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OUR CHURCH COVENANT

Having been led, as we believe, by the Holy Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, we do now, in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and service; to promote its spiritual prosperity; to sustain its worship, ordinances, disciplines and doctrines; to contribute cheerfully and regularly to the support of this ministry, the expense of the church, and spread of the gospel throughout the world.

We also engage to maintain personal and family devotions; to teach our children in the ways of Jesus; to seek the salvation of our friends, families, and acquaintances; to walk with spiritual wisdom in this world, and to be just and honest in all our dealings.

We further engage to watch over one another in Christian love, praying for one another and seeking the highest good for our fellow believers. We commit to aid one another in sickness and distress, in discouragement and specific needs that may arise. We shall be slow to take offense and seek always to reconcile broken relationships as our Savior has so instructed. We shall not fall to the snare of gossip, slander and false witness concerning our fellow believers, knowing that the local church will suffer greatly from such ungodliness. We shall desire to be mindful of the commands of Jesus in all our ways, enabled by the Holy Spirit.

PREAMBLE

We the members of the Monument View Bible Church, recognizing that the word of God sets forth a divine plan of the local church organization, do upon this basis, ordain and establish the following articles, to which we voluntarily submit ourselves.

ARTICLE I – NAME and AFFILIATION

The name of this organization is Monument View Bible Church (hereafter referred to as “the church” or MVBC in this document). We are a non-profit organization incorporated under the laws of the state of Colorado. We are not affiliated with any specific church organizations, or associations.

ARTICLE II – PRIORITIES OF MINISTRY

STATEMENT OF PURPOSE: This Church exists to glorify God through the ministry of the Word, thereby winning the lost to the Lord Jesus Christ, and making disciples of those who have come to Him in saving faith according to Matthew 28:19-20.

STATEMENT OF OBJECTIVE: Since a disciple is one who must necessarily have received Christ as Savior, and because Jesus further defined a disciple as one who:

- A. Puts Christ first in his/her life (Luke 14:22,27,33)
- B. Loves other believers (John 13:34-35)
- C. Bears fruit (John 15:8)

We desire to help each person at MVBC develop a progressive commitment to the Person of Christ, the Body of Christ, and the Work of Christ in the world. We believe that only as a person’s life begins to reflect these three priorities does he/she qualify as a true disciple of Jesus Christ.

STATE OF DESIRED OUTCOMES:

- A. Priority One: Commitment To Christ
 1. That in all things we recognize Christ’s Lordship by giving Him pre-eminence.
 2. That our worship services be a time of worship and praise with the systematic teaching of God’s Word.
 3. That each member maintain a consistent time of personal daily devotions, spending time in prayer and in God’s Word.
 4. That each member allow Christ to be Lord of his/her finances through regular and consistent giving.

B. Priority Two: Commitment To The Body Of Christ

1. That we commit ourselves to loving and building up the Body by maintaining the unity of the Spirit in the bond of peace.
2. That each member be involved consistently in the ministry of the church which includes worship services, Christian education and nurture to the body.
3. That each member would discern and use his/her spiritual gifts to help in building up Christ's Body.

C. Priority Three: Commitment To The Work Of Christ In The World.

1. That we so love the world for whom Christ died that we aggressively evangelize our community.
2. That we evangelize throughout the world through an active and effective missions program.
3. That we reach our world by systematically training our members how to become spiritual multipliers.

ARTICLE III – DOCTRINE

THE PREAMBLE

The Doctrinal Statement of this church is the very essence and ethos of our “religious” conviction and teaching before the Creator. These statements are concise proclamations of our core beliefs and to deny them, diminish them or mitigate them in anyway requires us to violate our conscience before God and to profane the name of our Savior, Jesus Christ. Therefore, these doctrines are judged and regulated by the Bible alone and not by any civil authority, local or national government. Unlike the remainder of this Constitution, these are our “religious” convictions and consequently our teaching.

THE HOLY SCRIPTURES

We teach that the Bible is God's written revelation of God, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (I Cor. 2:7-14; II Pet. 1:20-21).

