

CONSTITUTION & BYLAWS OF



Channels of Christ
Ministries

2022

Table of Contents

PREAMBLE _____ 1

 Foundational _____ 1

 Church Participation _____ 1

 Ministry _____ 1

 Leadership _____ 2

 Finances _____ 2

 Family _____ 2

 Unity _____ 2

Article I – Name _____ 3

Article II – Purpose, Mission, Goals and Objectives _____ 3

 A. Purpose _____ 3

 B. Commanding Vision _____ 3

 C. Commanding Mission _____ 3

 D. Our Goals _____ 3

 1. Equipping Believers _____ 3

 2. Evangelization of the Lost _____ 3

 E. Our Objectives _____ 3

 1. Internal Objectives and Functions _____ 3

 2. External Objectives and Functions _____ 4

Article III – Corporate Membership _____ 5

 A. Corporate Membership: _____ 5

 B. Responsibilities of Membership _____ 5

Article IV – Church Membership _____ 6

 i. Purpose and Definition of Church Membership _____ 6

 ii. Church Member Expectations of Channels of Christ Ministries: _____ 6

 iii. Membership Process _____ 6

 iv. Church Discipline _____ 6

 v. Termination of Membership _____ 8

Article V – Affiliation _____ 9

Article VI – Governance, Leadership, and Officers _____ 9



<i>The Chief Shepherd</i>	9
i. Eldership	9
ii. Powers	10
iii. Nomination, Number, and Tenure of Office for Elders	10
iv. Qualifications	11
v. Responsibilities	11
i. Term	12
ii. Number	12
iii. Selection	12
iv. Committees	13
v. General	13
vi. Removal of Elders	13
vii. Meetings of the Elders	13
<i>Article VII – Officers and Staff</i>	14
Officers	14
Election	14
Removal and Resignation	14
Deacons	14
a) Duties	14
b) Deacons and Deaconesses	14
1. Deacon Selection, and Tenure of Office	14
2. Deacon Resignation	15
3.	Removal of Deacons
	15
Executive Officers	15
Removal	15
<i>ARTICLE VIII PASTORAL STAFF</i>	16
A. General	16
B. Procedure for call	16
C. Removal of pastoral staff	16
D. Branches Assemblies	17
E. Treasurer	17
G. Meetings and Assembly Services	18
H. Offerings and Attendance Records	18
	a) Records 18



b) Offerings and Gifts	18
c) Attendance	18
<i>Article IX – Receipt, Investment, and Disbursement of Funds</i>	19
A. Accountability and Management	19
B. Receipt and Recording of Offerings	19
C. Fiscal Year	19
D. Indemnification:	19
<i>Article X – Corporate Records and Reports</i>	21
I. Audits and Reporting	21
II. Inspection	21
<i>Article XI Congregational Meetings</i>	21
SECTION 1: Meetings of the Membership	21
<i>Article XII – Property Rights</i>	22
<i>Article XIII – Settlement of Disputes</i>	22
<i>Article XIV - Amendments</i>	22
<i>Article XV - Dissolution</i>	22
A. The Holy Scriptures	23
B. God	23
C. God the Father	23
D. God the Son	24
E. God the Holy Spirit	25
F. Man	26
G. Salvation	26
H. Election	26
I. Justification	27
J. Sanctification	27
K. Regeneration	28
L. Repentance	98
M. Preservation	28
N. Glorification	28
O. The Church	29



P.	<i>Baptism and the Lord's Supper</i>	30
Q.	<i>Angels</i>	30
R.	<i>Evangelism and Missions</i>	31
S.	<i>Stewardship</i>	31
T.	<i>The Family</i>	31
U.	<i>The Last Things</i>	31
V.	<i>The Rapture of the Church</i>	32
W.	<i>The Tribulation Period</i>	32
X.	<i>The Second Coming and the Millennial Reign</i>	32
Y.	<i>The Judgment of the Lost</i>	32
Z.	<i>Eternity</i>	33
AA.	<i>Spiritual gifts</i>	33
BB.	<i>Interpretation of Scripture:</i>	33
<i>APPENDIX A: Elder Confirmation Form</i>		34
<i>APPENDIX B: Consensus Confirmation Form</i>		35
<i>APPENDIX B: Roberts Rules of Order – Simplified</i>		36
<i>Guiding Principles:</i>		36
<i>How to do things:</i>		36
<i>Unanimous Consent:</i>		37



PREAMBLE

This constitution is designed to assist us in implementing a biblical model for the local church after being prompted by the Holy Spirit to build a new congregation of believers in communities and to worship and serve God and His Kingdom through this local congregation.

We shall continue to rely on the power of prayer and encourage all members to pray individually, corporately, and as families for the wisdom, strength, bravery, and guidance required to live in the world as God's people. We shall keep our concentration, strengthen our confidence, and maintain the courage to achieve our purpose as a local congregation of Christians via ardent and effective prayer.

Channels of Christ Ministries intends to be true in speech and practice to the character and mission of the New Testament Church as outlined in the Scriptures. The early church serves as a model:

"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. (Acts 2:42).

We are certain that God's intentions will be furthered if we devote ourselves to the things that the early church devoted itself to. Our efforts have been driven by the Biblical Principles of Church Life drawn from the example of the early church:

Foundational

1. The Lord Jesus Christ is the one head of the church. The church exists to know Him and make Him known, to do whatever He wants as He builds the church in His wisdom and strength.
2. For church life, the Bible is the only infallible authority. It informs us accurately what to believe and how to follow Christ.
3. The Lord's aims for the church are God's glorifying, Christians' enrichment, and world evangelization. God makes Himself known through the church through truth, holiness, and love as these are maintained in balance.

Church Participation

1. Teaching, fellowship, the Lord's Supper, prayer, giving, and praising God are the primary activities of the church in assembly.
2. Because God's Word is unique in offering changeless patterns of church activity, we must not consider human traditions similarly. Where the Bible is neither precise or final, the church must remain flexible and prayerful, reviewing its activities against the purposes and principles that God has established for the church as well as the specific direction of the Holy Spirit.

Ministry

1. All believers are ministers (servants and priests) gifted by God to lovingly build up their brothers and sisters in Christ.
2. Evangelism is the daily calling of all believers, as God gives them the ability to communicate the Gospel with those who do not know Christ. God will empower and equip us to minister to the spiritual needs of the wounded in the same way that He enables and equips us to minister to their physical needs.
3. Faith is the foundation of ministry. God's job is performed "through faith," not via planning, organization, or self-effort. Planning, planning, and individual effort are



necessary, but they should not take the place of faith, and we must stay adaptable and easily guided.

4. To make disciples and develop the Kingdom, the church is accountable (under the Lord) for overseeing the identification, training, sending, and support of Christian workers whom the Holy Spirit summons and separates for His unique mission.

Leadership

1. The church will have men serving as elders/overseers/pastors as God provides biblically suitable leaders. Through study, mutual exhortation and submission, prayer, and congregational consultation, these men will lead the church in discerning Christ's will. Other biblically qualified men may be chosen to serve as deacons in the church, carrying out practical obligations entrusted to them by the elders.
2. The elders/overseers/pastors are responsible for shepherding the church and equipping Christians for their various God-appointed roles. They are to act as "player-coaches," with the goal of training and engaging individual believers in ministry.
3. Preaching and teaching duties should not be limited to a single man but should be shared by those who are competent in these areas. Teaching elders (vocational pastors) may be called by the church and are financially supported. Such assistance, however, will not entail inequity among the seniors.

Finances

1. We acknowledge that the church and its members serve as stewards of God's resources. In terms of finances, the church is to stress the use of resources for people's needs and the dissemination of God's word.

Family

1. We know that in order to construct a healthy church, we must first establish good family relationships. Growing family bonds are encouraged, with the head of the family bearing primary duty for spiritual nurturing of children. The church should support and encourage the family, not replace or compete with it for time and prominence.
2. Single Christians, young and elderly, have an important role in God's family. The church must be able to minister to them in a caring and relevant manner, as well as offer them with a demanding and dynamic environment in which to serve and minister as God enables and leads.

Unity

1. Those who provide assurance of personal trust in Christ and are led by the Holy Spirit to associate with a specific local congregation are eligible for membership in the local church.
2. The church is to be united in key questions of belief and practice in mind, heart, spirit, and purpose. In non-essential subjects, the church should practice love and liberty while respecting individual believers' consciences. In all key decisions, the elders will seek the consensus of the entire church on Christ's will. Serious attention will be paid to ensuring that the church stays united and pure, with prayerful application of scriptural standards and compassionate application of church discipline, where appropriate.



Article I – Name

The name of this local church shall be “**Channels of Christ Ministries**” (CCM) (In this constitution referred to as “The Church.

Article II – Purpose, Mission, Goals and Objectives

A. Purpose

Channels of Christ Ministries exists to glorify God the Father as believers united in life in Jesus Christ who participate in the mission of His Church by the power of the Holy Spirit (Matt 28:18– 20; Acts 1:8).

B. Commanding Vision

Influencing hearts through Christ’s word and caring compassion towards a transformed life.

C.

!Commanding Mission

Building Christ-like disciples with a sound biblical foundation towards spiritual maturity and obedience to Christ’s commandments. We focus on Discipleship, Church Governance & Leadership, and Church Empowerment for the sole purpose of glorifying God and to serve Him forever (Eph. 3:21; Rom. 11:36; I Pet. 4:11).

D. Our Goals

Our goals are to serve God and bring glory to Him. Certain God-ordained goals are established in Scripture for the local church. These are basically set forth in the Great Commission (Matt. 28:19-20) as outlined below.

1. Equipping Believers

Equipping the saints for the work of the ministry in all its aspects along with their spiritual maturity in the Lord (Eph. 4:12-16; Col. 1:28-29).

2. Evangelization of the Lost

Reaching the lost with the gospel of Jesus Christ, both at home and abroad (Rom. 1:14-16; I Thes. 1:8; Acts 1:8).

E. Our Objectives

1. Internal Objectives and Functions

- a) *Instruction in the Word of God*—Teaching: To stand for the historic, fundamental truths of Scripture, and through Scripture, to equip the saints for service, and for the building up of the body of Christ for unity, knowledge of the Son of God, and maturity, measured by the stature of the fullness of Christ, and for protection against the deceitful scheming of Satan (Eph. 4:12-16).
- b) *Fellowship*: To encourage and provide for means of developing meaningful relationships among believers (expressions of sharing and caring for, and loving one another, warning, stimulating, and encouraging one another to love and good deeds (Heb. 10:24-25; 13:1-2; Acts 2:42-47).
- c) *Worship*: To provide the means for developing and expressing meaningful worship in prayer, songs of praise, adoration, admonishment, singing and making melody in our hearts to the Lord, and to administer the ordinances of baptism and the Lord’s supper (Heb. 13:15; Eph. 5:19; Col. 3:16; 1 Cor. 11:23-34; Matt. 28:19; Acts 2:42).



- d) **Ministry:** To provide the means for developing and exercising spiritual gifts for the edification of the body and the evangelization of the lost (Rom. 12:3-8; I Pet. 4:10-11).

2. External Objectives and Functions

1. **Outreach:** To present the gospel of Jesus Christ to those who have never trusted in Him as their Savior, and to encourage them to trust in Him (Matt. 28:19-20; Acts 1:8; I Thes. 1:2-10).
2. **Holy Behavior:** To live holy lives in the midst of a crooked and perverse generation acting as salt and as lights in the world (Phil. 2:15; Matt. 5:13-14; I Pet. 2:11-15; Col. 4:5).
3. **Showing Mercy:** To do good to all men whenever there is the opportunity and the means to do so within biblical principles and precepts (Gal. 6:10; Luke 10:29-37).

