

GRACE TRUTH



C O M M U N I T Y C H U R C H

Partnership Covenant



Grace and Truth Resources

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Introduction

The Constitution of the United States was formed to unify the new nation under a contract of unified beliefs. The framers wrote,

“We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

It was in their minds that separate, independent states would unify under one common identity to make one nation. The theme of union is a significant ingredient to the foundation of any organization.

The Apostle Paul speaks openly about the importance of unity in local churches. He writes in 1 Corinthians 12:12-14,

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body - Jews or Greeks, slaves or free and all were made to drink of one Spirit. For the body does not consist of one member but of many.”

We observe that the church body is made up of different, distinct people just like there are multiple parts in the human body, yet they all come together in union to make the body one. The church functions in the same way. Individuals with different backgrounds, cultures, ages, professions and educations come together to create one congregation, under similar beliefs and vision, for the purpose of worshipping God together.

The resources that are provided in this packet are for you to understand what it means to be one of Grace & Truth’s partners, unified together under the headship of Jesus Christ. You are a person whom God has created in His image. You have been given a particular personality and passions to bring glory to God through your presence and work at Grace & Truth Community Church. We do not expect nor encourage anyone to fit a particular mold. We believe that a church is different people making one union.



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Steps for Partnership

Step 1: Partnership Class

The first step to becoming a Partner at Grace & Truth is to attend one of our Next Steps classes. This is where you will learn more about what we believe.

Step 2: Partnership Interview

Following your Partnership Class, you will be invited to meet with someone in leadership for an interview. Don't be intimidated. This is simply a time for us to get to know your story and answer any questions you may have about our Partnership Covenant.

Step 3: Finalizing Partnership

Your Partnership Interviewer will help you take any final steps in the application process. For you, this may be signing your Partnership Covenant and helping you take a next step in serving the community and/or giving. It may be walking with you through any additional requirements for Partnership, such as baptism, etc.

Step 4: Congregational Approval

Grace & Truth Community Church is an elder and congregational-led church. We believe current partners have authority to approve prospective partners. The final step in the partnership process is majority approval by current partners.



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Foundations of the Church

In construction of either a massive skyscraper in a metropolis or a single family house in a local neighborhood, it is imperative that a good foundation be established before anything else can be added. Before launching into requirements of partnership with Grace & Truth, it is necessary for us to address in details what should be the foundation for any church.

In this section, we have included four areas of importance to the foundation of the church. The first is God. The second is the Bible. The third is salvation. The last area is the church. These four pillars are essential reference points to the foundation of the church. Belief and adherence to them are critical for any current, prospective or future Partner of Grace & Truth Community Church.

I. God

We believe that God exists eternally as a Trinity: Father, Son, and Holy Spirit. There is a union between the three distinct persons of the Godhead. Although each exists equally, and eternally as one, they also exist distinctly. The church is an illustration of the eternal and deep harmony within the Trinity. A diverse community of people are made into one body, just as the Trinity consists of separate yet equal members of one body, so too does the church. The church was created for the sole purpose of worshipping the One True, Triune and Infinite God.

- A. We believe there is one God who is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, love, justice, goodness, and truth. He eternally exists in three persons: Father, Son, and Holy Spirit. His desire is that we should know Him intimately and live a life of fulfillment through the pursuit of His glory. The trinity is One in it's attributes and purpose. The Father is the first person of the eternal triune God, who sent His Son to redeem sinful humanity and sent the Holy Spirit to be His supernatural agent in salvation.



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- B. We believe that Jesus Christ is the second person of the eternal triune God. He became a man, lived a sinless life, died on a cross, was buried, and physically rose from the grave to redeem sinful humanity.
- Jesus is God and is equal in essence to the Father. He is the only begotten Son of the Father. The Father sent the Son. He became human. He was conceived by the Holy Spirit and born of the Virgin Mary. He made His dwelling among us, living a full life without sin. His life and His death on the cross provide the only atonement that fully satisfies the righteous requirement of God for the sinner. The death of Jesus Christ was the full and final payment for sin. He was the proper substitute for the judgement passed down on the entire world. The historic fact of Jesus Christ's resurrection from the dead is a powerful witness to His divine person and is humanity's only hope in God. Jesus Christ will make a personal and imminent return to the earth. His return is hope in the life of every Christian, who perseveres until the day of His arrival.
- C. We believe that the Holy Spirit is the supernatural agent in salvation, baptizing all Christians into the universal church at conversion, indwelling and sealing them until the day of Christ's return.
- The Holy Spirit bears persuasive testimony to the realities of Jesus Christ. The Holy Spirit is personal and divine, the third member of the Godhead. He convicts the world of sin and its consequences. He brings repentance and faith to the believer. He indwells the believer with the radical life of Jesus Christ. He gives gifts to every believer for mutual service within the body of Christ. He unites each believer in the Body of Christ and seals them in that relationship. He produces the fruit of Christian character in the lives of every believer. He guides, instructs, and empowers the believer for godly living and service. He is to be worshipped with the Father and the Son.



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II. Bible

We believe God wrote the Bible through men without error.

The Old and New Testaments, in their entirety, are the written Word of God. They are therefore without error in the original manuscripts. They were written by men, through the inspiration of the Holy Spirit. They are therefore fully authoritative in all matters for the follower of Jesus Christ.

A. We believe God speaks through Scripture.

God has chosen to reveal himself to us through the Bible. It is God's communication to man with clarity, so that he may be known by us. His written revelation contains 66 books in the Bible.

B. Scripture is the defining voice about itself.

If Scripture does not declare to be from God, without error, or helpful, then it is foolish to attribute something to Scripture that it does not claim for itself. These are a brief selection of some of statements the Bible makes about itself.

- Nothing to be taken from or added to (Deut. 4:2; 12:32; Proverbs 30:6)
- Effective (Isaiah 55:11)
- Pure (Psalms 12:6; 119:140)
- Perfect (Psalm 19:7)
- Precious (Psalm 19:10)
- A life guide (Psalm 119:105)
- True (Psalm 119:160; John 17:17)
- Helpful (Proverbs 6:23)
- To be obeyed (Luke 8:21; James 1:22)
- All we need to know God (Luke 16:29, 31)
- The standard by which all teaching is to be tested (Acts 17:11)
- The very words of God (1 Thessalonians 2:13)
- Divinely inspired (2 Timothy 3:16; 2 Peters 1:19-21)
- Life-changing (Hebrews 1:18)
- Life-giving (James 1:18)

C. Jesus' view and use of Scripture

Jesus is the key focus of Scripture. Therefore, it is also prudent to examine Jesus' view and use of Scripture along with the disciples', whom he trained as teachers.



