



CONSTITUTION
OF
REDEEMER FELLOWSHIP

1644 NORTH BAY AVENUE,
TOMS RIVER, NJ

Adopted by the Board of Elders December 2016

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ARTICLE I: NAME

The name of this church shall be: Redeemer Fellowship.

ARTICLE II: PURPOSE

Redeemer Fellowship is organized as a local church exclusively for the purpose of pursuing the glory of God in Jesus Christ by means of The Discipleship Mission, defined as follows: "To Love God, to Make Disciples of Jesus and to Plant Gospel Centered Churches"

ARTICLE III: AFFILIATION

- A. Redeemer Fellowship is a voluntary member of Crossway Chapel International. Crossway Chapel is not a denomination, but rather identifies itself as "a movement of relationally networked, likeminded, interdependent churches who operate as a family with a common mission to plant and support healthy, reproducing churches and regional networks of churches throughout the world for the glory of God."¹
- B. Redeemer Fellowship voluntarily identifies itself with Acts 29, is not a denomination but a network that defines itself as " A diverse, global family of church-planting churches".²
- C. Redeemer Fellowship does not in any way yield its authority or its autonomy as a local church by voluntarily affiliating itself with Crossway Chapel International and The Acts 29 Network.
- D. Though, through our affiliation with Crossway Chapel and Acts 29 Network, Redeemer Fellowship yields neither its authority nor its autonomy as a local church, we voluntarily choose to be members of these networks in order to receive:

¹ *Crossway Chapel DNA Studies Workbook*, (Crossway Chapel International; 2013), 5.

² Taken from the Acts 29 Website: <http://www.acts29.com/>.

- Accountability
- Doctrinal accountability and accountability to teach in a manner consistent with our professed theological stances
- Training - biblical, theological, practical, ministerial and regular sharpening of character and holiness
- Encouragement for the pastors and for the body of Redeemer Fellowship as they rejoice in the wider work of the body of Christ
- Equipping and assessing pastors and future church planters
- Assistance in planting churches

ARTICLE IV: STATEMENT OF FAITH ³

The Statement of Faith is a part of this Constitution and may be amended only as described in Article XII. The basis upon which the Statement of Faith has been chosen and upon which all future amendments will be made is that Redeemer Fellowship believes that the Bible is the verbally (every word) and plenary (completely) inspired Word of God as contained in the original manuscripts; that all portions of Scripture are equally inspired and inerrant as understood and articulated by the Chicago Statement on Biblical Inerrancy;⁴ that the Scriptures are to be the only rule of faith and practice for the believer in Jesus Christ; that Scripture possesses a definite meaning rooted in the historical, unchangeable intentions of its divine and human authors. However, while meaning does not change, the application of that meaning may change in various situations, or its fullest meaning may not unfold until later points in the Biblical text, especially in light of the Christo-centric and Christotelic nature of Scripture.⁵ Nevertheless, all legitimate interpretation of a Biblical text must be demonstrably consistent with the words which God inspired as they appear in the immediate contexts of the passage, even if the human author did not fully

³ Except where supplemented (see Article IV.C, Marriage and Sexuality), Redeemer Fellowship uses the Gospel Coalition's Confessional Statement as our Statement of Faith: <http://thegospelcoalition.org/about/foundation-documents>.

⁴ See http://www.etsjets.org/files/documents/Chicago_Statement.pdf.

⁵ “And he said to them, ‘O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?’ And beginning with Moses and all the Prophets he interpreted to them in all the Scriptures the things concerning himself” (Luke 24:25–27). “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me” (John 5:39). “For if you believed Moses, you would believe me; for he wrote of me” (John 5:46).

understand all that the Divine author intended to communicate through his writings (cf. 1 Pet. 1:10-12).

Therefore we must carefully attend to the simplest and most natural, normal, and customary sense of the words from the human author's and original audience's perspective, realizing that context, genre, or related passages of Scripture may provide further interpretive insight. We acknowledge that our responsibility as students of the Word is to do everything humanly possible to discover the true meaning of the written text, but when that meaning is discovered, that meaning stands in judgment of us, never do we ever stand in judgment of it. Lastly, we acknowledge that the Canon, the sixty-six books of the Bible, is complete, and nothing shall be added to it nor taken from it.⁶

A. The Triune God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

B. Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth

⁶ This preamble is an adaptation Article III of the constitution of Grace Church of DuPage: <http://www.gracechurchofdupage.org/assets/gracechurch/user/files/pdf/Constitution-and-Doctrinal-Statement-2014.pdf>.

truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

C. Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

D. Marriage and Sexuality⁷

We believe that marriage has been instituted and defined by God in the Bible. This church therefore defines "marriage" as the exclusive covenantal union of

⁷ The following comments on Marriage and Sexuality have been added to further clarify Redeemer Fellowship's position on these issues. They are an adapted version of those drafted by the Pacific Justice Institute (<http://www.pacificjustice.org/>), and are not original to the Gospel Coalition's confessional statement.

one biological-male-by-nature and one biological-female-by-nature⁸ in which such union is a lifetime commitment. A civil government's sanction of a union will be recognized as a legitimate marriage by the church only to the extent that it is consistent with the definition of "marriage" found in these Articles. We believe that legitimate sexual relations are exercised solely within marriage as defined in this section. Hence, sexual activities outside of marriage (referred to in the New Testament as "porneia"-- πορνεία) including but not limited to, adultery, premarital sex, homosexuality, and pedophilia are inconsistent with the teachings of the Bible and the Church. Further, lascivious conduct, transgender behavior, and the creation and/or distribution and/or viewing of pornography are incompatible with the biblical witness.

