

INDIAN HILLS
COMMUNITY CHURCH
STATEMENT OF FAITH
& CONSTITUTION

***Indian Hills Community Church
Statement of Faith & Constitution***

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Indian Hills Community Church

Statement of Faith

The Holy Scriptures

We believe the Scriptures—both the Old and New Testaments—to be the verbally inspired Word of God, written by men in God’s control, inerrant and infallible in the original manuscripts and the final authority in faith and life. We accept the literal, grammatical-historical system of interpretation¹ of the Scriptures, and accept the historical record of the Bible as accurate and adequate² (2 Tim. 3:15-17; 2 Pet. 1:20, 21; Ps. 19:7-9).

The Trinity³

We believe in one God, the eternal, infinite and all-knowing Spirit in whom all things have their source,⁴ support and end (Deut. 6:4; John 4:24;

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- 1 **Interpretation:** This is the foundation for a pretribulational (Rev. 3:10) return of Christ for the Church and a premillennial return of Christ to earth to set up His earthly kingdom (1 Cor. 15:23-26; Rev. 11:15; 12:10). There is, therefore, a distinction between Israel (Gal. 3:15-18; Rom. 11:25-26; 29) and the Church (Acts 2; 2 Cor. 11:2; Eph. 5:23; 1 Cor. 12:13; Gal. 3:26-29) regarding God’s promises and purpose.
 - 2 **Accurate and Adequate:** General (natural) revelation is not to be compared with the special revelation of the Scriptures. The idea that “all truth is God’s truth” by itself is a true statement; however, since the practical application of the axiom depends upon fallible man’s judgment, it cannot be used to import “truth” from non-biblical sources. The Scriptures are accurate and completely sufficient. The theories offered by psychology to explain “why we are the way we are and how we can change” are not accepted and argue against the sufficiency of Scripture which gives God’s answers to these questions.
 - 3 **Trinity:** The term “Trinity” is not found in the Bible but this does not make the concept unbiblical. This doctrine is implicit rather than explicit. A harmonizing of the biblical data clearly shows that there is one God in three distinct persons.
 - 4 **Ultimate Source:** God is sovereign as creator, in providence and destiny.

Gen. 1:1). Within this one God three distinct persons⁵ exist—Father, Son, and Holy Spirit⁶—united, equal and perfect in all attributes (Matt. 28:19; Acts 7:55; Acts 10:38; 2 Cor. 13:14). The Godhead is one in essence, but within this perfect unity and equality exists order in function—first the Father, then the Son, and then the Holy Spirit⁷ (1 Cor. 11:3; John 17:3-4; John 15:26; John 16:7).

The Person and Work of the Father

We believe God the Father to be the first person of the Trinity. As part of the Trinity, God the Father is distinct both in His relationship to the other members of the Godhead and in His works as part of the Trinity. Within the Godhead, the Father is distinct in that He begets the Son and the Holy Spirit proceeds from Him (John 1:14; 15:26). Although all works of God are the acts of a Triune God, some acts are especially ascribed to the Father, such as creation⁸ (Eph. 3:9; Heb. 12:9), election (1 Pet. 1:2; Eph. 1:4), redemption (John 6:37; 17:4-7), and the predetermining of all things (Eph. 1:5; John 5:30). God the Father is also distinct in that He is seen as the Father of the second member of the Trinity (John 1:18; 14:13) and the spiritual Father of all who believe in Him (Matt. 5:45; 1 John 3:1).

The Person and Work of Christ

We believe the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God; that He was conceived of the Holy Spirit and born of a virgin, that He might redeem sinful man. He accomplished this redemption by voluntarily giving Himself as a sinless substitutionary sacrifice on the cross, thereby satisfying God's righteous judgment against sin.

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- 5 **Essence of Personhood:** Personhood is defined as a being having the capacities of intellect, emotion, will and the ability to act based on these qualities.
 - 6 **Three but One God:** The concept of God being three persons in one is a mystery not a contradiction. It should not surprise us that there are truths about the infinite God that are beyond the full understanding of finite, human minds.
 - 7 **Equality and Ranking:** This functional order in no way suggests superiority or inferiority of persons.
 - 8 **Acts of the Trinity:** The Son is also presented as a direct agent in the act of creation (John 1:3).

