



**GRACE PLACE Constitution, By-laws & Covenant
Updated & Approved 5/2015**

Concerning GRACE PLACE

As far as the Christian citizen is concerned, the Scriptures alone are the one and only Constitution by which he lives and submits to as a believer. God's laws and by-laws and His form of government for His Church are laid out therein. The Bible therefore is the final court of appeal for all matters of Christian Faith and Conduct.

ARTICLE I. VISION/PURPOSE – Must Be Eternal! For The Glory Of God!

**Vision defines Purpose
Purpose produces Productivity
Productivity yields Prosperity**

Possibilities are not measured by size but by potential! Philippians 4:13

Destination realized (understood) in Ephesians especially chapters 4,5 & 6

“TO BE AND BECOME A SPECTACLE OF GOD’S GRACE AT WORK”

- Unity
- Identity
- Relationship(s)

Strong maturing saints – **Relationship rather than religion!**

Relationship with Jesus

Relationship with each other (the church, the world, the enemy)

Family is key – Focus on the men (husbands & fathers)

With God – teaching and learning the Word of God

Growing in faith (without which it is impossible to please God)

Worship in spirit and truth – Father God seeks such

Becoming mighty in spirit and powerful in prayer.

With the Church – Learn your spiritual gifting and therefore your role

Understand the dynamics of personality or temperament

Understand the reality of love languages affecting communication

With the world – they must see an obvious difference! There must be a contrast!

They must see genuine, sacrificial love

They must hear the Gospel !!

With the enemy – we are at war and this life is a battlefield.

Be strong in the Lord!

- Training and equipping the family – Men must lead!

1 Chronicles 28:9,10&11 – Fathers teaching sons to know God!

Showing sons to reverence and pursue God!

Exhorting and equipping sons to build a house

Titus 2:3-5 - Ladies learning godliness in the home and church

Ephesians 6:1-4 -Children honor and obey your parents.

Parents train your children!

ARTICLE II. CHURCH MEMBERSHIP

Church membership in Grace Place will be based upon:

- evidence of a genuine conversion/born again experience
(John 1:12-13; 3:3-8; I Pet. 1:18-25; James 1:26-27; Matt. 7:21-23),
- water baptism by immersion after conversion in obedience to the Lord Jesus
(Matt. 28:19-20; Mark 16:16; Rom. 6:3-5),
- evidence of a consistent Christian life as outlined in Scripture
(Rom. 6:4; 8:1-4; 13:13-15; Eph. 4:17-32; 5:1-2; I John 1:6-10).

ARTICLE III. STATEMENT OF FAITH

1. The Holy Scriptures

We believe that the Bible is the inspired Word of God, equally in all parts and in the whole and is totally inerrant in the original manuscripts. We further believe it is the supreme revelation from God and of God, superior to conscience and reason, though not contrary to them; and it is therefore our infallible rule in all matters. We believe that all the Scripture centers around the Lord Jesus Christ and hence that no portion is properly read nor understood until it leads to Him and His plan of redemption (John 5:39; 2Tim. 3:16-17; I Pet. 1:23-25; Heb. 4:12).

2. The Godhead

We believe that there is one God, eternally existent in three persons; the Father, the Son, and the Holy Spirit; and that these three are one God, having the same nature, attributes and perfections, and are worthy of the same homage and obedience (Matt. 28:18-19, Mark 12:29, John 1:14, Acts 5:3-4, 2Cor. 13-14, Heb. 1:1-3, Rev. 1:4-6, I John 5:6-8).

3. The Lord Jesus Christ

We believe in the pre-existence, incarnation, and virgin birth of the Lord Jesus Christ who came into the world to reveal the Father, and was the brightness of His glory and the express image of His person; that the Lord Jesus Christ is the Creator of all things, for by Him the worlds were made. We believe that in Christ dwelt all the fullness of the Godhead bodily, and that He was very God and very Man, the "I AM", the Jehovah of the Old Testament. We further believe in the sinless life of the Lord Jesus Christ, His miracles, His vicarious and atoning death, His bodily resurrection, His bodily ascension into Heaven, and His immanent return. We further believe that He is presently seated at the right hand of God the Father, interceding for His redeemed. We also acknowledge Jesus Christ as Lord over all things in heaven, and in earth, and under the earth.

(John 1:1-2, I Tim. 3:16, Acts 7:37-38, Phil. 2:9-10, Heb. 7:25).