We teach that the Word of God is an objective, propositional Revelation (I Thess. 2:13; I Cor. 2:13), verbally inspired in every word (II Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical, interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Ex. 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12-13; 17:17; I Cor. 2:13; II Tim. 3:15-17; Heb. 4:12; II Pet. 1:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human Authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (II Pet. 1:20-21) without error in the whole or in the part (Matt. 5:18; II Tim. 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; I Cor. 2:7-15; I John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We teach that there is but one living and true God (Deut. 6:4; Is. 45:5-7; I Cor. 8:4) an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons---Father, Son, and Holy Spirit (Matt. 28:19; II Cor. 13:14)---each equally deserving worship and obedience.

God the Father

We teach that God The Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8-9; I Cor. 8:6). He is the creator of all things (Gen. 1:1-31; Eph. 3:9). As the only absolute and omnipotent ruler

in the universe, He is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is spiritual Father only to believers (Rom. 8:14; II Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (I Chron. 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (I Pet. 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5-9).

God the Son

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Col. 1:15-17; Heb. 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5-8; Col. 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Col. 2:9).

We teach that our Lord Jesus Christ was virgin born (Is. 7:14; Matt. 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps. 2:7-9; Is. 9:6; John 1:29; Phil. 2:9-11; Heb. 7:25-26; I Pet. 1:18-19).

We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Phil. 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-35; 5:8; I Pet. 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; II Cor. 5:14-15; I Pet. 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matt. 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Heb. 7:25; 9:24; I John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; I Cor. 15:20,23).

We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the rapture, and, returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; I Thess. 4:13-18; Rev. 20).

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23):

- a. Believers (I Cor. 3:10-15; II Cor. 5:10)
- b. Living inhabitants of the earth at His glorious return (Matt. 25:31-46)
- c. Unbelieving dead at the Great White Throne (Rev. 20:11-15)

As the mediator between God and man (I Tim. 2:5), the head of His body the church (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King who will reign on the throne of David (Is. 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14-46; Acts 17:30-31).

God the Holy Spirit

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (II Pet. 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age began as Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the body of Christ, which is His church (I Cor. 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; II Cor. 3:18; Eph. 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (I Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; II Cor. 3:6; Eph. 1:13).

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Eph. 5:18; II Pet. 1:19-21; I John 2:20,27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; I Cor. 12:4-11; II Cor. 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (I Cor. 12:2-11; 13:8-10; II Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4).

MAN

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Is. 43:7; Col. 1:16; Rev. 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; I Cor. 2:14; Eph. 2:1-3; I Tim. 2:13-14; I John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Ps. 14:1-3; Jer. 17:9; Romans. 3:9-18, 5:10-12).

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:7; 2:8-10; I Pet. 1:18-19).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (I Cor. 6:19-20; Eph. 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph. 5:17-21; Phil.

2:12b; Col 3:16; II Pet, 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (II Cor. 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; II Pet. 1:4; I John 3:2-3).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Eph. 1:4-11; II Thess. 2:13; II Tim. 2:10; I Pet. 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; II Thess. 2:10-12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:36-40,44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Eph. 1:4-7; Titus 3:4-7; I Pet. 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matt. 11:25-28; II Tim. 1:9).

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Is. 55:6-7; Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; II Cor. 7:10) and confess Him as sovereign Lord (Romans 10:9-10; I Cor. 12:3; II Cor. 4:5; Phil. 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Col. 2:14; I Pet. 2:24) and the imputation of Christ's righteousness to us (I Cor. 1:30; II Cor. 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; I Cor. 1:2,30; 6:11; II Thess. 2:13; Heb. 2:11; 3:1; 10:10,14; 13:12; I Pet. 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17,19; Romans 6:1-22; II Cor. 3:18; I Thess. 4:3-4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict – the new creation in Christ doing battle against the flesh – but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Gal. 5:16-25; Eph. 4:22-24; Phil. 3:12; Col. 3:9-10; I Pet. 1:14-16; I John 3:5-9).

Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-50; 10:27-30; Romans 5:9-10; 8:1,31-39; I Cor. 1:4-8; Eph. 4:30; Heb. 7:25; 13:5; I Pet. 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Gal. 5:13,25-26; Titus 2:11-14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (II Cor. 6:14-7:1; II Tim. 3:1-5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy, and worldly and sinful practices is commanded of us by God (Romans 12:1-2; I Cor. 5:9-13; II Cor. 6:14-7:1, I John 2:15-17; II John 9:10-11).

