



Redeemer Church
www.redeemerwaterford.com

Constitution & Bylaws

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Preamble

Believing ourselves to be led by the Holy Spirit to establish a congregation of followers of Jesus Christ in, Oakland County, Michigan; to provide for the orderly conduct of our assembly; the delineation of our doctrines, beliefs, and practices; and the purposes of our ministry, we the members of Redeemer Reformed Church (“Redeemer Church”) do ordain and establish this constitution for the glory of God.

Church Covenant

1. Having been led, as we believe, by the Spirit of God, to receive Jesus Christ as the Lord, Savior, and, supreme Treasure of our lives, and, on the profession of our faith, having been baptized in the name of the Father and of the Son and of the Holy Spirit, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.
2. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this church in knowledge, holiness and peace; to promote its spirituality and fruitfulness; to sustain its worship, ordinances, and discipline; to welcome, and test biblically, instruction from the Scriptures, seeking to grow toward biblical unity in the truth; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.
3. We also engage to maintain family and personal devotions; to educate our children in the Christian faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment, to avoid all tattling, backbiting and excessive anger; to seek God’s help in abstaining from all drugs, food, drink, and practices which bring unwarranted harm to the body or jeopardize our own or another’s faith.
4. We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.
5. We moreover engage that when we remove from this place, we will, if possible, unite with a likeminded church where we can carry out the spirit of this covenant.
6. We acknowledge that implicit within this covenant is the consent to be governed by the Relational Commitments that have been officially adopted by the church and that address peacemaking and reconciliation, accountability and church discipline, marriage and divorce, counseling and confidentiality, and the protection of our children.

Purposes

1. The priority of Redeemer Reformed Church is the public and private proclamation of God's truth as revealed in His Holy Word, the Bible. The primary focus of our public assembly shall be the singing of Scripture through psalms, hymns, and spiritual songs and the public expository preaching of the Scriptures.
2. The home and family is the primary place for the teaching of God's word and its practical application. Redeemer Reformed Church exists to assist fathers and mothers to lead their children to faith in Jesus Christ by the practice of daily family worship in the home. Additionally, each family member shall engage in personal daily times of meditation, Scripture reading and memorization, and other practices which keep the heart focused on eternal values.
3. Because of God's love for us in Christ we are enabled to love one another, love our enemies, and love our neighbors as ourselves. To this end we seek to love those who are outside of God's family by caring for them in their spiritual and economic poverty, compassionately sharing the good news of God's reconciling work through Jesus Christ, and calling them to repentance from sin and faith in Jesus Christ as their only hope for a contented life.
4. Redeemer Reformed Church seeks to bring the gospel to our culture, first in Oakland County, Michigan and then to the broader world. Jesus Christ was not sent into the world to condemn its culture, but to redeem it. Through gospel proclamation and personal involvement in the life of our community, we seek to renew the culture by affirming the creative arts, and labor which produces consumable goods necessary for human flourishing. We will also bring the gospel to bear upon our civic engagement through positive participation in public forums, charitable activities, and the election of civic leaders.
5. Redeemer Reformed Church believes that human beings were created by God to be productive contributors to cultural renewal through worship, work, and witness. To that end we seek constantly to bridge the gap between the sacred and the secular, consistently demonstrating that the two are not mutually exclusive, but interdependent. The fullness of all that we believe and practice in our family worship and public assembly will evidence itself in our secular employment and activities to the glory of God.

Statement of Faith

Redeemer Reformed Church affirms *The London Baptist Confession of 1689* as our principal doctrinal statement.

