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**CONSTITUTION**  
*of*  
**Veritas Church**  
Roseville, California

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*Adopted by the membership on July 13, 2008*  
*Revised by the board on June 1, 2012; January 29, 2014*

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**THE BIBLICAL RATIONALE FOR A CHURCH CONSTITUTION**

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We believe the Scriptures call us to manifest both good faith and order as an assembly of God's people (Col. 2:5). Therefore, it is a responsibility given to us by Christ, as the head of this local church, (1) to declare what we believe the Scriptures to teach concerning the most important things which are surely believed among us (hence, the necessity for a statement of Faith, I Cor. 1:10), and (2) to declare what we believe the Scriptures to teach concerning our orderly life together (hence a constitution expressing our church polity which will govern our life together as God's people, I Tim. 3:15).

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This church constitution is to provide the framework and setting for us to fulfill the biblical mandate concerning an orderly church life as a fellowship of God's people. (I Cor. 14:33, 40; Matt. 28:18-20). This constitution is to provide these three general benefits: 1) Definition. This constitution defines our efforts to give obedience to the general biblical directives concerning church life and declares how we will conduct our life together as a people of God so as to fulfill those directives. 2) Predictability. This constitution states what we are to expect of one another; from both leaders and people. 3) Continuity. This constitution is a means to maintain the unity between what we believe and what we practice in our congregational life.(II John 8; II Pet. 1:13; I Tim. 3:14-16,4:1-2).

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We realize that the church cannot, by legal documents and orthodox statements, prevent an assembly from drifting away from its statement of faith. May we seek a humble dependence upon the Holy Spirit (I John 2:20-27) to continue in our assembly the love of the truth, the spirit of the truth, and a pursuit of an accurate understanding of the truth as it is in Jesus (Eph. 4:17-24;II Thess. 2:9-12). We firmly believe that true Biblical orthodoxy can only be conserved by the Holy Spirit abiding in the consciousness of the individual members of this Church. We firmly believe that if our piety declines with our growth; if we begin to glory in numbers or appearance; if we admit to our communion simply well-behaved people, without a radical, spiritual change of heart, and are satisfied with a decent morality only; if we are content with an outwardly reverential attendance upon Sunday worship, and do not insist on the new birth, the witness of the Spirit and the fruits in a holy life, this assembly will inevitably lose hold on the most vital Christian doctrines, and will tumble at length into the slough of liberalism and apostasy. *It is our professed and humble desire that through the tender-mercies of our Great and Sovereign God, through the shepherding and regal care of Christ Jesus our Lord, and through the guiding, illuminating, and convicting work of our Holy Comforter that we avoid these evils.*

**PREAMBLE**

Since it pleased Almighty God, by His Holy Spirit, to call certain of His saints to unite in 2008 under the name Veritas Church of Roseville, CA, for the worship of God and the spread of the gospel of Jesus Christ, and He has sustained and prospered this work to the present day;

Now therefore we, the members of Veritas Church, in Roseville California, do ordain and establish the following articles, to which we voluntarily submit ourselves as reflecting an orderly congregational life according to the Scriptures (I Cor. 10:31; 14:33, 40), and in accord with California state law regarding non profit corporation.

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3 **ARTICLE I - NAME**

4 The name of this church shall be Veritas Church of Roseville, California.

5 **ARTICLE II - AUTHORITY, GOVERNMENT, AND AFFILIATION**

6  
7 Section 1. *Authority.* We acknowledge no ecclesiastical authority other than our Lord Jesus Christ, who is  
8 the head of the Church (Ephesians 5:23). We embrace the Holy Scriptures as the only final and binding  
9 authority given to us by Christ for all matters relating to faith and practice. (Isa. 8:20; John 8:31; II Tim.  
10 1:13; 4:1-4; I Tim. 6:3). This authority is binding upon every member of this church (Col. 2:5-10; I Tim.  
11 1:3-11; II Thess. 3:6). This church is a theocracy which holds Christ to be our Sovereign and King, to  
12 whom all loving submission is due.

13  
14 Section 2. *Government.* We believe that Christ, through the Holy Scriptures, directs the affairs of the  
15 church through chosen and ordained elders according to the precepts of Holy Scripture (Acts 14:21-23; I  
16 Cor. 4:1-2; II Cor. 5:18-20; Eph. 4:8-16; Phil. 1:1; I Thess. 5:12-13; Heb. 13:7, 17, 24). The elders  
17 themselves, at all times, and in all their activities, are subject to the authority of Holy Scripture (II Cor.  
18 1:24; 2:17; 4:1-5; I Cor. 4:1-2; I Tim. 5:19-21).

19  
20 Section 3. *Affiliation.* The church may cooperate with other like-minded churches in matters of mutual  
21 interest and concern (II Cor. 8:18-24). We may seek the assistance (I Cor. 16:1-2) and counsel (I Thess.  
22 1:7; 2:14) of other churches in matters of special concern to us (Acts 15), but the decision of no other  
23 church or group of churches shall at any time be acknowledged as binding on this church (Acts 14:21-23;  
24 Phil. 4:15).

25  
26 **ARTICLE III - PURPOSE**

27  
28 Section 1. The purpose of this church is to glorify the God of the Scriptures (Eph. 3:21) in promoting His  
29 worship (John 4:23-24; I Cor. 3:16-17; I Pet. 2:5); evangelizing sinners (Matt. 28:18-20; Acts 13 and 14; I  
30 Cor. 14:24-25; I Tim. 2:1-5 with 3:15); edifying saints (I Cor. 14:12,18-19, 26; I Cor. 12:27-28; Eph. 4:11-  
31 16); spreading and strengthening the church (Acts 11:29-30; 15:3, 36, 41; 16:5); and showing  
32 benevolence to the needy (Rom. 15:26-27; Gal. 6:10). Therefore, we are committed to the proclamation  
33 through all the world of the whole counsel of God; his perfect, holy, just, and good law; the glorious  
34 Gospel of His grace (Luke 24:47; Acts 20:20-21, 27; Rom. 1:15-8:39); and to the defense of "the faith  
35 once for all delivered unto the saints" (Jude 3), and to calling fellow churches to biblical faithfulness and  
36 purity through instruction and encouragement about the nature of the local church.