Our mission, goals and objectives set forth our philosophy of the local church and its ministry. This, in turn, must form the foundation for our thinking and activities as a body of people. It directs us in what we ought to be doing. Anything which does not contribute to this philosophy of our mission, goals, and objectives should then be either corrected, rejected, or alleviated from the activities of the church.



Article III – Corporate Membership

A. Corporate Membership:

Membership in Channel of Christ Ministries shall be open to baptized Christians who give assurance of personal faith in Christ for his or her eternal salvation, who are committed to consistently live under the Lordship of Christ, and who are in agreement with the doctrinal position.

A prospective member shall acquaint any elder as to his or her desire for membership. At that time, the elder will arrange for the prospective member to attend the new members orientation. After completing the orientation and giving testimony to the elders of having met the qualifications, and upon being baptized if he or she had not previously received Christian baptism, he or she will be presented to the congregation and added to the membership roll of Channel of Christ Ministries.

B. Responsibilities of Membership

Scripture places a high importance upon the believer's participation in the life of a local assembly in order to grow and mature in Christ. Members of Channel of Christ Ministries, relying upon prayer and the power of the Holy Spirit in their lives and not through their own strength, seek to fulfill this biblical command by:

- a. **Participation:** Members have the responsibility to participate regularly in the worship and Bible study opportunities offered by the church. Heb. 10:24-25. Participation in church sponsored worship and Bible study, however, is not a substitute for individual and family devotions, Bible study, and quiet time with the Lord. Members also have the responsibility to participate in supporting the church financially through their tithes and offerings. I Cor. 9:13-14; II Cor. 9:10-12.
- b. **Submission:** Members have the responsibility to esteem and follow the leaders of the church as God has instructed, so long as that leadership is following Christ. Heb. 13:17. Members also have the responsibility to submit to guidance, instruction, and, if they should fall into serious moral disobedience or serious doctrinal error, the discipline of God through His church. Matt. 18:15-20
- c. **Ministry:** Members have the responsibility to serve the body by using the gifts and abilities God has given them for the good of the body, so that the body can mature. 1 Pet. 4:10.
- d. **Purity:** Members have the responsibility to live daily under the Lordship of Christ as revealed in a lifestyle characterized by holiness before God and integrity before the world so that Christ's name may not be dishonored. Col. 1:9-10; 1 Pet. 2:12.
- e. **Unity:** Members have the responsibility to love the church, for which Christ died, to promote unity and fellowship within the church family as a visible demonstration to a watching world that God changes the selfish hearts of men and women who are made new in Christ. Phil. 2:1-2.



Article IV – Church Membership

i. Purpose and Definition of Church Membership

Active church membership shall be open to all persons who confess Jesus Christ as their Lord and Savior and who have been baptized by immersion. An explanation of the process is defined in Section III of this Article. Church members shall not receive any proprietary or voting rights of the Corporation, except on those matters which the Board chooses to submit to the members for affirmation.

ii. Church Member Expectations of Channels of Christ Ministries:

The criteria for becoming a member of Channels of Christ Ministries is that one must be at least eighteen years of age, have received Jesus Christ as Savior and Lord through repentance and faith, and have been baptized by immersion as a believer. (Matthew 28:19; Romans 10:9-10; Acts2:38; I Peter 3:21). Additionally, all church members must agree to the following:

1. To regularly participate in worship both corporately and privately and to faithfully attend the regular gatherings of the church the elders deem necessary for the health of the body unless hindered by providence [Hebrews 10:25]
2. To be accountable to other Christians in an ongoing way of learning and fellowship and to deal Biblically with others in regard to their relationships rather than gossiping or retaliating in an ungodly way [Hebrews 10:24; Ephesians 4:25-32]
3. To Submit to the loving rule of the elders (i.e. Board) [1 Peter 5:1-3; Hebrews 13:17]
4. To exercise one's spiritual gift or gifts for the edifying of the body and the promotion of the gospel as God might lead [1 Corinthians 12:7-11]
5. To be committed in giving money and resources for the work of the Lord carried out by the church [2 Corinthians 9:6-7]
6. To be faithful in witnessing for Jesus Christ while seeking to carry out their "world- sized" part in the kingdom of God [Matthew 28:19]

iii. Membership Process

The process of church membership shall be set by the elders in accordance with any by-laws of the church and with the needs of the ministry

iv. Church Discipline

1. The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6: 1).
2. Members of this church and all other professing Christians who regularly attend according to Section 8 of this Article, who err in doctrine, or who engage in conduct that violates Scripture as determined by the Board of Elders, shall be subject to church discipline, including dismissal according to Matthew 18:15-18. Before such dismissal, however, (1) it shall be the duty of any member of this church who has knowledge of the erring individual's heresy or misconduct to warn and correct such erring individual in private, seeking his or her repentance and restoration. If the erring individual does not heed this warning, then (2) the warning member shall again go to the erring



individual, seeking his or her repentance, but accompanied by one or two individuals who shall confirm that the sin has occurred or is continuing to occur, and/or that the erring individual has been appropriately confronted and has refused to repent. The first and second warnings may occur with no specified time interval. If the erring individual still refuses to heed this warning, then (3) it shall be brought to the attention of the Board of Elders. If the Board of Elders determines (after thorough investigation in accord with the procedures prescribed by pertinent Scripture, including Matthew 18:15-18 and 1 Timothy 5:19) that there is corroborating evidence that the erring individual has sinned or is continuing to sin, that he or she has been appropriately confronted, and that he or she has refused to repent, then the Board of Elders shall inform the church and the congregation thereof at a regularly-scheduled worship service in order that the church may call the erring individual to repentance. If the erring individual demonstrates repentance, then notice to that effect may be given at a regularly-scheduled worship service.

1. If, however, the erring individual does not repent in response to the church in its collective call to repentance, then (4) he or she shall be publicly dismissed from the fellowship and/or membership of the church and the congregation thereof at a regularly scheduled worship service. If the erring individual, after such dismissal, heeds the warning, demonstrates repentance, and requests reinstatement before the Board of Elders, then he or she shall be publicly restored to all the rights, duties, privileges, and responsibilities of fellowship and/or membership.
2. Notwithstanding the foregoing, the elders in the exercise of their discretion may proceed directly to the third stage of church discipline, (i.e. the informing of the church and the congregation thereof at a regularly scheduled worship service in order that the church may call the erring individual to repentance) or to the fourth stage of church discipline, (i.e. the dismissal from the fellowship and/or membership of the church) when one or more of the following have occurred;
 3. Where the transgression and the refusal to repent have been public, i.e. openly and to the offense of the whole Church (1 Corinthians 5:1-5),
 4. Where the disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the elders, then chosen to disregard the direction and reproof of the elders (Romans 16:17); or
 5. Where the disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning (Titus 3: 10-11).
6. The members of this church, and all other professing Christians who regularly attend or fellowship with this church, agree that there shall be no appeal to any court because of the dismissal or because of public statements to the congregation at the third or fourth stages of church discipline. Members who are under discipline by the church, as defined in the previous paragraphs, forfeit and waive the right to resign from this church. Resignations from membership are possible only by members who are in good standing and who are not under any disciplinary action.
7. Separate and apart from the process of church discipline, but subject to the discretion and approval of the elders, a member, non-member regular attendee, or other individual may be notified that he or she is not to be present upon church premises for such a period of time as is deemed necessary for the safety and well-being of others on church premises. Such required absence may, but need not, be concurrent with church discipline of that person.
8. Separate and apart from the process of church discipline, but subject to the discretion and approval of the elders, the names of any members who have not attended a worship service or Bible Study class session for a period of six months or longer may be removed from the membership rolls.



11. ! For the purpose of Church Discipline, any person who attends six (6) or more services and functions of Channels of Christ Ministries over a period of at least six (6) months will be considered a “regular attender” and is subject to the Church Discipline process.

v. **Termination of Membership**

- a. **By Letter:** Letters of recommendation to other churches may be granted by this church for members in good standing. When letters are granted, the member's name will be removed from the church roll and membership in this church will terminate.
- b. **By Request:** Upon a member's request, his or her name shall be removed from the membership roll and membership in this church will terminate.
- c. **By Joining Another Church:** Upon receiving reliable evidence that a member has joined another church, the member's name shall be removed from the membership roll and membership in this church will terminate.
- d. **By Absence for One Year:** Members who move away from the community or who otherwise absent themselves from participation in the activities of the church for 1 year will be deemed to have voluntarily withdrawn their membership.
- e. **By Failing to Participate:** Members who have been an infrequent participant in the activities of the church for a significant period of time will be contacted by the elders to ascertain the circumstances. Infrequent participation in the life and service of the church for reasons other than illness, vacations, work, etc., shall prompt an informal inquiry by the elders as to the member's commitment to the health and welfare of the church. Where such infrequent participation is determined by the elders to be the result of spiritual neglect and indifference, loving restoration shall be attempted by the elders. Where such an attempt is not successful, withdrawal of membership may be effected by the unanimous agreement of the elders.
- f. **By Removal Under Discipline:** Members of the church, through the power of the Holy Spirit, are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become like Christ. When a member knowingly and unrepentantly ignores the direct commands and prohibitions of scripture, the principles of restoration and discipline found in such passages as Matthew 18, Galatians 6, 2 Thess. 3, 1 Cor. 5, Matt. 7:1-5 shall be lovingly applied under the guidance of the elders. Members of the early church were subject to confrontation for reasons such as: unwillingness to become reconciled to an offended brother (Matt. 18:15-17), unwillingness to engage in work (2 Thess. 3:6-15), divisiveness in the church (Rom. 16:17,18; Tit. 3:9,10), sexual immorality (1 Cor. 5:1-13), false teaching (1 Tim. 1:20, 2 Tim. 2: 17-18), and general sinful conduct (Gal. 6:1). When such action leads to the regrettable obligation of terminating a person from membership, this will be based upon the unanimous agreement of the elders.



Article V – Affiliation

Channels of Christ Ministries has chosen to be affiliated with the Southern Baptist Convention for the following reasons:

1. We share a common commitment to the doctrinal heritage of the Southern Baptist Convention.
2. We wholeheartedly believe in the cooperative effort of churches working together in the cause of world evangelism.
3. We desire to participate with a growing number of Southern Baptist churches in the call for revival and reformation of the doctrines of grace once held and practiced by all churches within the Southern Baptist Convention.

Article VI – Governance, Leadership, and Officers

Channel of Christ Ministries is an inter-denominational congregation of believers. While affirming the privileges and spiritual duties of fellowship and ministry with all believers, **Channel of Christ Ministries** shall not be accountable to any other ecclesiastical or denominational body. Final authority over the ministry and witness, as well as the property, of this church shall be retained by the members acting in accord with the procedures and through the leadership as set forth in this Constitution.

The Chief Shepherd

Jesus Christ, God's Son, is the sole Head of **Channel of Christ Ministries**, the Leader before whom all merely human leaders must bow (Eph. 1:22,23; Matt. 23:8-11; 1 Pet. 5:4). He communicates His will for the church through His word, the Bible. He gives additional guidance by means of the specific leading of the Holy Spirit who indwells the heart of each believer. He also shepherds the flock by gifting the church with under-shepherds who are commissioned, under His leadership, with the task of equipping the flock for its full functioning (Eph. 4:7-16). In a real sense, Grace Community Church belongs to Him; He has taken the responsibility for ordering the life of the church so that He may someday present it to Himself glorious, without any spot or wrinkle that would detract from Heaven's beauty (Eph. 5:25-27).

i. Eldership

In its operation, the church will be governed by a group of godly men called Elders. These shall be men in whose lives the working of the Holy Spirit is evident, who have given a worthy witness of the authority of Christ in their lives, and who have met the qualifications given in the Scriptures found in 1 Timothy 3:1-7 and Titus 1:6-9. Authority for the day-to-day ministry matters will reside in the hands of the elders whether in full-time compensated service or otherwise delegated.

