



Greetings,

Thank you for your interest in our open Administrative Assistant position!

We are seeking someone who loves the Body of Christ, has administrative skills and gifting, would love to work with and support our staff and volunteer teams, is hospitable, and would be a wonderful first expression of Jesus to those who call or visit our office. We have received some interest in job sharing for this role and are very open to considering that possibility, i.e. two people working part-time to fill this full-time position. So, we would welcome your application, even if you are not interested in or able to fill a full-time role. Ultimately, we are prayerfully looking to discover the person(s) God is calling to fill this role. It is our desire and prayer that Jesus will be seen and honored in every part of this process.

In this packet, you will find the following documents relating to this opening and our church:

- Administrative Assistant Job Description
- Vision, Mission, and Values
- Absolutes of the Faith
- Position Statements on Marriage, Gender Identity, Sexual Orientation, and Gender Roles
- A Short History of Emmanuel Bible Church
- Current Staff
- Job Application Form

To apply for this position, please send the following to davidc@ebcsalem.com.

- A completed job application form.
- A written testimony of your faith in Christ and your present walk with God.
- A resume or CV that includes your training, experience, and at least three references.

We will be receiving applications through April 30, 2026. Once the application window has closed, we plan to review all applications and then respond to each applicant within a week.

Whether in this role or not, we are praying that the Lord clearly leads you to the place in the Body of Christ he has for you to express His life and advance His kingdom!

That Christ would be seen by all,

David Curtis
Administrator
Emmanuel Bible Church

503-364-6179

8512 Sunnyview Rd NE Salem Oregon 97305

www.ebcsalem.com



Administrative Assistant

Job Description

PURPOSE

The main purpose of the Emmanuel Bible Church Administrative Assistant is to provide administrative and operational support to church leaders, pastors, volunteers, ministries, and the congregation ... so that Christ may be seen by all.

The primary areas of responsibility include:

- Provide administrative support to pastors, directors, and other ministry leaders.
- Provide a range of communications services and support.
- Organize and maintain church documents and files.
- Love and care for the congregation.

This employee is considered part of the ministry team of Emmanuel Bible Church. Their work must be motivated by a growing sense of Jesus' love in them, extending out to those to whom they are ministering. They must be a person who loves people, who loves administrative work, and who will love supporting the pastor and director staff in shepherding and caring for the congregation.

This employee must have the ability to work collaboratively, with a servant heart, with the administrator, the other administrative assistant, and with other members of staff. Each of the administrative assistants will have certain specifically assigned tasks, with a high degree of cross-training, ensuring coverage during absences.

RESPONSIBILITIES

Pray (5%)

- Pray constantly, recognizing complete dependence on Jesus, the head of Emmanuel Bible Church.
- Pray for Emmanuel Bible Church attendees and leaders.
- Pray for wisdom and direction for the leadership and ministry of Emmanuel Bible Church.
- Dedicate 1/2 a day or more to prayer at least once a quarter.

Communicate and Care (35%)

- Serve as the first point of contact for anyone attempting contact with the church office: phone calls, emails, in-person visitors.
- Make a place where all church staff and volunteers can succeed and thrive, providing love and encouragement to all.
- Join with pastors and other staff in caring deeply for the congregation and others, in keeping with the church's vision, mission, and values.
 - Communicate with and encourage congregation members.
 - Meet with newcomers.
 - Encourage hospitality on Sunday mornings and at other times.
 - Communicate with pastors when needs or opportunities for ministry are perceived.
- Maintain and update the church's social media presence, e.g. Facebook, Instagram.
- Assist with the publishing on written materials, bulletins, *The Edge*, welcome packets, church directory.
- Ensure that the Welcome Desk is fully stocked.
- Assist in communications between various entities, e.g. staff, boards, committees, congregation, groups using the facility.

Perform Office Operations (35%)

- Be literate in relevant office-related technology and software, including Microsoft Office.
- Keep the office clean and organized...a pleasing and efficient work environment.
- Access the church database to assist communication and registration for events.
- Access church files and filing systems to produce important documents and records as requested by staff and volunteers.
- Schedule meetings and facility usage.