37  
38 Section 2. *The primary methods and means for the accomplishment of this purpose are prayer and the*  
39 *public and private ministry of the Word of God.* (Acts 6:4; 20:20; II Cor. 10:3-5; I Tim. 2:1-8 with 3:14-16  
40 and 4:6, 13-15; II Tim. 4:1-2)

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42 **ARTICLE IV - ARTICLES OF FAITH**

43  
44 Section 1. The Holy Scriptures are accepted as the only authority and statement of absolute truth. The  
45 Bible is the ultimate and final authority in all matters of faith, order, and morals. (Isa. 8:20; II Tim. 3:16-17;  
46 4:1-2)

47  
48 Section 2. The Holy Scriptures do expressly command and assume that the Church, in its local and  
49 visible expression, will define what the bible teaches concerning the most important things (II Tim. 2:2; I  
50 Tim. 6:3; Titus 1:9; Rom. 6:17; II Tim. 1:13; II Thess. 2:15; 3:6; I Cor. 11:2; II Pet. 2:21; Jude 3; I Tim.  
51 1:10; 2:7; 4:6, 13, 16; 6:1, 3; Rom. 16:17; Titus 1:9; II John 9-10); furthermore, it is essential to know what  
52 the Bible teaches upon those most important things in order to hold them, teach them, and defend them.  
53 *Therefore, we define our core doctrinal beliefs in our Member Doctrinal Statement. As well, we do*  
54 *embrace and adopt, as an accurate expression of what the Bible teaches, the London Baptist Confession*  
55 *of Faith of 1689.*

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3 **ARTICLE V - COVENANT**

4 God has graciously entered into a covenant relation with His believing people (Jer. 31:31-34; 32:40; II  
5 Cor. 6:14-7:1; Heb. 8:7-13; 10:16-17; 13:20-21). Jesus Christ is the Mediator of the New Covenant (Heb.  
6 8:6). His blood is the blood of the New Covenant, which infallibly secures all the benefits of the covenant  
7 for all of God's people (Matt. 1:21-23; 26:26-28; Heb. 13:20-21). God has in this New Covenant made us  
8 members one of another (Rom. 12:4-5; I Cor. 12:12-27; Eph. 4:25). *Therefore, we are to view our lives as*  
9 *being in covenant with God, and as believers, in covenant with one another.* In this relationship, we have  
10 covenant responsibilities to each other as well as to God. God has promised, in this covenant, to write His  
11 laws in our hearts and to cause us to walk in his ways (that is, to enable us to keep our covenant  
12 responsibilities [Ezek. 11:19-20]). The motivation and ability to obey God's laws spring from the atoning  
13 sacrifice of Jesus Christ, Who, by His death, satisfied the holy wrath of God that was against us due to  
14 our sins. It is by the enabling of the Holy Spirit that we obey, in loving gratitude for Christ's righteousness,  
15 which has been imputed to us, and not to establish our own righteousness before God. We obey with the  
16 confidence that the end of Christ's death will be realized in us (that is, "that the righteousness of the law  
17 might be fulfilled in us" [Rom. 8:1-4] and that we should be a people "zealous of good works" [Titus 2:14]).

18 **ARTICLE VI - MEMBERSHIP**

19  
20 Section 1. Definition of Terminology.

21  
22 We use the word "member" in the following ways: 1) to describe a believer united in heart to Christ and  
23 His people. He is so united by being a member of His mystical body, and, *as a picture and expression of*  
24 *this, he is publicly and voluntarily a member of a local body of believers,* which is a physical  
25 representation of the mystical, spiritual body. (I Corinthians 12; Hebrews 10:24-25; I John 3:14-16;  
26 Ephesians 4:12-16). 2) We use the word "member" to describe that state of being "within," as opposed to  
27 being "without," or being outside a definite group of people designated as the "house of God, the church  
28 of the living God, the pillar and ground of the truth" (I Corinthians 5:12-13; I Timothy 3:15). 3) We use the  
29 term "member" to indicate the soul over which the elders are placed by Christ and for whom the elders  
30 will give an account in the day of judgment. (Acts 20:28; Hebrews 13:17). 4) We use the term "members"  
31 to indicate those who have entered into a relationship of mutual covenant accountability with each other  
32 and with those who are office bearers (Mal. 3:16; Acts 20:28; I Cor. 5:4-13; Heb. 3:12-14; 13:17; I Pet.  
33 5:1-5).

34  
35 Section 2. Requirements for Membership.

36  
37 Any man or woman (Acts 5:14; 8:3, 12) shall be eligible for membership in this church who professes  
38 repentance toward God and faith toward our Lord Jesus Christ (Luke 24:47; Acts 2:37-42; 5:14; 8:12;  
39 16:30-34; 20:21); who has been baptized upon the profession of his or her faith; who evidences a life  
40 transformed by the power of Christ making him or her a new creation; who expresses full agreement with  
41 the Member Doctrinal Statement and Constitution of this church (I Cor. 14:40; Eph. 4:31) as described in  
42 Article IV, sections 1 & 2; who intends to give wholehearted support to its ministry (I Cor. 14:40; II Cor.  
43 8:5; I Thess. 5:12-14; Acts 15:39); and who is willing to submit to its government (I Cor. 14:40; Acts 2:42;  
44 I Cor. 1:10; Heb. 13:7, 17) and discipline (Matt. 18:15-18; Acts 5:13-14). (Titus 1:16; Philippians 3:17-18;  
45 Romans 16:17-18; Ephesians 4:3; Acts 20:21-32; 26:12-20; Ephesians 2:8-10; James 2:18-22; I John  
46 2:3-6; 3:10-15; 3:24-4:3).

47  
48 Section 3. Membership Process.

49  
50 *Paragraph A.* A person who desires to become a member of this church, (that is, to be attached  
51 to this body as a fellow believer and disciple of Christ, walking with us in our earnest and sincere attempts  
52 toward obedience, holiness, order, and loyalty in and to Jesus Christ), shall apply to the elders and  
53 request to be interviewed by them. During the interview, the elders will seek to determine whether that  
54 person has a credible profession of faith in Christ; has been scripturally baptized; is in substantial  
55 agreement with the Member doctrinal statement and Constitution of the church; is capable of assuming  
56 the responsibilities and liabilities of church membership; intends to give wholehearted support to its

1 ministry; and is willing to submit to its government and discipline. (Acts 9:26-27; 10:47-48 with 11:2-18;  
2 11:23)

3 We deem this step necessary in discerning the validity and intent of those who come in, that we  
4 might protect the flock against the many superficial professors and divisive wolves of our day, as well as  
5 to learn the souls of men and how we might serve them (Acts 20:17-31).

6  
7 *Paragraph B.* If the applicant is or has been a member of another church, special effort may be  
8 made to determine the person's standing in that church and his reasons for leaving. (Acts 15:1-2 with 24-  
9 25) If a former church raises an objection which the elders consider valid, the applicant may be denied  
10 membership at the discretion of the elders. (III John 8-10)

11  
12 *Paragraph C.* If the elders are satisfied that the applicant meets the requirements for  
13 membership, they shall announce the same to the affirmed members of the church. Time will be allowed  
14 (approximately two weeks) for objections or questions to be raised either privately with the elders or with  
15 the applicant by any member concerning the applicant's manner of life or doctrine. If no objection is raised  
16 which the elders consider to be valid, the person will be publicly received into the membership at a stated  
17 meeting of the church. The elders may postpone the reception of a person into membership until proper  
18 investigation can be made concerning objections which, in their judgment, are sufficiently serious to  
19 warrant such a delay. (Acts 9:26-29)

#### 20 21 Section 4. Types of Membership.

22  
23 Each member of the church is acknowledged to form a vital part of the body and to have a particular  
24 function in the life of that body (Romans 12:4-5; I Cor 12:25-27; Eph 4:16). There is no such biblical  
25 distinction as "active" or "inactive" member; all are to be Christians! (I John 1:6; 2:3-6; 3:14-19). Practical  
26 considerations, however, require that certain distinctions be recognized in the membership of this church.