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- Jesus summarized the Old Testament Scripture as existing in three parts: the Law, the prophets, and the Psalms. He accepted the Old Testament books as it exists today, without any modifications. He came to fulfill its content.
- Jesus treated the Old Testament narratives as straightforward facts. He said Scripture was given by their original authors, which included Moses, Isaiah, David, and Daniel.
- Jesus claimed that all Scripture was fulfilled in Him. He also said the primary purpose of the Old Testament was to reveal Himself.
- Jesus promised that the Holy Spirit would inspire the writing of the Gospels and Epistles. He said that His people would recognize His teaching. This is possible because the Holy Spirit who inspired the writing of Scripture also teaches it to God's people in whom He dwells.
- Jesus' disciples wrote the remaining books of Scripture. The New Testament writers claim that the Old Testament is sacred Scripture. They quote the Old Testament roughly 300 times.
- The New Testament teaches that what the Bible says is what God says. Peter and Paul claimed that Scripture has dual authorship by both men and God.
- Most New Testament writers were eyewitnesses of Jesus. Others received firsthand information from other reliable witnesses.
- New Testament writers claimed that their writings were holy. They said that their writings were the very words of God. Paul commanded that his letters be read in the churches and obeyed. The early church treated the apostles' teaching as authoritative.
- At the time of its writing, upward of one-quarter of Scripture was prophetic in nature. The prophets promised future events hundreds of years in advance. These facts include Jesus' virgin birth in Bethlehem, flight to Egypt, betrayal for thirty pieces of silver, clothing divided by the casting of lots, crucifixion, death and burial in a rich man's tomb, and resurrection from death.
- The Bible is clearly a book of history. It continually promises concrete historical events that, in time, come to pass exactly as promised. These fulfillments of prophetic promises show the divine inspiration of Scripture and prove that a sovereign God rules over human history and brings events to pass as He ordains them.
- We can trust the internal consistency of the Bible to be a unity of faithful witnesses who completely agree in every part.



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D. We believe a defined view of Scripture matters.

1. **The opening line of Scripture introduces us to its author and hero, God.** The Bible reveals God. The written Word of God reveals to us the incarnate God, Jesus Christ. And without the written Word, we cannot rightly know Jesus. Therefore, it is important to have a right view of Scripture, because without a proper understanding of Scripture, we cannot truly know and love the real Jesus.
2. **The Bible presents a comprehensive worldview that addresses everything that is.** Scripture is not exhaustive, meaning it does not directly address every subject. However, it is comprehensive in that it gives information for understanding all aspects of reality.
3. **Practical perspective on every human problem.** The Bible has something to say about everything that is important for human life. It gives us an essential understanding of these things and how we should respond to them.
4. **Real hope of self-knowledge.** The Bible functions as the ultimate mirror. It shows us who we really are. You can see, know, and understand yourself, even to the thoughts and motives of your own heart.
5. **Practical help for the deepest issues of the human experience.** The Bible provides hope and functional wisdom for all the issues of the human experience.
6. **Real hope for lasting personal change.** Through Jesus, change is really possible. The promise of lasting personal change to our sinful condition is revealed and explained in Scripture.
7. **Real comfort.** The Bible reveals every aspect of the human condition. God understands it all, and His Son has covered it all. Everyday we can take comfort in the biblical reality that grace has been given for everything that we will face.



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III. Salvation

We believe all humans are sinful and in need of salvation.

Salvation is the gift of God brought to humans by grace alone, and received by personal faith in the Lord Jesus Christ. A true Christian will be kept by God's power forever.

- A. We believe that God has created all humans in His image. All humans are created in God's image and, as such, all human life is sacred.
- B. We believe all humans are sinful. We have all fallen in sin, and are therefore lost. All humans are sinners and face the judgement of God.
- C. We believe salvation is provided by God for our sins. Only through the life-giving regeneration by the Holy Spirit can salvation and spiritual life be obtained. The shed blood of Jesus Christ and His resurrection provide the only ground for justification. Only those who place faith in Jesus Christ and initiate a relationship with God on the basis of the work of Jesus Christ by faith are said to be saved. We are then justified, regenerated, redeemed, and adopted into the family of God as heirs with Christ. There is no other means of salvation for a person other than a conscious repentance and a conscious confession of Jesus Christ as Savior and Lord.
- D. We believe a true believer in Christ is sealed by the Holy Spirit forever. One who places their faith in Jesus Christ will persevere in their beliefs until the end. Christians cannot lose their salvation. He or she will also show proof of their conscious confession of Jesus Christ as Savior and Lord through their progressive maturity in the faith from the beginning. Someone who renounces their faith or shows no difference from their former life proves they are not saved. A born-again believer will be distinguished from those outside the faith of Christ by their continual pursuit of God.



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IV. The Church

We believe that the church is a spiritual organism made up of all believers everywhere for all-time.

- A. We believe in one Universal Church.
All Christians in all times and in all places have been united into a single body by the work of God. The result of this union is called the Body of Christ, the Universal Church. Simply put, we are not the only true church. We recognize that all who have put their faith in Christ throughout history are part of God's true church.
- B. We believe in the autonomy of the Local Churches.
Christ commanded that all Christians band together in assembly for instruction, worship, service, and fellowship. These assemblies are called local churches. As a local church, Grace & Truth embraces the rich and vibrant traditions of the Universal Church. Only those who are members of the Universal Church shall be eligible for partnership in the Local Church.
- C. We recognize Believers Baptism by immersion and the Lord's Supper as the only two ordinances to be observed by the Local Church.
Jesus never asked His disciples to remember His birth, but He did instruct them to remember His death and resurrection. He gave the church two visible symbols (ordinances) as reminders of His death. These two ordinances are baptism and the Lord's Supper.

