

Our Theology

UBC Local Church Constitution

The following items offer what is hoped will be a simpler, clearer understanding of our membership requirements and of our theology

See Membership (pg 5, 6) and Fundamental and Essential Truths (pg 32 ff)

1 The Gift of Tongues: (Baptism of the Holy Spirit)

The gift of tongues is frequently referred to in the New Testament. It can be apparent in two ways: personal prayer and public communication. If it is expressed in public there should be an interpreter available.

The gift of tongues is an indication to the Christ follower of the potential and further empowerment of the spirit of Christ who resides in every Christ follower

The gift of tongues enables the Christ follower to communicate more intimately with the Holy Spirit (the spirit of Christ in us).

Not every Christ follower has the gift of tongues but it is a good gift to ask Christ for.

2 Personal/ Church Finances

The teaching of 10% comes out of old covenant/Old Testament which had rules for giving, but today we live under new teaching/ the new Covenant. However some important principles come out of the Old Covenant /Old Testament teaching.

Old Testament followers were required to give 23.3 % of their income: 10 % to support Levites who provided spiritual community nurturing and: 10% to God as an act of worship and 10% to the poor every three years (3.3% per year)

What truths and principles can we apply to our lives today?

- The number matters: it is important to commit to a number.
- The first portion of our income should be given to the place that provides spiritual community and nurture.
- It is important to commit to a benchmark/minimum which is generous, challenging, and proportional to the passions of our lives.
- We should give as a form of worship.
- We should give to support the poor.

If you receive spiritual nurturing and community from UBC and feel that you belong to UBC, if your passions line up with the passions of this community, then your commitment to being a generous borrower should begin here.

Together, our combined passion and commitment will far exceed anything we can accomplish alone.

3 Life Style and Sexuality

A We believe that sexual intimacy be reserved for the exclusive, life-long commitment of marriage between one man and one woman. We ask that those who consider themselves part of the UBC community not engage in sex outside of marriage.

We have the legal and cultural permission to have sex with whom we want. We have the right to select our sexual partner in marriage or outside of marriage. So why should we wait, why would we not act on our impulses? What reason can there be to defer, to wait? If sex is so important to God and obviously to us, should we not give careful consideration to delaying the gratification for something better.

We are whole beings - spiritual, physical, emotional and sexual we cannot separate the sexual from the whole. To be defined by our sexuality or our sexual drive is to minimize our personhood. More than that we are sacred beings created in God's image. Sexual sin, unlike other sin, invades and distorts the sacred - the wholeness that defines us as created in God's image. Sex is an emotional experience and it affects our lives in ways we cannot fully understand. Sex outside of marriage often leaves us with feelings of guilt, embarrassment, distrust, resentment, and lack of respect.

Regardless of our sexual history it isn't too late – Sacred Sex is possible. We may be broken, hurting, dysfunctional units but we were created to receive God's intimate love and to respond in kind.

B Marriage

We believe that marriage is a life long covenant agreement between a man and a woman. We accept that many marriages fall short of this ideal and graciously accept both those divorced and those remarried into the community of UBC. We affirm the need for all people to engage in the journey towards wholeness in Christ.

C Same Gender Attraction and lifestyle

We believe

- a. All people are created in the image of God and have inherent worth and value.
- b. God loves same-gender-attracted people. This love is unconditional, regardless of their response to God, sexual behaviour, beliefs about homosexuality, or desire to seek change.
- c. God invites same-gender-attracted people, as He does all people, to discover His intention in relationship to God, self, and others.

2. God's Intention for Sexuality

- a. God created humanity as male and female to live in complimentary relationship.
- b. Jesus affirmed God's intention in creation: that sexual intimacy is reserved for the exclusive, life-long commitment of marriage between one man and one woman.
- c. The same-gender-attracted person may glorify God through either the chaste single life or the restoration to chaste heterosexual marriage.

3. God's Renewing Work

- a. Recognizing humanity's brokenness, we affirm the need for all people to engage in the journey towards wholeness in Christ.
- b. The healing journey for the same-gender-attracted is unique for each individual and offers transformation in primary identity, behaviour, and the frequency and intensity of attractions.

