

**CONSTITUTION OF
GRACE FELLOWSHIP**

SASKATOON, SASKATCHEWAN, CANADA

ARTICLE I -

Recognizing that all teachers of the Word of God are fallible and are to be tested by that Word, we maintain that this document is but a guide to the life of the church. This guide may be changed and revised as our understanding of the truth grows. This constitution of itself cannot safeguard the life of the church, nor does it bind consciences to matters of detail. Rather, it provides both a useful framework for the life of the church and a concise standard of teaching for its leadership as we serve Christ to the glory of God.

ARTICLE II - WHO WE ARE

Grace Fellowship is an assembly of believers submitted to the Lord Jesus Christ, who is the Head of the body, the church. Our supreme desire is to know Christ and make Him known in an ever increasing measure. We are committed to learning and obeying the Word of God regardless of the cost or personal inconvenience. For the glory of our God, we seek to be Christ-centered in all our ministry, basing everything solely on the Word of God. In full dependence upon the Spirit of the living God, we seek to build up the body of Christ and to call lost sinners to repentance and faith in the Lord Jesus Christ - the one and only Savior. We preach not ourselves, but Christ Jesus as Lord (2 Cor. 4:5). In all that we say and do, our desire is to glorify our most wonderful Lord and Savior, Jesus Christ.

ARTICLE III - PURPOSE

Grace Fellowship is a Christian community which exists to bring God the glory He deserves and to bring redemptive good to all peoples, extending hope through the gospel and grace of the Lord Jesus Christ.

Our Mission is to diffuse the fragrance of the knowledge of God and His amazing salvation in and through the Lord Jesus Christ. We seek to advance the joy and faith of others in the Lord Jesus Christ through the teaching of the Word of God and deeds of love, embodying the gospel in community.

ARTICLE IV – ASSOCIATION

Grace Fellowship is associated with the Acts 29 church-planting network. The Acts 29 Network is a group of like-minded churches committed to church planting. Acts 29 churches seek to live for Jesus so that they can effectively reach their cities with the Gospel by staying culturally accessible and Biblically faithful. The goal of Acts 29 is to plant churches that are missionaries in their respective communities sent by Christ with the gospel (John 20:21).

ARTICLE IV - WHAT WE TEACH

The whole of our doctrine is the Bible. Thus, the elders of Grace Fellowship seek to teach the whole counsel of God. Below, we have attempted to highlight some of the key truths established in the Scriptures. We do not claim that the below doctrinal statement is infallible or without error. It is what we, the elders, see revealed in the Word of God as far as the light we currently have. Being finite men, we wholeheartedly ask for correction from the Word of God to any portion that does not accurately reflect its teaching. No believer is bound by this constitution, but by the whole counsel of the Word of God.

God

1. We believe that there is but one true and living God^a eternally existent in three Persons: the Father, the Word, and the Holy Spirit;^b all having the same attributes and qualities, yet so as there are not three gods, but one^c - each having the whole of the divine essence, yet distinct from one another so that the persons are not to be confused nor the substance divided.

God is glorious.^d His glory stems from all that He is - all His attributes.^e This holy^f and eternal^g Spirit^h is infiniteⁱ and unchanging in His being and perfection.^j Thus, He cannot be fully comprehended by finite man.^k

God fully exists everywhere, yet He is separate from and far above His creation.^l He knows all things^m because He has decreed all things.ⁿ He is all-powerful,^o all-great,^p and all-wise,^q and as such rules over all as sovereign^r - working all things according to His own will so that all things will ultimately abound to the praise of His glory.^s He is self-sufficient and is in no way dependent upon His creation.^t He is a God of love who is compassionate and forgiving.^u Yet, He is also pure, righteous, and just, and in righteousness will judge mankind.^v

God can do anything that is consistent with His nature and His eternal purpose. He cannot deny Himself, nor can He lie.^w God is jealous for His own honor and glory and will display it in grace and mercy, as well as in judgment and wrath.^x

a) Isa. 44:6-8; Jer. 10:10; 1 Cor. 8:4-6

b) Mt. 28:19; 1 Jn. 5:7

c) Deut. 6:4

d) Ex. 15:11; Ps. 145:5

e) Ex. 33:18-34:8

f) Isa. 6:3; Rev. 15:4

g) Ps. 90:2; Deut. 33:26-27; 1 Tim. 1:17

h) Jn. 4:24; 1 Tim. 6:16

i) Jer. 23:24; 1 Kings 8:27; Ps. 147:5;
Isa. 40:28

j) Malachi 3:6; James 1:17

k) Rom. 11:33-36; Job 26:14; Ps. 139:6

l) Ps. 139:7-12; Col. 1:16

m) Job 37:16; Ps. 139:1-4; Heb. 4:13

n) Isa. 44:7; Isa. 46:10-11

o) Gen. 18:14; Rev. 19:6

p) Ps. 96:3-4; Ps. 145:3

q) Eph. 3:10; 1 Tim. 1:17

r) From events and rulers

(Dan. 4:25, 34-35; Prov. 21:1)

To the flight of sparrows

(Mt. 10:29)

To the casting of lots

(Prov. 16:33)