Baptism

1. Why get baptized?

- To follow the example set by Jesus. When Jesus was baptized, he was identifying himself with us. When you are baptized, it publicly identifies you with the Lord Jesus Christ (Mark 1:9)
- Because Christ commands it. Baptism is not a suggestion. It is a command from our Heavenly Father (Matthew 28:19-20)
- It communicates your commitment to Jesus. It is a way to say, "Lord, I am identifying myself with you, openly and publicly." It does not make you a Christian, but it clearly communicates that you already believe.



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2. What is the meaning of baptism?

- It illustrates Christ's burial and resurrection. (1 Corinthians 15:3-4)
- It portrays your conversion to Christ. Your baptism is a testimony that you are a believer in Jesus.
- It illustrates my life as a follower of Christ. (2 Corinthians 5:17)

3. Why be baptized by immersion?

- Because Jesus was baptized that way. (Matthew 3:16)
- Every baptism in the Bible was by immersion (Acts 8:38-39)
- The "*baptize*" means to "*dip under water.*" The Greek word "*baptizo*" means "*immerse, or dip under water.*"
- Immersion best illustrates a burial and resurrection.

4. Who should be baptized?

- Every person who has believed in Christ. (Acts 2:41)

5. When should I be baptized?

- Once you have trusted in Jesus as your Savior and Lord, you should be baptized.

Communion

1. What is the meaning of the Lord's Supper? (1 Corinthians 11:23-26)

- It is a simple act. *"For this is what the Lord himself said, and I pass it on to you just as I received it. On the night when he was betrayed, the Lord Jesus took a loaf of bread."*
- It is an act of remembrance. *"... and when He had given thanks, he broke it and said, 'This is my body, which is given for you. Do this in remembrance of me.'"*
- It is a sacred symbol. *"In the same way, he took the cup of wine after supper, saying, 'This is my blood which is given for you. Do this in remembrance of me as often as you drink.'"*
- It is a statement of faith. *"For every time you eat this bread and drink this cup, you are announcing the Lord's death until he comes again."*



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2. Who should take the Lord's Supper?

- Christians
- If you have not confessed Jesus as Lord and committed your life to Him, and believe that He is the only hope for eternal life, you are not to take part in this community act of commitment. *“For if you eat the bread or drink the cup unworthily, not honoring the body of Christ, you are eating and drinking God’s judgment upon yourself.”* (1 Corinthians 11:29)

3. How do I prepare myself for the Lord's Supper?

- Self-examination (1 Corinthians 11:27)
- Confessing my sins (1 John 1:9)
- Restoring relationships (Matthew 5:23-24)



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Reasons for Partnership

We believe that the Bible commands Christians to commit to a local church. Church is most definitely universal. We believe that a Christian is joined to all Christians everywhere at all times. However, we also believe the church is local. There are particular communities of Christians who gather together. Therefore, all Christians should seek to commit themselves to a regular gathering of believers in a local church congregation.

You may be wondering why *partner* and not *member*. Though both the term of *member* and *partner* in the church are Biblical, Grace & Truth has chosen to use the term *partner*. When The Apostle Paul wrote to the Church at Philippi he thanked them for their "*partnership in the gospel . . .*" Paul was using the word to convey a joint ownership in the responsibilities of proclaiming the gospel and leading over the church. Therefore, as we partner together, we each take responsibility in our role within the church.

Here is a small sample of the biblical and practical reasons for church partnership.

I. Biblical Reasons for Church Partnership.

Our responsibility to be a people committed to His church is most clearly seen in the images God uses in Scripture to describe the church.

A. The church is pictured as a body.

"Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others."

(Romans 12:4-5)

The "body" is seen most clearly in the context of the local church. For the body to function properly, each individual part must commit to the whole. If we are parts of a physical body, how can we not be securely attached?



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B. The church is pictured as a family.

“... if I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God ...”

(1 Timothy 3:15)

If a local church is a family, we should be committed to one another in love as children in God’s household. If we are called God’s children, how can we not be united as His family? Church unity and partnership go together.

C. Some other biblical reasons for partnership include:

1. a numerical record (Acts 2:37-47)
2. records of widows (1 Timothy 5:3-16)
3. elections (Acts 6:1-6)
4. discipline (Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1)
5. accountability (Hebrews 13:17)
6. an awareness of who was apart of the church body (Romans 16:1-16)

II. Practical Reasons for Church Partnership

There are also some practical reasons for joining a church.

A. Join For Other People

1. Join a church for the sake of non-Christians.
 - Church partnership and covenant helps make the gospel clear to non-Christians by providing a unified witness of what it means to be a Christian.
 - Partnership and covenant provide this unified witness by implementing a statement of faith, encouraging unity in doctrine and a church covenant, and encouraging unity in lifestyle.
2. Join a church for the sake of weaker Christians.
 - God is not merely concerned about our own private spirituality, but also about how we influence those around us. This is a whole aspect of spirituality that privatized Christians ignore. If we don’t love God’s people, then John says we have reason to question our love for God Himself (1 John 4:8)
 - Partners should see themselves as providers, who come to serve others, not to be served.



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3. Join a church for the sake of the church leaders.

- If regular attendees don't eventually make themselves known to the pastors as partners of the church, then we cannot take responsibility for them as part of the local church. Pastors need to know which sheep God will hold them accountable to so that they can look after them responsibly and effectively (Hebrews 13:17)
- If regular attendees do not join churches and give faithfully, then pastors cannot be free to do what they ought to do. Pastors can only devote themselves to the ministry because they are set free to do so by partners who fund their work. Regular attendees benefit from the commitment of other people who have become partners and who give, serve and pray regularly.

B. Join for the corporate health of the church

1. Join a church to edify the church.

- Some people refuse to join a local church because they feel they would be slowed down in their spiritual growth if they joined. Perhaps, but maybe God wants such people to join a church to help speed other people up.
- Joining a local church counters wrong individualism, helping us live out the corporate nature of Christianity. The New Testament is full of commands to care for each other. This is part of what it means to be a Christian. If we think we are mature, yet lack a care for Christ's body that evidences itself in carrying out the responsibilities of local church partnership and covenant, we hurt the church, and we are not yet as mature as we presume to be.