We teach that believers should be separated unto our Lord Jesus Christ (II Thess. 1:11-12; Heb. 12:1-2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matt. 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; II Cor. 7:1; Heb. 12:14; Titus 2:11-14; I John 3:1-10)

We teach that God has instituted the marriage union, made up of one man and one woman, and that any intimate sexual activity outside of that union is sin. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, pedophilia, adultery, and use of pornography are sinful perversions of God's holy standard and necessitates Biblical separation. This separation may include, but is not limited to, removal from leadership, the refusal of communion and the denial of membership or assembly. (Genesis 2:24, 19:5-13; Leviticus 18:1-30; Romans 1:26-29; I Corinthians 5:1, 6:9; II Corinthians 6:14-7:1; I Thessalonians 4:1-8; Hebrews 13:4).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (I Cor. 12:12-13), the bride of Christ (II Cor. 11:2; Eph. 5:23-32; Rev. 19:7-8) of which Christ is the head (Eph. 1:22; 4:15; Col. 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (I Cor. 15:51-52; I Thess. 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph. 2:11-3:6). The church is distinct from Israel (I Cor. 10:32), a mystery not revealed until this age (Eph. 3:1-6; 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23,27; 20:17,28; Gal. 1:2; Phil. 1:1; I Thess. 1:1; II Thess. 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (I Corinthians 11:18-20; Heb. 10:25).

We teach that the one, supreme authority for the church is Christ (I Cor. 11:3; Eph. 1:22; Col. 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 10:28; Eph. 4:11; and deacons, both of whom must meet biblical qualifications (I Tim. 3:1-13; Titus 1:5-9; I Pet. 5:1-5).

We teach that these leaders lead or rule as servants of Christ (I Tim. 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb. 13:7,17).

We teach the importance of discipleship (Matt. 28:19-20; II Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15-22; Acts 5:1-11; I Cor. 5:1-13; II Thess. 3:6-15; I Tim. 1:19-20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20-28; I Cor. 5:4-7,13; I Pet. 5:1-4).

We teach that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13-16), by instruction of the Word (II Tim. 2:2,15; 3:16-17), by fellowship (Acts 2:47; I John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (I Cor. 15:58; Eph. 4:12; Rev. 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph. 4:7-12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Romans 12:5-8; I Cor. 12:4-31; I Pet. 4:10-11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostles' message (Heb. 2:3-4; II Cor. 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message (I Cor. 13:13-14; Rev. 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith, and will answer in accordance with His own perfect will for the sick, suffering and afflicted (Luke 18:1-6; John 5:7-9; II Cor. 12:6-10; James 5:13-16; I John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (I Cor. 11:28-32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (I Cor. 10:16).

THE NATION OF ISRAEL

We teach that the nation of Israel is God's chosen covenant people based on the promises that God made to Abraham, Isaac and Jacob (Gen. 12:1-2; 28:13-15). We teach that Israel is distinct from the church and will one day again be a blessed covenant people under their promised Messiah, Jesus Christ, following the time period of the Gentiles (Jeremiah 31:31-37; Acts 1:6-8; Romans 11:25-27). We believe this future blessing of Israel will literally take place according to the many irrevocable promises made throughout the Holy Scriptures in specific reference to Israel (Jeremiah 30:18-24; Romans 12:28-29). We also teach that those who bless Israel will be blessed also (Gen. 12:3). (added 2/3/13)

ANGELS

Holy Angels

We teach that angels are created beings and are therefore not to be worshipped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Heb. 1:6-7,14; Rev. 5:11-14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Is. 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matt. 25:41; Rev. 12:1-14), and by introducing sin into the human race by his temptation to Eve (Gen. 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Is. 14:13-14; Matt. 4:1-11; Rev. 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20), and that he shall be eternally punished in the lake of fire (Is. 14:12-17; Ezekiel 28:11-19; Matt. 25:41; Rev. 20:10).

