

**BELIEVING  
&  
BELONGING**

## INTRODUCTION

This booklet is designed to set out the key aspects of living as part of the church community with Emmanuel. By reading this, and through the teaching within this 'Believing and Belonging' course, you will be introduced to who we are and what we are committing to centring our lives around. As a local church, we are woven into the unfolding story of God through history. We believe our primary vocation is to be caught up in the movement of the Holy Spirit, poured out at Pentecost, for the purposes of fulfilling the Great Commission. We believe the New Testament makes plain that the establishment of the Kingdom of God on the earth will come through the expansion of His Church, a global family of families representing His ways and His character.

Over the years as we have prayerfully discerned what this means in our local context, and we have articulated our vision and strategy as follows:

## EMMANUEL VISION

As a leadership, we have sensed the Lord shape and direct us to form a vision for our church community. A vision is a compelling picture of a preferred future; a dream we are living for, and aspiring towards; something that we will spend our whole lives longing to see, and give our lives for whether we see it or not.

At Emmanuel, our vision is:

***'to help rewrite the story of Craigavon, Ireland and the Nations with the good news of the Kingdom of God.'***

## EMMANUEL CORE VALUES

Our core values are the central themes that defines our DNA as a spiritual family. They are the underlying beliefs that shape who we are and drive our behaviours; they are our internal 'rules of the game'. Our three core values are:

*'Loving God, Loving People, Loving the World'*

## EMMANUEL LONG TERM AIMS (3-5 YEARS)

Our six long term aims are the key goals that map out the broad strategy of how we fulfil our vision. These aims give us a clear direction of travel toward the dream:

- 1. Posture and prepare ourselves to help steward a move of God's Spirit in Ireland**
- 2. Create a culture of radical discipleship that releases a movement of people fulfilling the Great Commission**
- 3. Build a mature, thriving 'local' resource church**
- 4. Release an apostolic movement of church-plants around Ireland**
- 5. Conceive and implement city-wide transformation initiatives for the Craigavon area**
- 6. Train and release leaders through a mature leadership development pipeline**

## OUR STORY

On 8th September 1996 Emmanuel Church was birthed in the living room of our founders, Phil and Jill Emerson's, home on Waringstown Road, Lurgan. At this stage of their lives, in their early thirties, they found themselves helping a lot of broken people that had no connection with church. Unsure of what they should do with these people, but convinced of God's love and purpose for their lives, Emmanuel Church was started. The community gathered and worshipped in the family home for 18 months until May 1998. God then led the church to a small building in Donaghcloney of only 900sqft and it was there that our community grew to approximately 100 people. This little building became a spiritual home for almost three years and God established deep roots of His love and truth within us. We look back at these days and see them as beautiful times of preparation for His purposes for our lives. At this stage we defined seven dreams we had for Emmanuel. These can be read in *Appendix 1* at the back of this book.

As our church community continued to grow, we purchased our first premises at 99-103 Union Street, Lurgan. We had always sensed that the centre of Lurgan was ultimately where God wanted to position us, and we moved there on 04th February 2001. Here we had 3,700sqft, allowing us space to increase the numbers and facilitate the various ministries that were now developing. Again, the blessing of the Lord overtook us and within a year, we saw our community double in size with a significant number of people surrendering their lives to Jesus. We recognised that once again we needed to start praying and searching for another building.

God led us to our current 'home' on Castle Lane, in the centre of Lurgan to a massive 37,500sqft. It was almost like a step too far but we believed God was in this so we went for it. We had our first service there on September 21<sup>st</sup> 2003. It has been an

incredible journey of faith and adventure and we have had the privilege to see many of the original seven dreams come to pass.

Over these last number of years, we felt the Lord began to redefine the vision for the church, and our vision statement was born, "Helping to rewrite the story of Craigavon, Ireland and the Nations with the good news of the Kingdom of God."

We recognised that we had primarily been focussing on rewriting the story of Lurgan to date, and felt the Lord pushing back our tent pegs and giving us permission to enlarge the territory of our influence. Out of Lifegroups, two missional communities began to meet in Craigavon and North Lurgan. These grew in their purpose and identity and are now positioned as two separate churches, Cara (meeting in Craigavon) and Shalom (meeting in North Lurgan).

