



It's all about Him!

*Our Constitution*

*A Passion for the Supremacy of God  
A Joyful Heart  
in Response to All His Works*

# Part I

## Church Covenant

We, as individual members of Christ's Body and as a local congregation meeting in Shelbyville, Indiana, do affirm the historic Christian faith from the Apostles through the early church and the Reformation to today. By this association we affirm that God exists uniquely (there is only one God) from eternity and that this God has been from eternity in Trinity, three persons with one essence, Father, Son, and Holy Spirit;

We affirm with historic Christianity that Jesus is the Son, come in human flesh, fully God and fully man.

We affirm with historic Christianity that the Holy Spirit is a person, not merely a force, and is fully divine.

We affirm with historic Christianity that a relationship with God is possible but only through Christ alone, who is our Great High Priest, the only mediator between God and man. Who, having died on the cross as a sacrifice to pay for the sins of His people, has been raised to sit at the right hand of God the Father until He returns to establish the Kingdom of God physically on earth;

We affirm with historic Christianity that this relationship is through the grace of God alone, man being a sinner and deserving only God's wrath.

We affirm with historic Christianity that the Christian life is lived by faith alone.

We affirm with historic Christianity that all things in creation are for the glory of God alone.

But we affirm that the only infallible authority is not tradition but the Sacred Scriptures, the Holy Bible, which is the Word of God. Should our faith or practice be contrary to Scripture, our desire is to humbly submit ourselves to the Scripture.

We make these affirmations as Christians on the verge of the 21<sup>st</sup> Century who desire to acknowledge our union with the people of God throughout history. But, as Christians in this age, we also desire to stand for Christ on the issues of our day:

We affirm that the Bible is inerrant and sufficient.

We affirm that men and women are made in the image of God and have equal standing before God, yet God has established distinct roles for men and women both in the home and in the church.

We affirm that racism is a lie of Satan, God being no respecter of persons and desiring to save men from every tribe, tongue, and nation. Therefore we affirm unity with all who believe in Christ Jesus and desire to have fellowship with them. We affirm that abortion is the taking of human life and as such is murder. We affirm that homosexuality is a sin, and cannot be condoned in the church. However, the main issue with racism, abortion, homosexuality and the other sins of our age is not the sins alone, but the need for a radical change that can only be accomplished by the Gospel. Therefore, our focus is not these issues, but the preaching of the Gospel to a lost and dying world.

So, we desire, God helping us, to give witness to the truth of these affirmations by loving God with all our heart, mind, soul and strength and by loving our neighbors as ourselves.

## Part II

### Statement of Faith

#### **Article 1 – Revelation**

We believe that God has faithfully revealed Himself both in nature (general revelation) and in the Scriptures (special revelation). General revelation is sufficient to reveal to men that God is the creator, and to reveal His glory, power, and divinity (Psalm 19:1-6; Romans 1:18-20). However, nature reveals only the wrath of God against men because of our rejection of Him (Romans 1:18-20). The Bible is God's special revelation, by which men may be saved (Romans 1:16,17; II Timothy 3:15; I Corinthians 1:21). In fact, Scripture is necessary for salvation (Romans 10:17; James 1:18; I Peter 1:23). The Scriptures are the inspired Word of God (II Timothy 3:16; Hebrews 1:1,2; II Peter 1:21; 3:15, 16). As such, it is an infallible guide for life (Psalm 19:7-11; II Timothy 3:16,17) and is infallible and inerrant in all matters of which it speaks.

We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinion shall be tried (Isaiah 8:20; Matthew 22:29; 24:35; John 12:48; Acts 17:11).