4. UBC's Response

- a. Same-gender-attracted people should be treated with the justice and respect that is consistent with the good news of Jesus Christ.
- b. God has called UBC to relate graciously with same-gender-attracted people, providing a safe, supportive environment in which to experience God's healing love and healthy, intimate relationships.

(Thanks to New Direction Ministries of Canada for same-gender attraction information.)

STATEMENT OF FUNDAMENTAL & ESSENTIAL TRUTHS

ARTICLE V of the General Constitution, By-Laws and Essential Resolutions adopted by
General Conference 1994
The Pentecostal Assemblies of Canada

PREAMBLE

The Pentecostal Assemblies of Canada stands firmly in the mainstream of historical Christianity. It takes the Bible as its all-sufficient source of faith and practice, and subscribes to the historic creeds of the universal church. In common with historical, evangelical Christianity, it emphasizes Christ as Saviour and coming King. It also presents Christ as Healer and it adopts the distinctive position that speaking in tongues is the initial evidence when Christ baptizes in the Holy Spirit (See Section VI, 3).

I. HOLY SCRIPTURES

All Scripture is given by inspiration of God¹ by which we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture.² Divine inspiration extends equally and fully to all parts of the original writings. The whole Bible in the original is, therefore, without error and, as such, is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice.³

The Bible does not simply contain the Word of God, but is, in reality, the complete revelation and very Word of God inspired by the Holy Spirit. Christian believers today receive spiritual illumination to enable them to understand the Scriptures,⁴ but God does not grant new revelations which are contrary or additional to inspired biblical truth.⁵

II. THE GODHEAD

The Godhead exists eternally in three persons: the Father, the Son, and the Holy Spirit. These three are one God, having the same nature and attributes and are worthy of the same homage, confidence, and obedience.⁶

1. THE FATHER

The Father exists eternally as the Creator of heaven and earth, the Giver of the Law, to whom all things will be subjected, so that He may be all in all.⁷

2. THE SON

The Lord Jesus Christ, the eternal and only begotten Son of the Father, is true God and true man.⁸ He was conceived of the Holy Spirit, born of the Virgin Mary,⁹ and by His sinless life, miracles and teaching, gave full revelation of the Father.¹⁰ He died upon the cross, the Just for the unjust, as a substitutionary sacrifice.¹¹

He rose from the dead.¹² He is now at the right hand of the majesty on high as our great High Priest.¹³ He will come again to establish His kingdom in righteousness and peace.¹⁴

3. THE HOLY SPIRIT

The Holy Spirit is also God, performing actions and possessing the attributes of Deity.¹⁵ His personality is shown by the fact that He has personal characteristics and that individuals may relate to Him as a person.¹⁶

III. ANGELS

1. CLASSIFICATION

Angels were created as intelligent and powerful beings to do the will of God and worship Him.¹⁷ However, Satan, the originator of sin, fell through pride and was followed by those angels who rebelled against God. These fallen angels or demons are active in opposing the purposes of God.¹⁸ Those who remained faithful continue before the throne of God and serve as ministering spirits.¹⁹

2. THE BELIEVER AND DEMONS

Demons attempt to thwart God's purposes; however, in Christ, the believer may have complete liberty from the influence of demons.²⁰ He cannot be possessed by them because his body is the temple of the Holy Spirit in which Christ dwells as Lord.²¹

1 - 2nd Tim. 3:16,17

3 - Psa. 119:160a; Matt. 5:17,18

5 - Prov. 30:5,6

7 - Gen. 1:1; 1 Cor. 15:28

2:6,7; Heb. 1:8

9 - Luke 1:26-35

5:21; Heb. 7:26

11 - Rom. 5:6,8; 1 Cor. 15:3; 1 Pet. 3:18

15:4,20

13 - Acts 1:9-11; 2:33; Heb. 8:1

15 - Acts 5:3,4

17 - Psa. 103:20; Rev. 5:11,12

Eph. 6:11,12; 1 Tim. 4:1; Jude 6

19 - Heb. 1:14

21 - Matt. 6:24; 1 Cor. 6:19,20

2 - 2nd Pet. 1:20,21

4 - 1st Cor. 2:12-14

6 - Matt. 3:16,17; 28:19; 2 Cor. 13:14

8 - John 1:1,14; 10:30; 17; Phil.