LAST THINGS (Eschatology)

Death

We teach that physical death involves no loss of our immaterial consciousness (Rev. 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil. 1:23; II Cor. 5:8), that there is a separation of soul and body (Phil. 1:21-24), and that, for the redeemed, such separation will continue until the rapture (I Thess. 4:13-17) which initiates the first resurrection (Rev. 20:4-6), when soul and body will be reunited to be glorified forever with our Lord (Phil. 3:21; I Cor. 15:35-4, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (II Cor. 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; II Cor. 4:14), and the unsaved to judgment and everlasting punishment (Dan. 12:2; John 5:29; Rev. 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Rev. 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Rev. 20:11-15) shall be cast into hell, the lake of fire (Matt. 25:41-46), and cut off from the life of God forever (Dan. 12:2; Matt. 25:41-46; II Thess. 1:7-9).

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (I Thess. 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; I Cor. 15:51-53; I Thess. 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (I Cor. 3:11-15; II Cor. 5:10).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1-3; I Thess. 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; II Thess. 2:7-12; Rev. 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt. 24:27-31; 25:31-46; II Thess. 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan. 12:2-3; Rev. 20:4-6). This period includes the seventieth week of Daniel's prophecy (Dan. 9:24-27; Matt. 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for a thousand years on the earth (Rev. 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Dan. 7:17-22; Rev. 19:11-16). This reign will be preceded by the overthrow of the Anti-christ and the False Prophet and by the removal of Satan from the world (Dan. 7:17-27; Rev. 20:1-7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Is. 65:17-25; Ezekiel 37:21-28; Zech. 8:1-17) to restore them to the land which they forfeited through their disobedience (Deut. 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matt. 21:43; Romans 11:1-26) but will again be awakened through repentance to enter into the land of blessing (Jer. 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Is. 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Rev. 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand-year reign of Christ (Rev. 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10) whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:41; Rev. 20:11-15).

Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (II Thess. 1:9; Rev. 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (II Pet. 3:10) and replaced with a new earth wherein only righteousness dwells (Eph. 5:5; Rev. 20:15, 21-22). Following this, the heavenly city will come down out of heaven (Rev. 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Rev. 21, 22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (I Cor. 15:24-28) that in all spheres the triune God may reign forever and ever (I Cor. 15:28).

The Lord's Table of Communion: The word "communion" assumes that the participants are walking in fellowship with Christ (I John 1:6-10). It is a memorial of Christ's death on our behalf, and our identification with His atonement at the cross. It is an observance intended only for true believers of Jesus Christ. The Communion shall be observed on a regular basis as determined by the leadership of the church. The scriptures are plain in the preparation for this service (I Cor. 11:17-34), that a believer shall examine himself as to his readiness for this testimony. Because it is for true followers of Christ, parents should be discerning as to the participation in the elements by their children, if there is any question as to their salvation. Likewise, let all persons be fully knowledgeable, that the Communion Table conveys no saving power, no evangelistic objectives, and no connotation of divine grace can be extracted from it in terms of "good works" unto salvation. It is for those who have received Jesus as personal Savior, and are "walking worthy of the vocation to which they were called", (Eph. 4:1).

Believer's Baptism: Likewise, as with the Table of the Lord, it is an outward expression of an inward reality, having identified with the death, burial and resurrection of Jesus Christ. It shall be administered by immersion (except in those cases where this may not be possible). It is voluntary, an act of obedience, and believers are exhorted to give this testimony soon after their conversion. Those seeking baptism shall make their desire known to the Pastor or Elders, and shall be given teaching and instructional materials for reading, to prepare them. Baptism is a personal act of one's faith and obedience and has no condition upon salvation. As above, let parents be discerning about baptism for their children. Too often is the remark, "I was baptized as a child, but I didn't really know what I was doing". (Acts 8:36-39; 10:47-48).

If there is no reality of Jesus Christ in the heart, both of these ordinances are empty and meaningless ritual.

ARTICLE IV – CHURCH MEMBERSHIP

The membership of the church shall consist of those who give clear evidence of having been born again through faith in the finished work of the Lord Jesus Christ, and sincerely desire to live a godly and exemplary, separated and obedient Christian life. Since water baptism is a biblical command, every committed believer is expected to give his testimony in this way, prior to, or at the time of uniting with the church.

There is only one type of membership in this church, full membership. One may become a member at age 18 if he meets other defined qualifications. Letters of transfer from other churches of like faith will be received by the Elder Board, but the applicant will still be required to follow the normal process to enter membership.

