works through Elders to give oversight to the Body and holds them accountable for this (Hebrews 13:17).

Each member's role in this is:

- Prayer. *1 Thessalonians 5:17*
- Personal radical pursuit of God. *Romans 12:1-2*
- Speak what you perceive to be God's will, in love, at meetings.
- Submit with joy to the congregation's decisions. *Philippians 2:1-11*
- Follow the servant leadership that God has placed over the church and make their work a joy. *Hebrews 13:17*

In summary

- We are a congregationally governed church and this comes with responsibilities for each member of the church (Acts 6:2-6; 15:1-22). This will include seeking God's will together as to who will serve the church in leadership roles (Elders; Deacons).
- We are a congregationally governed elder led church as this best fits the Biblical pattern. The congregation is led by Elders who meet as a team to give oversight to the church. They are spiritually responsible to God and give oversight to the church as those who must give an account (Hebrews 13:17). Church members should obey their leaders and pray for them as together the church serves God in submission to His Word.
- The Deacons carry out the ministry of the church by leading specific ministry areas.
- Staff reports to the Senior Pastor who gives oversight to their service of the church.

Our church is a theocracy, not a democracy which can yield to church politics that are rarely honoring to God. Our question is not who can sway the most votes, but what does God want, how does He show that to us and how can we obey Him with joy? We are not looking for individual opinions, rather the opinion of God as He speaks through the gathered church and the Elder leadership team. God's Word ultimately governs us.

As we pursue unity as a church (Proverbs 6:16-19; John 17:15-21; Titus 3:10; Romans 15:5-6; Philippians 2:1-11), here are the Biblical rules of order for our meetings that we believe will help us attain that together on God's side.

Rules of Order

As a people set apart (1 Peter 2:9), who exist solely to bring glory to God (Isaiah 43:7; 1 Corinthians 10:31), we will conduct our meetings in a spirit of Love for God (Mark 12:29-30) and each other (1 Peter 4:8; 1 Corinthians 13), putting aside self (Luke 9:23) and seeking the will of God (Romans 12:1-2). We will avoid unwholesome talk (Ephesians 4:29), foolish controversies or quarrels (Titus 3:9-10), and strive to seek God's will alone (Romans 12:1-2). It is in this way that we will conduct the Lord's business with order (Colossians 3:13-17).

We are not bound by Robert's Rules of Order. We will use elementary parliamentary procedure to assist in our meetings. This includes the expression of motions being moved, seconded, discussed and voted upon. Where there is a disagreement in procedure, the chair will bring this to resolution (Hebrews 13:17).

We do these things to bring Glory to God.

To be a church that glorifies God will take each of us seeking His face in first love devotion and living together in accordance with His Word.

We would love for you to prayerfully consider joining our family as members. Joining us means helping us in the process of discipleship which includes loving one another enough to be involved in church discipline which we believe to be a congregational responsibility.

If you have reviewed this book and agree with what we believe, who God wants us to be, and want to be a part of pursuing this with us:

1. Fill out an application form.
2. Meet with elders (two).
 - Be ready to share: The Gospel; How you became a Christian; Where you want to serve.
 - Be ready to ask: Any questions you have that might need clarification.
3. Have names in bulletin for two weeks.
4. Have vote by elders to accept you into membership.
5. Be welcomed into membership at a meeting of the congregation.

Notes/Questions



Appendix

Cloverdale Baptist Church History

"The Lord has done great things for us, and we are glad." Psalm 126:3

In the early 1900s, the little town of Cloverdale was situated in the midst of a quiet farming community. Folks from all around came by horse and buggy to purchase hardware items and feed for their stock. In the 1920's a number of godly people were meeting together in their homes for times of worship and prayer.

Eventually they felt it was time to have a larger meeting place so they rented Liberal Hall and began holding regular church services there. Since then the church has built and moved a few times as God has granted numerical and spiritual growth. We came to our current location in the early 80's with the desire to become a community church with far reaching impact in the lower mainland and around the world.

The church was formally organized in 1931, a year after calling our first pastor, and a plot of land was bought, and a church was built with 22 charter members. This church asked to join the fellowship of the Regular Baptist Convention and was accepted into this network of Churches.

The early history of Cloverdale Baptist Church was marked by seeking God in prayer especially through the Great Depression, where many gathered. The people who belonged to this church family knelt in prayer together during these times of seeking God's face together. Since the very beginnings of Cloverdale Baptist Church, prayer has been a very important part of who we are. This mark of dependence is one we are longing to see continue to be a part of who we are today.

"The story is told of a staunch farmer boy named Jack, who fell asleep on his knees and had to be wakened when everyone else stood up." What a great place and way to sleep!

The history of CBC also includes a passion to see the Gospel go forward for the glory of God both in Canada and around the world. Gospel ministry has been a central reason for the existence of CBC from its beginnings. It seeks to see people know God well and make Him known in our area and around the world through missions involvement.

"Gospel ministry has been a central reason for the existence of CBC from its beginnings."

Not only has this congregation sent out many of its own members into foreign and home mission service throughout the years, it has been instrumental in birthing several daughter churches. Five of them, which began in the early years, are Northwest Langley Baptist Church, Aldergrove Baptist Church, Newton Baptist Church, North Surrey Baptist Church, and Southridge Baptist Church. Some of these churches have also planted other churches around the lower mainland, and this expansion of Gospel ministry through church planting is an important part of our heritage.

Children's ministry has been a central part of Cloverdale Baptist Church throughout her history. The church has long had a passion to see children come to know Jesus Christ and grow in Him. This has been on display in the forming of a Kids Camp that is now, through AWANA, being run around the world. A significant Sunday School ministry has at times in our history been larger than the membership of the church. This continues to be a focus of what we desire for CBC.

"The church has long had a passion to see children come to know Jesus Christ and grow in Him."

Cloverdale Baptist Church has at its outset been a place where loyalty to God's Word was central. We have been founded on the passion to know God through His Word, make Him known as He has revealed Himself, and obey Him fully. This passion is now on display, as we see the priority of expository preaching, and we scatter to obey in worship with all of our lives. This is a place that started as a Bible study group and continues to grow in its priority to be a place with a passion to be Word-Saturated through knowing who God is personally and obeying Him in all of life.

Cloverdale Baptist Church is now an autonomous Baptist church that serves the priority and mission of God with other churches through networks, the most central being The Gospel Coalition.

In joining a church with a long and strong tradition, we want to reflect on that past in joy as we move forward to live out the Gospel today with vibrant delight. At Cloverdale Baptist Church, we long to see Christ formed in people so that we accomplish His work, His way, in His strength, for His glory.

God has been glorified in the history of Cloverdale Baptist Church, and we are excited that you are considering being a part of her moving forward and helping us to seek to bring God glory!

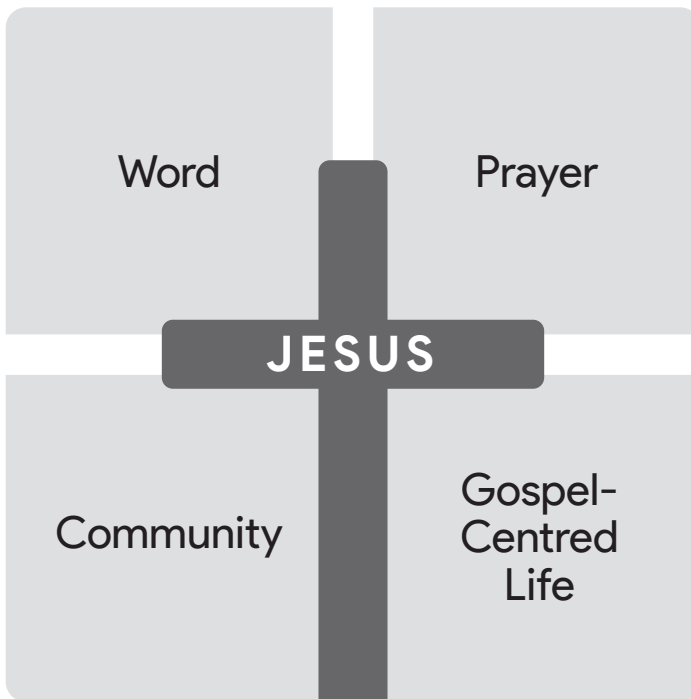
Appendix

Don't stop growing!

To move from where you are at to where God wants you to be is a lifelong process...

This is the passion of Paul's ministry...Colossians 1:28-29; the goal of God's Sovereignty and goodness in our lives (Romans 8:28-29), and the passionate pursuit of godly elders (Galatians 4:19).

There are four disciplines that can help you grow spiritually that we would like all of our members individually pursuing so that we are together becoming more mature every day!



Appendix

Word saturation

We want people in our church to be in the Word every day (Colossians 3:16).

God's Word is one of the most important tools in our growth in sanctification (John 17:17).

It is what we are to crave (1 Peter 2:2); meditate on day and night (Psalm 1:1-2) and obey (Matthew 7:21-27).

How do you do this as an individual?

1. Read God's Word: Spend time reading every day a portion of Scripture.

As a church we follow a reading plan; we would encourage you to join us in this although you don't have to. Make sure that a part of your day is spent reading God's Word.

2. Memorization: Psalm 119:11

Memorization is essential to helping shape our world view as well as to keep us from sin. In the spiritual war we are in, it is key that Scripture memorization is a part of our preparation and battle.

As a church, we seek to memorize together one verse a month. Our suggestion is that you memorize this with us, as well as add other passages to your intake of memorized verses.

3. Listen To God's Word Preached: 2 Timothy 4:2

A key part of growing in your faith is to hear God's Word preached in an expository manner. We want you to make an effort to prepare your hearts on Saturday night, as well as to come longing to hear from God with open Bibles, seeking to understand and apply God's Word to you. As a church, we prioritize expository preaching.