To the salvation of sinners

(Eph. 1:3-6; Rom. 9:15-16)

s) 1 Tim. 6:15-16; Eph. 1:9,11-12

Eph. 3:11; Isa. 42:8; 43:7,21;

48:9-11; Num.14:21; Hab. 2:14

t) Acts 17:24-25

u) 1 Jn. 4:8; Ps. 86:5,15

v) 1 Jn. 3:3; Ps.11:7; Nah.1:2-3;

Acts 17:31

w) 2 Tim. 2:13; Titus 1:2

x) Isa. 42:8; 48:9-11; Eph. 1:5-6

Rom. 9:21-23; Ps. 83:17-18

The Bible

2. We believe that God has revealed Himself,^a and all that is necessary to life and salvation^b in the sixty-six books of Holy Scripture which are the written word of God.^c All Scripture was given by the inspiration of God,^d and as such is the final authority - its authority being derived from its Author^e and not from the opinions of men.^f God's Word is truth and as such cannot be broken.^g

We accept as absolute truth only that which is supported by direct proof from Scripture. The Scripture itself, when illumined by the Spirit of God, provides us with all the information that we need to rightly interpret the Word of God.^h The Bible interprets itself. The Old Testament Scriptures are not self-contained revelation, but they find their fulfillment in the New Testament.ⁱ Every passage must be understood in light of the whole counsel of God's Word and the centrality of Jesus Christ.^j

a) Heb. 10:7

b) Rom. 15:4; 2 Tim. 3:15-17; Ps. 19:7-11;
2 Peter 1:2-4

c) 1 Thess. 2:13; Jn. 17:17; Ps. 119

d) 2 Tim. 3:16; 2 Peter 1:19-21

e) Isa. 45:23; Heb. 1:1-2; 1 Cor. 14:37

f) 1 Thess. 2:13; Isa. 8:20; Luke 10:16

g) Jn. 17:17; Jn. 10:35; Mt. 5:18

h) 2 Tim. 3:16-17; 1 Cor. 2:10-13

i) Jn. 5:39; Luke 24:25-27,44-49;
Acts 26:22-23; Rom. 1:1-3

j) Heb. 10:7; Col. 2:16;

2 Cor. 3:14-16

Man's Creation and Fall

3. We believe that God, by His powerful word,^a freely created the universe^b out of nothing.^c All things visible and invisible were created by Him and for Him.^d He continues to sustain His creation^e and rule over it, even now.^f As the pinnacle of His creation,^g He made our first father, Adam, in His own image^h - sinless and upright.ⁱ God appointed Adam head and representative of the whole human race.^j Thus, He made all Adam's offspring liable to the effects of Adam's obedience or disobedience to His commandment.^k

a) Gen. 1:3; Jn. 1:1-3; Ps. 33:6,9

b) Ps. 102:25; Ps. 8:3; Acts 17:24-25
Jer. 10:12-13

c) Gen. 1:1; Heb. 11:3

d) Col. 1:16; Rev. 4:11; Isa. 43:7
Ps. 19:1; Rom. 11:36

e) Ps. 119:90-91; Col. 1:17; Heb. 1:3

f) Ps. 115:3; Isa. 45:5-13; 46:10

Dan. 4:25,34-35; Acts 17:26-28
Ps. 47:7-8

g) Ps. 8:5-6

h) Gen. 1:27; 5:1

i) Gen. 1:31; Eccl. 7:29

j) Rom. 5:12

k) Rom. 5:18; 1 Cor. 15:21

4. We believe that Adam disobeyed God's commandment,^a fell from his original righteousness into sin, and brought death,^b condemnation,^c and corruption^d upon himself and all his offspring.

a) Gen. 3:1-7

b) Gen. 2:17; 3:8-12; Rom. 5:12-17;
1 Cor. 15:21-22; Eph. 2:1;
Col. 2:13

c) Rom. 5:16,18; Eph. 2:3; Jn. 3:18;
Ps. 21:8-10

d) Eph. 4:17; Titus 1:15; Jer. 17:9;
Isa. 1:4-6; Rom. 3:10-12

5. We believe that it is therefore utterly beyond the power and desire of fallen man to understand the things of God^a, to seek Him^b, to keep His commandments^c, to embrace the gospel^d, to repent of sin^e, or to trust in Christ^f. Nevertheless, these are the very things God requires of him^g.

a) Jn 8:43; 1 Cor. 2:14; Eph. 4:18

b) Jn 5:40; Rom. 3:10-12

c) Rom. 8:7

d) 1 Cor. 1:18; Jn. 1:12-13; 6:44,65

e) Jn 8:34; Rom. 6:20

f) Matt. 12:34; Jer. 13:23

g) Luke 13:1-5; Jn. 3:18-19; Acts 17:30

Election

6. We believe that God, in Christ^a, before the foundation of the world^b and for His own glory^c, did elect an innumerable number of mankind^d to eternal life as an act of His grace^e and an expression of His love^f; and that this election was in no way dependent upon His foresight of their faith^g, decision^h, worksⁱ, or merit^j.

a) Eph. 1:4,6

b) Eph. 1:4; 2 Thess. 2:13

c) Eph. 1:6,12,14

d) Gen. 15:5; cf. Gal. 3:16,29, 3:7;