Additionally, Redeemer Reformed Church affirms the following *Statement of Faith*, which all members of Redeemer Reformed Church must affirm as a condition of membership in this church:

THE WORD OF GOD

We believe that the Bible is the word of God, fully inspired and without error in the original manuscripts, written by men who were guided by the Holy Spirit, and that it has supreme authority in all matters of faith and conduct.^A The Bible—including all the books of the Old and New Testaments—is holy Scripture and the inspired true word of God. It is fully authoritative and our only absolutely trustworthy guide for life and faith.^B

(^A2 Timothy 3:16; Psalm 12.6; 2 Peter 1:20, Matthew 24:35. ^BJohn 17.17; 21; John 8:31, 32; John 20:31)

THE TRINITY

We believe that there is one true, living, and good God^A who is of one substance, power, and eternal purpose yet eternally existing in three persons: God the Father, God the Son, and God the Holy Spirit. We believe that the holy Trinity is without division of nature, essence, or being.^B Although the word Trinity is not found in the Scriptures, this term has been used since earliest times to convey the collective nature and being of God the Father, Jesus Christ, and the Holy Spirit as revealed in the Scriptures. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; and the Holy Spirit is eternally proceeding from the Father and the Son.^C The persons of the Trinity are equal in every divine perfection. They execute distinct but harmonious functions in the work of creation, history, providence, and redemption. God the Trinity possesses all life, glory, goodness, and blessedness in and of himself.^D

(^AGenesis 1:1, 26; Deuteronomy 6:4; Psalm 86:5; Mark 10:18; 1 Timothy 4:10. ^BJob 42:2; Psalm 115:3 5:26; Matthew 28:19; I John 5:7; Matthew 3:16–17; 2 Corinthians 13:14. ^CPsalm 2:7; Acts 13:33; John 15:26; Galatians 4:6. ^DMatthew 25:23; John 15:11; 17:26; Romans 1:19, 20; 9:5; Ephesians 4:5, 6; Colossians 2:9)

GOD THE FATHER

We believe in God the Father, an everlasting, infinite, perfect, personal, and spiritual being who is the sovereign and rightful ruler of all that exists.^A He created all things and upholds, directs, disposes, and governs all creatures, actions, and things by his wise and holy providence according to his infallible foreknowledge and the immutable counsel of his own will. God, in his ordinary providence, makes use of all natural and spiritual means, yet is free to work without, above, and against them at his pleasure. He does this to the praise of the glory of his wisdom, power, justice, goodness, and grace.^B He is sufficient in himself, not standing in need of any creature that he has made. He conducts himself with steadfast mercy towards humanity. He draws people to himself through his Son. He forgives the sins of those who come to him through Christ for salvation and delivers them from death.^C The Father hears and answers prayer according to his wisdom, love, and providence. He will carry out all things in their proper time and order so that they are brought to fulfillment in Jesus Christ in order to reveal the supremacy of his name, power, holiness, and wisdom.

(^A1 Chronicles 29:10–13; John 4:24; Psalm 139. ^BGenesis 1:1; Isaiah 55:10–11; Job 38:11; Isaiah 46:10–11; Psalm 135:6; Matthew 10:29-31; Ephesians 1:11; Acts 27:31; Acts 27:31, 44; Romans 4:19-21. ^CJob 22:2–3; Psalm 117:2; John 6:44; Acts 10:43. ^DPsalm 138:2; Revelation 4:11; 99:3, 6, 9; 1 Timothy 1:17)

GOD THE SON

We believe in Jesus Christ, God's only begotten eternal Son, true God of true God, and the image of the invisible God. He took upon himself our nature, being conceived by the Holy Spirit and born of the Virgin Mary and manifested in a body of flesh. He lived a sinless life, performed many signs and wonders, and taught the words of eternal life.^A He offered himself as a penal substitutionary atoning sacrifice for sinners. He was physically crucified, suffered, bled, died, and was buried. By the blood of his cross, he secured eternal redemption for all who trust in him alone. By his resurrection from the dead, he opened the way to life everlasting.^B

(^AJohn 3:16–17; Colossians 1:15; Luke 1:34–35; Matthew 1:18–25; Luke 1:26–38; Galatians 4.4; 1 Timothy 3:16; Romans 9:5; 1 Peter 2:22; Mark 1:32–34; John 6:68. ^BRomans 3:23–26; 2 Corinthians 5:21; Galatians 3:13; 1 Corinthians 15.3–5; Ephesians 1:7)