4. Study God's Word: 2 Timothy 2:15

This is the passion to go deeper in understanding and experience. We want each of the people attending our church to have a hunger for God that is displayed in a pursuit of God's word and deep desire to know Him and what He requires in a deeper more intimate way.

As a church, we offer many different opportunities for this Sunday, and during the week. As a member, we would love for you to join us in our corporate study even as you take the time for private study.

5. Meditate on God's Word: Psalm 1:2; 119:127

This is a desire to think about God's Word throughout the day. We are asked to do two things constantly: meditate on God's Word and pray. This is a seeking to live our lives in the presence of God and His Word.

Appendix

Prayer dependence

As individuals and as a church, ultimately we are seeking to live our lives consciously in God's presence (Psalm 16:8). This will include pursuit of prayer times, practicing God's presence, and corporate prayer times. We long to live our lives in a way that acknowledges God's presence and our dependence on Him for all things (Psalm 20:7).

We will have times of prayer, fasting and prayer, and calls to private prayer which we would encourage our members to take part in. We would also encourage all of our members to be constantly growing in their own personal prayer lives.

We believe that our success as a church as seen by God is directly related to our prayers, and as such we will encourage and develop a *culture of prayer*.

Exodus 17:8–16

"Then Amalek came and fought with Israel at Rephidim. ⁹ So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand." ¹⁰ So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. ¹¹ Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. ¹² But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. ¹³ And Joshua overwhelmed Amalek and his people with the sword.

¹⁴ Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." ¹⁵ And Moses built an altar and called the name of it, The LORD Is My Banner, ¹⁶ saying, "A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation."

Appendix

Community

This is a commitment to make attendance, service, and love a priority at Cloverdale Baptist Church. We need one another, or we will not be able to live for Jesus in a healthy way.

This entire book explains this.

- Ephesians 4:11-16
- Romans 12:1-8
- 1 Peter 4:10-11
- Hebrews 3:12-14; 10:24-27

Appendix

Preaching the Gospel to yourself every day

We long to be a church family that has the Gospel at the center of who we are and what we do.

Why is this important?

The simple answer is that it serves as the center of a heart that is fully devoted to Jesus. The Gospel not only introduces us to God, it also produces the motives and freedoms that come from its work in our lives.

Relational Foundation

Preach the Gospel to yourself everyday:

- **Freedom:** Romans 8:1
- **Passion:** 2 Corinthians 5:14
- **Love:** Romans 5:8; 1 John 4:19; Ephesians 5:1–2
- **Forgiveness:** Matthew 18:21–35; Ephesians 4:32
- **Identity:** 2 Corinthians 5:21
- **Humility:** Matthew 5:3

How do I do it?

Once you have formed the habit, preaching the Gospel to yourself is a pattern of life. It is a reminder of what Jesus has done for you and what that means in terms of your identity with Him. It is acknowledging the fullness of the Gospel and then reminding yourself of the implications. This can be done standing in front of a mirror and talking to yourself (perhaps when no one else is around), or in prayer, rejoicing in who God is and what He has done.

“It is acknowledging the fullness of the Gospel and then reminding yourself of the implications.”

It is also great as a weapon against condemnation and apathy, against pride and self-pity, and the list could go on. When you are tempted to feel overwhelmed in guilt and shame at your sin, remind yourself that Jesus’ life, death, and resurrection are what give you forgiveness and freedom. Memorize important Scriptures like Romans 8:1 or 1 John 1:9, and live in light of this reality.

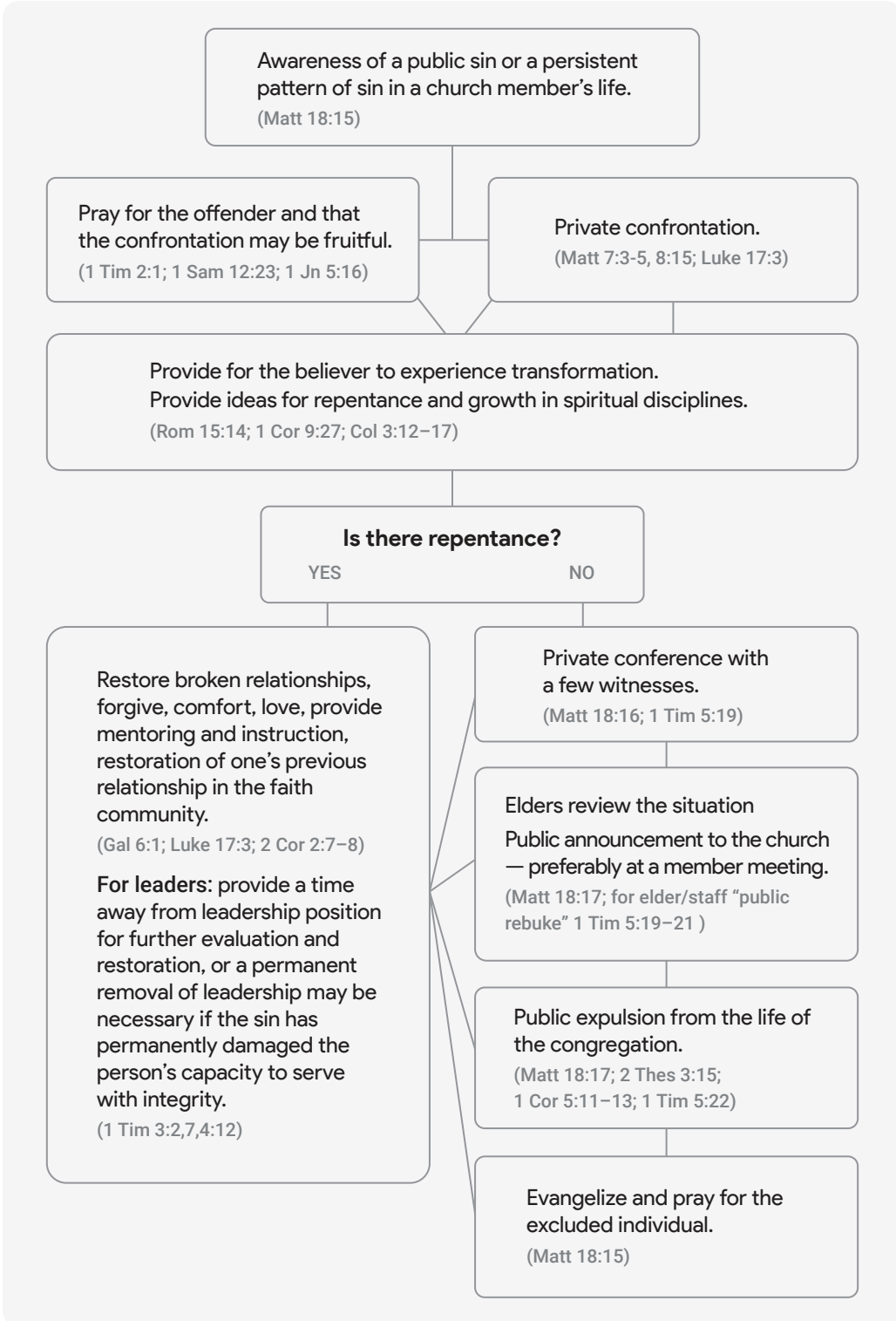
If you are tempted to pride or self-pity, remind yourself of Ephesians 2:8-10, and rejoice in God's workmanship; He gets the glory, and you have immense value in Him. Boast in your weaknesses, and remember that God uses weak people (1 Corinthians 1:18-30; 2 Corinthians 12:9-10).

If you lack passion and find yourself apathetic, meditate on the love of Jesus as seen in the cross, and you will find yourself compelled (2 Corinthians 5:14). It is not a surprise that the ordinances that God has given the church focus on this reality: remembering, fixing our eyes on Jesus, proclaiming His death until He returns, and rejoicing in our identity with Him.

The Gospel must be central in our thoughts and lives if we are to live confident, obedient, joy-filled lives.

Preach the Gospel to yourself every day!

Church Discipline Flowchart



Appendix

How do you memorize Scripture?

By John Piper

How do you memorize Scripture?

First of all, by praying for discipline and setting aside time.

I set aside a block of time in the morning (an hour or so) to be with God alone, reading my Bible, praying for my family, praying for the church, and praying for my soul. And I can generally finish my four chapters or so of Bible reading in about 20 minutes, depending on how long I pause and contemplate. And my prayers may extend for 20 or 30 minutes. So I've got 5 or 10 minutes in that hour.

If you decide to memorize Scripture for 5 or 10 minutes a day, you can memorize a lot of Scripture! I mean, it's incredible! And I put circles around the paragraphs or the verses, and I put a little "M" beside them if I worked on them so I can come back and review.

I got my help here from a little booklet about how to memorize long passages of Scripture. And basically he says to take your first verse, read it ten times, and then close your eyes or shut your Bible and say it ten times. And that's the end for that day. (I think if you do that you can memorize almost any verse in the Bible: ten times read, ten times said, and then you've got it.)

Then you come back the next day. You open your Bible up, and you say that verse again 5 or 10 times. If it's easy, just 5 times. And then you do the same thing with the next verse. And then you do them both together. And then you shut your Bible and you leave. Then you come back.

So basically, the answer is: repetition and review. Repetition and review.

Here's one other little tip that I use. If I pick a verse or a couple of verses or a paragraph, I'll put it on a piece of paper and I'll carry it here in my shirt pocket. And at little times during the day, I'll pull it out and read it for my soul. For my soul! I don't memorize verses that don't help my soul.

I'm not into mechanical memorizing. I'm into fighting the fight of faith. I want to memorize Scripture so that I can defeat the devil at 3 o'clock in the afternoon, that's why! It's so that I can minister to a saint in the hospital at 10 o'clock at night if I've forgotten my Bible. This is for our soul. So I carry it around and I review it. Review is so crucial.

