

# BYLAWS

OF

CHRIST COVENANT CHURCH

*FIRST ADOPTED 1989*

Revisions: 1998, 2000, 2001, 2015, 2017, 2021, 2024

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## **PREAMBLE**

Christ Covenant Church is an independent body of believers in Jesus Christ. It is a nonprofit North Carolina corporation. These bylaws set forth the purpose of the Corporation, its organization structure, and its government.

## **ARTICLE I: PURPOSE**

### Section 1.01 Christ Covenant Church exists to love God's glory.

We are a body of believers whose purpose is to pursue right worship of God. We do this by experiencing and enjoying God in corporate worship, through the preaching of His Word, by lifting our voice in song, by ushering up our praise and petitions to Him in prayer, by giving back to Him a portion of what He has given to us, and by fellowship with one another with praise on our lips. We do this on a personal level by daily studying His Word, by daily lifting our voice to Him in prayer and praise, and by daily living with Him in our lives. (Matt. 22:36-40)

### Section 1.02 So that we can love God's people.

Christ Covenant Church is a body of believers whose purpose is to nurture genuine community within our church. Those who are mature in their faith disciple those who are young in the faith. Each member grows in faith, wisdom, and knowledge. We believe that each believer should be accountable to a fellow believer to encourage a godly walk. Believers should exercise their gifts in service to the community of believers. As a community, we are to encourage one another, share with each other in seasons of joy and sorrow, and help each other when there are needs. In all that we do we glorify God. (Acts 2:42; Eph. 4:11-16)

### Section 1.03 And go out in love to serve God's world.

Christ Covenant Church is a body of believers whose purpose is to go into God's world as believers and take the "Good News" of Jesus Christ with us in all of our relationships, reaching out to the non-Christian friend or neighbor. With the help of the Holy Spirit, we are to live our lives caring and loving others that they may see Christ in us. We are to reach beyond our local community to others in the world, sharing of ourselves and of our resources so that those who do not know Christ may, through the power of the Holy Spirit, become disciples of the living Lord. (Matt. 28:18-20)

## **ARTICLE II: PRINCIPLES**

**God-Centered Worship:** CCC is committed to the right worship of God that is directed by Scripture and flows from the heart and mind of the worshipper. (John 2:23-24; Rom. 12:1-2)

**Biblical Truth:** CCC is committed to learning and loving the Scriptures as the basis and authority of all of life's actions. (John 17:17; 2 Tim. 3:16)

**Genuine Community:** CCC is committed to seeking true and genuine community among its members where people are unified in the essentials of the faith, charitable in the nonessentials, and act in love toward all. (Heb. 10:24-25; John 13:33; 13:34)

Compassionate Outreach: CCC is committed to the proactive involvement in both word and deed demonstrating God's grace and love at the local, national, and international level. (Matt. 28:18; Matt. 5:43-6:4)

Persistent Prayer: CCC is committed to becoming a body of believers who in faith prays biblically and perseveringly. (Heb. 4:14-16; Luke 11:1-3)

Active Discipleship: CCC is committed to actively discipling its members toward a greater conformity to Jesus Christ. It is the desire of this body that all be made mature using and enjoying the God-given gifts in ministry. (Eph. 4:11-16; Matt. 28:19-20; Gal. 4:19)

Cheerful Giving: CCC is committed to its members giving both thoughtfully and cheerfully as a reflection of our faith and appreciation for all that God has given us. (2 Cor. 9:6-7; Mal. 3:10)

Loving Obedience: CCC is committed to its members growing in the knowledge of Christ's love, desiring to move away from willful sin in their lives, and seeking faithful obedience to the Word of God. (2 Cor. 7:1; Ex. 20:2-17; 1 John 5:3)

Developing Christ-Centered Leaders: CCC is committed to maturing Christian leaders who are committed to teaching the Word, praying for fellow believers and for those who are lost, and ministering to God's people. (1 Tim. 3:1-7; 5:17; Titus 1:5-9)

### **ARTICLE III: STATEMENT OF FAITH**

#### **1. The Scriptures**

We believe the Holy Bible was written by men who were divinely inspired, and that it is a perfect treasure of heavenly instruction. God is its author; salvation is its purpose; and truth, without any mixture of error, is its content. Scripture reveals the principles by which God will judge us. Therefore, it is now, and will be to the end of the world, the true center of Christian union and the supreme standard for evaluating all human conduct, creeds, and opinions. 2 Tim. 3:16-17; 2 Tim. 3:15; Prov. 30:5-6; Rom. 2:12; Phil. 3:16; 1 John 4:1

#### **2. The True God**

We believe there is one and only one living and true God—an infinite, intelligent Spirit. His name is the LORD, the Maker and Supreme Ruler of heaven and earth. He is inexpressibly glorious in holiness and is worthy of all possible honor, confidence, and love. In the unity of the Godhead there are three persons: the Father, the Son, and the Holy Spirit. They are equal in every divine perfection, and they carry out distinct but harmonious offices in the great work of redemption.