27  
28 *Paragraph A. Regular affirmed members.* All who are received into the membership of the church  
29 according to the procedures set forth in Section 3 of this Article; who continue in regular attendance at the  
30 stated meetings of the church; and who do not come under the corrective disciplines of the church as set  
31 forth in Article VII, shall be considered regular members in good standing and entitled to all the rights and  
32 privileges of membership in the church. (Acts 2:37-47)

33  
34 *Paragraph B. Associate affirmed members.* Regular members who providentially must move  
35 away from our area and who cannot find another local church with which they can conscientiously unite  
36 will, at their request, be retained as associate members of this church. Such persons must maintain  
37 regular communication with the church in order to maintain their associate membership in it.  
38 Nevertheless, they are urged to seek diligently a church with which they can unite elsewhere. An  
39 associate member, for obvious practical reasons, may not be considered for the office of elder within the  
40 church. (Acts 8:27-40)

41  
42 *Paragraph C. Members under corrective discipline.* When there is a member who  
43 characteristically walks in a disorderly way (contrary to conduct required of members, see Section 6), out  
44 of love and a desire to benefit the disorderly person, there shall be corrective discipline placed upon such  
45 a one according to Article VII.

#### 46 47 Section 5. Termination of Membership

##### 48 49 *Paragraph A. Reasons for Termination.*

50  
51 The church shall recognize the termination of a person's membership following his or her death (Heb.  
52 12:23), and may do so after he or she has voluntarily resigned or joined with another church (Acts 18:27).  
53 Membership may also be terminated as an act of church discipline (1 Corinthians 5:1-13).

##### 54 55 *Paragraph B. Implications of Termination.*

56

1 1. This church does not exist in isolation from, but is part of the universal church of Christ,  
2 composed of all true churches. Accordingly, open and forthright communication among the churches is  
3 vital for the purity, peace, edification and unity of the church universal. Therefore, the elders may, at their  
4 discretion, disclose to other evangelical leaders and churches the circumstances under which a person's  
5 membership was terminated. (Acts 15:24; I Tim. 1:20; II Tim. 2:17; 4:10)

6  
7 2. In addition, this church does not exist in isolation from society at large. Accordingly, this church  
8 has a moral obligation to society both to act with integrity and to maintain its testimony. (II Cor. 8:20-21)  
9 Therefore, when they think it necessary, the elders may disclose to other persons, outside the  
10 ecclesiastical circles mentioned above, the circumstances under which a person's membership was  
11 terminated. (Lev. 5:1; Prov. 29:24; I Pet. 4:15)

12  
13 3. In addition, termination of membership does not give license to former members to sow  
14 discord, spread false teachings or reports, or engage in any other behavior which threatens the peace  
15 and unity of this local church or of the church universal. Accordingly, when it is established that a former  
16 member is behaving divisively, the elders may issue whatever communications or warnings they deem  
17 appropriate to maintain and preserve the peace and harmony of this congregation and the church  
18 universal. (Acts 15:24; Romans 16:17-20; I Tim. 1:20; II Tim. 2:17; 4:14).

19  
20 Section 6. Duties and Privileges of Members.

21  
22 *Paragraph A. Realities Understood.*

23  
24 1. The Reality of Remaining sin. In many things we all fail and each one struggles with remaining  
25 sin and corruption. Without Christ we can do nothing; but Christ does give Himself to His people to be  
26 their strength. Therefore, we should all walk in a humble dependence upon Him in the pattern of His life.

27  
28 2. The Reality of Evangelical, Gracious Obedience. Obedience to Christ does not  
29 consist merely in doing the things which He requires! All true obedience to Christ proceeds from a real  
30 and sincere subjection of our souls and consciences to Him. We profess to be in this state by calling  
31 ourselves Christians and entering into His church.

32  
33 3. The Reality of Love to Christ. That which invigorates, enlivens, and motivates this obedience is  
34 love (Deut. 6:5; I Corinthians 5:14-15; John 14:15, 21, 23-24; 15:9-14; Eph. 6:24; I Cor. 16:22-24). Christ  
35 states that obedience prompted by love is the foundation of all that is acceptable to Him. He will accept  
36 no obedience to His commands that does not proceed from love to His person. However, it must as well  
37 be stated that it is not true love which is not fruitful in obedience. There is, and ought to be in all believers  
38 a divine, gracious love to the person of Christ, immediately fixed on Him; whereby they are motivated and  
39 engaged in all their obedience to His authority.

40  
41 4. The Reality of Our Mutual Need For Love Among The Brethren. It must as well be granted that  
42 sincere believers may struggle from time to time with the waning of this love and obedience to Christ. One  
43 of the benefits of a truly Christian body of believers is that there can be practical help extended to one  
44 another in such a condition. (Heb. 3:12-14; Gal. 6:1-2; I Cor. 12:12-27; Col. 3:12-17).

45  
46 5. The Reality of False Brethren. Sadly, it must as well be granted that there may be a false  
47 pretense of love to Christ. This pretense is ruinous to the souls of them in which it is found, and it often  
48 renders them prejudicial and troublesome to the flock of Christ. There has been and ever will be, in this  
49 world, hypocrites in the church: a false pretense of love is the essential ingredient of hypocrisy  
50 (Ephesians 6:24; Psalm 18:44; Philippians 3:18-19; Titus 1:16; Jude 3-4, 12-19).

51  
52 *Paragraph B. A Statement of Christian Conduct as Relates to the Church of Christ Jesus Our*  
53 *Lord: Being A Basic Covenant to Which We Willingly Subscribe.*

54  
55 We the people of God willingly submit ourselves to these guidelines in a spirit of obedience to Jesus  
56 Christ from a heart of love to Him, to His word, and to His people.