So I would just encourage people to set aside 5 or 10 minutes, and then repeat, repeat, repeat. Read the verse 10 times, say it 10 times, close your Bible, and then review it during the day from a piece of paper.

*John Piper (@JohnPiper) is founder and teacher of desiringGod.org and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor of Bethlehem Baptist Church, Minneapolis, Minnesota. He is author of more than 50 books, including *Desiring God: Meditations of a Christian Hedonist*, and most recently *Expository Exultation: Christian Preaching as Worship*.*

Appendix

A call to greatness: pointing to Jesus

Evangelism CBC Way | Matthew 11:11

What made John the Baptist great?

John pointed more clearly to Jesus than anyone before him.

What makes the least in the kingdom greater?

They can point even more clearly to Jesus.

We believe that every believer should be involved in the process of making disciples which includes evangelism (1 Peter 2:11-12; Matthew 28:16-20). This means living for Jesus with our *lives & lips*. We long to be a church where many people come to know Jesus as personal Lord & Savior and grow in this relationship.

We would like every one of our members to be involved in our strategy for *evangelism*: We want a *culture of evangelism* where each one is seeking to reach out where God has placed them.

Invest

Invest your lives in people with the love of Jesus. Give your time, love, energy, compassion and resources. Be an authentic intentional friend to those God brings into your life. Spend time with them and show interest in their lives and honestly love them. Be a true friend to the non-churched people God has placed in your sphere of influence.

Invite

Invite them into relationships with other people that are in our church family. Use the programs that we supply as a church to help them build a relationship with other believers and move them towards a relationship with Jesus Christ. Invite them to our church services; we are a Gospel-centered people, and the Word of God as it pertains to the Gospel will be repeatedly shared.

Include

Constantly be on the lookout for people to love when you are with the gathered church. Help others be successful in this process by coming to church events and seeking to shower the love of Jesus on people who come.

We want to come to grow in our love for God and deep desire to be used by Him to encourage others (Hebrews 3:12-14; 10:25; 1 Thessalonians 5:11), to know God intimately, and follow Him with every breath that we take.

- Luke 14
- Mark 10:42-45

We are looking to create a *culture of evangelism*.

What is a culture of evangelism?

Instead of seeing evangelism as an event or a ministry for someone else, this is a culture where we see evangelism as the joy-filled privilege of every member. It is our hope that every person who is a member of Cloverdale Baptist Church is actively looking for opportunities to invest, invite, and include.

We are those who are living in the world but not of the world, and through Gospel-centered living, we share how great Jesus is (1 Peter 2:11-12).

Christians that belong to this family see themselves as ambassadors for Jesus and look for opportunities in their sphere of influence to share the Gospel.

As a church body, we want to fuel and facilitate this kind of culture.

How do we become those who are a part of this kind of culture?

Fuel

A passionate personal relationship with Jesus.

This is the most important part of a Culture of Evangelism. When we love Jesus and have richly experienced His love, we will not be able to stop talking about Him. When the Calgary Flames won the Stanley Cup in 1989, I was overjoyed! I called everyone I knew who loved the Flames; I went out with my cousin to honk and yell and scream, and even now I take advantage of this opportunity to share that they won it. Why? Because I love the Flames...multiply that by a million in terms of your devotion to Jesus, and you will not be able to stop from sharing the Gospel message.

Mature believers share their faith. So we as a church will seek to deepen your devotion to Jesus, to help you be one who has richly experienced His love.

A delight in the Gospel

This is a natural overflow of the personal relationship with Jesus that each of our members has. What you delight in, you talk about.

A devotion to holiness

How we live adorns the Gospel. We will seek to be a church that has individual and corporate holiness so that people will see the difference that Jesus has made in our lives.

A clear understanding of how to share your testimony that includes a simple Gospel presentation and focuses on Jesus

We will seek to teach, model, and motivate our members to have available in their tool box an ability to clearly share the Gospel with any who ask.

Preaching the Gospel to ourselves every day

Certainly we will do this in our communion services and rejoice as people are baptized, and we will also seek to be those who share the incredible news of the Gospel with ourselves every day.

The Bible repeatedly shows that this reminding of ourselves changes our lives!

It brings:

- Freedom from condemnation: Romans 8:1
- Passion: 2 Corinthians 5:14
- Radical Commitment: Romans 12:1-2
- Love: Romans 5:1-2; 1 John 4:19
- Zeal: Titus 2:11-14
- Freedom to forgive: Matthew 18:21-35; Ephesians 4:32
- Confidence In Christ: 2 Corinthians 5:17; 21
- Humility: Matthew 5:3
- Passion to share with others: 2 Corinthians 5:11-21
- Confidence in confusion: Romans 8:32

So we want to be a people that never forget what God has done for us, delight in our experience of the Gospel, and lead our hearts to drink and be satisfied at the well of His love.

We will be a church that is Gospel-centered and seek to have the Gospel as a central part of all we do and say.

Facilitate

- As a church family, we will seek to provide opportunities for you to bring your friends to a safe place where they can experience other Christians and hear about Jesus.
- As a church family, we will train and encourage our people to live out their faith with life and lips.
- As a church family, we will pray and encourage prayer for workers in the harvest (Matthew 9:38) as well as those we long to see God save (Romans 10:1).
- As a church family, we will seek to train God's people here to see evangelism as a spiritual discipline in the Christian life rather than an event.

Don Whitney has written an excellent book about spiritual disciplines. Here's what he says on evangelism as a discipline:

"Evangelism is a natural overflow of the Christian life. We should all be able to talk about what the Lord has done for us and what he means to us. But evangelism is also a discipline in that we must discipline ourselves to get into the context of evangelism, that is, we must not just wait for witnessing opportunities to happen."

“Jesus said in Matthew 5:16, “Let your light shine before men, that they may see your good deeds and praise your Father in heaven.” To “let” your light shine before others means more than simply “Don’t do anything to keep your light from shining.” Think of his exhortation as, “Let there be the light of good works shining in your life, let there be the evidence of God-honoring change radiating from you. Let it begin! Make room for it.”

He goes on to say... *“Unless we discipline ourselves for evangelism, it is very easy to excuse ourselves from ever sharing the gospel with anyone.”* Our church leaders will seek to model what it looks like to live this kind of life.

As a church family, we will seek to be a place where the love of God is on display through our lives so that when new people are brought into our midst, they will see in us the love of our Savior (Ephesians 5:1-2).

Cloverdale Baptist Church is seeking to produce a *culture of evangelism*.

Appendix

Prayer for healing

One of the areas of ministry that our church takes part in is the laying on of hands and prayer for healing.

The following is a guideline of what will take place and the Biblical foundation for what we practice and believe.

We believe that God is *almighty* and *loving* and *all wise*. So as we pray, we do so in confidence knowing that God cares, has the power to do what we ask, and will make the right decision for what is best for His glory. We will trust Him!

Biblically there are three major era's of miracles: The Exodus; Elijah & Elisha; Christ & the Apostles. In the other times, God still worked miracles, but they were not normal occurrences. We believe that God, as the creator and sustainer of the universe, is always working in all areas of life. We do not believe this is one of his major eras of miracles; we do believe that He is at work and has asked us to pray, promising He will respond with what is best.

In James 5:13-20 people that are sick are told that they can call the elders around them for prayer if they desire and feel God desires that they be healed.

James tells us that if someone is sick, that person should "call the elders of the church to pray over him and anoint him with oil in the name of the Lord" (5:14). The command is to the sick; if they ask, the elders will respond with this information and set up an appointment to spend time together in prayer.

When those that are sick feel that the Holy Spirit is directing them to ask the elders to anoint their heads with oil and pray for healing, the elders will respond in faith and obedience.

Steps the elders will take

1. Personal Confession of all known sins.

Not all sickness is because of sin (John 9:3), but some is (John 5:14; I Cor. 11:24-32).

2. Elders gather and pray together alone. This should be done with the prayers of the church backing up the elders.

3. Gathering of the elders with the sick person.

4. General greeting & prayer

5. Read James 5:13-16

6. The person asking prayer will be gently questioned as to:

- The meaning of the passage in James
- Whether confession has been made of all known sin
- The nature of the illness as they understand it
- Why they feel God calling for a prayer of faith at this time

7. A time of specific confession & prayer of total dependence upon our Sovereign God.
8. The sick person will be anointed with oil in the name of the Father, the Son, and the Holy Spirit.
9. The elders will gently lay hands on the ill and each will pray.

Other key information

We need to have faith in a God that can heal. Our faith needs to be in God and not in specific healing. God can and still does heal today. This does not mean that He has to always heal when we tell Him to. Notice James 4:13-17. It is God's Sovereignty that we must trust in. Some are not healed, some are. God is a healing God (Exodus 15:26) & a Sovereign God (38 ff). God in His Sovereign control and love sometimes chooses not to heal. In the New Testament, those who fully knew the Apostles were left sick (Phil. 2:25-27; 2 Timothy 4:20; 1 Timothy 5:23; 2 Cor. 12:7) because that was what God allowed in their lives.

Examples: We all know examples of people who have been healed and those who haven't, and we believe both are possible responses of the power and care of the God of the Bible. Biblical examples abound. One of the clearest examples is that of Elisha, a great man of God who was used by God for many miracles yet died of a sickness. (2 Kings 13:14).

God is sovereign.

- Our prayer of faith needs to come from a faith in the almighty God who Sovereignly carries out His will. Faith must be in God not what we are asking Him to do.
- There is no qualification given in verse 15. *"James' specific reminder that the prayer must be a prayer of faith. This faith, while certainly including the notion of confidence in God's ability to answer, also involves absolute confidence in the perfection of God's will. The true prayer of faith, then always includes within it a tacit acknowledgment of God's Sovereignty in all matters; that it is God's will that must be done. And it is by no means always God's will to heal all those who are ill (2 Cor. 12:7-9)." Douglas J. Moo*

Oil is used as a symbolic action that symbolizes the consecration of a person for God's use. In this case, it is to set apart a person for God's special attention and care.