4. The Holy Spirit

We believe that the Holy Spirit though omnipresent from all eternity, after the glorification of Jesus Christ was sent on the day of Pentecost, dwells in every believer, unites all to Christ in one body, and is the source of all power and all acceptable service. We believe that ministries are committed to the Holy Spirit including the restraining of evil in the world, the convicting of the world respecting sin, righteousness and judgment, the regeneration of all believers, the sealing of all believers unto the day of redemption, and the continued filling for power and service of those among the saved who are yielded to Him and to His will.

We believe that the fruit of the Spirit is the manifestation of the character of Christ in the believer's life. We further believe that all of the gifts and manifestations of the Holy Spirit demonstrate the power of Christ and are available to Christians today. We believe that all of the gifts and the manifestations of the Spirit should be and must be operative in the church to manifest her full glory under the Lordship of Jesus Christ (John 3:6; 14:16-17; Rom. 8:9; 12:10-11; I Cor. 6:19; 12:8-11; Gal. 5:22-23; Eph. 2:22; 4:11-13).

5. Angels, Fallen and Not Fallen

We believe that God created an innumerable company of sinless spiritual beings known as angels; the one Lucifer, Son of the Morning, perhaps highest in rank, sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall and have now become demons and are active as his agents (Is. 14:12-17; Ez. 28:11-19; 2 Pet. 2:4; Jude 6).

We believe that Satan is the originator of sin, and that, under the permission of God, he through subtlety led our first parents into transgression, thereby, accomplishing their moral fall and subjecting them and their posterity to his own power and that he is the enemy of God and His people. However, we also believe that Jesus Christ soundly defeated the devil at Calvary and that He has delegated His authority over Satan to his body, the Church. Satan will be bound and cast into the lake of fire and brimstone, where he shall be tormented day and night forever and ever (Gen.3:1-19; Rom. 5: 12-14; 2Cor. 2:10-11; 11:13-15; Eph. 6:10-12; 2 Thess. 2:4; 1 Tim. 4:1-3; Col. 2:15; Rev. 20 1-3, 10).

We further believe that a great company of angels kept their holy estate and are before the Throne of God, from whence they are sent forth as ministering spirits to minister to those who are heirs of salvation (Luke 15:10; Eph. 1:21; Heb. 1:14).

6. The Creation of the World and Man

We believe that God in sovereignty created the world out of nothing.

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

[Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.](#)

7. Salvation Only Through Christ

We believe that the terms of salvation are repentance toward God for sin and a personal, heartfelt faith in the Lord Jesus Christ. This salvation is entirely by the grace of our Lord and not of works. Works are excluded, except as FRUIT of salvation. Further, we believe that, owing to universal spiritual death through sin, no one can enter the kingdom of God unless born of the Spirit. We also believe that our redemption has been accomplished solely by the shed blood of our Lord Jesus Christ, who died as our substitute (Rom, 5:1; Eph. 2:8-10; Rom. 4:1-5; Acts 20:21) Emphasis of heart righteousness and purity, believing in the keeping power of God, walking after the Spirit and not after the flesh, in conduct that demonstrates the character of Jesus Christ, not being conformed to the world, but being transformed by the renewing of the mind. We further believe that each believer must lay a foundation of Biblical truth and experience upon which he builds his life. Through the Lordship of Jesus Christ, these foundation stones are established in the new birth and include repentance from dead works, faith toward God, the doctrine of baptisms, laying on of hands, the resurrection of the dead, and eternal judgment (Rom. 4:1-5, 8:25, 12:1; I Cor. 3:11; Gal.5:16-25; Heb. 6:1-2; Jude 24).

8. The Doctrine of Baptisms

We believe that the New Testament teaches at least three baptisms. First being baptism whereby the repentant sinner, upon trusting Christ as his savior, is baptized by the Holy Spirit into the Body of Christ (I Cor.12:13, Ephesians 4:5.)

Second, there is water baptism by immersion for believers only. This we believe to be an ordinance of the church, whereby the believer experiences the reality of co-crucifixion and co-resurrection (identity) with the Lord Jesus Christ (Matt. 28:19-20; Rom. 6:3-6).

Third, there is the filling of baptism of the Holy Spirit by the Lord Jesus Christ, which may occur at or subsequent to conversion, according to Acts 1:2-5,8; 2:4; and is given to all believers who ask for it as promised by the Father, Jesus, and His apostles.

(Matt. 3:11; Luke 3:16; 11:13; Acts 1:4-5,8; 2:38-41).

