



TRINITY

BIBLE CHURCH

Constitution & By-Laws

(Adopted 02/07/2016, Last amended 04/04/2016)

ARTICLE I: NAME

The name of this church shall be: **Trinity Bible Church of NC**, also referred to in this document as “**TBC**,” located in Raleigh**, North Carolina. It is incorporated as a non-profit corporation under the Laws of the state of North Carolina. (****Location TBD.**)

ARTICLE II: PURPOSE

The purpose of this church shall be the glorification of God by loving him and keeping his commands through:

- Worshiping Him.
- Proclaiming to all the world the Gospel of Jesus Christ as the only way of salvation.
- Discipling believers in the Christian faith through the preaching and teaching of God's Word.
- Building up believers through the fellowship of His people and the provoking of one another to love and good works.
- Administering the ordinances of the New Testament church.

ARTICLE III: STATEMENT OF FAITH

A. Creation

1. The True God

We believe:

- In one God (**Deuteronomy 6:4**), eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit (**Matthew 28:19**), who know, love, and glorify one another.
- That this one true and living God is infinitely perfect both in His love (**1 John 4:8**) and in His holiness (**Leviticus 19:2; Isaiah 6:3**).
- That He is the Creator of all things (**Hebrews 11:3**), 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 (**1 Timothy 1:17**).

2. Revelation

We believe:

- That God is unknowable by man except as God chooses to reveal Himself to us.
- That God has revealed Himself through the creation in a general revelation that shows His glory (**Psalms 19:1**) and leaves humankind without excuse for sin (**Romans 1:19-20**). However, this general revelation does not provide sufficient information for a complete understanding of the Gospel message of salvation given to humankind through God's Son, Jesus Christ.
- That God by His Spirit has graciously disclosed Himself in human words: God has inspired the words preserved in the Scriptures (**2 Timothy 3:16-17**), 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 (**Proverbs 30:5**), complete in its revelation of His will for salvation, sufficient for all that God requires us to believe and do (**Psalms 19:7-9; James 1:25**), and final in its authority over every domain of knowledge to which it speaks.
- That God has supremely revealed Himself to fallen human beings in the person of His Son, Jesus Christ, the incarnate Word (**Hebrews 1:1-2**).
- That both our finite limits 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 sufficiently (**2 Peter 1:3**). 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 (**2 Timothy 3:16-17**).

3. The Creation of All Things

We believe:

- The literal creation of the universe by the direct act of God in six literal days as recorded in the first two chapters of Genesis ([Isaiah 45:12,18](#); [Hebrews 11:3](#); [Colossians 1:16](#); [John 1:1-3](#); [Genesis 1-2](#)).
- That while life forms experience some adaptation over time, and while the fall of man has corrupted creation, resulting in many defects and mutations, all such change is within God's created boundaries and does not violate his designation of "kinds" ([Genesis 1](#)).
- That all theories of the evolution of life from lesser kinds to greater, both atheistic and theistic, contradict the teaching of Scripture ([Romans 5:12](#)), and undermine the authority of God over His own creation ([Revelation 4:11](#)).

4. Humanity, Gender Roles, Marriage, and Sexual Purity

We believe:

- That God created humanity, male and female, to bear His image in the earth ([Genesis 1:26](#)). Men and women are created as spiritual equals ([1 Peter 3:7](#)), yet designed with distinctive roles in the home, the church, and society ([Genesis 1:26-27](#); [Genesis 2:18](#); [Galatians 3:28](#)). 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 these distinctive roles that 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.
- That 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 ([1 Timothy 2:12-15](#)).
- That God has designed the marriage relationship to portray the profound mystery of Christ and His church ([Ephesians 5:31-32](#)), to produce godly offspring ([Genesis 1:28](#)), to provide helpful companionship ([Genesis 2:18](#)), and to promote sexual purity and fulfillment ([1 Corinthians 7:2-5](#)). Marriage is designed by God to join one man and one woman in a lifetime covenant of love ([Genesis 2:24](#); [Matthew 19:3-9](#); [1 Corinthians 7:10-11](#)).
- That God gives some individuals the gift of celibacy in order that they may serve Him without the cares of a spouse or family ([Matthew 19:11-12](#); [1 Corinthians 7:8](#)). Remaining single is a godly choice and carries with it the opportunity and responsibility to maintain sexual purity as prescribed by the Scriptures ([1 Corinthians 7:6-9](#)).
- That intimate sexual activity is designed by God for expression solely within the bounds of marriage. We believe any form of adultery, fornication, incest, polygamy, homosexuality, lesbianism, bisexuality, bestiality, and pornography are sinful perversions of God's gift of sex ([Genesis 2:24](#); [Genesis 19:5, 13](#); [Lev. 18:1-30](#); [Romans 1:26-29](#); [1 Corinthians 5:1](#); [1 Corinthians 6:9](#); [Galatians 5:19-21](#); [1 Thessalonians 4:1-8](#); [Hebrews 13:4](#)). Aside from the case of a genital birth defect, we believe that attempts to alter one's gender by surgery or appearance reflect a heart that does not submit to God's good and sovereign right to determine our gender, so such attempts are disapproved of and forbidden by God ([Genesis 1:27](#); [Jeremiah 1:5](#)).