If you have any further questions, please contact Pastor Rob or one of the elders.

In preparation for the laying on of hands, it is essential that you:

- Confess & repent of all known sin before we meet (1 John 1:8-9).
- Commit to radically follow God in obedience for the future (Luke 9:23).
- Have settled in your mind that you will rejoice in God regardless of what He chooses in love for your future (Romans 8:28-39).

This is a time of joy in the presence of God, and it is a sacred occasion. Thank you for this privilege of taking you into the presence of God and asking Him to notice you with tenderness and healing.

Appendix

What is the Romans Road to salvation?

Question: "What is the Romans Road to salvation?"

Answer: The Romans Road to salvation is a way of explaining the good news of salvation using verses from the Book of Romans. It is a simple yet powerful method of explaining why we need salvation, how God provided salvation, how we can receive salvation, and what are the results of salvation.

The first verse on the Romans Road to salvation is Romans 3:23, *"For all have sinned, and come short of the glory of God."* We have all sinned. We have all done things that are displeasing to God. There is no one who is innocent. Romans 3:10-18 gives a detailed picture of what sin looks like in our lives. The second Scripture on the Romans Road to salvation, Romans 6:23, teaches us about the consequences of sin - *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."* The punishment that we have earned for our sins is death. Not just physical death, but eternal death!

*"We have all done things that are displeasing to God.
There is no one who is innocent."*

The third verse on the Romans Road to salvation picks up where Romans 6:23 left off, *"but the gift of God is eternal life through Jesus Christ our Lord."* Romans 5:8 declares, *"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."* Jesus Christ died for us! Jesus' death paid for the price of our sins. Jesus' resurrection proves that God accepted Jesus' death as the payment for our sins.

The fourth stop on the Romans Road to salvation is Romans 10:9, *"that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved."* Because of Jesus' death on our behalf, all we have to do is believe in Him, trusting His death as the payment for our sins - and we will be saved! Romans 10:13 says it again, *"for everyone who calls on the name of the Lord will be saved."* Jesus died to pay the penalty for our sins and rescue us from eternal death. Salvation, the forgiveness of sins, is available to anyone who will trust in Jesus Christ as their Lord and Savior.

"For everyone who calls on the name of the Lord will be saved."

The final aspect of the Romans Road to salvation is the results of salvation. Romans 5:1 has this wonderful message, *"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ."* Through Jesus Christ we can have a relationship of peace with God. Romans 8:1 teaches us, *"Therefore, there is now no condemnation for those who are in Christ Jesus."* Because of Jesus' death on our behalf, we will never be condemned for our sins. Finally, we have this precious promise of God

from Romans 8:38-39, *"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."*

Would you like to follow the Romans Road to salvation? If so, here is a simple prayer you can pray to God. Saying this prayer is a way to declare to God that you are relying on Jesus Christ for your salvation. The words themselves will not save you. Only faith in Jesus Christ can provide salvation! *"God, I know that I have sinned against you and am deserving of punishment. But Jesus Christ took the punishment that I deserve so that through faith in Him I could be forgiven. With your help, I place my trust in You for salvation. Thank You for Your wonderful grace and forgiveness - the gift of eternal life! Amen!"*

<https://www.gotquestions.org/Romans-road-salvation.html>

Appendix

Biblical Christianity

God-centred, Word-saturated

"No sin against God can be little, because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins." John Bunyan



Christianity in our generation is in crisis

We long to not be against other churches or philosophies (Ephesians 6) but to be for a God-centered, Word-saturated Christianity.

We want to avoid a dead orthodoxy on the one side, no truth on the other.

Our response to this crisis in the modern, "church":

1. Awareness:
2. Know The Word Of God:
3. Know The God Of The Word:
4. Seek To Be A Great Command, Great Commission Church:
John 4:23; Romans 12:1-2; 1 Corinthians 10:31; Galatians 1:8-10

Our Definitions

- **Traditionalism:** Putting rules of men (tradition) over the Bible. Emphasize Transcendence of God.
- **Liberalism:** Putting our culture's view of love and mission over the Bible

Both sacrifice truth for culture. Emphasize Immanence of God.

Our focus: Become people who are passionate about God and His Word, and the overflow of this will always be love and mission!

Appendix

Sunday Worship non-negotiables at Cloverdale Baptist Church

Cloverdale Baptist Church exists solely to bring glory to God. As a church we will hold steadfastly to the Word of God, faithfully proclaim Biblical truth, love and build up believers, and joyfully share the gospel with our community and world.

In Our Sunday Morning Gatherings:

1. We will be God-centered

- 1 Corinthians 10:31
- Isaiah 42:8; 43:7

We will place a high priority on being focused on God and His greatness, love and closeness, *“Our ultimate aim is to so experience God that He is glorified in our affections.”*¹

We will seek to remove distractions so as to keep our focus on God throughout the service. We will choose songs that focus on God and not man. We will be as God focused as possible. We exist for His glory, and this will show in our services.

2. We will be Word-saturated

- Colossians 3:16

God’s Word is truth, is our delight and focus, and will be a part of all that we do in our services.

God has revealed Himself to us in His Word.

We believe that God’s Word is living and powerful and does not return without bearing fruit.

We will seek to be loyal to God’s Word in all we do and say.

The expository preaching of God’s Word is central and essential to our Sunday gatherings.

3. We will be Spirit-filled

- Ephesians 5:18-19

We will seek to saturate everything that we do in Spirit-filled prayer.

We will seek to be open to the Spirit’s leading in our brainstorming, planning, and active ministry...seeking to listen to Him as He speaks through the Word and others.

4. We will seek to minister to people of all ages.

- Psalm 145:4
- Psalm 144:9
- Romans 12:10
- Matthew 13:52
- John 13

We will seek to be radical in our love and preference for others.

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It is our desire to be balanced in our style so that people of all ages can see others exalting God around them.

We believe that God has worked wonderfully in the past and continues to work in the present, and thus we will seek to exalt Him with respect to history and joy filled in our present living context.

We will go out of our way to shower love on those different than ourselves from the moment they come to CBC.

5. We will strive for excellence in all we do.

- 1 Corinthians 10:31
- Colossians 3:16-17
- 1 Peter 4:11

"We will try to sing and play and pray and preach in such a way that people's attention will not be diverted from the substance by shoddy ministry nor by excessive finesse, elegance, or refinement." ii

We will not settle for "second best," or "good enough."

We will welcome ministry that is done to "the best" of the ability of those offering their worship to God. This means that professionalism is not our goal; exaltation of God is. Thus people of all ages will be asked to offer their best to God.

6. We will seek to exalt God in a way that shows our reverence for Him and His holiness and greatness; and joy in His love and salvation.

- Hebrews 12:29
- Psalm 98
- Isaiah 6

David's worship included the reverence that came from Uzzah (2 Samuel 6:6) and the Joy (2 Samuel 6:16) that came from the ark travelling into Jerusalem. This can be seen clearly in the Psalms.

We will seek to be reverent in our approach to God. God is *holy holy holy!* Joy will overflow from our hearts in thanksgiving to our glorious Savior. *He is our Savior!* We want to follow the Biblical pattern of overwhelming joy and reverence.

7. All those seeking to lead this congregation in worship will be authentic followers of Jesus going hard after Him in their personal lives.

- 1 John 1:8-9
- Philippians 3:12-14

We will be people who pursue holiness with passion in Word, Prayer & Commitment to Community. We will authentically confess our sins and seek to be pure avenues of God's Grace.

We will have and keep a high standard on those we are seeking to use as avenues of grace at CBC. People who serve God in this way must be in an authentic growing relationship with God.

8. We will worship expectantly. We believe that God draws near to those who draw near to Him (James 4:8).

We will eagerly anticipate God to be actively involved using people like us as avenues of grace.

9. We will be a Gospel-saturated people.

- 1 Corinthians 15:35-58
- 1 Corinthians 1:17
- Romans 1:15-17
- Romans 8:28-37
- Galatians 6:14
- Romans 3:23ff
- Colossians 1:13-23

We will seek to keep the Cross of Jesus Christ central to all we do!

The Gospel will be presented on a consistent basis in our services both for non-church people and for church people!

¹ Piper, John. *What Unites Us In Worship*.

ⁱⁱ IBID

Appendix

Statement on unity

Jesus values His Body, and we as a local church are a part His Body.

One of the ways we show that our submission to Him is in our pursuit of unity together for His Glory.

May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. (Romans 15:5-6 ESV)

We want to model this in our love for Him and one another.

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." (Matthew 22:34-40 ESV)

"Above all, keep loving one another earnestly, since love covers a multitude of sins."
1 Peter 4:8 ESV

"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." John 13:34-35 ESV

Jesus prayed for our unity

"I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me." John 17:20-21 ESV

And we show our unity with Him and one another by expressing His distaste for those who sow discord.

*"There are six things that the LORD hates,
seven that are an abomination to him:
haughty eyes, a lying tongue,
and hands that shed innocent blood,
a heart that devises wicked plans,
feet that make haste to run to evil,
a false witness who breathes out lies,
and one who sows discord among brothers."*

Proverbs 6:16-19 ESV

And disciplining those who are divisive

“As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him.” Titus 3:10 ESV

Jesus calls us to find unity in Him, with one another, following His example in humility.

- Philippians 2:1-11

Therefore we will be a church family that values what Jesus has taught about unity enough to encourage unity in one another and be a part of the discipling/discipline process.