E. The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

F. The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

⁸ The phrases "biological-male-by-birth" and "biological-female-by-birth" refer to the original sexual assignment that God sovereignly determined for every individual. This implies that we do not recognize gender reassignment surgery as a legitimate reassignment of a person's true sexual identity.

G. The Gospel

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins (1 Corinthians 15:17), and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

H. The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved (Acts 4:12). Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

I. The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

J. The Power of the Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service. We believe in the ongoing perpetuity of the miraculous gifts for use within the church local and global for today.

K. The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither

withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

L. God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

M. Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our

public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

N. The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

ARTICLE V: COVENANT PARTNERSHIP [CHURCH MEMBERSHIP]

A. Warrant for Covenant Partnership

A true Christian's commitment to the Lord Jesus Christ must include, and is inseparable from his commitment to Christ's truth and to Christ's people. Such a commitment to Christ, His truth, and His people ordinarily entails a formal, open, solemn, voluntary and enduring commitment of covenant partnership (hereafter also referred to as "partnership" or "membership") in a local church.

B. Requisites for Covenant Partnership

- i. To be eligible for covenant partnership, a man or woman (Acts 5:14; 8:3, 12) must demonstrate repentance toward God and the fruits thereof (Acts 26:20), as well as that faith toward our Lord Jesus Christ (Acts 20:21), which produces godly works (Eph. 2:8-10; James 2:18, 22). Additionally, believer's baptism is a requisite for covenant partnership at Redeemer Fellowship.

- ii. The candidate for covenant partnership must also profess full agreement with our Statement of Faith (Article IV). Occasionally, individuals may have reservations about specific doctrinal positions. The church still allows that these may be considered covenant partners if they declare their specific reservations (privately to the Elders), and commit not to speak divisively or teach contrary to the church's doctrinal positions (Note: men who maintain such doctrinal reservations shall not be considered for service as an Elder of this church [see Article IX: Officers] and will have limited ability to serve in formal teaching and shepherding positions). The candidate must also be willing to submit to the Constitution of this church, noting carefully the Partnership Covenant (Article V, Section H), and the governmental structure of this church (Article VIII, Section D). Finally, he or she must not be under the biblically warranted, corrective discipline of a genuine church (3 Jn. 9-10; Matt. 18:17-18; 1 Cor. 5:11-13; 2 Thess. 3:6, 14-15; 2 Cor. 2:6-8).
- iii. If one who is already a covenant partner of the church at any time concludes that he no longer satisfies the requirements for partnership, he is obligated to inform the Elders of that fact, and both actively begin seeking another fellowship and submission to dismissal of this church.
- iv. All who are received into the covenant partnership of the church (according to the procedures set forth in Section C of this Article), and who do not come under the corrective discipline of the church (as set forth in Article VII), shall be considered regular partners in good standing and entitled to all the rights and privileges of covenant partnership in the church (see Section D of the Article).

C. Reception into Covenant Partnership

- i. Any person desiring to become a covenant partner with the church must submit a testimony to the Elders explaining his understanding and experience of the Gospel of Christ. Exceptions to this requirement shall be determined by the Elders in cases involving extraordinary circumstances. The testimony is intended to promote a proper evaluation of the potential partner and to encourage knowledgeable fellowship with him. The Elders may request further clarification and/or expansion of this testimony before proceeding with the application process.

- ii. If the applicant has been a member of another church, the Elders will investigate his standing in that church before he is accepted as a covenant partner with this church. Where it is possible and appropriate, a letter of transfer will be requested, but such letter does not negate any of the requirements for becoming a partner with this assembly.
- iii. Upon the reception of an acceptable testimony, the Elders may, at their discretion, ask for a preliminary meeting with the applicant. During the application process, current covenant partners are able to raise any questions or objections concerning the applicant's qualifications. Covenant partners are expected to consider this a personal duty of the most serious character. They are expected to voice privately to the Elders all questions or objections that have not yet been resolved, which may additionally require personal contact with the applicant (Matt. 18:15ff; Lev. 19:16-17). During the application process, the applicant will ordinarily be interviewed. During the interview the Elder(s) will seek to clarify any questions the applicant may have concerning the church or covenant partnership. They shall also determine whether or not that person meets the qualifications as stated in Article VI, Section B, of the Constitution and, if necessary, resolve any questions or objections raised by the church. The Elders may postpone the reception of the person into partnership until any objections can be resolved. If the Elders are satisfied that the applicant meets the qualifications, the Elders will receive the applicant into partnership and publicly present them at a stated gathering of the church (cf. Acts 9:26-27).