B. 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 ([1 Corinthians 15:22](#)).
- That 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 ([Romans 5:12](#)).
- That 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 ([Romans 5:10](#)).

C. Redemption

1. God's plan for Redemption

We believe:

- That from all eternity God determined in grace to save a great multitude of guilty sinners out of every tribe and language and people and nation ([1 Peter 1:2](#)).
- That God justifies and sanctifies those who by grace repent and have faith in Jesus, and that He will one day glorify them ([Romans 3:25-26](#); [Romans 8:30](#)).

- That in love God commands and implores all people to repent and believe, having ordained Christ to be their Redeemer ([Acts 3:19](#); [Acts 17:3](#)).

2. The Son of God

We believe:

- That, moved by love and in obedience to his Father, God's eternal Son, Jesus, became human: the Word became flesh, fully God and fully human being, one Person with two natures ([John 1:14](#)).
- That 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 ([Matthew 1:23](#)). 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 ([1 Corinthians 15:3-4](#)), 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 ([Romans 8:34](#)), and is our High Priest and righteous Advocate ([Hebrews 2:17](#); [1 John 2:1](#)).
- 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 ([2 Corinthians 5:21](#)): on the cross He canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe ([Romans 5:10](#)). By His resurrection Christ Jesus was vindicated by His Father, broke the power of death and defeated Satan who once had power over it ([Hebrews 2:14](#)), 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 ([John 14:2](#)).
- That salvation is found in no one but Jesus Christ, for there is no other name given under heaven by which we must be saved ([Acts 4:12](#)).

3. The Justification of Sinners

We believe:

- That Jesus Christ, by His obedience and death, fully discharged the debt of all those who are justified ([Galatians 1:4](#)).
- That 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 ([Hebrews 7:26-27](#)).
- That by His perfect obedience He satisfied the just demands of God's law on our behalf ([Acts 3:18](#)), and that by faith alone His perfect obedience is credited to all who trust in Christ alone for their acceptance by God ([Philippians 3:9](#)).
- That 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 ([Romans 5:18](#)).
- That a zeal for personal and public obedience flows from this free justification ([Romans 1:4-6](#)).

4. The Gospel

We believe:

- That the Gospel is the good news of God's Son, Jesus Christ. The Gospel is foolishness to the world, even though it is the power of God to those who are being saved ([1 Corinthians 1:18](#)).
- That 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") ([1 Corinthians 15:3-4, 12-17](#)).
- That 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, 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) ([Acts 2:32](#)), and intensely **personal** (where it is received, believed, and held firmly, individual persons are saved) ([Acts 16:31](#)).

5. The Holy Spirit

We believe:

- That salvation, seen in all Scripture and secured by Jesus Christ, is applied to His people by the Holy Spirit ([Ephesians 1:13](#)). Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ ([Luke 3:22](#)), and is present with and in believers ([Acts 5:32](#)).
- That the Holy Spirit convicts the world of sin, righteousness, and judgment ([John 16:8](#)), and by His powerful and mysterious work regenerates spiritually dead sinners who repent and believe, 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 ([Ephesians 2:1-10](#)).

- That by the Spirit's agency, believers are renewed, sanctified, and adopted into God's family (**1 Corinthians 6:11**); they participate in the divine nature and receive His sovereignly distributed gifts (**1 Corinthians 12**; **Hebrews 2:4**), understanding that certain gifts of the Holy Spirit to the church, such as apostleship, prophecy, healing, and tongues were "sign gifts" particularly for the infancy of the church and are not normative today.
- That the Holy Spirit in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service (**Romans 5:5**; **2 Timothy 1:14**).