Appendix**Biblical equality and differences***The Danvers Statement | June 26, 2007*

In December, 1987, the newly-formed Council on Biblical Manhood and Womanhood met in Danvers, Massachusetts, to compose the Danvers Statement on Biblical Manhood and Womanhood. Prior to the listing of the actual affirmations that comprise the Danvers Statement, we have included a section detailing contemporary developments that serve as the rationale for these affirmations. We offer this statement to the evangelical world, knowing that it will stimulate healthy discussion, hoping that it will gain widespread assent.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. The tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. The increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. The widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. The growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. The upsurge of physical and emotional abuse in the family;
7. The emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. The increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. The consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. And behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - **In the home**, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - **In the church**, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - **In the family**, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 - **In the church**, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and

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miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

We grant permission and encourage interested persons to use, reproduce, and distribute the Danvers Statement. Printed copies of a brochure are available for a small fee. Visit the CBMW Store or contact us to place an order.

Appendix

Nashville Statement

A Coalition for Biblical Sexuality

“Know that the LORD Himself is God;

It is He who has made us, and not we ourselves...” Psalm 100:3

Preamble

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God’s design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God’s beautiful plan, but is, rather, an expression of an individual’s autonomous preferences. The pathway to full and lasting joy through God’s good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God.

This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin?

We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes glad-hearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be.

We believe that God’s design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God’s good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ’s church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

Article 1

We affirm that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

We deny that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2

We affirm that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

We deny that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3

We affirm that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

We deny that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4

We affirm that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

We deny that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5

We affirm that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

We deny that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6

We affirm that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

We deny that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7

We affirm that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

We deny that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8

We affirm that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

We deny that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9

We affirm that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

We deny that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

Article 10

We affirm that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

We deny that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11

We affirm our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

We deny any obligation to speak in such ways that dishonor God's design of his image-bearers as male and female.

Article 12

We affirm that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

We deny that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

Article 13

We affirm that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

We deny that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

Article 14

We affirm that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

We deny that the Lord's arm is too short to save or that any sinner is beyond his reach.

Scripture References*

Gen. 1:26-28; 2:15-25; 3:1-24; Ex. 20:14; 20:17; Lev. 18:22; 20:13; Dt. 5:18, 21; 22:5; Jdg. 19:22; 2 Sam. 11:1-12:15; Job 31:1; Ps. 51:1-19; Prov. 5:1-23; 6:20-35; 7:1-27; Isa. 59:1; Mal. 2:14; Matt. 5:27-30; 19:4-6, 8-9, 12; Acts 15:20, 29; Rom. 1:26-27; 1:32; 1 Cor. 6:9-11, 18-20; 7:1-7; 2 Cor. 5:17; Gal. 5:24; Eph. 4:15, 20-24; 5:31-32; Col. 3:5; 1 Thess. 4:3-8; 1 Tim. 1:9-10, 15; 2 Tim. 2:22; Titus 2:11-12; Heb. 13:4; Jas. 1:14-15; 1 Pet. 2:11; Jude 7

*Scripture texts are not a part of the original document but have been added subsequently for reference



Cloverdale Baptist Church

Real Truth. Real Life.

Constitution & By-Laws

May 29th, 2018

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CONSTITUTION

- I The name of the Society is Cloverdale Baptist Church, hereinafter referred to as the “Church”.

- II The purpose of the Society is to function as a free association of individuals for spiritual, social, educational and charitable purposes. It exists as a non-profit organization. The government of the Church is vested in the members who compose it. It is subject to the control of no other ecclesiastical or political body.

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Glossary of Terms

Annual Fall General Meeting – the General Meeting held in the Fall at which the annual reports are presented.

Annual Spring General Meeting - the General Meeting held in the Spring which sets the budget and elects and affirms officers and terms.

Affirmed – a procedure by which a person or group of persons are presented to the membership, to be confirmed into office or position, usually by a show of hands.

By-laws – the formal "rules / procedures" which govern Cloverdale Baptist Church, and which are registered with the Government of BC.

Church – means Cloverdale Baptist Church. (Except in Schedule A)

Elected – a procedure by which a person goes through a formal congregational process and is confirmed to office usually through a formal secret ballot procedure.

General Meeting – any official meeting of the Church at which church business is conducted.

Policies – Processes and limitations as to how the Church, its ministries, its governing bodies and leadership do their business; which must be in accordance with Scripture, these by-laws, and the BC Societies Act. Policies are not registered with the government, but are available to members on request.

Statement of Faith – includes the foundational Scriptural beliefs, principles, values and precepts of Cloverdale Baptist Church, set out in "Schedule A" of these By-laws.

Voting members – active, or non-resident members when in the local area.

Preamble

Since, according to God's Word (1 Cor. 14: 33 and 40), all things should be “*done decently and in order*” in a Christian congregation, this document reflects the By-laws of this Church body so that all ministries, auxiliaries, documents, issues and concerns of this congregation may be ruled and regulated according to the principles set down in this document.

If anything is in doubt or controversial reference to the Scriptures will take precedence. Further, should a decision be contrary to or violate the Word of God or the confessional writings (e.g. Creeds) of the Church, it must be rescinded.

BY-LAWS

ARTICLE I

MEMBERSHIP

- I.1.1 Any person over 14 years of age who agrees with the CBC Statement of Faith, who confesses Jesus Christ as Lord and Saviour and has been baptized by immersion, may be received into membership.
- I.1.2 Every member shall agree to uphold the Constitution and comply with these by-laws and such Rules and Regulations as may be in force from time to time.
- I.1.3 Membership shall be classified as follows:

Active Membership – An Active member is one who is 18 years or older and who participates in the general life of this Church. Active members are eligible voting members. Exception: Members serving as missionaries shall be considered as Active Members but are not eligible to vote and will not count towards a quorum unless residing in the local area.

Inactive Membership – A member who is absent from regularly scheduled Sunday worship services for a period of six months with or without reason shall be considered inactive. Once this time period is up, (and for the purposes of the Societies Act) an inactive member is one who ceases to be in good standing. This member is not eligible to vote.

Youth Membership – A youth member is one who is 14 years of age or older who participates in the general life of this Church, but is under the age of eighteen (18). This member is not eligible to vote.

Associate Membership – An associate member is one who resides temporarily within the area; who is a member in good standing of another church but wishes to participate in

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the general life of this Church. This member while able to fully participate in the life of the Church is not eligible to vote.

Pioneer Membership – A senior member of long standing who is no longer able to participate in the life of the Church due to illness, relocation to a care facility or other extenuating circumstance. This member is not eligible to vote.

- I.1.4 Upon request and at the discretion of the Board Chairman or his delegate, an Inactive or Pioneer member who has resumed attending and participating in the general life of this Church, may be restored to active membership status.
- I.1.5 Members may be released at their own request in writing or otherwise and this shall take effect when recorded by the Church Clerk.
- I.1.6 Members are expected to regularly attend the preaching and teaching services of the Church and the Lord's Supper. They are encouraged to actively engage in the work of the Church, prayer services, Growth Groups and exercising their spiritual gifts and talents, and to support the ministry of the Church with their prayers, tithes and gifts as God prospers them.
- I.1.7 **Discipline and Restoration**
 - a. Members are expected to live a life of holiness before the Lord, consistent with the ethical standards of Scripture. Members of the Church whose character and conduct are deemed unworthy shall be given written notice of proposed discipline or dismissal from membership, including reasons. The Church shall give the member reasonable opportunity to make representations to the Elders' Board and the General Meeting respecting the proposed discipline or dismissal from membership. Following the written notice, the member shall be contacted by one or more representatives of the Elders' Board in an effort to meet and secure repentance, reformation and reconciliation (see Matthew 18:15-17). Should such efforts fail, the member will be considered to be no longer in good standing and a Special Resolution will be brought to the next General Meeting for the Church to vote to dismiss the member from membership. Formal notice of the dismissal will be given to the former member if the Special Resolution is approved.
 - b. Notwithstanding subsection "b" above, any person may on recommendation of the Elders be restored to membership by a simple majority vote of the Church at any regular meeting upon evidence of their repentance, reformation or reconciliation.
- I.1.8. The Church Roll shall be reviewed by the Elders' Board at least once a year, and a report of additions and deletions shall be presented at the Annual General meeting. Deletions may be made

for the following reasons: member's request, death, inactive membership, transfer or discipline. Removal from the active membership list of the Church shall be accompanied by written notice from the Church Clerk on receipt of official notice from the Elders' Board. Members so notified will be provided 30 days to respond to the notice of membership removal.

- I.1.9 Prior to being interviewed for church membership, each candidate shall be given, without charge, a copy of "Questions & Answers about Cloverdale Baptist". The content of which shall inform prospective members about the Church's history, tradition, structure and governing practices.
- I.1.10 Upon application for membership, each applicant shall be given, without charge, a copy of the Constitution and By-laws of the Church, including the Statement of Faith.
- I.1.11 After being interviewed for membership by a minimum of two representatives of the Elders' Board, the names of all prospective members shall be listed in the Church bulletin for two consecutive Sundays. After any input or issues are resolved, the Elders will meet and vote whether to accept or decline membership. Those individuals accepted into membership, based on Elders' Board approval, will be introduced at the first convenient Sunday morning service, or at the next General Meeting.