Rev. 7:9-10

e) 2 Tim. 1:9

f) Eph. 1:4-5; 2:4; 1 Jn. 4:19

g) Acts 13:48

h) Jn. 1:13; Rom. 9:16

i) Eph. 2:8-9; 2 Tim. 1:9; Titus 3:5

j) Rom. 9:10-13; Eph. 1:6

The Person and Work of Christ

7. We believe that Christ was sent into the world by His heavenly Father^a to redeem the elect of mankind^b and rule over God's kingdom as Lord^c. He was conceived by the power of the Holy Spirit^d in the womb of the virgin Mary^e, and born of her, yet without sin^f. He lived a sinless life^g, perfectly fulfilling the law of God^h. This union of the divine and human made Jesus forever both God and man in one Personⁱ. The Lord Jesus is the mediator between God and man^j. As man, He is our elder brother^k and High Priest^l before God^m, representing us to God the Fatherⁿ. As God, He is the visible image of the invisible Father^o, representing God to us^p.

a) Jn. 17:18; 20:21

b) Mt. 1:21; Luke 19:10; Jn. 17:2;

Eph. 1:4-7; 5:25-27

c) Luke 2:11; Jn. 18:37; Acts 2:30-36;

Phil. 2:8-11

d) Luke 1:35

e) Mt. 1:16; Luke 1:31

f) 2 Cor. 5:21; 1 Peter 1:19

g) Heb. 4:15; 7:26

i) Jn. 1:1-2,14; Jn.20:28; Mt. 1:23

Heb. 1:3; 2:14,17; Col. 2:9

j) 1 Tim. 2:5; Heb. 8:6; 12:24

k) Heb. 2:11-12, 17

l) Heb. 2:17-18; 4:14-16

m) 1 Peter 3:22

n) Heb. 7:25; 1 Jn. 2:1

o) Jn. 1:18; Col. 1:15; 2:9

p) Jn. 1:18; 14:9

h) Phil. 2:8; Jn, 17:4; Heb. 10:5-9;
Mt. 5:17

8. We believe that as Prophet and Teacher^a, Christ reveals to the elect^b, by His Word and Spirit, all that is needed for life and godliness^c. As God's Son, Christ reveals God to us and speaks God's Words to us, in a way that no other prophet could^d.

a) Acts 3:22; Jn. 3:34

b) Mt. 11:27

c) Jn. 14:26; 16:12-14; 2 Peter 1:2-4

d) Jn. 14:6; 17:3; Heb. 1:1-3; Jn. 1:14,18; Mt. 7:28-29

9. We believe that as High Priest, Christ once offered Himself up to God^a on the cross as a substitutionary sacrifice^b for the elect^c, thereby propitiating God's wrath which was upon them^d, procuring their reconciliation with God^e, and redeeming them from the curse of the law^f. Now, He continually intercedes for them^g in the presence of His Father in heaven^h, thereby assuring their perseverance in holiness unto the endⁱ.

a) Heb. 7:27

b) Heb. 10:12; Isa. 53:5; 2 Cor. 5:21

c) Mt. 1:21; Eph. 5:25; Jn. 10:11

d) Rom. 3:25; Heb. 2:17

e) Rom. 5:10; Eph. 2:16; Col. 1:21-22

f) Gal. 3:13; Eph. 1:7; Col. 2:14

g) Heb. 7:25

h) Rom. 8:34

i) 1 Cor. 1:8; Jude 24

10. We believe that as King, Christ conquered His enemies^a. He was declared the Son of God with power in His bodily resurrection from the dead^b, and ascended to the right hand of the Father, enthroned in glory as Lord^c; thus inaugurating His Kingdom^d. He poured out His Spirit on the day of Pentecost to carry forward His work on earth^e. He rules in the hearts of His people^f, subduing their sin^g and enabling them to love and obey Him^h. He rules over all creation, visible and invisibleⁱ, and shall physically return at the end of the age, revealing Himself as Lord and judging the world in righteousness^j.

a) Col. 2:15; Luke 11:20-22;

1 Peter 3:21c-22;

b) Rom. 1:4

c) Acts 2:32-36; Rom. 8:34;

Phil. 2:9-11

d) Acts 2:30-36; John 18:36-37

e) Luke 24:49; Acts 1:8, 2:33

f) Gen. 49:10; Ezek. 36:27; Jer. 31:33;

Heb. 8:10

g) Titus 2:11-12

h) Phil. 4:13; Col. 1:11

i) Col. 1:16; Acts 10:36

j) Acts 10:42; 17:31; Rev. 19:11-16;

Mt. 24:29-31

The Holy Spirit and Salvation

11. We believe that God the Son has sent forth the Holy Spirit^a to apply the sacrifice of Christ to the elect^b by convincing them of their sin and misery^c, enlightening their minds in the knowledge of Christ^d, and renewing their wills^e, thus persuading and enabling them to embrace Jesus Christ through faith alone, whom has been freely offered to them in the gospel^f. This work of the Holy Spirit, which is called regeneration^g or rebirth^h, is accomplished through the instrumentality of the Word of Godⁱ and gives spiritual life^j to an otherwise spiritually dead sinner^k. All believers have the Spirit of God^l.