The New Testament church did not place control or authority in a church in a single pastor. The most common term (used 16 times) for a church leader in the New Testament is "elder." *See, e.g.,* Acts 11:30; 14:23; Titus 1:5; 1 Pet. 5:1. And it is almost always used in the plural. The word translated "pastor" derives from the Greek word *poimen* meaning shepherd and is only used 3 times to refer to an individual leader in the local church. Eph. 4:11; Acts 20:28; 1 Pet. 5:2 In each of those instances, it is used as a synonym of the more common term "elder." Similarly, the Greek



word *episkopos* (overseer) is used 6 times to describe a church leader and is also used synonymously with the more common term elder. *See, e.g.,* Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7. In view of the Scriptural model of a group of elders being charged with responsibility of overseeing the affairs of a local congregation, we believe that plurality of leadership in a board of elders is the appropriate biblical model. *See, e.g.,* Acts 14:23; 20:17; 1 Tim 5:17; Titus 1:5. The traditional modern vocational pastor would serve in the role of "teaching elder." *See, e.g.,* 1 Tim. 5:17. Thus, while the teaching and preaching function of the modern vocational pastor is clearly found in scripture, we do not believe that the local church is properly governed by a single individual.

ii. Powers

Subject to the limitations of the Articles and these Bylaws and of pertinent restrictions, all the activities and affairs of the Corporation shall be exercised by or under the direction of the Board of Elders, who are responsible for shepherding and having oversight of the flock. Without prejudice to such general powers, but subject to these same limitations, it is hereby expressly declared that the Board shall have the following powers in addition to the other powers enumerated by these Bylaws:

1. To select and remove all the officers, agents, pastors, staff, and employees of the Corporation; prescribe such duties for them consistent with the Scriptures, with the Articles of Incorporation, or with these Bylaws; and fix the terms of their offices and their compensation.
2. To make such disbursements from the funds and properties of the Corporation as are required to fulfill the purposes of this Corporation and generally to conduct, manage, and control the activities and affairs of the Corporation and to make such rules and regulations consistent with the Scriptures, with the Articles of Incorporation, or with these Bylaws, as they may deem best.
3. To adopt, make and use a corporate seal, and to alter the form of such seal from time to time as they may deem best.
4. To establish policies and practices for the church consistent with the purposes of this Corporation.
5. To assist the Pastor-Teacher in the administration of the ordinances of baptism and Communion. Each serving Elder is authorized to solemnize marriages and administer the ordinances of baptism and the Lord's Supper.
6. To borrow money and incur indebtedness for the purposes of the Corporation and to cause to be executed and delivered, in the corporate name, promissory notes, bonds, debentures, deeds of trust, mortgages, pledges, hypothecations, or other evidences of debt and securities.
7. To carry on a business and use any such profit that results from the business activity in which it may legally engage for the purposes of the ministry.

iii. Nomination, Number, and Tenure of Office for Elders

The Board of Elders shall determine, according to the needs of the church, the process of nomination and the number of elders necessary to insure the proper oversight of the ministry. Provided an Elder meets all biblical requirements for service in that capacity, there are no required, or defined, limits on an Elder's term of office.



iv. Qualifications

Each member of the Board of Elders must be an active member of Channels of Christ Ministries and possess the qualifications described in 1 Timothy 3:1–7 and Titus 1:6–9. The following comprise the list of biblical expectations for an Elder. The Board shall interpret and evaluate each Elder's qualification based upon the following standards.

1. Male (1 Timothy 2:12, 3:1) members of Channels of Christ Ministries
2. Blameless as a steward of God; above reproach (1 Timothy 3:2; Titus 1:6–7) (b) Husband of one wife; a one-woman man (1 Timothy 3:2; Titus 1:6), (c) Temperate, sober, vigilant (1 Timothy 3:2), (d) Sober-minded, prudent (1 Timothy 3:2; Titus 1:8)
3. Of good behavior; orderly, respectable (1 Timothy 3:2)
4. Given to hospitality (1 Timothy 3:2; Titus 1:8)
5. Apt to teach; able to teach; he can exhort believers and refute false teaching (1 Timothy 3:2; Titus 1:9)
6. Not given to wine (1 Timothy 3:3; Titus 1:7)
7. Not violent; not pugnacious (1 Timothy 3:3, Titus 1:7)
8. Patient, moderate, for bearing, gentle (1 Timothy 3:3)
9. Not a brawler; uncontentious; not soon angry or quick-tempered (1 Timothy 3:3; Titus 1:7)
10. Not covetous; not a lover of money; not greedy of base gain (1 Timothy 3:3, Titus 1:7)
11. Rules well his own house; his children are faithful, not accused of rebellion to God (1 Timothy 3:4; Titus 1:7)
12. Not a novice; not a new convert (1 Timothy 3:6) (o) Has a good report or reputation with outsiders (1 Timothy 3:7)
13. Has a good report or reputation with outsiders (1 Timothy 3:7)
14. Not self-willed (Titus 1:7) (q) A lover of good men and things (Titus 1:8) (r) Just, fair (Titus 1:8) (s) Holy, devout (Titus 1:8) (t) Self-controlled (Titus 1:8)

v. Responsibilities

The elders are responsible for the general oversight of all matters pertaining to the work of the church. Their function is to establish policy and monitor the operations and ministries of the church. The elders shall report to the congregation on a quarterly basis the affairs and status of the church and its ministries. The specific responsibilities of the elders are:

1) Ministry of the Word

- a) Teaching and Exhorting - 1 Timothy 3:2, Titus 1:9, Ephesians 4:12.
- b) Equipping and Training - Ephesians 4:11-12.
- c) Deciding on Theological Issues - Acts 15:6.
- d) Refuting False Doctrine - Acts 20:28-31, Titus 1:9,11.

2) Shepherding the Flock

- a) Praying for the Sick - James 5:14-15.
- b) Correction and Discipline - 1 Thes. 5:12; Titus 2:15; Hebrews 13:17.
- c) Exhorting in Sound Doctrine - Titus 1:9.
- d) Setting an Example - 1 Peter 5:3, Acts 20:18-21.



3) General Oversight of the Church

- a. Managing the Affairs of the Church - 1 Timothy 3:5, 5:17.
- b. Directing through Decision-Making - 1 Timothy 5:17.

i. Term

An elder shall serve so long as he is a member, in good standing, of Channels of Christ Ministries and biblically qualified for such service, or until he resigns from the Board of Elders. An elder may request a sabbatical of one year or longer. Upon expiration of the sabbatical, the elder may resume his service on the Board of Elders if he is biblically qualified for such service. The Senior Pastor (teaching elder) is a member of the Board of Elders by virtue of his position.

ii. Number

The minimum number of elders shall be five. The number of elders shall be determined by the serving elders according to need and the availability of qualified men. The Senior Pastor (teaching elder) shall serve as a voting member of the Board of Elders in addition to the minimum number of five provided for in this section.

iii. Selection

Selections will take place annually, and at other times when the serving elders determine that new or additional elders are needed.

- 1) Notice of the beginning of the selection process shall be given in writing to the membership. Members shall prayerfully consider the qualifications of the male members eligible for the office of elder and submit their recommendations to any of the serving elders. Members shall have at least two weeks from the date of notice of the beginning of the selection process to submit their recommendations.
- 2) The serving elders shall prayerfully consider the men recommended by the members. Upon unanimous agreement among the serving elders that a man meets all of the biblical qualifications for eldership, the elders will contact the candidate(s) to determine each man's assessment of God's will for him in this matter.
- 3) The elders shall then present to the congregation for consideration the name of those men whom the elders agree possess the biblical qualifications for office, who have agreed to serve as elder under the Lord's direction if subsequently confirmed by the church, and whom the elders unanimously agree should be confirmed for service.
- 4) The members shall then have two weeks within which to prayerfully consider those the elders have recommended. During this time, members should talk with the men under consideration to personally acquaint themselves with the man's spiritual qualifications if they are not already familiar with his qualifications. Should members have reservations about a man's qualifications for elder, they should discuss those reservations with the individual and, if not satisfactorily resolved, bring the matter to the attention of the elders. Members shall express their views on the recommended candidate by completing the Elder Confirmation Form attached as Appendix A.
- 5) After receiving Elder Confirmation Forms from members, the elders shall meet again to review the qualifications of those submitted for confirmation. If a review of the Elder Confirmation Forms reveals a consensus of the church confirming the man or men the elders have recommended and if the elders are still unanimous in their support, the man or men so confirmed will be reported to the church as having been duly confirmed to the office



of elder. Should the result of the confirmation process reveal there is a lack of either a consensus in the church or a lack of unanimity among the elders, the selection process shall begin anew.

- 6) Upon affirmation by consensus of the congregation and after prayer, the new elder will be confirmed for service before the Lord by the laying on of hands of the elders in the presence of the congregation and will begin serving at that time.

iv. Committees

The Elders may establish and appoint the membership of such committees as they determine are necessary to properly administer the affairs of the church.

v. General

Non-serving elders are a resource to be called upon as needed for help and counsel by the Church.

vi. Removal of Elders

Any Elder may be removed from office at any regular or special meeting of the Board if he is found to be physically or mentally incapacitated or spiritually unqualified (according to pertinent Scripture, including 1 Timothy 3:1–7 and Titus 1:5–9), after thorough corroborating investigation by the Elders (or a duly appointed Committee of the Board, at the sole discretion of the Board), in accord with the procedures prescribed by pertinent Scripture, including Matthew 18:15–18 and 1 Timothy 5:19.

vii. Meetings of the Elders

Elders will meet regularly for study, prayer, and oversight of the church. Unanimous agreement among the elders is required in those instances specified in this constitution. In all other matters, unanimity is the goal and will be sought in a spirit of mutual submission. In the unlikely event an elder has a personal interest in the outcome of some matter before the Board of Elders, e.g., when a decision may affect the financial interest of the elder or if an elder is subject to discipline, the elder so effected shall abstain from the consideration of the matter and shall not be counted in determining whether the elders have reached either a unanimous agreement or a majority decision.



Article VII – Officers and Staff

Officers

The officers of the Ministry shall be a Chairman, Secretary, and a Treasurer. The Ministry may also have, at the discretion of the board, other officers as may be appointed in accordance with the provisions of **Article VI** of this constitution.

Election

The officers of the Corporation, except such officers as may be appointed in accordance with the provisions of Section III or Section V of this Article, shall be chosen annually by, and shall serve at the pleasure of the Board of Elders. Each officer shall hold his office until he shall resign, be removed, or become otherwise disqualified to serve, or until his successor shall be elected.

Removal and Resignation

Removal and Resignation by Officers shall be in accordance with the removal and resignation of Elders. The removal or resignation of any Officer will result in immediate removal of his duties as an Officer of the Corporation. An Officer may also resign from the duties of an Officer while still retaining his standing as an Elder subsequent to approval by the Board.

Deacons

a) Duties

The elders will be assisted by deacons in the specific ministries of the church. Every deacon is to be involved in conducting a specific area of service in the church, under the direction of the Lord and the supervision of the elders. Although the deacons shall individually advise the elders as to decisions which affect the life and ministry of the church in their area of responsibility, the office of deacon is not considered as administrative, nor is the group of deacons to be considered a board of some kind.

b) Deacons and Deaconesses

The Deacons and Deaconesses (hereafter referred to simply as “Deacons”) shall consist of godly men or women who are members of Channels of Christ Ministries possessing the qualifications described in 1 Timothy 3:8–13 and shall be approved annually by the Board of Elders. The Board of Elders will compile, review and, at its sole discretion, confirm or disapprove a list of deacons and keep a list of active deacons, making this list available to congregation. The Deacons shall assist the Elders in the shepherding of the saints, assist the Elders in administrative functions within the church, aid in the general spiritual care of the church, and perform other duties as assigned by the Board of Elders in an effort to prevent the Elders from neglecting the teaching and preaching of the Word (Acts 6:2–3).