He gave proof that He accomplished that redemption by His bodily resurrection⁹ from the grave. He then ascended to the right hand of His Father where He intercedes on behalf of those who trust Him (John 1:1, 2, 14, 18; Luke 1:34,35; Rom. 3:24-26; 8:34).

The Person and Work of the Holy Spirit

We believe the Holy Spirit is the Divine Person who convicts the world of sin; that He alone brings new life¹⁰ to those who are spiritually dead; that He baptizes¹¹ (or places) all believers into the one true Church, which is the Body of Christ; that He indwells them permanently, seals them unto the day of redemption, bestows spiritual gifts upon them, and fills (controls) those who are yielding to Him (John 3:3-8; 16:7-11; 1 Cor. 12:13; John 14:16, 17; Eph. 4:30; 1 Cor. 12:7-11; Eph. 5:18).

The Condition of Man

We believe man was created in the image and likeness of God, in innocence and without sin. In Adam's sin the race fell, inherited a sinful nature, became spiritually dead and alienated from God. As a result, man is a sinner by nature, imputation, and practice. Man, of himself, is incapable of rem-

9 **Resurrection:** The resurrection of Christ is the basis for the resurrection of the body of all believers. It is not figurative nor spiritual, but real in time and space (John 20:27).

10 **New Life:** The life given by the Holy Spirit is more than simply "forgiven" with a continuing dead faith. It is a life that is *of God* which transforms the person into a totally new creation. God, very God, in the person of the Holy Spirit has taken up residence in the life. The life that is lived henceforth is truly changed from the inside out. (2 Cor. 5:17).

11 **Baptizes:** The baptism of the Spirit occurs at salvation and is a once for all time event (1 Cor. 12:13; Rom. 8:9). A subsequent spiritual baptism after salvation for the purposes of enablement, giving some sign or other reasons is not supported by the Scripture. Since the baptism of the Spirit occurs in the realm of the spirit, there are no accompanying visible manifestations as there were in some instances in the early church (Acts 2:4;19:6). The sign gifts were given to validate the ministry of the Apostles (2 Cor. 12:12) who for the most part were the writers of the New Testament. Once these writings were complete, the sign gifts disappeared with the Apostles and with those to whom they personally ministered.

edying his lost and depraved¹² condition (Gen. 1:26; 3:1-24; Rom. 3:10-18; 5:12; Eph. 2:1-3).

Salvation

We believe salvation is the gift¹³ of God's grace given to all whom God has elected to salvation. It includes all that God does in saving the elect from the penalty, power, and presence of sin and in restoring them to a right relationship with God. As such, it is solely the work of God from initiation to completion. It cannot be gained by good works, but is a free gift for all who put their trust in Jesus Christ and His finished work on the cross. All who so trust in Jesus Christ as Savior and Lord are forgiven¹⁴ and saved from their sins and declared righteous by God and are born into the family of God by the regenerating work of the Holy Spirit. God's purpose for saving His elect is so that they bring glory to Him by their lives (Eph. 1:7; 2:8, 9; John 1:12; 2 Cor. 5:21; Phil. 1:6; Titus 2:11-14).

Security, Assurance and Responsibility

We believe all the saved—those in whom God has accomplished His transforming work of grace—are kept by His power and thus, are secure¹⁵ in Christ forever. This assurance, however, is not the occasion for sin, for God in holiness cannot tolerate persistent sin in His children, and in infinite love He corrects them. True faith in Christ is expressed by a fruitful, God-

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- 12 **Fall:** The fall of man was complete. There is no godly virtue left in man after the fall. The will to respond to God's grace is even beyond his ability, albeit his duty (Rom. 7:18; 8:7; Eph. 4:18).
 - 13 **Gift:** Because of man's depravity, blindness and rebellious nature, salvation is possible only as a gift given without merit (Eph. 2:8-9).
 - 14 **Forgiven:** Total forgiveness is granted by God based on the substitutional death of Christ on behalf of the believer. All believers acknowledge their sinful condition and trust in the death of Christ to pay the penalty for sin past, present, and future (1 John 1:9). To acknowledge sin as sin is a confession that characterizes believers. The responsibility of believers is to flee all unrighteousness (1 Tim. 6:11; 2 Tim. 2:22), having an appreciation for the cleansing ministry of Jesus Christ (1 John 2:1-2).
 - 15 **Secure:** The salvation of the elect is secured from before the foundation of the world (Eph. 1:4). The electing work of Christ secures not only the elect to salvation for this life but also to eternity.

pleasing life¹⁶ (John 10:27-29; Rom. 8:29-39; 1 John 5:13; Heb. 12:6; Matt. 7:20; James 2:20).