Further, we believe that by the believer's further submission to the Holy Spirit, his very weakness is transformed into strength to witness for Jesus Christ in power and to live according to the will of God (Acts 1:5, 8; 2:4,38; 10:46; 11:28; 19:6).

9. Divine Healing

We believe that God has, does, and will use doctors, medicines and other material means for healing; but divine healing is also provided for in the Atonement and may be appropriated by the laying on of hands by elders, laying on of hands by believers, by the prayer of the believer(s) to heal the sick, by a direct act of receiving this provision by faith or by forgiveness of sins (Is. 53:4-5; Matt. 8:17; Mark 16:18; Acts 4:30; Mark 11:23; Acts 19:11; I Cor. 12:9; James 5:14; I Pet. 2:24-25; 2 Chron. 16:12; Matt. 9:4-6)

10. The Church

We believe that all who are united by the new birth to Jesus Christ are members of the universal Church, the body of Christ. We also believe that the local congregation or fellowship of Christian believers is divinely instituted and is the chosen instrument of God for the furtherance of God's work upon the earth. While appreciating the work of para-church groups, we believe that the local church is God's chosen vehicle for world evangelism and the nurture of Christians. We further believe in the spiritual unity of all believers and in working together with others who believe in salvation through the shed blood of Jesus Christ for the causes of evangelism, missions, and benevolence (Matt. 16:16-18; John 17:21; Rom. 12:5; Eph. 1:20-23; 4:3-10; Col. 3:14-15).

11. The Ordinances

We believe that the two ordinances of the Church are Water Baptism and the Lord's Supper.

- 1> Baptism is by immersion, after conversion, as an act of obedience in accord with Jesus' command found in the Great Commission. It is a prerequisite to membership in this local church, an outward sign the new covenant circumcision of the heart, of remission of sins, and of identification with and participation in Jesus= death, burial, and resurrection, and the subsequent walk in newness of life (Matt. 3:6-8; 28:18-20; Acts 8:38-39; Rom. 6:4-5).
- 2> Communion or the Lord's Supper, or the Lord's Table is for baptized believers to communicate our deliverance from sin, to remember what Christ has done for us, to examine our hearts, to look forward to Christ's return, to discern rightly His body, and to experience the fellowship of His spiritual presence (Matt. 26:26-28; I Cor. 11:28-32).

12. Worship

We believe that the whole purpose of man is to glorify God and to enjoy intimate fellowship with Him forever. Therefore, we believe in the act of worshipping God with one's total being in spirit and in truth as set forth in the Holy Scriptures (Ps. 150; Mark 12:29-31; Eph. 5:18-21; Ps. 25:14).

13. Ministers to the Church

We believe in the divinely called, commissioned and equipped five-fold ministry of apostles, prophets, evangelists, pastors, and teachers as given to the Church by the Lord Jesus Christ after His ascension. We further believe that all Christians are called to be ambassadors for Christ and that all believers have been given the ministry of reconciliation (Eph. 4:11-16; 2 Cor. 5:20).

14. Laying On of Hands

We believe in the doctrine of the laying on of hands for:

- 1.the confirming of believers to commitment and ministry in the local church,
- 2.the confirming of ones call by God to special ministry in the local church (Acts13:1,3),
- 3.the ministering of healing of the sick through the Lord Jesus Christ (Mark 16:16), and
- 4.the blessing and dedicating of children to the Lord (Mark 10:16).

We further believe that in obedience to the Holy Scriptures, we should lay hands on no man suddenly, but that the laying on of hands confirms a ministry which is already observable and has been proven (I Tim. 5:22).

15. Evangelism and Missions

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has redeemed, that they are set forth by Him into the world to be witnesses of His saving grace and that their primary purpose in life should be to glorify God by obedience to our Lord Jesus Christ's command to preach the gospel to every creature

(Matt. 28:18-19; Mark 16:15 John 17:18; Acts 1:8; 2 Cor. 5:18-20; I Pet. 1:17; 2:11).

16. The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body, when Jesus Christ comes for His own, where upon soul and body reunited shall be with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment at the Great White Throne, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His Power (Luke 16:19-26; 23:42; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15).

17. Second Coming

We believe in the Blessed Hope, the visible, bodily return of Christ Jesus to gather His Church (Bride) and judge the world

(Acts 1:10-11; 1 Thess. 4:18; 2 Thess. 1:7-10; James 5:8; Rev. 1:7).