1. Deacon Selection, and Tenure of Office

- a. A Deacon may be selected by the Board at any time and begin to serve immediately. Provided the Deacon meets all biblical requirements for service in that capacity, a deacon shall serve in that capacity for one year after their appointment by the Board of Elders. Deacons shall be reappointed consecutively, and as many times as necessary, to fulfill their various ministry roles until said roles are no longer necessary or until such time as the Deacon may disqualify themselves according to the standards set forth for Deacons in 1 Timothy 3:8–13.



- b. Service roles within the church which require deacon qualification will be designated by the elders as needed.

i. Deacon Qualifications:

In accordance with the list of qualification found in 1 Timothy 3:8–13 and the example of the church in Acts 6:1–6, Deacons shall exhibit the following:

- a. Men of dignity, not false in speech, or addicted to much wine, or greedy (1Tim 3:8)
- b. Holding to the Mystery of the Faith with a clear conscience; Full of the Spirit and wisdom (1 Tim 3:9; Acts 6:3)
- c. Serve beyond reproach, having a good reputation; capable and skilled for serving the needs of the church (1 Tim 3:10; Acts 6:3)
- d. Husband of one wife, and good managers of their children and household (1Tim 3:12)

ii. Deaconess Qualifications:

In accordance with the list of qualifications found in 1 Timothy 3:11, and those of a godly woman in Titus 2:3–5, Deaconesses shall exhibit the following:

- a. Dignified and sensible in spiritual, personal, and public lives (1 Tim 3:11; Titus 2:5)
- b. Not malicious gossips, nor enslaved to alcohol (1 Tim 3:11; Titus 2:3)
- c. Temperate and faithful in all things; Teaching what is good (1 Tim 3:11; Titus 2:3)
- d. Encouraging and disciplining younger women to love their husbands, and to be faithful workers within the home, and setting the same example in their own marriage, with biblical submission (Titus 2:4–5)
- e. In all things seeking to live and speak in such a way that the word of God is honored (Titus 2:5)

2. Deacon Resignation

Any Deacon may resign effective upon giving notice to the Board of elders, unless the notice specifies a later time for the effectiveness of such resignation.

3. Removal of Deacons

Any Deacon may be removed from office at any regular or special meetings of the Board of Elders if he is found to be physically or mentally incapacitated or spiritually unqualified (according to pertinent Scripture, including 1 Timothy 3:8 –13, and Acts 6:1–6)

Executive Officers

The Board of Elders shall elect a Chairman, Vice-Chairman, and Secretary of the Board. The Board of Elders shall serve as a Board of Directors or a governing body for purposes of state laws governing religious corporations or unincorporated associations. In their capacity as Directors, they shall have the duties and responsibilities attendant to Directors under state law, subject to the express limits and reservations set forth in this constitution.

Removal

An elder may be removed from office prior to the expiration of his term if the remaining elders unanimously agree that he no longer satisfies the biblical qualifications for eldership. Any such removal will be accomplished only after the subject elder is given notice and an opportunity to defend his qualifications before the Board of Elders.



ARTICLE VIII PASTORAL STAFF

A. General

As the church grows, as its needs dictate, and as its resources are sufficient, the congregation may call ordained vocational pastoral staff to assist in equipping the body for ministry and service.

B. Procedure for call

- a. When the elders determine the need and resources of the church are present to call a pastoral staff member, they shall present the matter to the congregation to determine the consensus of the church.
- b. Upon a consensus supporting the call of a pastoral staff member, the elders shall request nominations from the congregation for members to serve on a pastoral staff screening committee, which shall have the primary task of prayerfully searching for candidates, screening applicants for the Scriptural qualifications set out in Article V, Section 2 of this Constitution, determining the best qualified for the particular needs of the church, and recommending a candidate to the elders. The congregation shall have two weeks within which to make their nominations. Upon receipt of nominations from the congregation, the elders shall prayerfully consider the nominations submitted and unanimously agree upon a pastoral staff screening committee of at least 5 members who have agreed to serve. This committee slate will then be presented to the congregation for confirmation.
- c. Upon receiving a recommendation from the Screening Committee, the elders shall review the recommendation, interview the applicant, and satisfy themselves of both his Scriptural, personal, and professional qualifications for the particular needs of the church. If the elders are unanimous in their satisfaction with the candidate's qualifications and prayerfully conclude that he should be considered further, they shall arrange for one or more visits and speaking opportunities for the candidate with the congregation.
- d. After hosting the visits and/or speaking opportunities, if the elders are still unanimous in their determination that the candidate meets the Scriptural, personal, and professional qualifications and they have the firm conviction that the candidate under consideration is God's choice for Grace Community Church, they shall present the candidate to the church and seek the consensus of the congregation.
- e. Upon determining that a consensus exists to extend a call to the candidate, the elders shall so notify the candidate and, if the call is accepted, arrange for the candidate to join the fellowship, and assume his duties.

C. Removal of pastoral staff

Removal of a member of the pastoral staff requires the unanimous action of the Board of Elders after prayerful application of the principles of Matthew 18 and after providing the staff member notice and an opportunity to be heard before the Board of Elders. Ordinarily, removal shall take effect on the date of the action by the Board of Elders, however, unless stipulated otherwise by the effected member of the pastoral staff and the Board of Elders, pay and benefits shall continue for 30 days after the date of removal.



D. Branches Assemblies

Branch assemblies may be established with the joint approval of the council of elders and the deacon's board.

1. To ensure efficiency and effectiveness in ministry, the Ministry will gradually decentralize management and administration roles in order to accommodate the full growth of ministry in Kenya and internationally in keeping with the church's planting strategy.
2. Channels of Christ Ministries will gradually establish Channels of Christ Ministries assemblies in Kenya's major cities and towns.
3. The advisory committees should have oversight run over the Channels of Christ Ministries in line with the Chance of Christ by Laws.
4. Channels of Christ Ministries international branches shall be fully part of Channels of Christ Ministries but shall be managed in accordance with the laws of the respective countries.
5. Approval for the establishment of new assemblies by the Council of Elders and the Deacon Board shall be done pursuant to credible feasibility studies and the Channels of Christ Ministries Church Planting Policy.
6. Upon the establishment of a new assembly, the Lead Pastor shall appoint an oversight committee which shall play the role of the Advisory Committee. This committee's members will be those who attend the new Assembly.
7. After the official launch and dedication, the new assembly will be eligible to nominate a deacon, appoint Assembly Elders, and form an Advisory Committee.
8. All Channels of Christ Ministries International branches shall be fully part of Channels of Christ Ministries Kenya but shall be managed in accordance with the laws of the respective countries. The international assemblies shall hold a Single Assembly General Members Meeting annually.

E. Treasurer

The Treasurer will be elected by the congregation each year. All cash entrusted to the church shall be received, kept in a bank, and disbursed by check upon lawful authority by the Treasurer. The Treasurer must always keep an itemized record of all receipts and disbursements. The Treasurer is responsible for ensuring that an accurate account is presented to the church on a regular basis. The Treasurer's books, records, and accounts are the property of the church and may be audited as directed by the Board of Elders. The Treasurer must be a Channels of Christ Ministries member in good standing. The elders will solicit nominations from the congregation for Treasurer and will contact those who are recommended to determine their qualifications and desire to serve if elected. Candidates who are qualified and willing to serve will be presented to the congregation for election.

F. Teachers, Committee Chairs, and other positions are available.

The elders are responsible for the selection and appointment of Sunday School and Bible instructors, Committee heads, and other roles required to properly govern the church's business. Sunday School teachers and Committee Chairs must be Channels of Christ Ministries members in good standing.



G. Meetings and Assembly Services

1. The Advisory Committee will select the timing of the regular Church services.
2. The Advisory may suggest a place of worship.
3. Without the knowledge and agreement of the Senior Pastor, no member or group of members shall call any gathering in or out of the church premises, whether private, secret, or public, in the name of the Church for any reason whatsoever.
4. Without the knowledge and agreement of the Senior Pastor, no visiting speaker shall be invited to any meeting of any Ministry of the Church.
5. The Ministry platform shall not be used to advertise businesses or otherwise exploit Channels of Christ Ministries members to promote businesses, nor shall it be utilized for non - Channels of Christ Ministries activities.

H. Offerings and Attendance Records

a) Records

All offerings and attendance at church services must be recorded correctly and accurately.

b) Offerings and Gifts

- At all church services and Ministry meetings, an offering may be taken.
- The Head Ushers will be in charge of collecting, accounting for, and remitting tithes and offerings during church services and other church occasions.
- The Church and/or Church Ministries shall not engage in fundraising, whether within or outside CCM, without the permission of the Deacon Board.
- A minimum of three responsible personnel chosen by the Head Ushers and/or Ministry departmental heads shall count cash collections.
- The collecting papers must be filled out in ink and signed by the individuals counting.
- Under no circumstances should a single individual count the offerings.

c) Attendance

The Head Ushers must tally the number of people who attend the services for record keeping. This number will then be entered into the appropriate forms.



Article IX – Receipt, Investment, and Disbursement of Funds

A. Accountability and Management

The Board of Elders is accountable for the receipt, investment, and disbursement of moneys or other properties transferred to the church. The holding, managing, and disbursement of any funds or properties shall be consistent with the purpose of the church.

B. Receipt and Recording of Offerings

1. Uncounted offerings and other cash receipts of any significant amount should never be in the sole possession of one individual. At least two persons should be in uninterrupted custody of all uncounted offerings. The principle of shared custody should be followed without exception.
2. At least two counters should certify by virtue of their signatures:
 - The amount of each offering count
 - The faithful observation of all offering count procedures.

Any subsequent change to an offering count should be authorized (evidenced by all counters' initials in close proximity to any and all modifications). Changes to offering count documents must be made in a manner so as not to obscure the original entries (i.e. a single line should be crossed through incorrect amounts).

3. An individual responsible for the disbursement of church funds should not also be acustodian of uncounted offerings.
4. All disbursements of funds should be made by check or from a petty cash fund (for trivial amounts). No disbursements should be made directly from undeposited receipts.
5. All offering counters should be unrelated members of the church having reputations for Christian maturity and prudence. All offering counters should be appointed by action of the Board of Elders.
6. All offerings should be counted and deposited promptly.

C. Fiscal Year

The fiscal year for the Corporation shall begin on the first day of January and end on the last day of December in each year.



D. Indemnification:

7. The corporation shall, to the extent legally permissible, indemnify each person who may serve or who has served at any time as an officer, director, or employee of the corporation against all expenses and liabilities, including, without limitation, counsel fees, judgments, fines, excise taxes, penalties and settlement payments, reasonably incurred by or imposed upon such person in connection with any threatened, pending or completed action, suit or proceeding in which he or she may become involved by reason of his or her service in such capacity; provided that no indemnification shall be provided for any such person with respect to any matter as to which he or she shall have been finally adjudicated in any proceeding not to have acted in good faith in the reasonable belief that such action was in the best interests of the corporation; and further provided that any compromise or settlement payment shall be approved by a majority vote of a quorum of the Board who are not at that time parties to the proceeding.
8. The indemnification provided hereunder shall inure to the benefit of the heirs, executors and administrators of persons entitled to indemnification hereunder. The right of indemnification under this Article shall be in addition to and not exclusive of all other rights to which any person may be entitled.
9. No amendment or repeal of the provisions of this Article which adversely affects the right of an indemnified person under this Article shall apply to such person with respect to those acts or omissions which occurred at any time prior to such amendment or repeal, unless such amendment or repeal was voted by or was made with the written consent of such indemnified person.
10. This Article constitutes a contract between the corporation and the indemnified officers, directors, and employees. No amendment or repeal of the provisions of this Article which adversely affects the right of an indemnified officer, director, or employee under this Article shall apply to such officer, director, or employee with respect to those acts or omissions which occurred at any time prior to such amendment or repeal.