#### **Article 2 – God**

We believe that there is but one living and true God (Deuteronomy 6:4; Isaiah 43:10; 44:6; 46:9; 1 Corinthians 8:4-6), who is unfathomable (Job 11:7,8; Isaiah 55:8,9; Romans 11:33, 34); eternal (Daniel 3:34, Romans 1:20, *Revelation 1:8*; 1 Timothy 1:17), a spirit, not flesh (John 4:24), sovereign (Exodus 9:29; Psalm 115:3; Daniel 4:35; Romans 9:19-21); without imperfection (James 1:17); and independent (Psalm 50:10-12; Acts 17:25).

We believe that God is Holy (Isaiah 6:3, I Peter 1:15,16), just/righteous (Genesis 18:25; Romans 3:21-26), kind (Romans 2:4; 11:22), good (Matthew 6:25-32; James 1:17), merciful (Psalm 86:13; 2 Corinthians 1:3), loving (1 John 4:8), omnipotent (Psalm 135:6; Daniel 4:35; Revelation 1:8), omniscient (Psalm 139:1-4; John 2:24, 25), omnipresent (Psalm 139:7-10; Jeremiah 23:23,24).

We believe that God is the Creator and Preserver of all things both visible and invisible (Genesis 1:1; Job 38:4-7; John 1:1-3; Acts 17:26, 28; Colossians 1:17; Hebrews 1:3).

We believe that In the unity of the Godhead there are three Persons, of one essence (Matthew 3:16, 17; 28:19; II Corinthians 13:14; Galatians 4:4-7); – the Father (Galatians 1:4; Ephesians 4:6); the only begotten Son of God (John 1:14, 18; 10:30-33; 14:9; Romans 9:5; John 5:20), and the Holy Spirit, proceeding from both the Father and the Son (Luke 11:13; John 15:26, 16:7; Acts 5:3, 4; Galatians 4:6).

### **Article 3 – Jesus The Christ**

We believe that Jesus is the Christ or Messiah of God sent to redeem and restore the lost creation (Luke 19:10); that He is eternal (Micah 5:2); God of very God (John 1:1; Titus 2:13; Jude 25); that He was begotten into the human family by the Holy Spirit in a miraculous manner, by Mary, a virgin, as no other man was ever born or can ever be born of woman (Isaiah 7:14; Matthew 1:18-25; Luke 1:35; Mark 1:1; Galatians 4:4); and that He is both the Son of God and God the Son (1 John 5:20).

We further believe in the bodily resurrection of Christ (Matthew 28:6,7; Luke 24:2-7, 39; John 20:27; 1 Corinthians 15:4) which guarantees the bodily resurrection of all believers (1 Corinthians 15:12-58); and in His ascension into Heaven (Acts 1:9-11), where He now sits at the right hand of the Father (Hebrews 10:12; 12:2) as our High Priest interceding for us (1 Timothy 2:5; Hebrews 2:17, 18; 4:14; 7:25; 10:12).

### **Article 4 – The Holy Spirit**

We believe that the Holy Spirit is a divine person (Luke 1:35; John 14:16,17; Acts 5:3,4); that He was active in the creation (Genesis 1:1-3; Job 33:4); that He convicts of sin, of righteousness, and of judgment (John 16:8-11); that He bears witness to the truth of the Gospel in preaching and testimony (John 15:26, 27; Acts 5:30-32; Mark 13:11); that He is the agent in the New Birth (John 3:5, 6); that He is the “water” of spiritual baptism, forming the body of Christ (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 2:1-4; 11:16; 1 Corinthians 12:13); that the evidence of His filling is the “fruit of the Spirit” (Galatians 5:16, 22-23); that He seals (Ephesians 1:13,14, 4:30); guides (Romans 8:14), adopts (Romans 8:15); gives witness of assurance (Romans 8:16); helps (Romans 8:26); teaches (Nehemiah 9:20; 1 Corinthians 2:12,13) and sanctifies the believer (Romans 15:16; 1 Thessalonians 4:7,8).

