



CONSTITUTION AND BY-LAWS

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**KENNERLY ROAD BAPTIST CHURCH OF COLUMBIA
CONSTITUTION AND BY-LAWS**

PREAMBLE:

Placing our complete trust in the Lord Jesus Christ for our salvation and believing the Holy Bible to be the uniquely inspired, infallible, and authoritative Word of God, we band ourselves together as a body of immersed believers and hereby adopt this Constitution and By-Laws as our method of labor for the Lord.

ARTICLE I

NAME

The name of this organization shall be the Kennerly Road Baptist Church of Columbia. It is incorporated as a non-profit corporation under the laws of the state of South Carolina.

ARTICLE II

PURPOSE

The purpose of this church shall be the glorification of God through the proclamation to all the world of the gospel of Jesus Christ as the only way of salvation; the preaching and teaching of the whole council of God as revealed by the Holy Scriptures; the holy worship of the Triune God in word and in music; the administration of the ordinances of the New Testament; the establishment of Christian education; and the exercise of charitable care for the brethren and beyond.

Article III

COVENANT

Having been led 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, and of the Son, and of the Holy Spirit, we do now in the presence of God and this assembly most solemnly and joyfully enter into covenant with one another, as one body in Christ. We engage, therefore, as the Holy Spirit directs us, to walk together in brotherly love; to exercise Christian care and watchfulness over one another; to participate in one another's joys and sorrows; to be slow to take offense and always ready to make reconciliation; to encourage one another unto love and good works; and to forsake not the assembling of ourselves together. We engage to strive for the advancement of the Kennerly Road Baptist Church in grace, knowledge, and holiness; to promote its prosperity and spirituality; to maintain the unity of the Spirit in the bond of peace; to sustain its worship, ordinances, and doctrines; and to contribute cheerfully and liberally to the financial support of its ministries, giving special attention to the evangelism of the world and the care for the needy.

We further engage to maintain personal and family devotions; to educate our children in the Word of God, bringing them up in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; and to avail ourselves of the great privilege of prayer for one another and for all men. Finally, we engage to walk circumspectly and watchfully in the world, denying ungodliness and worldly lusts; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to refrain from gossip, backbiting, and excessive anger; to maintain a clear separation from all religious apostasy and all worldly and sinful pleasures, practices, and associations; endeavoring by example and by word to win souls to Jesus Christ, for whose glory and by whose power we live.

ARTICLE IV

ARTICLES OF FAITH

Section 1. Doctrine of the Scriptures:

We believe that every word of the original autographs of the Scriptures was breathed out by God Himself (2 Timothy 3:16-17); that by virtue of the superintendence and empowering of the Holy Spirit, the human writers of the Scriptures wrote not their private interpretations but the very words of God (2 Peter 1:19-21), preserved from error of any kind on any subject whatsoever (John 10:35).

We believe that the Scriptures are, therefore, the unique, absolute, authoritative standard of faith and practice, to be studied, proclaimed, obeyed, and defended (Deuteronomy 6:6-9; Joshua 1:8; Psalm 19:7-11; John 17:17; Jude 3-4); that they are to be interpreted literally, historically, and grammatically (Matthew 12:39-41; 2 Peter 1:16) unless the context clearly indicates otherwise (John 6:35, 51; 10:7; 15:1); and that every portion is without exception profitable for doctrine and Christian growth (2 Timothy 3:16).

We believe, therefore, that the denial of their inerrant authority contradicts the clear position of Christ and the apostles and, thus, undermines all facets of their doctrine as reliable for faith and practice; that the sixty-six books of the Bible constitute the complete and only authoritative revelation of God to man (1 Corinthians 14:37; 2 Peter 3:15-16); and that anyone who adds to or takes away from this completed revelation is cursed of God (Revelation 22:18-19).

Section 2, Doctrine of God:

A. Existence:

We believe in one unique and infinite God (Deuteronomy 6:4; Isaiah 44:6; Isaiah 45:21-22; John 17:3), the Supreme Ruler of heaven and earth (Psalm 104; Proverbs 12:1; Daniel 4:25, 35; Matthew 6:26-30), whose existence, clearly evident from what He has created and innately recognized by the conscience of man (Romans 1:19-20), has always been and shall always be (Genesis 21:33; Deuteronomy 33:27; 2 Peter 3:8; Psalm 90:2, 4).

B. Spirituality:

We believe that God is a Spirit (John 4:24), and as such is an immaterial (Luke 24:39), invisible (John 1:18; Romans 1:20; Colossians 1:1; 1 Timothy 1:17; 6:16), living (Psalm 84:2; Matthew 16:16), and life-giving (Psalm 36:9; John 5:26) Person.

C. Triunity:

We believe that God comprises three distinct Persons—the Father, the Son, and the Holy Spirit—coequal in every Divine perfection and fulfilling distinct, yet harmonious, functions within the Godhead (Matthew 28:19; 2 Corinthians 13:14; Galatians 4:4; John 15:26; John 16:13-14).

D. Transcendence:

We believe in the infinite and unlimited transcendence of God: in perfection—holiness (Exodus 15:11; Psalm 99:9; Isaiah 6:3; 1 Peter 1:15-16) and immutability (Psalm 102:27; Malachi 3:6; James 1:17); in knowledge—omniscience (Proverbs 15:3; Isaiah 46:10; Hebrews 4:13); in power—omnipotence (Isaiah 40; Matthew 19:26; Luke 1:27; Ephesians 3:20; Job 42:2); and in presence—omnipresence (Psalm 139).

E. Immanence:

We believe in the immanence of God, as evidenced by His gracious love for and merciful interaction with the creation, notably with man (Psalm 103), demonstrating His trustworthiness (Psalm 100:5; John 17:3; 1 John 5:20; Romans 3:4); righteousness (2 Chronicles 12:6; Ezra 9:15; 2 Timothy 4:8; Revelation 6:4) and goodness—love (1 John 4:7-8), benevolence (Psalm 145:9; Matthew 5:45; Acts 14:27), mercy (Ephesians 2:4; James 5:11; 1 Peter 1:3), and grace (Romans 5:21; 2 Corinthians 12:9; Titus 2:11).

F. Creatorship:

We believe that God directly created out of nothing the universe and all that is in it, including mankind, as literally set down in Genesis 1-2; that all theories of evolution, secular or religious, not only defy observable natural law but also deny the veracity of the Scriptures and undermine the rightful authority of God over His own creation (Genesis 1:31; Isaiah 45:11-12, 18; John 1:3; Romans 5:12; Colossians 1:16; Revelation 4:11).