C. Join for your individual health as a Christian

1. Join a church for your own spiritual protection.

- We can deceive ourselves into sin, and we therefore need other people to help us walk as individual Christians (Psalm 19:12).
- The Bible speaks of people as sheep. Sheep are dumb. We fall into ravines when we are by ourselves. We need to be shepherded into flocks.
- We need to exercise the humility to view ourselves as sheep and submit ourselves to a local body of believers for mutual encouragement, protection and examination. It is to our wisdom and safety to humbly stay within the flock and near a good shepherd who grazes, guides and guards us.



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2. Join a church for your own spiritual assurance.
 - In joining a church, we are asking our church family to hold us accountable to live according to what we confess. Partnership and covenant in a local church is that community's public testimony that your life gives continual evidence of regeneration.
 - In joining a church, we are taking hold of one another to know and to be known in mutual responsibility and care, so that we can make sure we are bearing the fruit of holiness, "without which no one will see the Lord" (Hebrews 12:14).

D. Join for God

1. Join a Church for the sake of God's Name.
 - The building up of the church is ultimately God's work (Acts 2:42; 47).
 - "*Saul, Saul, why do you persecute me*" (Acts 9:4). Jesus so closely identifies Himself with His church that He said Saul was persecuting *Him* when he was persecuting the church.
 - If Jesus identifies Himself closely with the church, we should too. By our being together in a church, we are giving testimony and praise to God through our lives as we live and love each other together.
2. Join a Church for the sake of God's Cause.
 - God wants His glory displayed and His gospel spread to all the nations.
 - We can take God's glory and gospel to the nations better if we band together than if we remain alone.
 - Being part of God's plan to spread His glory and gospel to all nations is a privilege that we will not have in heaven. We seize the privilege of evangelism best if we work together as one diverse unity.



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Who We Are

Before you join any church, you should get to know what the individual church believes about certain important issues. The first section is a summary of our beliefs on several doctrinal topics. It also includes our denominational affiliations. The second part is our constitution. This section is an outline on how the church is organized and certain governing policies.

I. Our Beliefs

Grace and Truth Community Church is a congregation of the Southern Baptist Convention. The SBC is a family of churches that are doctrinally Baptists. Below is a summary of our core beliefs which are developed in more detail in the Baptist Faith and Message.

A. WE BELIEVE GOD WROTE THE BIBLE THROUGH MEN WITHOUT ERROR.

B. WE BELIEVE THAT GOD EXISTS ETERNALLY IN TRINITY: FATHER, SON, AND HOLY SPIRIT.

C. WE BELIEVE THAT JESUS CHRIST IS THE SECOND PERSON OF THE TRINITY WHO BECAME A MAN, LIVED A SINLESS LIFE, DIED ON A CROSS, WAS BURIED, AND ROSE BODILY FROM THE GRAVE TO REDEEM SINFUL HUMANITY. WE BELIEVE THAT AFTER JESUS ROSE FROM THE DEAD HE ASCENDED TO THE RIGHT HAND OF GOD THE FATHER IN HEAVEN!

D. WE BELIEVE THAT THE HOLY SPIRIT IS THE SUPERNATURAL AGENT IN SALVATION, BAPTIZING ALL CHRISTIANS INTO THE UNIVERSAL CHURCH AT CONVERSION, INDWELLING AND SEALING THEM UNTIL THE DAY OF CHRIST'S RETURN.

E. WE BELIEVE ALL HUMANS ARE SINFUL AND IN NEED OF SALVATION. SALVATION IS THE GIFT OF GOD BROUGHT TO HUMANS BY GRACE ALONE, AND RECEIVED BY PERSONAL FAITH IN THE LORD JESUS CHRIST ALONE. A TRUE CHRISTIAN WILL BE KEPT BY GOD'S POWER FOREVER.



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F. WE BELIEVE THAT GOD HAS CREATED ALL HUMANS IN HIS IMAGE. HE HAS CREATED THEM UNIQUELY FEMALE AND MALE. All humans are created in God's image; therefore all human life is sacred. In creating humans as male and female, God communicated His image in harmonious interpersonal relationships, equality of personhood and importance and a distinction in role and authority.

G. 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.

H. WE BELIEVE THAT THE CHURCH IS A SPIRITUAL ORGANISM MADE UP OF ALL BELIEVERS EVERYWHERE FOR ALL TIME.

I. WE BELIEVE IN THE AUTONOMY OF THE LOCAL CHURCH AND RECOGNIZE BELIEVERS BAPTISM AND THE LORD'S SUPPER. Christ commanded that all Christians band together in assembly for instruction, worship, service, and fellowship. These assemblies are called local churches. As a local church, Grace and Truth embraces the rich and vibrant traditions of the Universal Church. Only those who are members of the Universal Church shall be eligible for membership in the local church. Baptism of believers by immersion and the Lord's Supper are the only two ordinances to be observed by the local church in the present age. These ordinances are not to be regarded as means of salvation.

J. WE BELIEVE THAT JESUS WILL RETURN TO EARTH TO JUDGE ALL PEOPLE AND TO RULE AND REIGN WITH HIS SAINTS FOREVER. All people will be resurrected to give account of their lives before God. The believer in Christ will be resurrected to everlasting blessedness and joy in the presence of God. The unbeliever will be resurrected to judgment and everlasting conscious punishment.

I. Constitution

A. PURPOSES

1. Grace & Truth exists to glorify God by seeking to see the gospel transform everything: ourselves, our church, our city, and the world.



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2. We will seek to accomplish our vision through various ministries including but not limited to: gathering in communal worship services of celebration, administration of the Lord's supper and baptism, intimate prayer and discussion in missional community groups, in-depth study and discipleship of the radical life of a follower of Christ, counseling and support services, various community services, art galleries, performing arts and arts-related classes, educational services for all ages, various institutions of higher learning, retirement and nursing homes, shelters for people in need, athletic leagues, book stores, Bible institutes, and other initiatives as deemed necessary by the governing body.

ARTICLE I – ELDERS

The senior leadership of Grace & Truth Community Church shall be vested in a governing board of male elders/pastors, hereinafter referred to as the Council of Elders or the Eldership, which can be composed of both paid and unpaid elders/pastors who follow the leading of Jesus who is the Senior Pastor of Grace & Truth (1 Peter 5:1–4).

A. Qualifications

To be considered as an elder, a man must have been called by God into leadership at Grace & Truth (Acts 20:28) and be a man of the highest Christian character according to the qualifications of Scripture (1 Timothy 3:1–7; Titus 1:5–9).