Salvation is found in and through Christ and him alone. It is only because of his shed blood that we may approach the throne of grace and receive pardon for our sins from the Father. He was raised from the dead on the third day and appeared to his disciples in his resurrected body. He later ascended into heaven where he now sits at the right hand of the Father and is perpetually interceding for the saints. He awaits the time when the Father will send him personally back to earth to resurrect his people, to judge his creation, and to usher in the final portion of redemptive history. He is due from angels, men, and every other creature whatever worship, service, or obedience he is pleased to require of them. At his appearing, every knee will bow and every tongue will confess that Jesus is Lord.^C

^CActs 4:12; Hebrews 4.16; 1 Corinthians 15:1–28; Hebrews 7:25; 9:28; Acts 10:42; 1 Corinthians 15:23–25; Romans 5:6–8; Philippians 2:9–10)

We affirm *The Ligonier Statement on Christology*:

We confess the mystery and wonder
of God made flesh
and rejoice in our great salvation
through Jesus Christ our Lord.

With the Father and the Holy Spirit,
the Son created all things,
sustains all things,
and makes all things new.

Truly God,
He became truly man,
two natures in one person.

He was born of the Virgin Mary
and lived among us.
Crucified, dead, and buried,
He rose on the third day,
ascended to heaven,

and will come again
in glory and judgment.

For us,

He kept the Law,
atoned for sin,
and satisfied God's wrath.
He took our filthy rags
and gave us
His righteous robe.

He is our Prophet, Priest, and King,
building His church,
interceding for us,
and reigning over all things.

Jesus Christ is Lord;
we praise His holy Name forever.

Amen.

GOD THE HOLY SPIRIT

We believe in the Holy Spirit, eternally one with the Father and Son, who convicts and convinces the world of sin, of righteousness, and of judgment. He illuminates people to understand the truth.^A The Holy Spirit is the divine agent by whom believers are born into the kingdom of God. He applies the redemption purchased by Christ to those whom God has chosen by effectively calling them to faith in Christ. He also unites them to Christ by faith so that all of the benefits of Christ's person and work are imputed to them.^B As our abiding helper, the Spirit sanctifies, empowers, baptizes, indwells, guides, teaches, and equips all believers for service and witness. The indwelling Holy Spirit guides, governs, and protects the child of God from spiritual defeat and oppression. He enables believers to live in union with Christ and God the Father.^C

(^AJohn 14:16, 17, 26; 15:26–27; 16:9–14. ^BJohn 3:5–7; Titus 3:5; 1 Corinthians 12:13; 2 Thessalonians 2:13–14. ^C1 Peter 1:2; 1 Corinthians 3:16; 6:19; Galatians 5:22–26; Romans 8:9, 12–13; Ephesians 6:11–18)

CREATION

We believe that God created all things visible and invisible for the manifestation of the glory of his eternal power, wisdom, and goodness. He created each species of life separately and finished his work by creating Adam from the dust and Eve from Adam. We believe that the universe has its beginning and end in God's will. The universe is in no sense independent of him; rather, the formation and maintenance of the created order represent a continuing exertion of his creative power and ability.^A Both Adam and Eve were created equally in the image of God, without sin. He endowed them with knowledge, righteousness, and holiness. They had God's moral law written in their hearts and reflected in their conscience and the ability to keep that law. They lived with the possibility of transgressing since they were left to the liberty of their own will. The sacredness of human personality is evident in that God uniquely created man and woman in his own image. Therefore every human being of every race, station, and condition possesses full

human dignity and is worthy of respect and Christian love.^B

(^AGenesis 1:1–2:25; Ecclesiastes 7:29; Psalm 24:1–2; Isaiah 55:10–11. ^BGenesis 1:26–28; Ephesians 4:24; Romans 1:20; 2:14–15; Colossians 1:16; 3:10; James 3:9–12)