a) Jn. 16:7; Acts 2:33

b) Titus 3:4-7

c) Jn. 16:8

d) Jn. 16:13-14; Acts 16:14;
1 Cor. 2:10-14; Jn. 3:3

e) Ezek. 36:26; Phil. 2:13

f) Ps. 65:4; 110:3; Eph. 2:8-9 Gen 15:6; Jn. 1:12-13; 3:15-18,36; 5:24; 6:28-29; 6:35,47; Acts 16:30-31;
Rom. 3:28; 4:5; 5:1-2; 10:4; 10:9-10; 11:6; Phil. 3:9; Titus 3:5; 2 Tim. 1:12.

g) Titus 3:5

h) Jn. 3:3; 1 Peter 1:3

i) Jn. 5:24; James 1:18; 1 Peter 1:23

j) Eph. 2:1,5; 2 Cor. 5:17

k) Jude 19; Eph. 2:1-7

l) Rom. 8:9,14-17

12. We believe that the elect, having been brought to faith by the ministry of the Spirit^a, are justified^b (that is forgiven of all their sins^c and declared righteous in the sight of God^d) on the sole basis of Christ's righteousness imputed to them^e. Although sin may interrupt the joy of the fellowship with God^f and bring upon them the loving discipline of their heavenly Father^g, they are never more nor less justified than when they first believed^h. All the elect, both before Christ's first advent and those after, are justified in the same mannerⁱ. Apart from Christ, there is no salvation^j.

a) Acts 18:27; Gal. 4:6; Phil. 1:29;
Titus 3:5

b) Rom. 3:24; 5:1

c) Eph. 1:7

d) Rom. 4:5; 2 Cor. 5:21

e) Rom. 5:18-19; Phil. 3:9

f) Ps. 51:12; 2 Cor. 7:9

g) 1 Cor. 11:29-32; Heb. 12:7-10

h) Rom. 8:1

i) Gen. 15:6; Gal. 3:9; Hab. 2:4;

Rom. 1:17; Gal. 3:11

j) Acts 4:12; John 14:6

13. We believe that those who are thus justified are also adopted as God's own children^a and made joint heirs with Christ^b. They are given the Holy Spirit as the guarantee of their redemption^c through Whom they cry out, "Abba, Father^d!" They shall, therefore, bear the fruit of the Spirit^e throughout the remainder of their lives^f.

a) Gal. 4:5-6

b) Rom. 8:17

c) Eph. 1:13-14

d) Rom. 8:15

e) Ezek. 36:27; Gal. 5:22-23; Eph. 2:10

Jn. 15:1-8,16; Rom. 8:1-17

f) Rom. 8:35-37, 2 Cor. 2:14; Phil. 1:6

14) We believe that the Spirit indwells all true believers^a and works in them, by means of the Scriptures^b, that which is pleasing in His sight^c. Having freed them from the power of sin^d, He conforms them into the image of Christ^e and enables them more and more to put to death the deeds of the body and live unto righteousness^f. Nevertheless, due to their remaining corruption, this process is never perfected in this life but rather gives rise to a continual war (the flesh striving against the Spirit and the Spirit striving against the flesh^g), which shall continue until Christ takes them home in glory and frees them from the presence of sin^h.

a) Rom. 8:9,14

b) Acts 20:32; 1 Peter 1:23
compare Eph. 5:18 with Col. 3:16

c) Rom. 7:4

d) Rom. 6:17-18

e) Rom. 8:29

f) Rom. 8:13

g) Gal. 5:17; 1 Pet. 2:11

h) Rom. 8:23

15) We believe that those who profess faith^a yet exhibit a pattern of life governed by sin are self-deceived^b and are still in a lost condition^c.

a) Matt. 7:21

b) Jas. 2:20; 1 Jn. 2:9, 11

c) Gal. 5:19-21; Heb. 12:14; 1 Jn. 2:4-6; 2 Pet. 2:22

God's Covenants and The Law

16) We believe that God has maintained one eternal purpose in Christ^a which has been expressed through a multiplicity of distinct historical covenants^b. Prominent among these^c are those designated the Old Covenant (also known as the Mosaic or First Covenant^d) and the New Covenant^e. The former, confined to the people of Israel alone^f, was established while that nation was assembled before Mt. Sinai^g and was later made obsolete^h through its fulfillment by the life and death of Jesus the Messiahⁱ. The Old Covenant was comprised wholly of shadows^j pointing ultimately to Jesus and His body, the Church^k. Therefore, the age in which it remained operative was at all times a period of immaturity^l as compared to the age of fulfillment which was inaugurated with Christ's first advent^m.