Sanctification

We believe that God, in the Scriptures, has given us everything pertaining to life and godliness. This includes salvation from the penalty of sin and just as surely the provision of sanctification (separation) from sin. Sanctification from sin affects both the positional and practical aspects. Positional sanctification as a work of the Holy Spirit is complete and is without further growth; however, practical sanctification, a result of the work of the Spirit in regeneration using the Word of God, provides the nourishment¹⁷ for growth in maturity in Christ. While practical sanctification is assured by the Word and the Spirit, it is yet imperfect¹⁸ in this life. There is some element of corruption in every part of the fallen nature which is the source for the war between the flesh and the Spirit. The maturing to obedience is possible for

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- 16 **God-pleasing Life:** This does not mean that believers never sin. The believer as a new creature continues to struggle against the flesh, which continues to war against the spirit and cause a life in conflict, imperfect in performance in comparison to his new character. However, believers who do sin do not form a distinctive group identifiable as “carnal (fleshly) Christians” as set apart from non-carnal Christians. No doubt, all Christians commit acts of carnality. Sinful conduct finds its source in the flesh (1 Cor. 3:3; 1 Pet. 2:11; 2 Pet. 2:18) and these individuals can be said to be guilty of *carnality* or acting according to the *flesh*. Correspondingly, all believers are disciples by virtue of their relationship with Jesus Christ. Therefore, the term “disciple” does not refer to a believer who is “no longer (fleshly) carnal” because he has made a decision to walk more obediently, but is simply synonymous with Christian. Acts 11:26 records the beginning of the term “Christian” being applied to followers (disciples) of Jesus.
- 17 **Word of God and the Wisdom of the World:** The wisdom of the world which is presented by various disciplines of secular study that purport to explain certain human behavior is inadequate and positions itself against the revelation of God. Allowing for developmental factors, all believers are responsible for their own actions. The idea of two “minds” (conscious and the sub-conscious) is not found in Scripture. The motivation for our moral conduct and conduct based on our values is seated in the consciousness alone. Motivation for actions that spring from a hidden source, causing irresponsible and uncontrollable action, is rejected as unbiblical (1 Cor. 1:21; 26-27).
- 18 **Imperfect:** The regenerating work of providing new life is effective and always produces a change in the person who receives that new life (1 Thess. 5:23; Phil. 3:12).

believers as they feed on the Word, submit to the Spirit of God and are in fellowship¹⁹ with other believers for service and encouragement (John 17:17; 1 Cor. 1:30; Rom. 6:19, 22; Heb. 10:25; 1 Pet. 2:2; 2 Pet. 1:3).

Angels: Elect and Fallen

We believe angels are spirit beings created directly by God (Ps. 148:2-5; Job 38:4-7). As created beings, angels were made to serve God and are not to be worshiped (Heb. 1:14; Rev. 19:10; 22:8-9). We believe Satan is a created angel,²⁰ originally made perfect by God, who incurred the judgment of God when he introduced sin into the universe by rebelling against his Creator (Is. 14:12-17; Ezek. 28:11-19). As a result of his rebellion, Satan and the angels who followed him (whom we now call demons), were removed from their exalted position in heaven (Ezek. 28:16). During this age, Satan and his demons actively oppose the plans of God and seek to deceive men from obeying God and His truth (1 Pet. 5:8; 2 Cor. 4:3-4). Though Satan and his demons are presently active in the world today, ultimately they will be sent to the lake of fire for eternity (Rev. 20:1-3; 7-10).

Though we believe that demon possession of unbelievers is possible, we do not hold that true Christians can be demon possessed²¹ or demonized²² (Heb. 2:14; 1 John 4:4). The Bible also nowhere encourages believers to

19 **Fellowship:** Fellowship of a person with God is established on the basis of the death of Jesus Christ for his sin. The relationship with God as a son is established forever and is not interrupted. While sin in the life of the believer is detrimental to his testimony as a believer, grieves the Holy Spirit and is out of character for a believer, he, by virtue of his adoption, is still a son. The concept of a person out of fellowship (relationship) with God is saying that such a person is not a believer (1 John 1:6; 4:15; 5:12).