Provide Administrative Support (20%)

- Provide administrative support to pastors and directors, e.g. schedule appointments and visits, prepare materials for Sunday services.
- Provide administrative support to board, committee, and ministry leaders.
- Conduct background checks for all ministries.
- Participate in staff meetings.

Other duties as assigned or needed (5%)

ACCOUNTABILITY

The Administrative Assistant is responsible to the Administrator.

ANTICIPATED TIME COMMITMENT

This is a full-time position with an expected work week of 40 hours. This position generally requires the employee to work in-person at the church location. This person will be expected to work on some Sundays, on a schedule to be worked out with the Administrator. Work hours may sometimes be irregular, due to special events. Days off will generally be Saturdays and another day to be determined depending on Sunday demands.

ESSENTIAL QUALITIES

The person in this position must have education, experience, and/or skills in administrative support and office operations, and a proven ability to work collaboratively with team members, volunteers, members of the congregation, and all others.

The person must also have a growing and healthy relationship with the Lord Jesus, wholly support the church's vision, mission, and values, and be in agreement with Emmanuel Bible Church's Absolutes of Scripture, Statement on Marriage, and Statement on Gender Identity, Sexual Orientation, and Gender Roles.

In addition, the administrative assistant should regularly demonstrate many of the following:

- Spiritual gifts
 - Administration
 - Discernment
 - Encouragement
 - Hospitality

- Personality and character traits
 - Approachable
 - Caring & Compassionate
 - Committed to confidentiality
 - Dependable
 - Discreet
 - Efficient
 - Gentle & Humble
 - Inspiring
 - Kind & Loving
 - Neat & Organized
 - Patient
 - Prayerful
 - Relationship-oriented
 - Servant's Heart
 - Teachable
 - Transparent
 - Trustworthy
 - Understanding

- Talents and abilities
 - Ability to slow down and give thoughtful responses; not to feel rushed in decision-making
 - Bring the gospel to bear in conversation
 - Computer-literate in applicable software: Microsoft Office suite (essential). Ability to quickly learn other software, e.g. Pro-Presenter, TouchPoint
 - Creative thinker and problem solver
 - Effective and gracious communicator
 - Written communication skills: writing, spelling, grammar, proof-reading

- Verbal communication skills: clear, firm, kind
- Have an eye for design of bulletins, documents for special services, slides
- Organizational skills
- Peacemaker
- Technological skills
- Work effectively independently and in team situations

Salary Range (2026)

\$37,600-\$64,400

Plus insurance, retirement, and leave benefits.



Our Vision

That Christ would be seen by all.

Our Mission

To bring pleasure and glory to Christ Jesus by expressing his life, obeying his will, and advancing his kingdom.

Our Values

As the Body of Christ at Emmanuel Bible Church, we value...

- | | |
|-----------------------|---|
| <i>Worship</i> | We strive to bring pleasure and glory to Jesus in all we do. |
| <i>Scripture</i> | The Bible is the supreme source of truth, informing all our decisions and documents. |
| <i>Prayer</i> | We devote ourselves to prayer. |
| <i>Unity</i> | We hold firmly to the doctrines we consider to be absolute, while respecting different convictions and preferences. |
| <i>Christlikeness</i> | We strive to display the fruit of the Spirit* and humility in all our conversations and interactions. |
| <i>Discipleship</i> | We make disciples in our church, community, and world. |
| <i>People</i> | We value every person as made in the image of God and every Christ-follower as an essential part of his body. |

**love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control*

Doctrines EBC holds to be Absolute

Concerning the Bible

Every word of all sixty-six books of the Old and New Testaments is inspired by God and is without error in the original manuscripts. They are the supreme and final authority in any age.

Ps 19:7-9; Matt 5:18; Lk 16:17; Jn 10:35; II Tim 3:16; II Peter 1:19-21

Concerning God

There is but one true God, the Creator, Sustainer, and Ruler of the universe, eternally self-existent in three persons, Father, Son, and Holy Spirit.