ARTICLE II GENERAL MEETINGS

- II.1 The first Annual General Meeting of the Church shall be held not more than fifteen (15) months after the date of incorporation and after that shall be held at least once in every calendar year and not more than fifteen (15) months after the holding of the preceding Annual General Meeting.
- II.2 General Meetings of the Church, including the Annual General Meeting, shall be held at the time and place, in accordance with the Societies Act, that the Elders' Board shall decide. A minimum of two (2) General meetings will be held in each business year.
- II.3 The Elders' Board or Deacons' Council may at any time convene a General Meeting pursuant to notification procedure in Section II.6.1.
- II.4 Notice of a General Meeting shall specify the place, date and hour of the meeting and in case of special business, the general nature of that business.
- II.5.1 The Church shall give not less than 21 days notice of a General Meeting of the Church to its active and associate members.
 - II.5.2 For 21 days prior to the meeting, such notice shall provide date time and place and be posted on the church web site and each member having an email address on record with the Church shall sent such notice by email. For the same period of time, the notice

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- shall be printed in Church bulletins and also announced in the public services of worship.
- II.5.3 The accidental omission to give notice of a meeting to, or the non-receipt of a notice by, any of the members entitled to receive notice does not invalidate proceedings at that meeting.
- II.6.1 The quorum at any General Meeting shall be 10% of the voting membership.
- II.6.2 The vote required to pass any resolution at any General Meeting will be a simple majority of the votes cast.
- II.6.3 The quorum at any business meeting where a Special Resolution is discussed shall be 20% of the voting membership. A Special Resolution is required for:
- a. The call or dismissal of a Pastor.
 - b. The borrowing of money where real property of the Church is pledged as security.
 - c. Amendments of the Constitution, and By-laws.
 - d. Change of denominational affiliation.
 - e. Election or dismissal of an Elder.
 - f. Election or dismissal of a Deacon or Deaconess.
 - g. Dismissal of a Member for disciplinary reasons only.
- II.7 If thirty (30) minutes from the time appointed for a General Meeting or at any time during the meeting, a quorum is not present, the meeting, if convened on the request of members, shall be terminated; but in any other case, it shall stand adjourned to the same day in the next week, at the same time and place, and if, at the adjourned meeting, a quorum is not present within thirty (30) minutes from the time appointed for the meeting, the members present constitute a quorum.
- II.8 The vote required to pass any Special Resolution will be 75% of the votes cast, except in the case of the calling of a pastor where the vote required shall be 80%.
- II.9 Any member-proposed changes to By-laws shall be submitted to the Elders' Board. The specific wording of the proposed change shall be posted in the bulletin for three (3) Sundays in advance of the meeting.
- II.10 No Write-in ballots or Proxy voting will be allowed.
- II.11 Voting is by show of hands, but may be by ballot if requested by a majority of the voting members present and voting. Voting of Special Resolutions shall be by ballot only.
- II.12 The Church year shall be from September 1 to August 31.
- II.13 The Annual General Meeting shall be held in the Fall of each year.
- II.13.1 Business discussed at an Annual General Meeting shall include:

- a. The adoption of rules of order.
- b. Presentation and acceptance of financial statements.
- c. Report from Elders' Board.
- d. Report from Ministries.
- e. Report from Pastor(s).
- f. Special Business – if any.
- g. Election of Nominating Committee.
- h. Special Resolutions – if any – provided quorum requirements are met.

II.14 A General Meeting shall be held in the Spring of each year.

11:14.1 The Business discussed shall include but not be limited to the following business matters:

- a. Election of Deacons and Deaconesses.
- b. Election of Elders.
- c. Affirmation of other Officers as required.
- d. Affirmation of members to special committees.
- e. Affirmation of directors.
- f. Acceptance of goals and budget for coming year.
- g. Acceptance of salary ranges for Pastor positions.
- h. Any other special business.

II.15 Persons elected at the spring meeting will officially assume responsibilities September 1st of the same year. During the summer months, incumbent Officers shall orientate new officers.

ARTICLE III CHURCH OFFICERS

III.1.1 The Officers of the Church shall be the Pastors, Elders, Deacons and Deaconesses, Directors and other Officers as the Board may by the bylaw determine. Two or more offices may be held by the same person.

III.1.2 The qualifications and duties of the Officers shall be as laid down by the By-laws (Article IV) of the Church and the Society Act of British Columbia.

III.1.3 Officers must be active Church members.

III.1.4 The Board Chairman (or designate) shall be an ex-officio member with full voting rights on all Boards, Councils and Committees. The Senior Pastor (or designate) will be ex officio with full voting rights on all Boards, Councils and Committees with the exception of Directors meetings.

III.2 Election or Affirmation of Officers

III.2.1 Pastors: affirmed for an indefinite term in accordance with the By-laws (Article IV).

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- III.2.2 Elders: affirmed for a term of three (3) years in accordance with the By-laws (Article IV).
- III.2.3 Deacons and Deaconesses: elected for a term of two (2) years in accordance with the By-laws (Article IV).
- III.2.4 Directors: affirmed for a one (1) year term in accordance with the Societies Act of British Columbia.
- III.2.5 Church Clerk: affirmed for up to (3) years in accordance with the Society Act of British Columbia.
- III.2.6 Privacy Compliance Officer: affirmed for up to (3) years in accordance with The Freedom of Information and Protection of Privacy Act (FOIPPA)

III.3 Elders' Board

- III.3.1 The Elders' Board may exercise all the powers and do all the acts and things that the Church may exercise and do, which are not by these By-laws or by statute or otherwise lawfully directed or required to be exercised or done, by the Church in General Meeting, but subject nevertheless to:
 - a. All laws affecting the Church.
 - b. These By-laws
- III.3.2 No By-law, made by the Church in General Meeting invalidates a prior act of the Elders' Board that would have been valid if that By-law had not been made.
- III.3.3 The Board shall consist of the Elders.
- III.3.4 All Elders are to be reviewed annually by the Elders' Board.
- III.3.5 Accountability. The Elders' Board will operate under the authority of the voting Membership by whom they are affirmed.
- III.3.6 In order to ensure continuity of leadership and authority, if under unusual or special circumstances the normal time period for the election / affirmation of Elders exceeds the General Meeting date and thus the term of the Elders, the current Board shall remain in place until a new Elders' Board is elected / affirmed at a duly held General Meeting.

III.4 Proceedings of the Elders' Board

- III.4.1 The Elders' Board may meet together at the places they think fit to dispatch business, adjourn and otherwise regulate their meetings and proceedings. Elders of the Church are permitted to hold meetings by telephone conference or similar communication as long as all Elders participating in the meeting are able to hear one another.

- III.4.2 The quorum necessary to transact business shall be 60% of the active Board Members. An Elder will be considered inactive and not be counted for the purpose of quorum if he has been absent without cause for three consecutive Board Meetings. An Elder may also request in writing to the Board to be considered temporarily inactive from the Board for health, ministry or personal reasons and on receipt of that request will not be counted for the purpose of quorum.
- III.4.3
- a. At the first Board Meeting held after September 1, the Board Members shall confirm a Chairman and a Vice-chairman.
 - b. A Recording Secretary shall be appointed by the Board and shall be a member of the Board.
 - c. In the absence of the Chairman, the duties of the Chairman shall be assumed by the Vice-chairman.
- III.4.4 A Board Member may at any time call a meeting of the Board.
- III.4.5 Motions arising at a Board Meeting shall be decided by at least 80% majority vote.
- III.4.6 A motion in writing, signed by all the Board Members and placed with the minutes of the Board, is valid and effective as if regularly passed at a Board Meeting.
- III.4.7 The minutes and records of Elders meetings shall be limited to inspection by existing Elders only. However the Elders may, by unanimous consent, publicly release portions of the Elders minutes when not in conflict with the Cloverdale Baptist Church Privacy policies or Privacy legislation.
- III.5 **Deacons' Council**
- III.5.1 The Deacons' Council (hereinafter called the Council) shall consist of the Deacons, Deaconesses and one Elder who is appointed by the Elders' Board.
- III.5.2 The Council shall organize itself in an effective manner and in accordance with the By-laws (Article IV) so as to carry out its ministries.
- III.5.3 Accountability: The Council operates under the authority of the Elders' Board.
- III.5.4 Responsibilities:
- a. Organize, chair, and administer meetings in the areas pertinent to their responsibilities.
 - b. Prepare and present annual goals and budget for presentation and approval of the Elders and the Church. Control the collection and expenditure of Church funds in accordance with approved budgets.

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- c. Decide upon the objectives, amount and number of special offerings and the disposition of such funds.
 - d. Coordinate ministries, and assist Deacons and Deaconesses in attaining their goals.
 - e. Deacons and Deaconesses have the responsibility for their individual ministries and to fulfill their annual goals as approved by the Church. To this end in serving the Church, they have authority, subject to Church approval, to manage their ministry.
 - f. Collectively, the Deacons' Council has the responsibility for the operation of all ministries. These duties shall be carried out within a promoted atmosphere of unity and traditional Church practices.
- III.5.5 The Chairman and Vice-chairman of the Council shall be elected from among the Council and be approved by the Elders.
- III.5.6 A recording secretary shall be appointed by the Council, but need not be a member of the Council.
- III.5.7 The Council shall meet as often as required, but not fewer than eight (8) times annually.
- III.5.8 A Council member may, at any time, call for a meeting of the Council.
- III.5.9 The quorum necessary to transact business shall be a simple majority of the Council Members. A Deacon will be considered inactive and not be counted for the purpose of quorum if he / she has been absent without cause for three consecutive Council Meetings. A Deacon may also request in writing to the Council to be considered temporarily inactive from the Board for health, ministry or personal reasons and on receipt of that request will not be counted for the purpose of quorum. Ex-officio members only count toward quorum when present.
- III.5.10 Motions arising at a Council meeting shall be decided by a 2/3 majority.
- III.5.11 No By-law passed by the Church in a General meeting invalidates a prior act of the Council that would have been valid if that By-law had not been made.
- III.6 **Special Committees**
- III.6.1 Nominating Committee
- The Nominating Committee shall consist of seven members: two Elders nominated by the Elders' Board, two Deacons nominated by the Deacons' Council, and three members nominated from the Church at large to be elected at the Annual General Meeting. This committee shall stand for one year and elect its own Chairman. It shall receive current job descriptions and procedural guidelines

from the Deacons' Council and submit its report to the Church, recommending candidates for the positions of the Church Clerk, Privacy Compliance Officer and Deacons/Deaconesses, at least three (3) Sundays prior to the Spring General Meeting or any other meeting called to fill vacant positions.

III.6.2 **Audit Committee**

The Finance Deacon(s) shall cause an examination to be done of the financial records of the Church and all other documents deemed necessary at the end of the fiscal year and shall provide a written report to the Church on an annual basis.