20 **Satan: Fallen Angel:** That Satan is an angel is supported from Ezekiel 28:14 which refers to him as “the anointed cherub who covers.” A “cherub” was part of the inner circle of angels who had the closest access to God and guarded His holiness (see Ezek. 10:1-14).

21 **Experience Theology:** Many who believe Christians can be demon possessed appeal to reported experiences rather than the Bible for support.

22 **Demons and their control:** Some want to make a distinction between “demon possession” and “demonization.” Thus, supposedly, believers cannot be possessed but they can be demonized which is a lesser degree of demonic attack. The Bible makes no such distinction.

engage Satan and demons directly,²³ whether by speaking to them, binding them or casting them out.²⁴

The Church

We believe that the true Church, called in Scripture the Body of Christ,²⁵ is a spiritual organism.²⁶ Every person who has trusted Jesus Christ for salvation in this present age has been baptized (placed) into this organism by the Holy Spirit. The local church,²⁷ as established in Scripture, is made up of redeemed individuals who have joined together for worship, instruction,²⁸ fellowship,²⁹ and service (Eph. 1:22; 1 Cor. 12:13; Acts 2:42; 13:1, 2).

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- 23 **Spiritual Warfare:** The believer's defense against Satan is one of being aware, standing firm, and putting on the armor of God (James 4:7; 1 Pet. 5:8-9; Eph. 6:10-20). Thus, the believer's strategy against Satan and demons is primarily defensive as opposed to active engagement.
 - 24 **Jesus and Demons:** All of these activities, as presented in the New Testament, were directly linked to the unique ministry of Jesus Christ and are not transferable to the Christian today. Jesus' casting out of demons was evidence that He is the Messiah who could establish the earthly kingdom (Matt. 12:28).
 - 25 **Body of Christ:** The Church is the manifestation of the Body of Christ on earth. The Church is the only agency so recognized as the Body of Christ. The local church is her only manifestation. Therefore, membership in a local church is not optional for a believer (Eph. 1:22-23).
 - 26 **Spiritual Organism:** There is a complete and separate distinction between the Church as a "people of God" and Israel. The Church and Israel have separate promises and are distinguishable throughout all ages. The Scriptures from Genesis 12:1 through the Gospels deal with Israel as God's chosen earthly nation. In Acts 2 through Revelation 3:22 the focus is on the Church (people from all nations) as the people of God. In Revelation 4-19 the focus again is on Israel, the Church having been removed at the rapture (Dan. 9:24-27; Rom. 9-11; Gal. 3:17-18).
 - 27 **Local Church:** The pastoral or elder (board) leadership of the local church is entrusted to qualified men of the body. They have the responsibility for the spiritual oversight of the body (Acts 20:28-30; Titus 1:5-16; 1 Tim. 3:1-7).
 - 28 **Instruction:** The teaching duties are given to the men of the Church except as prescribed in Titus 2:3-4.
 - 29 **Fellowship:** When open sin occurs in the Church, the Church must deal with the sin in ways as prescribed in Matthew 18. The discipline of the members insures the purity of the Body and provides for the restoration of the erring (1 Cor. 5:1-8; 2 Cor. 2:6-8).

Ordinances

We believe our Lord Jesus Christ instituted two ordinances to be observed by all believers until His return—baptism and the Lord’s Supper (Matt. 28:19; 1 Cor. 11:23-26).

The Second Coming of Christ

We believe in the personal, pretribulational coming of the Lord Jesus Christ for His Church and His subsequent premillennial³⁰ return to earth to establish His kingdom (1 Thess. 4:13-18; Zech. 14:4-11; Rev. 19:11-16; 20:1-6).

The Eternal State

We believe at death the souls of those who have trusted Christ for salvation pass immediately into His presence and remain there in conscious bliss until the resurrection of the body at Christ’s coming for the Church, when soul and body will be reunited. We then shall be with Him forever in glory. We also believe that at death the souls of unbelievers remain in conscious misery until the final judgment of the Great White Throne at the close of the Millennium when the soul and body will be reunited and cast into the lake of fire—not to be annihilated, but to be separated from God forever in conscious punishment (Luke 16:19-26; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Rev. 20:11-15).