10 - John 12:49; Acts 2:22; 2 Cor.

12 - Matt. 28:6; 1 Cor.

14 - Matt. 25:31

16 - John 16:13-14

18 - Isa. 14:12-17; Ezek. 28:11-19;

20 - Heb. 2:14; 1 John 3:8; 4:1-4

IV. MAN

Man was originally created in the image and likeness of God.¹ He fell through sin and, as a consequence, incurred both spiritual and physical death.² Spiritual death and the depravity of human nature have been transmitted to the entire human race³ with the exception of the Man Christ Jesus.⁴ Man can be saved only through the atoning work of the Lord Jesus Christ.⁵

V. SALVATION

Salvation has been provided for all men through the sacrifice of Christ upon the cross.⁶ It is the only perfect redemption and substitutionary atonement for all the sins of the world, both original and actual. His atoning work has been proven by His resurrection from the dead.⁷ Those who repent and believe in Christ are born again of the Holy Spirit and receive eternal life.⁸ Furthermore, in the atonement, divine healing was provided for all believers.⁹

1. REPENTANCE AND FAITH

Man can be born again only through faith in Christ. Repentance, a vital part of believing, is a complete change of mind wrought by the Holy Spirit,¹⁰ turning a person to God from sin.

2. REGENERATION

Regeneration is a creative work of the Holy Spirit by which man is born again and receives spiritual life.¹¹

3. JUSTIFICATION

Justification is a judicial act of God by which the sinner is declared righteous solely on the basis of his acceptance of Christ as Saviour.¹²

VI. THE CHRISTIAN EXPERIENCE

1. ASSURANCE

Assurance of salvation is the privilege of all who are born again by the Spirit through faith in Christ,¹³ resulting in love, gratitude and obedience toward God.¹⁴

2. SANCTIFICATION

Sanctification is dedication to God and separation from evil.¹⁵ In experience it is both instantaneous¹⁶ and progressive.¹⁷ It is produced in the life of the believer by his appropriation of the power of Christ's blood and risen life through the Person of the Holy Spirit.¹⁸ He draws the believer's attention to Christ, teaches him through the Word and produces the character of Christ within him.¹⁹ Believers who sin must repent and seek forgiveness through faith in the cleansing blood of Jesus Christ.²⁰

3. BAPTISM IN THE HOLY SPIRIT

The baptism in the Holy Spirit is an experience in which the believer yields control of himself to the Holy Spirit.²¹

Through this he comes to know Christ in a more intimate way,²² and receives power to witness and grow spiritually.²³ Believers should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ.²⁴ The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives utterance.²⁵ This experience is distinct from, and subsequent to, the experience of the new birth.²⁶

4. THE GIFTS OF THE SPIRIT

The gifts of the Spirit are supernatural abilities given by God through the exercising of which believers are enabled to minister effectively and directly in particular situations.²⁷ They serve the dual function of building up the Church, and of demonstrating the presence of God within His Church.²⁸

5. DIVINE HEALING

Divine healing provided in the atonement of Christ²⁹ is the privilege of all believers. Prayer for the sick and gifts of healing are encouraged and practised.³⁰

1 - Gen. 1:26; 2:7

3 - Jer. 17:9; Rom. 3:10-19,23

5 - John 14:6; Acts 4:12; 1 Tim. 2:5,6
12:32,33; 1 Pet. 2:24

7 - Acts 2:36; Rom. 4:25; 1 Cor. 15:14,17,20; Heb. 10:12; 1 John 2:2
1 Pet. 1:23,25

9 - Isa. 53:4,5; Matt. 8:16b, 17

Gal. 3:22,26; Eph. 2:8; 1 John 5:10-13

2 - Rom. 5:12; James 1:14,15

4 - Heb. 7:26

6 - Isa. 53:3-6; John

8 - Acts 20:21;