In December 2017, birthed and confirmed by prophetic words, we planted another Church in Portadown, currently located in High Street Mall. This plant involved the grafting-in of Upper Bann Vineyard Church, our long standing friends! While they were unconventional beginnings we knew the Spirit was asking us to enter into sacrificial and joy-filled unity together, as a prophetic symbol of what He is doing in the City. Since these beginnings God has been doing beautiful things amongst us as we have grown in depth and numbers! We believe Emmanuel Portadown will mature into another significant resource church, alongside Lurgan, for the city.

Nationally, we began to gather further influence and several key relationships were developed. In 2015 we began to recognise the need to put more focus and resource into this growing aspect of our church, and so 'Tobar' was formed. 'Tobar' is the name that is given to the apostolic outworking of everything we do in Emmanuel Church. Through this we

seek to see other churches planted in the nation, and several other churches have begun to covenant together with us in Kingdom relationship, in what we call the 'Tobar Family of Churches'.

We have lived through the most wonderful mountain-top experiences and survived the most desperate, darkest valleys. In it all God has remained faithful and has done exceedingly abundantly above all that we could ever ask or imagine. To Him we give all the honour, glory and praise.

**“He who has an ear to hear let him hear what the Spirit says to the churches.” Revelation 2:7**

## FOUNDATIONS

The leadership of Emmanuel Church is persuaded the mandate and framework for the establishment of local churches is found in the pages of the New Testament. Amongst the many key verses found throughout scripture regarding the Church, we consider Ephesians 2:20-22 to be a foundational text:

*“Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”*

The apostle Paul was given, by way of revelation, the plan (‘household order’) of the mystery of the local church (Eph 3:10). In the scripture above he reminds us that the church is built around the cornerstone, Christ Jesus, and the foundations of His church are laid by His apostles and prophets. We therefore believe the God-given apostolic and prophetic graces are essential in the foundation-laying and healthy establishment of the local church.

**Prophetic foundations:** As a church we have always sought to prioritise the ‘voice of God’. A key scripture for us throughout our journey has been the words of Jesus to His church, recorded a number of times in the book of Revelation, *‘he who has ears to hear, let him hear what the Spirit is saying.’* His leading and direction have helped us understand the unique designs for His church in Craigavon and enabled us to lay foundations that are prophetic. We want to be led by the

Spirit, open to His voice and obedient to His leading. At any point we would be willing to speak to you about the many significant prophetic words, visions, dreams and hunches the Spirit has spoken to us through over the last 20+ years, and how they have shaped the direction and decisions we have taken.

**Apostolic foundations:** As we have followed His leading, we have also done the 'apostolic' work of expanding and establishing His church. This involves seeking to keep the church true to the mission of God and a strong missional impulse whilst 'architecting' the Godly structures and order needed to build up of the household of faith.

We want to further unpack how we understand the 'laying of foundations' in the following sections:

1. Covenant Community: A Kingdom Family
2. The way of the community: Following Jesus in all of Life
3. The structure of the community: Ordering the Household of Faith



## 1. COVENANT COMMUNITY : THE KINGDOM FAMILY

*A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” John 13:34-35*

We believe the Bible presents to us the simple but life-changing message: we are loved by a Father and formed in a family. God Himself is a loving family (Father, Son and Holy Spirit), the essence of true family and community. We have been given the high calling of becoming an extension of His family on the earth. The love which the Father and Son enjoy as ‘family’ has been poured into our hearts by the Spirit, overflowing into our relationships with others, and forming us together into a reflection of the trinity. We see this most vividly in the book of Acts, where Luke presents to us the Church as a Kingdom family - a community whole-heartedly devoted to Jesus and one another. As the early church surrendered to the Lordship of Jesus and His ways, which the apostles had been immersed in for three years during Jesus’ ministry on earth, they grew into a profound sense of loving one-heartedness. The Biblical word for this distinctive ‘oneness’ is the word, *koinonai*, a much stronger word than our English translation ‘fellowship’. *Koinonia* speaks to a common enterprise, a deeply shared passion and a collective mission, undergirded by sacrificial love. In short, this beautiful Kingdom family, which eventually became known as the ‘Church’ (ecclesia), is a covenant community.

- **Defining Covenant**

As we read through the Old Testament, we become aware of how God always wanted an intimate relationship with a community of people, a family. The word God used to describe

the love and commitment that glued this relationship together throughout the Bible is COVENANT - a relationship bound together by a deep promise, implying the 'giving of yourself for the other.' God continually expressed His loving desire to be with His people in these covenant terms, and in doing so He was inviting His people to surrender their lives to love Him wholeheartedly in return. If they did this the love of God would naturally overflow into the love they had for one another.