THE FALL and ITS EFFECTS

We believe that God created humanity upright and perfect. He gave them a righteous law that would have led to eternal life if they had kept it but threatened death if they broke it. Yet, they did not remain for long in this position of honor. Satan used the craftiness of the serpent to seduce Eve, who then seduced Adam. Adam acted without any outside compulsion and deliberately transgressed the law of their creation and the command given to them by eating the forbidden fruit. In keeping with his wise and holy counsel, God permitted this act because he intended it to result in the magnification of his glory.^A

(^AEcclesiastes 7:28; Genesis 2:17; 3:1–7; Ephesians 1:11)

By this sin, they fell from their original righteousness and communion with God and so became dead in sin and completely corrupted in all their capabilities and parts of soul and body. As they were the root and representatives of the whole human race, the guilt of their sin was accounted, and their corrupt nature passed on, to all their offspring who have descended from them by ordinary procreation. Because of this original corruption of our nature, we are, in our natural state without redemption, thoroughly biased against—and unable to do—all that is good. We are thus wholly inclined to all evil; from this nature proceed all specific acts of sin.^B

(^BRomans 3:20–23; Ephesians 2:1–3; Romans 5:12–21; Jeremiah 17:9; Matthew 15:19; Romans 3:10–18)

This corruption of nature, during this life, remains in those who are saved. Even though this sin is pardoned and put to death through Christ, it is never completely overcome until our glorification.^C

(^CRomans 7:18–25; 1 John 1:8; Galatians 5:17)

MARRIAGE, GENDER, and SEXUALITY

We believe that the term “marriage” has only one meaning: a covenant between one man and one woman, in a single exclusive union, by which their status changes from two individuals to “one flesh” as God joins them together. This covenant creates a new family such that their lifelong primary human loyalty is now to one another before anyone else. God created and sanctioned this earthly covenant between one man and one woman to image the unbreakable heavenly covenant between Christ and his church.^A It was God’s original intention that the marriage covenant be permanent and only be broken by the death of one of the partners. From Genesis to Revelation, the authority of Scripture witnesses to the nature of biblical marriage as uniquely bound to the complementarity of man and woman. The Lord Jesus himself said that marriage was created by God from the beginning. No human institution has the authority to redefine marriage any more than a human institution has the authority to redefine the gospel, which marriage mysteriously reflects.

(^AGenesis 1:26–28; 2:18–25; Ephesians 5:22–33; Hebrews 13:4. ^BMatthew 19:3–12)

Regarding gender, God wonderfully and immutably creates each person as male or female. This maleness or femaleness of the human being extends beyond the external differences to the very heart of the human person. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one’s biological gender is a rejection of the image of God

within that person.

(^BGenesis 1:26–28; Psalm 139:13–16)

God created sex as a gift to be enjoyed within the covenant of marriage. Thus, God intends sexual expression to occur only 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 this marriage covenant. We believe that the exercise of sexual expression outside the biblical definition of marriage in any manner, including but not limited to adultery, premarital sex, homosexuality, bisexual conduct, bestiality, incest, and use of pornography, is contradictory to God’s design for sexuality and marriage.^C

(^CGenesis 1:26–28; 1 Thessalonians 4:3–8; Exodus 20:14; Leviticus 18:22–23; Romans 1:26–27; 1 Corinthians 6:9–11)

SALVATION

We believe that God, by his providence and eternal counsel, chose some persons to eternal life and salvation before the foundation of the world. In God’s appointed and acceptable time, he is pleased to call effectively, by his word and Spirit, those he has predestined to life. He calls them out of their natural state of sin and death to grace and salvation by Jesus Christ. Whoever God calls, he will justify and keep by his power through faith to salvation.^A

(^AActs 13:48; Ephesians 1:4–5; Romans 8:30; Ephesians 2:1–9; 2 Thessalonians 2:13; 1 Peter 1:2, 5)

God’s choice of his people was of himself, for his own pleasure and glory, and not with regard to, or with reference to, any foreseen works of faith or deeds in the creature as his motive. His choice prevails and triumphs over human resistance to bring his own to saving faith.