John 4:24; Ps. 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10; Ex. 15:11; Ps. 147:5; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:6-8; Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13; Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 1 John 5:7; John 10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6; Eph. 2:18; 2 Cor. 13:14; Rev. 1:4-5

#### **3. Humanity and the Fall**

We believe humanity is the special creation of God, made in His own image. God 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. The gift of marriage consists of the uniting of one man and one

woman in covenant commitment for a lifetime, and this gift models the way God relates to His people. God created the human race in holiness under His law. By voluntary transgression, however, humanity fell from that holy and happy state. As a result, all people are now sinners, not by external compulsion but by choice. They by nature entirely lack the holiness that is required by the law of God and are actively inclined to evil. Therefore, they are under just condemnation to a sentence of eternal ruin, without defense or excuse.

Gen. 1:27; Gen. 1:31; Ecc. 7:29; Acts 17:26-29; Gen. 2:16-17; Gen. 3:6-24; Rom. 5:12; Rom. 5:15-19; Ps. 51:5; Rom. 8:7; Isa. 53:6; Gen. 6:12; Rom. 3:9-18; Eph. 2:1-3; Rom. 1:18,32; Rom. 2:1-16; Gal. 3:10; Matt. 20:15; Ezek. 18:19-20; Rom.1:20; Rom. 3:19; Gal. 3:22.

#### 4. The Way of Salvation

We believe the salvation of God's people is completely by grace, through the mediatorial offices of the Son of God. By the appointment of the Father, he freely took to himself our nature but without sin. He honored the divine law by His personal obedience and made a full atonement for our sins by His substitutionary death, satisfying God's wrath. He rose from the dead and is now enthroned in heaven. Jesus, the Son, unites in His wonderful person the tenderest sympathies with divine perfections and, as such, he is in every way the only qualified, suitable, compassionate, and all-sufficient Savior.

Eph. 2:3, Matt. 18:11, 1 John 4:10, 1 Cor. 3:5-7, Acts 15:11, John 3:16, John 1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, 2 Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom. 4:25, Rom. 3:21-26, 1 John 2:3, 1 Cor. 15:1-3, Heb. 9:13-15, Heb. 1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps. 34

#### 5. Justification

We believe the great gospel blessing that Christ secures to those who believe in him is justification. Justification includes the pardon of sin, righteous standing before God and His people, and the promise of eternal life founded on principles of righteousness. It is not given because of any works of righteousness we have done but only through faith in the Redeemer's blood. By virtue of this faith, His perfect righteousness is freely imputed to us by God. Justification immediately brings us into a state of most blessed peace and favor with God and secures every other blessing we need for time and eternity.

John 1:16, Eph. 3:8, Acts 13:39, Isa. 53:11-12, Rom. 5:1-2, Rom. 5:9, Zech. 13:1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, 1 Peter 3:7, 1 John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom. 4:23-25, 1 John 2:12, Rom. 5:3, Rom. 5:11, 1 Cor. 1:30-31, Matt. 6:33, 1 Tim. 4:8

#### 6. The Freeness of Salvation

We believe the blessings of salvation are made free to all by the gospel. It is the immediate duty of all to accept them by a heartfelt, penitent, and obedient faith. Nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel, a rejection which involves him in an aggravated condemnation.

Isa. 55:1, Rev. 22:17, Rom. 16:25-26, Mark 1:15, Rom. 1:15-17, John 5:40, Matt. 23:37, Rom. 9:32, Prov. 1:24, Acts 13:46, John 3:19, Matt. 11:20, Luke 10:27, 2 Thess. 1:8

#### 7. Grace in Regeneration

We believe sinners must be regenerated, or born again, in order to be saved. Regeneration consists of God's gift of a holy inclination to the mind. It is accomplished in a way that is beyond our comprehension. It is carried out by the power of the Holy Spirit using divine truth to

obtain our voluntary obedience to the gospel. The proper evidence of regeneration appears in the holy fruits of repentance, faith, and newness of life.

John 3:3, John 3:6-7, 1 Cor. 3:14, Rev. 14:3, Rev. 21:27, 2 Cor. 5:17, Ezek. 36:26, Deut. 30:6, Rom. 2:28-29, Rom.5:5, 1 John 4:7, John 3:8, John 1:13, James 1:16-18, 1 Cor. 1:30, Phil. 2:13, 1 Peter 1:22-25, 1 John 5:1, Eph. 4:20-24, Col. 3:9-11, Eph. 5:9, Rom. 8&9, Gal. 5:16-23, Eph. 3:14-21, Matt. 3:8-10, Matt. 7:20, 1 John 5:4, 18

#### 8. Repentance and Faith

We believe repentance and faith are sacred duties as well as inseparable graces. They are produced in our souls by the regenerating Spirit of God, who convinces us of our guilt, danger, helplessness, and the way of salvation by Christ. And they consist of turning to God with genuine sorrow, confession, and a petition for mercy; receiving heartily the Lord Jesus Christ as Prophet, Priest and King; and relying on him alone as the only and all-sufficient Savior.