G. Providence:

We believe that God providentially oversees the affairs of the universe, both spiritual and physical, sustaining and guiding it according to His predetermined purpose (Nehemiah 9:6; Colossians 1:17; Hebrews 1:3); that on occasion He has used literal miracles to bring about His will (notably in the days of Moses, of Elijah and Elisha, and of Christ and His apostles).

Section 3. Doctrine of the Holy Spirit:

A. Deity:

We believe that the Holy Spirit is God, coequal with the Father and the Son, as demonstrated by His attributes (1 Corinthians 2:10; Psalm 139:7; Hebrews 9:14), works (Genesis 1:21; 2 Peter 1:21; Luke 1:35; John 16:8; John 3:5-6; Titus 3:5; Romans 8:26-27; 2 Thessalonians 2:13), and association within the Trinity (2 Corinthians 13:14; Ephesians 4:30; Matthew 28:19).

B. Personality:

We believe that the Holy Spirit is a distinct Person of the Godhead and, as such, possesses the attributes of personality (Acts 5:3, 9; 7:51; Matthew 12:31; 1 Corinthians 2:11; Ephesians 4:30; John 14:26; 15:26; 16:13-14).

C. Work:

1. Within the Godhead:

We believe that the Holy Spirit participated in the creation of the universe; that He empowered the writers of Scripture to pen the very breathed-out words of God; that He bears witness to the truth; and that He testifies of Christ and brings honor to Him (Genesis 1:2; 2 Peter 1:19-21; John 16:13-15; John 15:26).

2. In relation to believers:

We believe that the Holy Spirit is the agent of the new birth (John 3:5-7; Titus 3:5; 2 Corinthians 5:17); that He baptizes all true believers into the body of Christ (Mark 1:8; 1 Corinthians 12:13), indwelling (John 14:16-17; 1 Corinthians 3:16; 6:19), sanctifying them, and thereby sealing them unto the day of full redemption (Romans 8:16; 2 Corinthians 1:22; Ephesians 1:13; 4:30); that He intercedes for (Romans 8:26) and gives gifts to each believer (Romans 12:6-8; 1 Corinthians 12:8-11; 1 Peter 4:10-11), empowering (Acts 4:31; Ephesians 5:18), guiding (Galatians 5:16, 25; Romans 8:15), and teaching them (1 Corinthians 2:12-13); that the true test of His control is not how spiritually gifted a person is, nor what supernatural experience he or she enjoys, but that the person honors Christ as Lord, living in love toward the Church and in obedience to the Scriptures (1 Corinthians 12:1-11; 14:16-17, 26; Galatians 5:22-6:1).

3. In relation to the world:

We believe that the Holy Spirit convicts the world of sin, righteousness, and judgment; that He restrains the evil one in the world until God's purpose is fulfilled (Genesis 6:3; John 16:7-11; 2 Thessalonians 2:6-7).

Section 4. Doctrine of Christ:

A. Person:

We believe that Jesus Christ is the unique, eternal Son of God (John 1:14, 18; 3:16, 18; Hebrews 11:17; 1 John 4:9), one Person consisting of two natures, human and Divine.

1. His Deity:

We believe that as God the Son, Jesus the Christ is completely God, Possessor of Divine attributes and Agent of Divine works, to be worshipped and honored as Jehovah God Himself (John 1:14, 18; 3:16-18; Hebrews 1:8; 1 John 5:20; John 1:3—Isaiah 42:5, 45:12; Philippians 2:10-11—Isaiah 45:21-23; Matthew 3:3—Isaiah 40:3; John 12:41—Isaiah 6:1ff.; Hebrews 1:10-12—Psalm 102:25-27; Ephesians 4:7-8—Psalm 68:18; Genesis 3:15; Micah 5:2; Isaiah 7:14; Isaiah 9:6).

2. His Humanity:

We believe that by virtue of His incarnation and virgin birth, Jesus Christ is completely man—yet without sin—able to function as both our mediating Advocate and sustaining Comforter (Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14; Romans 8:34; Philippians 2:6-8; Hebrews 7:25; 9:24; 1 John 2:1).

B. Work:

We believe that according to the will of the Father, Jesus Christ took upon Himself human nature, laying aside the prerogatives of Deity; that He lived His earthly life without sin or sins, and voluntarily sacrificed Himself on the cross in bloody death once and for all on behalf of mankind, bearing the sins of the entire race in His own body; that in so doing He paid sin's penalty and appeased the wrath of God ("Sufficient for all; efficient for some."); that He rose again bodily from the grave to die no more and is exalted to the right hand of God to reign forever; that only in Him, by virtue of His exalted person and vicarious work, can man find salvation from sin and death (Isaiah 53; Mark 10:45; John 10:11; Romans 5:8; 2 Corinthians 5:21; Philippians 2:8-11; 1 Peter 3:18; 1 John 2:2; 1 Corinthians 15:3-8; Matthew 18; Mark 16:1-14; Luke 24; John 20; John 14:6; Acts 4:12).

Section 5. Doctrine of Man:

A. Creation and Spiritual Condition:

We believe that man was created in the image of God and is, therefore, unique among all God's creation; that in Adam man willfully sinned against God, thus forfeiting his original innocence and alienating the entire race from God and eternal life; that every man from Adam's fall onward is a sinner by birth and by choice, utterly incapable apart from God of escaping his sinful condition or its rightful eternal punishment (Genesis 1:26; 2:7; 3:1-19; 9:6; Ecclesiastes 7:20; Psalm 51:5; 58:3; Isaiah 64:6; Romans 3:10-23; 5:12, 17-19; 1 Corinthians 15:21-22; James 3:9).

B. Sexuality and Marriage:

We believe the physical condition in which a person is born, including his or her gender, is established by God (Exodus 4:11; John 9:3); therefore, claims of innate sexual confusion or related attempts to alter one's physical gender are abominations before God (Deuteronomy 22:5). We believe all forms of sexual immorality, including adultery,

pornography, and homosexuality, are contrary to the teachings of Scripture, and are therefore sinful and offensive to God (2 Corinthians 6:9-20). We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. We believe that declaring God's Word and warning of the temporal and eternal consequences of sins, including sexual perversions, are acts of loving concern. God's Word remains true, and its prohibitions, including those on sexual perversions and immoralities, cannot be satisfied or amended by any human government authority (Genesis 2:24; Leviticus 18:1-30; Romans 1:26-32; 1 Corinthians 5:1-2; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4; 1 Corinthians 7:10; Ephesians 5:22-23; Mark 10:6-9).

We believe that God established marriage (Genesis 2:24 and Matthew 19:4-5), and, therefore, the term *marriage* has only one meaning sanctioned by God, which is a single, exclusive union joining one man and one woman. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other, and that God has commanded that no sexual activity be engaged in outside marriage.