D. Privileges of Covenant Partnership

In God's order, commitment normally constitutes the pathway to the possession of privileges. Therefore, membership in this church includes the following privileges:

- i. Attendance at, and appropriate participation in church business meetings (Acts 6:1-6; 1 Cor. 5:4-7; 13);
- ii. Laboring to extend God's Kingdom in ministries of the church (as one's gifts, graces and calling make appropriate; 1 Cor. 12:4-27; Eph. 4:7, 11-12, 16; 1 Pet. 4:10-11).
- iii. Reception of the committed oversight and care of the pastors of the church (Acts 20:28; 1 Pet. 5:2-3).

- iv. Reception of the committed care and discipline (as needed) of the membership of the church (Matt. 18:15-17; Acts 6:1-2; 1 Cor. 5:4-5; Gal. 6:10).

E. Termination of Covenant Partnership

i. Types of Termination

a. *By Physical Death*

When a covenant partner of the church is removed from our midst by death, the individual's name shall be transferred to the file of former partners.

b. *By Transfer*

Because the New Testament norm for Christians is that they be members of true local churches of Christ, and because the spiritual health of believers is endangered when they are not thus committed to a church, any Christian who leaves the partnership with this church should seek to do so by means of transfer to another true church of Christ. Therefore, if a church partner in good standing, whose conduct does not warrant corrective discipline, desires to leave partnership with this church, he/she is strongly urged to leave in an orderly way by privately indicating that desire to the Elders along with his reasons for leaving, and by submitting a request to the Elders for a transfer of membership/partnership to another true church of Christ.

c. *By Dismissal*

Occasionally, a person's partnership may need to be terminated under circumstances which make both transfer and corrective discipline inappropriate. In such circumstances a partner may be dismissed at the discretion of the Board of Elders.

d. *By Excommunication*

According to the teaching of Holy Scripture, a church must cut off from its fellowship and visible membership any person who teaches or insists on holding to false and heretical doctrine, or who blatantly or persistently conducts himself/herself in a manner inconsistent with his/her Christian profession, or who persists in disturbing the unity or peace of the church (Matt. 18:15ff; 1 Cor.

5:1f; Rom 16:17; Titus 3:10-11). The procedure to be followed in such excommunication is set forth in Article VII, Section B of this Constitution.

ii. Implications of Termination

- a. Redeemer Fellowship does not exist in isolation from, but is part of the universal church of Christ, composed of all true churches. Accordingly, open and forthright communication among the churches is vital for the purity, peace, edification and unity of the church universal. Therefore the Elders may, at their discretion, disclose to the covenant partners of this church and to other churches the circumstances under which a person's membership was terminated (Acts 15:24; 1 Tim. 1:20; 2 Tim. 2:17; 4:10; 1 Jn. 2:18, 19).
- b. In addition, Redeemer Fellowship does not exist in isolation from society at large. Accordingly, this church has a moral obligation to society both to act with integrity and to maintain its testimony (2 Cor. 8:20-21). Therefore, the Elders may, at their discretion, disclose to other persons, outside the ecclesiastical circles mentioned above, the circumstances under which a person's membership was terminated (Lev. 5:1; Prov. 29:24; 1 Pet. 4:15).
- c. Termination of covenant partnership does not give license to former or current partners to sow discord, spread false teachings or reports, or engage in any other behavior which threatens the peace and unity of this church or the church universal. Accordingly, when it is established that a former partner is behaving divisively, the Elders may issue whatever warnings they deem appropriate to maintain and preserve the peace and harmony of this church and the church universal (Acts 15:24; Rom. 16:17-20; 1 Tim. 1:20; 2 Tim. 2:17; 4:10; 1 Jn. 2:18, 19).

F. Records of Partnership

The Elders shall keep a file of all past and present covenant partners. This file shall have two divisions: current partners and former partners. The file of former partners shall include the date and reason church partnership was terminated, as well as any other necessary information.

G. Relational Commitments

Redeemer Fellowship teaches and upholds the [Relational Commitments](#) of Peacemaker® Ministries (www.PeacemakerChurch.net). Per Section H of this article, covenant partners must be willing to read, support, and submit to the following Relational Commitments as defined by Peacemaker®:⁹

- i. Commitment to Peacemaking and Reconciliation
- ii. Commitment to Preserving Marriages
- iii. Commitment to Protecting our Children
- iv. Commitment to Biblical Counseling
- v. Commitment to Confidentiality
- vi. Commitment to Accountability and Church Discipline

H. Partnership Covenant

In being called by Jesus Christ to repentance and belief in the Gospel, and having been brought to this local body of believers by the sovereignty of God, I/we understand and joyfully embrace the following aspects of covenant to membership at Redeemer Fellowship:

1. Hearing and Heeding the Word of God - I/we will not forsake gathering with the church body to worship Jesus, nor neglect to pray for ourselves and others.
2. Living as Followers of Jesus - I/we will seek, by Divine aid, to live carefully in the world, by repentance and through grace denying ungodliness and worldly lusts, and live in the pursuit of being like Jesus in thought, word and deed.
3. Living in Gracious Accountability - I/we will walk together in brotherly love, as becomes the members of Redeemer Fellowship, and exercise an affectionate care and watchfulness over each other, admonishing one another and calling each other to repentance, and leading one another to be like Jesus Christ.
4. Living in Gospel Community - I/we will agree, if necessary, to submit to righteous church discipline by the church leadership, according to the Scriptures' procedures, if the need ever should arise.
5. Raising Our Families in the Gospel & Loving and Serving those Outside the Body - I/we will endeavor to seek the salvation of our family and friends, neighbors and co-workers, and diligently pray for them.