a) Eph. 3:11

b) Eph. 2:12; Rom. 9:4

c) Gal 4:24

d) Heb. 8:7; 9:1

e) Heb 8:13; Luke 22:20

f) Deut. 5:3

g) Deut. 5:2-3; 1 Kings 8:9;
Gal. 3:17

h) Luke 5:36-38; Heb. 8:13, 7:12; Gal. 3:19
2 Cor. 3:6-11

i) Eph. 2:14-15; Matt. 5:17; Rom. 8:3, 10:4

j) Col. 2:16-17; Heb. 10:1

k) Heb. 11:9-10; Gal. 3:8; Jn. 8:56

l) Gal. 3:23-25; 4:3

m) Matt. 1:22; 2:17; 4:14; Luke 1:68-79;
Acts 26:22-23

17) We believe that the Old Covenant, containing a single, unified law code^a, was a legal, conditional covenant^b requiring perfect and complete obedience of all those under it^c. On the one hand, it promised life to all who obeyed it^d, and, on the other hand, it pronounced a curse upon all its transgressors^e. Therefore, it inescapably brought death to all who sought to be justified by it^f -- not because of a deficiency in the law (which in itself is "holy, just, and good"^g), but because of the sinful inability of those under its charge^h. For this reason, it is variously described as a "killing letter,"ⁱ a "ministry of death,"^j and a "ministry of condemnation"^k-- its distinct purpose being to illumine sin^l so as to make manifest the Israelites' and, by implication, all men's need for a redeemer^m.

a) Gal. 5:3

b) Ex. 19:5, "if . . . then"

c) Deut. 5:32-33; Gal. 3:12; Jas. 2:10-11

d) Lev. 18:5; Luke 10:28; Rom. 7:10, 10:5

e) Deut. 11:26-28; 30:15-20; Gal. 3:10

f) Rom. 3:20; 7:5, 10; Gal. 2:16; 3:11;

1 Cor. 15:56

g) Rom. 7:12

h) Rom. 8:3; Heb. 8:8

i) 2 Cor. 3:6

j) 2 Cor. 3:7

k) 2 Cor. 3:9; Rom. 4:15

l) Rom. 7:13

m) Rom. 3:19-20; 5:19-21

18) We believe that, in contrast to the Old Covenant^a, the New Covenant (by virtue of Christ's perfect obedience to the law^b, as well as His bearing of its curse^c) promises only blessing to all those who belong to it^d. This second covenant, the "everlasting covenant"^e enacted upon better promises^f, has thus brought to realization all that was anticipated in the covenants made with Abraham^g, Moses^h, and Davidⁱ.

a) Heb. 8:9

b) Rom. 5:19 (compare also Ex. 19:5-6 with 1 Peter 2:9)

c) Gal. 3:13

d) Heb. 7:22; Eph. 1:3; Gal. 3:9

e) Heb. 13:20

f) Heb. 8:6

g) Gal. 3:29

h) Ex. 19:5-6; 1 Pet. 2:9

i) Acts 2:29-31

19) We believe that, under the New Covenant, God's people, having entered the age of fulfillment^a, now stand as mature sons^b. Having been set free^c from the tutelage and bondage of the law code^d written upon tablets of stone^e, they have subsequently been placed under the Spirit's management^f -- having the new and greater Lawgiver's^g own law^h now written upon their heartsⁱ.

a) 1 Cor. 10:11

b) Gal. 4:4-7

c) Acts 13:39; Gal. 5:1; Rom. 8:2

d) Rom. 6:14; 7:6; Gal. 3:25

e) Deut. 4:13

f) Rom. 7:6, 8:14

g) Heb. 3:3

h) Isa. 42:4; Heb. 7:12

i) Jer. 31:33; Heb. 8:10; 2 Cor. 3:3

20) We believe that, as a result, though many of the individual commandments given in the decalogue and the eternal principles upon which the Mosaic Covenant was founded still apply to those under the New Covenant^a, God's people are now totally free from the Old Covenant as a covenant^b. The usefulness of the Mosaic commands is not therefore to be denied, only that these are now understood to come to us through Christ^c, the mediator of the New Covenant^d. In particular, with the obsolescence of the Old Covenant, the fourth

commandment, the seventh day Sabbath observance, is no longer obligatory^e ---its relevance now pointing to that rest enjoyed by all those in Christ^f.

a) Jas. 2:11; Eph. 6:1-2; 2 Cor. 6:17
b) Gal. 4:30; Rom. 10:4
c) Matt. 5:21ff., 17:5; Acts 3:22;
1 Cor. 9:21

d) Heb. 8:6; 12:24
e) Col. 2:16-17; Gal. 4:9-11
f) Matt. 11:28-12:8; Heb. 4:3

Israel

21) We believe that God terminated the Mosaic Economy (i.e., the national, sacrificial and legal institutions associated with the Old Covenant) at the cross, and thus, He destroyed Jerusalem in A.D. 70^a in fulfillment of His oracles of judgment against apostate Israel^b. As a nation redeemed from bondage in Egypt by the hand of God, Israel of old served to foreshadow the new people of God^c redeemed from sin's bondage by the blood of Christ, the Lamb of God^d. Any theological significance which the nation of Israel once had has now ended^e and in its place stands the church^f, the pure and spotless bride^g, the fruitful nation^h, the "heavenly Jerusalem," the "city of God,"ⁱ the "one new man"^j comprised of both Jew and Gentile^k, which alone shall receive all the blessings promised throughout the Old Testament by virtue of its relation to Jesus Christ, the seed of Abraham^l, in whom all the promises of God are yes and amen^m.

