



CONSTITUTION, BYLAWS
and
STATEMENT OF FAITH

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STATEMENT OF FAITH

CONSTITUTION OF CHURCH ON THE WAY

PREAMBLE

For the more certain preservation and security of the principles of our faith, and to the end that this body may be governed in an orderly manner consistent with Biblical precepts, principles and patterns and for the purpose of preserving the liberties inherent in each individual member of Church On The Way and the freedom of action of this body, we do declare and establish this constitution for the glory of God.

ARTICLE I: NAME

This body shall be known as and operate under the corporate name of "Church On The Way," (hereinafter referred to as "the Church" or "Church On The Way"), P.O. Box 3488, Kingsport, Tennessee, 37664 (a Tennessee Non-Profit Religious Corporation).

ARTICLE II: ARTICLES OF FAITH

The Holy Bible is the inspired, inerrant Word of God and is the basis for our faith. The Church accepts fully the *Statement of Faith* included as an addendum to this document (hereinafter referred to as the "*Statement of Faith*"). The Church is a committed body of baptized believers in Jesus Christ and is committed to loving God, loving others and to personally sharing the good news of Jesus the Christ and discipling others.

ARTICLE III: CHURCH COVENANT

All members of the Church shall support the following statement: "Having received Christ as my Lord and Savior and having been baptized and being in agreement with Church On The Way's *Statement of Faith*, strategy, and structure, I now feel led by the Holy Spirit to unite with Church On The Way. I will seek by God's grace to be faithful to God and the Church by being personally involved in the life of the Church through attendance and participation. I will be persistent in my intercession for the Church and its leadership. According to the principles of God's Word I will be faithful in giving financially to the ongoing ministry of Church On The Way".

ARTICLE IV: CHARACTER

The government of the Church is vested in the body of believers (members) who compose it. The Church will be, and is always to be a sovereign, autonomous Church. The Church shall be led by Elders who are delegated the primary role of leadership as designated within the following Bylaws. The ordained Elders led by the Lead Pastor/Elder, carry out the Biblical mandates as delineated in this document under the Lordship of Christ. The Church recognizes the benefits of cooperation with other bodies of believers and entities that are likeminded in carrying out the same objectives to the glory of God. In no way is this to be understood to mean that such cooperation, educational and benevolent work shall ever become one of the doctrines of the Church.

ARTICLE V: DOCTRINE

The Bible is the final authority to which we appeal in all areas of life, including the faith and practice of Church On The Way. See *Statement of Faith* for particular areas we most assuredly believe.

ARTICLE VI: PURPOSE STATEMENT

The purpose of the Church is to do whatever it takes to be active disciples of Jesus Christ through observing the Great Commandment (Loving God and loving others) and the Great Commission (Discipling people). *Matthew 22:36-40; Matthew 28: 18-20*

BYLAWS OF CHURCH ON THE WAY

ARTICLE 1: CHURCH MEMBERSHIP

SECTION 1: GENERAL

This is an autonomous and sovereign church under the Lordship of Jesus Christ. The membership retains unto itself the right of exclusive self-government in all phases of the spiritual and temporal life of the Church.

The membership reserves the exclusive right to determine who shall be members of Church On The Way.

SECTION 2: CANDIDACY (QUALIFICATIONS)

Any person may offer himself/herself as a candidate for membership in Church On The Way. All such candidates may request and apply for membership to the Church at any regular worship service in any of the following ways:

1. By profession of faith and water baptism according to the policies of the Church.
2. By promise of letter from another church of like faith.
3. Upon statement of prior conversion experience through faith followed by baptism by immersion in a church of like faith.

Should there be any question related to a candidate that might require prayer, thought or study, such question or dissent shall be referred to the Elders for the making of a recommendation pertaining to membership.

The membership of the Church shall consist of such persons who confess Jesus Christ to be their Savior and Lord. Who: (1) after examination by the Elders as to their Christian experience, and if coming from other churches, the receipt of acceptable letters of

recommendation or satisfactory substitutes thereof, (2) having been baptized by immersion according to the *Statement of Faith*, and (3) satisfactorily been taught, and further understand and agree and adhere to the *Statement of Faith*, strategy and structure and agree to enter into covenant membership with Church On The Way.