### **Article 5 – Man the Sinner**

We believe that man was created in image of God (Genesis 1:26,27), but by voluntary transgression Adam fell from his sinless and happy state (Genesis 3:1-6); as a result of Adam’s sin all men are guilty and totally depraved (Romans 5:6, 12, 19; Ephesians 2:1-3; Jeremiah 7:14-24); and are sinners by nature and by conduct (Romans 1:28; 3:10-18); and therefore are under just condemnation without defense or excuse (Romans 1:20, 32; Romans 6:23a; Galatians 3:22a).

## **Article 6 – Salvation: The Father**

We believe that God ordained from eternity everything that has or will occur, by no counsel or consultation except His own will (Proverbs 16:4; Ephesians 1:11; Romans 11:33; Hebrews 6:17; Romans 9:15,18); yet God is not the author of sin (James 1:13,17; 1 John 1:5), men are not forced against their will to act; and the necessity of unforced secondary causes is established (Acts 2:23; Matthew 17:12; Acts 4:27–28; John 19:11; Proverbs 16:33). Among those things God has ordained is that certain of His creatures will obtain eternal life, including angels (I Timothy 5:21; Matthew 25:41) and certain men, called the elect, through salvation (Romans 9:22,23; Ephesians 1:4-12); because of His love for His creation and especially for His elect the Father sent the Son to redeem the elect (John 3:16; Romans 8:19-21; Ephesians 2:4-6; I John 4:10); and all those whom the Father has elected will be with Christ in glory (Romans 8:29,30; I Corinthians 2:7; Ephesians 1:11); those not elected by the Father will be justly punished for their sins (Romans 9:22; I Peter 2:8).

## **Article 7 – Salvation: The Son**

We believe that the salvation of sinners is divinely initiated and wholly of grace (Ephesians 2:8, 9; 2 Timothy 1:9) through the mediatorial offices of Jesus Christ, the Son of God, Who voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience (John 8:46; Hebrews 7:26-28; I Peter 2:21,22) and by His death made a full and vicarious atonement for the sins of His people (Matthew 18:11; Philippians 2:7; Isaiah 53:4-7; 2 Corinthians 5:21); being their representative as Adam had represented the whole race (Romans 5:15-21; I Corinthians 15:21-22, 45-49); that by the shedding of His blood in His death He fully satisfied the just demands of a Holy and righteous God regarding sin (Romans 3:21-26; Colossians 1:20; Hebrews 9:11-14); that His sacrifice consisted not in setting an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place (John 10:15, 17, 18; Romans 5:8); the Just dying for the unjust that God might judicially declare us righteous (1 Peter 3:18); Christ the Lord bearing our sins in His own body on the cross (Romans 3:24; 4:5; 5:1; Galatians 2:16; Philippians 3:9; 1 Peter 2:24); that having risen from the dead He is now enthroned in Heaven, and uniting in His wonderful Person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, compassionate and all-sufficient Savior (Isaiah 53:12; Hebrews 1:3; 7:25; 10:12).

## **Article 8 – Salvation: The Holy Spirit**

We believe that in order to be saved sinners must be born again, by the Holy Spirit (John 1:12, 13; 3:3-7); that in the new birth the spiritually dead sinner, dead in trespasses and sins, is made alive receiving eternal life, the free gift of God (Ephesians 2:1, 5; John 5:24; Romans 6:23); the Spirit setting us apart to God (2 Thessalonians 2:13; I Peter 1:2) and God giving us the Holy Spirit as a guarantee of salvation (Ephesians 1:13,14; 4:30; II Corinthians 1:21,22); that this activity is the call of God to His elect (Romans 9:24; I Corinthians 1:9; II Thessalonians 2:14; Hebrews 9:15; I Peter 2:9; 3:9); that everyone who hears this call comes (John 6:44,45); but that only the elect hear the call (John 6:65; 8:42-47; 10:14-16,26,27).