⁹ A copy of the Relational Commitments can be obtained by request from any of the Elders.

6. Bearing One Another's Burdens - I/we will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.
7. Participating in the Sacraments/Ordinances - I/we will work together for the continuance of the faithful ministry at Redeemer Fellowship, as we sustain its doctrines and ordinances through our agreement and support.
8. Stewardship and Giving - I/we will financially contribute cheerfully and regularly to the support of the ministry - the expenses of the church, church planting, the relief of the poor, and the spread of the Gospel through New Jersey and beyond.
9. Committed to Serving the Local Body - I/we will actively serve within the local body as an expression of being a member of that body.
10. Committed to the "greater" Body of Christ - I/we will, if we are called to leave Redeemer Fellowship, leave in a Spirit-filled and Christ-like manner. And, as soon as possible, unite with another church where we can carry out the spirit of this covenant and the principles of God's Word.

Having substantial agreement with the doctrine and theology of Redeemer Fellowship, understanding its teaching on the Gospel, embracing its mission and core identities, the nature of this covenant together as a church, I/we believe God has called me/us to lock arms with this community of believers indicated by my/our signature(s) below.

Name _____ Date _____

ARTICLE VI: CHURCH DISCIPLINE

A. Formative Discipline

Every disciple (follower) of Christ must be under His discipline His instruction and correction, which is administered to each one through the church (1 Cor. 12:12-27; 1 Thess. 5:12-15; Heb. 3:12-13; 10:24-25). Responding to the corrective love of one another (Gal. 6:1; Heb. 3:12-13; 10:24-25) and submitting to the overseers whom the Lord has set over His church (1 Pet. 5:5; Heb. 13:17) will result in the sanctification of each covenant partner individually

and of the whole body of the church collectively. There are occasions, however, when one's failure to respond to this formative discipline makes the application of corrective discipline necessary.

B. Corrective Discipline

Corrective discipline becomes necessary when heretical doctrine or disorderly, immoral, or scandalous conduct appears among the covenant partners of the church. As a general rule and whenever feasible, an effort must be made to resolve difficulty, correct error, and remove offense through counsel and admonition before more drastic steps are taken (Gal. 6:1; James 5:19, 20). The principles given to us (Matt. 18:15-17, Rom. 16:17-20, 1 Cor. 5:1-13, 2 Thess. 3:6-15, 1 Tim. 5:19-20, Titus 3:10, Jude 22-23, 1 Thess. 5:14) must be carefully followed and applied to each and every case of corrective discipline as appropriate. In some cases, public admonition and/or public repentance may be warranted (Matt. 18:17; 1 Tim. 5:20). In the most extreme cases excommunication from the membership of the church may be necessary (Matt. 18:17; Rom. 16:17-20; 1 Cor. 5:1-13; 1 Tim. 1:20; Titus 3:10). All the covenant partners of the church are obliged to submit to and enforce as appropriate the decision of the Board of Elders in acts of corrective discipline.

The goals of corrective discipline are always the glory of God, the welfare and purity of the church (1 Cor. 5:6) and the restoration and spiritual growth of the offender (1 Cor. 5:5; 2 Cor. 2:5-8).

ARTICLE VII: ORDINANCES

A. General Statement

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

B. Baptism

Baptism symbolizes a believer's union and co-death-and-resurrection with

Jesus (Rom. 6:3-4; Col. 2:12), and is the “sign” and “seal”¹⁰ that a Christian has entered into the covenant community (1 Cor. 12:13; cf. Matt. 28:19) through faith (Col. 2:12). Only confessed disciples of our Lord Jesus Christ are proper candidates for baptism (Acts 2:38, 41, 47; 5:13, 14). Baptism in water by immersion is the God-ordained sign of one's personal union with Christ in His death, burial, and resurrection, and the door of entrance into the visible community of the people of God. We believe that immersion in water is the biblical mode of baptism, and is the standard mode to be administered by this church.

C. The Lord's Supper

The Lord's Supper is a corporate, covenantal meal for the community of Christ's people (1 Cor. 10:17), identifying us with “the Triune God, in whose name we have also been baptized.”¹¹ The meal is a participatory “remembrance” and “proclamation” of the Lord's death “until he comes” (1 Cor. 11:24-26)—a feast between the ages through which God provides an ongoing “sign” and “seal”¹² of the new covenant by means of the elements, nourishing his people with the sacrificed Christ himself through the Spirit (1 Cor. 10:16-17) as a foretaste of the wedding feast of the Lamb (cf. Luke 22:16-18). Whereas Baptism is the initiatory ordinance by which one enters the visible church and should be observed only once, each believer should celebrate the Lord's Supper celebrated frequently by the assembled church (1 Cor. 11:24-26). While this is a most holy ordinance and should be observed with joy and dignity, the bread and the cup of the Supper are and remain symbols of the broken body and the shed blood of our Lord Jesus Christ, of whom we partake through the Spirit in the Supper. This is the standard view of the Reformed tradition, known as the “Spiritual Presence” view of the supper. In order to maintain the purity of this ordinance, the Elders will faithfully seek to make reasonable efforts to ensure that only true believers are admitted to the Table.