18. Priesthood of Believers

We believe that each believer is a priest of the Lord (Rev. 1:6, Rev. 5:9-10), and has direct access to the Father through the Lord Jesus Christ. (Hebrews 4:16, 1 Peter 2:9) Each person must believe for himself, be baptized for himself, obey for himself, and answer to his Creator for himself.

19. Government of the Church

We believe that the New Testament Church should be overseen by delegated authorities. These authorities are the ordained officers of the church. They shall provide leadership and exemplary oversight of the fellowship working in conjunction with the fellowship. When it is deemed best for the life of the church and testimony of the Lord these authorities may direct the fellowship to discipline in the spirit of love, any member who departs from the Word of God or whose conduct is contrary to the spirit and practice of the Body of Christ (Heb. 13:17; 1 Cor. 5; 1 Pet. 5:1-4; Acts 20:28-30; Gal. 6:11; James 5:19-20).

20. Ordained Officers

The ordained officers of the fellowship are pastors, elders, and deacons (Eph. 4:11; 1 Tim. 3; Tit. 1:5-9).

21. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly, the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Consummation of the Kingdom awaits the return of Jesus Christ and the end of the age (Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23, 25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; 1 Pet. 2:4-10; 4:13; Rev. 1:6,9; 5:10, 11:15, 21-22).

22. Stewardship

God is the source of all blessings, temporal, and spiritual; all that we have and are we owe to Him. Christians have a special debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, material possessions, and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for advancement of the Redeemer's cause on earth (Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Pet. 1:18-19).

24. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

[Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.](#)

25. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace. [Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.](#)

26. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

[Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.](#)

27. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

[Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.](#)

28. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

[Exodus 20:3-17](#); [Leviticus 6:2-5](#); [Deuteronomy 10:12](#); [27:17](#); [Psalms 101:5](#); [Micah 6:8](#); [Zechariah 8:16](#); [Matthew 5:13-16,43-48](#); [22:36-40](#); [25:35](#); [Mark 1:29-34](#); [2:3ff.](#); [10:21](#); [Luke 4:18-21](#); [10:27-37](#); [20:25](#); [John 15:12](#); [17:15](#); [Romans 12-14](#); [1Corinthians 5:9-10](#); [6:1-7](#); [7:20-24](#); [10:23-11:1](#); [Galatians 3:26-28](#); [Ephesians 6:5-9](#); [Colossians 3:12-17](#); [1Thessalonians 3:12](#); [Philemon](#); [James 1:27](#); [2:8](#).

ARTICLE IV. OFFICERS

The officers of the corporation shall be the President, Vice-President, Secretary, and Treasurer

1. President

The president of the corporation shall be appointed by the elders.

2. Vice-President

The vice-president of the corporation shall act as president in the absence of the president.

3. Secretary

It shall be the duty of the secretary to keep an accurate record of the proceedings of the meetings of the elders and of the Annual Meeting and of Special Congregational Meetings of business, and all such other duties as pertain to this office as may be prescribed by the elders.

4. Treasurer

The treasurer shall have the care and custody of all funds and securities of the fellowship and shall deposit the same in the name of the Church in such bank or banks as the elders may select.

ARTICLE V. ELDERS

1.Elders

The oversight of Grace Place shall be vested in the elders. The elders shall be composed of men who meet the Scriptural qualifications contained in 1 Tim. 3 and Titus 1. (See Appendix A.)

2.Selection

The appointing of elders will be determined by the council of the existing elders (Acts 14:23; Titus 1:5).

3.Number

The number of elders shall be determined at the discretion of the existing elders.

4.Term

Elders may serve for as long as they are active in fellowship at Grace Place and for as long as they continue to fulfill the Scriptural qualifications for elders.

5.Meetings

The elders shall meet as often as deemed necessary to discharge the responsibilities as spiritual leaders of Grace Place.

6.Purpose

The decision-making process of the fellowship shall be accomplished with the oversight of the elders providing Biblical insight and directives to the church. Every decision requiring a vote is made by unanimous consensus. We believe the church is a theocracy; the ONLY vote that counts is how Jesus is voting.

7.Charge

The elders, with the ministerial staff, shall be charged with the overall spiritual care of Grace Place.

8.Committees/Task Forces

Elders shall be ex-officio members of all committees of Grace Place.

ARTICLE VI. DEACONS

1.Qualifications

Persons selected as deacons shall be men who meet the Scriptural requirements as found in 1 Tim. 3:8-14.

2.Election

A candidate for selection as a deacon shall be selected by the elders in recognition of a divine call of God to such position.