a) Matt. 23:32-24:2; Mark 13:1-2; Luke 19:41-44,
21:5-6,20-24; Dan. 9:26-27; Heb. 8:13 - 9:10
b) Luke 21:22
c) Gal 6:15-16
d) 1 Cor. 10:1-11; 1 Pet. 2:9-10
e) Matt. 21:43; Rom. 10:12; Gal. 6:15
f) Acts 15:13-18; Phil. 3:3
g) Eph. 5:23-27

h) Matt. 21:43
i) Heb. 12:22; Gal.4:25-26
j) Eph. 2:15
k) Rom. 4:9-12; 15:7-12;
Isa. 49:6
l) Gal. 3:16
m) 2 Cor. 1:20; Rom 15:8

22) We believe that those Jews who, in the providence of God, believe in Jesus as the Messiah both now and in the future shall be engrafted into the Church rather than established as a separate people of God^a.

a) Rom. 11:23-24; Jn. 10:16; Eph. 2:14-22

The Church

23) We believe that the church is the fulfillment of that which the historical people of Israel served to foreshadow^a. God chose a people from out of the world to Himself^b and to this chosen people He bound Himself by making the covenants and the promises^c. The church - the "called out ones" - consists only of those who have been justified by faith^d. It alone is rightfully designated the body of Christ^e, a chosen race, a kingdom of priests, a holy nation, and a people for God's own possession^f. It shall flourish^g despite persecution and strife unto the end of the age^h.

a) Acts 2; 1 Cor. 10:11; Heb. 11:39-40; Col. 2:17; Heb. 3
b) Rom. 4:9-12; Rev. 5:9, 7:9-10
c) Rom. 1:2-6; Heb. 6:13-20
d) Rom. 4:13,24; 5:1; Gal. 3:7,9; Jer. 31:34; Joel 3:17; Zech. 14:21
e) Eph. 1:22-23; Col. 1:18, 24

- f)** Titus 2:14; 1 Pet. 2:9
- g)** Eph. 1:11-12; Matt. 13:31-33; 2 Tim. 2:10-13; Isa. 11:9
- h)** Matt. 16:18; Heb. 12:28; Dan. 2:44

24) We believe that the church is ultimately under the authority of Christ alone^a. Its purpose is to glorify God^b and enjoy Him forever through the pure preaching of the Word^c, the proper administration of the gospel ordinances^d, and the diligent exercise of church discipline^e. It has been commissioned by Christ to proclaim the Gospel to all men^f, being assured that God will not cast out any^g who come to Him in true faith and repentance^h. A local church is a visible manifestation of the body of Christ in a given geographical location. Thus a local church is to be composed only of those who have professed faith in Christⁱ and who live lives in accordance with that profession^j. It is to be overseen by a plurality of male elders^k who shepherd the flock as equals^l. It is consistent with the communion of the saints^m, to recognize and fellowship with all members of Christ's bodyⁿ.

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| a) Eph. 1:22; 2:20 | h) Rom. 10:13 |
| b) Eph. 3:21 | i) 1 Cor. 1:2; Col. 1:2 |
| c) 1 Tim. 4:6, 13 | j) 1 Cor. 5:11; 2 Cor. 6:14f.; 2 Thess. 3:6 |
| d) Acts 2:42 | k) Acts 20:17; Titus 1:5; 1 Pet. 5:1; |
| e) 1 Cor. 5:7; Titus 3:10 | 1 Tim. 2:12 |
| f) Matt. 28:19-20 | l) Acts 20:17, 28 |
| g) John 6:37 | m) 1 Cor. 10:17 |
| | n) Gal. 6:10; 1 Thess. 4:9; 1 Jn. 3:14-18 |

25) We believe that true worship is to be given to God (the Father, Son, and Holy Spirit) and to Him alone^a. Since the fall of man into sin, worship cannot be offered to God without the mediation of Jesus Christ, our great High Priest^b. Whereas in the old covenant era there was a place of worship (i.e. the tabernacle and later the temple), true worship in the New Covenant era is not confined to any particular location or building. Believers are now the temple of the Holy Spirit and they are to worship God in spirit and in truth all the time^c.

- a)** Matt. 4:10, 22:37
- b)** Heb. 8:1-6, 9:8-14, 23-28, 10:1-25; 1 Tim. 1:5
- c)** John 4:20-24; 1 Cor. 3:16-17, 6:19-20; Eph. 2:19-22; 1 Peter 2:5,9

26) We believe that baptism and the Lord's Supper are gospel ordinances properly belonging to believers alone^a. They are external signs of internal, spiritual, and historical realities. Baptism signifies the recipient's identification with Christ and cleansing from sin^b but it neither guarantees nor accomplishes such cleansing^c. The Lord's supper is a memorial^d wherein the death of Christ for His people, instituting the New Covenant, is proclaimed visually as a comfort to the saints until His return in glory^e.

- a)** Acts 2:38-39, 8:12, 18:8.
- b)** Acts 22:16.
- c)** 1 Cor. 1:17; Acts 8:9-24; 1 Cor. 10:1-5.
- d)** Luke 22:19; cf. 1 Cor. 11:24-25.
- e)** 1 Cor. 11:26.