6. The Church

We believe:

- That the universal church, the body of Christ, is made up of all New Testament believers redeemed by Christ (**1 Corinthians 12:13**; **Colossians 1:24**).
- That the 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 (**1 Timothy 3:15**).
- That the church is distinguished by her Gospel message, her sacred ordinances, her discipline, her great mission and continuing witness to the world, and, above all, by her love for God, and by her members' love for one another and for the world (**John 13:34-35**; **1 Thessalonians 3:12**).
- That as this witness to the world we are mandated by God in the Scriptures to separate ourselves unto Christ, and as much as possible:
 - From any participation in or endorsement of sin (**2 Corinthians 6:17**).
 - From ecclesiastical organizations or religious personalities that deny the faith, or compromise the Gospel message (**2 Timothy 3:5**; **Titus 3:10**).
 - From professing Christians who walk disorderly or who unrepentantly continue in sin (**2 Thessalonians 3:6**).
- That the church's ordinances of baptism and the Lord's Supper are ordained by the Lord Jesus Himself, and serve together to remind us of our salvation, and the price that was paid to obtain this salvation.
 - That baptism is the immersion of a believer in water in the name of the Father, and Son, and Holy Ghost; this is to follow their regeneration and is a public, solemn and beautiful emblem of our faith in the crucified, buried, and risen Savior that symbolizes our death to sin and resurrection to a new life (**Romans 6:3-5**).
 - That the Lord's Supper is the partaking of bread and the cup as a symbolic commemoration of Christ's death; the bread symbolizes our Lord's broken body and the cup symbolizes His precious blood shed for us (**1 Corinthians 11:26**).

7. Concerning Civil Government and Religious Liberty

We believe:

- That civil government is of divine appointment, for the interests and good order of human society (**Romans 12:1-7**).
- That officials are to be prayed for, conscientiously honored and obeyed (**Matthew 22:21**) except only in things opposed to the will of our Lord Jesus Christ (**Acts 5:29**), who is the only Lord of the conscience, and the ruler of the kings on earth (**Revelation 1:5**).
- That "we must obey God rather than men" (**Acts 5:29**) whenever the decrees of human government contradict the stated will of our God as recorded in Scripture and as understood in this Statement of Faith.

D. Consummation (The Doctrine of Last Things)

We believe:

- In the bodily resurrection of all people, the saved to eternal life, and the unsaved to judgment and everlasting punishment (**Daniel 12:2-3**; **Matthew 25:46**; **John 5:28-29**; **John 11:25-26**; **Revelation 20:5-6, 12-15**).
- In a literal heaven where Jesus Christ has prepared a place for believers (**John 14:2-3**).
- In a literal hell, originally prepared for the devil and his fallen angels, characterized by everlasting torment, flames, punishment, and separation from God, which is also the eternal destination of all unbelieving sinners (**Matthew 25:41, 46**; **2 Thessalonians 1:9**; **Isaiah 66:24**; **Psalms 9:17**; **Mark 9:47-48**).
- In the literal, visible, bodily, pre-millennial return of Jesus Christ to gather His saints to Himself (**John 14:3**; **1 Corinthians 15:52**; **2 Thessalonians 2:1-4**) and to destroy the wicked and establish His millennial reign on earth (**Revelation 19:21-20:4**).
- That at the conclusion of the Millennium, Jesus Christ will cast Satan and all of his evil forces into the Lake of Fire for their eternal destruction (**Revelation 20:10**).
- That at the Great White Throne Judgment, Jesus Christ will sentence all unbelieving sinners to eternal damnation, and that the redeemed of all ages, after receiving their rewards at the Judgment Seat of Christ, shall, in glorified bodies, dwell with the

triune God forever, to serve and enjoy Him in perfect peace and happiness ([Revelation 20:12-15](#); [1 Corinthians 3:10-15](#); [2 Corinthians 5:10](#); [Revelation 21-22](#)).

ARTICLE IV: CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, the Son, and the Holy Spirit, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into agreement with one another as one body in Christ. In so doing, we commit ourselves to God and to the other members to participate fully in the ministry of this church by:

1. PROTECTING the PURITY of our church and SEEKING its UNITY:

- By acting in love toward others in the church ([John 13:34-35](#), [Galatians 6:10](#))
- By refusing to gossip ([Proverbs 16:28](#))
- By following and submitting to the church's leadership ([Hebrews 13:17](#))
- By adhering to Scriptural teaching on church discipline and restoration ([Matthew 18:15-18](#), among other passages)

2. SHARING the RESPONSIBILITY of our church and PARTNERING in its MISSION:

- By earnestly pursuing personal spiritual growth and praying for and seeking its development in others ([1 Peter 2:2](#); [Hebrews 10:24](#))
- By zealously engaging in personal evangelism and inviting believers and unbelievers alike to attend ([Matthew 28:19-20](#))
- By warmly welcoming those who visit and seeking to establish relationships with them ([Galatians 6:10](#))