Article X – Corporate Records and Reports

I. Audits and Reporting

The Corporation shall maintain adequate and correct accounts, books, and records of its business and properties. All such books, records, and accounts shall be kept in a secure location and shall be accessible at all times from its principal place of business as fixed by the Board of Elders. On at least an annual basis, the elders shall present a report of the financial condition of the church to the membership. An independent audit shall be performed when deemed necessary by the Board of Elders.

II. Inspection

Every member of the board shall have absolute right at any reasonable time to inspect all books, records, documents of every kind, and the physical properties of the Ministry, and also of its subsidiary organizations/Branches, if any.

Article XI Congregational Meetings

SECTION 1: Meetings of the Membership

- a. **Annual Meeting:** The membership shall meet at least annually, usually during the month of October, for the purpose of evaluating the progress of the church toward its stated purposes and at other times as needs arise. Notice of the date, time, and place of the annual meeting shall be given at least two weeks in advance.
- b. **Called Meeting:** Called meetings may be at the direction of the Board of Elders or by a request of 10% of the membership. Notice of the date, time, place, and purpose of a called meeting, provided at least two weeks in advance, shall be given through announcement at Sunday morning worship or through a letter to the resident membership.
- c. **Quorum:** A quorum shall consist of those members who are present at the date, time, and place announced for the meeting. All major decisions will be brought before the church for confirmation upon unanimous recommendation from the elders after two weeks' notice; full agreement by all such members of the congregation shall be prayerfully sought, although as low as 75% may be regarded as meeting the requirement for a consensus. Matters will continue as before until a consensus decision can be reached under the direction of the elders. A form for determining whether a consensus exists is at Appendix B. This form may be used in every instance where a formal polling of the congregation is necessary to determine the existence of a consensus
- d. **Emergency Meeting:** In the case of an emergency, and upon the unanimous agreement of the elders, a called meeting may be held solely for the purpose of taking such action as is required by the emergency. Every effort shall be taken to advise the membership, and where possible the meeting shall be held in conjunction with a Sunday morning service. No action under this provision may be taken in regard to staff removal, the sale or purchase of real property, or the calling of pastoral staff.

"Major decisions" requiring consensus shall include the calling of pastoral staff, the approval of an annual budget, the acquisition or disposition of real property, and the expenditure of unbudgeted funds more than Ksh. 100,000.



- e. All business meetings shall be conducted in general accord with Robert's Rules of Order, except that the moderator may, in the absence of objection or by consent of the majority, deviate from the rules in the interests of efficiency, Christian fellowship, and justice.
- f. The Chairman of the Board of Elders shall preside as moderator at all business meetings or shall designate someone to preside in his place.

Article XII – Property Rights

No member of the Board of Elders, or any other church member, has any individual right to any part of the property of the church. On the other hand, no member of the church or any administrative committee may be held responsible for the corporate obligations of the church.

Article XIII – Settlement of Disputes

In any dispute arising between church members, pastors, or staff pertaining to any matter of spiritual teaching or practices, church finances, or title to property purchased with church contributions, the dispute shall be resolved by the Board of Elders of the church. Decisions shall be sought while striving to preserve the unity of the Spirit in the bond of peace (Ephesians 4:1–3).

Article XIV - Amendments

The Board of Elders shall draft and seek to amend this Constitution and Bylaws as they deem necessary. In the event that any changes are made by the Board of Elders, the Elders shall inform the congregation in writing about those changes.

Article XV - Dissolution

Upon dissolution of this Corporation, the Board shall cause the assets herein to be distributed to another Corporation with purposes similar to those identified herein, as amended. This constitution may be amended by a 3/4 vote of the members present and voting at the annual or a called meeting of the congregation. Members shall have at least 14 days' notice of any proposed amendments prior to any meeting where such amendment will be presented for adoption.



Article XVI – Doctrinal Statement

A. *The Holy Scriptures*

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. 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.¹ The Word of God is verbally inspired in every word, absolutely inerrant in the original documents, infallible, and God-breathed.² God spoke in His written Word by a process of dual authorship.³ 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 man⁴ without error in the whole or in the part⁵. The single, true interpretation of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation, taking account of its literary forms and devices.⁶ This interpretation can only be found in dependence on the enlightenment given by the Holy Spirit.⁷ The truth of Scripture stands in judgment of men; never do men stand in judgment of it.⁸ Being infallible, the Bible is sufficient to make the believer complete, equipped for all things related to life and godliness.⁹ The Scripture will remain unchanged in its authority and efficacy forever.¹⁰

¹2 Timothy 3:16-17; 2 Peter 1:20-21 ²2 Timothy 3:16; Hebrews 6:18 ³John 16:12-13 ⁴2 Peter 1:20-21 ⁵Matthew 5:18 ⁶2 Timothy 2:15 ⁷1 John 2:27 ⁸John 12:47-48; Hebrews 4:12 ⁹2 Timothy 3:16-17; 2 Peter 1:3; Psalm 19:7-10 ¹⁰Matthew 24:35; 1 Peter 1:23-25

B. *God*

There is one and only one living and true God¹. He is an intelligent,² spiritual,³ and personal Being,⁴ the Creator,⁵ Redeemer,⁶ Preserver,⁷ and Ruler of the universe.⁸ God is infinite in holiness⁹ and perfect in all His attributes.¹⁰ To Him is owed the highest love,¹ reverence,¹² and obedience.¹³ The eternal God is one in essence,¹⁴ eternally existing in the Trinity (three Persons as the Father, Son, and Holy Spirit).¹⁵

¹1 Corinthians 8:4 ²Romans 11:33-34 ³John 4:24 ⁴Exodus 3:14 ⁵Revelation 4:11 ⁶Colossians 1:13-14 ⁷Colossians 1:14 ⁸Isaiah 66:1; Ephesians 1:20-22; Philippians 2:9-11 ⁹1 Peter 1:16 ¹⁰Matthew 5:48 ¹¹Matthew 22:37 ¹²Psalm 33:8 ¹³John 3:36; 2 Thessalonians 1:8 ¹⁴Deuteronomy 6:4; Isaiah 45:5-7 ¹⁵Matthew 28:19

C. *God the Father*

God as Father reigns with providential care over His universe, His creatures, and the course of human history disposes all things according to His own purpose and grace. He is all powerful, all loving, and all wise.² He is sovereign in creation, providence, and redemption.³ God is Father in both His designation in the Trinity⁴ and in truth to those who become children of God through faith in Jesus Christ.⁵ As creator He is Father to all men⁶ but He is Spiritual Father only to believers.⁷ He has decreed for His own glory all things that come to pass and He works all things after the counsel of His own will.⁸ He continually upholds, directs, and governs all creatures and events.⁹ In His sovereignty He is neither author nor approver of sin,¹⁰ nor does He abridge the accountability of moral, intelligent creatures.¹¹ He has graciously chosen from eternity past those whom He would have as His own;¹² He saves from sin all those who come to Him; and He becomes, upon adoption Father to His own.¹³

¹Nehemiah 9:6; Psalm 104; 1 Corinthians 8:6 ²Psalm 62:11; 1 John 4:8; Psalm 36:7; Psalm 147:5 ³Genesis 1:1-31; Psalm 103:19; Ephesians 3:9; Romans 11:36 ⁴John 5: 17-26; 8:54; 14:12-13 ⁵1 John 3:1; Matthew 6:6-15; Romans 8:16 ⁶Ephesians 3:14-15, 4:6; ⁷Romans 8:14; ⁸2 Corinthians 6:18 ⁹Ephesians 1:11; 3:15 ¹⁰1 Chronicles 29:11 ¹¹Habakkuk 1:13; Job 34:10 ¹²1 Peter 1:17; Matthew 16:27 ¹³Ephesians 1:4-6 ¹⁴John 1:12; Romans 8:15; Galatians 4:5



D. God the Son

Jesus Christ is the eternal Son of God¹, possessing all the fullness of the divine nature and attributes². In these, He is coequal, consubstantial, and coeternal with the Father³. God the Father created all things according to His own will, through His Son, Jesus Christ.⁴ In Christ, allthings continue in existence and in operation⁵.

In His incarnation, Jesus Christ was conceived of the Holy Spirit and born of the virgin Mary⁶. In the incarnation, Christ willingly surrendered only the prerogatives of deity⁷ but nothing of the divine essence, either in degree or kind⁸. In His incarnation, Christ took upon Himself the demands and necessities of human nature and identified Himself completely with mankind⁹ yet without sin¹⁰. Jesus Christ represents humanity and deity in indivisible oneness¹¹.

Jesus perfectly revealed and did the will of God¹². In His death on the cross He made provision for the redemption of men from sin.¹³ His death was voluntary¹⁴, vicarious¹⁵, substitutionary¹⁶, propitiatory¹⁷, and redemptive.¹⁸ He was raised from the dead¹⁹ with a glorified body and appeared to His disciples as the person who was with them before His crucifixion²⁰. Our justification is made sure by His literal, physical resurrection from the dead.²¹ In the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son²² and gave proof that God has accepted the atoning work of Christ on the cross²³. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers²⁴.

He ascended into heaven²⁵ and is now exalted at the right hand of God.²⁶ In heaven, He is now our sole Mediator and Advocate, making intercession for those who draw near to God.²⁷

Jesus Christ will return to receive the church unto Himself at the rapture.²⁸ Returning in glory, He will establish His kingdom on earth and reign for 1000 years.²⁹ The Lord Jesus Christ is the One through whom God will judge all mankind³⁰. As the mediator between God and man³¹, the head of His body the church³², and the coming universal King who will reign on the throne of David³³, He is the final judge of all who fail to place their trust in Him as Lord and Savior.³⁴

Jesus Christ now dwells in all believers as the living and ever present Lord³⁵.