1. Relation to God

- a. A man – masculine leader
- b. Above reproach –without any character defect
- c. Able to teach – effective Bible communicator
- d. Not a new convert – mature Christian

2. Relation to Family

- a. Husband of one wife
- b. Pastors and Shepherds his children
- c. Manages his family well – provides for, leads, organizes, loves

3. Relation to Self

- a. Temperate - mentally and emotionally stable
- b. Self-controlled –disciplined life of sound decision-making



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- c. Not given to drunkenness – without addictions
- d. Not a lover of money – financially content and upright

4. Relation to Others

- a. Respectable – worth following and imitating
- b. Hospitable – welcomes strangers, especially non-Christians for evangelism
- c. Not violent – even-tempered
- d. Gentle – kind, gracious, loving
- e. Not contentious – peaceable, not quarrelsome/divisive
- f. Good reputation with outsiders – respected by non-Christians

B. Duties

Additionally, he must competently and consistently accomplish the biblical duties of an elder/pastor which include:

1. Prayer and Scripture study (Acts 6:4)
2. Ruling/leading the church (1 Timothy 5:17)
3. Managing the church (1 Timothy 3:4–5)
4. Caring for people in the church (1 Peter 5:2–5)
5. Giving account to God for the church (Hebrews 13:17)
6. Living exemplary lives (Hebrews 13:7)
7. Rightly using the authority God has given them (Acts 20:28)
8. Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
9. Preaching (1 Timothy 5:17)
10. Praying for the sick (James 5:13–15)
11. Teaching sound doctrine and refuting false teachings (Titus 1:9)
12. Working hard (1 Thessalonians 5:12)
13. Rightly using money and power (1 Peter 5:1–3)
14. Protecting the church from false teachers (Acts 20:17–31)
15. Disciplining unrepentant Christians (Matthew 18:15–17)

- C. The Council of Elders determines the lead elder, who functions as the first among equals and is the lead pastor for the church. It is the duty of the lead elder to help lead the Council of Elders and the rest of the church in obeying God's leading as revealed in Scripture.
- D. Selection as an elder in accordance with Article II confers the authority to preach, marry, and enjoy all the rights and privileges accorded to licensed or ordained ministers under secular law.



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- E. No loan shall be made from the church to any elder. Any director who assents to the making of such a loan shall be jointly and severally liable for its repayment.

ARTICLE II – ELDER SELECTION

- C. The process of becoming an elder/pastor involves at least the following steps:

1. He must be a partner in good standing at Grace & Truth who has demonstrated the calling, character, and competency of an elder.
2. He must make his desire to become an elder known to one of the elders and be interviewed for approval.
3. His nomination must be approved without objection from the elders.
4. If accepted as an elder nominee, the man will then undergo a period of training and testing.
5. Training, prior to becoming an elder, will include whatever is deemed necessary to enhance the nominee's understanding of an elder's responsibilities as outlined in Scripture.
6. Upon completing his training and testing process, the man must be approved by the full council of elders without objection to be introduced to the church partners as an official elder candidate.
7. If approved as an elder candidate, members of the Grace & Truth will be notified that he has met the criteria of an elder. Anyone, in or out of the church, having a concern regarding the man's qualifications to lead as an elder will have four weeks to notify the elders, who can investigate the matter to determine if there is any reason to disqualify the man.
8. Consensus approval from the elders and a congregational affirmation, indicated by a majority vote, are required prior to the installation of a elder (except in the case when a pastor is hired from outside the church, see 11 below).
9. If the elders do not find any reason to reject the man as an official elder, an official final vote of the elders shall be taken and if there are no objections to his installation from any elder, the man will be installed by the laying on of hands, after which he shall be considered an ordained and licensed minister of the gospel.
10. Selection as an elder does not result in contract rights as an employee. All employees are "at will" and the employment relationship may be terminated without regard to such person continuing to serve as an elder.

ARTICLE III – ELDER SERVICE



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- A. Once a man becomes an elder at Grace & Truth it is expected that he will continue to serve as an elder indefinitely.
- B. If the elders determine that an elder needs an extended Sabbath for a season because of a legitimate need (e.g., illness, tragedy), then that elder can transition to an inactive and non-voting elder for a set period of time as determined by the elders.
- C. To resign from the Council of Elders, an elder must notify the Council of his decision in the form of a letter of resignation, which he will give to the lead elder, and which the lead elder will then distribute to the other elders.
- D. An elder who senses God's call to leave Grace & Truth to help plant a Grace & Truth – sponsored church plant should make his desire known to the Council of Elders. If the elders confirm his calling, the elder will be sent out with blessing to help lead another church.
- E. Any credible charge of moral impropriety, doctrinal error, or anything else that could displease the Lord or harm Grace & Truth, against an elder shall be investigated by a task force established by the elders. During the investigation, the elder in question shall not be allowed to vote on any church matters and shall be placed on temporary leave. If the elder task force finds credible evidence of wrongdoing, the elder in question shall be tried by the elders according to the criteria of Scripture (e.g., James 3:1; 1 Timothy 5:19–21). A three-fourths vote of the remaining elders is necessary in order to find an elder guilty of the charges. If such a verdict is rendered by the remaining elders, the consequences for such a finding shall be determined by the remaining elders, with any action (up to and including removal) requiring another three-fourths vote of the remaining elders. In such instance, the partners of Grace & Truth shall be notified in writing of the process and results.

ARTICLE IV – GOVERNANCE

- D. The Council of Elders may structure and organize however it deems necessary for the sake of simplicity, clarity of communication, and efficiency of organization, according to the needs of the church and the size of the Council of Elders so long as it preserves the plurality of elders and the doctrinal and character requirements for elders articulated in this document. To promote efficient handling of Council of Elders matters, the Council may appoint various councils and committees from within the partners, the staff, and from the church at large. These councils and committees shall perform tasks solely in accordance with the duties and with powers specifically delegated by the



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Council of Elders.

The general functions of councils and committees are:

1. To bring considered recommendations to the Council of Elders concerning ministries.
2. To provide a wider base of counsel to the Elders having the oversight of specific ministries.
3. All councils and committees shall exist for the period specified by the Council of Elders.