One desiring membership in the church will obtain an application from a pastor or elder, or the church office, and shall later be interviewed by the Elder Board. All accepted applicants shall be received into the fellowship in a worship service, soon after the Board interview.

Statement on homosexuality: Because homosexuality is becoming epidemic in society, it is necessary to state that this local church rejects all such persons and activity and associations related to this movement from membership and leadership. Same sex marriages and homosexual relationships are an abomination to God and are clearly addressed in Scripture as such. Lev. 18:22; 20:13; I Cor. 6:9, 10.

Responsibility of Members and Discipline

1. All members are expected to participate in the ministry of the church, in such measure as talents, spiritual gifts, and varied circumstances shall allow. Such service shall be voluntary and subject to the direction of the Pastor and Elders, and other church officers and committees.
2. To be involved consistently in the services of the church. (Heb. 10:25)

3. To cultivate Christian love for other members, meeting their needs, encouraging their spiritual growth, seeking to live and serve in the spirit of unity in the body of Christ. (Phil. 2:1-4)
4. To give financially to the work of the church according to the guidelines of scripture. i.e. proportionately, cheerfully, and consistently. (I Cor. 16:2; II Cor. 8:9; 9:6-15)
5. To engage in private and family devotions, Bible study and prayer. To abstain from things that bring one's testimony into question. (I John 2:15) Avoid the unequal yoke with unbelievers, yet seeking always to win them for Christ. Being on guard against religious apostasy and false teaching.
6. To work in a spirit of cooperation and loving submission to the Board of Elders and the Pastor. If this is not possible, then it is better that a member relocate to another fellowship, rather than remain and cause divisions. The Elders have the responsibility to deal effectively with persons who are gossips, dishonest in their dealings, and in general, cause strife among believers. Such matters are sufficient cause for dismissal. (II Thess. 3:6) Matters of discipline do not require a congregational meeting or vote. Unanimous vote by the Elders is required. When the unfortunate circumstances arise that find a member living consistently in moral confusion and disorder, and diligent attempts at restoration have failed, the health of the Church must be considered as well as the special need of the individual. Therefore, it is the duty of the elders to follow the guidelines of scripture in removing the offender from membership. (Matt. 18:15-17; II Thess. 3:6, 14, 15). Any excluded member may be reinstated to full membership upon agreement of all elders, in keeping with biblical instruction in repentance, a godly sorrow, and a willingness to abide under the provisions of the church constitution. (Gal. 6:1-5; II Cor. 2:6-7; 7:10)
7. Members who are consistently negligent in their attendance of services (an unexplained negligent pattern extending in excess of three months) may be dropped from the membership of the church, by unanimous agreement of the Elders. In such matters, every effort to encourage serious commitment to the Lord and His local church shall be made by the Board. The church office shall prepare an updated directory of active members and associates at least yearly.
8. Letters of transfer and recommendation to other churches shall be given as requested by departing members in good standing.

ARTICLE V – GOVERNMENT

Nature – Function – Authority of Administration

The church functions on the basis of an elder governed body. The congregation recognizes that considerable authority is given to the Elder Board. On all major items, such as constitutional changes, building projects, annual budget, and changes in senior pastor, the congregation will make ultimate determinations at called business meetings. In matters of less importance, the Elders, with prayerful discernment, will act according to what is most profitable to the church body. The Elders are free to consult with the Board of Deacons on items needing broader representation; however, the authority remains with Elders in most matters. The Elder Board will strive toward unanimity in all matters. Where this is not possible, 80% agreement is acceptable for the decisions that are made, unless specified otherwise in this document.

ARTICLE VI – CHURCH OFFICERS

Section A – The Pastor

He shall be a legally ordained minister who is given the spiritual leadership for the congregation. He is to shepherd the body of Christ, teach and preach the Scriptures, administer the general business of the church. He has one vote on the Elder Board. He will provide spiritual guidance and referral as needed for members of the church. He is directly responsible to plan and direct the services of the church. His supervision over the Associate Pastors and office staff shall be done as it most profitably affects the congregation. In conjunction with the Elders, he shall exercise concern for the members, physically, emotionally and spiritually, and through visitation and the ministry of encouragement, shall seek to equip believers for the standards of Eph. 4:11-16. He is an ex-officio member of all other boards and committees. His term of office is indefinite. His calling includes him as member of the church. His salary and benefits shall be affirmed by the church at the time of calling. Any adjustments shall be made by the Elder Board and affirmed by the congregation at any called business meeting.