SECTION 3: DUTIES

Members are expected to be faithful and obedient in all areas of the Christian life, attend services of the Church, give regularly to its support, pray for and participate in its ministries. Those who have been inactive in regular attendance and support for the period of one year shall not be considered members in good standing *for the purposes of voting*.

SECTION 4: RIGHTS

Members in good standing as defined in Sections 2 and 3 above, and who are at least eighteen years of age, may vote in Church business meeting.

SECTION 5: TERMINATION

Membership shall be terminated in the following ways:

1. Death.
2. Transfer to another church.
3. Affiliation with another church.
4. Exclusion by action of the Church. (Matthew 18: 15-22; 1 Cor. 5)
5. By request of member desiring termination.

All requests for recommendations as to the termination of a member under Section 5 - Item 4 (above) shall first be brought to the attention of the Lead Pastor/Elder. After consideration of the matter, either he or his duly appointed representative shall confer with the individual subject to said termination. Only after faithful efforts have been made to bring such member to repentance shall the Lead Pastor/Elder recommend to the Elders, and they to the Church, that the membership of said person be terminated. The member subject to termination will be notified in writing at least thirty (30) days prior to the recommendation that his membership be terminated.

SECTION 6: RESTORATION

Any person whose membership has been terminated may be restored. This is upon evidence of his/her repentance, reformation and by recommendation of the Lead Pastor/Elder and Elders and affirmative vote of the Church.

SECTION 7: RECORD OF MEMBERSHIP

The Church secretary shall keep an accurate roll of members, and insofar as possible, an up-to-date record of addresses and other pertinent contact information.

ARTICLE II: CHURCH ORGANIZATION

SECTION 1: GENERAL

The Church is both a spiritual body and a non-profit religious corporation under the laws of Tennessee. The Church is subject to the authority of Scripture in all matters and subject to the rules of duly constituted public authority (Romans 13: 1-7). In areas where it is deemed by the Lead Pastor/Elder and Elders that there is a conflict between duly ordained government and the clear teaching of the Holy Scriptures, God's Word, as stated in the *Statement of Faith*, the Church should obey God rather than man (Acts 4:22-32). The Elders are to provide the mechanism for the orderly activity of the Church body.

SECTION 2: CHURCH MEETINGS

The Church shall meet in regular worship services on the Lord's Day at such times as may be determined by the Lead Pastor/Elder and the other Elders. Additionally, the Church may meet at other such times as may be deemed appropriate by the Lead Pastor/Elder and other Elders, for purpose of worship, edification, proclamation, or other matters related to its ministry.

The Church shall meet in regularly scheduled or duly called Church business meetings for the purpose of conducting the business of the Church. An Annual Church business meeting is to be scheduled and held near the close of the Church year. Other Church business meetings may be called by giving at least a two-week notice - with stated purpose - through announcement at Sunday morning worship services preceding the meetings.

The moderator at the Church business meeting shall be the Lead Pastor/Elder - who is the CEO of the Corporation - provided the Church has a Lead Pastor/Elder. If the Church has no Lead Pastor/Elder or in the event the Lead Pastor/Elder is unable to attend, another Elder will be chosen by the Elders to serve as moderator. The moderator is to utilize "Robert's Rules of Order" for the purpose of conducting meetings and may appoint a parliamentarian if he determines such appointment to be appropriate. The moderator in cooperation with the Elders may bring such matters before the business meeting as they determine appropriate. A written agenda must be set before the beginning of all Church business meetings. The following matters shall be brought before the Church at the Annual Church business meeting.

1. A slate of proposed Elders and Deacons as determined by the Lead Pastor/Elder and other Elders to serve the Church body as may be necessary to fill the vacancy or to increase or decrease the size of the body.
2. A slate of proposed members as may be necessary to fill vacancies and places of ministry within the body.
3. An annual Church budget or any proposed change to the Church's current budget.