3. SERVING in the BODY of our church and PARTICIPATING in its MINISTRY:

- By identifying personal spiritual gifts, given by the Holy Spirit ([1 Corinthians 12](#))
- By being equipped for spiritual conflict ([Ephesians 6:10-17](#))
- By developing a servant's heart ([Matthew 23:11](#); [Romans 6:22](#))

4. SUPPORTING the TESTIMONY of our church and PROMOTING its OUTREACH:

- By consistently attending the services and assemblies of the church ([Hebrews 10:25](#))
- By living a godly life at home and away ([Titus 2:12](#))
- By giving faithfully financially to support the ministries of the church ([2 Corinthians 9:7](#))

As a church, we purpose, therefore, to walk together in Christian love; to strive for the spiritual growth of one another in holiness, knowledge, and wisdom; to promote the prosperity and spirituality of the church; to sustain its worship, ordinances, discipline, and doctrines; and to contribute regularly and cheerfully to support our church's ministry, its missionaries, and its relief of the poor or disabled.

We also seek to maintain family growth; to train our children spiritually; to seek the salvation of our family and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our conduct; to avoid all divisiveness, backbiting, and sinful anger; to abstain from anything which would hinder us from living a life submitted to Jesus Christ; and to promote the cause of Christ zealously in every aspect of our lives.

We further purpose to watch over one another in brotherly love; to remember each other in prayer; to aid one another in sickness and distress; to be slow to take offense, but always ready for reconciliation, seeking to restore and to be restored; and when we leave this church body, we will as soon as possible unite with some other church body where the spirit of this covenant exists with the principles of God's Word.

ARTICLE V: MEMBERSHIP

Section 1: Eligibility of Members

- A. To be eligible for membership in this church, a person must profess faith in Christ as Savior and Lord, give evidence of regeneration, have been baptized by immersion in obedience to Christ following regeneration, and wholeheartedly believe in the Christian faith as revealed in the Bible.
- B. Each member must agree to submit to the teaching of Scripture as expressed in the Statement of Faith.

- C. Each member must promise to keep the commitments expressed in the Church Covenant, and abide by the Constitution and by-laws of the church.
- D. The elder(s) and deacons shall be responsible for determining each person's eligibility for membership. In making this determination, they may rely on the person's profession of faith, the recommendation of other believers, or other such evidence they deem appropriate.

Section 2: Admission of Members

- A. To be admitted into church membership, applicants shall be recommended by the elder(s) and deacons for admission, and received upon a two-thirds majority vote of the church in attendance at any special or regular meeting of the members.
- B. A prospective member shall fill out a membership application, meet with the elder(s) and deacons to relate his or her personal testimony, and complete a new member's class prior to recommendation for membership.
- C. Excepting application for associate membership, if the applicant is a member of another church, a letter shall be sent to that church informing them of the member's decision to unite with this church.
- D. Admission of a former member who has been removed from the membership by the process of discipline, but who has repented and wishes to rejoin the membership, shall be under the terms in paragraph A.

Section 3: Duties and Privileges of Membership

- A. The duties of members are set forth in general terms in the Statement of Faith and Church Covenant.
- B. Each member shall be expected to participate in and contribute to the ministry and life of the church, consistent with God's leading, and with the gifts, time, and material resources each has received from God.
- C. Only those who are members of this congregation shall be entitled to serve in the ministries of the church.
- D. All full members of the church who are eighteen years of age and older shall be allowed to vote, excepting such as may be under discipline. Members must have attended at least one regular Sunday service of this church in the three weeks prior to a business meeting in order to vote.
- E. A person must be a member of the church for one year before holding office with the exception of a senior pastor or associate pastor hired from outside the church. A member must also qualify scripturally and spiritually for any offices in this church.
- F. Non-members may serve in certain capacities on an ad-hoc basis with the approval of the elder(s).
- G. Non-members may serve the church for purposes of administration and professional consultation.

Section 4: Associate Membership

- A. College students, members of the military, and others who live for an extended time away from their permanent home that desire fellowship with the church and to serve in a ministry capacity, may apply for associate membership. An applicant for associate membership must already be a member of a church of like faith and practice, and must meet the same qualifications as a regular member, except that the associate member will still be considered to have membership in his or her home church.
- B. Eligibility, admission, duties and privileges of associate members are the same as for other members except that:
 - 1. The applicant will not be eligible to be elected to an office nor have voting privilege.
 - 2. When absent from the area for extended time to be at their home church, they are released from the responsibility to attend our church services.
- C. Termination of associate membership will be as it is for other members, except that associate membership will terminate immediately when an associate member makes a permanent move from the area.
- D. Any associate member who wishes to become a full member, may be admitted into full membership upon majority vote of the church in attendance at the time presented for full membership.
- E. Minor children of members between the ages of 16 and 18 may also apply for associate membership (see section 6, Paragraph D below), except that they do not need to already have or maintain a home church membership away from TBC.