Mark 1:15, Acts 11:18, Eph. 2:8, 1 John 5:1, John 16:8, Acts 2:37-38, Acts 16:30-31, Luke 18:13, Luke 15:18-21, James 4:7-10, 2 Cor. 7:11, Ps. 51, Rom. 10:9-11, Acts 3:22-23, Heb. 4:14, Ps. 2:6, Heb. 1:8, Heb. 7:25, 2 Tim. 1:12

#### 9. God's Purpose of Grace

We believe election is the eternal purpose of God according to which he graciously regenerates, sanctifies, and saves sinners. Election is perfectly consistent with human free agency and includes all the means necessary to achieve God's purpose. It is a most glorious display of God's sovereign goodness, which is infinitely free, wise, holy, and unchangeable. Election completely rules out boasting and promotes humility, love, prayer, praise, trust in God, and the active imitation of His free mercy. It encourages the greatest possible exercise of human responsibility. The election of individuals to life may be confirmed by its effects in everyone who truly believes the gospel. Election is the foundation of Christian assurance, and confirming our election deserves our greatest diligence.

2 Tim. 1:8-9; Eph. 1:3-14; 1 Peter 1:1-2; Rom. 11:5-6; John 15;16; 1 John 4:19; 2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36; 1 Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; 1 Cor. 3:5-7; 1 Cor. 15:10; 1 Peter 5:10; Acts 1:24; 1 Thess. 2:13; 1 Peter 2:9; Luke 18:7; John 15:16; 1 Thess. 2:12; 2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 1 Thess. 1:4-10; Isa. 42:16; Rom. 11:29; 2 Peter 1:10-11; Phil. 3:12; Heb. 6:11

#### 10. Sanctification

We believe sanctification is the process by which we are made partakers of God's holiness, according to His purpose. Sanctification is a progressive work. It begins in regeneration and continues in the hearts of believers by the presence and power of the Holy Spirit and by God's appointed means. These means include the Word of God, self-examination, self-denial, watchfulness, prayer, and the oversight and fellowship of the visible church.

1 Thess. 4:3; 1 Thess. 5:23; 2 Cor. 7:1; 2 Cor. 13:10; Phil. 3:12-16; 1 John 2:29; Rom. 8:5; Eph. 1:4; Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; 1 Peter 2:2; 2 Peter 3:18; 2 Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph. 6:18; Eph. 4:30

#### 11. The Perseverance of Saints

We believe all genuine believers endure to the end. Their persevering obedience to Christ and attachment to His people are the primary marks distinguishing them from superficial

professors. A special providence watches over their welfare, and they are kept by the power of God through faith to salvation.

John 8:31; 1 John 2:27-28; 1 John 3:9; 1 John 5:18; 1 John 2:19; John 13:18; Matt. 13:20- 21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps. 121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24-25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4

#### 12. The Harmony of the Law and the Gospel

We believe the law of God is the eternal and unchangeable rule of His moral governance. It is holy, just, and good. Fallen human beings are unable to fulfill the precepts of the law, which the Scriptures attribute entirely to their love of sin. A chief purpose of the gospel is to deliver people from this love and to restore them through a mediator to a sincere obedience to the holy law. The visible church's means of grace share this great purpose.

Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7, 14-22; Gal. 3:21; Ps. 119; Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 20-21

#### 13. A Gospel Church

We believe a visible church of Christ is a congregation of baptized believers, joined together by covenant in the faith and fellowship of the gospel. A visible church observes the ordinances of Christ, submits to His laws, and exercises the gifts, rights, and privileges invested in them by His Word. The only scriptural officers of the church are elders (also called overseers or pastors) and deacons, whose qualifications and duties are defined in the epistles to Timothy and to Titus.