The following matters may also be brought to the business meeting:

1. Any proposed change to the Church Constitution and Bylaws.
2. Membership admissions and terminations.
3. Reporting of any actions taken by the Elders or Deacons not already addressed during the year that needs to come before the Church.

Any matter recommended by the Elders and presented to the Church in a business meeting for action shall require a majority vote of the voting members in attendance unless specified otherwise in the Church Constitution and Bylaws. Members in attendance at a duly called or regular business meeting of the Church shall be deemed to constitute a legal quorum.

SECTION 3: CORPORATE OFFICERS

The Lead Pastor/Elder shall be the Chief Executive Officer of the corporation and shall have general and active management of the operation of the corporation. He shall be responsible for the administration of the corporation, including general supervision of the policies of the corporation.

Other officers of the legal corporation are as follows:

President - Chairman of the Trustees

Chief Financial Officer - Church Treasurer

Secretary - Chosen by the Chairman of Trustees and Chief Executive Officer

SECTION 4: TRUSTEES

The Trustees are to act in the capacity of legal representatives of the corporation and have legal care of the Church property and to *execute the will of the Church*, but not to determine it. They, and the other officers of the Corporation, shall represent the Church in all legal matters. The power to buy, sell, lease, or mortgage property shall be by the specific action of the Church and the Church shall delegate that responsibility to the Elders to act on behalf of the Church, who will then authorize the Trustees to act.

The Trustees shall consist of three members, none of whom shall hold any paid position in the Church. They shall be appointed by the Elders and affirmed for a term of three years with one member retiring each year. A Trustee may be elected to serve two (2) consecutive terms. No Trustee shall be eligible for re-election until the lapse of one year.

In addition to the appointment of a replacement Trustee to fill the vacancy that occurs each year with the rotation system described above, the Elder body shall also appoint and make known to the Church which of the Trustees shall be designated as Chairman for the forthcoming year. The Trustee Chairman and Lead Pastor/Elder shall choose a secretary. Any vacancy occurring in the Trustees shall be reported to the Elders. The Elders shall find a suitable person to fill such vacancy for the remainder of the un-expired term.

SECTION 5: CHURCH TREASURER

The Treasurer shall be nominated by the Elders and elected by the Church for a term of one year. Responsibilities assigned to the Treasurer are as follows:

1. Oversight of the financial affairs of the corporation.
2. Recommend action concerning the corporation's financial affairs to the Chief Executive Officer and/or Trustees as the situation may warrant.
3. Make a financial report available to the Church body for the annual conference and on a monthly basis for any member in good standing who desires such a report.

Serve as an ex-officio member, without vote, on the Finance and Budget committee. The Church Treasurer may not serve more than five (5) consecutive years. The outgoing treasurer shall be eligible to serve in this position until the lapse of one year.

SECTION 6: CHURCH CLERK

The Church Clerk shall be nominated by the Elders and elected by the Church for a term of one year. Duties to be performed by the Church Clerk are as follows:

1. Keep the minutes of all business meetings.
2. Maintain the Church membership records.
3. Request and send church letters.
4. Perform other such duties as directed by the Pastor/Lead Elder.

SECTION 7: ELDERS

Biblical Eldership

Biblically, the focal point of all church leadership is the elder. An elder is one of a plurality of biblically qualified men who jointly shepherd and oversee a local body of believers. The word translated "elder" is used nearly twenty times in Acts and the epistles in reference to this unique group of leaders who have responsibility for overseeing the people of God.

The Office of Elder

As numerous passages in the New Testament indicate, the words "elder" (presbuteros), "overseer" (episkopos), and "pastor" (poimēn) all refer to the same office. In other words, overseers and pastors are not distinct from elders; the terms are simply different ways of identifying the same people. The qualifications for an overseer (episkopos) in 1 Timothy 3:1-7, and those for an elder (presbuteros) in Titus 1:6-9 are unmistakably parallel. In fact, in Titus 1, Paul uses both terms to refer to the same man (presbuteros in v. 5 and episkopos in v. 7). All

three terms are used interchangeably in Acts 20. In verse 17, Paul assembles all the elders (presbuteros) of the church of Ephesus to give them his farewell message. In verse 28 he says, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers [episkopos], to shepherd [poimainō] the church of God.” First Peter 5:1-2 brings all three terms together as well. Peter writes, “Therefore, I exhort the elders [presbuteros] among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd [poimainō] the flock of God among you, exercising oversight [episkopēō] not under compulsion, but voluntarily, according to the will of God.” The different terms, then, indicate various features of ministry, not varying levels of authority or separate offices, as some churches espouse.