30 **Premillennial Return:** The next event on the prophetic clock is the pretribulational rapture (1 Thess. 4:13-5:11) of the Church following which, the western world ruler (Dan. 9:27; 2 Thess. 2:1-12) will enter into an agreement to guarantee Israel sovereignty in their land. This agreement begins the seventieth week of Daniel (Dan. 9:24-26). During this time of seven years, known as the tribulation, the full wrath of God will be released against Israel and the nations in the judgments of seals, trumpets and bowls listed starting in Revelation 5, ending in Revelation 16. Following the final bowl judgment, Jesus Christ will return to earth (2 Thess. 1:6-10; Rev. 19:11-16) to judge the nations (Matt. 25:31-46) and set up His kingdom first of all promised to David (2 Sam.7:12-13). The one-thousand-year earthly kingdom is the first phase of the eternal kingdom that will be everlasting (2 Sam. 7:13,16. Also see Is. and Ezek.).

Indian Hills Community Church

Constitution

Adopted by the Board of Elders of Indian Hills Community Church on November 30, 1995. Revised by the Board of Elders of Indian Hills Community Church on July 5, 2017.

ARTICLE I: NAME

The name of the Church shall be Indian Hills Community Church.

ARTICLE II: PURPOSE

The primary purpose of the Church shall be to bring glory to God by worshipping Him and ministering to the spiritual needs of man. This purpose finds expression through evangelization of the lost and the edification of believers through Bible study, prayer, worship, fellowship and service.

ARTICLE III: STATEMENT OF FAITH

The Statement of Faith is published by the Church as a separate document, but it is considered part of this Constitution. The Board of Elders may change the Statement of Faith with a unanimous vote of all Board members. The latest adopted version is the expressed position of the Board of Elders.

ARTICLE IV: CHURCH MEMBERSHIP

A. Qualifications for Membership

Any person who has trusted Christ as personal Savior and attends Indian Hills Community Church is considered a member of this local assembly. Members and those considering membership are encouraged to examine the Statement of Faith and this Constitution and then discuss with a pastor or an elder any matter not understood.

All members shall accept the responsibility of exercising their gift(s) of the Spirit for the benefit of the body.

The Board of Elders accepts the responsibility for the spiritual oversight of those who have believed in Christ and identify with Indian Hills Community Church by their attendance.

B. Withdrawing Membership

Membership may be withdrawn at any time by simply notifying the Church in writing of such intent, provided that such withdrawal is during a time when the member is in good standing with the Church. Good standing of a member is lost when:

1. A known and unrepentant sin continues to be practiced by the member.
2. The member is teaching doctrines contrary to the Church's Statement of Faith. Anyone accused of teaching false doctrine may appeal to the Board of Elders to present his view. The Board of Elders has ultimate authority in deciding whether a teaching is in error.
3. The member is exhibiting a divisive spirit in the Church.

C. Submitting to the Elders

The congregation is to be submissive to the rule of the Board of Elders in the same way Christians are to be submissive to Christ. Each member is to accept the privilege of local Church membership and accept the Elders' leadership and loving discipline. This order also establishes unity in practice and doctrine in the Church. (Heb. 13:7, 17; 1 Thess. 5:12, 13; 1 Pet. 5:1-5; Rom. 16:17; 1 Cor. 1:10; 1 Tim. 5:17).

D. Voting Rights

No member shall have any voting rights on any matter pertaining to the Church.

E. Discipline of Church Members

To maintain the peace and purity of the Church, Scripture directs the disciplining of any wayward person by restricting active participation and membership in the local Church. Discipline shall be imposed whenever there is uncorrected, deliberate sin, whether in doctrine or in practice (Rom. 16:17; 1 Cor. 5:1-13; 2 Thess. 3:6; 2 Tim. 2:16-21). Matthew 18 states the procedure in a step-by-step fashion. The following presents a listing of these steps.

Step 1: Reasonable efforts shall be made, by those who have first-hand knowledge of the doctrinal error or sin, to attempt to correct the of-

fender and encourage the offender to practice the truth and cease from sin (Matt. 18:15; Luke 17:3; Gal. 6:1). If the offender admits to and stops the sin, the matter is dropped.