1 Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; 1 Cor. 4:17; 1 Cor. 14:23; 3 John 9; 1 Tim. 3:5; Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-13; 1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23-24; Matt. 18:15-20; 1 Cor. 5:6; 2 Cor. 2:17; 1 Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; 1 John 14:21; 1 Thess. 4:2; 2 John 6; Gal. 6:2; Eph. 4:7; 1 Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; 1 Tim. 3; Titus

#### 14. Baptism and the Lord's Supper

We believe that Christian baptism is the immersion of a believer in water into the name of the Father, the Son, and the Holy Spirit. It is a solemn and beautiful emblem that declares our faith in the crucified, buried, and risen Savior as well as our union with him in death to sin and resurrection to a new life. Baptism is a prerequisite to the privileges of church membership and the Lord's Supper. We likewise believe that the Supper is a symbolic act of obedience whereby the members of the church, following earnest self-examination, use bread and the cup in a sacred manner to commemorate together the dying love of Christ. The ordinances belong to the gathered church, marking off believers from unbelievers and making the church visible on earth.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; 1 Peter 3:20-21; Acts 22:16; Acts 2:41-42; 1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:28; 1 Cor. 5:1-8; 1 Cor. 10:3-32; 1 Cor. 11:17-32; John 6:26

#### 15. The Lord's Day

We believe the first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and points to the rest that awaits the people of God. It should include exercises of worship and spiritual devotion,

both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the lordship of Jesus Christ.

Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15, 24; Isa. 58:13-14; Heb. 10:24-25; Acts 11:26; Acts 13:44; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-1

#### 16. Civil Government

We believe civil government exists by divine appointment for the benefit and good order of human society. Government officials are to be prayed for, conscientiously honored, and obeyed. The principle exception is for matters contrary to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Rom. 13:1-7; Deu. 16:18; 2 Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; 1 Peter 2:13; 1 Tim. 2:1-4; Acts 5:29; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps. 72:11; Ps. 2; Rom. 14:9-13

#### 17. The Righteous and the Wicked

We believe there is a radical and essential difference between the righteous and the wicked. Only those who are justified by faith in the name of the Lord Jesus and sanctified by the Spirit of our God are truly righteous in His judgment. In contrast, all those who continue in impenitence and unbelief are wicked in His sight and under the curse. This distinction among people holds both at death and afterward.

Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; 1 John 2:29; 1 John 3:7; Rom. 6:18,22; 1 Cor. 11:32; Prov. 11:31; 1 Peter 4:17-18; 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; Luke 9:23-26; Ecc. 3:17; Matt. 7:13- 14

#### 18. The World to Come

We believe the end of the world is approaching. At the last day Christ will descend from heaven and raise the dead from the grave to final retribution. A public separation will then take place in which the wicked will be justly assigned to endless punishment and the righteous to endless joy. This judgment will determine forever on principles of righteousness the final state of people in heaven or hell.

1 Peter 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; Matt. 13:39-40; 2 Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 1 Thess. 5:1-11; Acts 24:15; 1 Cor. 15:12-58; Luke 14:14; Dan. 12:2; John 5:28-29; John 6:40; John 11:25-26; 2 Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30- 31; Matt. 25:31-46; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:18; Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 1 John 4:17; 2 Peter 3:11-12

### **ARTICLE IV: ORDINANCES**

Christ Covenant Church has two ordinances that we believe were instituted by our Lord Jesus Christ. These ordinances are outward signs of an inward change. We believe that these signs are to be used by the church until our Lord returns.



#### Section 4.01 Baptism

We believe that all who have come to a saving knowledge in Christ are to be baptized. We believe the primary mode of baptism is immersion, but in unique or necessary situations, other forms of baptism may be considered. (Matt. 28:19-20; Acts 2:37-41; Rom. 6:3).

#### Section 4.02 Communion

We believe in the regular celebration of the Lord's Supper. The board of elders is responsible for establishing the communion schedule, the method of taking communion, and overseeing the serving of communion. Everyone who has been baptized and is repenting of sin, professing faith in the Lord Jesus Christ, giving evidence of regeneration, and so far as it depends on them is living in peace and unity with others may participate in communion (Mark 14:22-26; 1 Cor. 11:23-26; Rom. 12:18).

### **ARTICLE V: MEMBERSHIP**

#### Section 5.01 Qualification

Everyone who has been baptized and is professing faith in the Lord Jesus Christ, giving evidence of regeneration, and has examined and affirmed CCC's Statement of Faith and Membership Covenant may be received into membership upon recommendation of the elders and subsequent affirmation of the members.

The elders shall be responsible for determining each person's qualification for membership. In making this determination, they may rely on a person's profession of faith, or such other evidence, as the elders deem appropriate.

#### Section 5.02 Admission

To be admitted into church membership, applicants shall complete three months of regular attendance at Sunday morning services, shall complete the membership classes, and shall be recommended by the elders for admission. Applicants shall be accepted into membership by the affirmation of the congregation at any regular or special meeting of the congregation, and shall at that point relinquish their membership in other churches.

#### Section 5.03 Rights and Responsibilities

In accord with the duties enumerated in the Membership Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church and its worship, discipleship, and evangelism.

Only those who are members of this congregation shall be entitled to serve in the ministries of the church; non-members may serve on an ad-hoc basis with the approval of ministry leadership. Notwithstanding, non-members may serve the church for the purposes of administration and professional consultation.