3.Powers

A deacon shall have such authority, powers, duties, and responsibilities as shall be vested in him by the elders, and he shall be subject to the direction of, and be responsible to, the elders.

4.Term

Deacons may serve for as long as they are active in the fellowship and as long as they continue to fulfill the Scriptural qualifications for deacons.

5.Charge

Deacons shall be charged with such specific spiritual and temporal duties as may be delegated to them by the elders.

ARTICLE VIII. CHURCH DISCIPLINE

1. Discipline of the Elders

The discipline of the elders shall be in accordance with 1 Tim. 5:19, Against an elder receive not accusation, but before two or three witnesses (KJV)

If the accusation is meritorious, the offending elder shall stand before the church body. Them that sin rebuke before all that others may fear. (1 Tim. 5:40 (KJV)).

2.Discipline of the Church Body

- 1.Unscriptural conduct necessary for church disciplinary action shall include but not be limited to those issues as listed in Gal.5:19-21; Prov. 6:16-19; Rom. 1:26-32; 1 Cor. 6:9-10; Heb. 13:17; Jude 8 and Rev.21:8.

The discipline of delinquent members shall be administered by the elders after a full hearing of the case.

- 2.The following steps shall be observed as the occasion requires:
(Matt. 18:16-20; Rom. 16:17-18; 1 Cor. 2:6; 2 Thess. 3:12).

- I The offending individual should be confronted only by the one who has been offended and reconciliation attempted among themselves.
- II If reconciliation is not achieved, then two or three, as the Scripture instructs in Matt. 18 shall confront the offending individual to seek reconciliation.
- III. If reconciliation is not made at this point, the matter shall be brought before the entire Church Body.
- IV. The offending member who refuses to be reconciled is then called to be separated from the fellowship of the church until there is repentance and reconciliation.
- V When there is repentance and reconciliation it shall be attested to by the Elders.

ARTICLE IX. CHURCH MEETINGS

1.Annual Meeting

The church shall conduct an annual meeting in which the elders or those delegated by such shall report to the church body concerning the yearly physical and spiritual growth of the church and any other matters requested or designated by the elders.

2.Notice

Notice of church meetings shall be given in such a manner and at such times as may be determined at the discretion of the elders, provided they are announced at all Sunday morning services at least two consecutive Sundays prior to the meeting and are designed to reach the largest number of church members feasible.

3. Elections

At the first meeting in January of each year, if necessary a Vice- President, Secretary, and Treasurer shall be selected who shall serve for one term or until their successors shall have been selected. The Secretary shall keep detailed minutes of all meetings and official actions of the elders and preserve these minutes in permanent form.

4. Voting

The church membership, age 18 and above, shall vote on such matters as are presented at the annual meeting and/or other special called meetings regarding:

1. acquisition and/or disposition of real estate
2. construction, remodeling or addition to facilities,
3. approval of annual budget,
4. other matters as deemed necessary by the Elders.

To carry a vote must be unanimous with accountability to the elders for an opposing vote.

ARTICLE X. FINANCE AND PROPERTY

1 Execution of Documents

The corporation may borrow money and/or mortgage property only upon the approval of the elders with the fellowship. The president and secretary of the corporation shall execute all documents in this regard. All checks and drafts shall be signed by the treasurer or asst. treasurer.

2 Finance Committee

The finance committee of Grace Place shall be composed of three non-elders, and at least one elder. The three non-elders shall be nominated and elected by the church in January if necessary: Each non-elder will serve three years and then should rotate off for at least one year. The non-elder membership of the committee must be elected and rotate in a sequential fashion.

3 Nominations

Nominations to the finance committee must be received and approved by the elders before elected by the church.

4 Responsibilities

The finance committee shall be responsible:

- 1> to submit a proposed budget for the year to the church for their approval in January
- 2> to oversee the budget throughout the year,
- 3> to bring to the church for their approval any expenditures outside the accepted budget,
- 4> to communicate to the church each month a simplified financial report, and
- 5> any other affairs directly related to the financial well-being of the church,
- 6> to commence budget preparation no later than November 1st for the upcoming year,
- 7> to submit budget needs, plans, and request forms to each staff member, ministry dept., etc. for their input

ARTICLE XI. DISSOLUTION

Dissolution Clause

Upon the dissolution of the corporation, the Officers and Elders shall, after paying of and making provisions for the payment of all of the liabilities of the corporation, dispose of all the assets of the corporation exclusively for charitable, educational or religious purposes as shall at the time qualify as an exempt organization or organizations under Section 501 © (3) of the Internal Revenue Code of 1954 (or the corresponding provisions of any future United States internal revenue law), as the officers and Elders shall determine.