10 - Isa. 55:7; Acts. 17:30;

11 - John 3:3b,5b,7; 2 Cor. 5:17,18a; 1 Pet. 1:23
5:1-2

13 - John 10:27-29; Rom. 8:35-39
John 2:6

15 - 2 Cor. 6:14; 7:1
10:10,14

17 - 1 Thess. 5:23; 2 Tim. 2:19-22; 1 Pet. 1:14-16
6:11,13,14,18

19 - 1 Cor. 13; Gal. 5:22,23; 2 Pet. 1:3-4

21 - Matt. 3:11; Acts 1:5; Eph. 5:18

23 - 2 Cor. 3:18; Acts 1:8

25 - Acts 2:1-4, 39; 9-17; 1 Cor. 14:18
10:44-46

27 - 1 Cor. 12:4-11

29 - Matt. 8:16,17
5:14

12 - Rom. 3:24; 4:3-5;

14 - John 14:23; Col. 3:17; 1

16 - John 17:17,19; Heb.

18 - Rom.

20 - 1 John 1:9; 2:1-2

22 - John 16:13-15

24 - Luke 24:49; Acts 1:4,8

26 - Acts 8:12-17;

28 - 1 Cor. 12:7; 14:12,24-25

30 - 1 Cor. 12:28-30; James

VII. THE CHURCH

1. THE UNIVERSAL CHURCH

All who are born again are members of the universal church, which is the Body and Bride of Christ.¹

2. THE LOCAL CHURCH

A. Purpose

The local church is a body of believers in Christ who have joined together to function as a part of the universal church.² The local church is ordained by God and provides a context in which believers corporately worship God,³ observe the ordinances of the church, are instructed in the faith and are equipped for the evangelization of the world.⁴

(a) The Lord's Supper

The Lord's Supper is a symbol, memorial and proclamation of the suffering and death of our Lord Jesus Christ. This ordinance of communion is to be participated in by believers until Christ's return.⁵

(b) Water Baptism

Water baptism signifies the believer's identification with Christ in His death, burial and resurrection and is practised by immersion.⁶

B. Ministry

A divinely called and ordained ministry is the provision of the Lord to give leadership to the church as it fulfils its purposes.⁷

VIII. THE END OF TIME

1. THE PRESENT STATE OF THE DEAD

At death the souls of the believers pass immediately into the presence of Christ,⁸ and these remain in constant bliss until the resurrection of the glorified body.⁹ The souls of the unbelievers remain after death conscious of condemnation¹⁰ until the final bodily resurrection and judgement of the unjust.¹¹

2. THE RAPTURE

The rapture, the blessed hope of the church, is the imminent coming of the Lord in the air to receive to Himself His own, both the living who shall be transformed, and the dead in Christ who shall be resurrected.¹²

This event takes place before the wrath of God is poured out during the tribulation. Believers then will appear before the judgement seat of Christ to be judged according to faithfulness in Christian service.¹³

3. THE TRIBULATION

The tribulation will be a time of judgement on the whole earth.¹⁴ During this period the Antichrist will emerge to offer false hope to the nations.¹⁵

4. THE SECOND COMING OF CHRIST

The return of Christ to earth in power and great glory will conclude the great tribulation with the victory at Armageddon,¹⁶ the defeat of Antichrist and the binding of Satan.¹⁷ He will introduce the millennial age,¹⁸

restore Israel to her own land, lift the curse which now rests upon the whole creation, and bring the whole world to the knowledge of God.¹⁹

5. THE FINAL JUDGEMENT

There will be a final judgement in which the unbelieving dead will be raised and judged at the great white throne, according to their works.²⁰ The beast and false prophet, the devil and his angels, and whoever is not found in the Book of Life, shall be cast into the lake of fire, not to annihilation but to everlasting punishment, which is the second death.²¹

6. THE ETERNAL STATE OF THE RIGHTEOUS

The righteous will share the glory of God in the new heaven and the new earth for eternity.²²