Deut 4:39; 6:4; Isa 9:6-7; Matt 28:19-20; Jn 8:58; 10:30; I Cor 8:6

Concerning the Son

Jesus Christ is the Eternal Son of God. While remaining fully God, He became fully man as the virgin-born son of Mary. As Messiah, He fulfilled Old Testament prophecies of the Messiah. He was rejected, condemned, crucified, buried in a tomb, but on the third day arose bodily from the dead. He ascended into heaven in a glorified body, is presently sitting at the Father's right hand interceding as High Priest on our behalf. One day He will return for His church and to reign.

Isa 53; Matt 1:18; Jn 1:1&14; 14:3; Jn 18-20; Acts 1:9-11; 13:27&29; Col 2:9; Heb 7:25; 8:1-2

Concerning the Holy Spirit

The Holy Spirit is a divine person, co-equal with the Father and the Son. He was sent to glorify Christ by convicting us of sin and applying the saving work of Christ to us through regeneration and sanctification. He has come to glorify Christ through us by indwelling, sealing, guiding, teaching, protecting, empowering, and gifting the believer.

Matt 28:19; Jn 16:13-14; 3:5-6; Acts 5:3-4; Rom 8:1-14; I Cor 12:7-11; Eph 1:13-14; 3:16:17; Heb 9:14

Concerning Man and His Need

Man was created in the image of God to be able to fellowship with God. Because of Adam's sin, man suffered a change in his essential nature, the marring of God's image, and became hostile to God. Now all human beings are born with Adam's sinful nature, are under condemnation. They are unable to secure God's favor through their own efforts and need a spiritual regeneration before they can become what God created them to be.

Gen 1:26-27; Jn 3:3; Rom 3:22-24; 7:17-18&23; 8:7; Eph 4:24; Col 3:10

Concerning Redemption

Jesus lived a sinless life, fulfilling God's law, thus qualifying Him to bear the sins of the world in His body on the cross and to be a substitute for sinners of all ages. He became sin for sinners and experienced the punishment for their sin, His blood thus satisfying the just demands of the righteous God. Therefore, all who put their trust in Jesus alone are made righteous, are reconciled to God, and are given eternal life. Salvation is by grace through faith.

Matt 5:17; Jn 3:16; 14:6; Acts 4:12 Rom 3:21-22; 5:10&18; II Cor 5:21; Gal 2:16; Ephes 2:8-9; Phil 3:9; Titus 2:11-14; I Peter 1:18-19

Concerning the Church

The Church consists of all who have been regenerated and united together by the Spirit into the body of Christ. The church is the expression of Christ to the world with a mission to witness Christ to the nations.

Matt 28: 19-20; I Cor 12:13; Eph 1:22-23; 2:19-22; I Peter 2:4-5

Concerning the Future

We look for the visible, bodily return of Jesus Christ to earth. His return will bring His kingdom to completion, will bring judgment to the world, and will fulfill His promises to His people. His future work on earth will conclude with the destruction of all evil and the creation of a new heaven and earth. All human beings who have died will be raised from the dead to participate either in eternal life prepared for those who have been redeemed, or to participate in eternal punishment along with the devil and his angels.

Matt 24:30; 25:31-46; Jn 14:3; Acts 1:9-11; Rev 20:10-21:4

(Approved May 7, 2008)

Statement on Marriage

Emmanuel Bible Church

Adopted by the Board of Elders 07/21/2015

In this modern American culture where relativity is the norm, the church continues to serve an unchanging God who has revealed Himself in His unchanging Word. Jesus said, *"Heaven and earth will pass away, but my words will never pass away."* For this reason, our understanding and practice of marriage is derived from God's revelation about it in the Bible.