¹⁰ By “seal” we do not mean that baptism itself actually causes grace, but that God uses this sacrament an instrument through which the Spirit produces affirmation within us that we have entered into covenant with Christ. It is “the means by which the Spirit brings about within us the ‘amen’ to God's promise and command, not only once but throughout our pilgrimage” (Michael Horton, *The Christian Faith* [Grand Rapids, MI: Zondervan, 2011], 792).

¹¹ Horton, *The Christian Faith*, 803.

¹² By “seal” we do not mean that the Lord's supper itself actually causes grace, but that God uses this sacrament an instrument through which the Spirit produces affirmation within us that we remain in covenant with Christ. It is “the means by which the Spirit brings about within us the ‘amen’ to God's promise and command, not only once but throughout our pilgrimage” (Michael Horton, *The Christian Faith* [Grand Rapids, MI: Zondervan, 2011], 792).

ARTICLE VIII: OFFICERS

A. Concerning Corporate Officers

Per New Jersey Revised Statutes and the bylaws of Redeemer Fellowship, the Board of Elders must designate a president, secretary, and treasurer of the corporation. The duties of corporate officers are defined in the Redeemer Fellowship bylaws and are to be carried out subject to the direction and supervision of the Board of Elders. A member of the Board of Elders must fill the corporate office of president.

B. Concerning Church Officers

Nothing contained in Section A of this Article shall be construed to limit the right of Redeemer Fellowship to define and use the term "officer" differently than the State of New Jersey when performing regular ministry operations. Redeemer Fellowship will typically use the term "officer" to refer to the position of either an Elder or Deacon. With the exception of Article VIII Section A, the use of the term "officer" throughout this Constitution refers to church officers (either Elders or Deacons), not corporate officers.

C. General Prerequisites

- i. All officers of this church must be covenant partners with it.
- ii. Any individual set apart to the office of Elder or Deacon must be able to wholeheartedly and conscientiously affirm his full agreement with the church's Statement of Faith and Constitution. If an Elder or Deacon should at any time move from these doctrinal and operational positions, he would be under spiritual and moral obligation to immediately declare such to the Elders in an orderly manner. Depending upon the issue involved and his strength of conviction the Elders may request his resignation as an officer.
- iii. We acknowledge the valuable gifts that God has given women and the valuable service they may render to the church (Rom. 16:1-6; Phil. 4:3; 1 Tim. 3:11). However, we also believe the Bible reserves the church offices of Elder and Deacon for men (1 Tim. 2:8-15; 3:1-13; Titus 1:6).

Nevertheless, we acknowledge and encourage the valuable gifts and assistance of women in the formal instruction of children and other women (Titus 2:3-5), in the informal instruction even of men (Acts 18:26; Col. 3:16), in the service to fellow saints, and especially the benevolent ministries of the church (1 Tim. 3:11; 5:9-10).

D. Elders

Those who have been called of God to rule and teach in the church are called Elders, Pastors, or Overseers. These are three interchangeable titles designating one and the same office in a biblically functioning church (Acts 20:17, 28; Eph. 4:11, 12; Titus 1:5, 7; 1 Pet. 5:1-3). In other words, Elders 'pastor' or shepherd the flock by exercising spiritual oversight over the flock by means of teaching, admonishing, guarding, nurturing, praying, and disciplining.

i. Qualifications

Each member of the Board of Elders must be an active covenant partner with Redeemer Fellowship who not only demonstrably possesses the qualities of a genuine and vibrant Christian faith in general, but also evidence the Elder qualifications described in 1 Timothy 3:1-7 and Titus 1:6-9.

ii. Authority

Because the authority of the Elders of the church is human authority exercised in the house of God, it has both high prerogatives and important limitations:

a. It is divinely-delegated authority. Thus, Elders are answerable to God for the exercise of this authority (Acts 20:28; Heb. 13:17). Therefore, Elders are obligated to perform all of the duties specified by God in the Scriptures (particularly in such passages as Acts 20:17, 28ff; 1 Pet. 5:1-4; and Heb. 13:17), and do not have authority on matters that extend beyond Biblical revelation.

b. In major decisions of church life (such as those having to do with corrective discipline, recognition of officers, and the sale of a church building), the local church as a whole may provide significant input at the discretion of the Elders (Acts 6:2-6; 9:26-27; 1 Cor. 5:4-5, 13; 2 Cor. 2:6). However, the Elders must provide definitive leadership to the church at such times, and are responsible for making the final decisions.