ARTICLE V – DEACONS

- A. **DESCRIPTION:** A Deacon is a lead servant in the ministry of our church. She/He works with her/his fellow Deacons in extending the overseeing ministry of the Elders into the physical needs of the people and property of the church and responsibilities of this body. Under the Elders' leadership, she/he is to care for and maintain the orderly administration of our fellowship in which God has placed her/him as a Deacon. Deacons are not in a position of authority in areas of teaching, correction, or rebuke.
- B. **TERM:** Deacons may take sabbaticals from service as needed upon approval of the elders.
- C. **QUALIFICATIONS:**
1. In accordance with the biblical requirements found in 1 Timothy 3:1-13, Deacons at Grace & Truth must be respectable, sincere, temperate and trustworthy. They must not be greedy or drunkards. They must keep hold of the deep truths of the faith with a clear conscience, and manage their families well. Deacons will be tested to ensure that their lives qualify them for the task of service.
 2. The first Deacons in Acts 6:1-7 were "full of the Spirit and wisdom;" Grace & Truth's Deacons must also demonstrate fullness of the Spirit and wisdom.
- D. **OBLIGATIONS:**
1. To develop and meet regularly with ministry groups.
 2. To meet specific designated needs in the congregation and broader community.
 3. To provide encouragement and help to the Elders in their ministry.



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- E. SELECTION: The following procedure will be followed for adding deacons.
 - 1. All nominations are made by the existing elders.
 - 2. Consensus vote of the elders.
- F. TERMINATION: The following are reasons for termination of service.
 - 1. Resignation.
 - 2. Continued behavior which violates the biblical qualifications for the office (requires 3/4 vote of elders).
 - 3. Continued agreement with doctrine which violates the doctrinal outlook of our church (requires 3/4 vote of elders).

ARTICLE VI - MEETINGS OF THE COMMUNITY ANNUAL MEETING

- E. At the annual meeting of the community, the elders are required to submit a budget to the partners of the church for approval. The elders may call other meetings of the congregation, as deemed necessary.

ARTICLE VII - PARTNERSHIP IN THE CONGREGATION

- A. Partners shall be based upon (all of the below):
 - 1. A confession of personal faith in Jesus Christ as Savior, and the testimony of believer's baptism. Other partners requirements include participation in next steps class, required interviews, etc.
 - 2. An expressed desire to accept the responsibility of living a holy life, to participate actively in ministry, to give generously to Grace & Truth Community Church, and to live an evangelistic lifestyle. As such they solemnly commit to covenant with the Grace & Truth Community to uphold its fundamental doctrines, to participate in its core passions, to pray for and fellowship with the believers in the church.
 - 3. A sympathy with and willingness to submit to the doctrinal outlook of the church.
 - 4. Agreement with and signature of the partnership covenant

B. Voting Privileges:

Partnership in this church shall not vest in any partner any proprietary rights in

the Corporation, but shall only entitle the partner to vote at a meeting of the partners on those matters specifically set forth in these Bylaws or that the Council of Elders chooses to submit to the church partnership for



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affirmation and approval. In such cases, voting privileges are restricted to partners who are:

1. In good standing
2. At least 18 years of age
3. Not under any disciplinary action

All matters shall be determined by a majority vote unless otherwise specified by the constitution and by-laws.

C. Dual Partnership

Any person who is currently a member/partner of another church, yet through a temporary relocation has routinely been in attendance at Grace & Truth Community Church, shall be encouraged to have dual membership/partnership status. This status shall facilitate proper watch-care and oversight while the person is under the care of Grace & Truth Community Church.

D. Watch-care Partnership

Watch-care partners are persons who submit themselves to the teaching and discipline of Grace & Truth Community Church and are expected to actively serve. At the same time, watch-care partners may not vote in partnership meetings or serve in the office of deacon or elder.

There are two situations in which watch-care partners may be appropriate:

1. Persons who are currently members/partners of other churches, yet through a temporary relocation have routinely been in attendance at Grace & Truth, may find watch-care membership to be the most fitting step (for example, college students temporarily studying in Evansville).
2. Persons who were baptized as infants and cannot in good conscience submit to believer's baptism by immersion can be considered for watch-care partnership on a case-by-case basis.

E. Termination of Partnership:

Partners shall be removed from partnership for the following reasons:

1. Death
2. Transfer of membership/partnership to another church. A letter is needed from the church to which you have transferred in order to properly remove you from partnership.
3. Withdrawal of Partnership. In order to properly withdraw from partnership, a written letter of intent is required with explanation of



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reasons submitted to the Council of Elders.

4. Dismissal by Church Discipline as outlined below in Article VIII.

F. Restoration of Partner:

Partner who are dismissed by the elders shall be restored by the Council of Elders when they deem it appropriate and reinstated by the Council of Elders according to the spirit of 2 Corinthians 2:7-8.

ARTICLE VIII – CHURCH DISCIPLINE

Through God’s grace, the fourfold purpose of church discipline is the means:

1. to help conform us individually and corporately to Christ, in terms of the purity and unity of his church, for the glory of God (Col. 1:28; Eph. 4:1-6; 1 Cor. 10:31),
2. to help bring a wandering soul back to Christ (Matt. 18:15-17; 1 Cor. 5:5; Gal. 6:1-5),
3. to help deter others from sin (1 Tim. 5:20),
4. to help protect the church from false teachers, wolves, and division (Acts 20:25-31; Titus 1:10-11).

F. Partners of this church and all others who regularly attend the various church gatherings who err in doctrine, or who engage in conduct that violates Scripture as determined by the Council of Elders, shall be subject to appropriate church discipline which they have impliedly or expressly consented to honor prior to engaging in the conduct triggering the disciplinary action. Application of church discipline shall be consistent with the biblical approach outline in Matthew 18:15-18. As such, it is to be exercised against offenders who are partners of Grace & Truth. The elders oversee the disciplinary process described below and partners of the congregation delegate authority to the elders to make the final decision in all disciplinary matters.