Section 6. Doctrine of Angels:

A. General characteristics:

We believe that angels are spirit beings, created by God to serve as His ministers (Job 38:4, 7; Hebrews 1:14; Psalm 104:4); that although some rebelled against God and, thus, are forever wicked and doomed, they all were created sinless and pure (Jude 6; Genesis 1:31); that their ministries and ranks differ, but they are not to be worshipped (Revelation 19:10); that their strength, appearance, and travel are beyond human capabilities (2 Peter 2:11; 2 Thessalonians 1:7); that they are immortal and do not marry (Luke 20:36; Matthew 22:30; Mark 12:25); and that their proper abode is in heaven (Jude 6).

B. Good angels:

We believe that the good angels (those that kept their first estate) are the spirit ministers of God: as such, they proclaimed the birth of Jesus Christ (Luke 1:26-33; 2:13) and His resurrection (Matthew 28:2, 6), as well as protecting and strengthening Him (Matthew 2:13; 4:11; 26:53; Luke 22:43); they take interest in Christians' prayer and witnessing and give aid in danger and death (Hebrews 1:14; 1 Corinthians 4:9; 1 Timothy 5:21; Luke 15:10; Acts 12:7; Luke 16:22); and they also execute God's providence toward and judgment on the nations (Genesis 19:13; Daniel 10:21; Matthew 13:39; Acts 12:23; Revelation 8, 9, 16; 14:6-7).

C. Fallen angels:

1. Satan:

We believe in one literal, personal Devil, once a holy angel with God, who led the angelic rebellion against God and, hence, against His creation; that the Devil is

the accuser of the brethren, the destroyer of men's souls, the god of this world, whose network of demons (fallen angels) carry out his battle against God and man; that just as he cannot exceed the prescribed limits of God on his activity, so he also will not ultimately succeed, but will be rendered inactive for the thousand years of the millennium and then, subsequent to one final rebellion against Christ, be cast into the lake of fire to burn forever in utter torment (Isaiah 14:12-14; Ezekiel 28:12-19; Luke 10:18; John 8:44; Matthew 4:1-11; Luke 4:1-13; Job 1 and 2; Revelation 12:9-10; 1 Thessalonians 2:18; 2 Corinthians 4:4; 11:14-15; 1 Peter 5:8; Matthew 25:41; 1 John 3:8; Revelation 20:1-10).

2. Demons:

We believe that when Satan rebelled against God, a great number of angels followed in his sin; that they are confirmed in unrighteousness, some chained in darkness awaiting their final judgment and others free to aid Satan in his efforts to thwart the purposes of God, inflicting disease and pain, possessing humans and animals, opposing God's children, promoting immorality, and spreading false doctrine; that they are, nonetheless, under the sovereign control of God, who can use them to carry out His own purpose and that their doom in the lake of fire is sure (Daniel 10:10-14; Revelation 16:13-16; Ephesians 6:11-12; Matthew 9:33; 10:22; Acts 8:7; Mark 5:8-14; 1 Timothy 4:1-3; 1 Samuel 16:14; 2 Corinthians 12:7; Matthew 8:29; 25:41).

Section 7. Doctrine of Salvation:

We believe that the salvation of sinners is a gift only by the grace of God, that it is received by turning from sin unto God through personal faith in the Lord Jesus Christ and His finished work (John 1:12; Romans 6:23; Ephesians 2:8-9 Hebrews 9:24-25; 10:19; 12:24; 1 Peter 1:18-19; Revelation 1:5).

A. Regeneration:

We believe that in order to be saved, sinners must be born again by the Spirit of God; that the new birth makes one that is dead in trespasses and sins a partaker of the divine nature and of eternal life, the gift of God; that its proper evidence appears in the holy fruits of repentance and newness of life (John 3:1-8, 33; Romans 6:23; 2 Corinthians 5:19; Ephesians 2:1-9; Colossians 2:13; Titus 3:5; James 1:18; 1 Peter 1:3).

B. Justification:

We believe that justification is the judicial act of God whereby He declares one to be righteous, thereby pardoning his sin and imputing to his account Christ's righteousness (Acts 13:39; 2 Corinthians 5:18-25; Romans 5:1, 8-11; Ephesians 1:7).

C. Sanctification:

We believe that sanctification is an act and a process by which God sets apart all believers from sin and the world unto Himself, thus conforming them to the image of

Jesus Christ, which transformation shall be made complete at the return of Christ for His saints (Romans 8:29; 1 Corinthians 1:2; Hebrews 10:14; Ephesians 1:3-4, 4:11-13; 1 Thessalonians 5:23-24; Philippians 1:6; 3:21; 1 John 3:2; Jude 24).

D. Election:

We believe that God ordained before the foundation of the world those who will be saved and that His election cannot be ultimately thwarted; that this election in no way negates the responsibility of sinners to repent from sin and turn to God nor that of saints to proclaim the gospel of Christ to every person (John 6:37, 44, 65; Acts 13:48; Romans 9:11, 15-16; 10:8-17; Ephesians 1:4, 11; Revelation 22:17).

E. Perseverance:

We believe that all true believers will never totally or finally fall from grace; that their perseverance is, in itself, evidence of the reality of their profession; that they are kept by the power of God through faith unto eternal and complete salvation (John 10:27-28; Romans 8:28-39; Ephesians 4:30; Philippians 1:6; 2 Timothy 1:12).

F. Glorification:

We believe that when Christ comes for His Church, all believers will be transformed in a moment into His likeness, their bodies made immortal and incorruptible (Romans 8:30; 1 Corinthians 15:51-54; 1 John 3:2).

Section 8. Doctrine of the Church:

A. Definition:

The Universal Church:

We believe that the true Church, founded by the risen Christ at Pentecost, consists of all who have put their faith in the Lord Jesus Christ as their Savior; that the true universal Church shall never die out, although local assemblies may; that it constitutes the body of Christ; that the Church is, in this dispensation, the vehicle of the kingdom of God, as was theocracy of Israel in Old Testament times; that just as national Israel was a mixed multitude, so the professing Church includes hypocrites alongside of the true born-again believers; that those who apostatize—although they may have enjoyed spiritual benefits—reveal that they were not truly regenerate (Matthew 16:18; Acts 20:28; 1 Corinthians 10:1-12; Ephesians 1:20-23; 3:3-11, 21; 5:23-32; Colossians 1:18, 24; Hebrews 6:4-8; 1 John 2:19; Revelation 2:14-16, 20, 24).