1 As all societies must be regulated by defined standards of behavior, so we, as the society of saints, in a  
2 mutual covenant of commitment with our Lord and with one another, do bind ourselves in the presence of  
3 God to acknowledge the Lord to be our God and we to be His people. This we do in the truth and  
4 simplicity of our hearts, walking in all His ways according as He is pleased to reveal himself to us in His  
5 precious word of truth, the Holy Scriptures. We do explicitly, in the name and fear of Almighty God,  
6 profess and pledge to walk as follows, through the power and grace of our Lord Jesus Christ,  
7 communicated through the Holy Spirit:  
8

9 1. We give ourselves to the Lord Jesus Christ and the Word of His grace for the teaching, ruling,  
10 and sanctifying of ourselves in matters of worship and conduct. We resolve to cleave to Him alone for life  
11 and glory, and to reject all contrary ways, teachings, and traditions of men in His worship. (Exodus  
12 20:20:1-11; John 14:15-24)  
13

14 2. We give ourselves to attend all the stated meetings of the church unless providentially  
15 hindered (by illness, accident, unusual working conditions, and other such circumstances) knowing that it  
16 grieves our hearts to be absent. These meetings are viewed as means of grace, instituted and  
17 established by our Lord Jesus Christ. Acts 2:42-47; Hebrews 10:24-25; 39; 13:7, 17; Jude 19-25.  
18

19 3. We give ourselves to make use of the various other means of grace which are available to us,  
20 such as the regular reading of the Bible, regular private and family prayer, and a proper reverence for and  
21 observance of the Lord's Day (Psalm 1:1-3; Genesis 18:19; Deuteronomy 4:9; 6:5-7; Ephesians 6:1-4;  
22 Revelation 1:10; Isaiah 58:13-14; Matthew 28:1; John 20:19-29; Acts 20:7; I Corinthians 16:1-2).  
23

24 4. We resolve, in public or private, not to willingly do anything to bring disgrace to the church; but  
25 rather, to willingly take advice, for ourselves and ours, as occasions shall be presented (I Corinthians  
26 10:31; II Corinthians 6:3; I Peter 5:5).  
27

28 5. Since it is clearly taught in Scripture that Christians should support, financially, the work of the  
29 Lord by systematic and proportionate giving made through the local church; we give ourselves willingly,  
30 as members of this church, to conform to this rule of Scripture. (Malachi 3:8-10; II Corinthians 8-9; Exodus  
31 36:2-7; Galatians 6:6; Hebrews 7:1-10).  
32

33 6. Inasmuch as the church is represented in Scripture as a body having many members, each of  
34 the members having its particular function and yet having a concern for the health and protection of the  
35 whole, we will strive for the unity and good of the entire body (Romans 12:5; I Cor. 12; Eph. 4:1-16):  
36

37 a. By not being presumptuous, bold, or eager to discover the weaknesses or failings of our  
38 brethren.  
39

40 b. By walking with our brethren with all watchfulness and tenderness, avoiding jealousies and  
41 suspicions, back-bitings, censurings, provokings, and secret risings of spirit against them; and in all  
42 offenses will follow the rule of our Lord Jesus: to bear and forbear, give and forgive as He has taught us.  
43

44 c. By endeavoring to maintain mutual appropriate transparency and honesty. We will be bound  
45 together by the bonds of Christian love and prayer for one another.  
46

47 d. By actively seeking to cultivate acquaintance with one another so that we may be better able to  
48 pray for one another: love, comfort, and encourage one another and help one another materially, as  
49 necessity may require.  
50

51 e. By discreetly confessing our faults one to another and keeping one another in confidence.  
52

53 f. By mutually overseeing each other, faithfully admonishing and encouraging one another and  
54 avoiding all ill-representing of one another.  
55

1 g. By refraining from speaking ill of one another and keeping in strict confidence all matters of  
2 private concern to the church, not discussing them with persons outside of this fellowship.  
3

4 h. By not living in isolation or separation from the body of believers, as much as is feasible.  
5

6 i. By living in mutual subjection to one another. (Ephesians 4:1-5:21; Galatians 6:10; James 2:14-  
7 16; I John 3:16-18; James 5:16; Matthew 18:15-17; I Thessalonians 5:14-15; Hebrews 3:12-14; 10:24-  
8 25).  
9

10 7. We will endeavor to obey the teaching of the Scriptures in respect to family life and  
11 government. As the God-appointed head of the family, the husband must rule over the household with  
12 gentleness and love but also with wisdom and firmness. The wife must be in subjection to her husband in  
13 all things according to the rule of Scripture. The husband and wife must do their best to "nurture their  
14 children in the chastening and admonition of the Lord:" setting a godly example before them, instructing  
15 them consistently in the Scriptures, and administering wise and firm discipline. (Ephesians 5:25-33; 6:1-4;  
16 I Timothy 3:4-5; I Peter 3:1-7; Deuteronomy 6:4-9; Proverbs 13:24; 22:6; 15; 29:15; Hebrews 12:7).  
17

18 8. We will pledge to carry ourselves in all lawful obedience to those that are over us in church and  
19 state, knowing how well pleasing it will be to the Lord, and in order that they might have encouragement  
20 in their places and not be grieved by our irregularities. (Romans 13:1-8; Hebrews 13:17).  
21

22 9. We resolve to approve ourselves to the Lord in our particular callings, shunning idleness as the  
23 bane and curse of any society. (Acts 24:16; I Thess. 4:1; Ephesians 6:5-9; Colossians 3:22-25).  
24

25 10. We bind ourselves to labor for the advancement of the Kingdom of God in our own hearts, as  
26 well as at home and to the ends of the earth. Therefore, we will prayerfully hear the Word of God  
27 preached and seek God to bless His Word through the outpoured Holy Spirit to the whole congregation;  
28 meditating upon what has been brought forth and seeking application to our own hearts, lives, and  
29 homes. Further, we will endeavor to prayerfully recognize and seize every opportunity to bear witness for  
30 Christ both by consistent Christian conduct and by the testimony of our lips. With these endeavors we will  
31 seek to be active as an assembly of God's people to be involved in the worldwide spread of the work of  
32 Christ. (Matthew 6:33; 28:18-20; Luke 24:47; I Thessalonians 1:8-9; I Peter 3:15).  
33

34 11. We will render, in our daily lives, loyal obedience to all the moral precepts established in the  
35 Word of God. As well, we will endeavor to uphold the believer's freedom in Christ from the bondages of  
36 men. If God has not condemned or forbidden a practice in his Word, a Christian is at liberty; however, he  
37 must at all times be governed by an earnest desire to walk in the fear of God and to glorify Him in all  
38 things, possess a loving regard for the consciences of weaker brethren, a compassion for the lost, and a  
39 zealous regard for the health of his own soul. (I Peter 1:16-17; I Corinthians 10:31; 8:9; Romans 15:1-3,  
40 13:14; I Peter 2:16).  
41

42 12. We who are in the membership of this church do recognize and submit to the authority of the pastors  
43 of the church. (II Corinthians 1:24; I Peter 5:2-3; Hebrews 13:7,17, 24; I Thessalonians 5:12-13).  
44

45 13. All this we pledge, not by any strength of our own, but by the Lord Jesus Christ; with a tender  
46 awareness that "in many things we offend all" and knowing we must make constant application of the  
47 blood of Christ: whose blood we desire may sprinkle these our commitments, made in His name, unto a  
48 biblically defined Christian conduct. (Hebrews 13:20-21).  
49