ARTICLE XII. COMMISSIONING OF MINISTERS

Ministers

This church, dependent completely upon the Holy Spirit of God, may license, ordain and commission individuals whom God directs. Selection of individuals shall be conducted by the Elders in recognition of a divine call to such a position.

Article XIII. Marriage Policy

Our statement of faith expresses our fundamental biblical conviction that Christian marriage is, by definition, the spiritual and physical uniting of one man and one woman in an exclusive covenant commitment for their joint lifetime. Christian marriage is God's unique gift to reveal the union between Christ and His Church. As such this local church believes that wedding ceremonies on church property are spiritual of worship of God who created this divine institution. As worship services, weddings on church property shall be officiated by one or more ordained ministers of the gospel. The church may decline to make its facilities or ministers available for any wedding if it is determined that one or both of the parties are not biblically qualified to marry. Such determination may be made by the elders charged to oversee the spiritual well-being of the church with cooperation of the church.

No individual shall officiate at any marriage ceremony unless such marriage is consistent with this policy.

APPENDIX A

Concerning Qualifications of an Elder and/or Deacon

It is our conviction that the Scriptures demand that leaders of the church must meet moral and spiritual qualifications that demonstrate the godly character of such men. Rather than academic, financial, or political achievements.

An elder/deacon must be born again, born of the Spirit. John 3:1-7

An elder/deacon must have followed the Lord in believer's baptism. He cannot be an example of obedience when he will not obey the Word of God. Matt. 28:18-20

An elder/deacon must be filled with the Holy Spirit. No man is capable of leading apart from continual filling of the Holy Spirit. Acts 2:1-4; Eph.5:18; John 15:5

An elder must not lord it over the flock, but rather He is to be an example. 1 Pet. 5:1-3

Many references are available which define and comment on the qualities listed in 1 Tim. and Titus. One very fine and thorough resource is [The Church and the New Testament](#) by Kevin Conner. Such work need not be duplicated here.

Realizing that there is some measure of disagreement as to the application or understanding of the statement that such men must be the "husband of one wife", we will specifically state our position: The Greek text directly translates "a one woman man". It is our position that this does not dictate that a man must be married, nor does it specifically address itself to divorce and/or remarriage, but as with all the other qualifications, morality and spiritual character are in view. The spiritual and moral character of a man must be determined by the Holy Spirit, for only Christ fully knows the potential of a man and His grace is sufficient. 1 Cor. 15:10; Acts 13:2-3; 14:23. Ministry and others will recognize this and confirm it. Acts 20:28.

It is however exceedingly difficult and unlikely for one who has suffered a failure in marriage and since remarried to ever gain the personal security to act with Biblical balance and stability needed to avoid serious distractions at home. With this in mind it is generally our position that such an individual would not be considered for the office of elder or deacon.

APPENDIX B

Concerning membership:

Article 2 states clearly and adequately what membership is based on, but some questions arise as to how such basis is recognized in regard to individuals new to our fellowship. This responsibility will fall to the elders when an individual makes a public request for church membership. The church covenant serves to communicate to a new member their commitment to Christ and His church. Each new member will be given a copy of the covenant and encouraged to understand it fully.

APPENDIX C

Concerning Marriage, Gender and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological gender is a rejection of the image of God within that person.

We believe that term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, and attempting to change one's biological sex or otherwise acting upon any disagreement with one's biological sex) is sinful and offensive to God. We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church in any capacity, or who serve as volunteers, should abide by and agree to this Statement on Marriage, Gender, and Sexuality and conduct themselves accordingly. 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 every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the doctrines of the church

Covenant of Fellowship

Having been led, as we believe by the Holy Spirit of God, to receive the Lord Jesus Christ as our Lord and Savior and, on the profession of our faith, having been baptized in the name of the Father, and the Son, and of the Holy Spirit, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church in: knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to support the ministry, the expenses of the church, and relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and personal devotions; to spiritually educate our children; to seek the salvation of our family and friends; to walk carefully in the world; to be just in our dealings, faithful in our engagements, and commendable in our behavior; to avoid all tattling, backbiting, and excessive anger; to abstain from drunkenness, and all other drug abuse; to be zealous in our efforts to the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay. We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word

Signature _____

Date _____