We believe that the local church is a local representative body of the Church universal; that it is a body of believers that meet together to worship God, to receive instruction, to observe the Christian ordinances, and to render whatever service the gospel requires; and that the local church is autonomous, directly responsible to Christ, the Church's head (Acts 2:38, 41-47; 1 Corinthians 11:17-34; Ephesians 1:1-2; 4:11-16).

We believe that local churches, while maintaining their autonomy, should fellowship and work together with true churches obedient to the Scriptures as needs and opportunities arise (Acts 11:22; 2 Corinthians 8 and 9—note 8:19; 3 John 10; 1 Corinthians 12; cf. 1 Corinthians 1:10-13).

B. Separation:

We believe the Scriptures demand of the Church, corporately and individually, separation from this world's unrighteous system, repudiation of those who teach false doctrine and who spread discord among the brethren, and corrective disassociation from professing brethren who are flagrantly disobedient; that the carrying out of these Scriptural directives is fundamental to the spiritual integrity and survival of the church and of the individual believer; and that those professing Christian groups or individuals that refuse to obey these commands are erring brethren and should be treated as such (1 John 2:15-17; Ephesians 5:11; 2 Corinthians 6:14-18; Matthew 7:15-20; 2 Corinthians 11:13-15; Acts 20:28-30; Galatians 1:8-9; 2 Peter 2:1-3; 2 John 9-11; 1 Timothy 1:3-7; 1 Timothy 6:3-5; Deuteronomy 13:1-3; Romans 16:17; 1 Corinthians 5; 2 Thessalonians 3:6, 14-15; 1 Timothy 1:20).

C. Ordinances:

We believe that the New Testament enjoins two ordinances and only two: baptism and the Lord's Supper.

1. Baptism:

We believe that water baptism by immersion constitutes the public declaration of one's spiritual initiation into the body of Christ; that it symbolizes the believer's cleansing from sin through identification with Christ in His death, burial and resurrection, which identification is accomplished by the spiritual baptism of the Holy Spirit, who incorporates the believer into the true spiritual Church; and that its spiritual meaning requires prior regeneration and conversion of the one being baptized (Matthew 28:18-20; Acts 2:38, 41; Romans 6:3; 1 Corinthians 1:13, 15).

2. Lord's Supper:

We believe that the Lord's Supper, consisting of unleavened bread and drink from the fruit of the vine, symbolizes Christ's broken body and shed blood sacrificed on our behalf to deliver us from sin and death; that it looks forward to the day when we shall sup with Christ in His kingdom; and that it is open to all true believers in right standing with God (Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Corinthians 11:23-34).

D. Officers:

1. Function:

We believe that since the end of the apostolic age, the human officers of the Church function at a local level only, consisting of a plurality of elders, tending to

the spiritual needs of the local body, and deacons as ministers to the needs of the church that do not require the direct involvement of the elders and that would distract the elders from primary duties as elders (1 Timothy 3; 4:14; 5:17; Titus 1; Acts 20:17ff.; Romans 12:8; James 5:14-16; 1 Peter 5:3; Philippians 1:1; Acts 6).

2. Requirements:

We believe that the Scriptures clearly demand high spiritual standards of the church officers and that each may exercise gifts associated with the other, within the framework of proper authority (1 Timothy 3; Titus 1; Acts 6; Acts 8).

3. Polity:

We believe that the Scriptures leave some room for differences of polity among local churches according to the specific needs of the individual assembly in a given time and place (Titus 1:5; 1 Corinthians 7:17; 16:1, 4; Acts 15).

E. Mission:

We believe the mission of the Church is to evangelize the world, from local neighborhoods to the farthest reaches of the earth, and to make Christian disciples of those who believe, baptizing them in Christ's name and providing them the thorough and demonstrative teaching of the Word of God (Matthew 28:18-20; Mark 16:15; Luke 24:46-49; Acts 1:8).

Section 9. Doctrine of Last Things:

A. Rapture:

We believe in the imminent bodily resurrection of deceased believers immediately followed by the catching away of living believers to meet the Lord Jesus in the air prior to the tribulation and the millennium (1 Thessalonians 4:13-18; 2 Thessalonians 2:1; 1 Corinthians 15:51-54).

B. Millennium:

We believe in a literal thousand-year reign of Jesus Christ upon this earth, during which Satan shall be bound and believers shall serve as administrators of Christ's kingdom. We believe that Satan shall be loosed to mount a final unsuccessful rebellion against Christ and His people and shall be cast into the lake of fire, where the man of sin and the false prophet are, to burn forever (Revelation 20:1-10).

C. Judgment:

1. Judgment Seat of Christ:

We believe that Jesus Christ shall judge His people to reward them for their earthly works as to their sincere worth in furthering His kingdom; that He will not judge them for their sins, due to their having been judged in His own body on

the cross, but that He will judge them for rewards or the loss of them (Romans 14:10; 2 Corinthians 5:10).

2. Tribulation Judgment:

We believe in a literal seven-year tribulation, during which God shall pour out judgment on the earth. We believe that the man of sin shall reign over most of the civilized world, aided by the false prophet; that he shall persecute Israel and those who have accepted Christ during this period, especially during the last three and a half years; and that both he and the false prophet shall be cast into the lake of fire after their unsuccessful battle of Armageddon against the Lamb of God, returning from heaven with His holy ones to set up His millennial kingdom (Revelation 6-19).

3. Great White Throne Judgment:

We believe the unbelievers of all ages whose names are not written in the Lamb's Book of Life shall be sentenced by Christ to burn in torment forever in the lake of fire (Revelation 14:9-11; Revelation 20:11-15).

D. Eternal State:

We believe that the redeemed of the ages, in glorified bodies, shall dwell with the triune God forever, to serve and to enjoy Him in perfect peace and happiness (Revelation 21-22).

ARTICLE V

MEMBERSHIP

Section 1. Admission:

Persons wishing to become members of the church shall notify the elders of their desire. Upon such notification, they shall become candidates. A candidate shall meet with the elders to verify that he or she meets the following conditions of membership:

- A.** Profession of faith in the Lord Jesus Christ followed by baptism by immersion (or provide a letter of recommendation from another church of like faith and order);
- B.** Demonstration that he or she has been born again; and,
- C.** Wholehearted agreement to the Constitution, the Covenant, and the Declaration of Faith.

Each candidate for membership shall give his or her testimony of salvation to the elders. Upon recommendation of the elders, the church members shall vote on granting membership during a Sunday service or regular business meeting.