1. Members are expected to participate regularly in the Lord's Day gathering, observe its ordinances, attend members' meetings, submit to its discipline, and vote on decisions regarding membership status and other such matters as may be submitted to a vote.
2. Members are responsible for voting on the election and removal of the nominated elders, deacons, and the pastoral staff. To be confirmed, each of these must be

approved by a 75% vote of the members who exercise their right to vote and a quorum of the membership must vote.

3. Members are responsible for voting on the election and removal of nominated members.
4. Members are responsible for voting on the annual budget and any acquisition of real property or other expenditure in excess of 5% of annual budget. Budget and acquisitions must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership must vote.
5. Any changes to the bylaws must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership must vote.

A quorum of the membership throughout this document is defined to be at least 25% of the membership.

When voting for elders, deacons, pastoral staff, annual budget, and bylaws each active member will be provided with a ballot. All other votes will be done by raising of hands or voice. For ballot votes there will be at least 72 hours between the time when the ballots are handed out and the time when they are collected. Each member is asked to diligently pray about his or her response and then cast his or her ballot.

#### Section 5.04 Termination of Membership

The church shall recognize the termination of a person's membership as an act of church discipline, voluntary resignation of the member, transfer of membership to another church, or following his or her death.

If a member is not in attendance during a four-month period of time with the exception of illness and other such justifiable reasons (missions, military service, college, etc.), he or she will be notified through the contact information the church has on file (phone, text, email, and/or postal mail) that he or she has been observed not to be in regular attendance. The letter will seek to determine the intentions of the member in regard to maintaining or withdrawing his or her membership status. The person being so notified will be given thirty days from the date the letter is mailed to respond. Failure to respond within the thirty-day period will be taken as a request to remove his or her name from the role.

The church shall have authority to refuse a member's voluntary resignation or transfer of membership to another church, either for the purpose of proceeding with a process of church discipline, or for any other biblical reason.

#### Section 5.05 Associate Membership

Temporary residents of the Raleigh area and others who are members of an evangelical church (outside of Raleigh) may apply for associate membership. Qualifications are identical to those for full membership as set out above, except that home church membership must be retained.

Duties and privileges of associate members are the same as for other members except that when absent from the Raleigh area for extended periods of time, they are released from the

responsibility to attend our church services. Also, associate members will not be eligible to stand for any office.

Termination of associate membership as a disciplinary measure will be as it is for other members, except that the elders shall notify the pastor or elders of the home church of that termination. Associate membership will normally terminate upon the ending of the period of temporary residence in the Raleigh area.

## **ARTICLE VI: ELDERS**

### Section 6.01 Qualification

The Board of Elders shall be comprised of not less than three men who satisfy the qualifications for the office of elder set forth in 1 Timothy 3:1-7 and Titus 1:6-9. In addition to the minimum qualifications given in Scripture, elders must be members of Christ Covenant Church who wholeheartedly endorse to the Statement of Faith and are actively involved in the ministry of the church.

All pastors in the full-time employment of the church shall be elders whose term expires only upon leaving the employ of the church. No elder shall hold the office of deacon during his tenure as elder.

### Section 6.02 Selection

The Board of Elders shall determine when additional elders are needed and shall initiate the process of nomination. After much prayer, they will review the congregation for men who they consider worthy of being considered for the open elder positions. The elders should seek recommendations and involvement from the general membership in the nomination process (see 'Elder Recommendation Form').

Once the Board of Elders has determined a candidate, the name of the prospective elder shall be brought before the members of the church at a church gathering. Members shall be given thirty days to raise concerns regarding the candidate. If any member has concerns that a prospective elder is unqualified for the office, the member should express this concern to the Board of Elders (Matt. 18:15-17; 1 Tim. 5:17-21).

In those cases where the Board of Elders concludes that a candidate is not qualified for office, they shall so inform the candidate stating the reasons for this conclusion.

After the membership has been given thirty days for consideration of the candidate, the Board of Elders will present the prospective elder to the members of the church for election by ballot. The prospective elder shall be declared elected if he has been affirmed by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership must vote. The church shall then recognize and set apart for service all such newly approved elders.

### Section 6.03 Role

While there is equality before God among elders, deacons, and all members of the body, for the purpose of order, Scripture indicates that elders, as overseers, are corporately entrusted with the authority within the local church.