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| 1 - 1 st Cor. 12:13; Eph. 5:25b; Col. 1:18; 1 Tim. 3:15 | 2 - Acts 14:23; 1 Cor. 16:19 |
| 3 - John 4:23; Acts 20:7 | 4 - Acts 1:8; 11:19-24; 2 Tim. |
| 2:2; 1 Pet. 5:2 | |
| 5 - Matt. 26:26-28; 1 Cor. 10:16-17; 11:23-26 | 6 - Matt. 28:19; Mark |
| 16:15-16; Acts 2:38,41; 8:36-39; Rom. 6:3-5 | |
| 7 - Acts 6:2b-4c; 13:2-4a; 14:23; Eph. 4:8,11-13 | 8 - 2 Cor. 5:8; Phil. |
| 1:21,23-24 | |
| 9 - Rom. 8:22,23; 1 Cor. 15:42-44; 2 Cor. 5:1,4b | 10 - Luke 16:22-31; |
| John 3:36 | |
| 11 - Dan. 12:2; John 5:28-29; 2 Thess. 1:7-10; Rev. 20:11-15 | 12 - 1 st Cor. 15:51-57; |
| Phil. 3:20-21; 1 Thess. 4:13-18; Titus 2:13 | |
| 13 - Rom. 14:10-12; 1 Cor 3:11-15; 2 Cor. 5:9-10 | 14 - Matt. |
| 24:15,21-22; 1 Thess. 5:1-3 | |
| 15 - 2 Thess. 2:3-12; Rev. 13:11-18 | 16 - Matt. 24:27,30; Luke |
| 17:24,26-30 | |
| 17 - Rev. 16:12-16; 17:8,12-14; 19:11-20:3 | 18 - Psa. 2:6-12; Dan. |
| 2:44-45; Luke 22:29-30; Rev. 3:21; 20:6 | |
| 19 - Isa. 1:24-27; 2:1-4; Zech. 14:3,4,9; Rom. 8:19-23; Rev. 22:3 | 20 - Dan. 7:9-10; |
| John 12:48; Rom. 2:2,6,11,16; Rev. 14:9-11;20:11-15 | |
| 21 - Matt. 25:41b; Jude 6; Rev. 20:10,15; 21:8 | |
| 22 - Matt. 13:43; John 17:24; 2 Pet. 3:13; Heb. 11:10; Rev. 21:1-2,10,22-23 | |

IX. POSITIONS AND PRACTICES

1. MARRIAGE AND THE FAMILY

Marriage is a provision of God whereby a man and a woman enter into a lifelong relationship¹

through a marriage ceremony which is recognized by the church and legally sanctioned by the state.

Marriage establishes a "one-flesh" relationship² which goes beyond a physical union and is more than either a temporary relationship of convenience intended to provide personal pleasure or a contract which binds two people together in a legal partnership. Marriage establishes an emotional and spiritual oneness which enables both partners to respond to the spiritual, physical and social needs of the other.³ It provides the Biblical context for the procreation of children. Marriage is to be an exclusive relationship that is maintained in purity.⁴ It is intended by God to be a permanent relationship. It is a witness to the world of the relationship between Christ and His Church.⁵ Marriage requires a

commitment of love, perseverance and faith. Because of its sanctity and permanence, marriage should be treated with seriousness and entered into only after counsel and prayer for God's guidance. Christians should marry only those who are believers.⁶ An individual who becomes a believer after marriage should remain with his or her partner in peace, and should give witness to the gospel in the home.⁷ The Bible holds family life as a position of trust and responsibility. The home is a stabilizing force in society, a place of nurture, counsel, and safety for children.⁸ Marriage can only be broken by "porneia" which is understood as marital unfaithfulness⁹ involving adultery, homosexuality, or incest. While the Scriptures give evidence that the marriage vow and "one-flesh" union are broken by such acts, and therefore do recognize the breaking of the marriage relationship, the Scriptures do recommend that the most desirable option would be reconciliation.¹⁰