In short, we could say, '*covenant love is a rugged commitment to be with someone and for someone onto divine ends*' (Scot McKnight).

Ultimately God's people (the children of Israel) were not able to fulfil these covenant terms and while God's heart was repeatedly broken by their unfaithfulness, His desire to have this type of relationship would not lessen. The longing of God for such is ultimately seen in the arrival of Jesus Christ on the earth. Further, Jesus' life and ultimately His death, demonstrated God's unconditional love for all of us, doing for us what we couldn't do for ourselves. This atoning sacrifice allows us to enter into a covenant relationship with a loving Heavenly Father who has sealed this union through the blood of His own Son. Thank Jesus!

As incredible as this news is for us as individuals, we must remember that Jesus calls us not just to Himself but into His family, His community. Before Jesus went to the cross, He celebrated the Passover with His disciples and asked them to 'love one another' in and through the 'new covenant' that was being made through His own blood. Further, He instructed us to keep on having this meal so we could remember Him and remind ourselves that this example of sacrificial love would be at the centre of our friendships and community. Even while Jesus was on the cross, we see the beginnings of

the kind of community He longs for when He addressed His own mother and His disciple John – ‘*Woman behold your son,*’ and ‘*Son behold your mother*’ (John 19:26-27). How staggering to think, whilst enduring the humiliation of the cross, Jesus was thinking about the Kingdom family He came to help recreate. Wow!

Against this backdrop of the Biblical theme of covenant, we can comprehend with fresh insight, how the *koinonia* of the early church was a realisation of what God has always wanted. Namely, a community centered around the sacrifice of Jesus, devoted to Him, one another and His mission in the world. It was this type of covenantal community Francis Schaffer had in mind when he concluded, ‘*Christian community is the final apologetic*’.

- **21<sup>st</sup> Century Implications for Church**

The implications of the Biblical mandate for covenant community are often lost in our Western, 21st Century consumer-culture. We live in a part of the world where the needs of the individual almost always eclipse the concerns of the wider community. Unfortunately this symptom of our society has gradually permeated the church to the point where ‘church membership’ is often merely understood in the same way we might ‘join a club’ i.e., pay your dues and enjoy the benefits you are entitled to for your membership; or sign up to a contract where terms are discussed in such a way to ensure your investment is protected.

Yet God has always longed for a community, committed to Him and one another in a way that goes much further than a contract. He longs for us to count the cost and give up ‘our terms’ in order to experience the deeper joy of ‘covenant.’ Even though we are all different, we unite in ‘*one Lord, one faith, one baptism, one God who is through all and in all.*’ We

are not promoting conformity - the religious spirit does that. The Holy Spirit affirms our diversity, yet as we choose to deny ourselves, He binds us together in loving unity. This is a deep bond! In fact, in 1 Corinthians 12, Paul doesn't say the church is *like* a body with many members. He says the church is a body.

*"For by one Spirit we were all baptized into one body; whether Jews or Greeks, whether slaves or free; and have all been made to drink into one Spirit."*

Joined by the Spirit in this type of community, individuals will not simply leverage the community for their own good but will mature into a place of devotion to the 'others' for the establishing and health of the community.

As His image-bearers, we were created to flourish most when we are embedded in this kind of community. Further, Paul's great revelation, (referenced above (Eph 3)) was these Christ-centered communities springing up all over the world, were the unveiling of God's manifold wisdom and the vehicle through which God was going to change the world. A 'fellowship of different' in Christ had become one new humanity.

*'God's very nature is relational and so He is best reflected not merely in our individual lives but in the context of community. It is because of that essential divine quality that God uses covenanting communities to bring up no less than the renewal of the world!'* Jon Tyson.

This is the type of community that Emmanuel Church, by God's grace, is striving to become and we invite you to consider becoming part of.

## **2. THE WAY OF THE COMMUNITY : FOLLOWING JESUS IN ALL OF LIFE**

The covenanting community we have described in the book of Acts was established on a bedrock of devotion. The beautiful passage describing the early church (Acts 2:42-47) begins with the phrase, *'they devoted themselves.'* Deep and passionate devotion was the pumping heartbeat of the movement of the early church, the vital ingredient. Steve Addison describes the early Church's devotion as 'white-hot love' for Jesus. It's important to realise that while these disciples were devoted to certain practices, first and foremost they were captivated by Jesus. They were devoted to the certain practices because they were devoted to Jesus, and following these practices fanned their love for Him into flame. The Spirit had ignited a fire in their hearts of 'white-hot love' for Jesus, so they wanted to simply do the things that fostered more of this love. The radical discipleship we witness through the book of Acts was fuelled by a radical love for Jesus.