Subject to the will of the congregation, the elders shall oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6:1–6 and 1 Peter 5:1–4, the elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and the shepherding of God’s flock which includes the following:

1. Shepherd the Flock: Serving in all humility, elders are to guide, direct, guard, and protect the members of the body. This includes seeking to meet their needs and assist in any way possible, warning against harmful influences, and guarding against false teachers (Acts 20:28; 1 Pet. 5:1-3).
2. Lead Through Example: Elders are to provide a Scriptural role model and are to set a pattern before the flock of a rightly ordered life -- with a single purpose: to glorify God. (1 Pet. 5:3)
3. Teach, Equip, and Exhort: Elders are to see that the flock is fed through biblical instruction and admonition. (1 Tim. 3:2; Titus 1:9; 2 Tim. 2:2)
4. Refute Those who Contradict Truth: Elders are to confront those who are teaching what they should not teach or who are continually in a pattern of behavior contradictory to biblical truth. Thus, elders are to keep closing potential entrances for Satan, so that the truth of Christ will remain credible to both the congregation and the community. (Acts 20:29-31; Titus 1:9)
5. Manage the Church of God: Elders are to oversee the life of the church with the assistance of other godly leaders. (1 Tim. 3:5; 1 Tim. 5:7)
  - a. The Board of Elders may define jobs that are secular (maintenance, non-ministry) in nature, and may require special credentials or qualifications. These job scopes may not require the spiritual qualifications of either an elder or deacon. The elders are empowered to fill these positions with qualified persons. Character and other qualifications of potential candidates will be evaluated by the elders. Each of these positions will have a written job description which includes term of service if applicable. The elders may terminate persons holding these positions with a 75% majority vote of the Board of Elders.
  - b. The Board of Elders may form committees to advise them in the operation of the church, in planning for the future, or in finding new church staff. The elders will call on members of the church who are in good standing to fill these advisory roles. The elders are responsible for defining the specific job scopes of these committees and for appointing persons to these committees.
  - c. The Board of Elders is responsible for reviewing and approving a budget for the church at least annually to be presented to the church for a vote. They are responsible to appoint persons to administer the financial responsibilities, to periodically review the church’s financial position, and assure adequate financial controls.
6. Oversee ordinances: Elders are to oversee the Lord’s Supper and baptism as appropriate.

7. Care for the pastoral staff: The Board of Elders is responsible for the overall watch care of one another, the senior pastor, and the ministry staff. This includes staff selection and dismissal, when necessary. The specific roles and job descriptions for each ministry staff member shall be determined by the Board of Elders in conjunction with the senior pastor. The Board of Elders is responsible to review at least annually the compensation of senior pastor and ministry staff members. Changes in compensation require a 75% approval of the lay members of the Board of Elders. The senior pastor may not participate in discussions concerning his compensation or performance.
8. As the Board of Directors for Christ Covenant Church, a nonprofit corporation of North Carolina, the Board of Elders is charged with overseeing legal and financial matters and providing for the care and maintenance of all properties owned by CCC.
  - a. The Board of Elders shall elect from among its members a president and a secretary of the corporation. As necessary, further delineation of responsibilities shall be determined by the Board of Directors. Additionally, the Board of Directors shall implement whatever internal organization they deem necessary for them to act as legal representatives of CCC.

#### Section 6.04 Term

The church shall recognize men gifted and willing to serve in this calling, in accordance with the bylaw provisions on elections. These men shall be received as gifts of Christ to His church and set apart as elders. This recognition shall be reaffirmed by the church triennially. After an elder, other than the senior or associate pastor(s), has served two consecutive three-year terms, he may only be elected to the office of elder after at least one year.

An elder's term of office may be terminated before the end of his term by death, resignation, or by a 75% majority vote of the membership at a specifically-called members' meeting. Any two members with reason to believe that an elder, including the senior pastor or an associate pastor, should be dismissed should express such concern first to the Board of Elders and thereafter to the congregation at any members' meeting. Dismissal requires a members' meeting specifically called for that purpose and a vote of at least 75% of the members present at that members' meeting. Any such action should be done in conjunction with Matt. 18.15-17; 1 Tim. 5.17-21. A person terminating his service as elder shall not preclude his future service as an elder, subject at that time to the same process of elder selection.

### **ARTICLE VII: DEACONS**

#### Section 7.01 Qualification

The church shall recognize deacons, in accordance with the election procedure described in the bylaws, those who are giving of themselves in service to the church, and who possess particular gifts of service. These members shall be received as gifts of Christ to His church and set apart as deacons. The qualifications of deacons are outlined in 1 Tim. 3:8-12 and Acts 6:1-7.

#### Section 7.02 Selection

The Board of Elders shall determine when additional deacons are needed and shall initiate the process of nomination. After much prayer, they will review the congregation for men who they

consider worthy of being considered for the open deacon positions. The elders should seek recommendations and involvement from the general membership in the nomination process.

Once the Board of Elders has determined a candidate, the name of the prospective deacon shall be brought before the members of the church at a church gathering. Members shall be given thirty days to raise concerns regarding the candidate. If any member has concerns that a prospective deacon is unqualified for the office, the member should express this concern to the Board of Elders (Matt. 18:15-17; 1 Tim. 5:17-21).

In those cases where the Board of Elders concludes that a candidate is not qualified for office, they shall so inform the candidate stating the reasons for this conclusion.