A Plurality of Elders

The consistent pattern throughout the New Testament is that each local body of believers is shepherded by a plurality of God-ordained elders. Simply stated, this is the only pattern for church leadership given in the New Testament. Nowhere in Scripture does one find a local assembly ruled by majority opinion or by a single pastor.

The Apostle Paul left Titus in Crete and instructed him to “appoint elders in every city” (Titus 1:5). James instructed his readers to “call for the elders of the church” to pray for those who are sick (James 5:14). When Paul and Barnabas were in Derbe, Lystra, Iconium, and Antioch, they “appointed elders for them in every church” (Acts 14:23). In Paul’s first epistle to Timothy, the apostle referred to “the elders who rule well” at the church at Ephesus (1 Tim. 5:17; see also Acts 20:17, where Paul addresses “the elders of the church” at Ephesus). The book of Acts indicates that there were “elders” at the church in Jerusalem (Acts 11:30; 15:2, 4; 21:18).

Again, and again, reference is made to a plurality of elders in each of the various churches. In fact, every place in the New Testament where the term presbuteros (“elder”) is used it is plural, except where the apostle John uses it of himself in 2 and 3 John and where Peter uses it of himself in 1 Peter 5:1. Nowhere in the New Testament is there a reference to a one-pastor congregation. It may be that each elder in the city had an individual group in which he had specific oversight. But the church was seen as one church, and decisions were made by a collective process and in reference to the whole, not the individual parts.

In other passages, reference is made to a plurality of elders even though the word presbuteros itself is not used. In the opening greeting of his epistle to the Philippians, Paul refers to the “overseers [plural of episkopos] and deacons” at the church of Philippi (Phil. 1:2). In Acts 20:28, Paul warned the elders of the church of Ephesus, “Be on guard for yourselves and for all the flock, among which God has made you overseers [plural of episkopos]” (Acts 20:28). The writer of Hebrews called his readers to obey and submit to the “leaders” who kept watch over their souls (Heb. 13:17). Paul exhorted his Thessalonian readers to “appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction” (1 Thess. 5:12)—a clear reference to the overseers in the Thessalonian assembly.

Much can be said for the benefits of leadership made up of a plurality of godly men. Their combined counsel and wisdom helps assure that decisions are not self-willed or self-serving to a single individual (cf. Prov. 11:14). If there is division among the elders in making decisions, all the elders should study, pray, and seek the will of God together until consensus is achieved. In this way, the unity and harmony that the Lord desires for the church will begin with those individuals he has appointed to shepherd His flock.

The Qualifications of Elders

The character and effectiveness of any church is directly related to the quality of its leadership. That's why Scripture stresses the importance of qualified church leadership and delineates specific standards for evaluating those who would serve in that sacred position. The qualifications for elders are found in 1 Timothy 3:2-7 and Titus 1:6-8. According to these passages, an elder must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, gentle, uncontentious, free from the love of money, not fond of sordid gain, a good manager of his household, one who has his children under control with dignity, not a new convert, one who has a good reputation outside the church, self-controlled, sensible, able to exhort in sound doctrine and to refute those who contradict, above reproach as God's steward, not self-willed, not quick-tempered, loving what is good, just, and devout. (For an explanation of these qualifications, see pages 215-33 of *The Master's Plan for the Church* by John MacArthur.)

The single, overarching qualification of which the rest are supportive is that he is to be "above reproach." That is, he must be a leader who cannot be accused of anything sinful because he has a sustained reputation for blamelessness. An elder is to be above reproach in his marital life, his social life, his business life, and his spiritual life. In this way, he is to be a model of godliness so he can legitimately call the congregation to follow his example (Phil. 3:17). All the other qualifications, except perhaps teaching and management skills, only amplify that idea.