Alongside the breaking of bread, prayer, and fellowship, the early Church devoted themselves to the apostles' doctrine. The apostles' doctrine was essentially the teachings and way of Jesus, and throughout the New Testament these foundational teachings became referred to in a variety of ways: 'the teachings', 'the deposit,' 'the faith', 'sound doctrine.' Like the early church, we want our love for Jesus to inspire our desire to be like Him, so through prayerful Biblical reflection we have defined our understanding of discipleship as *'Following Jesus in all of Life.'* Our hope is that from the oldest to the youngest in our community, a 'white-hot love' for Jesus will foster a radical discipleship to follow Jesus in every aspect of our lives.

- **A Vision for Christlikeness**

In order to following Jesus in all of life, we need to believe that we are created to be like Him. The great heart cry of the apostles to the fledgling churches was essentially *'be like Jesus'*. The Apostle Peter would encourage that we are 'partakers in the divine nature', and the Apostle Paul's words to the Church in Rome, inspire us towards our destiny:

*"God knew what he was doing from the very beginning. He decided from the outset to shape the lives of those who love him along the same lines as the life of his Son. The Son stands first in the line of humanity he restored. We see the original and intended shape of our lives there in him. After God made that decision of what his children should be like, he followed it up by calling people by name. After he called them by name, he set them on a solid basis with himself. And then, after getting them established, he stayed with them to the end, gloriously completing what he had begun."*

Romans 8:29-30 MSG

Jesus is the prototype human being (the firstborn over all creation) and it is in Him we see the *'original and intended shape of our lives.'* We want to imitate Him, and by His Spirit be transformed into our intended shape. Sin has 'bent us out of shape' and we need, through His love, to be formed into His image.

In order to help us on this journey to Christlikeness and to describe the type of church community we long to become, we have defined what we believe are core practices of Jesus under the following 6 headings. Our longing is that as a church we would embody these practices and through our devotion to Jesus, we would foster a culture of radical

discipleship right through the generations represented in our community:

- **Prayer and Worship**
- **Creativity**
- **Generosity and Hospitality**
- **Mercy and Justice**
- **Mission**
- **Discipleship**

As a Church leadership, we want to encourage anyone who would like to find a church home at Emmanuel Church and become part of our covenanting community to prayerfully consider these practices and choose to commit themselves in wholehearted surrender to a way of living that looks like Jesus.

For a fuller understanding of what we mean by each of these practices, please see the secondary booklet, "Following Jesus in all of life"

### **3. THE STRUCTURE OF THE COMMUNITY - ORDERING THE HOUSEHOLD OF FAITH**

We have spent time understanding God's idea of covenant community and the practices of King Jesus which we, His Kingdom family, want to follow.

We now want to look further at the interplay of relationships within this community. As we have seen already, most vividly in the life of Jesus, love looks like something. Ultimately love looks like commitment, sacrifice and selflessness. So how do we express our love for Christ in commitment to the local Church? And how do we understand our different family responsibilities? What expectations should we have of one another? How is the covenant community led?

If we want the Kingdom family to mature, we need to be able to give an answer for all these questions.

The apostles of the early Church were given divine revelation to establish these fledgling families emerging. They took this very seriously. Paul would say to his young apprentice Titus who was helping to establish new churches in Crete:

*'The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.'* Titus 1:5

The apostles knew certain things needed *'put in order'* if these families were to mature into Christlikeness. One of the main things needed for this process, stated in the verse above, is the appointing of leaders (elders) who will help strengthen the body and establish the community in the ways of Christ.

A key passage which unpacks the role of leaders in the Church further is in Ephesians chapter 4:11-14:



*'So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.'*

These verses show us that certain graces (five specifically: apostle, prophet, evangelist, pastor and teacher) are passed out by Christ into His church in order to equip the saints for service and mature the body into Christlikeness. We believe the honouring and release of these gifts and graces are essential for the effective functioning of any local Church, and we understand them as the God-given architecture required for the flourishing of His people. In Emmanuel we operate as a plurality of leadership, mutually submitting to one another, and recognising our Lead Pastors as 'first amongst equals'.

With this established, how then do all the relationships within the Church relate to one another? The New Testament letters are full of helpful instruction and examples of how 1) leaders should lead in the early church, 2) the community should relate to one another and, 3) the Church should relate to the world around it.