## 50 **ARTICLE VII - CHURCH DISCIPLINE**

### 51 Section 1. Formative Discipline.

52 Every disciple (learner and follower) of Christ must be under His discipline (His instruction and correction),  
53 which is administered to each one, both personally (Acts 5:1-11; I Cor. 11:30-32; I Thess. 4:6; Heb. 12:5-  
54 11; Rev. 2:22-23) and through the church, (I Corinthians 12:12-27; Eph. 4:11-15; Gal. 6:1; I Thess. 5:14;  
55  
56

1 Heb. 3:12-14; 12:15). Mutual submission to one another and to the pastors whom the Lord has set over  
2 His church (Ephesians 5:21; I Peter 5:5) will, under the blessing of God, result in the sanctification of each  
3 member individually and of the whole body of the church collectively. There are occasions, however,  
4 when formative discipline alone is insufficient, and corrective discipline becomes necessary.  
5

## 6 Section 2. Corrective Discipline.

7  
8 *Paragraph A. General Statement.* Corrective discipline becomes necessary when heretical  
9 doctrine or disorderly, immoral, or scandalous conduct appears among the members of the church. As a  
10 general rule and whenever feasible, an effort must be made to resolve difficulty, correct error, and remove  
11 offense through counsel and admonition before more drastic steps are taken (Galatians 6:1; James 5:19-  
12 20). The principles given to us in Matthew 18:15-16; Romans 16:17-20, I Corinthians 5:1-13, II Thess.  
13 3:6-15; I Tim. 5:19-20, and Titus 3:10 must be carefully followed and appropriately applied to each and  
14 every case of corrective discipline. In some cases public admonition may be warranted (Matt. 18:17; I  
15 Tim. 5:20). In other cases some of the privileges of membership may need to be suspended, including  
16 suspension from communion for a definite period (Rom. 16:17-20; II Thess. 3:14-15). In the most extreme  
17 cases, deposition from office, or excommunication from the membership of the church may be necessary.  
18 (Matt. 18:17; Rom. 16:17-20; I Cor. 5:1-13; I Tim. 1:20; Titus 3:10)  
19

20 Since the church is a spiritual and religious institution, the punishments inflicted by the church in  
21 corrective discipline (II Cor. 2:6-7) are also spiritual. They include public, verbal reproof, (Matt. 18:17; I  
22 Tim. 5:20), social avoidance (Rom. 16:17; I Cor. 5:9-11; II Thess. 3:6, 14), and withdrawal of distinctive  
23 Christian fellowship (Matt. 18:17; I Cor. 5:13; II John 10), and are intended to effect repentance through a  
24 sense of sorrow and shame (II Cor. 2:7; II Thess. 3:14). The church has no right, however, to confiscate  
25 goods, revoke conjugal rights, or inflict corporal punishment of any kind. Nevertheless, a member guilty of  
26 criminal actions may be delivered to the civil authorities according to the rule of Scripture (I Pet. 4:15).  
27

28 The purpose of such discipline should be for the repentance, reconciliation, and spiritual growth of the  
29 individual disciplined (see Proverbs 15: 5; 29: 15; I Corinthians 4: 14; Ephesians 6: 4; I Timothy 3: 4-5;  
30 Hebrews 12: 1-11; Psalm 119: 115; 141: 5; Proverbs 17: 10; 25: 12; 27: 5; Ecclesiastes 7: 5; Matthew 7:  
31 26-27; 18: 15-17; Luke 17: 3; Acts 2: 40; I Corinthians 5: 5; Galatians 6: 1-5; II Thessalonians 3: 6, 14-  
32 15; I Timothy 1: 20; Titus 1:13-14; James 1: 22);  
33

34 For the instruction in righteousness and good of other Christians, as an example to them (see Proverbs  
35 13: 20; Romans 15: 14; I Corinthians 5: 11; 15: 33; Colossians 3: 16; I Thessalonians 5: 14 [note this is  
36 written to the whole church, not just to leaders]; I Timothy 5: 20; Titus 1: 11; Hebrews 10: 24-25);  
37

38 For the purity of the church as a whole (see I Corinthians 5: 6-7; II Corinthians 13: 10; Ephesians 5: 27; II  
39 John 10; Jude 24; Revelation 21: 2);  
40

41 For the good of our corporate witness to non-Christians (see Proverbs 28: 7; Matthew 5: 13-16; John 13:  
42 35; Acts 5: 1-14; Ephesians 5: 11; I Timothy 3: 7; II Peter 2: 2; I John 3: 10); and  
43

44 Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5: 11; I Kings 11: 2; II  
45 Chronicles 19: 2; Ezra 6: 21; Nehemiah 9: 2; Isaiah 52: 11; Ezekiel 36: 20; Matthew 5: 16; John 15: 8; 18:  
46 17, 25; Romans 2: 24; 15: 5-6; II Corinthians 6: 14-7: 1; Ephesians 1: 4; 5: 27; I Peter 2: 12).  
47

48 *Paragraph B. Public Reproof or Censure.* Public reproof consists of a pastoral effort, before the  
49 gathered church, to call an impenitent church member or church members to repentance for sin too  
50 serious to be covered with a blanket of love. The elders may administer public censure whenever, in their  
51 judgment, either public misconduct (Gal. 2:11-14; I Tim. 5:20), patterns of sin (Titus 1:12-13), or serious  
52 doctrinal error (Titus 1:10-13) pose a significant threat to the godliness, unity or testimony of the  
53 congregation. Those who humbly receive the word of public reproof, own and confess their sin, and  
54 manifest a transformed life (Prov. 28:13) shall afterward be publicly commended for their godly  
55 repentance (II Cor. 7:7-11). If the reproof is not heeded, further discipline may be imposed.  
56

1            *Paragraph C. Suspension of Privileges.* Some misconduct on the part of a member is so  
2 detrimental to the unity, holiness and testimony of the church that the Lord requires public reproof to be  
3 accompanied by the suspension of some or all of the privileges of membership appropriate to the nature  
4 and gravity of the offense (Rom. 16:17-20; II Thess. 3:14-15). In all cases of suspension the offending  
5 person is still to be regarded as a brother in Christ and as a member of the church, and not as a wicked  
6 man cut off from distinctly Christian fellowship (Matt. 18:17-18; II Thess. 3:15). In addition, the Lord wills  
7 that this severe reproof be expressed (Matt. 18:17) and enforced (Rom. 16:17-20; II Thess. 3:6-15) by the  
8 entire church. Therefore, in accordance with the procedures outlined below for each of the five major  
9 categories of offenses, the elders shall recommend to the congregation, at a regular or specially called  
10 congregational meeting, that the offending brother be suspended, specifying the grounds for the  
11 discipline, the privileges to be revoked and the restrictions to be imposed. A member under suspension  
12 shall be treated by the congregation according to the specific applications of the general principle of  
13 social avoidance (Rom. 16:17-20; II Thess. 3:14-15) determined by the elders. Those who humbly submit  
14 to the imposed discipline [and show real evidence of a change of heart, conduct or belief] shall afterwards  
15 be forgiven, have their privileges restored, and be publicly received back into the full fellowship of the  
16 church (Matt. 18:15; II Cor. 2:5-11).