In addition, the office of elder is limited to men. First Timothy 2:11-12 says, "Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet." In the church, women are to be under the authority of the elders, excluded from teaching men or holding positions of authority over them.

The Functions of Elders

As the apostolic era came to a close, the office of elder emerged as the highest level of local church leadership. Thus, it carried a great amount of responsibility. There was no higher court of appeal and no greater resource to know the mind and heart of God with regard to issues in the church.

The primary responsibility of an elder is to serve as a manager and caretaker of the church (1 Tim. 3:5). That involves a number of specific duties. As spiritual overseers of the flock, elders are to determine church policy (Acts 15:22); oversee the church (Acts 20:28); ordain others

(1 Tim. 4:4); rule, teach, and preach (1 Tim. 5:17; cf. 1 Thess. 5:12; 1 Tim. 3:2); exhort and refute (Titus 1:9); and act as shepherds, setting an example for all (1 Pet. 5:1-3). Those responsibilities put elders at the core of the New Testament church's work.

Because of its heritage of democratic values and its long history of congregational church government, modern American evangelicalism often views the concept of elder rule with suspicion. The clear teaching of Scripture, however, demonstrates that the biblical norm for church leadership is a plurality of God-ordained elders, and only by following this biblical pattern will the church maximize its fruitfulness to the glory of God. [Adapted from John MacArthur, *The Master's Plan for the Church* (Chicago: Moody Press, 1991). For a fuller treatment of biblical eldership, consult this resource.]

The Number of Elders

The number of Elders shall be up to and no more than five (5) unless there is a specific recommendation by the chosen Elders and approval by the Church at the annual Church business meeting to increase or decrease. Should a vacancy occur for whatever reason, the Lead Pastor/Elder and other Elders shall prayerfully name a qualified replacement if they deem it fruitful for the health of the Church and carrying out the ministry of the Church more effectively. The Church will have the opportunity to affirm the selection in either the annual Church business meeting or a special business meeting convened for this specific purpose. The calling of a special business meeting will be left to the discretion of the Lead Pastor/Elder and Elders.

SECTION 8: DEACONS

In accordance with the meaning of the word "Deacon" as used in the New Testament, deacons are to be servants of the Church. The function of the Deacon is to aid and support the ministries of the Church under the leadership of the Lead Pastor/Elder and the Elders. The Deacons shall minister primarily in three areas: (1) Keep harmony within the fellowship. (2) Minister to those especially who have no one to care for them or who are overwhelmed through providential circumstances. (3) Seek to evangelize through the teaching of the Word of God. The deacons in effect serve in vital areas to free the Lead Pastor/Elder, Elders and ministry staff to lead, oversee and feed the Church.

The Deacons shall serve for a term of three years on a rotational basis. On the first day of the new year, the term of office for those Deacons rotating off shall expire and the newly elected Deacons shall begin service. Deacons may be eligible for re-election only after a lapse of at least one year.

Any male - age twenty-five (25) or over - with at least one year of active membership in the church as of November 1, and who meets the scriptural requirements of a deacon, found in 1 Timothy 3:8-13 and Acts 6:3, is eligible to be recommended and approved as Deacon by the Church.

The process shall be as follows:

- The Church shall make recommendations and selections from the Biblically eligible men in the Church.
- A list of those recommended shall be compiled by the active deacons and examined as to scriptural qualifications.
- A slate of qualified prospective candidates shall be brought to the Lead Pastor/Elder and Elders for approval.
- Those candidates approved by the Lead Pastor/Elder and Elders may then be affirmed by the Church to be ordained or set aside for a period of one year to be Deacons.

SECTION 9: FINANCE AND BUDGET COMMITTEE

The Finance and Budget Committee is composed of six members. The primary functions of the Finance and Budget Committee are to review the financial affairs of the Church and to provide a level of stewardship accountability for the Elders, Church staff and to the Church membership. The Finance and Budget Committee meets at least quarterly (or as required by its chairman) to review the financial statements prepared by the treasurer and to measure actual financial operations to budgeted amounts.