- c. The authority of Elders is conditioned by the fact that they are themselves covenant partners with the local church. While Elders are shepherds over the flock, they are also members of the flock. Therefore, each individual Elder is entitled to the same privileges, is obligated by the same responsibilities, and is subject to the same discipline as are all the other covenant partners of the church. Thus, each individual Elder is both under the oversight of his fellow Elders and is accountable to the church as a whole (Matt. 18:17; 23:9; 26:31; Gal. 2:11; 3 Jn. 1, 9-10).
- d. The authority of every Elder is the same, and thus every Elder has equal rule in the church. Though gifts possessed and functions performed will vary from Elder to Elder, this diversity must not undermine real equality among the Elders (Acts 20:17, 28; Gal 2:11; 1 Pet. 5:1-2; 1 Tim. 5:17), even if one of the Elders serves to provide functional leadership for the board as a "first among equals."
- e. Finally, the authority of the Elders is very real authority. God's people are, therefore, required to submit to their leadership when it is biblically exercised (Heb. 13:17; note also the Scriptural titles and functions of the office).

iii. Decisions of the Board of Elders.

a. General Statement

Decisions shall be reached after prayerful consideration only by the unanimous or majority vote of the Board of Elders, as differentiated below, in a spirit of humility, each Elder regarding one another before himself. Therefore, in essence, whether the decision is one that necessitates a unanimous vote or a majority vote, the net result after all discussions are terminated and binding decisions have been made, the board must have a spirit of unanimity as to the direction the church should take.

b. Unanimity of all Elders required

Whenever the matter to be considered concerns calling a member of the Vocational Staff, approving an Elder, Deacon, or

Missionary (to be supported), or an amendment to or modification of the Constitution, bylaws, articles of incorporation, or to dissolve the corporation, a quorum as it pertains to the vote shall consist of all of the Board of Elders, whether voting in person or in abstentia (to be later confirmed in writing), and must be unanimous.

c. Majority of all Elders required

All other decisions (other than those listed under the preceding unanimity paragraph), will be made on the basis of simple majority of Elders. Those Elders in the minority position, after being given an opportunity to defend their minority view from Scripture, will yield to the majority position of the Elder Board in the spirit of Philippians 2:3. This will thereby preserve the spirit of unanimity that the Elder Board must maintain to the church congregation and the public, in general. Therefore the minority Elder's must publicly support the decision of the majority of the Elder Board, in every situation.

d. Voting exclusions

Decisions by the Elder Board that pertain directly to any of the Elders, themselves (such as church discipline or salary review, etc.), may be made (at the discretion of the majority of the other Elders) without the participation of the Elder in question (other than input required of him by the other Elders), in the discussions or the final decision of the Elders. Under no circumstances is any Elder allowed to influence other Elders or vote upon any issue involving him in a conflict of interest.

iv. Duties

- a. One crucial aspect of the Elders' duties is personally overseeing the flock of God.
- b. Subject to the limitations of this Constitution, all the activities and affairs of Redeemer Fellowship shall be exercised by or under the direction of the Board of Elders, who are responsible for the shepherding and spiritual oversight of Redeemer Fellowship. Without prejudice to such general powers but subject to the

same limitations, it is hereby expressly declared that the Board of Elders shall have the following powers in addition to the other powers enumerated in this Constitution.

1. To select and remove all the officers, agents, vocational pastors, Deacons, staff and employees of Redeemer Fellowship, prescribe such duties for them as may not be inconsistent with law, or with this Constitution, fix the terms of their offices and determine their compensation.
2. To make such disbursements from the funds and properties of Redeemer Fellowship as are required to fulfill its purposes, and generally to conduct, manage, and control the finances, activities, and affairs of the church and to make such rules and regulations therefore consistent with law and with this Constitution, as they may deem best.
3. To establish policies, positions and practices for Redeemer Fellowship consistent with the purposes of the church.

v. Plurality

- a. Though Scripture does not specify the number of Elders each church should have, the New Testament indicates that local churches are to be governed by a plurality of Elders whenever possible (e.g. Titus 1:5; Acts 14:23). Therefore, the Elder(s) at Redeemer Fellowship shall make every effort to establish and maintain multiple Elders who function in interdependent plurality, sharing equal authority with one another while empowering each member of the Elder Team to operate in gift-based diversity, which may include the empowerment of one Elder to serve as a "first among equals."

E. Accountability and Removal of Elders

i. General Statement

The Elders shall serve an indefinite term. Elder accountability is first and foremost unto God (1 Pet. 5:1-5). It is mandatory, however, that the Elders must also be accountable to one another, at all times. Any Elder may be removed from office if he becomes incapacitated, relocates to a

different area and church, becomes spiritually unqualified, or his inability to serve is established in the minds of the remainder of the Board of Elders.

ii. Discipline of Elders

Any Elder may be disciplined according to Biblical principles, although no accusation against an Elder is to be taken seriously unless there are two or three witnesses (1 Tim. 5:19). An Elder will be subject to scrutiny not only in the areas which might call for general church discipline, but also with regards to his fulfillment of the Biblical qualifications for Eldership listed 1 Timothy 3:1-7 and Titus 1:6-9. When an Elder ceases to meet those qualifications, he shall be asked by the remaining Board of Elders to step down for a time so that he may get his life in order in that area. Such a request by the other Elders shall be made only when they are in unanimous agreement. An Elder may also desire to be relieved from office either temporarily or permanently, if he feels unable to serve for any reason. The process of his possible reinstatement at a later date shall be governed by the attendant circumstances of his particular situation and at the discretion of the remaining Elders.