B. Offenses Addressed - General categories of offenses in Scripture that may result in church discipline include:

1. Divisiveness (Titus 3:9-11, Romans 16:17-18, Hebrews 13:17)
2. Scandalous immorality (1 Corinthians 5:9-11, 6:9-10, Exodus 20:12-17)
3. Rejecting doctrines of the Christian faith (1 Timothy 1:19-20, 6:3-5, 2 John 9-11)



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C. Methods Used - Matthew 18:15-16 outlines the approach to bring about reconciliation between individuals when offenses occur. If this is unsuccessful, then those who sought the offender's repentance may come to the Council of Elders. The Elders, in turn, are to follow the general procedures below to ensure order. Each of the four following steps represents a separate phase of church discipline; the time required for each depends upon the particular circumstances. Each step in the process below will be documented in writing and will include all pertinent information (e.g. history, proven offenses, expectations, actions taken). The Elders will not entertain anonymous accusations. The person accused of sin has the right to face and answer his or her accusers. Any charges against an Elder must be supported by two or more witness (1 Timothy 5:19) as well as provided in writing.

D. The Church Discipline Process

All church discipline should maximize redemptive and protective efforts for all involved in accordance with the Scriptures. For the sake of context, the passage on church discipline is embedded within other relevant passages:

- (Matt. 18:7-11)—the seriousness of causing others to stumble;
- (Matt. 18:12-14) — the importance of pursuing the one lost sheep;
- (Matt. 18:21-35)—the parable of the unmerciful servant.

The process for church discipline outlined in Matthew 18:15-20 involves four progressive steps:

(Step 1) privately seek reconciliation (Matt. 18:15).

(Step 2) If the person refuses to listen in the private confrontation, involve select others (Matt. 18:16).

(Step 3) If the person refuses to listen to them, tell it to the church by informing the elders (Matt. 18:17a).

(Step 4) If the person refuses to listen even to the church, treat the unrepentant person as an unbeliever (Matt. 18:17b).

The church discipline process is made up of both informal steps (steps 1-2) and formal steps (steps 3-4).

Transitioning from Informal to Formal Church Discipline

If disciplinary steps 1 and 2 are unsuccessful, then those who sought the offender's repentance may come to the Council of Elders. The Elders, in turn, are to follow the general procedures below to ensure order throughout the formal



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phase of church discipline. The time required for each of the following action steps depend upon the particular circumstances. Each step in the process below will be documented in writing and will include all pertinent information (e.g. history, proven offenses, expectations, actions taken). The Elders will not entertain anonymous accusations. The person accused of sin has the right to face and answer his or her accusers. Any charges against an Elder must be supported by two or more witness (1 Timothy 5:19) as well as provided in writing.

1. Investigation: The elders are to conduct an investigation to determine if the accused is guilty of the charges. If the charges are proven false, then appropriate exhortation will be given to the parties so that reconciliation can occur. If the charges are proven (whether by confession or by witnesses), admonition is to be initiated.
2. Admonition: Admonition includes a description of how the unacceptable behavior violated the Scriptures and what must replace it; a gathering of a select, intentional community to journey with and minister to the offender over a specified period of time; and a warning that public admonition (Matt. 18:17b) or removal from partnership could follow if repentance and subsequent changes in heart attitude and action does not result by God's grace. If repentance and satisfactory changes occur, the Elders may discontinue further disciplinary efforts. Other disciplinary measures, short of removal from partnership, may include limitation of social associations and ministry opportunities.
3. Removal from Partnership: If admonition and redemptive efforts fail to result in repentance, removal from partnership will occur. The person removed from partnership is to be treated as an unbeliever and is excluded from the privileges of partnership. He is thus excluded from communion. He is also excluded from social meals, gatherings, and recreational activities with other church members. The church will be informed by the Elders of the reasons for this decision (this will include the reading of the person's name and biblical offense), and will explain the duty of all partners relative to the offender. If a partner withdraws from partnership while the subject of a pending disciplinary action according to Matthew 18:15-17 and begins attending another church, the Elders are obliged to inform the new church of the offender's status. If a partner withdraws from partnership while the subject of a pending disciplinary action according to Matthew 18:15-17, such withdrawal shall not cancel the Elders' authority to complete the appropriate disciplinary action.
4. Restoration: If and when the person removed from membership repents,



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restoration begins. Restoration is a process that restores an offender to the full privileges that were withdrawn during excommunication. This will only occur if the Elders are satisfied that full repentance is a reality. If restoration is appropriate, the Elders will inform the church of the reasons for this decision and will explain the duty of all partners relative to the restored person (2 Corinthians 2:5-11).

E. Other Important Details

1. Separate and apart from the process of church discipline, but subject to the discretion and approval of the Council of Elders (or a duly appointed Committee thereof), a partner, a regular attendee, or other individual may be notified that he or she is not to be present upon church premises or at church functions for such a period of time as is deemed necessary for the safety and well-being of others on church premises. Such required absence may, but need not, be concurrent with church discipline of that person.
2. Separate and apart from the process of church discipline, but subject to the discretion and approval of the Council of Elders (or a duly appointed Committee thereof), the names of any partners who have not attended a worship service or Missional Community Group meeting at or under the leadership of Grace & Truth Community Church for a consecutive period of six months or longer may be removed from the partnership.

F. The methods described here also cover any and all disputes or claims arising from or related to church partnership covenant, doctrine, policy, practice, counseling, and discipline, including claims based on civil statute or for personal injury.

G. By joining this church, all partners agree that these church discipline methods shall provide the sole remedy for any dispute arising against the church and its agents, and they waive their right to file any legal action against the church in a civil court or agency.

ARTICLE IX – BIBLICAL COUNSELING

All Christians struggle with sin and the effect it has on our lives and our relationships (Romans 3:23, 7:7-25). Whenever a Christian is unable to overcome sinful attitudes or behaviors through private efforts, God desires that

he/she seek assistance from other members, and especially from the Elders



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who have the responsibility of providing pastoral counseling and oversight (Romans 15:14, Galatians 6:1-2, Colossians 3:16, 2 Timothy 3:16-5:2, Hebrews 10:24-25, 13:17, James 5:16). Therefore, this church encourages and enjoins its partners

to make confession to and seek counsel from each other and especially from pastoral counselors.