Step 2: If private reproof fails, the matter shall be brought to the offender by one or more additional witnesses who offer further reproof and spiritual counsel (Matt. 18:16; Deut. 19:15). If the offender admits to and stops the sin, the matter is dropped. If the offender refuses to repent, such witnesses stand as additional evidence of the offender's unwillingness to repent.

Step 3: After reasonable attempts to correct the member have failed, the charges shall be submitted to the Board of Elders. The Board of Elders will present the matter to the church body and request prayer for the offending member (Matt. 18:17). During this time the offending person is encouraged to change his mind about his sinful course of action. If the offender admits to and stops the sin, the matter is dropped.

Step 4: If the matter is not resolved to the satisfaction of the Board of Elders, the offender shall be excluded from attendance, participation, fellowship, and membership of the congregation. The body is encouraged not to have fellowship with the offending party, but members should pray for and encourage the offender to repent and be reconciled to Christ and the Church body.

A majority vote of the Board of Elders is necessary to impose the fourth step of the disciplinary action. The decision of the Board shall be announced at a regular worship service or a specially called meeting of the Church members and carried out by the members of the Church (Matt. 18:17; 1 Tim. 5:20; 1 Cor. 5:1-5; 1 Tim. 1:20; Rom. 16:17; 2 Thess. 3:6, 14, 15).

All members have the right to appeal to the Board of Elders and present their case any time during and after the disciplinary process. A written request presented to any Board member is required for a hearing before the Board of Elders.

Step 5: Persons who have been so disciplined, but demonstrate repentance to any member of the Board of Elders or one of the pastors, may be restored to fellowship by a majority vote of the Board of Elders (Gal. 6:1; 2 Cor. 2:5-11).

ARTICLE V: ORDINANCES

A. Believers' Water Baptism (Matt. 28:18-20)

Water baptism is the visible testimony of an inward spiritual transformation. It shall be administered only to those who have placed their faith in Jesus Christ as Lord and Savior understanding the cost and commitment of being a disciple (Christian). The Church shall practice believer's baptism by immersion, which pictures the believer's death, burial, and resurrection with Christ. However, the Church will recognize as valid any regular form of believer's water baptism that may have been administered previously by others.

Water baptism publicly identifies a believer with Christ and with the body of Christ, the Church. The essential requirement for baptism is salvation. Salvation is granted to the repentant person by God upon believing the gospel.

B. The Lord's Supper (Communion)

1. The Purpose of Communion

The Lord's Supper shall be administered as a commemoration of Christ's death with the elements being used as symbols of His body and blood. In this observance there is a proclamation made to all that Christ died for us. While water baptism illustrates the truth surrounding initial faith or conversion, communion is the ongoing practice for believers.

2. The Frequency: Communion shall be observed on such occasions as the Board of Elders shall deem desirable.

3. The Participants in Communion: Communion shall be open to all self-examined believers regardless of Church affiliation.

ARTICLE VI: CONGREGATIONAL MEETINGS

A. Regular and Special Services

The church shall meet at times designated by the Board of Elders for public worship, prayer, and Bible study. Special meetings such as Bible conferences, missionary conferences or evangelistic services, shall be arranged by the Board of Elders.

B. Informational Meetings

Special meetings shall be held as scheduled by the Board of Elders.

These meetings will be held to review various matters relating to any aspect of the Church.

ARTICLE VII: BOARD OF ELDERS

A. Titles and Definitions

A group of Elders comprise the Board of Elders. Elders comprise the highest ruling Board of the Church. They have the responsibility to lead and govern the body.

B. Qualifications

The moral and spiritual qualifications of an Elder are found in 1 Timothy 3:1-7 and Titus 1:5-9. Elders shall be appointed by the Board of Elders in light of these God-given requirements. It is understood that all Christians can occasionally fail in any of the criteria specified in 1 Timothy and Titus; however, a particular and/or recurring problem would be grounds for disqualification.

The Board of Elders shall have the responsibility to assess the on-going qualifications of all members of the Board of Elders.

C. Appointment

The Board of Elders shall act as the appointing body for all new Elders and for the reappointment of all elders who pursue a subsequent term of office.

D. Duties of Elders: Governing the Body

1. Overseeing

The oversight and government of the Church, under the leadership of the Holy Spirit, shall be vested in the Board of Elders. Their authority as the Board of Elders is derived from Scripture (Titus 1:5-9; Acts 14:23; 20:28; 1 Tim. 3:1-7; 5:17).