## **Article 9 – The Perseverance of the Saints**

We believe that all who are truly born again are kept by God the Father for Jesus Christ and can never be lost (John 6:37-40; 10:28, 29; Romans 8:28-39; 1 Peter 1:3-5; Jude 1); and that those truly born again evidence the new birth by a life-style of righteousness (Matthew 7:22-23; 1 John 2:29; 3:9; 5:18 III John 11), love (1 John 4:7), and a persevering in that faith (John 15:6; I John 2:19).

## **Article 10 – Sanctification**

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner: past – sanctification is an act of God, based upon the redemption in Christ, whereby the sinner was, in God's unsearchable foreknowledge, set apart to the hearing of and obedience to the gospel (1 Corinthians 1:30; 2 Thessalonians 2:13, 14; Hebrews 10:10); present – sanctification is an ongoing process in the life of the believer whereby the believer, through the power of the Holy Spirit, sets himself apart to holiness and maturity in Christ in his daily walk (Philippians 2:12-15; 1 Thessalonians 4:3, 4; 5:23, 24); and, future - sanctification shall culminate in the believer finally being made perfectly holy, at the redemption of the body (Romans 8:23; 1 John 3:2; Jude 24; Revelation 22:11).

We believe that a proper view of Christian sanctification focuses not on works (Galatians 3:3; Colossians 2:20-23) but on our relationship with God through prayer (Philippians 4:4-7; Ephesians 6:18; Colossians 4:2; I Thessalonians 5:17); through Scripture reading and memorization (Deuteronomy 6:6-9; Joshua 1:8; Psalm 37:11; Hebrews 2:1); and through meditation on the person and work of Christ (Colossians 3:1-4; Hebrews 2:16-3:1; 12:1-3).

We further believe that a proper view of Biblical sanctification includes Biblical separation, the negative side of sanctification, wherein, first, the believer is commanded to personal separation from worldliness (1 Thessalonians 1:9; 1 Peter 1:14-16; 1 John 2:15, 16) and secondly, the believer is to separate himself from ecclesiastical apostasy (Romans 16:17; 2 Corinthians 6:14-17:1; 1 Timothy 6:3-5; 2 John 9-11).

## **Article 11 – Christian Liberty**

We believe that God has granted to all believers freedom in non-essentials, such as food and drink (Romans 14:1-8; Colossians 2:16,17,20,21); such liberty is a blessing from God not to be taken lightly but defended (Galatians 2:11-14; 5:1); however, this liberty must not be used to sin (1 Corinthians 6:12,13; Galatians 5:13; 1 Peter 2:16); nor can this liberty be allowed to become a stumbling block to the weak (1 Corinthians 8:9-13; Romans 14:15, 19-21); but it must be governed by love for one another (Romans 15:1,2; Galatians 5:13,14).

## **Article 12 – Creation**

We believe the Biblical account of the creation of the physical universe, angels and man (Genesis 1, 2); that this account is neither an allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process (John 1:3; Colossians 1:16; 17); that man was created by a direct work of God and not from previously existing forms of life (Genesis 1:26, 27; 2:7); and that all men are descended from the historical Adam and Eve, first parents of the entire human race (Genesis 2:21-23; 3:20).

## **Article 13 – Angels and Demons**

We believe in the angels, whom God created to worship Him (Isaiah 6:2,3; Daniel 7:10; Hebrews 1:6); to bear His message (Psalm 104:4; Daniel 8:15-16; 9:23; 10:12); to dispense His judgment (Genesis 19:12,13; Revelation 8:1,2, 6-12) and to minister to the elect (Hebrews 1:14); but they are not to be worshipped (Revelation 19:10; 22:8,9)

We believe that some of these angels rebelled against God, led by Satan, the Devil (Revelation 12:7-9); that Satan was created by God as an angel but through pride and rebellion became the enemy of his Creator (Isaiah 14:12-15; Ezekiel 28:14-17); that he became the unholy god of this world and the ruler of all the powers of darkness (2 Corinthians 4:3, 4; Ephesians 6:10-12); that these fallen angels now actively oppose the work of God (Daniel 10:13; Ephesians 6:12); Satan especially seeking to deceive by disguising himself as an angel of light (II Corinthians 11:14,15); but this opposition will come to nothing, as Satan and his angels are destined to the judgment of an eternal justice in the Lake of Fire (Matthew 25:41; Revelation 20:10).