Marriage was instituted by God Himself. In the creation narrative of Genesis 1, verses 27-28 read, *"God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth..."* The Scriptural account reveals that God made mankind male and female. Both were equally important because they were both created in God's image. This fact coincides with the biological reality in which mankind was created; it takes male and female to procreate, and God commanded the first pair to *"be fruitful and multiply, and fill the earth."*

The more specific creation account in Genesis 2 makes it clear that God created the male from the dust of the earth (V 7), an individual with no suitable mate in all the rest of creation (V 20). To supply that first man, Adam's need, God took a rib from him and out of it fashioned a woman (V 20-23). The woman was not the same as the male but complementary to the male. The feminine pronoun is used of the woman, distinguishing her from the man. She completes man in a way that would be impossible for another male to do. No other male could be the helper that Eve was to Adam, and without her being a woman with complementary sexual organs, no natural generation could have resulted. God joined this first couple, male and female, in a permanent relationship, distinguished from the rest of humanity that was to follow. That permanent covenant relationship of one biological man and one biological woman joined by God is the definition God gives to marriage. The Spirit inspired commentary by the author in verse 24 in the context of this narrative makes it clear that God's intention as He put the first created human beings in this marriage relationship was to introduce the institution of marriage for successive generations, marriage that follows the prototype of Adam and Eve in their union. In the "leaving", all other human relationships give way to the relationship of the one man and the one woman in marriage. The "cleaving" or loyal love within that "one flesh" relationship becomes the primary characteristic of the marriage.

This permanent union distinguished from the rest of the population is what gives society structure so that it is not just a mixed multitude. Without it, parental love, familial care, discipline in the family, and even the economic security that comes from family membership would have been unknown. The words, *"for this reason"* make it

clear that this God blessed union is based on the work of God. They were united by Him, not by man.

When the religious leaders of His day questioned Jesus about divorce, the words the Lord chose to use (Matt. 19:4-6; Mk. 10:6-8) further interpret the narrative in Genesis. So in the context of discussing marriage and divorce, Jesus takes them back to the creation story and unequivocally states that God created mankind male and female. Then He reiterates that because God created mankind male and female, "*...the man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.*" Jesus gives no alternative to one biological man and one biological woman. Jesus then restates in verse 6 that the man and the woman are joined by God in this institution of marriage and because of that fact, man should not tear them apart.

In his Spirit inspired commentary on Christian marriage in the church, the Apostle Paul in I Cor. 7:2, says, "...because of immoralities, each man is to have his own wife, and each woman is to have her own husband." In Eph. 5:31 Paul takes us back to the original marriage story of one biological man and one biological woman as he gives a fairly comprehensive teaching on Christian marriage, showing God's standard of marriage to reflect Jesus Christ in His love for His church, thus bringing glory to Him.

The Scriptures are clear that God was purposeful in instituting marriage. First of all, God determined to complete man, giving him a suitable mate (Gen. 2:18-24). Eve was exactly what Adam needed to be completed. Then God instituted marriage as His way of having mankind procreate to fill the earth in order to exercise dominion over it (Gen. 1:27-28). God used marriage to portray His loyal love for Israel (Jer. 31:32; Hosea 1-3). And God has designed marriage to model or to explain the loving unity of Christ with His church (Eph. 5:22-32, Rev. 19:7-9; 21:1-2). If we attempt to alter or redefine the institution of marriage, we always fall short of God's purposes for it, violating the foundational reasons for the existence of marriage.

Our culture offers many "alternatives" to God's design for marriage, but God defines all of man's alternatives as aberrations of marriage. They do not image God's design, but rather deviate from it. For instance, in the poetic language of Prov. 5:15-21 God speaks of sexual pleasure in the marriage relationship saying, "*Drink water from your own cistern and fresh water from you own well. Should your springs be dispersed abroad, streams of water in the streets? Let them be yours and yours alone and not for strangers with you. Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love. For why should you, my son, be exhilarated with an adulteress and embrace the bosom of a foreigner? For the ways of a man are before the eyes of the Lord, and He watches all his paths.*" Our "hook up" culture tells us to take all the pleasure we can from anybody each moment with no thought of having to give account to God.