Section 5: Termination of Membership

- A. The names of deceased members shall be automatically removed from the membership.
- B. The church may recognize termination of a person's membership after a member has voluntarily resigned or joined with another church.
- C. Membership may also be terminated as an act of church discipline (see section 7 below) upon the vote of at least two-thirds of the quorum (defined in Article VII.2.F) at any regular or special meeting of the members.
- D. Membership will be terminated by the church after six months of attendance of less than 2 services per month of a member at regular meetings of the church, unless satisfactory explanation of such absence has been given to and accepted by the church leadership. During those six months, the church leadership will regularly attempt to contact the non-attending member. However, if the member is unwilling or unable to be contacted during that time, the member will be considered to have voluntarily resigned, and shall at that point no longer be considered a member of the church, and will be removed from the membership roll.

- E. If a member has voluntarily resigned, a letter sent to a new church for the purpose of transfer of membership will be at the discretion of the church leadership (see article VI.5.A), and may be refused either for the purpose of proceeding with the process of church discipline, or for any other biblical reason.

Section 6: Children of Members

- A. Minor children of members (those children who have not reached 16 years of age) will be treated as members regarding fellowship in the church and church life.
- B. Minor children of members are generally encouraged to participate in the ministries and services of the church, but may not vote or hold church office.
- C. Participation of minor children of members in any particular service or position is at the discretion of the church leadership, and, dependent upon the understanding of the children as they age, may be limited by a lack of evidence of regeneration, or lack of any noticeable desire to follow the faith of the church.
- D. Upon reaching 16 years of age, minor children of members will be considered to have reached a responsible age for the purposes of membership, and may apply for associate church membership, subject to the eligibility and requirements for any associate membership applicant. Until and unless the membership process is completed, the 16-year-old will have the same status as any other adult non-member, and any ability to serve in the church will be subject to the same limitations.
- E. Upon reaching 18 years of age, minor children of members may apply for regular church membership, subject to the eligibility and requirements for any adult regular member. Anyone reaching 18 years of age who does not wish to become a member will have the same limitations and status as any adult non-member.

Section 7: Discipline and Restoration of Members

- A. Use and definition of church discipline
 1. Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church, shall be subject to the process of church discipline, according to the instructions of our Lord in [Matthew 18:15-22](#), and the other examples in Scripture ([1 Corinthians 5:1-7](#); [Galatians 6:1](#); [2 Thessalonians 3:6-15](#); [Titus 3:8-11](#); [3 John 9-11](#)).
 2. Church discipline is not only confrontation before the leadership and the entire church, but includes the process of individual private admonition and admonition with two or three witnesses present ([Matthew 18:15-16](#)).
 3. Discipline brought to the church leadership and the whole church, then, should only be contemplated after the process of individual private admonition, and admonition with two or three witnesses has failed ([Matthew 18:16-17](#)).
 4. Church discipline can include admonition by the elder(s) or congregation, deposition from any church office, and finally termination of membership and fellowship with the church.
- B. Purpose of church discipline
 1. Repentance, reconciliation and spiritual growth of the individual being disciplined ([2 Corinthians 7:8-10](#); [2 Thessalonians 3:15](#); [Matthew 18:15](#)).
 2. The purity of the church as a whole ([1 Corinthians 5:6-7, 13](#)).
 3. The good of the church's corporate witness to the world at large ([1 Corinthians 5:1](#)).
- C. Process of church discipline
 1. The members must be committed to biblical discipline and reclamation with the right spirit ([Galatians 6:1](#)).
 2. The process of church discipline is laid out in general terms in [Matthew 18:15-22](#).
 3. The exact process of discipline and procedures used in this church are specified in the "Policies and Procedures" document. (TBD)

ARTICLE VI: CHURCH OFFICERS

Section 1: Guidelines and Qualifications for Church Offices and Other Positions

- A. With the exception of a pastor/elder hired from outside the church, any prospective officer must have been a full voting member of this church for at least one year. In all cases, the prospective church officer must meet the final approval of the church.
- B. All officers shall be spiritually mature, of unquestioned Christian character, loyal to the Word of God, dedicated to the Lord Jesus Christ and to the spiritual and material welfare of the church. They shall also be faithful in attendance and participation, both in regular services and business meetings of the church. In light of [1 Timothy 3](#), an officer's home and family relationships must be considered, as well as individual qualifications.
- C. All officers except the pastor(s)/elder(s) shall assume their respective offices upon election.
- D. Any officer unable or unwilling to fulfill the duties of his office shall resign. An officer under the process of church discipline may be removed from office by a two-thirds vote of the church members present at any regular or special meeting. All church

officers are elected for a one-year period unless otherwise stated in the Constitution for a particular position. Committees may be proposed by the church for the nomination and election of officers. Final selection of committee members will be approved by the pastor(s)/elder(s) and deacons.