2. DIVORCE

We believe that divorce is not God's intention. It is God's concession to the "hardness of men's hearts."¹¹ We, therefore, discourage divorce by all lawful means and teaching. Our objective is reconciliation and the healing of the marriage union where possible. Marital unfaithfulness should not be considered so much an occasion or opportunity for divorce but rather an opportunity for Christian grace, forgiveness, and restoration. Divorce in our society is a termination of a marriage through a legal process authorized by the State. While the Church recognizes this legal process as an appropriate means to facilitate the permanent separation of spouses, the Church restricts the idea of divorce, in the sense of dissolution of marriage, to reasons specified by the Scriptures. The weight of the Biblical record is negative and the explicit statement is made, "God hates divorce."¹² Divorce is more than an action of the courts which breaks the legal contract between the partners in a marriage. It is also the fracture of a unique human relationship between a male and a female. Divorce has profound consequences for the children. Divorce is evidence of the sinful nature expressed in human failure. Jesus gives one explicit cause for the dissolution of marriage: "porneia" or marital unfaithfulness. Where all attempts at reconciliation have failed and a divorce has been finalized, we extend Christ's love and compassion.

3. REMARRIAGE

Remarriage is the union, legally sanctioned by the State, of a man and woman, one or both of whom have been previously married. It is regarded as acceptable by the Scriptures in the event of the death of the former spouse. It is also regarded as acceptable when there has been sexual immorality on the part of the former partner or the former partner has remarried.

3. TITHING

Tithing was divinely instituted by God under the old covenant and was compulsory upon the people who worshipped God.¹³ Under the new covenant we are not bound by arbitrary laws; but the principles of right and wrong, as expressed by the law, are fulfilled in the believer's life through grace. Grace should produce as much as, or more than, law demanded. Regular systematic giving is clearly taught in the New Testament. It is known as the grace of giving.¹⁴ The gauge or rule of this systematic giving is defined in the Old Testament, known as the law of tithing. All Christians should conscientiously and systematically tithe their income to God.

1 - Gen. 2:24; Matt. 19:6

2 - Matt. 19:5; Mal. 2:15

3 - Gen. 2:18, 1 Cor. 7:2-5; Heb. 13:4

4 - Eph. 5:3,26,27

5 - Eph. 5:25,31,32

6 - 2 Cor. 6:14,15

7 - 1 Cor. 7:12-14,16

8 - Eph. 6:4

9 - Matt. 5:32; 19:9
10 - Eph. 4:32
11 - Matt. 19:8
12 - Mal. 2:16
13 - Lev. 27:30-32; Mal. 3:10
14 - 2 Cor. 9:6-15

The Practice of Our Theology

Mission Statement:

As Christ, we build bridges of mercy, creativity, grace, authenticity, and loving relationships.

VALUES:

Mercy

As a community of mercy, we endeavour to enable people to overcome challenges by actively participating in their lives. This requires that we be known in the community in which we exist. Our actions will be intentional and reflected in the allocation of our time and not less than 20% of our resources.

Creativity

Our creativity originates in God, and from this origin we too create new things. We are an innovative community, evolving to better connect with people and with God. Our community thrives in an atmosphere rich with artistic expression, rooted in the uniqueness of each member. In all of this, we do the best with what we have been given.

Authenticity

Our community journeys openly together and we desire to live in truth and transparency. We have not arrived, but are discovering who we are and who we are created to become.

Grace

We extend open arms to everyone. No matter who you are or where you're from, what you think or what you've done you are always accepted in this community. We aspire to live God's example of forgiveness and acceptance.

Loving Relationships

We will care for our neighbors and be part of their lives; eating together, laughing together, and even crying together. We are intentionally creating and nurturing relationships of accountability and honesty with individuals and their communities.

Values Verses:

Romans 12:1-5

MERCY: "in View of God's mercy" - v.1

CREATIVITY: "be transformed by the renewing of your mind" - v.2

GRACE: “by the Grace given me” - v.3

AUTHENTICITY: “do not think of yourselves more highly than you ought” - v.3

LOVING RELATIONSHIPS: “and each member belongs to all the others” - v.5