God says, *"Marriage is to be held in honor among all, and the marriage bed is to be undefiled, for fornicators and adulterers God will judge."* (Heb. 13:4) The world around us devalues marriage. It affirms that there is no problem with fornication; that in fact it is inescapable, normal, and should be expected. The prevailing view is that a person who does not engage in pre-marital sex is abnormal and that adultery, particularly without the spouse's knowledge or better yet with a spouse's consent, is no problem as long as "no one is hurt." Our society leaves God's judgment out of the matter completely.

God says that because of immoralities, the *"...husband must fulfill his duty to his wife..."* and vice versa (I Cor. 7:2-5). The world around us holds a shifting "morality" that is derived from a tension among all elements of our society including the media, political and judicial leaders, and our celebrated sports and entertainment stars. There is no absolute line in our culture between what is moral and what is immoral because the world has by and large rejected God's claim over our lives. So the imperative of healthy spousal relationships within marriage serving as a deterrent to immorality no longer speaks to our culture.

But in the Scriptures, the God we worship condemns every alternative that our society offers to His design for marriage. Even if because of the propensities of the human heart the practice comes into general acceptance, it does not become "normal" or "natural". For instance:

- Fornication – Sex apart from marriage. I Cor. 6:5-20; I Thes. 4:3-7; Heb. 13:4
- Common law marriage – Jn. 4:16-18
- Adultery – Sex outside of a one woman/one man permanent marriage relationship. Ex. 20:14; Heb. 13:4
- Serial marriage – multiple monogamous relationships with one succeeding another. Mal. 2:14-16; Matt. 19:9; Mark 10:11-12; Rom. 7:3; I Cor. 7:11
- Homosexuality – Same sex relationship. Lev. 18:22; Rom. 1:24-27; I Cor. 6:9; Jude 7
- Incest – Sex with close family members. Lev. 18:6-8; 27:20; I Cor. 5:1
- Multiple wives – Though precedent in the Old Testament is cited to infer that polygamy was normal, it was a departure from God's design and His law. Contrast Gen. 2:24 with Gen. 4:19; I Cor. 7:2; I Tim. 3:2 & 12; Titus 1:5-6
- Bestiality – Lev. 18:23; Deut. 27:20, 22-23

Though God condemns alternatives to His design for marriage, He would have us walk in loving humility before those who continue to willfully choose their own path in this regard. I Cor. 6:9-11 brings this into perspective for us because it reminds us that *"...such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."* It is only by His grace that we stand in righteousness and walk in the light.

Statement on Gender Identity, Sexual Orientation, and Gender Roles

Adopted by the Emmanuel Bible Church Elder Board on August 24, 2015

The American culture we live in today seeks to legitimize practices that were considered morally wrong by society for millennia and by the church of Jesus Christ since its inception. Because we at Emmanuel Bible Church are followers of Jesus Christ and worshipers of the triune God, we believe, teach and practice the precepts of His Word, the Bible. Our belief needs to be expressed consistently in our actions or we will be violating the design of the God we worship and the Gospel message we preach will have no credibility. The psalmist says, *"Forever O Lord, Your word is settled in heaven (Psalm 119:85)."* The Bible is unchanging because it is the word of our God who does not change, and our cultural machinations in no way alter what God has said. In the midst of changing cultural attitudes and practices, the following statements on gender identity, sexual orientation, and gender roles give biblical instruction that guides us in our consideration of these issues.

Gender Identity

While we understand that gender identity is biologically set from the time of conception, the world around us maintains that gender identity remains fluid and optional throughout life. The result is that our society pressures the church to recognize, respect, accommodate, and affirm chosen gender.

In the beginning God created mankind male and female (Gen. 1:27). That first man and the first woman were put together by God in a permanent covenantal marriage relationship in order to populate the earth (Gen 1:28; 2:24). Matt. 19:4-6 records Jesus' words confirming the heterosexual creation of human beings and affirming lifelong commitment within that role. Apart from one male and one female with permanent gender identity, there is no basis for procreation in a permanent marriage relationship.