Section 2. Dismissal:

A member may be dismissed as a member only upon the occurrence of one or more of the following:

- A. Death;**
- B. Request,** provided, however, any member who wishes to transfer to another church of like faith and order shall be granted a letter of recommendation upon vote of the church in a regular business meeting; and further provided that if a member is under church discipline pursuant to Article V, Section 3, he or she may not request dismissal;
- C. Erasure,** by uniting with another church to which a letter of recommendation cannot be granted for reasons of unlike faith or practice, or in the case of a member's continuous absence from the services of Kennerly Road Baptist Church for six months without satisfactory reasons (e.g. extended illness, college, etc.). If this person's address is known, then the elders will mail him or her a letter notifying the person that his or her name will be removed;
- D. Dismissal,** as a result of apostasy, heresy, or becoming an offense to the church by reason of flagrant non-Christian conduct without repentance. (Dismissal may occur only in accordance with the provisions of Article V, Section 3).

Section 3. Discipline:

A. Recommendation:

There must be a recommendation for dismissal. Such a recommendation may be made only by an elder, and it must be in writing to the elders. The recommendation shall describe the actions justifying the recommendation of dismissal with reasonable specificity and the specific spiritual means of persuasion and prayer used to draw the errant member back to acceptable behavior.

B. Elder determination:

Upon receipt of a recommendation for dismissal, the elders will make a determination by a majority vote that all reasonable spiritual means of persuasion and prayer have not effected a change in the errant member's actions and that the conduct of the errant member justifies dismissal. Upon making such determination, the elders shall recommend to the members the dismissal of the errant member from the membership of the church.

C. Notice to errant member:

The elders shall then notify the errant member of the determination, recommendation, and the date and time the church members will vote on disciplinary action. This

notification must be at least one (1) week before the day of the church business meeting in which the dismissal is to be brought before the members.

D. Content of the elder's recommendation to the membership:

The elders' recommendation shall include only the grounds necessary to justify dismissal.

E. Membership vote on dismissal:

Only voting members may be present during consideration of disciplinary dismissal, and passage of the dismissal shall require an affirmative three-fourths (3/4) vote of a quorum.

F. Consideration of dismissed member:

The church shall lovingly regard any individual dismissed from membership, endeavoring by prayer and invitation to restore the errant individual back into fellowship with Christ and the church.

Section 4. Restoration:

Upon confession to God of personal offenses that resulted in removal, erasure, or dismissal, giving satisfactory evidence of repentance and demonstrating the desire for restoration as a member, the individual who has been dismissed from the membership may be restored to membership by a majority vote of the members at a Sunday service of the church, following recommendation by the elders.

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 admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:14-17 and the example of Scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed.

Church discipline can include admonition by the elders or congregation, suspension from communion for a definite period, and/or deposition from office (see Matthew 18:15-17; 2 Thessalonians 3:14-15; 1 Timothy 5:19-20; 1 Corinthians 5:4-5).

- The purpose of such discipline should be for the repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15:5; 29:15; 1 Corinthians 4:14; Ephesians 6:4; 1 Timothy 3:4-5; Hebrews 12:1-11; Psalm 119:115; 141:5; Proverbs 17:10; 25:12; 27:5; Ecclesiastes 7:5; Matthew 7:26-27; 18:15-17; Luke 17:3; Acts 2:40; 1 Corinthians 5:5; Galatians 6:1-5; 2 Thessalonians 3:6, 14-15; 1 Timothy 1:20; Titus 1:13-14; James 1:22);
- For the instruction in righteousness and good of other Christians, as an example to them (see Proverbs 13:20; Romans 15:14; 1 Corinthians 5:11; 15:33; Colossians 3:16; 1 Thessalonians 5:14 [note this is written to the whole church, not just to leaders]; 1 Timothy 5:20; Titus 1:11; Hebrews 10:24-25);

- For the purity of the church as a whole (See 1 Corinthians 5:6-7; 2 Corinthians 13:10; Ephesians 5:27; 2 John 10; Jude 24; Revelation 21:2);
- For the good of our corporate witness to non-Christians (see Proverbs 28:7; Matthew 5:13-16; John 13:35; Acts 5:1-14; Ephesians 5:11; 1 Timothy 3:7; 2 Peter 2:2; 1 John 3:10); and
- Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5:11; 1 Kings 11:2; 2 Chronicles 19:2; Ezra 6:21; Nehemiah 9:2; Isaiah 52:11; Ezekiel 36:20; Matthew 5:16; John 15:8; 18:17, 25; Romans 2:24; 15:5-6; 2 Corinthians 6:14-7:1; Ephesians 1:4; 5:17; 1 Peter 2:12).

Section 5. Associate Membership:

Associate membership shall be available to those desiring it and shall be subject to all policies governing regular membership. Because associate membership is usually temporary, associate membership shall not include the privilege of hold the office of deacon or of elder.

ARTICLE VI MEETINGS

Section 1. Regular Services

Services for instruction, worship, evangelism, and fellowship may include the following:

- A. Sunday services**, morning and evening;
- B. Midweek** prayer and Bible study;
- C. Baptismal** services when needed, usually in conjunction with other regular services;
- D. The Lord's Supper**, at least once per quarter, usually during a Sunday service; and
- E. Special Emphasis** meetings such as missionary conferences, Bible conferences, and revival services..

Informed by Scriptural guidance regarding the assembling together of believers, the scheduling and regularity of these services, along with the service format, shall be at the discretion of the elders.

Section 2. Business Meetings:

A. Regular Business Meetings:

Business meetings of the church shall be held at least three times a year, to include the June Budget Meeting and the September Election Meeting described in Section 2C and 2D below, unless otherwise voted by a majority of members of the church at a regular or special business meeting. The time and place of the business meeting shall be

announced from the pulpit on at least two (2) Sundays prior to the meeting. Written notice shall be posted in a prominent place in the church during regular services from the date of the first announcement until the meeting. Business meetings may include financial updates, membership updates, or issues of general applicability to the membership.

B. Special Business Meetings:

Special business meetings shall be called for by the elders or a three-fourths (3/4) majority of the deacons at any time, provided notice is given in the manner required for regular business meetings.

C. Budget Meetings:

Budget meetings for adopting the proposed budget or other necessary business shall be held during the regular business meeting in June or at a specially called meeting for that purpose prior to July 1 of the year the budget is to go into effect. The church fiscal year shall begin July 1 and conclude June 30.

D. Election Meetings:

Election meetings for the election of officers and workers shall be held during the quarterly business meeting in September. Officers and workers shall assume the responsibility for their positions on the first Sunday in October. The church year for officers, workers, classes and committees shall commence and end with the first Sunday in October. The church operations year shall begin on October 1 and conclude on September 30.

E. Moderator:

An elder, or designee of the elders, shall moderate all meetings described in this Section 2.