17  
18 The general grounds and generic categories of sin which require suspension are as follows:  
19

20            1. A Stubborn Private Offender (Matt. 18:15-17). When a private offense remains unresolved  
21 even after the method prescribed by our Lord in Matt. 18:15-16 has been graciously and prayerfully  
22 followed, it is considered an aggravated offense. The brethren involved shall bring the matter to the elders  
23 who, if they judge the matter to be serious enough and cannot persuade the brother to repent, shall report  
24 the situation to the church, and recommend that the stubborn brother be suspended. (Matt. 18:17a) If,  
25 even after suspension, the person remains adamant in his sin, excommunication shall be enacted  
26 according to the procedure outlined in Paragraph D of this article. (Matt. 18:17b).

27  
28            2. Divisive Teachings or Behavior (Rom. 16:17-20; Titus 3:10). When a member deliberately  
29 persists in the propagation of serious doctrinal error contrary to Scripture and our confession, or attempts  
30 to sow discord among us, contrary to Scripture and this constitution, he may be suspended as a factious  
31 man. Since every member is responsible to help preserve the unity of the Spirit (Eph. 4:1ff), none of us is  
32 to conceal such divisive behavior, but rather to reprove it and disclose it to the elders (Deut. 13:6ff; I Cor.  
33 1:10-11). Whenever the elders become aware of divisive behavior, they are to confront it meekly and  
34 patiently according to the Word of God (I Cor. 1:10-4:21; Titus 3:10). If, even after receiving repeated  
35 admonition from the elders, a member persists in such behavior, the elders shall report the situation to  
36 the church and recommend that the divisive brother be suspended. If, even after the suspension, the  
37 person remains adamant in sowing discord or in spreading serious doctrinal errors, excommunication  
38 shall be enacted according to the procedure outlined in Paragraph D of this article.  
39

40            3. Disorderly Behavior (II Thess. 3:6-15). When a member deliberately persists in conduct which  
41 displays a flagrant or public disregard for either the order appointed by God for all mankind in the creation  
42 ordinances, namely, work and Sabbath (Gen. 2:1-3, 15; Ex. 20:8-11; II Thess. 3:6-15) and marriage (Gen.  
43 2:18-24; I Cor. 7:1-17, 39; I Tim. 5:8; Titus 2:5); or for the order established by Christ for his church in  
44 Scripture (I Cor. 11:17-34; I Cor. 14:37-40; I Tim. 3:14-15; Titus 1:5) and adapted to our congregation in  
45 this constitution, he may be suspended as a disorderly man (II Thess. 3:6). Whenever the elders become  
46 aware that, in spite of the admonitions of formative discipline (I Thess. 5:14), a member is behaving  
47 disorderly, they are to confront it meekly and patiently according to the Word of God (II Thess. 3:10-12).  
48 If, even after receiving such admonition from the elders, a member persists in this behavior, the elders  
49 shall report the situation to the church and recommend that the disorderly brother be suspended (II  
50 Thess. 3:14-15). If, even after the suspension, the person remains adamant in disorderliness,  
51 excommunication shall be enacted according to the procedure outlined in Paragraph D of this article.  
52

53            4. A Scandalous Sin. If a member has sinned scandalously but shows signs of repentance,  
54 including submission to the admonition of the elders, it would be wrong to excommunicate him. It may still  
55 be necessary, however, to suspend him for a time from some of the privileges of membership, lest  
56 reproach be brought upon the name of Christ and the church (II Sam. 12:14; Rom. 2:214); lest others be

1 emboldened to sin (I Tim. 5:20); and lest the offender himself fail to test his own soul and realize the  
2 gravity of his offense (Heb. 3:12-14).

3  
4 *Paragraph D. Excommunication.*

5  
6 1. For Moral Matters. Some types of conduct must be categorized as "immoral" (I Cor. 5:9-11;  
7 6:9-10). A member blatantly and impenitently guilty of such conduct must be cut off from the fellowship of  
8 the church (I Cor. 5:3-5, 13; Matt. 18:17). In such a case the elders shall make earnest efforts to bring the  
9 offender to true repentance and reformation, but if these efforts fail, they shall report the same to the  
10 affirmed members at a regular, specially-called, business meeting of the church and recommend that the  
11 offender be excommunicated - which must be done, according to Scripture (Matt. 18:17; I Cor. 5:4), by  
12 action of the entire church. To be valid, an act of excommunication must have the approval of at least two  
13 thirds of the members present and voting.

14  
15 2. For Doctrinal Matters. Likewise, some wrong opinions regarding the doctrines of Scripture are  
16 so serious that they must be categorized as "heretical" (Gal. 1:6-9; I Tim. 4:1), and a member who  
17 persists in propagating or holding any such opinion, in spite of earnest and patient admonition by the  
18 elders, shall be excommunicated in the same manner as an immoral person.

19  
20 **ARTICLE VIII - BAPTISM AND THE LORD'S SUPPER**

21  
22 Section 1. General Statement. There are two ordinances of special significance which our Lord  
23 has commanded us to observe, namely, Baptism and the Lord's Supper. (These are sometimes referred  
24 to as "sacraments". For out of all Christ's ordinances these two alone are established by Christ (1) to be  
25 an outward and visible sign of an inward and spiritual grace, (2) as well as pictures or symbols of Christ's  
26 great gospel accomplishments.) Neither of them has saving merit, nor is any grace imparted to the  
27 recipient through the water of Baptism or the bread and the cup of the Supper. These ordinances are not  
28 means of "special grace", but they are "special means of grace" and powerful aids to the faith of the  
29 believers who participate in them.

30  
31 Section 2. Baptism. Only confessed disciples of our Lord Jesus Christ are proper candidates for  
32 Baptism, and all such persons should be baptized (Acts 2:28). Believing that Baptism is the God-ordained  
33 door of entrance into the visible community of the people of God, we shall receive into the membership of  
34 the church only those (unless providentially hindered) who have been baptized in the biblical manner,  
35 which is by immersion and "into the name of the Father and of the Son and of the Holy Spirit" (Matthew  
36 28:19). As well, the normal expectation is that an individual baptized in this church is both qualified for  
37 and in pursuit of membership in this church.

38  
39 Section 3. The Lord's Supper. Whereas Baptism is the initiatory ordinance by which one enters  
40 the visible church and should be observed only once by each believer, the Lord's Supper should be  
41 celebrated frequently by the assembled church (I Corinthians 11:26). While this is a most holy ordinance  
42 and should be observed with solemnity and dignity, the bread and the cup of the Supper are, and remain,  
43 only symbols of the broken Body and the shed Blood of our Lord Jesus Christ.

44  
45 **ARTICLE IX - CHURCH OFFICERS**

46  
47 Section 1. The General Concept of Church Officers.