As the Apostle Paul taught about marriage in Eph. 5:22-33, he speaks specifically about the male and female relationships within marriage portraying the relationship of Christ and the church. Paul chooses specific pronouns in verses 23 and 25; "he" refers to Christ and "she" refers to the church. The intended picture within the marriage relationship illustrating a distinction of roles between Christ and the church is obscured by a blurring of the genders.

The attempt to understand gender identity apart from God's holy character, His design and His intent, violates sexual purity and leads to the perversion of something God created that was entirely good.

Distinguishing gender identity has always been important among God's people. For instance in Deut. 22:5, the Mosaic Law prohibits a man from wearing women's clothes

and a woman from wearing a man's clothes. In I Cor. 11:14-15, hair length which in that culture distinguished the sexes, was a factor to which the Apostle Paul appealed in his teaching. It's obvious that a clear distinction between the sexes was to be maintained.

In I Cor. 7:17 & 24, the Apostle Paul established a principle of contentment in whatever state the Lord called the obedient follower. *"Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk...each one is to remain with God in that condition in which he was called."* If the principle of contentment applies regarding marriage, circumcision, and slavery, all of which are mentioned in that context, how much more does it apply to contentment as regards the biological reality of gender established by God at conception.

EBC will continue to recognize biological gender identification from birth as we submit to the God who Himself ordains our lives for our good and for His glory.

Sexual Orientation

The church acknowledges that any person may have a bias toward a certain orientation in sexual attraction, yet that should not define his conduct. In contrast, our society holds that sexual orientation is inseparable from conduct. The result is that our culture would compel the church to endorse lifestyles identified as "lesbian," "gay," "bi-sexual," "transgender" and "queer" (i.e. LGBTQ community) .

The Scriptures present temptation as separate from sin. Jesus was tempted in all things as are we, yet He never sinned (Heb. 4:15). Temptation tests our resolve; to fail the trial is to fall into sin. Our fallen natures can lead us into temptation, but the enticement of a sinful practice or pleasure is no excuse for a Christian to fall to temptation. I Cor. 10:13 says that, *"No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."*

Same-sex and bi-sexual activity is soundly condemned in Scripture, no matter what the attraction or the promise of fulfillment (Lev. 18:22; 20:13; Rom. 1:24-27; I Cor. 6:9; Jude 7). Attraction to animals, the perversion called bestiality, is also soundly condemned (Lev. 18:23; Deut. 27:20, 22-23). None of these fulfill God's design for men and women as sexual beings (Gen. 2:20-25).

Rom. 1:25-27 clearly shows that the perversion of sexual choice, the distortion of God's design for sexual orientation, is the result of worshiping the creation rather than the Creator. The Creator Himself ordained that sexual relationship occur only within the marriage of a male and a female. In all other sexual alternatives, there is a rejection of God's authority and glory by practicing deviant sexual behavior that violates God's design. While I Cor. 6:9-10 speaks to the eternal consequence of alternative sexual

behaviors, verse 11 affirms the power of the Gospel and speaks to God's forgiveness and His power to set us free from the addicting influence of temptation to sexual sin.

The sexual attraction argument is not about whether or not same-sex attraction exists but rather whether or not same-sex attraction can be separated from same-sex sexual relationship. Though there may be certain factors that might pre-dispose a person toward same-sex attraction, there is no biological or psychological factor that makes homosexual conduct inevitable. In an analogous way, sin has degenerated man to the point where he can easily consider women other than his wife to be desirable, yet there is no biological or psychological imperative that he must engage in the adultery that God condemns. God will always provide a way for His followers to escape any temptation.

Gender Roles

While we understand the Scriptures to teach the equality of the sexes with God-defined and distinctive gender roles, our culture holds that equality between the sexes mandates the elimination of all distinctions between the sexes (functional androgyny). The world promotes erasing gender roles and expectations even in the church, thus blurring the boundaries God established between the sexes.