F. Quorum:

In all business meetings, the presence of twenty-five percent (25%) of the members shall be considered a quorum. A quorum shall be required for the validity of all actions that require the vote or approval of the members.

G. Voting:

Generally, all members of the church in good standing and present in person may vote on matters of business that are properly presented at any business meeting. However, only members eighteen (18) years and older may vote on the following:

1. the call or dismissal of an elder;
2. the annual budget or ten percent (10%) of the book value of all church property;
3. the disposal of church property;
4. changes in the Constitution and By-Laws; or
5. the dissolution of the corporation, along with the distribution of its assets.

H. Rules of Order:

In matters not covered by this constitution, Robert's Rules of Order shall be the authorized procedure for all church business meetings.

I. Unauthorized Meetings:

Action taken at a meeting called or held in a manner other than as set forth in this article is void.

ARTICLE VII

OFFICERS AND WORKERS

There are only two offices in the Bible with regard to church governance: the office of Elder and the office of Deacon. Anyone fulfilling these offices is to be examined to determine if they are qualified to fulfill these offices according to the texts in 1 Timothy 3:1-7, Titus 1:6-10 and 1 Peter 5:1-4 in regard to Elders, and 1 Timothy 3:8-13 in regard to Deacons.

All other elected positions in the church shall be filled by active and faithful members of the church who have the ability and willingness to serve and manifest a growing and maturing faith in Christ.

The officers and workers of the church shall be installed when the need arises and under the guidance of the Holy Spirit.

Section 1. Elders:

Kennerly Road Baptist Church believes that the healthiest expression of church governance is a plurality of elders. This is a team of men who are equal in authority, regardless of level of compensation. They are, therefore, accountable to one another and expected to operate in a mutually humble and submissive manner that seeks to be unified as they lead the flock of God. We recognize that at times the Elder Board of Kennerly Road Baptist Church may consist of paid an/or unpaid elders. The elders, although possessing differing gifts, shall be equal in authority. These men are not to be viewed as differing in exercising of gifts or responsibilities before the Lord to fulfill the obligations of elders. However, due to outside work pressures, those that are not paid by the church may assume different practical responsibilities in regard to the church. If Kennerly Road Baptist Church is operating with only one elder, the church shall give itself to prayer and make every provision possible to add another elder to return to a plurality.

A. Qualifications:

Elders shall be male, having been called of God to preach and meeting the scriptural qualifications set forth in 1 Timothy 3:1-7 and Titus 1:5-11. They must believe and unqualifiedly adhere to the Word of God and Statement of Faith and must adhere to the Constitution.

B. Ordination:

Kennerly Road Baptist Church believes that ordination is a key biblical requirement for elders. This process is composed of two distinct elements: an examination of the doctrinal positions of the elder and a period of living among and serving a church body, during which the prospective elder should demonstrate a daily walk that meets the biblical qualifications for an elder. Because of differing background circumstances, such as recent ministry experience before candidating to be an elder without seminary training or entering the ministry directly after receiving ministerial training, but without substantial ministry experience, potential elders may be offered a staff position by the church that will allow adequate time for these two steps. The normal expectation is that this process would be completed in approximately one year, during which time the current elders will actively seek to assist the candidate in preparation for an examination and endeavor to verify the call, qualifications, and testimony of the candidate. Elders who have been ordained by another church may be asked to confirm their ordination through being involved in either one or both of the two steps before a permanent call is extended.

While the elders who already are serving will have the primary responsibility of examining the scriptural qualifications and doctrinal positions of a candidate, the body (and elders of like faith, particularly in cases when there are no existing elders) will also play a role in the examination of potential elders. This process may begin in small group meetings, but it will culminate in a formal service during which elders from Kennerly Road, invited elders from bodies of like faith (as circumstances dictate), and the church members will have the opportunity to examine the scriptural qualifications of a candidate.

C. Call of an Elder:

1. Selection Committee:

When an elder is to be appointed, a Selection Committee shall be appointed by the current elders. The Selection Committee shall be the elders, but in the absence of elders, the Selection Committee shall be nominated by the Deacon Board and approved by the Congregation. The Selection Committee shall, after consultation and deliberation, recommend to the congregation an elder Candidate who, in its judgment, fulfills the requirements of that office.

2. Examination of Candidate:

The Selection Committee shall examine any candidate for full information about his salvation and Christian experience, his personal character and management of his family, his call to the ministry, his theological views, his understanding and appreciation of the ordinances of this Church, his knowledge of Church history, and his views on the principles and rules of church government and discipline.

3. Presentation of Candidate:

The Selection Committee may, upon choosing a candidate meeting the qualifications set forth in this Section and after completing its examination of the candidate described above, extend an invitation to the candidate to be examined by this Church as follows:

a. Notice of Candidate's Visit:

Public notice of the scheduled meetings involving the candidate shall be given from the pulpit of this Church during the two Sunday services immediately preceding the Sunday morning at which the candidate will be preaching. This notice must include the candidate's biographical information, a report on the examination conducted by the Committee, and the schedule of meetings with the candidate at which the candidate will be considered.

b. Congregational Meetings:

A called congregational meeting will be held within two (2) weeks following the Sunday on which the candidate preached at this Church. This meeting will be for discussion and prayer only, and no vote will be held. At this meeting the date of the vote shall be announced.

c. Voting:

Every member present on church property during that service, but no others, shall be entitled to vote. The vote shall be by secret ballot. A THREE-QUARTERS (3/4) vote of the ballots cast will constitute an official call to the position of elder.

D. Responsibilities:

The elders, as under-shepherds responsible to Jesus Christ, shall preach the Word and administer the ordinances of the church. They shall be the spiritual leaders of the church and shall advance the spiritual life of the congregation. They are the overseers of the spiritual needs of the church. They are at liberty to schedule special gatherings such as Bible conferences, revivals, missionary conferences, and special guest speakers as they are led of the Lord and in consultation with the deacons.

E. Vacation/Leave:

The elders shall be entitled to an annual vacation/leave of three weeks (3). More time may be arranged at the discretion of the elders. The elders shall consult with the deacons regarding being absent from any of the regular services of the church for purposes such as speaking at special services and conferences elsewhere. Consideration shall be given to them for missionary trips and attendance at conferences or training sessions. As funds are available, the church shall assist in paying for such professional expenses.

F. Tenure:

Having been properly elected, an elder shall serve until he resigns or the church requests him to do so by a three-fourths (3/4) majority vote in a special meeting called for that purpose and announced in advance. The notice requirements of Article VI (Meetings), Section 2 for Special Meetings, shall be modified to four (4) Sundays instead of two (2), and the announcement shall be made by the chairman of the deacons at each Sunday service before the special business meeting required by this paragraph 1 F.