Section 2: Pastors/Elders

- A. Elders, also called pastors or overseers, are men who satisfy the qualifications for the office of elder set forth in [1 Timothy 3:1-7](#) and [Titus 1:6-9](#). The term “Elder” indicates the age or seniority of the position, “Overseer” indicates watching and giving direction to the congregation, and “Pastor”, meaning “shepherd,” indicates the responsibility of protection of the congregation.
- B. The office of Elder is not required to be a paid position, and may be held by men who are members, and meet the pertinent scriptural qualifications, after having been approved by the elder(s) and congregation (see Article VIII.2).
- C. Subject to the will of the congregation, the elder(s) shall oversee the ministry and resources of the church.
- D. In keeping with the principles set forth in [Acts 6:1-6](#) and [1 Peter 5:1-4](#), the elder(s) shall devote their time to prayer, the ministry of the Word (specifically by teaching and preaching sound doctrine), and shepherding God’s flock.
- E. The elder(s) shall take particular responsibility to:
 - 1. Examine and instruct prospective members
 - 2. Examine and recommend all candidates for offices and positions
 - 3. Oversee the work of the deacons and church officers and committees
 - 4. Conduct worship services
 - 5. Administer the ordinances
 - 6. Equip the membership for the work of the ministry
 - 7. Encourage sound doctrine and practice
 - 8. Admonish and correct error
 - 9. Oversee the process of church discipline
 - 10. Coordinate and promote the ministries of the church
 - 11. Mobilize the church for home and worldwide missions
 - 12. Ensure that all who minister the Word to the congregation, including any outside speakers, share the fundamental convictions of the church as expressed in the Statement of Faith.
- F. The elder(s) may establish and oversee unpaid ministry positions or committees to assist them in fulfilling their responsibilities, and may propose new paid staff positions to the church. The elder(s) will oversee all committee work, and at their discretion, any elder may be a member of any committee.

Section 3: The Senior Pastor

- A. The senior pastor shall be an elder. He shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching, and shall perform the duties of an elder described in Section 2 above.
- B. The senior pastor shall preach on the Lord’s Day and at other worship meetings, and shall have the general oversight of the spiritual life, regular services, and administration of the ordinances of the church.
- C. In the absence or incapacity of the senior pastor, and when the church has no other elders, he may temporarily appoint other men from the leadership of the church to assume responsibility for his duties, any of which may be delegated.

Section 4: Associate (Assistant) Pastors

- A. The church may call additional pastors whose relationship to the senior pastor is that of associate (assistant). An associate pastor shall be an elder. He shall perform the duties of an elder described in Section 2 above, and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching.
- B. He shall assist the senior pastor in the performance of his regular duties, and shall perform any other duties as usually pertain to the office of pastor, or are set forth in the Constitution, or which may be specifically assigned to him by the congregation.
- C. In the absence or incapacity of the senior pastor for defined periods of time, the associate pastor(s) shall assume the responsibility for his duties.

Section 5: Deacons

- A. The term "deacon" means “servant.” Deacons are men who serve the church by assisting the elder(s) in those areas requested by the elder(s). Deacons, if required to do so by the church or elder(s), may serve as a committee to recommend action to the church. They are to assist the elder(s) by having general oversight of the business affairs of the church and shall carry on their work under the direction of the church and elder(s). Together with the elder(s), they constitute the church leadership, but deacons have no authority apart from that delegated by the elder(s) and by the church.

B. The qualifications and office of deacon are set forth in [Acts 6:1-7](#) and [1 Timothy 3:8-13](#).

C. Duties of the Deacons.

1. Deacons serve as trustees of the corporation for purposes of compliance with the non-profit corporation laws of the State of North Carolina.
2. Deacons shall care for the temporal needs of members, and attend to the accommodations for public worship.
3. In the absence or incapacity of the senior pastor, and when the church has no other elders, they shall provide for leaders for prayer meetings and supplies for the pulpit.
4. In the event of the senior pastor's resignation or dismissal, and when the church has no other elders, the deacons are to temporarily assume the general oversight of the church until a new senior pastor is called. In this event, the deacons shall call a special business meeting of the church to elect a pulpit committee. The pulpit committee will be responsible to select a new senior pastor and call an interim pastor.