In God's record of creation, Gen. 1:27 establishes that *"God created man in His own image, in the image of God He created Him; male and female He created them."* God proceeded to bless them both and give them instruction about their role in His creation, making no distinction between them.

When mankind sinned everything changed. There were specific instructions and burdens placed on the man and specific instruction and burdens placed upon the woman (Gen. 3:16-20). In God's economy there is no difference in men and women as regards equality. The Apostle Paul in Gal 3:28 says that in Christ, *"...there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ."* Paul is not claiming androgyny for mankind. Jews and Greeks in the early church continued to have their distinctives (I Cor. 7:17-19) as did slaves and free men in the church (I Tim. 6:1-2); so did men and women. But the distinctions of the disparate groups faded because they all had equal importance before God. God did not favor one over the other. In fact it is in the church that this equality of standing before God has best been demonstrated throughout the centuries. Only in the church do you find the admonition given by the Apostle Peter instructing Christian husbands to show their wives *"...honor as a fellow heir of the grace of life"*(I Pet. 3:7).

But in the church and in the home, there are some God ordained roles defined in the Bible. For instance in the home:

- I Cor. 11:3-9 Man, whose head is Christ, is to exercise a covering of headship over a woman and the woman is to bring glory to the man, just as Christ is the head of the church and the church brings glory to Him. Two reasons are given,

both of which supersede cultural considerations: the order of creation and the purpose of the creation of woman.

- Eph. 5:22-28; I Peter 3:1-7 The wife is to bring submission and the husband is to bring sacrificial and loving nurture into the marriage relationship. The primary reason that is given for these marital roles: marriage is to picture Christ's relationship to the church.
- I Tim. 5:8 The husband has primary responsibility as provider for the family.
- I Cor. 7 36-38 The father has primary responsibility for his unmarried daughter.

In the church:

- I Tim. 2:11-14 A woman is to receive instruction with submissiveness, not usurping authority over a man. Two reasons are given that supersede cultural considerations: the order of creation; and that woman, not man was deceived when Adam and Eve fell into sin. Eve was seduced by beauty and her desire to be more like God while Adam made a knowledgeable choice.
- I Cor. 14:34 In the context of evaluating prophetic utterance, Paul instructs women to keep quiet in the church, subjecting themselves particularly to their husbands, asking questions of their husbands at home. This obviously has to be taken in the context of all of Scripture (e.g. I Cor. 11:5 & 13) but it points out a difference in roles.
- I Tim. 3:1-12; Titus 1:5-6; Rom. 16:1 Only men are to serve as elders, but women can be deaconesses in the church.

It should not come as a surprise to us that God ordained equality between the sexes yet configured a difference in gender roles in the home and in the church. Both of these institutions, established by God, have a particular purpose in depicting God's person and character. God has revealed Himself to be One, an undivided unity expressed in the threefold nature of the distinct persons of God the Father, God the Son, and God the Holy Spirit. Father, Son, and Holy Spirit are all equally God; they are of one substance and essential nature, yet they have differing roles in their relationship.

Application to EBC

We as Christians are called to publicly proclaim with integrity the glory of our God through our words and actions. Because we do not want to be derailed from the ministry focus to which God has called us, we need to understand and adequately prepare ourselves for any challenges to our conformity to God's unchanging design for human sexuality.

Because we at EBC worship the God who revealed Himself in the Bible, we will continue to believe, teach, and practice what God has revealed as His design for gender identity, sexual orientation, and gender roles in the home and church. We will continue to value both men and women as being equal in God's sight and equal beneficiaries of the work

of Christ when they come in faith to Him. At the same time, we will respect the gender roles He ordained for the home and the church.

We will continue to regard the members of the LGBTQ community with loving consideration as men and women created in the image of God. We want to be a church *"...showing every consideration for all men, for we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us..."*(Titus 3:2-7)

Those of the LGBTQ community who choose to attend our services will continue to be welcomed, as we continue to teach and preach the Gospel and God's design from creation. While the attendance of the LGBTQ community members is welcomed at EBC, any who might come purposing to disrupt, impede, or present a public challenge to our submission to God's design will be prohibited from attending any event or activity on the campus of Emmanuel Bible Church.