The Finance and Budget Committee meets annually to develop a proposed budget for the next year. Utilizing staff input, interviews of leadership submitting budget requests and recommendations of the Personnel Committee, the Finance and Budget Committee formulates a proposed budget, which is then presented to the Church at a business meeting for Church membership approval. The Finance and Budget Committee is to monitor the adopted budget throughout the year and make recommendations accordingly.

The Finance and Budget Committee members are to serve three-year terms and two positions (one-third) are to become vacant each year. After serving a term of three years, no member shall be eligible for re-election until the lapse of one year.

The Treasurer is an ex-officio member of the Finance and Budget Committee.

The Chairman of the Finance and Budget Committee shall always be an Elder appointed by the Elders.

SECTION 10: PERSONNEL COMMITTEE

The Personnel Committee shall consist of six members. The function of the Personnel Committee is to assist the Lead Pastor/Elder in determining the staffing and compensation levels of the Church staff and to propose staffing and compensation changes.

Changes in compensation amounts, not resulting in an increase to the overall budget, shall not require approval of the Church membership. However, if changes in compensation increase the

overall budget, these changes must be submitted to the Personnel Committee and the Finance Budget and Committee for approval, and then to the Church for approval.

The Personnel Committee members are to serve for a term of three years and two positions (one-third) are to become vacant each year. After serving a term of three years, no member shall be eligible for re-election until the lapse of one year.

Additionally, the Personnel Committee may be asked to advise and counsel the Lead Pastor/Elder in interviews of prospective staff members, employee benefit program considerations, and other personnel-related matters.

The Chairman of the Personnel Committee shall always be an Elder appointed by the Elders.

All standing committees will begin rotations on the first day of the church calendar year.

ARTICLE III: LEAD PASTOR/ELDER

By virtue of his calling and office, the Lead Pastor/Elder is the spiritual leader of the Church and Chief Executive Officer of the Corporation. He shall be elected for an indefinite period of time and may terminate his position with the Church by a notice of thirty days.

The Lead Pastor/Elder shall serve as the preacher and senior Bible teacher by virtue of his calling. In his role as general overseer of the Church, the Lead Pastor/Elder may sit on all committees. The Lead Pastor/Elder will oversee the total ministry of the Church and work with the Elders to make godly and wise decisions concerning all Church matters.

The Lead Pastor/Elder is responsible for the Church staff. The Lead Pastor/Elder, in consultation with the Elders, may remove, replace, or realign existing staff, as he deems necessary and appropriate. The Lead Pastor/Elder, representing the Elders, shall report to the Personnel Committee all such actions in a timely and appropriate manner for consultation and prayer support.

On the occasion that the Lead Pastor/Elder position should be vacated, the remaining Elders shall convene in a timely manner and prayerfully seek and recommend a Biblically qualified and proven Lead Pastor/Elder to lead the Church. The person chosen by the Elders must receive a minimum of 80% affirmation of the members present at a properly called Church business meeting.

ARTICLE IV: BIBLICAL PROCEDURES FOR DISCIPLINE OR DISMISSAL OF THE LEAD PASTOR/ELDER OR ANY ELDER WITH THE ELDER BODY OF LEADERSHIP

In the event of questionable conduct or behavior that is inconsistent with the Biblical qualifications of an Elder or the performance of the Biblical responsibilities of an Elder; the

following Biblical protocols shall be followed:

¹⁷ *Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.* ¹⁸ *For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages."* ¹⁹ **Do not receive an accusation against an elder except from two or three witnesses.** ²⁰ **Those who are sinning rebuke in the presence of all, that the rest also may fear.**

²¹ *I charge you before God and the Lord Jesus Christ and the elect angels that you **observe these things without prejudice, doing nothing with partiality.*** ²² *Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure. (I Timothy 5:17-22)*

⁸ *This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.* ⁹ *But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.* ¹⁰ **Reject a divisive man after the first and second admonition,** ¹¹ **knowing that such a person is warped and sinning, being self-condemned. (Titus 3:8-11)**

1. Elders would meet with him privately and address the concern(s).
2. The Elders would work for a Biblically redemptive resolution to the problem.
3. If no resolution can be reached or the Elder in question, when confronted with evidence of sin or wrong doing, is not repentant, the Elders would have the authority to discipline the sinning Elder and if need be, dismiss the Elder from serving any longer as an Elder of the Church immediately. This pertains to any Elder and in particular the Lead Pastor/Elder of the Church.
4. Such action would require a prayerful and unanimous vote of the Elders in the presence of the sinning Elder.
5. Such Biblical redemptive actions shall be reported to the Church with clarity of charges and actions taken as soon as is possible in a regular Sunday morning worship service.