(^BJohn 17:6, 9; 11:51–52; Ephesians 1:4, 11; Romans 8:32–33; 11:5–6; Titus 3:4–7; Revelation 5:9)

Justification occurs by and through Christ because of his sinless life, atoning death, and glorious resurrection. It is received solely through faith, which is itself the gift of God.^C No person is justified in the sight of God partly by Christ and partly by works.^D Salvation is the gracious purpose of God according to which he justifies, adopts, sanctifies, and glorifies sinners. It is the glorious display of God’s sovereign goodness and grace and is infinitely wise, holy, and unchangeable. It precludes boasting and encourages humility. The grace of redemption is that by which God effectively calls his chosen, making them spiritually alive and converting them to himself.^E This grace is operative by and through God alone, not in cooperation with the human intellect or will. This means that those who are redeemed always come to saving faith, as they are made most willing to come to Christ by the drawing of God, and receive through faith their redemption and eternal salvation.^F

(^CEphesians 2:8–9; Philippians 1:29. ^DRomans 3:20, 28, 30; 8:33; 11:5, 6; Galatians 5:4. ^ERomans 3:24–26; Galatians 4:4–5; 1 Thessalonians 5:23–24; 2 Timothy 1:9. ^FTitus 3:4–5; Ephesians 2:8; Deuteronomy 30:6; Ezekiel 11:19; 36:26)

We further believe that the work of Christ on the cross for sin both warrants and urges a universal offering of the gospel to all persons. To every person it may be truly said, “God gave his only Son, that whoever believes in him should not perish but have eternal life.” Those whom God calls will hear his voice and follow him. Whoever comes to Jesus Christ by the drawing of God through the effective work of the Holy Spirit, he will not cast out.^G

(^GMatthew 28:19; John 3:16; 4:14; 6:37; 10:27–29)

We believe that by his complete and perfect obedience to God and by his suffering and death, Jesus Christ once and for all obtained forgiveness of sins and the gift of his righteousness for all

who trusted in God's promised redemption prior to the cross and all who trust in Christ's death and resurrection after the cross.^H By living a perfect life and dying in our place, the just for the unjust, Christ absorbed and became sin and succumbed to our due punishment, thereby satisfying the wrath of God against us.^I

(^HGenesis 3:15; Galatians 4:4–5; 1 Corinthians 10:4; Revelation 13:8; Romans 3:23–26. ^I1 Peter 2:24; 3:18; 2 Corinthians 5:14, 21; Galatians 3:13)

Believers are accountable for their response to the forgiveness, pardon, and reconciliation freely granted to them in the Lord Jesus Christ. Those whom God has united to Christ by faith are justified by God and adopted into his family. They also have a new heart and a new spirit created in them through the power of Christ's death and resurrection.^J On the basis of this new creation, God's will for believers is to exhibit transformed lives evidenced by purity, holiness, and growth in Christ-like character. He directs them each to participate, according to their spiritual gifts, in the task of effectively sharing the gospel message of salvation with those near and far who have not believed in Jesus.^K

(^JPhilippians 2:13; 1 John 4:7; Isaiah 8:20; 2 Timothy 3:15–17; Romans 3:24–25; Galatians 4:4–5; Ezekiel 11:19; 36:26. ^K2 Corinthians 5:17; 1 Peter 4:10; Philippians 2:15–16)

We believe that those who are redeemed and come to saving faith will never lose their salvation but will remain in Christ.^L Believers may fall into sin through the temptation of Satan and the world, the strength of sin remaining within them, and the neglect of the means God has given to preserve and strengthen them. By doing this, they suffer God's displeasure, grieve his Holy Spirit, degrade their graces and joys, and bring reproach on the cause of Christ and temporal judgments on themselves.^M Even so, they will be kept by the power of God through faith for salvation, sanctified by his Spirit, and will never fall away from the state of grace but will endure to the end. They will never fall fully and completely because God, by his grace, preserves them. The intercession of Christ for those God has called is eternally effective.^N