## **Article 14 - The Church**

We believe that the “universal” or complete church is made up of all those who are united in faith to Christ from Pentecost to the return of Christ (Ephesians 1:22-23, 2:14-22 & Hebrews 12:22-24). As such, it is described as: the bride of Christ (Ephesians 4:25-33, the body of Christ (1 Corinthians 12:12-31) and the temple of God (Ephesians 2:14-22). Practically, the church is seen in the outworking of many localized bodies (churches). Many times in Scripture a letter or comment was addressed to a specific body of believers (1 Corinthians 1:2, Galatians 1:1-2 & Philippians 1:1-2). Local churches gather for the purpose of worshipping God through “growing up in all things into Him who is the Head, Christ, from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love” (Ephesians 4:15-16). In striving to this end, each church is governed by a group of elders (pastors or bishops) who are chosen based on the qualifications found in 1 Timothy 3:1-7 and Titus 1:5-9. Above this, each local church is free from the interference of any hierarchy of individuals or organizations and is accountable only to Christ. The elders, and thus the church, are aided in their task by deacons who, having met the qualifications found in 1 Timothy, carry responsibilities that would keep the elders from prayer and study of the Word (Acts 6:1-7).

## **Article 15 - The Sacraments**

We believe that God has given two sacraments (ordinances) to His church. These sacraments are intended not to give the individual holiness or merit before God, but to be tangible symbols of God's grace lest we ever forget. The first of these is baptism. The example of Scripture is for baptism to follow soon after salvation as a public identification with Christ (Matthew 28:19-20, Acts 2:41, 8:36-40). The definition of the Greek word used combined with Biblical examples make it clear that the appropriate method of baptism is immersion. In doing this, the new believer illustrates his death with Christ to sin and new life in His power. As baptism depicts our salvation in Christ and thus occurs once, the Lord's Supper (communion) commemorates our fellowship with Christ and is thus ongoing. For this reason, baptism is to occur before joining a local assembly or partaking in communion. Self-examination and repentance must precede Communion. The unleavened bread and fruit of the vine are symbols of the body and blood of our Lord, which were given for us. We partake on earth looking forward to the day when we will enjoy them in the presence of God.

## **Article 16 - Civil Government**

We believe that civil government is of divine appointment for the interests and good order of human society (Romans 13:1-7), that our leaders are to be prayed for and held in honor (1 Timothy 2:1-4, Matthew 21:15-22) and that they are to be obeyed in all things which do not directly violate the command of God (Acts 4:18-20, 5:27-32)

## **Article 17 - The End Times**

We believe in the "blessed hope": the personal return of the Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (I Thes. 4:13-18). We believe in the bodily resurrection of both the saved and the lost. The saved are raised to eternal conscious bliss in heaven (Matthew 25:34; John 14:2; 2 Corinthians 5:1; Revelation 2:7) and the lost are raised to eternal torment in hell in conscious separation from God. (Matthew 8:11; Matthew 10:28; Matthew 13:49-50; Mark 9:47-48; Luke 12:5; Revelation 21:8).

## **Part III**

### **Bylaws**

#### **Article 1 -- Name and Location of Offices**

The name of this church, a non-profit religious organization, is the Crossroad Community Church, Inc., hereinafter referred to as “the church,” with principle offices in Shelbyville, IN

#### **Article 2 -- Purpose**

This church is organized exclusively for religious purposes to joyfully exalt and worship the one, true, living God revealed in the Bible (Eph. 3:21), to equip believers for the ministry (Eph. 4:11-16), to evangelize in fulfillment of the Great Commission of the Lord Jesus Christ (Matt. 28:18-20), and to find complete joy and satisfaction in Him.