III.7 **Auxiliary**

III.7.1 No organization shall be formed or considered as part of the Church life before sponsors have submitted their plan to the Elders' Board for approval. The Deacons' Council shall take an active role in the care and supervision of all auxiliaries. Leaders of all auxiliary organizations, e.g. clubs, youth groups, home studies, classes, shall be Church members. Non-members wishing to participate in ministries shall be allowed to participate as helpers in accordance with Church policy document.

III.8 **Rules and Regulations**

III.8.1 The Elders' Board and Deacons' Council may prescribe such Rules and Regulations not inconsistent with these By-laws relating to the management and operations of the Church as they deem expedient, provided that such regulations shall have force and effect only until the next General Meeting of the Church when they shall be confirmed, and in default of confirmation at such meeting of the Church shall at and from that time, cease to have force and effect.

III.9 **Borrowing**

III.9.1 The Church may from time to time, for the purpose of the Church, raise or borrow any sum of money by resolution at a General Meeting of the Church provided that such sums so raised or borrowed are not secured.

III.9.2 The Church may by Special Resolution from time to time, raise or borrow and secure payment of any sum or sums of money for the purpose of the Church and for that purpose may execute mortgages, debentures, or bonds or give or execute any other form of security whatsoever of real and/or personal property of the Church or any part thereof and sign, seal and deliver the same.

III.10 **Execution of Documents**

III.10.1 Deeds, transfers, licenses, contracts and engagements on behalf of the Church shall be signed by two Directors of the Church who may

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affix the common seal of the Church for such purposes. Contracts in the ordinary course of the Church's operation may be entered into on behalf of the Church by any person authorized by the Elders' board or Deacons' Council.

- III.10.2 Two authorized signatures being Officers of the Church shall sign all cheques, bills of exchange or other orders for payment of money, notes, or other evidence of indebtedness issued in the name of the Church, with the exception of credit cards under the terms and conditions stipulated by the Directors. One of the signers shall be either the Treasurer or an alternate designated as such by the Directors. The second signature shall be one of a group of people designated as signers by the Directors.

III.11 Disposition of Church Property

- III.11.1 In the event of the winding up or dissolution of the Church, all of the assets of the Church remaining after payment of all debts and liabilities of the Church shall be paid, transferred and delivered to one or more qualified donees (as that term is defined in section 149.1(1) of the *Income Tax Act*, R.S.C. 1985, c. 1 (5th Supp.)) with purposes similar to the purposes of the Church, which qualified donee(s) shall be decided upon by the members of the Church at that time. No part of the capital, assets or earnings of the Church shall, on the winding up or dissolution of the Church, be distributed to or enure to the benefit of any of the members of the Church.

III.12 Statement of Faith

- III.12.1 The Statement of Faith of the Church is as set out in Schedule "A" to these By-laws.

ARTICLE IV Church Office Qualifications

IV.1.0 Elders

- IV.1.1 Qualifications

Biblical Qualifications for an Elder are given in I Timothy 3:1-7; Titus 1:6-9, I Peter 5:1-4.

Qualifications for Overseers

"The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well

thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil”.

1 Timothy 3:1–7 (ESV)

“if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God’s steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it”.

Titus 1:6–9 (ESV)

“So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory”.

1 Peter 5:1-4 (ESV)

IV.1.2 Call

Five (5) or more Elders shall be affirmed. The exact number shall be determined by the Membership according to the needs of the Church, and the availability of scripturally qualified men.

Candidates will normally be nominated by the Elders’ Board but any member may nominate a candidate to the Elders’ Board.

In the event that there are insufficient Directors to conduct the business of the church, the Deacons’ Council shall nominate additional Elders.

Names of candidates shall be posted in the Church and listed in the bulletin at least three (3) Sundays in advance of the vote.

IV.1.3 Term of Office – 3 years.

IV.1.4 Resignation and Dismissal

1. Elders may resign from their office upon written request, addressed to the Chairman of the Elders’ Board.
2. Elders whose character and conduct are deemed unworthy may be dismissed by calling for a vote of confidence. This step shall only be taken after the Elders’ Board has reported to the Church that efforts to secure repentance and reformation have failed. (Matthew 18:15-17.) Such a vote in order to pass

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requires a 75% majority vote of those present and voting by ballot.

IV.1.5 Duties

1. General (Acts 20:17-18; I Timothy 5:17; Hebrews 13:17)
 - a. Collectively, to oversee the entire Church.
 - b. Individually, to preach and teach.

In overseeing the Church, Elders are to rule as servants by the Word of God and by example. They have no authority in their own persons; rather their authority is derived from God to the extent that they are faithfully applying the Word of God.

IV.1.6 Duties

1. Specific
 - a. To give spiritual guidance to the Church, to evaluate the spiritual life of the Church and to consider the directions and qualities of the goals, ministries and activities of the Church. These concerns shall take place in an attitude of prayer and consensus.
 - b. To defend and articulate the faith and belief of the Body of Christ in terms of Biblical distinctives in line with our Doctrinal Statement.
 - c. To discern, affirm and oversee the growth and development of Biblical gifts and to assist in the placement of workers into ministry.
 - d. To deal with specific problems of discipline according to Biblical principles and the established By-laws and Policies of the Church.
 - e. To develop and foster a personal and corporate prayer ministry.
 - f. To assist in the interviewing and affirming of new members.
 - g. To assist in visitation and counsel as needed.
 - h. To assist in the ministry of healing of those who are physically ill according to James 5:14, 15.
 - i. To be responsible for the content of the document "Questions and Answers about Cloverdale Baptist Church".
 - j. To issue a letter to the Church annually which outlines in general their activities of the past year and goals for the

forthcoming year. Letter to be issued at the Fall General Meeting.

IV.2.0 Pastors

IV.2.1 Definition

For the purposes of the By-laws, Elders who are employed by the Church to work in the Church's ministries shall be considered to be Pastors or be given a title deemed appropriate by the board.

IV.2.2 Qualifications

Qualifications for Pastors shall be the same as for Elders.

IV.2.3 Call

1. Search Committee – when it becomes necessary to call a Pastor, this duty will be performed by a committee consisting of a minimum of four (4) non-paid Elders, three (3) Deacons appointed by the Council, and three (3) Members at large, elected by the Congregation. This Committee is to consist of a minimum of ten (10) members, requiring an 80% majority vote in order to present a candidate's name to the Church. The committee shall elect a chairperson and a secretary.
2. Process of Search – the Committee shall seek out suitable candidates, and, as it sees fit, shall arrange for the Church to become acquainted with any or all of them through preaching, fellowship and an in-depth search of family, gifts, character and previous ministries. Once the Committee has brought a suitable candidate before the Church, any decision to continue or to terminate the process with this candidate must be decided by a vote of all Search Committee members at a duly called Search Committee meeting.
3. Call – the terms of recommendation to establish a pastoral relationship will be formulated by the Search Committee. This recommendation will then be presented to the Church as a Special Resolution at an Extraordinary General Meeting. Only one candidate will be considered at one time. When a call has been given by the Church it will be sent to the candidate by the Chairman of the Elders' Board and the candidate's written acceptance will establish a pastoral relationship. Upon establishment of a relationship, the Search Committee will give all related documents to the Church Clerk and then dissolve. The acceptance will automatically provide membership, as well as a position on the Elders' Board.

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IV.2.4 Ministry Description

Ministry Description will be established by the Elders' Board and approved by the membership before the call and agreed upon at the time of the call. The Elders' Board will review this annually.

IV.2.5 Compensation

Salary, benefits and other terms and conditions of employment will be established by the Directors before the call and agreed upon by the Directors at the time of the call. The Directors' Board will review these annually.

IV.2.6 General Responsibilities

The duties of the Pastors will depend upon their field of service. In general, the duties of Elders apply to Pastors. Specific duties shall be written into a job description which will be part of their employment agreement.

IV.2.7 Termination

1. By thirty (30) days written notice of resignation. Notification of resignation shall be reported to the Church by the Elders' Board chairman or his delegate.
2. If the Elders' Board deems it wise, they may call for a vote of confidence from the Church. A vote of confidence to pass shall require a 75% majority. No Church member can call for a vote of confidence without going through the Elders' Board.

IV.2.8 General Authority

Pastors who have the responsibility for a ministry must also be a Deacon of that ministry. If Pastors are involved in a ministry but do not have complete responsibility for it, then they are accountable to the Deacon who is responsible.

IV.2.9 Evaluation of Pastors, Elders, and Ministry Staff.

Pastoral and staff positions shall be evaluated annually. The Senior Pastor evaluation is to be completed by the Chairman of the Directors with input from the Directors. Other Associate Pastors and Staff evaluations will be completed by the Senior Pastor or Supervisor for that position.

IV.3 Other Ministry Staff

IV.3.1 Definition

For the purposes of the By-laws, Ministry Directors are staff who are employed by the Church to give leadership and direction to

specific Church's ministries in the Church and shall be given titles deemed appropriate by the Elders' Board.

IV.3.2 Qualifications

Qualifications for other ministry staff shall be the same as for Deacons(ess) as well as the appropriate expertise required for a specific ministry.

IV.3.3 Call

Same procedure as for the call of Pastoral Staff with the exception of immediate placement on Elders' Board.

IV.3.4 Working Relationship

Salary range, benefits, job description and terms and conditions of employment will be established by the Directors and approved by the membership before the call and agreed upon at the time of the call. These conditions will be reviewed annually by the Directors.

IV.4 **Other Paid Employees**

IV.4.1 Candidates for other positions as paid employees of the Church shall be approved by the Elders' Board.

IV.4.2 Appointment to paid positions shall be approved by the Elders' Board and paid employees may be dismissed by a resolution of the Directors following due process.

IV.4.3 The Directors on behalf of the Church shall enter into an employment agreement with a paid employee of the Church.