Christ's Return

27) We believe that the Lord Jesus Christ shall come again^a at the end of this age^b in great power and glory^c in order to consummate His Kingdom^d and execute judgment on all men^e. The righteous will be raised up to immortality^f in the likeness of Christ's resurrection body^g and will be gathered to dwell forever in His presence, enjoying everlasting communion with their God, to the glory of His grace^h. The unrighteous will be raised to suffer God's wrath in hellⁱ, separated from the Lord Jesus Christ and the beauty of His presence^j, to the glory of His justice^k. This truth, though derided by men^l, forms the basis of our hope and consolation^m, knowing that Christ will cast all His enemies and ours into everlasting condemnationⁿ, but shall take us, together with all His elect, to Himself into heavenly joy and glory^o. Amen.

a) Jn. 14:3; Acts 1:9-11; Heb. 9:28

b) 1 Cor. 15:23-24

c) Matt. 24:29-31; 2 Thess. 1:7-10

d) 1 Cor. 15:24

e) Matt. 25:31-33; Jn. 5:22; Acts 10:42, 17:31; 2 Tim. 4:1; 1 Pet. 4:5

f) Matt. 25:46; Jn. 6:40,44; 1 Cor. 15:49-54

g) 1 Cor. 15:49, 52; Phil. 3:21; 1 Jn. 3:2

h) Matt. 24:31; 2 Thess. 2:1; Ps. 23:6; 41:12; Rev. 21:3; 22:5

i) Matt. 25:41; Mark 9:48; Jude 7

j) 2 Thess. 1:9

k) Rom. 9:22

l) 2 Pet. 3:3-4; cf. Jude 17-21

m) 1 Thess. 4:18; 1 Pet. 1:13

n) Matt. 25:46

o) Matt. 25:34; 2 Tim. 4:8, 18; Rev. 21:1-22:5

ARTICLE V - CHURCH GOVERNMENT

Jesus Christ has been exalted as Lord over all (Acts 2:36; Phil 2:9-11). All authority in heaven and on earth has been given to Him (Matt. 28:18). The Lord Jesus Christ is the sole Head of the Christian church (Col. 1:18; Eph. 1:20-23). Thus, Grace Fellowship of Saskatoon is under the Headship of Jesus Christ.

The Lord Jesus Christ reveals His will through His Word - the Bible (John 16:12-16; II Tim. 3:16). Thus the Scriptures are the final authority in all church matters (John 10:35; 17:17).

The Lord Jesus Christ raises up elders to serve and shepherd the flock as overseers (Jer. 3:15; Acts 20:28; Titus 1:5; 1 Peter 5:1-2). The church shall be guided in all matters of faith and practice by the elders, who function as Christ's stewards, serving as overseers for the glory of their Lord and King (Titus 1:7; 1 Cor. 4:1). The Lord Jesus Christ holds the elders accountable for the doctrine and life of the church (Acts 20:17,28-32; 1 Peter 5:1-4; Titus 1:9; 1 Tim. 3:4-5, 5:17; 2 Tim. 2:2,24-26; 4:2; Heb. 13:17).

ARTICLE VI - MEMBERSHIP

1. One is recognized as a member of Grace Fellowship when he has fulfilled the following requirements:
 - a. He attends Grace Fellowship.
 - b. He makes and gives evidence of a genuine profession of faith in the Lord Jesus Christ (Acts 2:38-42; Matt. 28:19-20; Matt. 11:32-39; Luke 14:33; 1 Jn. 1:6; 2:4; 5:1-3).
 - c. He desires and views Grace Fellowship as his church home.

ARTICLE VII - CHURCH DISCIPLINE

Grace Fellowship recognizes the need to exercise Biblical discipline to bring fellow believers caught in sin to repentance and restoration; and to protect the purity of the church. This discipline is to be administered according to the guidelines of the Word of God. (Matt. 18:15-17; 1 Cor. 5:1-13; Gal. 6:1; 2 Thess. 3:6-15; Titus 3:9-11)

ARTICLE VIII - OBSERVANCE OF ORDINANCES

Preamble -

God's Word ever shows the faithfulness of God and the doubt of His people. Since the just shall live by faith, we must fight against unbelief and doubt. Since God knows our weakness and that we are but dust, He graciously condescends to give His people signs to prop up their faith, even as Joshua and Hur held up Moses' arms when his strength began to waver. Gideon, though mentioned in the great chapter of faith in Hebrews, needed his faith strengthened to walk in it and give His God glory. Thus, God gave him the sign of the fleece. When even after the sign, Gideon had doubt, God did not strike him dead for lack of faith. No, our merciful God

of grace, condescended and gave him a second sign with the fleece, and so Gideon's faith was incredibly strengthened and he was able to step out in full assurance of faith, confident in things not seen. And thus his obedient and bold faith is pointed to in Heb. 11.

In all of God's covenants, He gave His people signs that they might keep on keeping on in faith. In the Old Covenant, the sign was the sabbath. This was to be a continual reminder to the people of God and was given to bolster their faith. Their focus on that day was to go to God and His promises.