The calling of a pastor shall be accordingly: (1) Elders review potential candidate and presents the selected candidate to the congregation for affirmation. A 80% vote is required to call him. The relationship between the Pastor and the church shall be continuous until dissolved by either, giving sixty (60) days written notice, or less by mutual consent. After prayerful consideration, if the Elders, by majority vote, deem it wise to dissolve the relationship between pastor and the church, the matter shall be

presented to the church by the Elders at a special business meeting called for that purpose. Vote required to terminate: 50% of members voting.

Section B – Associate Pastoral Staff

He shall be responsible to the Pastor and Board of Elders. His areas of ministry shall be determined at the time of his calling, in conjunction with the needs of the staff and the congregation. His job description needs to remain flexible as he fits into the local ministry most advantageously. The associate pastor may be asked by the Senior Pastor and the Elders to serve on the Elder Board, in which case he has one vote. His calling includes him as a member of the church. The calling of an Associate Pastor shall be the work of the Pastor and Elder Board. His salary shall be affirmed by the church at the time of calling. Any adjustments shall be made by the Elder Board and affirmed by the congregation at any called business meeting. The relationship between the Associate Pastor and the church shall be continuous until dissolved by either, giving sixty (60) days written notice, or less by mutual consent.

After prayerful consideration, if the Elders, by consensus, deem it wise to dissolve the relationship between associate pastor and the church, the matter shall be presented to the church by the Elder Board at a special business meeting called for that purpose. The Elders will report to the congregation any pertinent information that led them to the decision. No congregational vote is necessary to this action.

Section C – Elders

- (1) **Qualifications** – Because our church government invests the Elders with administrative authority and the shepherding ministry of the church, it must be emphasized that the Christian character and maturity of the Elder is crucial to the health of the church body. He shall manifest the qualifications described in I Tim.3:1-7; Titus 1:5-9, recognizing that no man has attained in all of these areas, but he is to continually aspire for growth and own a genuine desire to serve. (I Peter 5:1-3)
- (2) **Appointment** –
 - (a) Elders present the name(s) to congregation.
 - (b) Congregation affirms the new elder(s).
- (3) **Term of Service** – The Elder shall serve a period of five years, after which he is required to be off of the Board for at least one year. However, if there are extenuating circumstances, that for the good of the church body the Elder is needed to serve, he may delete the one year requirement, with approval of existing Elders. The elders may appoint a replacement Elder, in the event that a vacancy occurs.
- (4) **Evaluation and Discipline** – Each year the Board of Elders shall evaluate itself. Should it become necessary, any Elder who is consistently in disagreement with the general consensus of the Board, or finds it difficult to be a cooperating member of the Board, or permits a spirit of strife and unrest in the work of the Board, shall of his own volition remove himself as an Elder. If in the opinion of the Elders, a fellow-elder needs to be relieved of his office, the principles of II Thess. 3:14-15 and I Tim. 5:19-20 should be considered as guidelines. This does not require a congregational action. A majority of the elders is required for removal of an elder from the board.
- (5) **Composition of Board of Elders** – The board shall be composed of the Pastors and those Elders approved by the congregation. Number of Elders may vary, depending upon the needs of the congregation. Senior Pastor has one vote on the Elder Board.
- (6) **Responsibilities of Elders** – Specific responsibilities: Without abuse to the authority invested in the Elder Board by the congregation, it is declared that the Elders shall have the following responsibilities.
 - a. Legally responsible for the corporation of the church.
 - b. Pastoral care of the church, visitation of the sick and elderly, meeting of special needs that arise in the lives of church members, instruction of the church and equipping of the believers for “the work of the ministry” (Eph. 4:12). These officers extend, enhance, and support the Pastor’s ministry to the flock.
 - c. Direction over the services of the church and administration of the ordinances. These areas obviously assume appointments and delegation of a variety of ministries within the church.