We have summarised below the key responsibilities the apostles call the Church to live into:

## **1. The (Leaders') Elders' Responsibility Towards the People:**

- Devotion to God and to His Body - leaders led the way in devotion, and whole-hearted affection for Jesus and the body of Christ. Leaders don't just 'take' the spiritual temperature, they help to 'set' it!

- Discernment - leaders are called to discern the leading of the Lord, by His Spirit. They are people of His presence, characterised by established wisdom and grace to help guide the Church forward.
- Doctrine - leaders have the ability to teach and 'rightly handle the word of truth'. They call out false teaching and ensure the Church stays true to the 'apostles' doctrine' in order for it to be established on the right foundations.
- Discipleship - leaders have a proven track record in discipling other people. This is because they ultimately possess a life worth imitating. Leaders are constantly giving their lives to equip the saints, and bring people into spiritual maturity, helping people to find their gifts, talents and ministries.
- Direction - leaders help to define the strategy of the local Church in its ultimate goal to fulfil the Great Commission. Leaders know that 'without a vision people perish', so they prayerfully help set direction and calling the people to a one-minded pursuit of the Kingdom in their context (see the Vision and Values section).

Some key verses that inform the responsibilities and qualifications of elders, which the leadership of Emmanuel hold to as the Biblical standard, are:

*'Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve...'*

1 Peter 5:2-3

*'Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of*

*the church of God, which he bought with his own blood...*' Acts 20:28-35

*'Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach...'* 1 Timothy 3:2

As elders in Emmanuel Church, we recognise the privilege it is to serve Him and His Body in this way. We are not perfect, but by God's grace we want to lay down our lives so that every individual member can become everything God created them to be, and that together as family we can grow into a reflection of God Himself.

## **2. The responsibility of the People to the Elders:**

The New Testament also encourages the members of every local church to position their hearts in Godly submission to the leadership of the church. Of course, this does not mean leaders always get it right, nor does it mean that at times they shouldn't be challenged appropriately. God will deal with corrupt leaders and those 'hired hands', the Bible is clear. However, the Bible emphasises mutual submission and an alignment of heart to Godly leadership, that looks like the following:

- Pray for the elders. 1 Thessalonians 5:25
- Do not charge an elder hastily with wrongdoing. 1 Timothy 5:19-20
- Practically support the elders. 1 Timothy 5:17-18; 1 Corinthians 9:11-14
- Esteem them highly – '*Hold them in the highest regard in love because of their work.*' 1 Thessalonians 5:13
- Be in Godly submission to Godly leadership. *Hebrews 13:17*

### **3. The Responsibility of all who belong:**

Finally, there are numerous other exhortations from the early Church fathers scattered throughout the New Testament letters that we would do well to prayerfully consider as we commit ourselves to a local covenanting community. The following are healthy and practical reminders that love looks like something:

- By refusing to gossip. *James 4:11*
- By acting in love toward everyone. *1 Peter 1:22*
- By forgiving one another. *Ephesians 4:32*
- By not criticising or condemning each other. *Romans 14:13*
- By praying for its growth. *1 Thessalonians 1:1-2*
- By bringing in the unchurched. *Luke 14:23*
- By being committed to the Church family. *Psalms 68:1-6*
- By welcoming those who visit. *Romans 15:7*
- By serving one another in love. *1 Peter 4:10*
- By discovering my gifts and talents. *Ephesians 4:11-12*
- By desiring a servant heart. *Philippians 2:3-4 & 7*
- By exhorting one another. *Hebrews 10:25*
- By supporting the testimony of the Church.
- By attending Sunday gatherings, corporate prayer times and discipleship groups. *Hebrews 10:25*
- By living a holy and blameless life. *Philippians 1:27; Ephesians 1:4*
- By regularly giving financially. *Leviticus 27:30; 1 Corinthians 16:2*
- By not going to law with one another. *1 Corinthians 6:7*

# APPENDIX 1

## THE 7 DREAMS

- 1. It is a dream** to have a place where the distressed, those in debt and the discontented can find love, acceptance, help, hope, forgiveness, guidance and encouragement.  
**1 Samuel 22:2**
- 2. It is a dream** to share the Good News of Jesus Christ with the thousands of residents in the community where God places us, co-labouring with other churches in the area.  
**Judges 16:26-30**
- 3. It is a dream** to welcome a minimum of 2000 members into the fellowship of our church family, loving, learning, crying, laughing and living in harmony together.  
**Ephesians 4:14-16**
- 4. It is a dream** to develop people to Christ-like spiritual maturity through accountable relationships, small groups and an intentional discipleship stream.  
**Colossians 2:6-10**
- 5. It is a dream** to equip every believer to fulfil their calling in life by helping them discover and operate in their God-given gifts and talents.  
**Matthew 25:14-30**