After the membership has been given thirty days for consideration of the candidate, the Board of Elders will present the prospective deacon to the members of the church for election by ballot. The prospective deacon shall be declared elected if he has been affirmed by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership must vote. The church shall then recognize and set apart for service all such newly approved deacons.

#### Section 7.03 Role

Deacons serve under the direction of the elders, undertaking those areas of service necessary for the church's ministry that would enable and support the elders and other leaders in performing their biblical responsibilities.

Deacons shall care for the practical needs of members, promote the unity of the body, and support the ministry of the Word.

#### Section 7.04 Term

This recognition shall be reaffirmed by the church triennially for deacons who are not in the employ of the church. After a deacon not in the employ of the church has served two consecutive three-year terms, he may only be elected to the office of deacon after at least one year.

A deacon's term of office may be terminated before the end of his term by death, resignation, or by a 75% majority vote of the membership at a specifically-called members' meeting. Any two members with reason to believe that a deacon should be dismissed should express such concern first to the Board of Elders and thereafter to the congregation at any members' meeting. Dismissal requires a members' meeting specifically called for that purpose and a vote of at least 75% of the members present at that members' meeting. Any such action should be done in conjunction with Matt. 18:15-17; 1 Tim. 5:17-21. A person terminating his service as deacon shall not preclude his future service as a deacon, subject at that time to the same process of deacon selection.

### **ARTICLE VIII: SENIOR PASTOR**

#### Section 8.01 Qualification

The senior pastor shall meet the biblical qualifications for elders and be considered an elder. He shall be recognized by the church as particularly gifted in preaching and teaching, called to

the full-time ministry, and have a theological degree and/or significant pastoral experience. The candidate must also wholeheartedly endorse the Statement of Faith and Church Covenant.

#### Section 8.02 Selection

In the calling of any man to this position, the same process of calling an elder must be followed. In addition, the church must be given an opportunity to assess the preaching gifts of any potential senior pastor. Notice of the nomination of a man to be elected to membership and called as senior pastor (which shall include election to the membership of his wife, if he is married) must be given at two Sunday morning services following the nomination, prior to the vote at a members' meeting.

#### Section 8.03 Role

The senior pastor shall perform the duties of an elder and shall be responsible for the church's public services, including preaching and performing such other duties as usually pertain to the office of elder. The senior pastor shall have primary responsibility for the supervision and evaluation of staff members. This responsibility may, on a case-by-case basis, be delegated to another staff member.

#### Section 8.04 Term

The senior pastor shall not be subject to any term limit. The senior pastor shall be removed from office either by resignation, death, or by 75% majority vote of the membership at a specifically-called members' meeting. Any two members with reason to believe that the senior pastor should be dismissed should express such concern first to the elders and thereafter to the congregation at any members' meeting. Dismissal requires a members' meeting specifically called for that purpose and a vote of at least 75% of the members present at that members' meeting. Any such action should be done in conjunction with Matt. 18.15-17; 1 Tim. 5.17-21.

In the absence or incapacity of the senior pastor, the elders shall assume responsibility for his duties, any of which can be delegated.

### **ARTICLE IX: PASTORAL STAFF**

#### Section 9.01 Qualifications

All pastoral staff shall meet the biblical qualifications for elders and be considered elders. They shall perform the duties of an elder described above and shall be recognized by the church as particularly gifted and called to the full-time pastoral ministry.

#### Section 9.02 Selection

The church may call additional pastors whose relationship to the senior pastor is that of associate.

The elders shall have the responsibility for the hiring, supervision, evaluation, and dismissal of all support staff and pastoral staff members. Action to hire a member of the pastoral staff shall require a 75% vote of all the elders followed by a 75% vote of the members.

#### Section 9.03 Role

He shall co-labor under the direction of the senior pastor and shall perform any other duties as usually pertain to the office of pastor, or as set forth above, or which may be specifically assigned to him by the congregation.

In the absence or incapacity of the senior pastor for defined periods of time (such as sabbatical or illness), the associate pastor(s) shall assume the responsibility for his duties under the oversight of the elders.

#### Section 9.04 Term

The pastoral staff is not subject to any term limit. Pastoral staff shall be removed from office either by resignation, or death, or by 75% majority vote of the membership at a specifically-called members' meeting. Any two members with reason to believe that the senior pastor should be dismissed should express such concern first to the elders and thereafter to the congregation at any members' meeting. Dismissal requires a members' meeting specifically called for that purpose and a vote of at least 75% of the members present at that members' meeting. Any such action should be done in conjunction with Matt. 18:15-17; 1 Tim. 5:17-21.

In the absence or incapacity of any pastoral staff member, the elders shall assume responsibility for his duties, any of which can be delegated.