- d. The Elders shall at all times remain open and sensitive to the needs of the members of the church, willing to encourage and give spiritual guidance. They shall truly seek to shepherd the flock, which includes effective communication at all levels of the church life.
- e. They shall be actively involved in the missionary program of the church, advising and giving direction to the missionary chairperson and the Missionary Committee. Their leadership skills will also be needed by other church departments and committees. It is advantageous for an Elder to serve as the chairperson of missions.
- f. They shall meet at least once each month to coordinate their efforts. The chairman of the Elders and the Pastor shall prepare the agenda for monthly meetings. The chairman shall lead the Board through its agenda, giving all staff and Elders opportunity to add items of importance to the discussion. It is at such meetings that they explore future programming and plans for the church. They are to be discerning and alert and to own a vision for the body. The Elders deal in matters of confidentiality and sensitive issues. They shall not be required to report in detail to the congregation, matters which could prove hurtful or negative to the church body or individuals. This is why only godly, mature and loving Christian leaders should come into the position of Elder. The Elder Board will strive toward unanimity in all matters. Where this is not possible, 80% agreement is acceptable for the decisions that are made, unless specified otherwise in this document.

A 75% attendance of Elders constitutes a quorum for meetings.

- g. The elders will strive to function according to this constitution and will be sensitive to offer amendments that may be needed, following the guidelines under “Amendments” Article IX.
- h. All committee leaders shall be selected by the Elders.
- i. The Elders shall be responsible to interview prospective members after applications are completed. They shall schedule with pastors a service for receiving the new members.

Section D – Deacons/Deaconesses

- (1) **Qualifications** – The guidelines for the Deacon are given in I Timothy 3:8-10; 12-13. This is an office requiring spiritual maturity and sensitivity to the needs of the body of Christ. The spirit of service pictured in Acts 6:1-7 should characterize the one who serves as Deacon.
- (2) **Appointment** – They are placed in office by Elder appointment.
- (3) **Term of Service** – They shall serve for a period of three years after which he/she is required to be out of leadership for at least one year. However, if there are extenuating circumstances, that for the good of the church body, the Deacon/Deaconess is needed to serve, he/she may delete the one year requirement, with approval of the Elder Board.
- (4) **Evaluation** – Because they serve the church in vital areas of ministry, it is extremely important that each individual function in a “team” spirit. This godly spirit is rooted in a clear understanding of Christ’s supremacy in the church, the vivid reality that they are caring for God’s children and the conviction that the pleasure of Christ is the highest pursuit. Deacons/Deaconess must be vigilant in guarding their own souls from complaining, gossip, discontentment, personal offence and the pursuit of personal glory. They must continually pursue self-denial, words of peace and joyful service. This is the lifestyle of truly great servants.
- (5) **Composition** – It would be to the advantage of the church to have persons who have had experience in the various areas of responsibility (facilities, décor, finances, etc.). However, since they have the freedom to tap all resourceful persons in the church for help in projects, etc., this is not a requirement. The number serving at any time will be determined by the needs of the congregation and the availability of qualified individuals.

- (6) **Function** – Deacons/Deaconess shall be delegated a specific responsibility of service (facilities, décor, finances, etc.) within the church family by the Elder Board at the time of appointment and shall be directed there after by one of the Elders. The organizational chart will depict the individuals, roles, responsibilities and accountability for each Deacon/Deaconess.
- (7) **Reward** – The high calling of God that rests upon Deacon/Deaconess cannot be overstated. The holy virtues of service and help are Christ-like in the highest and purest form. Jesus said, “If anyone wants to be first, he shall be last of all and servant of all.” (Mark 9:35, NASB95) It is little wonder than that these super servants obtain for themselves a great reputation and reward with God.

"For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus." (1 Timothy 3:13, NASB95)

ARTICLE VII AD HOC COMMITTEES

Temporary committees may be needed from time to time. The Elder Board will appoint them when necessary.

ARTICLE VIII – OTHER OFFICES

1. **Treasurer** – A church treasurer shall be appointed by the Elder Board. He shall manage all finances of the church. He shall report to the congregation at the annual meeting and other times as requested by the Elder Board.