6. **It is a dream** to impact our community, our county, our country, and the four corners of the earth by planting a network of Christ-centred communities; blessing and resourcing other churches; sending out workers and missionaries all over the world influencing culture with Kingdom values of justice, truth and righteousness.

**Great Commandment**      **Matthew 22:37-40**

**Great Commission**      **Matthew 28:18-20**

7. **It is a dream** to have a beautiful and multifunctional church building where God can be glorified, ever-expanding to respond to the needs of the community, designed to cater to the whole person.

**1 Thessalonians 5:23; Psalm 150**

# APPENDIX 2

## STATEMENT OF FAITH/CORE BELIEFS

1. The Bible is God's complete, inspired Word, which does not change.  
**2 Timothy 3:15-17; Mark 13:31; Isaiah 40:8**
2. There is one true God revealed as three persons; God the Father, God the Son and God the Holy Spirit.  
**Exodus 20:1-5; Isaiah 45:5; Mark 12:9; 1 John 5:6; John 14:26**
3. God created the heavens and the earth and everything in them.  
**Genesis 1:1 & 31; John 1:1-3; Colossians 1:16-17**
4. The virgin birth and sinless life of Jesus Christ. His atoning death, burial, resurrection and ascension into Heaven.  
**Matthew 1:23; 2 Corinthians 5:21; 1 Peter 2:22; 1 Corinthians 15:3-4; Ephesians 1:20**
5. Everyone who repents and believes in the Son is born again, cleansed by Jesus' blood and brought into a personal relationship with God.  
**John 3:16; Romans 3:23; 1 John 1:9; John 3:5-7; Romans 10:9-10; Galatians 4:6-7**
6. The sacraments of water baptism of believers by total immersion and the Lord's Supper.  
**Matthew 28:19; Acts 2:38; Romans 6:4-11; Colossians 2:11-12; 1 Corinthians 11:23-31; Acts 20:7**

7. It is God's will for believers to live clean, separated and Holy lives, being changed into the likeness of the Son by the power of the Holy Spirit.  
**Ephesians 1:4; 1 Peter 1:16; Ephesians 5:27; Romans 8:29**
  
8. The baptism and fullness of the Holy Spirit with signs following.  
**Matthew 3:11; Acts 2:4; Acts 4:31; Ephesians 5:18**
  
9. The fruit and the gifts of the Holy Spirit demonstrated in the lives of the believers.  
**Galatians 5:22-23; 1 Corinthians 12:4-11**
  
10. The five-fold Ascension ministries in the body of Christ for bringing believers to maturity.  
**Ephesians 4:11-12**
  
11. The Lordship of Christ and His coming again to judge the living and the dead.  
**Philippians 2:9-11; Acts 1:11; 1 Thessalonians 4:16-17**
  
12. Those who accept Jesus Christ as their Lord and Master will spend eternity in Heaven with God, those who reject Him will spend eternity in Hell with the devil, and his demons.  
**John 5:24, 24-29; John 14:1-3; Revelation 20:11-15**



# PRAYER OF COMMITMENT:

As a follower of Jesus in this area, I desire to covenant myself to Emmanuel Church as my spiritual home. I (we as a family) are making a 'decision of the heart' to plant roots here for the foreseeable future. Weak as I am, I recognise that I am a vital part of this body and by God's grace will strive to fulfil my unique contribution to the health and flourishing of this local church in its vision to fulfil the great commission. Though not perfect, I recognise those God has appointed as leaders of this household of faith and choose to pray, support and bless them as they seek to equip the body for the work of the ministry and shepherd the flock. By your grace I strive to 'pursue the bond of peace' and love my brothers and sisters in word, speech and actions. It is my desire to respond with a wholehearted commitment to Emmanuel Church and I give my 'Yes' to its vision and leadership through my words, service and giving.

✂-----

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Email: \_\_\_\_\_

Tel: \_\_\_\_\_

I give permission for my personal details to be stored on the church data base and to be contactable on any of the above information.

I have previously completed Believing and Belonging within Emmanuel Church