#### **Article 3 -- Associations and Affiliations**

While this church may fellowship and cooperate with other Bible-believing churches and declare itself a part of an association of other Bible believing churches as it shares the same convictions and recognizes a fraternity with those churches, yet it remains completely autonomous as it assumes sole responsibility for its decisions and actions. Further, this church stands opposed to apostasy (i.e., the departing from the basic, biblical doctrines and practices of the faith-2 Tim. 3:1-9, 1 John 3:18:19, Jude 4-19) as seen in many of today’s ecumenical and liberal movements.

#### **Article 4 -- Membership**

##### **ADMISSION**

Individuals may become members of the church, subject to the following requirements:

1. Personal relationship by faith to Jesus Christ as Savior;
2. Baptism; (Our mode of baptism is immersion, but for incoming members we will accept other modes of baptism contingent upon their understanding that baptism is not an infusion of grace.)
3. Public profession of faith and relationship with the Lord;
4. Voluntary application for membership;
5. Willingness to submit to the Scriptures as the rule and guide for life;
6. Approval by the elders of the church.

##### **RESPONSIBILITIES**

It is the responsibility of every member to:

1. Regularly attend the services of the church (Heb. 10:24-25);
2. Respect the elders (1 Tim 5:17-19)
3. Financially support the operation of the church (2 Cor. 8-9)
4. Serve in the work of the ministry (Rom. 12:3-8; Eph. 4:11-16)
5. Seek to win others to the Savior and disciple them (Matt. 28:18-20)
6. Faithfully exercise the gift(s) bestowed upon them by the Holy Spirit (Rom. 12:4-8, 1 Cor. 12)

## SUSPENSION

In the event that a member becomes inactive as evidenced by absence of attendance to the services for three months, and upon approval of the elders of the church, the name shall be placed on the inactive membership list. The membership of the church shall be advised of these individuals for the purpose of supporting these individuals and exhorting them of the importance of fellowship with believers and their part in the church body. Names remaining on the inactive list for another three months may be removed from the membership of the church by the action of the elders. Names on the inactive list shall not have voting privileges until (1) they regularly attend worship meetings for one month, and (2) they have been reinstated to the active list by the elders.

## DISCIPLINE

Members who so conduct themselves as to bring discredit to the cause of Christ and the church or who are no longer walking in agreement with this constitution shall be implored by the leadership to change their course. If there is no repentance and restitution, ministry and service privileges may be taken away by the elders who shall proceed promptly with safeguarding the purity, philosophy, and spirit of the church, holding that restoration, if at all possible is the purpose of disciplinary procedure, as stated in Matt. 18:15-18 and Gal. 6:1. However, it is the Scriptural duty of the leadership to safeguard the church and dismiss from membership any member who persists in sinning against the church and the cause of Christ in any of the following:

1. Doctrinal deviation - Gal. 1:8-9, 1 Tim. 1:18-20, 2 Tim 2:17-20
2. Divisiveness and offensiveness - Rom. 16:17, Titus 3:10-11
3. Disorderly conduct - 2 Thes. 3:6-15
4. Disrespect for church leaders and unruliness - 1 Thess. 5:12-14, Heb. 13:7-17
5. Defilement of the flesh - 1 Cor. 5:1-13, 1 Thess. 4:3-8, Gal 5:16-21
6. Any other willful disregard for Scripture

## RESIGNATION

Members desiring to have their membership removed may do so in writing to the church. Action shall take place at the next appropriate meeting of the elders, but an investigation of any resignation may be made, and if decided that disciplinary action should rather take place, the elders may take such action in accordance with the preceding “discipline section”

## **Article 5 -- Officers**

This church shall have two offices: elders and deacons. This position shall be filled by men. Each man shall have been a member of the church for at least one year before he may serve as an officer and must meet the qualifications as found in 1 Timothy 3:1-13 and Titus 1:5-9. Men who desire to serve and are qualified may fill these positions in appropriate numbers, as determined by the elders. The term of office will be indefinite, ending upon the written resignation of the officer or as set forth in the “Deacons” and “Purity of Officers” section.