48  
49 Jesus Christ alone is the Head of the church (Colossians 1:18), and he governs His church through office  
50 bearers whom He appoints (Acts 20:28; Eph. 4:11), and who are endowed by His Spirit with the gifts and  
51 graces needed to accomplish their work (I Cor. 15:9-10). Because Christ appoints church officers, they  
52 both have authority (II Cor. 13:10) and their authority is limited by Him in the Scriptures (I Cor. 14:36-38;  
53 III John 9). There are two kinds of church officers, elders and deacons (Philippians 1:1; 1 Timothy 3:1-13).  
54 Elders are also called "bishops" (meaning "overseers") because they are charged with the oversight of  
55 the assembly (Acts 20:28; I Peter 5:2). These are also the "pastors and teachers" given to the church "for  
56 the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"

1 (Ephesians 4:11-12). Elders only function (according to the will of Christ) as an extension of the heart and  
2 hand of Christ, overseeing His flock committed to their charge (Acts 20:28).

3 Deacons are authoritative servants who carry out the desires of the elders. They only function (according  
4 to the will of Christ) as an extension of the heart and hands of the elders. The deacons exist to protect the  
5 elders from being distracted from prayer, the ministry of the Word of God, and the oversight of the flock of  
6 Christ. While the elders are a ruling body of men; the deacons are not.

7  
8 It is the duty of the church to seek and discover among its members those to whom Christ the Lord has  
9 imparted the necessary gifts for office bearing (Acts 6:3; I Tim. 3:1-8; Titus 1:5-9), and it is the duty of the  
10 church to set them apart by united prayer (Acts 6:6; 13:1-3) and then to submit to their authority (Luke  
11 10:16; John 13:20; Heb. 13:17; I Pet. 5:5). Church officers are not exempt from church discipline, but  
12 contrariwise, their office obliges them to a more rigorous standard of conduct than regular members  
13 (James 3:1). This general concept of church officers is defined in greater detail in the sections which  
14 follow.

## 15 16 Section 2. The Authority of Church Officers.

17  
18 *Paragraph A. The Ground of Their Authority: The Scriptures.* The head of the church (Col. 1:18),  
19 through his apostles (Eph. 2:20; I John 4:6), has given unto his church the Scriptures, as an infallible and  
20 unchanging rule of practice (Matt. 20:28; I Cor. 7:17; Col. 4:16; II Thess. 2:15; 3:14; I Tim. 3:14-15), unto  
21 which all church officers are always bound. (I Cor. 14:36-38)

22  
23 Where the Scriptures give explicit or implicit direction to the church on a topic, this direction is never to be  
24 contravened. When no such word from Christ is given, church officers are subject to the general  
25 principles of Scripture and to the light and order displayed in creation. (I Cor. 11:13-14; 14:40)

26  
27 *Paragraph B. The Limits of Their Authority.* The Word of God defines the limits and boundaries of  
28 the authority of church officers and of the congregation.

29  
30 The eldership, as a body, (Acts 20:17-35; I Pet. 5:1-2), is authorized and responsible to give  
31 comprehensive oversight to the church, including: the preaching and teaching of the whole counsel and  
32 gospel of God (Acts 20:20-21, 27; Titus 1:9); the watching out for the welfare of the soul of every member  
33 of the church (Eph. 4:11-16; Col. 1:28; I Thess. 2:11; Heb. 13:17); and the directing of the church in all its  
34 tasks by setting general policy and by making specific decisions (I Tim. 3:4-5; Heb. 13:17; I Pet. 5:1-2).  
35 Nonetheless, the elders must always exercise this authority with sensitivity to the needs of the  
36 congregation (Ezek. 34:4; I Tim. 3:4-5; I Pet. 3:7) in the posture of servants and examples to the  
37 congregation (Matt. 20:25-28; I Pet. 5:3). Therefore, the elders should seek the advice and support of the  
38 congregation respecting any large project or expenditure and should be willing to yield to the  
39 congregation when appropriate (Acts 19:30; 21:11-14).

## 40 41 Section 3. The Office of Elder.

42  
43 *Paragraph A. Plurality of Elders.* Although in new or small congregations only one man may have  
44 the gifts requisite to his being recognized as an elder, the Scriptures indicate that, normally, there should  
45 be a plurality of elders in the local church (Acts 20:17; Philippians 1:1). The church should endeavor,  
46 therefore, to discover, and then formally to recognize, all the men whom the Holy Spirit has endowed with  
47 the requisite gifts and graces, but only such men. In the unlikely event that the church ceases to have a  
48 plurality of elders, the church should seek the assistance and counsel of other churches, who are of like  
49 faith and practice and who have a normal plurality of elders, to assist in matters peculiar to the abnormal  
50 single eldership.

51  
52 *Paragraph B. Parity and Diversity of Elders.* The elders are all equal in office and authority but  
53 diverse in gift and function. While every elder should be "apt to teach," some will be more engaged in  
54 formal and public teaching, while others will be more engaged in pastoring (that is, private teaching and  
55 admonishing) and governing. Elders are usually referred to as pastors for they all share the pastoral  
56 responsibility. Since the responsibilities of this office are numerous and grave, it is highly desirable that at

1 least one elder should devote himself, full-time, to the work of the ministry and the oversight of the  
2 church.

3  
4 *Paragraph C. Elders Laboring in the Word.* The church is responsible to give adequate financial  
5 support to elders devoting their full time to the ministry because they "labor in the word and teaching" (I  
6 Timothy 5:17).

7  
8 *Paragraph D. Number of Elders and Length of Term.* Whereas the church should endeavor to  
9 recognize all the men whom the Holy Spirit has endowed with the requisite gifts and graces, the number  
10 of the elders shall not be fixed. These may all continue in office as long as they remain qualified, able,  
11 and willing to serve. Wherefore, neither shall the length of their term of office be fixed by the church.

12  
13 *Paragraph E. Qualifications of Elders.* The general qualifications for a man chosen to fill the office  
14 of elder are clearly set forth in Scripture, particularly in I Timothy 3:1-7 and Titus 1:5-9. Any man called to  
15 this office must be able conscientiously to affirm his full agreement with the Constitution of the church, as  
16 well as his submission to the London Baptist Confession of Faith of 1689 as an accurate summary of  
17 what the Bible teaches. Should he at any time move from this position, he is under spiritual and moral  
18 obligation to make this fact known to the church [at the discretion of his fellow elders.]

19  
20 Section 4. Deacons.

21  
22 *Paragraph A. Task of Deacons.* Deacons are responsible to administer the ordinary business,  
23 secular affairs, and benevolent concerns of the church so that the elders may devote themselves, without  
24 distraction, to the more spiritual matters (Acts 6:3-4). Deacons must fulfill the duties of their office in  
25 cooperation with and subjection to the elders.

26  
27 *Paragraph B. The Number of Deacons and Length of Term.* The number of deacons shall not be  
28 fixed. The church shall choose as many as are needed for the work to be done from among the men and  
29 women who give evidence of having the scriptural qualifications for that office (Acts 6:3). Neither shall  
30 the length of their term of office be fixed by the congregation.