¹John 1:9, 17:5, ²⁴Colossians 1:19, 2:9 ³Psalms 110:1; John 10:30-33, 14:9; Philippians 2:6 ⁴John 1:3; 1 Corinthians 8:6 ⁵Colossians 1:17; Hebrews 1:3 ⁶Isaiah 7:14; Luke 1:34-35 ⁷Philippians 2:8 ⁸Colossians 1:19, 2:9 ⁹Hebrews 2:17-18 ¹⁰Hebrews 4:15 ¹¹Isaiah 9:6; Micah 5:2; John 10:30, 14:9 ¹²John 5:30, 8:28-29 ¹³Romans 3:24; Hebrews 7:25-27; 1 Peter 1:18-19, 3:18 ¹⁴John 10:14-15, 17-18 ¹⁵Romans 5:8, 6:4; Galatians 2:20 ¹⁶2 Corinthians 5:21; 1 Peter 3:18 ¹⁷Romans 3:25; 1 John 2:2 ¹⁸Romans 3:24; Titus 2:14 ¹⁹Matthew 28:6; Luke 24:6-7 ²⁰John 20:16, 19-20, 26; 1 Corinthians 15:5-8 ²¹Romans 4:23-25, 5:10, 18 ²²Romans 4:25 ²³Acts 2:32-36 ²⁴John 5:25-29; Romans 4:25, 6:3-10; 1 Corinthians 15:20, 23 ²⁵Acts 1:9 ²⁶Acts 2:34; Hebrews 1:3, 10:12 ²⁷Hebrews 7:25, 9:15, 24; 1 John 2:1 ²⁸Acts 1:9-11; 1 Corinthians 15:51-53; 1 Thessalonians 4:13-18 ²⁹Revelation 20:6 ³⁰Matthew 25:31-46; John 5:22-23; 2 Corinthians 5:10; Revelation 20:11-15 ³¹1 Timothy 2:5 ³²Ephesians 1:22-23; Colossians 1:18 ³³Isaiah 9:6-7; Luke 1:31-33 ³⁴Matthew 25:14-46; Acts 17:30-3; Revelation 20:11-15 ³⁵Romans 8:10; Galatians 2:20; Ephesians 3:17; Colossians 1:27



E. God the Holy Spirit

The Holy Spirit is a divine person possessing all the attributes of deity including personality,¹ intellect,² emotions,³ will,⁴ eternity,⁵ omnipresence,⁶ omniscience,⁷ omnipotence,⁸ and truthfulness.⁹ In all the divine attributes He is coequal and consubstantial with the Father and the Son.¹⁰

It is the work of the Holy Spirit to execute the divine will with relation to all mankind.¹¹ His sovereign activity is displayed in creation,¹² the incarnation,¹³ the written revelation,¹⁴ and the work of salvation.¹⁵

A unique work of the Holy Spirit in this age began at Pentecost¹⁶ when He came from the Father as promised by Christ¹⁷ to initiate¹⁸ the building of the body of Christ.¹⁹ The Holy Spirit glorifies neither Himself nor those He gifts by ostentatious displays,²⁰ but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith.²¹ He convicts of sin, of righteousness and of judgment,²² effects regeneration,²³ and baptizes all believers into the body of Christ.²⁴ His presence in the Christian is the assurance of God to bring the believer into full redemption of his body.²⁵

The Holy Spirit bestows the spiritual gifts²⁶ by which believers serve God through His church²⁷ for the perfecting of the saints today.²⁸ Gifts such as speaking in tongues, prophecy and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles and prophets as revealers of divine truth, and were never intended to be characteristic of the lives of believers.²⁹ 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.³⁰ Through illumination, He enables men to understand truth.³¹ He enlightens and empowers the believer and the church in worship,³² evangelism,³³ and service.³⁴

The Holy Spirit permanently indwells the believer.³⁵ He sanctifies,³⁶ instructs,³⁷ empowers him for service,³⁸ and seals him unto the day of redemption.³⁹ It is the duty of all those born of the Spirit to be filled by the Spirit.⁴⁰

¹John 14:26, 16:13 ²1 Corinthians 2:10-13 ³Ephesians 4:30 ⁴1 Corinthians 12:11 ⁵Hebrews 9:14 ⁶Psalms 139:7-10 ⁷Isaiah 40:13-14 ⁸Romans 15:13 ⁹John 16:13 ¹⁰Matthew 28:19; Acts 5:3-4; 16:6-7; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Hebrews 10:15-17 ¹¹John 16:8-11 ¹²Genesis 1:2, 26 ¹³Matthew 1:18 ¹⁴2 Peter 1:20-21 ¹⁵John 3:5-7 ¹⁶Acts 2:4 ¹⁷John 14:16-17; 15:26 ¹⁸John 16:13-14; Acts 1:8 ¹⁹Ephesians 2:22 ²⁰1 Corinthians 12:4-11 ²¹2 Corinthians 3:18 ²²John 16:8 ²³Titus 3:5 ²⁴1 Corinthians 12:13 ²⁵Ephesians 1:13-14; 1 John 4:13 ²⁶1 Corinthians 12:4-11 ²⁷Acts 2:4; Ephesians 2:22 ²⁸Ephesians 4:7-16 ²⁹1 Corinthians 13:8-10; 2 Corinthians 12:12; Ephesians 2:19-20; 3:4-5; Hebrews 2:1-4 ³⁰John 16:13; 2 Peter 1:20-21 ³¹1 Corinthians 2:14-16 ³²Ephesians 5:18-20 ³³1 Peter 4:10-11 ³⁴Acts 1:8 ³⁵Romans 8:9; 1 Corinthians 3:16 ³⁶Galatians 4:6 ³⁷1 John 2:27 ³⁸2 Corinthians 3:6 ³⁹Ephesians 1:13 ⁴⁰Ephesians 5:18; 1 Thessalonians 5:19



F. Man

God created man for His own glory.¹ Man was directly and immediately created by the special act of God, in His own image and likeness, and is the crowning work of His creation.² In the beginning man was innocent of sin³ and was endowed by his Creator with intelligence,⁴ volition,⁵ and moral responsibility to God.⁶ God provided everything necessary for man to glorify God enjoy God's fellowship and live his life in the will of God.⁷

By his free choice man sinned against God⁸ and brought sin into the human race.⁹ In Adam's sin of disobedience to the revealed will and Word of God,¹⁰ man lost his innocence;¹¹ incurred the penalty of spiritual and physical death;¹² became subject to the wrath of God;¹³ and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God.¹⁴ All men are sinners by nature, by choice, and by divine declaration.¹⁵ Man is spiritually dead in his sins and is incapable of saving himself; therefore salvation is wholly of God's grace.¹⁶

¹Isaiah 43:7 ²Genesis 1:26-31; Genesis 2:7; Psalm 8:5; James 3:9 ³Genesis 1:27; Ecclesiastes 7:29 ⁴Genesis 2:19-20 ⁵Genesis 2:16-17, 3:6 ⁶Romans 1:18-20 ⁷Genesis 1:31 ⁸Genesis 3:6 ⁹Romans 5:12; 1 Corinthians 15:21-22 ¹⁰Genesis 2:16-17 ¹¹Genesis 3:7-8; Romans 5:18-19 ¹²Genesis 2:16-17; Romans 6:23; Ephesians 2:1 ¹³Genesis 3:16-24; John 3:36; Ephesians 2:3 ¹⁴Genesis 6:5; Job 14:4; Jeremiah 17:9; John 3:19, 6:44 ¹⁵Psalms 14:1-3; Romans 3:23; Ephesians 2:3 ¹⁶Ephesians 2:1-9

G. Salvation

Salvation is the redemption of the whole man, involving both his immaterial soul¹ and material body.² Salvation is offered freely³ to all who believe in Jesus Christ,⁴ who by His own blood obtained eternal redemption for the believer.⁵ Salvation is wholly of God by grace and not on the basis of human merit or works.⁶ In its broadest sense, salvation includes regeneration,⁷ sanctification,⁸ and glorification.⁹

¹James 1:21, 5:20 ²1 Corinthians 15:51-53, 1 Thessalonians 4:16-17 ³Romans 5:15-17, Ephesians 2:8 ⁴John 1:12, Acts 16:31 ⁵Ephesians 1:7, Hebrews 9:12, 1 Peter 1:18-19 ⁶Romans 3:28, Ephesians 2:8-9; 2 Timothy 1:9 ⁷Ephesians 2:5 ⁸1 Corinthians 1:2, 30; 1 Peter 1:1-2 ⁹Romans 8:30, 2 Timothy 2:10

H. Election

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.¹

Sovereign election does not contradict or negate the responsibility of man to repent and trust in Christ.² 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.³ All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive.⁴

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,⁵ but is solely of His sovereign grace and mercy.⁶

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.⁷ 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.⁸ God's sovereign election excludes boasting⁹ and promotes humility.¹⁰



¹Matthew 25:34; Romans 8:28–30; Ephesians 1:4–11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1–2 ²Ezekiel 18:23, 32; 33:11; John 3:18–19; 5:40; Romans 9:22–23; 2 Thessalonians 2:10–12; Revelation 22:17 ³Ephesians 1:5; Philippians 2:13; Colossians 1:19–20 ⁴John 6:37–40, 44; Acts 13:48 ⁵John 1:12–13; Ephesians 1:4–7; 1 Peter 1:2 ⁶Titus 3:4–7 ⁷Romans 9:11–16 ⁸Matthew 11:25–28; John 5:19–20; 2 Timothy 1:9 ⁹1 Corinthians 1:29–31; Ephesians 1:9 ¹⁰Romans 9:20–21

I. Justification

Justification before God is an act of God¹ by which He declares righteous those who, through faith in Christ, repent of their sins² and confess Him as sovereign Lord.³ This righteousness is apart from any virtue or work of man,⁴ it's a gift of God's grace,⁵ and involves the placing of our sins on Christ⁶ and the imputation of Christ's righteousness to us.⁷ By this means God is enabled to be just, and the justifier of the one who has faith in Jesus.⁸ Justification brings the believer into a relationship of peace and favor with God.⁹

¹Romans 8:33 ²Acts 2:38; 2 Corinthians 7:10; Isaiah 55:6–7 ³Romans 10:9–10; 1 Corinthians 12:3 ⁴Galatians 2:16; Titus 3:5 ⁵Romans 3:25 ⁶Isaiah 53:6; Colossians 2:14; 1 Peter 2:24 ⁷Romans 4:5–8; 2 Corinthians 5:21 ⁸Romans 3:26 ⁹Isaiah 61:10; Romans 5:1

J. Sanctification

Through justification, every believer is declared to be just and holy and thus is sanctified (set apart from sin) unto God.¹ By this sanctification, the believer is identified as a “saint,” and that identification has to do with the believer's position in God's eyes, not with his present walk.²

This instantaneous work of sanctification should not be confused with the Holy Spirit's work of progressive sanctification by which the state of the believer is brought closer to the obedience to the Word of God.³ By the empowering of the Holy Spirit, the believer is enabled to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ.⁴ Furthermore, any person who shows no evidence of the Holy Spirit's sanctifying work in their life has no claim to genuine faith.⁵

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.⁶ It is the believer's responsibility to actively appropriate the resources provided by God's Spirit through God's Word in order to overcome the sinful patterns in their lives.⁷ The struggle with the sinful flesh will stay with the believer all through this earthly life and is never completely ended.⁸ Therefore, all claims to the eradication of sin in this life are unscriptural.⁹

¹Acts 20:32; Hebrews 10:10 ²1 Corinthians 1:2, 30; 6:11 ³John 17:17; Romans 6:17–22 ⁴2 Corinthians 3:18 ⁵Romans 8:12–14; 1 John 3:5–9 ⁶Galatians 5:16–24 ⁷John 17:17; Ephesians 4:22–24; Colossians 3:9–10; 1 Peter 1:14–16 ⁸Colossians 3:3–4; 1 John 3:2–3 ⁹1 John 1:8–2:1



K. Regeneration

Regeneration, or new birth, is a supernatural work of the Holy Spirit whereby man, who is dead in sin, is made alive and becomes a new creature in Christ Jesus.¹ Regeneration is a work of God's grace by which the divine nature is given.² It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God.³ As a result of the Spirit's work, the sinner repents and responds in faith to the divine provision of salvation.⁴ Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct.⁵ Good works will be its proper evidence and fruit.⁶

¹2 Corinthians 5:17; Ephesians 2:5 ²Titus 3:5; 2 Peter 1:4 ³John 3:3-7; 1 Peter 1:23 ⁴Ezekiel 11:19; John 1:13 ⁵Luke 3:8; Galatians 5:22-23 ⁶Ephesians 2:10; Titus 2:14

L. Repentance

Repentance is a genuine turning from sin toward God.¹ Faith is the response to the call of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.² Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ.³

¹Isaiah 45:22; 1 Thessalonians 1:9-10 ²2 Chronicles 7:14; James 4:9-10 ³John 3:36, 5:24; Acts 3:19; 2 Corinthians 7:9-10; 2 Timothy 2:25-26