The treasurer shall keep all itemized and systemized records of his transactions. He shall surrender all accounting records, annually or upon demand, to a duly appointed auditor or auditing committee (This is at the option of the board of elders). He shall fulfill such other duties as determined by the Board of Elders. The treasurer shall appoint a financial secretary, approved by the Elders.

2. **Usher Coordinator** – Shall be appointed by the Deacon Board.

ARTICLE IX – GENERAL POLICIES

Communion and Baptism – The Lord’s Table shall be observed on a regular basis as determined by the leadership of the church. Baptisms shall be arranged as needed. Persons applying for membership who have received a believers baptism in a mode other than immersion are not required to be rebaptised. However the church practices no other mode, except when physical circumstances would prohibit.

Teaching and Leadership – Positions of teaching and key leadership assignments will be held by those who are members. Non-members may serve in various ministries, upon approval by elders. In extenuating circumstances these policies are flexible, but require approval of the pastoral staff, and elders.

Business Meeting – In addition to the annual business meeting, the operations of the church may require called business meetings as well. The elders may schedule a business meeting, giving at least one week notice to the congregation, and the purpose of the meeting. The Elders shall appoint a moderator for the business meetings. A recording secretary will be appointed by the elders for all business meetings. Fiscal period is from January 1 to December 31. Organizational calendar is the same.

Quorum – The quorum of a scheduled business meeting shall consist of those members present. A simple majority constitutes a decision, unless stipulated otherwise in church boards and committees. A quorum for church boards and committees shall consist of 75% of members. There is no absentee ballot.

Benevolence - The Elders will endeavor to stay informed of special needs of the church family and to respond accordingly.

Amendments – Amendments to this constitution can be made at any called business meeting; amendment shall be presented by the Elder Board and approved by the congregation, and posted 2 weeks prior to the business meeting.

It should be remembered that a church constitution is intended to serve the people, not the people serving the constitution, therefore amendments need to provide the best possible working document for the flock. However, when amendments are

discussed, every possible contingency must be considered before changing the constitution, or else a congregation finds itself amending the amendments.

Some guidelines to examine prior to any amendments:

1. Is the change biblical and in keeping with the spiritual motives and objectives of the church?
2. Is it being done to improve the general circumstances of the entire membership, not just a portion of it?
3. Has the Elder Board prayerfully spent a considerable period of time contemplating the change, discussing its ramifications, and seeking the counsel of those who may be most affected by the change?
4. Will the amendment serve the congregation as well in five years from now as it appears to today?
5. This article protects the membership and the leadership from any amendment that would ever allow any individual to gain financially or materially on a personal basis. All amendments for this non-profit corporation shall be in keeping with the law, as well as moral and biblical principles.

Licensure and Ordination – License for ministerial duties will be granted an applicant only after the following conditions have been fulfilled:

- a. Applicant must be a man, a member of this church, displaying exceptional Christian virtue and possess a growing knowledge in the Word of God.
- b. Applicant shall be examined by the Pastor and Board of Elders.
- c. Pastor shall present license to the applicant in a public service.
- d. The duration of this license will be determined by the Board of Elders and documented in Elder meeting minutes. Licensure is the decision of the pastor and elder board.

Section 2 – Ordination to the Gospel Ministry is subject to the following:

- a. Applicant must be a man, a member of this church and shall have presented a written request to the Pastor.
- b. The Board of Elders, after consideration of the request, will organize an Ordination Council.
- c. The Ordination Council comprised of representatives from churches of like faith and practice, after examining the candidate according to their agreed standards, can make a recommendation that the candidate be ordained to the Gospel Ministry.
- d. The church shall then proceed with the official public service.

Dissolution – Dissolution requires a recommendation from the Elders and a 75% majority of the present and voting membership. Business meetings called for the purpose of dissolution must be announced at least 30 days prior to the meeting. In the event of dissolution of the church body, its assets shall be distributed as follows: after all indebtedness has been paid, and a consideration of stewardship to existing missionary agencies, such remaining funds shall be disbursed, to one or more organizations recognized by the Internal Revenue Service as one organized exclusively for religious, charitable, scientific, literary and educational purposes, according to the prayerful determinations of the combined leadership of Elders and Deacons. No individual shall personally benefit financially, through this dissolution process.