G. Deacons' Recommendation of Termination for Cause in case of having only one elder.

In the event of having only one elder, upon submission of evidence of immorality, apostasy, heresy, unfaithfulness to his duties, or departure from the Articles of Faith, Constitution, or By-Laws in accordance with Matthew 18 and 1 Timothy 5:19 to the satisfaction of three-fourths (3/4) of the deacons, the deacons shall make a determination to recommend the elder's termination to the members. After making such determination, the chairman of the deacons shall notify the elder to cease elder duties immediately. Upon receipt of such notice, the elder shall immediately cease such duties. Thereafter, the procedure for terminating the elder's tenure shall be the same as set forth in 1 F above.

H. Separation of an Elder:

1. This church may remove an elder by a $\frac{3}{4}$ vote of the members present at a special congregational meeting called for that purpose. Public notice of this meeting shall be given from the pulpit of this church during the two Sunday morning services immediately preceding the date of the meeting.
2. The motion for separation shall be presented by the elders and shall include the specific cause for the action and the specific qualification that the elder no longer meets.
3. Removal from being an elder does not automatically include removal from membership. If the elder is removed for an issue that indicates the necessity of church discipline, the church members and elders will lovingly pursue the repentance of the former elder and reconciliation.
4. This church may, upon vote of separation, authorize the treasurer to pay the elder a severance.
5. An elder may resign at any time by written resignation presented to the elders. The elder's resignation shall be publicly accepted at at next quarterly congregational meeting of this church or at a special meeting called for that purpose. The church may, at that meeting, authorize the treasurer to pay the elder a severance.

I. Sabbaticals:

In consultation with the other elders, an elder may take a sabbatical period of up to one year every four years. The specific details of the sabbatical, including compensation

during the period for vocational elders and provision for another elder to assume the elder's duties, will be determined by the elders and presented as information to the congregation in the quarterly meeting preceding the beginning of the sabbatical.

Section 2. Staff:

In order to meet the needs of the congregation adequately, the elders are at liberty to fill positions, salaried and unsalaried, with spiritually qualified personnel equipped for the various tasks, including but not limited to church secretaries, youth leaders and music directors, but not elders. The congregation must allocate the funds in the budget for a salaried position before voting on who will fill it. The process of adding additional elders should be consistent for each and every elder. The elders are entrusted with the responsibility of dismissing staff members who violate the standards required of church officers or who are remiss in their duties. The elders will keep the deacons informed of all aspects of any termination.

Section 3. Deacons:

A. Qualifications:

Deacons shall be male and shall meet the Scriptural qualifications of the office set forth in 1 Timothy 3:8-13, having been active members of the church for at least six (6) months.

B. Election and Tenure:

The elders and present deacons shall present a list of nominees for the office to the congregation at the annual business meeting. The congregation shall elect the deacons by ballot. Deacons shall serve a term of three (3) years and may be reelected after being out of office one (1) year. The needs of the church and the number of men who are scripturally qualified to serve shall determine the number of deacons.

C. Responsibilities:

The deacons shall assist the elders in carrying out the work of the church, as is illustrated in Acts 6. The chairman and other officers shall be elected at the first deacons' meeting of the church year. Deacons' meetings shall be monthly. An elder shall be the moderator for all deacons' meetings. Special deacons' meetings may be called by the elders, as needed. No deacons' meetings may be held without an elder's presence or their consent to meet without them.

D. Dismissal:

Upon submission of evidence that a deacon is no longer qualified to serve or has been unfaithful to his duties, the elders shall recommend to the members that the errant deacon be dismissed from his position at a special business meeting. At the elders' discretion, a special election may be called to fill the dismissed deacon's position.

Section 4. Trustees:

The elders and deacons shall appoint trustees according to the needs of the church, provided that the chairman of the deacon board shall automatically be designated as a trustee. They shall be responsible for the maintenance and safekeeping of the church's legal papers and valuables. Entry into the church's safety deposit box must be specifically authorized by the elders and deacons and shall require at least two (2) trustees to be present. The trustees must maintain proper records of the contents of the safety deposit box and shall submit them to the recording secretary so that an accounting can be given at any time. The trustees shall serve as the officers of the corporation at the direction of the elders and deacons and, when constitutionally necessary, of the congregation.

Section 5. Treasurer:

The treasurer shall be elected at the annual election meeting. He or she is responsible to keep an accurate account of all monetary receipts and disbursements. He or she is to post financial statements monthly and provide them at the regular and annual business meetings. Financial records are to be available to the elders and deacons upon request or to others authorized by the elders, deacons, or a vote of a majority of the members at any business meeting, to examine them.

Section 6. Donation Records Secretary:

The donation records secretary shall be elected at the annual election meeting. He or she is responsible for keeping records of monetary gifts and who gave them and shall send each contributor a copy of the record of his or her contributions quarterly and/or annually. The donation records secretary shall see that offering envelopes are available to the membership and to others desiring them. Those counting the offerings will turn over the empty offering envelopes (noting the donor and donation where necessary) to the donation records secretary each week.

Section 7. Recording Secretary:

The recording secretary shall be elected at the annual election meeting. He or she shall take minutes and preserve records of the business proceedings of the church and shall report the records at the business meetings. The recording secretary shall also maintain the record of the church membership, adding or deleting the names of members at the direction of the membership, as well as the inactive roll. He or she shall issue letters of baptisms and dismissals and shall preserve on file all communications and written official reports. An assistant recording secretary may be elected when needed.

Section 8. Sunday School Superintendent:

The Sunday School superintendent shall be elected at the annual election meeting. The Sunday School superintendent is the director of the Sunday School and shall with the elders' counsel and supervision carry out his responsibilities. He is charged with appointing and training teachers, departmental superintendents, assistant teachers, and other Sunday School workers. He shall lead the teachers' meetings under the supervision of the elders. He shall order and distribute the Sunday School learning material. The superintendent shall supervise Sunday School visitation, placement of pupils, collection of Sunday School offerings, and keeping of Sunday School records. The superintendent shall be a male.

ARTICLE VIII

COMMITTEES SECTION

All committees and positions shall be appointed by the elders and deacons. The elders and deacons shall determine job responsibilities and qualifications. All committees are responsible and answerable to the elders and the members for carrying out their appointed responsibilities.

Section 1. Budget Committee:

The budget committee shall consist of the elders, two (2) deacons and one (1) trustee, along with elected officers needed by virtue of their office. The budget committee shall prepare a recommended church budget for the ensuing year and submit it to the members for adoption at the annual business meeting or at a business meeting called for such specific purpose.