M. Preservation

Those whom God has accepted in Christ, and sanctified by His Spirit,¹ will progress in sanctification² and shall persevere to the end.³ Although believers may fall into sin,⁴ whereby they grieve the Spirit,⁵ impair their graces and comforts,⁶ bring reproach on the cause of Christ and temporal chastisements on themselves,⁷ they shall be kept by the power of God through faith unto salvation.⁸

¹1 Corinthians 6:11 ²2 Corinthians 7:1 ³John 6:37-40; 1 Corinthians 1:4-8; Philippians 1:6 ⁴1 John 2:1 ⁵Ephesians 4:30 ⁶1 Corinthians 3:9-15 ⁷Hebrews 12:1-6 ⁸John 10:27-29; Romans 5:9-10; Hebrews 7:25; 1 Peter 1:3-5

N. Glorification

Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed when they will be separated from the presence and the power of sin forever.¹ The souls of believers who have already died are alive with Christ in heaven.² They will receive new bodies at the resurrection and rapture of the church, when those alive on earth will have their bodies transformed.³ The believer's new body will be like Christ's after His resurrection, and will be redesigned and adapted for heaven.⁴ All believers will receive a glorified body after the likeness of Christ's resurrected body⁵ at the time of their resurrection⁶ or at the rapture of the church.⁷

¹Romans 8:30; Philippians 3:20-21 ²Philippians 1:23; 2 Corinthians 5:8 ³Romans 8: 18-23; 1 Corinthians 15: 51-54; 1 Thessalonians 4:16 ⁴1 Corinthians 15:42-43; 1 John 3:2 ⁵1 Corinthians 15:42-54; 1 John 3:2 ⁶1 Corinthians 15:22-24; Revelation 20:4-5 ⁷1 Thessalonians 4:16



O. The Church

All who place their faith in Jesus Christ are immediately baptized, that is placed, by the Holy Spirit into one united spiritual body, the church,¹ the bride of Christ,² of which Christ is the head.³

The formation of the church, which brought Jews and Gentiles into one body under Christ, constitutes one “new” man in Christ, a work of God that began after the coming of Christ.⁴ That formation began on the Day of Pentecost⁵ and will be completed at the coming of Christ for His own at the rapture.⁶

The church is thus a unique spiritual organism, distinct from Israel,⁷ a mystery not revealed until this age.⁸

The establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures.⁹ The members of the one scriptural body are directed to associate themselves together in local assemblies.¹⁰

The one supreme authority for the church is Christ and the church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures.¹¹ The biblically designated leadership under Christ and over the assembly are elders (who are also called overseers, bishops, pastors, and pastor-teachers).¹² God’s design is that these elders be males¹³ and that each church be led by a plurality of these men.¹⁴

These leaders lead or rule as servants of Christ¹⁵ and have His authority in directing the church.¹⁶ The congregation is to submit to their leadership.¹⁷ These elders alone are entrusted with authority but are joined in service to the church by deacons. Both elders and deacons must be tested in order to validate their biblical qualifications.¹⁸

An importance is to be placed in the church on discipleship.¹⁹ This discipleship encompasses mutual accountability within the body and discipline for sinning members of the congregation in accord with the standards of Scripture.²⁰

The local church is autonomous, 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.²¹ It is scriptural for true churches, under the oversight of their elders, to cooperate with each other for the presentation and propagation of the faith.²²

The purpose of the church is to glorify God.²³ It accomplishes that purpose as it fulfills God’s will by building itself up in the faith,²⁴ by instruction of the Word,²⁵ by maintaining unity in fellowship,²⁶ by keeping the ordinances,²⁷ by the ministry of their individual gifts,²⁸ and by advancing and communicating the gospel to the entire world.²⁹

It is God Who, by His Spirit, gives the church spiritual gifts to accomplish His purpose in the world.³⁰ First, He gives men chosen for the purpose of equipping the saints for the work of the ministry³¹ and He also gives unique and special spiritual abilities to each member of the body of Christ.³²



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;³³ and ministering gifts, given to equip believers for edifying one another.³⁴ With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message.³⁵ Miraculous gifts can even be counterfeited by Satan to deceive even believers.³⁶ The only gifts in operation today are those non-revelatory equipping gifts given for edification.³⁷

No one possesses the gift of healing today but God does hear and answer the prayers of the saints and will answer in accordance with His own perfect will for the sick, suffering, and afflicted.³⁸

¹1 Corinthians 12:12–13 ²2 Corinthians 11:2; Ephesians 5:23–32; Revelation 19:7–8 ³Ephesians 1:22; Colossians 1:18
⁴Ephesians 2:14–20 ⁵Acts 1:5; 2:37–47 ⁶1 Thessalonians 4:13–18 ⁷Romans 11:13–24; 1 Corinthians 10:32 ⁸Ephesians 3:1–6
⁹Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1 ¹⁰Hebrews 10:25
¹¹1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18 ¹²Acts 20:28; Ephesians 4:11; 1 Timothy 3:1–7; Titus 1:5–9
¹³1 Timothy 2:12–3:1 ¹⁴Acts 14:23; 15:2; 1 Timothy 5:17; Titus 1:5; 1 Peter 5:1–2 ¹⁵1 Peter 5:1–5 ¹⁶1 Timothy 5:17; 1 Peter
5:2–3 ¹⁷Hebrews 13:7, 17 ¹⁸1 Timothy 3:1–13; Titus 1:5–9 ¹⁹Matthew 28:19–20; 2 Timothy 2:2 ²⁰Matthew 18:15–22; Acts
5:1–11; 1 Corinthians 5:1–13; 2 Thessalonians 3:6–15; 1 Timothy 1:19–20; Titus 1:10–16 ²¹Acts 20:28–30 ²²Romans
15:24–26 ²³Ephesians 3:21 ²⁴Ephesians 4:13–16 ²⁵2 Timothy 2:2, 15; 3:16–4:2 ²⁶John 17:20–23; Acts 2:47; Ephesians 4:1–6
²⁷Luke 22:19; Acts 2:38–42; 1 Corinthians 11:26 ²⁸1 Peter 4:10–11 ²⁹Matthew 28:19; Acts 1:8; 2:46–47 ³⁰1 Corinthians
12:4–7 ³¹Ephesians 4:7–12 ³²Romans 12:5–8; 1 Corinthians 12:4–31; 1 Peter 4:10–11 ³³Hebrews 2:3–4; 2 Corinthians
12:12 ³⁴Romans 12:3–8 ³⁵1 Corinthians 13:8–12 ³⁶2 Corinthians 11:13–15; 2 Thessalonians 2:7–10; Revelation 13:13–14
³⁷Romans 12:6–8 ³⁸Luke 18:1–6; John 5:7–9; 2 Corinthians 12:6–10; James 5:13–16; 1 John 5:14–15

P. Baptism and the Lord's Supper

Two ordinances have been given to the church: baptism¹ and the Lord's Supper.² Christian baptism is the immersion of a believer in water³ in the name of the Father, the Son, and the Holy Spirit.⁴ It is a physical act of obedience symbolizing the spiritual reality of the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus.⁵ Baptism is also a sign of fellowship and identification with the body of Christ.⁶ The ordinance of water baptism imparts no grace.⁷

The Lord's Supper is an act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize and proclaim the death of the Redeemer and anticipate His second coming.⁸ It should always be preceded by solemn self-examination.⁹ The elements of communion are only representative of the flesh and blood of Christ.¹⁰ When we properly share in communion we spiritually participate in fellowship with Jesus Christ and with other believers.¹¹ The Lord's Supper is a command from the Lord Jesus Christ Himself to every believer.¹²

¹Matthew 28:19–20; Mark 16:15–16 ²Matthew 26:26–27; Luke 22:19 ³Matthew 3:16; Acts 8:38–39, ⁴Matthew 28:19 ⁵Acts
8:36–38, 16:31–33; Romans 6:3–5 ⁶Acts 2:41–42; 1 Corinthians 12:13; Galatians 3:27–28 ⁷Acts 2:41, 10:47–48
⁸1 Corinthians 11:24–26 ⁹1 Corinthians 11:28–32 ¹⁰Luke 22:19–20 ¹¹1 Corinthians 10:16 ¹²Matthew 26:26–28

Q. Angels

Holy Angels

Angels are created beings¹ and are therefore not to be worshiped.² Although they are a higher order of creation than man,³ they are created to serve God⁴ and to worship Him.⁵

¹Matthew 28:18–20; John 20:21 ²Matthew 9:37–38 ³Matthew 5:16; 2 Corinthians 4:1–6; Philippians 2:15 ⁴Romans
10:14–15; Colossians 4:5–6; 1 Peter 2:9–10, 3:15



S. Stewardship

God is the source of all blessings, temporal and spiritual; He is the Creator and rightful Owner of all that we have and all that we are.¹ Christians should recognize that their time, talents, and material possessions have been entrusted to them to use for the glory of God and for helping others.² According to the Scriptures, Christians should contribute of their means willingly, cheerfully³, systematically⁴, proportionately⁵, and bountifully⁶ for the advancement of the gospel on earth.⁷

¹Deuteronomy 8:18; 1 Chronicles 29:12; Psalm 50:10-12 ²Luke 16:9-13; 1 Timothy 6:17-18 ³2 Corinthians 9:7 ⁴1 Corinthians 16:2-4 ⁵2 Corinthians 8:11-12 ⁶2 Corinthians 9:6 ⁷Philippians 4:10-19

T. The Family

God has ordained the family as the foundational institution of human society.¹ 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.² It is God's unique gift to reveal the union between Christ and His church³, and to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.⁴

The husband and wife are of equal worth before God, both created in God's image.⁵ The marriage relationship models the way God relates to His people.⁶ A husband is to love his wife as Christ loved the church.⁷ He has the God-given responsibility to provide for, to protect, and to lead his family.⁸ 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.⁹ She, being in the image of God as is her husband and thus equal to him¹⁰, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.¹¹ Children, from the moment of conception¹², are a blessing and heritage from the Lord.¹³ Parents are to demonstrate to their children God's pattern for marriage.¹⁴ Parents are to teach their children spiritual and moral values and to lead them¹⁵, through consistent lifestyle example and loving discipline, to make choices based on biblical truth.¹⁶ Children are to honor and obey their parents.¹⁷

¹Genesis 2:18-25; Proverbs 18:22 ²Matthew 19:3-6 ³Ephesians. 5:32 ⁴Genesis 1:28, 2:25; Proverbs: 5:18-19; Hebrews 13:4 ⁵Genesis 1:26-27; 2:21-22 ⁶Ephesians 5:22-23 ⁷Ephesians 5:25 ⁸Ephesians 5:33; 1 Peter 3:7 ⁹Ephesians 5:22-23; 1 Peter 3:1 ¹⁰Genesis 2:23-24; 1 Corinthians 7:3-4; 1 Peter 3:8-9 ¹¹Psalms 128:3; Proverbs 31:10-31; Titus 2:3-5 ¹²Psalms 139:13-16 ¹³Psalms 127:3-5 ¹⁴Colossians 3:18-21 ¹⁵Proverbs 6:20-23 ¹⁶Deuteronomy 6:6-9; Psalms 78:1-8 ¹⁷Exodus 20:12; Colossians 3:20; Ephesians 6:1

U. The Last Things

Death

Physical death involves no loss of our immaterial consciousness¹. At death, the soul of the redeemed passes immediately into the presence of Christ,² but the soul of the unredeemed passes immediately into Hades.³

All of the dead will be bodily resurrected, some unto everlasting life and some unto everlasting punishment.⁴ The saved will be resurrected to eternal life in two separate events;⁵ the first for those who died after Christ's resurrection and ascension⁶ and the second for those who died before Christ's ascension and during the tribulation.⁷ The unsaved will be resurrected to appear at the Great White Throne for judgment and everlasting punishment in which they will be cast into the lake of fire.⁸