### **ARTICLE X: CHURCH DISCIPLINE**

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 and/or rendering doubtful a profession of faith, shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:15-17 and the example of Scripture (1 Cor. 5:1-5).

Church discipline, then, should ordinarily be contemplated after individual private admonition has failed. Restorative church discipline can include admonition by the elders and agreed upon by the congregation, suspension from communion, deposition from office, and excommunication as recommended by the elders and approved by the congregation. The purpose of restorative church discipline is to seek the repentance of the person disciplined, the purity of the church, and the glory of God.

### **ARTICLE XI: CHURCH MEETINGS**

#### Section 11.01 Corporate Worship

Worship services shall be held each Lord's Day and may be held throughout the week as the church determines.

#### Section 11.02 Members' Meetings

Members' meetings shall be held in the times, manner, and purposes set forth below:

- At least four members' meetings shall be held each year. A special members' meeting of the church may be called at any time by the elders with notice ordinarily given of at least two weeks.
- Notification of members' meetings shall be provided by one or more of the following methods: distribution of written notice to the congregation in attendance at all corporate worship meetings, oral announcement to the congregation at all corporate worship meetings, or electronic communication. Members shall be notified no less than



two weeks and no greater than sixty days prior to a members' meeting. A quorum shall consist of 25% of the members eligible to vote. No business may take place if a quorum is not met.

- Members' meetings are to hear reports from elders, staff, and ministry leaders regarding activities and decisions of the church. This includes electing and removing elders, deacons, and other officers. It is also a time to receive or remove people from membership, exercise church discipline, and approve an annual budget.
- On any matter that is brought to a vote, a 75% majority is needed for it to pass (unless the bylaws specify otherwise).

## **ARTICLE XII: AMENDMENTS**

The Statement of Faith and Church Covenant may be amended by a 75% vote of the members, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced publicly at church services two successive Sundays prior to such vote.

The revised version of this bylaws shall be made available to all church members by the administrative assistant.

Grammatical changes that do not affect the meaning and intent of the bylaws may be recommended to the elders, who may approve such changes by unanimous vote. Examples of such changes might include updated biblical citations if there are typographical errors or citations of more pertinent passages.

## **ARTICLE XIII: DISSOLUTION**

In the event that the elders of the church determine that there is reasonable cause to dissolve the Christ Covenant Church as a corporate entity, the elders shall recommend dissolution to the membership. The elders shall call a special members' meeting. Notice of the meeting shall be sent in writing to the membership and posted at all entrances to the church building no less than sixty days prior to the meeting. The notice shall state that the purpose of the meeting is to consider dissolution of the corporation and how the assets of the corporation will be distributed after all creditors have been paid. At least 75% of the members present at the meeting must vote in the affirmative to approve the proposal of dissolution. After approval of dissolution by the members, all of the corporation's debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals, but shall be irrevocably designated, as approved by a simple majority of the members present at a members' meeting, to one or more religious organizations which meet the qualifications described in Section 501(c)(3) of the Internal Revenue Code and which are in agreement with the letter and spirit of the Statement of Faith. Any such assets not so disposed of shall be disposed of exclusively for such exempt purposes by a court of competent jurisdiction where the principal office of the corporation is then located.

## **ARTICLE XIV: INDEMNIFICATION**

### Section 14.01 Mandatory Indemnification

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

### Section 14.02 Permissive Indemnification

At the discretion of the elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

### Section 14.03 Procedure

If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

## **ARTICLE XV: DEVIATIONS OF PRACTICE**

If a church member believes the church to be out of accord with these bylaws, he or she should inform an elder. When the elders determine that the church is out of accord with this constitution, they must provide an update at each members' meeting until the situation is remedied.

## **ARTICLE XVI: DISPUTE RESOLUTION**

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see, e.g., Matthew 18:15–20, 1 Corinthians 6:1–8), the church expects its members to resolve ordinary civil disputes among themselves according to biblically-based principles, without reliance on the secular courts. In the case of criminal activity within the congregation, the state has a God-given responsibility to protect the peace and security of its citizens that should be supported and encouraged. Consistent with its call to peacemaking, the church shall encourage the use of biblically-based principles to resolve disputes between itself and those outside the church, whether Christian or pagan, and whether individuals or corporate entities.

## **STATEMENT ON MARRIAGE, GENDER AND SEXUALITY**

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary but equal genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) 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, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of Christ Covenant Church as the local Body of Christ, and to provide a biblical role model to the members of this church and the community, it is imperative that all persons employed by Christ Covenant Church in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing statements or behavior directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Christ Covenant Church.

## **MARRIAGE POLICY**

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Christ Covenant Church will only recognize marriages between a biological man and a biological woman. Further, the pastors and staff of Christ Covenant Church shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Christ Covenant Church shall only host weddings between one man and one woman.