2. Leadership and Management

The Board of Elders shall lead the congregation with loving willingness, not under compulsion, as examples to the Church. They must exercise diligence to be Scriptural in the use of the authority vested in them. They must shepherd the body as a shepherd cares for the sheep (1 Pet. 5:1-4).

3. Teaching and Shepherding

It shall be the duty of the Board of Elders to care for the Church in its spiritual condition, to guard the purity of doctrine and life of the Church, and to discipline Church members in accordance with the Word of God.

The Board of Elders shall oversee the teaching of the Word of God. They shall also be responsible for administering ordinances, providing biblical exhortation and comforting the sick and afflicted (1 Thess. 4:1; 1 Thess. 5:12; 2 Tim. 4:2).

4. Ruling

The Board of Elders shall serve as the ruling body of the Church and shall have the power and authority to act on behalf of the Church (1 Tim. 5:17). Unless specified otherwise in other sections of this document or in the church Bylaws, all decisions of the Board of Elders shall be approved by a majority vote of all Board members.

5. Number of Elders and Term of Office

- a. The number of Elders on the Board shall be according to the number who have been appointed by the Holy Spirit (Acts 20:28). Members of the Board of Elders shall be appointed by a unanimous vote of the Board of Elders.
- b. The term of Office for the volunteer Board of Elders members shall be three years, renewable indefinitely. Members of the Board of Elders shall be reappointed for a subsequent three year term by a unanimous vote of the Board of Elders.
- c. Vocational Elders serve indefinitely without any term limitations. The titles of those considered to be Vocational Elders are Senior Pastor, Senior Associate Pastor and Associate Pastor.

E. Duties of the Senior Pastor

The Senior Pastor shall:

1. Act as the Chairman of the Board of Elders.
2. Act as CEO and President of the Corporation
3. Preach the Bible at all services scheduled for that purpose by the Board of Elders, except for leaves of vacation, illness, emergencies, or for guest speakers.

4. Lead in the development of a philosophy of ministry based on Ephesians 4 which is summarized as:
 - a. Teaching the Word of God.
 - b. Equipping the saints.
 - c. Evangelizing the lost.
5. Assemble a staff of paid and unpaid ministers and workers to carry forward the doctrines

and philosophy of the Church and carry on an orderly administration of the Church.

F. Termination of a Board of Elders Member

An Elder shall be considered terminated from the Board of Elders when any of the following occurs:

1. When the three year term of office expires and the elder does not desire to pursue another term of service.
2. When the three year term of office expires and the elder desires to pursue another term of service, but his reappointment is not approved by the Board of Elders.
3. Death.
4. Resignation. It shall be the prerogative of any Elder to dissolve the relationship simply by giving written notice of such intention.
5. Removal.

a. The following reasons are grounds for removal:

- 1) Refusal or inability to fulfill the responsibilities designated in this Constitution.
- 2) Absence from three consecutive regular meetings of the Board without an excuse which is acceptable to a majority present and voting at a duly-called meeting of the Board.
- 3) When an Elder shows himself, by person or attitude, to be disturbing the purity, peace or unity of the church, or has admitted to changing his views regarding the Statement of Faith and practices of the church, or fails to live in harmony with the standards expressed in the Constitution of this church.

b. The procedure for removal. An elder may be removed by a ma-

majority vote of all the members of the Board of Elders. Voting shall be at a duly-called meeting of the Board of Elders.

ARTICLE VIII: DEACONS

A. Titles and Definitions

Deacons are men who are appointed to the office of Deacon using the procedures as outlined in this section. They may be laymen in the Church or they may be on Church staff. They function in support of the Elders of the Church.

B. Qualifications

The moral and spiritual qualifications of a Deacon are found in 1 Timothy 3:8-13. Deacons shall be appointed in light of these God-given requirements.

C. Candidates

Consideration of candidates for the office of Deacon may be made by the Board of Elders as the need arises.

D. Number Provided

The number of Deacons shall be determined by the Board of Elders. All Deacons shall be appointed by unanimous vote of the Board of Elders.

E. Term

A Deacon appointment is for an indefinite term. However, each Deacon is reappointed in the office of Deacon by the Board of Elders annually by unanimous vote.