F. Deacons

- i. The Greek word for "Deacon" can also translate into English as "servant." As such, Deacons play a crucial role in the life of a healthy church. Specifically, Deacons provide service to the church as they assist the Elders in the ministry to the church body, which may include responsibilities for the general physical care of the church facilities, administrative duties, financial or business affairs, practical care for the church body, or any other duties as may be assigned to them by the Elders, from time to time.
- ii. The number of Deacons shall not be fixed. The church shall set apart, according to its need, individuals who not only demonstrably possess the qualities of a genuine and vibrant Christian faith in general, but also evidence the scriptural qualifications for the office (Acts 6:1-6; 1 Tim. 3:8-13).

G. Evaluation

- i. The Elder Board, by unanimous consent will decide whether a man should be regarded as a true candidate for the office of Deacon or Elder. In determining this, the Elders will dialogue with the man himself in order to determine his assessment of God's will in this matter. If the man, under the Lord's conviction, desires the office, the Elder Board will then take an appropriate amount of time to become familiar with the candidate and evaluate his training, calling, and fitness for the task.
- ii. Following this time for spiritual evaluation, the Elder-Board, by unanimous consent, may present the name of the candidate to the whole congregation for consideration. The body will be given the opportunity to express concerns or needed input to the Elders, personally.
- iii. After the Elders have considered the input of the congregation, and if the Elders are in unanimous agreement that the individual has indeed been qualified by the grace of God for the office, and if the candidate's desire and willingness for Eldership remains, the Elders may appoint him as an officer at Redeemer Fellowship. Should the Elders be unable to conscientiously appoint him as an officer (1 Tim. 5:22), they shall inform each covenant partner of the church in an appropriate manner.

H. Appointment of Officers

- i. General Statement

The appointment of Elders and Deacons is the prerogative of the Lord Jesus Christ alone. However, he has ordained that each local church exercise the responsibility of recognizing those whom he is appointing to be Elders and Deacons in that particular church. Elders and Deacons are appointed to office by the laying on of hands by the Eldership (1 Tim. 4:14; Acts 6:6), as an expression of approval by the church's leadership (1 Tim. 5:22). The Lord's appointment of an individual to either of these offices is recognized by means of that individual's possession of those graces and gifts required by Scripture for the particular office and their own conviction that the Lord is calling them to

minister in that office. The recognition of officers is a matter of such importance that it should never be dealt with devoid of much prayerful waiting upon God, an honest examination of the relevant passages of Scripture, and a frank evaluation of those who are being considered.

- ii. Following the unanimous agreement of the Elder board's approval of an officer, there shall be a portion of a regular worship service set aside at which time the officer shall be appointed by the laying on of the hands of the Eldership. This solemn act should be accompanied by the special prayers of the whole church (Acts 13:1-3). The laying on of the Elders' hands shall signify their approval of an officer-elect.

I. Support of Vocational Elders

The Bible teaches that those who shepherd the church through public teaching and preaching are worthy of full financial support (Gal. 6:6; 1 Tim. 5:17; 1 Cor. 9:1-14). There may also be bi-vocational and non-vocational Elders who are equal in authority, but whose role will not require full financial support. The Eldership should prayerfully consider to what extent each individual Elder should be financially supported by the church.

ARTICLE IX: CHURCH MEETINGS

A. The Annual Business Meeting

An annual business meeting of the church shall be held. During this meeting, a report shall be given by the Elders concerning the state of the church. A financial report for the previous year and a draft of the budget for the coming year shall also be made available.

B. The Occasional Business Meetings

Church business meetings may be called by the Elders. If an individual covenant partner or group of partners desires to call a meeting, the suggestion should be submitted to the Elders, who shall in turn determine the proper course of action.

C. Meetings are Elder Led and not Congregational

The purpose for meetings may vary, but they will be called by the plurality of Elders and directed by the plurality of Elders. Though different meetings may call for differing degrees of discussion, at no point will a vote be called upon in order to arrive at a conclusion or direction. We also reject the unbiblical principle of being led by consensus but believe that meetings should be called and led by Spirit-Filled, Biblically Qualified Elders, and should be both elder led and congregationally informed.

ARTICLE X: MISSIONARY SUPPORT

A. General Statement

We believe that the Discipleship Mission is the work of every follower of Christ to be and make disciples of Jesus within their own context (whether locally or abroad). Our high valuation of the advancement of Christ's mission through the work of those who labor abroad shall not minimize the equally significant role that our local church plays in Christ's mission to make disciples of all nations as we labor to minister the gospel to those who dwell in New Jersey (Matt. 28:18-20).