The Scriptures make it plain that LGBTQ community lifestyles are not to be practiced by those who belong to Christ nor tolerated in the church (I Cor. 5). Unrepentant persistence in sinful lifestyle conduct by anyone claiming to belong to Christ will result in church discipline as prescribed in Scripture (Matt. 18:15-17; I Cor. 5; II Cor.2:1-11) and detailed in our Constitution and Policy Manual. Since Jesus Christ gave His life for all of mankind and His grace is sufficient for any sinner, we will proclaim Christ's forgiveness to those who violate His standards for relationships when they come in obedient faith to Him. We will continue to regard true repentance by the fruit that it shows rather than by a mere confession of repentance.

- A Short History -

John Lichty and Chris Wenger came from the Sonnenberg Swiss Mennonite Settlement in Dalton, Ohio, to "American Switzerland" in the frontier of Oregon in the late 1870's. Soon, other families followed them, forming a rural community of hard working farm based families near Silverton. In 1890, Emmanuel Mennonite Church, (the first Mennonite church west of the Mississippi), was organized with 32 members under the ministry of Rev. John Rich. The first fourteen years were spent in a rented church building, 1 1/2 miles east of the present site. The rental cost was \$10 a year, and Rev. Rich received no salary. There are many things that have changed since that time, besides the budget! But, many of those things that made Emmanuel so special in those early years are still the same.

In 1904, the church began meeting at its present site. Buildings have been constructed, remodeled and burned down, but Emmanuel still has a presence in the community. The size of the congregation has grown, but many of the charter member's family names are actively represented in our congregation today. Many of our programs have changed, but it is the same Word of God we preach and teach. God has helped us to grow in our witness through both our words and our lives right here in our community, as well as "to the uttermost parts of the earth".

In 1984, the Emmanuel Mennonite Church congregation decided to withdraw from membership in the General Conference Mennonite Church, and in 1985, took the name Emmanuel Bible Church. Some of the distinctives that have characterized the ministry at Emmanuel through the years, are a high rate of volunteerism, good music, solid family ties, a great mix of generations, a high regard for God's Word, an emphasis on integrity of life and a healthy involvement in missions.

Pastors and Directors

Co-Directors of Biblical Counseling:

Tom & Karen Avinelis

Provides counseling, assists the pastors in the development of counseling ministries.

Preaching and Equipping Pastor:

Grant Clay

Provides oversight for preaching, ELLS (Equipping Leaders for a Lifetime of Service), and adult education.

Leadership & Care Pastor:

Brad Dettwyler

Provides leadership and support for staff and lay leaders, oversees Life Groups and pastoral care to the congregation.

Director of Youth Ministries:

Jacob Olson

Provides oversight of middle school, high school, and young adult ministries.

Director of Children's Ministries:

Claire Roth

Responsible for the development, implementation, and oversight of all EBC ministries to children through the fifth grade.

Discipleship and Worship Pastor:

Michael Tourtellotte

Provides oversight of Discipleship and Worship Ministries.

Administrative Staff

Administrator

David Curtis

Provides leadership to the administrative and operational aspects of the church in support of church leaders, pastors, volunteers, and ministries.

Administrative Assistant:

Rachel Rowland

Assists in serving the pastoral staff in their various ministries by providing administrative and operational support.

Administrative Assistant

TBD

Assists in serving the pastoral staff in their various ministries by providing administrative and operational support.





Administrative Assistant Application Form

Name: _____

Address: _____

Phone: _____ Email: _____

How did you hear about this position?

Please briefly explain your interest in this position.

Do you agree with the Doctrines Emmanuel Bible Church holds to be Absolute?

Yes No

Please explain any differences:

Do you agree with Emmanuel Bible Church's position statements on Marriage, Gender Identity, Sexual Orientation, and Gender Roles?

Yes No

Please explain any differences:

Signature

Date

503-364-6179

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