¹Luke 16:22, Revelation 6:9-11 ²Luke 23:43; 2 Corinthians 5:8; Philippians 1:23 ³Matthew 11:23, Luke 16:19-23 ⁴Daniel 12:2, Matthew 25:31-34, 41; John 5:28-29 ⁵1 Corinthians 15:23-24 ⁶1 Corinthians 15:23, 52; 1 Thessalonians 4:16 ⁷Revelation 20:4-6 ⁸Revelation 20:11-15



V. *The Rapture of the Church*

Before the seven-year tribulation¹ and immediately after the resurrection from the dead of those true believers who died after the ascension of Christ, there will be a personal, bodily return of our Lord Jesus Christ² to translate His church from this earth.³ Between this event and His glorious return to establish His earthly kingdom, Christ will reward believers according to their works.⁴

¹Revelation 3:10, 4:10-5:2 ²John 14:3; 1 Thessalonians 4:16 ³1 Corinthians 15:51-53; 1 Thessalonians 4:15-17
⁴1 Corinthians 3:11-15; 2 Corinthians 5:10; Revelation 4:10

W. *The Tribulation Period*

This is the period explained to Daniel by Gabriel as the seventieth week in the ancient prophecy.¹ Immediately following the removal of the church from the earth² the righteous judgments of God will be poured out upon an unbelieving world.³ These judgments will be climaxed by the return of Christ in glory to the earth to destroy the antichrist and the false prophet and the armies of the earth gathered together to make war with Him.⁴ After Christ destroys His enemies, Satan is also bound and thrown into the abyss for 1000 years.⁵

¹Daniel 9:24-27; Matthew 24:15 ²1 Thessalonians 4:15-17; Revelation 3:10, 4:10-5:2 ³Daniel 9:27; 12:1; 2 Thessalonians 2:3-12; Revelation 16 ⁴Matthew 24:27-31; Revelation 19:11-21 ⁵Revelation 20:1-3

X. *The Second Coming and the Millennial Reign*

After the tribulation period, Christ will come to earth to occupy the throne of David¹ and establish His Messianic kingdom for a thousand years on the earth.² At this time the Old Testament and tribulation saints will be resurrected to reign with Christ³ along with His previously resurrected and raptured saints.⁴

The kingdom itself will be the fulfillment of God's promise to Israel⁵ to restore them to the land which they forfeited through their disobedience.⁶ The result of their disobedience was that Israel was temporarily set aside⁷ but will again be awakened through repentance to enter into the land of blessing.⁸

This time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life,⁹ and will be brought to an end by God when He releases Satan.¹⁰

¹Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-31 ²Revelation 20:1-7 ³Revelation 20:4-6 ⁴Revelation 5:10
⁵Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17 ⁶Deuteronomy 28:15-68 ⁷Matthew 21:43; Romans 11:1-26
⁸Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29 ⁹Isaiah 11; 65:17-25; Ezekiel 36:33-38 ¹⁰Revelation 20:7

Y. *The Judgment of the Lost*

Following the release of Satan after the thousand-year reign of Christ,¹ Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city,² at which time Satan and his army will be devoured by fire from heaven.³ Following this, Satan will be thrown into the lake of fire and brimstone⁴ whereupon Christ, who is the judge of all men,⁵ will resurrect and judge the great and small at the Great White Throne judgment.⁶

This resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment, they will be committed to an eternal conscious punishment in the lake of fire.⁷

¹Revelation 20:7 ²Revelation 20:8 ³Revelation 20:9 ⁴Matthew 25:41; Revelation 20:10 ⁵John 5:22 ⁶Revelation 20:11-13
⁷Matthew 25:41, 46; Revelation 14:11, 20:14-15



Z. Eternity

After the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers,¹ the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved² and replaced with a new earth wherein only righteousness dwells.³ Following this, the heavenly city will come down out of heaven⁴ and will be the dwelling place of the saints,⁵ where they will enjoy forever fellowship with God and one another.⁶ Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father,⁷ that in all spheres the triune God may reign forever and ever.⁸

¹2 Thessalonians 1:9; Revelation 20:7-15 ²2 Peter 3:10, Revelation 21:1 ³Revelation: 21-22 ⁴Revelation 21:2 ⁵John 14:2-3
⁶John 17:3; Revelation 21, 22 ⁷1 Corinthians 15:24-28 ⁸1 Corinthians 15:2

AA. Spiritual gifts

Spiritual gifts are varied and are given by the Holy Spirit sovereignly to all believers (I Cor. 12:11); thus, there is a diversity of gifts within the body of Christ. While the exercise of spiritual gifts can be a sign of spiritual maturity, we do not believe that the receipt of a sign gift (i.e., tongues, healing, prophecy) is a necessary, inevitable, or universal accompaniment of a baptism in, by, or with the Holy Spirit. Nor is the receipt of a sign gift a requirement for spiritual maturity. Because spiritual gifts are given by the Spirit sovereignly to whom He will, not everybody will be given every gift (I Cor. 12: 29,30) and there are no grounds for feelings of inferiority or superiority in this regard.

God heals physically with or without means in answer to prayer offered in faith and in accord with His sovereign will. Further, we are called to pray for one another and that one responsibility of the elders is to pray with and for hurting people. James 5:14-15. Healing cannot, however, be claimed by faith on the same unconditional basis as salvation. If God chooses not to physically heal an ill or injured believer, it is because of His sovereign will. As mere mortals who cannot judge others, we cannot say that the failure to experience a miraculous physical healing is a result of insufficient faith. The new covenant blessing of full and complete healing for all believers awaits the redemption of our bodies at the return of Christ.

The New Testament miracles done by Christ and certain men who followed Him had a particular significance for that place and time. While our God is a God of miracles and He may and does work such miracles in the world today, we do not believe the absence of a miracle in the life of a believer necessarily indicates the presence of sin, unbelief, or a lack of faith.

BB. Interpretation of Scripture:

Scripture is properly understood only as it relates to the revelation of the person and work of Jesus Christ. In seeking the meaning of a particular passage or text, the Bible is to be interpreted in its normal, usual sense, taking into account the historical, grammatical, theological, and literary context of the passage under study, as the believer is guided by the Holy Spirit. The illuminating work of the Holy Spirit, however, does not change or alter the meaning of Scripture, nor does He give additional revelation of equal or greater authority than the Bible. When believers encounter difficult passages of Scripture that are hard to understand, that do not accord with our individual experience or view of the world, or that seem to contradict other clearer passages of Scripture, the difficulty in interpretation is the result of our human inability to fully grasp the perfect Word of God, not because of some error, failing, or defect in God's Word.



APPENDIX A: Elder Confirmation Form

The Elders of Channels of Christ Ministries submit _____ to the congregation for confirmation as an elder.

_____ I have prayerfully considered the selection of the above individual as an elder and I confirm him in that calling.

_____ I do not understand or know God's will in this matter. I will, however, support the Elders' recommendation in this matter.

_____ I have prayerfully considered the Elders' recommendation and cannot confirm it as God's with a sense of peace of confidence. I will personally contact an Elder and discuss my reasons and reservations.



APPENDIX B: Consensus Confirmation Form

RECOMMENDATION FROM THE ELDERS: After prayerful study and deliberation, the Elders recommends that . . .

_____ I have prayerfully considered the Elders' recommendation and I confirm that recommendation as God's will for our church.

_____ I do not understand or know God's will in this matter. I will, however, support the Elders' recommendation in this matter.

_____ I have prayerfully considered the Elders' recommendation and cannot confirm it as God's will for our church with a sense of peace of confidence. I will personally contact an Elder and discuss my reasons and reservations.



APPENDIX B: Roberts Rules of Order – Simplified

Guiding Principles:

- Everyone has the right to participate in discussion if they wish, before anyone may speak a second time.
- Everyone has the right to know what is going on at all times. Only urgent matters may interrupt a speaker.
- Only one thing (motion) can be discussed at a time.

A **motion** is the topic under discussion (e.g., “I move that we add a coffee break to this meeting”). After being recognized by the president of the board, any member can introduce a motion when no other motion is on the table. A motion requires a second to be considered. If there is no second, the matter is not considered. Each motion must be disposed of (passed, defeated, tabled, referred to committee, or postponed indefinitely).

How to do things:

You want to bring up a new idea before the group.

After recognition by the president of the board, present your motion. A second is required for the motion to go to the floor for discussion, or consideration.

You want to change some of the wording in a motion under discussion. After recognition by the president of the board, move to amend by

- adding words,
- striking words or
- striking and inserting words.

You like the idea of a motion being discussed, but you need to reword it beyond simple word changes.

Move to substitute your motion for the original motion. If it is seconded, discussion will continue on both motions and eventually the body will vote on which motion they prefer.

You want more study and/or investigation given to the idea being discussed. Move to refer to a committee. Try to be specific as to the charge to the committee.

You want more time personally to study the proposal being discussed. Move to postpone to a definite time or date.

You are tired of the current discussion.

Move to limit debate to a set period of time or to a set number of speakers. Requires a 2/3rds vote.

You have heard enough discussion.

Move to close the debate. Also referred to as calling the question. This cuts off discussion and brings the assembly to a vote on the pending question only. Requires a 2/3rds vote.

You want to postpone a motion until some later time.

Move to table the motion. The motion may be taken from the table after 1 item of business has been conducted. **If the motion is not taken from the table by the end of the next meeting, it is dead.** To kill a motion at the time it is tabled requires a 2/3rds vote. A majority is required to table a motion without killing it.



You believe the discussion has drifted away from the agenda and want to bring it back. "Call for orders of the day."

You want to take a short break.
Move to recess for a set period of time.

You want to end
the meeting. Move
to adjourn.

You are unsure the president of the board announced the results of a vote correctly.
Without being recognized, call for a "division of the house." A roll call vote will then be taken.

You are confused about a procedure being used and want clarification.
Without recognition, call for "Point of Information" or "Point of Parliamentary Inquiry." The president of the board will ask you to state your question and will attempt to clarify the situation.

You have changed your mind about something that was voted on earlier in the meeting for which you were on the winning side.
Move to reconsider. If the majority agrees, the motion comes back on the floor as though the vote had not occurred.

You want to change an action voted on at an earlier meeting.
Move to rescind. If previous written notice is given, a simple majority is required. If no notice is given, a 2/3rd vote is required.

Unanimous Consent:

If a matter is considered relatively minor or opposition is not expected, a call for unanimous consent may be requested. If the request is made by others, the president of the board will repeat the request and then pause for objections. If none are heard, the motion passes.

- You may **INTERRUPT** a speaker for these reasons only:
 - to get information about business –point of information to get information about rules– parliamentary inquiry
 - if you can't hear, safety reasons, comfort, etc. –question of privilege
 - if you see a breach of the rules –point of order
 - if you disagree with the president of the board's ruling –appeal
 - if you disagree with a call for Unanimous Consent –object



Quick Reference					
	Must Be Seconded	Open for Discussion	Can be Amended	Vote Count Required to Pass	May Be Reconsidered or Rescinded
Main Motion	√	√	√	Majority	√
Amend Motion	√	√		Majority	√
Kill a Motion	√			Majority	√
Limit Debate	√		√	2/3 ^{rds}	√
Close Discussion	√			2/3 ^{rds}	√
Recess	√		√	Majority	
Adjourn (End meeting)	√			Majority	
Refer to Committee	√	√	√	Majority	√
Postpone to a later time	√	√	√	Majority	√
Table	√			Majority	
Postpone Indefinitely	√	√	√	Majority	√





Channels of Christ
Ministries

Channels of Christ Ministries
P.O Box 5557-80200
Tel: +254 795 076 027/ +254 736 076 027
Malindi, Kenya
Email: info@channelsofchristmin.org