B. Partnership and Stewardship

- i. Financial support will be limited to those persons, programs, ministries or churches that are substantially in agreement with our doctrinal statement, positions, and policies, as well as our strong views concerning the authority and priority of the local church, and the accountability of all missionaries to the local church.
- ii. Redeemer Fellowship will prioritize formally supporting those from within our own covenant community who are sent out from among us in fulfillment of the great commission of Christ. Secondarily, Redeemer Fellowship will give preference to other church-planting efforts within Crossway Chapel, Acts 29 and other church planting focused ministries. However, we will also consider supporting a candidate whose character and calling as a missionary has been affirmed by a sending church or agency, whose history of service manifests a proven faithfulness, who

possesses a high view of Scripture and sound theological training, and who endeavors to operate with a likeminded biblical approach to ministry (i.e. preaching the Word, discipleship, establishing and supporting the ministry of local churches, etc.).

C. Eldership Agreement

All financial support of any ministry or missionary supported by Redeemer Fellowship needs the unanimous approval of the Board of Elders. The Elder Board must continually evaluate the Scriptural integrity of all supported ministries or missionaries and take appropriate actions.

ARTICLE XI: CHURCH RECORDS AND REPORTS

A. Records

Redeemer Fellowship shall maintain adequate and correct accounts, books, and records of its business and properties. All such books, records and accounts shall be kept at its principal location in the State of New Jersey, or with the appropriate Elder.

B. Independent Audit

In order to uphold the financial integrity of Redeemer Fellowship, the corporation shall employ the services of an independent CPA to audit the church's books on an annual basis (at a minimum).

C. Inspection of Books and Records

Every Elder shall have the absolute right at any reasonable time to inspect all books, records, documents of every kind, and the physical properties of Redeemer Fellowship and also of its subsidiary organizations, if any.

D. Financial Advisory Committee

Redeemer Fellowship shall make use of an internal financial advisory committee (FAC), to assist the pastors in the stewardship of God's money in the shepherding of God's church. The FAC shall function in an advisory capacity to the Elders rather than a governing capacity, aside for where designated in Article XII, Section A.

ARTICLE XII: ROLE OF FINANCIAL ADVISORY COMMITTEE (FAC)

A. The Role of the Financial Advisory Committee

- i. To ensure that Redeemer Fellowship is operating legally, in integrity and above reproach in all matters concerning finance: It is the role of the FAC to research and implement systems and laws to ensure that Redeemer Fellowship is operating within the federal and state laws applicable to churches, and remains above reproach with regard to Biblical stewardship of the financial blessings entrusted to us.
- ii. To account for and report our support and spending- The FAC will establish procedures for collection, recording, and reporting (to the church body as well as to proper governing bodies) of our income and our spending.
- iii. To be responsible for all of our banking policies - The FAC will establish and maintain bank accounts as needed and will designate appropriate check signers for church accounts.
- iv. To work with the pastoral staff in establishing a budget and holding the church accountable to the guidelines of that budget.
- v. To decide when or if it is appropriate to exceed the budget- This is an area where the pastoral staff may make suggestions, but will defer to the FAC in order to prevent a conflict of interest situation. The FAC will take into account the suggestions made by the Pastor/Elder but will have ultimate governing authority in terms of exceeding budget.
- vi. To set the lead pastor's salary, and along with the lead pastor (or pastor on the FAC) to help determine salaries for other staff - While we hold to a plurality, we also believe in the principle of "first among equals (FAE)". On its own, the FAC will determine the salary and benefits of the lead pastor. The FAC may share information as to his and other staff personnel's needs, but will ultimately defer in issues regarding salary. The Pastor/Elder member of the FAC will be involved in hiring and dismissal of other staff, as well as making suggestions for raises and

reductions in compensation, but the actual numbers will be determined by the FAC.

- vii. To determine benefit packages - The FAC will be responsible to carefully evaluate the needs of the staff and the financial status of the church in choosing the benefit packages that are provided to staff members. This is an area in which the pastoral staff will defer to the FAC in order to ensure protection from conflict of interest situations.
- viii. To protect our pastoral staff from unnecessary handling of money and from any opportunity for or accusations of financial wrongdoing- The FAC will develop systems and checks and balance to make sure that the pastoral staff does not have unfettered access to the churches financial assets.
- vix. To handle benevolence requests using the appropriate white paper which can be found at redeemernj.com, and evaluating the situation with consideration of the budget and feedback from elders and deacons but the ultimate number for benevolence requests will be determined by the FAC.

ARTICLE XIII: SETTLEMENT OF DISPUTES

In any dispute arising between Redeemer Fellowship covenant partners, pastors, or general staff employees pertaining to any matters of the church bylaws (spiritual teaching, practices, policies or positions), staff counseling, church finances, title to property purchased with church contributions, or church discipline, the dispute shall be resolved by the Board of Elders of the church. A decision shall be reached after prayerful consideration in a spirit of humility, with each Elder regarding one another before himself.

ARTICLE XIV: DISSOLUTION

Upon the dissolution of Redeemer Fellowship, the Board of Elders shall dispose of all assets of the church exclusively for the purposes of the church in such manner or to such organization or organizations operated exclusively for religious purposes, and which affirm the beliefs mentioned in the Doctrinal Statement, and shall at the time qualify as an exempt organization or organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or corresponding provision of any future United States Internal Revenue Law).

ARTICLE XV: OTHER GOVERNING DOCUMENTS AND WHERE THEY MAY BE FOUND