31  
32 *Paragraph C. Qualifications of Deacons.* The qualifications for a man or woman chosen to fulfill  
33 the office of deacon are particularly set forth in Acts 6:3 and I Timothy 3:8-13. Any man or woman called  
34 to this office must be able, conscientiously, to affirm his or her agreement with the Member Doctrinal  
35 Statement and the Constitution of the church. Should he or she at any time move from this position, he or  
36 she is under spiritual and moral obligation to make this fact known to the elders and then to the church at  
37 the discretion of the elders.

38  
39 Section 5. Clerk.

40  
41 It shall be the duty of the clerk to record the minutes of all regular and special members' meetings of the  
42 church, to preserve an accurate roll of the membership, and to render reports as requested by the elders,  
43 the deacons, or the church. The clerk shall be nominated and elected by the elders. In the absence or  
44 incapacity of the clerk the elders shall appoint a member to perform the duties of the church clerk. For  
45 purposes of compliance with the nonprofit corporation laws of the state of California, the clerk shall serve  
46 as the secretary of the corporation.

47  
48 Section 6. Treasurer.

49  
50 The treasurer, who shall not be a paid church staff member, shall ensure that all funds and securities of  
51 the church are properly secured in such banks, financial institutions, or depositories as appropriate. The  
52 treasurer shall also be responsible for presenting regular reports of the account balances and revenues to  
53 the affirmed church members. The responsibility may be delegated with the approval of the elders. The  
54 treasurer shall also ensure that full and accurate accounts of receipts and disbursements are kept in  
55 books belonging to the church, and that adequate controls are implemented to guarantee that all funds  
56 belonging to the church are appropriately handled by any officer, employee, or agent of the church. The

1 treasurer shall render to the elders annually, or whenever they may require it, an account of all  
2 transactions as treasurer and of the financial condition of the church. The treasurer shall be nominated  
3 and elected by the elders.  
4

#### 5 Section 7. The Recognition, Installation, and Confirmation of Elders and Deacons. 6

7 *Paragraph A. The Task of Recognition.* The elders, under the guidance of the Holy Spirit and the  
8 Word of God, are responsible to appoint men to the office of elder. Each individual involved should have  
9 an inward conviction that the Lord is calling him to the particular office; and the church should recognize  
10 that call as it observes evidence in the individual of the gifts and graces which Scripture requires for the  
11 particular office. This is a matter of such gravity that it should be accompanied by much prayerful waiting  
12 on God for guidance, a careful perusal of the relevant passages of Scripture, and an objective evaluation  
13 of each man or woman nominated to a particular office. (Acts 6:1-6; 14:21-23)  
14

15 *Paragraph B. Nominations.* Nominations to the office of elder or deacon may be made at  
16 anytime by a member to the elders or by the elders themselves. After prayerful consideration of all  
17 potential office bearers the elders shall place in nomination as many or as few men as they see fit. The  
18 elders may at anytime during the year call a special congregational business meeting for their  
19 consideration. In no case may a man be nominated to either office without his knowledge and prior  
20 consent.  
21

22 *Paragraph C. Congregational Affirmation.* Time will be allowed (approximately four weeks) for  
23 objections or questions to be raised either privately with the elders or with the elder candidate by any  
24 member concerning the candidate's manner of life or doctrine. If no objection is raised which the elders  
25 consider to be valid, the elders will proceed with the installation of the elder candidate.  
26

27 *Paragraph D. Installation.* Following the recognition of an office-bearer by the church, he or she  
28 shall be publicly installed in this office and introduced to the membership at a stated meeting of the  
29 church.  
30

#### 31 Section 8. The Discipline and Resignation of Church Officers. 32

33 *Paragraph A. The Warrant for the Discipline of Officers.* While elders are overseers of the flock,  
34 they are themselves, members of the flock. Therefore, each elder, as an individual, is under the oversight  
35 of his fellow elder(s) and is subject to the same discipline as are all the members of the church.  
36

37 Church officers are subject not only to the same rules of discipline as the other members, but in addition  
38 are subject to public reprimand by the elders (Gal. 2:14; I Tim. 5:20) and/or removal from office (I Tim.  
39 3:1), if they no longer are qualified for their office or if their behavior is disorderly or scandalous, thereby  
40 bringing reproach to Christ and the church and setting the stumbling block of a bad example before the  
41 brethren.  
42

43 *Paragraph B. The Procedure for the Discipline of Officers.* The process of discipline may be  
44 initiated either by the elders or by individual members of the congregation. Any member who is offended  
45 at the behavior of any church officer should first approach that officer privately and express his or her  
46 concerns. If the concerns are not resolved, the member should inform the elders of the situation and wait  
47 upon them in their determination of the matter (Matt. 18:15ff). Since this is such a delicate and serious  
48 matter, the elders shall proceed with due caution and earnest prayer (I Tim. 5:19). If the elders judge  
49 discipline to be necessary, they shall inform the congregation of the basis for the proposed discipline. If  
50 he so desires, the officer accused shall have an opportunity to speak in his own defense. The removal of  
51 an officer shall require congregational approval at a duly called congregational meeting. In order to retain  
52 his office in such circumstances, the officer must receive a vote of confidence by no less than a two-thirds  
53 majority of the members present and voting.  
54

55 It is agreed that a single eldership is an abnormal condition and, as such, calls for special measures when  
56 a conflict arises between the single elder and a member or members of the congregation. As in a

1 plurality, any member who is offended at the behavior of the elder should first approach the elder privately  
2 and express his or her concerns as directed by Matthew 18:15ff. However, before the matter is brought  
3 before the church, the following procedure should be followed in order to protect the vulnerability of the  
4 single elder, safeguard the office (I Tim. 5:19), and provide for that elder that which every member of the  
5 church enjoys: the protection and care of a pastor(s). The elder and the offended church member(s) shall  
6 together seek the assistance and counsel of other churches of like faith and practice with a normal  
7 plurality of elders, to hear the matter and prescribe the manner and the extent to which the church ought  
8 to be informed and the procedure for the resolution of the issue.  
9

10 *Paragraph C. The Resignation of Officers.* An officer may, however, resign his office without  
11 prejudice if for good and valid reasons he finds he is no longer able to discharge the duties of it.  
12

### 13 **ARTICLE X - OFFICIAL BOARD**

14  
15 In order to "render unto Caesar the things that are Caesar's" (Matt. 22:21), this church shall have a Board  
16 of Officers. This board shall consist of Pastors (Elders) as voting members and Deacons as non-voting  
17 members. Officers of the board shall serve as the legal representatives of the church.  
18

### 19 **ARTICLE XI - AMENDMENTS**

20  
21 This constitution may be amended as the elders deem it necessary. Before such amendments are made,  
22 if necessary, elders may choose to present proposed changes to the congregation so discussion may  
23 take place or the mind of the congregation sought. Any revised version of the constitution will be made  
24 promptly available to all affirmed members.