In the New Covenant, as well, God has left His people with two physical signs with which to strengthen our often lagging faith - baptism and the Lord's fellowship table. There is no saving power in these ordinances. They are for those who already are saved through faith in Jesus Christ.

Section I - Baptism

The ordinance of baptism is the outward profession of faith for the believer. Upon a clear profession of faith, believers in Jesus Christ are to be baptised into water by immersion in obedience to our Lord's command. In this baptism, we are reminded of the truth of our union with Jesus Christ. We are now part of His Kingdom. We have been delivered from this present evil age- its curse, its condemnation, its vanity, its corruption. We walk in newness of life. We stand complete in the merits of God's own Son!

Since baptism is the believer's formal profession of faith, and identification with Jesus. Since many of the baptisms recorded in scripture are private, it is not necessary for there to be a public service of baptism. It is perfectly proper for a believer to baptize someone once they have made a clear profession of faith in Jesus Christ.

Section II - The Lord's Table

There is another physical sign that our Lord has graciously given us to "strengthen the hands that hang down and the feeble knees." There is another occasion, in which the Lord graciously stirs us up to love and good works - great acts of faith. That sign is the bread and the cup received at the communion table.

The Lord's supper was instituted by our Lord Jesus Christ on the night He was betrayed. This ordinance of the New Covenant age is to be observed in the church until our Lord returns. The church is to come together and break bread and partake of that bread and cup, in remembrance of the Lord, on a regular basis. (Acts 20:7; Acts 2:42) The elements, the bread and the fruit of the vine, are a reminder of the sacrifice on the cross of Jesus Christ for His people. At the Lord's table, we are reminded that through the act of one perfect offering, Jesus Christ has atoned for ALL our sin. The bread is to be one loaf which represents to us the body of Christ - of which we are all members (1 Cor. 10:16-17). Christ has come in human flesh that we might be redeemed and made partakers of the kingdom of light. Christ has reconciled us to His Father, whereby we have peace with God through the blood of His cross in an everlasting covenant relationship. The cup represents this new covenant relationship purchased through the shed blood of our Lord.

We are to continue this remembrance until our Lord returns (1 Cor. 11:23-26). In that day we will feast with our Lord at His table in all the fullness of the Kingdom. Indeed, our gracious Lord has given us this occasion to prop up our faith until that day when our faith shall be made sight.

ARTICLE IX - ELDERS AND DEACONS

Section I - Elders

1. God promised His people in the Old Testament Scriptures, that in the new covenant to come, He would give them "shepherds according to [His Own] heart, who [would] feed [them] with knowledge and understanding." (Jer. 3:15) These "shepherds" are recognized according to the qualifications God gives in 1 Tim. 3 and Titus 1, and are appointed as elders. The elders are to be appointed from within the local assembly, where their life and character can be known.

2. The Elders have the responsibility before God of shepherding and overseeing the flock of God. The elders serve the Lord Christ and as such must shepherd the church in accordance to the Word of God. The elders are not lords over the flock but Christ's stewards, serving as overseers and being an example to the flock. They shall teach and preach the Word of God according to their giftedness and the leading of the Holy Spirit. The Scriptures give the elders three distinct titles which are descriptive of their character and work.

- 1) Elder (spiritual maturity - Acts 20:17,28; 1 Pet. 5:1-4)
- 2) Bishop (overseer - Acts 20:17,28; 1 Tim. 3:1)
- 3) Pastor (shepherd - Acts 20:17,28; 1 Pet. 5:1-4)

3. Elders shall be appointed from the local assembly by the existing elders, as the church recognizes their qualifications (2 Tim. 2:2; Titus 1:5-9; 1 Tim. 3:1-7; Acts 14:23).

4. Qualifications:

- a. In accordance with our Lord's command, only men are permitted to be elders (1 Tim. 2:11-15).
- b. His character and abilities must be according to 1 Timothy 3:1-7 and Titus 1:5-9; 2:2-8.
- c. The candidate for elder must desire to serve the flock for the glory of God and the love of the church; not under compulsion, but willingly; not for dishonest gain but eagerly (1 Tim. 3:14; 1 Peter 5:1-3).

5. An elder gives his life for the service of the church, until, for whatever reason, he is no longer qualified or able to perform the duties required.

Section II - Deacons

1. The term deacon simply means "servant." Though every believer is minister (servant), deacons are appointed by the elders to assist in areas of special service.

2. Qualifications:

According to 1 Tim. 3:8-13.

3. Deacons shall be appointed as the elders deem necessary.

4. Deacons shall serve for as long as the elders deem necessary.

ARTICLE X - Non-Profitable Purpose and Dissolution Clause

In the event of dissolution, any assets of the church shall be distributed to a church organization or missionary enterprise which is in essential agreement with the mission and doctrinal statement of Grace Fellowship). Such distribution shall be done with the view that it be used for the propagation of the gospel of the Lord Jesus Christ.

ARTICLE XI - This constitution stands adopted in its revised form on September 1, 2009 (the original constitution having been adopted by the charter membership under the former name, Grace Bible Church of Leask, on November 23, 1980). It supersedes and revises all previous amendments and constitutions.