## ELDERS

The elders shall consist of a group of qualified men who will share equal authority in leading the church. Elders may be paid or unpaid based on their circumstances, jobs and responsibilities carried out for the church. One of the elders shall serve as moderator of all church membership meetings. As needed, the elders shall consider who might be qualified office bearers (elders/deacons). After determining if individuals are qualified and willing, the elders, at their discretion, will publish the names of the potential officers for not less than four Sundays so that members of the congregation may raise concerns regarding the qualifications of any nominee. Such concerns shall be handled in accordance with Matthew 18:15. After this time, a congregational vote will be held to approve the nominee. Nominees require a 2/3 approval of members present at the meeting to become an officer.

The elders' responsibilities are to oversee and shepherd the flock (Acts 20:28 & 1 Peter 5:1-4), to preach and teach the Word (2 Timothy 4:11-14), to equip the saints for works of ministry and to edify the body of Christ (Ephesians 4).

As they are able, the elders will select three from among their number to serve as trustees for legal purposes.

The annual budget shall be reviewed and approved by the elders, including any salary and benefits package for paid elders. An accounting of all financial transactions will be provided no less frequently than quarterly for members of the congregation to review.

The elders shall request a congregational vote for the following items: amendment of the constitution; dissolution of the church; debt authorization; and appointment of elders and deacons.

## DEACONS

The deacons shall consist of a group of qualified men who have been approved by the elders and are appointed by a 2/3 consensus of the congregation for the purpose of overseeing specific tasks. They will have no ruling authority outside their specific task and will report directly to the elders. Deacons whose task is completed or who are unable to complete the task may be switched to a different task or removed at the elders' discretion.

## PURITY OF OFFICERS

As set forth in Scripture, blamelessness is the primary, essential qualification for an officer of God's church. If a believer sees an elder or deacon in sin, he or she should lovingly confront the officer individually (Matthew 18:15-20). If the matter is not Biblically resolved, the matter should be brought to the entire board of elders by two or three witnesses (1 Timothy 5:19). If an elder is found to be in blatant sin, a consensus of 2/3 the other elders will immediately remove him from the office and the matter must be explained to the body (1 Timothy 5:17-20). In the event that there are 2 or fewer elders, the complete congregation will be the deciding entity. If necessary, church discipline should be pursued.

## **Article 6 -- Ministry Positions**

Other positions may be created and dissolved by the elders at their discretion. Appointments are made on an annual basis, with a job description and periodic meeting for accountability. The elders are ex-officio members of all committees.

The elders may create paid staff positions as the need arise (secretaries, janitorial services, etc.). Staff positions shall be reviewed on an annual basis, and have a job description and means for accountability. Salary and benefits are at the discretion of the elders, in keeping with the budget.

## **Article 7 - Dissolution**

In the event of dissolution of the church, the trustees shall satisfy all debts and distribute the remaining assets to other non-profit Bible believing entities of like faith. The decision of the trustees shall be final.

## **Article 8 - Amendment**

This constitution may be amended at any regular membership meeting by a seventy five percent majority vote of a fifty percent quorum of the active voting members, providing that a public notice is made in writing two weeks prior to the meeting at which the action is desired.

## **Article 9 - Cancellation**

This constitution consisting of the Church Covenant, Statement of Faith, and these Bylaws was originally adopted on the 31st day of August, 1988, amended on the 17th day of October, 1990, amended on the 25th day of March, 1992, amended on the 22nd day of April, 1998, amended on the 13th day of February, 2000, and amended on the 17<sup>th</sup> day of May, 2009 the latter which supersedes and cancels all other Constitutions and amendments of this church.