ARTICLE V: CHURCH MINISTRIES

The ministries of the Church are to be consistent with the *Statement of Faith* and stated purpose of the Church. They are to be under the supervision of the Lead Pastor/Elder, a designated Church staff member or an Elder. In order for a ministry to be considered as a ministry of the Church, it must be under the scriptural authority of the Church so as to insure appropriate accountability, integrity, and management of such ministries.

A directory of Church ministries is to be maintained in the Church office. The directory shall describe the ministry name and the defined ministry objective. The staff position having responsibility may create such organizational structure as is needed. A Church organizational chart, which describes the Church ministries and responsible supervisory staff, may be maintained at the discretion of the Lead Pastor/Elder.

ARTICLE VI: GENERAL

SECTION 1: LICENSING AND ORDINATION

Any person recommended by the Lead Pastor/Elder and approved by the Elders and having given evidence that he is called to the work of the ministry, may be licensed to gospel ministry upon an affirmative vote at any Church business meeting. The Lead Pastor/Elder shall possess the authority to convene an Ordination Council of Elders to examine the qualifications of a candidate and, in turn, advise the Church as to the propriety of ordination.

SECTION 2: ADOPTION OF CONSTITUTION AND BY LAWS

This Constitution and the By-laws shall be considered adopted and will become effective upon affirmative vote of two-thirds of the members present at a Church business meeting. The adoption shall affect a repeal and supersede all previously adopted rules in conflict herewith.

SECTION 3: FISCAL YEAR AND CHURCH YEAR

The Fiscal and Church year shall end on December 31st

SECTION 4: AMENDMENTS

The Constitution and Bylaws may be amended at any regular Church business meeting by a two-thirds majority vote of those members present and voting. Written notice of such amendment stating the proposed change must be given to the Church at least two weeks prior to the date of the meeting for voting on the change.

NOTE: A copy of this Constitution and By-laws shall be kept by The Church Clerk along with amendments to or revisions thereof. Up-to-date copies shall also be maintained in the Church offices and made available to any Church member in good standing upon request.

STATEMENT OF FAITH

The Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the infallible word of God, speaks final authority concerning truth, morality and the proper conduct of mankind and is the sole and final source of all that we believe.

The Bible

We believe the Bible is the Word of God, fully inspired and without error. It is the supreme and final authority for all matters of the Christian life and belief. We believe the Bible teaches that heaven and hell are literal places and the souls of every person who has ever lived will exist eternally in one of these two places. 1 Thes 2:13; 2 Tim 3:16-17; Heb 4:12

The Trinity

We believe there is one true and living God, who eternally exists in three persons – Father, Son and Holy Spirit – who are equal in every divine perfection and who execute the distinct but harmonious offices in all the work of the Godhead. Matt 28:19

Man

We believe that God created all human beings in His image to be in fellowship with Him. Therefore, we believe that human life is sacred from conception to its natural end; that we must honor the physical and spiritual needs of all people; following Christ's example, we believe that every person should be treated with love, dignity and respect. Gen 1:26-28; Ps 139:13; Is 49:1; Matt 22:37-39

The Gospel

We believe the Gospel is the good news of God's saving actions towards fallen mankind through Jesus Christ. Jesus Christ, the eternal son of God, took on human form, lived a sinless life, died on the cross, was buried and rose again on the third day. His death was substitutionary for all mankind. Matt 4:23; Mk 16:15; Rom 5:12