IV.7 **Deacons and Deaconesses**

IV.7.1 Qualifications

Biblical qualifications are given in I Timothy 3:8-13.

"Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons."

I Timothy 3:8-13 NIV

IV.7.2 Call

The call of a Deacon/Deaconess will be carried out by a vote of the Church at the Spring General Meeting. The candidate will be nominated for a specific ministry area by the Nominating Committee or by an active member, providing consent has been obtained from the person nominated. Vacancies in office during

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the year may be filled for the unexpired term at any General Meeting. The Nominating Committee will have a comprehensive set of guidelines provided by the Deacons' Council to ensure proper communication with the candidate during the selection process.

IV.7.3 Terms of Office

Deacons and Deaconesses terms of office shall be two (2) years.

IV.7.4 Dismissal or Resignation

1. A member ceases to be a Deacon or Deaconess upon receipt of a letter of resignation and acceptance of same by the Chairman of the Deacons' Council. Any grounds for dismissal must be presented to the Elders and they may ask for a resignation. If that person chooses not to resign, then the Elders may call for a vote of confidence from the Church.
2. A Deacon or Deaconess shall require a motion of confidence of 75% majority in order to retain his/her office.

IV.7.5 Duties

Deacons or Deaconesses will be elected to each ministry area and will exercise oversight of the ministry in cooperation with the Council and in submission to the Elders. The Deacons' Council will determine the main duties and number of Deacons required. The Deacons' Council shall prepare and present a unified budget to the Church for approval at the Spring General Meeting. The budget will be approved by the Elders' Board prior to presentation to the Church.

IV.8 Church Clerk

The Church Clerk shall be an officer of the Church and shall work under the direction of the chairman of the Elders' Board.

IV.8.1 Term of Office

The Church Clerk shall be affirmed for a term of up to three years.

IV.8.2 Duties

1. Conduct the correspondence of the Church.
2. Issue notices of meetings of the Church.
3. Keep minutes of all Church business meetings. Have responsibility for all records and documents of the Church, minutes of the Elders' Board, Deacons' Council, and groups, committees, marriage register and property deeds and papers except those required to be kept by the Treasurer. Such records are to be kept either on the premises of the Church or other area approved by the Chairman of the Elders' Board.

IV.8.3 Qualifications

Any voting member who has the necessary skills may be appointed to the position of Church Clerk by the Elders and affirmed by the Membership.

IV.9 **Church Privacy Compliance Officer**

The Church Privacy Compliance Officer shall be an Officer of the Church and shall work under the direction of the chairman of the Elders' Board.

IV.9.1 Term of Office

The Church Privacy Compliance Officer shall be affirmed for a term of up to three years.

IV.9.2 Duties

1. Protects personal privacy by prohibiting the unauthorized collection, use, disclosure, storage and destruction of personal information.
2. Develops policy and procedures to be approved by the Elders' Board to protect the integrity of Church information and data systems.
3. Approves individuals for access to specific files or systems.
4. Arbitrates any issues related to a breach of privacy and all requests for release of confidential information.

IV.9.3 Qualifications

Any voting member who has the necessary skills may be appointed to the position of Church Privacy Compliance Officer by the Elders and subsequently affirmed by the Membership.

IV.10 **Directors**

Directors shall be officials of the Church representing the Church in matters relating to the Society including business requiring official Church participation. The minimum number of directors is Three (3).

IV.10.1 Terms of Office

Directors shall be affirmed annually.

IV.10.2 Candidates

Director candidates will be unpaid Elders.

IV.10.3 The minutes and records of Directors' meetings shall be limited to inspection by existing Directors only. However, the Directors may, by unanimous consent, publicly release portions of the Directors' minutes when not in conflict with the Cloverdale Baptist Church Privacy policies or Privacy legislation.

Schedule "A"

THE STATEMENT OF FAITH CLOVERDALE BAPTIST CHURCH

I. OF THE SCRIPTURES

We believe the Holy Bible to be that collection of sixty-six books from Genesis to Revelation which, as originally written, are objectively the very Words 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 centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

1 Thess. 2:13; II Tim. 3:16; II Pet. 1:19-21; II Sam. 23:1-2; John 17:17; Psa. 119:160; Heb. 1:1, 2; Psa.119:89; John 12:48; Isa. 8:20

II. OF THE TRINITY

1. 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; Psa. 147:5; John 4:24; Heb. 1:2; Rev. 19:6; Ex. 15:11; Heb. 1:3; Rev. 4:11; Matt. 28:19; Eph. 4:4-6; John 15:26; Eph. 1:13-14

2. 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 being tempted in the flesh He lived a sinless life; that He was crucified under Pontius Pilate; that the third day He arose 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 1:18; John 1:1, 10:30; II Cor. 13:14; Rom 8:3; Luke 1:35; Matt. 1:18-25; Phil. 2:6-8; Heb. 4:15; John 19:13-16; Matt. 28:6; John 20:27; Acts 1:3; Acts 1:8, 9; Phil. 3:20, 21; Heb. 7:25; Acts 1:11; Heb. 9:28; Rev. 1:7, Titus 2:13, 14; Matt. 24:30; I Thess. 4:13-18

3. 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; Eph. 4:4-6; Gen. 1:1-3; John 16:8-11; Acts 5:32; Titus 3:5; John 3:3-6; Rom. 8:9; I Cor. 3:16; I Cor. 12:13; Matt. 3:11; Eph. 5:18; Rom. 8:1-8; Gal. 5:22-23

III. 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 he 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; Jas. 4:7; Eph. 2:2; II Cor. 4:4; Gen. 3:1-15; Zech. 3:1-2; I Pet. 5:8; Rev. 12:1-9; II Cor. 11:13-15; I John 3:8; Eph. 6:12; I John 3:8; Col. 2:15; Luke 10:17-19; Rev. 19:11-16, 20; Rev. 20:10; Matt. 25:41

IV. 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 an interminable period 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 own kind."

Gen. 1:1; 2:4; Heb. 11:13; Acts 17:24-26; Gen. 1:26-27; Gen. 2:7; Gen. 2:21-23; Gen. 1:11, 12, 21, 24, 25

V. THE FALL OF MAN

We believe that man was created in innocence under the law of his Creator, but by voluntary transgression fell from his sinless and happy state; in consequence of which 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.

Gen. 3:1-6, 24; Rom. 5:12, 19; Rom. 3:10-23; Eph. 2:1-3; Isa. 53:6; Rom. 1:20, 28, 32; Gal. 3:22; Rom. 3:10; Rom. 8:7; I Cor. 2:14; John 6:44

VI. 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 Him 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,

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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; Acts 13:38, 39; Acts 15:11; Rom. 3:24; John 3:16; I Tim. 2:5, 6; II Cor. 5:21; Gal. 3:13; Heb. 2:14; Rom. 3:25; I Pet. 2:24; John 10:17-18; Gal. 3:10-13; I Pet. 1:18, 19; I Pet. 3:18; Isa. 53:5-7; Heb. 10:12-22; I John 2:2; Heb. 7:25, 26

VII. 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, by 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; Rom. 9:16; Rom. 11:5; John 6:37, 44; Acts 13:48; I Pet. 1:2; Eph. 2:8, 9; Rom. 3:24-27; Eph. 1:4; Col. 3:12, I Thess. 1:3-7; II Pet. 1:5-11; Rom. 11:27-36; Rom. 8:33

VIII. 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 and 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 a 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, 5, 7; John 1:12; II Cor. 5:17; II Cor. 4:6, John 5:24; Eph.2:1; II Pet. 1:4; Rom. 6:23; I Pet. 1:5; John 10:28-30; John 3:7, 8; John 1:12, 13; I Pet. 1:23; II Cor. 7:1; Eph. 2:10; Titus 2:11, 12; Eph. 4:22-24

IX. 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; Eph. 1:6; Rom. 5:1; Acts 13:38, 39; Rom. 1:17; Phil. 3-9; Rom. 4:4, 5; II Cor. 5:21

X. 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.

I Cor. 1:30; Heb. 10:10, 14; Heb. 9:14, 15; John 17:17-19; II Tim. 2:21, 22; Heb. 13:12, 13; II Cor. 3:18; I Thess. 4:3, 4; Eph. 5:26; I Thess. 5:23, 24; Phil. 3:20, 21; I John 3:1-3

XI. 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 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; I Cor. 11:2, 23-26; Acts 1:1-2; Eph. 4:11-16; Acts 20:17, 28; I Tim. 3:1-13; Phil 1:1; Matt. 28:18-20; Acts 1:8; Matt. 18: 15-17; Acts 15:22, 25, 28; Rev. 1:12-20; Matt. 18:15-17; Acts 5:1-11; II Cor. 8:1-7; Acts 15:22-31; II Cor. 8:23, 24

XII. OF THE BAPTISM AND THE LORD'S SUPPER

We believe that the 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 Scriptural order, baptism should precede the observance of the Lord's supper in which members of the church, by the use of bread and wine after solemn self-examination, are to commemorate together the death of Christ.

Mark 1:5, 9; Rom. 6:4, 5; Matt. 28:19; Mark 16:15, 16; Matt. 3:15, 16; Rom. 6:3, 4; Col. 2:12; Acts 2:41, 42; Matt. 28:19, 20; I Cor. 11:23-28

XIII. 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.

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Rom. 13:1-7; Titus 3:13; I Pet. 2:13, 14, 17; I Tim. 2:1-2; Acts 5:29; James 4:12; Acts 5:29; Matt. 22:21

XIV. 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 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.

Mal. 3:18; Rom. 6:6, 8, 18; I Pet. 4:18; Rom. 1:17; Acts 10:34-35; I John 2:29; John 3:18, 36; II Cor. 5:8; Phil. 1:21-23; Matt. 7:14; Luke 16:19-31; I Pet. 3:19, 20; Matt. 25:46; Rev. 20:15; II Thess. 1:8, 9; Rev. 22:3-5