D. Term of office.

1. The church will elect deacons from among their number if there are men who meet the qualifications.
2. Normally, deacons shall be elected to serve for a single term of three years, and may only be elected to another term after one year away from the position. They shall elect from their own number one man to serve as chairman/moderator for their meetings.
3. The term and number of deacons may be adjusted as determined by the elder(s) and deacons.

Section 6: Other Church Positions

A. Church Treasurer:

1. Shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate.
2. Shall be responsible for presenting regular reports of the account balances, revenues, and expenses of the church at each scheduled business meeting or at special meetings as needed. The responsibility may be delegated by the approval of the church leadership.
3. Shall ensure that full and accurate account of receipts and disbursements are kept in records belonging to the church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church.
4. Shall render to the church leadership annually, or whenever they may require it, an account of all transactions as treasurer and the financial condition of the church.
5. Shall serve as the treasurer of the corporation for purposes of compliance with the non-profit corporation laws of North Carolina.

B. Church Clerk:

1. Shall record the minutes of all regular and special meetings of the church
2. Shall maintain an accurate roll of the membership
3. Shall render reports as requested by the elder(s), the deacons, or the church.
4. Shall serve as the secretary of the corporation for purposes of compliance with the non-profit corporation laws of the State of North Carolina.
5. Shall ensure that dated copies of the most recent revision of this Constitution are available to all church members.

ARTICLE VII: MEETINGS

Section 1: Worship Meetings and Services.

- A.** Worship services shall be held each Lord's Day, and may be held throughout the week as the church determines.
- B.** The elder(s) may reschedule or cancel any worship meeting due to unforeseen circumstances.
- C.** The Lord's Supper will be observed at least once a quarter or at other times determined by the church leadership.

Section 2: Members' Meetings.

- A.** In every meeting together, members shall act in a spirit of mutual trust, openness, and loving consideration appropriate within the church body.
- B.** There shall be at least four regular members' meetings scheduled during the course of the year.
- C.** Special members' meetings may be called as required by the elder(s), or at the written request, submitted to the elder(s), of ten percent of the voting membership. The date, time, and purpose of any special meeting shall be announced at all public services of the church within two weeks preceding the meeting. In the event of a written request from the members, the elder(s) shall call a meeting to be held within two months of the receipt of the request.
- D.** A speaker designated by the church leadership shall preside as moderator at each members' meeting of the church.

- E. The church leadership shall see that the reports required for the meeting are submitted to the church by the members responsible.
- F. Provided all constitutional provisions for notification have been met, a quorum of 50% of church members must be present at a members' meeting to transact any church business. All vote percentages will be based on the number of votes cast by members present. Abstentions will not be considered as votes cast. Members voting at the meeting must have attended at least one regular Sunday service of this church in the three weeks preceding the meeting.
- G. For votes on particular issues, the church leadership can announce that absentee ballots may be accepted from those church members who are eligible to vote and are providentially hindered from attending the meeting at which the vote will be held. Acceptance of any such ballots is entirely at the discretion of church leadership, who must be able to validate the absentee vote. In such cases, announcement will be made for two weeks preceding the meeting.
- H. At any regular or special members' meeting, officers may be elected, positions filled as needed, or any other business conducted, so long as all relevant constitutional requirements have been met.

ARTICLE VIII: ELECTIONS

Section 1: Principles

- A. The election process shall express that spirit of mutual trust, openness, and loving consideration appropriate within the church body.
- B. Substantial prayer, both individually and corporately, should be an integral part of the election process.
- C. Nominations should proceed with the support of the church leadership.
- D. All candidates for church office should be treated with the grace, kindness, and honesty appropriate in evaluating fellow church members.

Section 2: Election of Officers

- A. The election of officers shall be held at a members' meeting of the church. Names of nominees to serve as deacons, clerk, or treasurer shall be presented by the elder(s) at the meeting after having been nominated at a previous meeting, and the election shall proceed as directed by the moderator. Nominees must be announced at least two weeks before the meeting where the election takes place.
- B. The church will seek recommendations and involvement from the general membership in the nomination process. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the church leadership. Members intending to speak in opposition to a candidate at the election should express their objection to the church leadership as far in advance as possible before the relevant church members' meeting.
- C. For the position of elder (any pastor), the moderator shall declare elected any man receiving a 75% majority of all votes cast.
- D. For the position of deacon, the moderator shall declare elected any man receiving a 66% majority of all votes cast.
- E. For all other offices, the moderator shall declare elected all candidates receiving a simple majority of all votes cast.
- F. Abstentions will not be considered as votes cast.
- G. The persons elected shall assume their respective offices upon election, unless another date has been specifically designated.