Salvation

We believe salvation is a free gift that comes only by God's grace, through faith in Jesus Christ. Man can never make up for his sin by self-improvement or good works – only by trusting in Jesus Christ as God's offer of forgiveness can man be saved from sin's penalty. All people are born with a free will and must choose to accept or reject the gift of salvation. At the moment a person makes the choice to sincerely repent (turn away) from their sin and accept Christ by faith, according to God's Word they will receive forgiveness of sins. Their names are then written in the Lamb's Book of Life and they are eternally secure in that fact. Jn 3:16; Jn 5:24; Jn 14:6; Titus 3:3-7; Rom 6:23; Eph 2:8-9

Holy Spirit

We believe the Holy Spirit is equal to the Father and the Son as God. He is present in the world to make men aware of their need for Jesus Christ. He also lives in every Christian from the moment of salvation. He provides the Christian with power for living, understanding of spiritual truth, and guidance in doing what is right. The Christian seeks to live under His control daily. Gen 1:2; Ps 51:11; Matt 1:18; Matt 3:16; Rom 8:9-11

Jesus and His Glorious Return

We believe Jesus Christ is God incarnate; in His virgin birth, in His sinless life, in His miracles, in His death on the cross that paid for our sin through His shed blood, in His bodily resurrection and in His ascension to Heaven where He now sits at the right hand of the Father. We believe that one day Jesus Christ will literally and gloriously return to take His bride, The Church, home to heaven to live with Him forever. Jn 1:1; Matt 1:18 & 25; Heb 4:15; Heb 9:15-22; 1 Cor 15:1-8; Acts 1:9-11; Heb 9:27-28; 1 Thes 4:13-18

Marriage/Sexual Intimacy

We believe that God wonderfully and immutably creates each person as male and female and those two distinct, complementary genders together reflect the image and nature of God. We believe that God created marriage and sexual intimacy to be exclusively between one man and

one woman and that intimate sexual activity is to occur only within that union. The Bible clearly does not condone any type of sexual sin, whether it involves fornication, adultery or homosexuality. However, we believe that if a person sincerely repents (turns away) from their sin, God will forgive their sin. Gen 2:24; Matt 19:4-6; Mk 10:6-9; 1 Cor 6:9; Rom 1:26-27

The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Baptism

We believe that scriptural water baptism is by immersion in the name of the Father, the Son and the Holy Spirit following one's salvation experience. Baptism by immersion symbolizes the death, burial and resurrection of Jesus and is your public declaration that you have accepted Jesus Christ as your personal Savior. Baptism does not save you but shows the world that you have already been saved. While baptism is not required for salvation, it is a Biblical command and demonstrates your love and obedience to Christ. Rom 6:4; Matt. 28:19.

Discipleship

We believe it is every Christian's responsibility to assist all believers in becoming devout followers of Christ and to fulfill the great commission by enabling them to know Jesus more fully and intimately through the careful study of God's Word along with practical teaching to develop each individual's God given calling. A disciple-maker realizes the greatest thing a person can do in life is pursue God, and the second-greatest thing a person can do is help someone else pursue God. Eph 4:11-16; Matt 28:19-20

Missions

We believe our command is to go. Our mission field is the world, our duty is to preach the Gospel, and our responsibility is to every man, woman, boy and girl. We, at the Remnant

Church, want to bring people to the saving knowledge of Jesus domestically and abroad; and to support those who have been called to missions, who can reach people that otherwise we could not. Mk 16:15; Matt 28:19-20; Acts 1:8

Communion

We believe Communion (Lord's Supper) is an ordinance given to all believers by Jesus Christ to remember His sacrifice for us and to symbolize the new covenant. The bread and grape juice are symbols of Christ's broken body and shed blood. Communion is not a means of salvation. Rather, it is a testament of a believer's faith in the atoning work of the cross and will be practiced in the church. Matt 26:26-30; 1 Cor 11:23-29

Sanctification

We believe sanctification is a work of Grace and is a process of being made Holy and the process starts with salvation, which is enabled by the Holy Spirit. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling within the believer. Growth in grace should continue throughout the regenerate person's life. 1 Cor 1:30; 2 Thes 2:13