Section 2. Missions Committee:

The missions committee shall consist of the elders and the deacons. They shall screen all missionary applicants and make recommendations to the members for support and for the withdrawal of support.

Section 3. Nominating Committee:

The nominating committee shall consist of the elders and the deacons. They will provide a list of the offices to be filled and post the list in a prominent place in the church three (3) weeks prior to the election of officers. Members may suggest qualified persons by submitting their names to the committee. The committee will review all names submitted and add the names of any persons they wish to recommend. The committee shall contact all persons who have been nominated to determine their qualifications and their willingness to serve if elected. The committee will then recommend all qualified and willing persons to the church for a vote. No nominations will be made from the floor. Voting for officers shall be by secret ballot.

ARTICLE IX

MINISTRIES

Section 1. General Requirements:

All ministries, departments, organizations, classes and groups of the church are subject to and shall function in harmony with the members, the elders and the deacons. The elders, deacons and members may add or discontinue ministries to the church as the need dictates and/or opportunity arises. None shall be added or discontinued without the recommendation of the elders. All workers in these ministries must meet and adhere to the standards set forth in Article VII.

Section 2. Christian School:

In the event that the church should have its own Christian school, its board of directors shall be spiritual men of the church, nominated by the elders and deacons and elected by the members. An elder shall be board chairman. The school may have its own by-laws and organization, provided they are first approved by the elders, deacons and members as consistent with the spirit of the church Constitution and By-Laws. These stipulations do not preclude the church's cooperation with other churches of like faith and practice in establishing and administering a Christian school that would serve more than one church, provided the school meets the financial support and policy guidelines set forth in Article XII. Any such cooperation must be recommended by the elders and deacons and approved by the members.

ARTICLE X

CHURCH AUTONOMY

This church, as a corporation, shall be a non-stock, non-profit and exclusively religious corporation. It shall not as an entity become an official member of any denomination, convention, fellowship or other religious body of a compromising nature. This church is an independent Baptist church that is totally self-governing and subject to the control of no other ecclesiastical body. This church recognizes and sustains the obligations of mutual conviction, counsel and cooperation with other fundamental churches. It encourages fellowship with those organizations that consistently uphold the truth of God's Word and the spirit of this Constitution and By-Laws. Such cooperation with churches of like mind and practice shall in no wise sanction any undue influence or jurisdiction over this local assembly.

ARTICLE XI

LITERATURE

Any literature that officially represents this church or that is used by any ministry of this church must first be approved by the elders.

ARTICLE XII

FINANCIAL SUPPORT AND POLICY

The financial needs of this church shall be met by the voluntary tithes, offerings and contributions of its members and friends. The elders and deacons must approve any other method of fund raising for the church or its auxiliary ministries. No sales or bazaars shall be permitted in the name of this church. The elders and deacons may approve special offerings to be taken apart from those received in the regular services. No church support shall be given to persons or groups that do not subscribe to the Biblical stand set forth in the Articles of Faith and Church Covenant.

ARTICLE XIII

RESERVED

ARTICLE XIV

PROPERTY, BUILDINGS AND EQUIPMENT

Decisions relative to the acquisition or sale of real property shall require a two-thirds (2/3) majority vote of the members at a properly called business meeting. All buildings, property and equipment shall be used only by permission of the elders and deacons. They shall be principally for the use of this church, its functions and its related activities.

ARTICLE XV

ADOPTION AND AMENDMENTS

Section 1. Adoption:

Upon adoption, this constitution bears immediate and complete constitutional authority upon this church.

Section 2. Procedure for Amending:

This constitution may be revised or amended at any regular business meeting of the church by a three-fourths (3/4) vote of members present and voting, provided the proposed amendments have been announced at a previous business meeting and have been posted in a prominent place in the church for four (4) Sundays (before and after all services) or mailed to all members at least two (2) weeks prior to the vote of the members. No substantive amendment of any nature shall be made in Article IV without unanimous approval of members present and voting at a business meeting, provided the proposed amendments have been announced at a previous business meeting and have been posted in a prominent place in the church four (4) Sundays (before and after all services) or mailed to all members at least two (2) weeks prior to the vote of the members.

Section 3. Recording of Amendments:

The recording secretary shall record all amendments to this constitution by appending such amendments to the constitution. All amendments shall be added to later editions of the constitution with the amendment date noted.

ARTICLE XVI

MISCELLANEOUS

Section 1. Translations:

The church believes that the measure of the value of a translation is its faithful adherence to and clear communication of the words of the original text. We hold that the exaltation of one translation to the disallowance of others for reasons besides these is misled, heretical and divisive.

Section 2. Charismatic Movement:

We reject the charismatic movement because it has made experiences rather than obedience to the Word of God the basis for and test of spirituality. Further, the tongues movement has become the rallying point for the ecumenical church, which unholy alliance we absolutely oppose.

Section 3. Neo-Evangelicalism:

We oppose the Neo-Evangelical movement because of its weak stand on the inspiration of the Word of God and its belittling of Biblical separation.

ARTICLE XVII

DISSOLUTION OF THE CORPORATION

In the event of the dissolution of this church as a non-profit corporation, the assets of the corporation shall be given and paid over to non-profit organizations of like faith and order, approved by the remaining membership and which would qualify under the provisions of Section 501©(3) of the Internal Revenue Code of 1986, as amended to February 1, 1992 (or its successor provision) and the regulations attributable thereto. None of the assets or buildings shall be divided among its members or among any individuals or groups not so qualified. The meeting to vote on dissolution shall be carried out according to the guidelines in Article VI, Section 2, on business meetings.

This Constitution and By-Laws has been ratified by vote of the members

on March 8, 1992.

AMENDMENT HISTORY

- 8-21-1994 Article V Membership, Section 5 - Associate Membership added
- 7-23-2000 Article VII Section 1, point A - Pulpit Committee added - further amended 12-14-2014 changing "Pastor" to "Elder"
- 9-26-2004 Article V Membership, Section 5, point C - "Inactive Membership" removed and point D changed to add removal after six-month absence
- 4-7-2013 Article VI Meetings, Section 2, point C - changed calendar year to fiscal year accounting system
- 4-27-2014 Article V, Section 2 Dismissal, point B - language added to prevent member under discipline from requesting dismissal
- 12-14-2014 All references to "Pastor" changed to "Elder" with necessary adjustments
- 3-6-2016 Article IV, Section 5 - divided into points A and B to clearly define biblical position on marriage and sexuality
- 9-17-2017 Article VI, Section 1 Regular Services, and Section 2A Regular Business Meetings - language added to give flexibility in scheduling meetings.

Complete copies of all amendments are in the corporate record book and available to members by contacting the recording secretary through the church office.