Section 3: Calling a Senior Pastor or Associate Pastor

- A. In calling any man to this position, the same basic process of election of an officer must be followed.
- B. In addition, however, the church must be given adequate opportunity to assess the preaching and shepherding gifts of any potential senior pastor or associate pastor, and, before being asked to express its judgment, must receive assurance from any other elders and the pulpit committee that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the Statement of Faith and Church Covenant.
- C. Notice of the nomination of a man called as senior pastor or associate pastor must be given at two Sunday services following the nomination, prior to the vote at a members' meeting.
- D. Upon assuming his pastoral duties, a senior or associate pastor (and if married, his wife) shall become members of the church.
- E. Only one candidate at a time will be considered for the position of senior or associate pastor.

ARTICLE IX: GENERAL

Section 1: Use of Church Property and Name

- A. Any use of church property for other than regular church services or members' meetings shall first be approved by the church leadership, and is subject to their discretion.
- B. Gatherings of the church held in the name of the church shall be subject to the approval of the church leadership.

Section 2: Legal Provisions

- A.** This church shall have the right to own, buy or sell tangible properties, both real and personal, in its own name and through properly elected officers, when authorized by the vote of the church.
- B.** No profit shall ever accrue to the benefit of any individuals from the assets, holdings, or other transactions in which this corporation may become involved.
- C.** In the event of the dissolution of this corporation, all of its debts shall be fully satisfied inasmuch as is possible. None of its assets or holdings shall be divided among the members or other individuals, but shall be irrevocably designated by corporate vote prior to dissolution to such other non-profit religious corporations as are in agreement with the requirements of the United States Internal Revenue Service Code of 1954 (Section 501 C-3). Any and all recipients of proceeds from the dissolution of this entity shall be in substantial agreement (as determined by church leadership) with the doctrinal and practical position of the church as recorded in this Constitution and By-Laws.

Section 3: Dispute Resolution

- A.** Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see, e.g., [Matthew 18: 15–20](#), [1 Corinthians 6: 1–8](#)), the church shall require its members to resolve conflict among themselves according to biblically based principles, without personally taking one another to court. The use of a Christian arbitrator to settle such matters is specifically permitted, provided both parties agree.
- B.** Consistent with its call to peacemaking, the church shall encourage the use of biblically based principles to resolve disputes between itself and those outside the church, whether Christian or not, and whether individuals or corporate entities.

ARTICLE X: AMENDMENTS AND BY-LAWS

- A.** This Constitution, with the exceptions of Articles II, III and IV (the Purpose, Statement of Faith, and Church Covenant), may be amended by a simple majority of the members present and voting at any members' meeting, provided notice has been given of the anticipated amendment at six regular services of the church and also that the proposed change has been conspicuously posted in the church three weeks in advance.
- B.** Articles II, III and IV require a two-thirds majority vote for amendment, and proposed changes to those articles will require the same notice as changes to the other articles.
- C.** The church may adopt from time to time such By-Laws in amplification hereof as may be desirable and necessary and shall provide therein for the amendment of the same.
- D.** A constitutional review committee shall be appointed every five years from the date of the initial adoption of this Constitution by the church leadership for the purpose of reviewing this Constitution for possible amendments. This committee shall consist of at least 3 members.

ARTICLE XI: EMERGENCY PROCEDURES

- A.** In the event of natural disaster, political upheaval, or other major unforeseen circumstances (weather events, etc.), this church shall continue to fulfill its Biblical responsibilities.
- B.** If impossible to hold worship or members' meetings at regular times due to conditions as mentioned in Item A of this Article, the elder(s) shall call meetings at the most feasible times. Notice of such meetings shall be furnished to all members possible in the best manner possible. Multiple meetings may be held if necessary, under the direction of the church leadership or a member appointed by the church leadership.
- C.** In such times, a member's loyalty to Christ and his church should be intensified. Circumstances will not be an excuse for failure to conform to God's Word.
- D.** No constitutional item shall be followed in a legalistic fashion if it hinders the Biblical program of the church in adverse times. However, none of the provisions in this Article are to be construed as releasing the church from any doctrine or practice as stated in the Statement of Faith and Church Covenant.