F. Responsibilities and Voting Rights

1. Responsibilities

Deacons shall assist in guiding the spiritual life of the Church as examples and in administering the ordinances and in performing any other responsibility as directed by the Board of Elders.

2. Voting Rights

The Deacons have no voting rights of the Board of Elders or the Corporation.

H. Termination

Deacons shall be considered terminated when any of the following occurs:

1. Death
2. Resignation

It shall be the prerogative of any Deacon to resign his appointment simply by giving written notice of resignation to the Board of Elders.

3. Removal:

a. The following reasons are grounds for removal:

- 1) Refusal or inability to fulfill the responsibilities assigned to him by the Board of Elders.
- 2) When a Deacon shows himself, by person or attitude, to be disturbing the purity, peace or unity of the Church, has admitted to changing his views regarding the Statement of Faith and practices of the Church or fails to live in harmony with the standards expressed in this Constitution, he will be asked to resign his position.
- 3) Elimination of the area over which the Deacon served as leader.
- 4) The Deacon moves out of the area of ministry to which he was appointed.

b. The procedure for removal. A Deacon may be removed from office by a majority vote of the members of the Board of Elders. Voting shall be at a duly-called meeting of the Board of Elders.

ARTICLE IX: OTHER APPOINTMENTS AND COMMITTEES

The Board of Elders may appoint any other vocational or volunteer personnel as needed to carry on the ministry of the local Church. These appointees, whether salaried or not, are not part of the Board of Elders and are not Deacons unless so appointed.

A. Auditors

Auditors may be appointed by the Board of Elders as deemed necessary and appropriate to examine and audit the books and records of the Church Treasurer and to present a report to the Board of Elders.

B. Other Committees / Appointments

The Board of Elders may designate and appoint one or more committees or individuals for such purposes as the Board may determine appropriate.

ARTICLE X: PHYSICAL PROPERTIES, CONTRACTS, SALARIES, CHECKS, DEPOSITS, AND FUNDS

A. Property

It shall be the duty of the Board of Elders to have the care of all matters pertaining to the physical properties and finances of the Church. The Board shall take all necessary measures for the protection and maintenance of Church buildings and property and shall supervise the use of same.

B. Funds

The Board of Elders or their appointees shall be responsible for receiving, counting, and safekeeping Church funds. They shall direct the disbursement of such funds to promptly meet all obligations incurred by the Church. The Board of Elders shall adopt a budget for the coming year.

The Board of Elders or their appointees may accept (or reject) on behalf of the Church any contribution, gift, bequest, or device for general purposes or for any special purpose of the Church. The Board or their appointees has the authority to establish special projects or ministries as they may determine.

While the funds for special projects are given and received in good faith, the Board of Elders ultimately reserves the right to redistribute any funds to any account the Board of Elders believes is in the best interest of the Church.

C. Salaries and Fringe Benefits

The Board of Elders shall set salaries and fringe benefits for all ministering staff.

D. Contracts

The Board of Elders may authorize any officer or officer's agent(s) of the Church in addition to the officers so authorized by this Constitution to enter into any contract or execute and deliver any instrument

in the name of and on behalf of the Church. Such authority may be general or confined to specific instances.

E. Checks, Drafts, Notes

All checks, drafts, or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Church shall be signed by such officer or officers, agent or agents of the corporation and in such manner as shall from time to time be determined by resolution of the Board of Elders. In the absence of such determination by the Board of Elders, such instruments shall be signed by the Treasurer or an Assistant Treasurer and countersigned by the Chairman or the Vice-Chairman of the Board of Elders.

F. Deposits

All funds of the Church shall be deposited from time to time to the credit of the Church in such bank, trust companies or other depositories as the Board of Elders may select.

G. Benevolent Funds

The Board of Elders or their appointees shall control the distribution of benevolent funds (Acts 6:1-3).

ARTICLE XI: CHURCH YEAR

The Church fiscal year shall be the calendar year (January – December). Any changes to the fiscal year shall be approved by the Board of Elders.

ARTICLE XII: BY LAWS

The Church may adopt bylaws that are consistent with and do not contradict the Constitution which controls and supersedes such bylaws and all other rules and regulations of the Church.

ARTICLE XIII: AMENDMENTS

The Constitution may be amended by a unanimous vote of the members of the Board of Elders.