- A. Principles of Counseling: Counseling at Grace & Community Church is based on scriptural principles rather than those of secular psychology or psychiatry. The counselors of this church are not trained or licensed as psychotherapists or mental health professionals, nor should they be expected to follow the methods of such specialists. The counselors of Grace & Truth Community Church seek to apply biblical principles to all aspects of life. If a partner or regular attendee of Grace & Truth Community Church seeks help in legal, financial, medical, or other technical questions, the counselor will apply scripture to the matter to the best of his ability. The counselor will seek to cooperate with professional advisors and help partners or regular attendees consider their advice in the light of relevant scriptural principles.
- B. Confidentiality in Counseling: Confidentiality is to be respected as much as possible; however, there are times when it is appropriate to reveal certain information to others. In particular, when the Elders of this church believe it is biblically necessary, they may disclose confidential information to appropriate people. Typical circumstances include:
1. When an Elder is uncertain about how to counsel a person about a particular problem and needs to seek advice from other Elders (Proverbs 11:14, 13:10, 15:22, 19:20, 20:18, Matthew 18:15-17).
 2. When the person who disclosed the information, or any other person, is in imminent danger of serious harm unless others intervene (Proverbs 24:11-12) where required by scripture or law.
 3. When a person refuses to repent of sin and it becomes necessary to institute disciplinary proceedings (Matthew 18:15-20 and Constitution Article V) or seek the assistance of individuals or agencies outside this church (see Romans 3:1-5).
 4. When required by law to report suspected child abuse or other illegal activity.

ARTICLE X - FISCAL YEAR



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The fiscal year of the corporation shall be August 1st to July 31st.

ARTICLE XI – BUDGET

H. The budget may be amended in three ways: reallocation, adjustment for growth, and expansion.

1. Reallocation

- a. The budget may be amended by reallocation of funds from one account to another upon approval by the elders so long as the total change in funds does not exceed 5% of the annual budget. This change does not require congregational approval.
- b. Elders must approve reallocation of funds by a majority vote.
- c. Reallocation of funds which exceeds 5% of the annual budget requires both approval by the elders and a majority vote of the congregation. In this case, the amendment to the budget must be presented in writing to the congregation and approved by a majority vote at a partners' meeting. 50% of the partners shall be considered a quorum (minimal amount) for this vote.

2. Adjustment for growth

- a. The budget may be amended if giving exceeds the amount estimated in the annual budget. Adjustment for growth allows the elders to expand the budget so that what is given can be distributed to various budget items in proportion to the excess giving.
- b. Elders must approve adjustment for growth by majority vote.
- c. Adjustment for growth does not require congregational approval.

3. Expansion

- a. The budget may be amended for the expansion of ministry need. This includes but is not limited to:
 - i. Expansion of a budget for a ministry that has grown in its need for resources.
 - ii. Addition of a new budget item, such as a new ministry or staff member.
- b. Expansion for budget items less than 5% of the annual budget may be



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approved by a majority vote of the elders and does not require congregational approval.

- c. Expansion for budget items greater than 5% of the annual budget maybe approved by a majority vote of the elders and a majority vote of the congregation. In this case, the amendment to the budget must be presented in writing to the congregation and approved by a majority vote at a partners' meeting. 50% of the partners shall be considered a quorum for this vote.

ARTICLE XII –VOTING

A. Those admitted to church partnership do not constitute a legislative body, nor do they constitute partners of the church, and they cannot vote, pass resolution binding upon the church, nor shall they have any equity in the real property of the church, or rights to vote on its disposal, except any vote specifically provided in these Bylaws or as specifically provided by the Council of Elders. Said property of the church is dedicated to religious and charitable purposes as outlined in the Articles of Incorporation. Congregational voting shall occur in the following instances:

1. Affirmation of the annual budget and significant changes in the budget exceeding 5% of the annual budget.
2. Affirmation of elder candidates from within Grace & Truth for installation.
3. Purchases of land and real estate.
4. Amendments to the constitution and by-laws.

B. A quorum shall be necessary only in the case of the rejection of a budget, elder, or purchase of land or real estate. A quorum is not necessary for a vote of affirmation. If a vote is taken resulting in the rejection of one of these items, an attendance record is to be taken. If the number of partners present is less than 50% of all the partnership, the elders are to communicate in writing to all partners the result of the vote, and within 45 days, a time for either:

1. A second vote on the same issue, with the goal to have a quorum present at that meeting.
2. A partnership meeting to present an alternative (in the case of a budget).

ARTICLE XIII – EMPLOYMENT POLICIES

A. The church will not discriminate in employment policies for reasons of



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race, religion, or sex, except in those situations that are in clear disagreement with Scripture.

ARTICLE XIV – AMENDMENTS

A. The church may later amend, revise, add to, repeal or rescind these by-laws and/or adopt new by-laws at pleasure by a majority vote of all the partners of the church at any meeting of the church, provided that notice of the proposed

alteration, amendment, revision, addition, repeal, or rescission of the by-laws or adoption of new by-laws shall have been given at least thirty days preceding the meeting.

ARTICLE XV – CHURCH FACILITIES

A. Use of building is only reserved to church members upon request and final consensus of the church elders. An event for which the building is used has to be requested and overseen by a church member. Non-church members are able to attend such events. Examples of such events include, but are not limited to the following: a wedding, bridal shower, birthday, holiday, gatherings, etc.

1. As a local church, we believe that wedding ceremonies on church property are spiritual acts of worship of the God who created this divine institution. As such, 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 qualified biblically and according to the beliefs of Grace & Truth Community Church. Such determinations may be made by the elders or wedding committee subject to the direction of the elders. No minister or employee of the Church shall officiate at any marriage ceremony unless such marriage is consistent with this policy.

ARTICLE XVI – COMPENSATION

A. No compensation shall be paid to elders unless a resolution authorizing such remuneration shall have been adopted by the church before the services were rendered. All staffing costs are reflected in the annual budget.



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Partnership Covenant

As a partner of Grace & Truth Community Church, I confess, commit and agree to the following requirements:

1. a personal faith in Jesus Christ as my Savior.
2. a public testimony of my personal faith in Jesus Christ as my Savior through believer's baptism.
3. to be responsible to living a holy life, to participate actively in ministry, to give generously to Grace & Truth Community Church, and to live an evangelistic lifestyle.
4. to covenant with the Grace & Truth Community Church to uphold its fundamental doctrines, to participate in its core passions, to pray for and fellowship with the believers in the church. I sympathize with and am willing to submit to the doctrinal outlook of the church.
5. to adhere to the Grace & Truth Beliefs and Constitution.