(^LJohn 10:28–29; 17:8–12, 24; 89:31–33; Jeremiah 31:3; Romans 8:38–39. ^MPsalms 32:3–5; 51:1–12; Mark 16:14; 1 John 3:9; II Timothy 2:18–19; 1 Corinthians 11:32; Ephesians 4:30; I John 2:3; 3:14, 18–19, 21, 24. Revelation 2:4. ^N1 Peter 1:5, 9; Romans 8:33–39; 2 Thessalonians 3:3; Hebrews 9:12–15; 10:10, 14; 13:20–21; 7:25)

SPIRITUAL GIFTS

We believe the Holy Spirit empowers spiritual gifts as God wills to his children. These gifts are designed to testify to the presence of the kingdom and are distributed to equip the saints for worship and ministry to build up the body of Jesus Christ. God uses these spiritual gifts to display his glory and anointing in individual believers so that the body of Christ may build itself up and so that the work of ministry that is revealed in the Scriptures may be displayed in the extension of his kingdom in the world.^A

(^ARomans 12:6–8; Hebrews 2:3–4; 1 Corinthians 12:7–11; 14:12; Ephesians 4:11–12; 1 Peter 4:10–11)

EVANGELISM AND MISSIONS

We believe that the call and holy privilege of every child of God and of all churches of Jesus Christ is to go and make disciples of the nations. God creates transformed lives evidenced by purity, holiness, and growth in Christ-like character by means of new birth. The Holy Spirit imputes the love of Christ into the hearts of believers, thus transforming their love toward others, for his Name's sake. This results in children of God who actively seek to take the gospel to sinners and who share in carrying out the Great Commission. The highest purpose for evangelism and missions is that the name of Jesus Christ and the glory of his kingdom be taken

to the ends of the earth until he returns.^A

(^AMatthew 9:37–38; 24:14; 28:18–20; Romans 10:13–15; 2 Corinthians 5:14–21; 1 Peter 2:9; Revelation 22:17)

THE CHURCH

We believe that the church consists of all the elect of all ages who have trusted in the Lord Jesus Christ for their eternal salvation and have been, are, or will be gathered together into one under Christ as their head.^A It is the spiritual body of Christ that includes all believers who have been effectively called from among every tribe and language and people and nation. This universal church may be called invisible in this world since it is marked by the grace of God and the internal work of the Holy Spirit in its members. Yet, the universal church is represented by local churches which are concrete expressions of the “body of Christ” in the world.^B

(^AEphesians 2:11–22; Titus 12–3; Revelation 13:8. ^B1 Corinthians 12:12–27; Revelation 5:9–10; Ephesians 1:22, 23; 1 Corinthians 1:2; Galatians 1:2; 1 Thessalonians 1:1)

A local church is a congregation of baptized believers who covenant together to live and worship in unity under the Lordship of Jesus Christ and through the guidance of his Holy Spirit speaking in the word of God. Though there are human leaders, Christ is the head of the church, who acts—according to Scripture—as the Prophet, Priest and King, of his people. The primary purpose of the local church is to worship and glorify God by building up believers to effectively reach the world with the gospel of Christ. God ordained the ministry of the local church to include taking the gospel of Jesus Christ to a lost world, thereby accomplishing his redemptive purposes among all peoples.^C

(^CMatthew 16:15–19; Acts 2:41–42, 47; 1 Corinthians 9:13–14; Acts 3:22–23; Hebrews 4:14; 1 Corinthians 15:25; Romans 15:5–7; Revelation 2–3; 5:9–10; 22:2)

A local church, gathered and fully organized according to the Scriptures, consists of officers and members. The officers appointed by Christ are elders (also called bishops) and deacons whose qualifications, claims, and duties are defined in the New Testament. All believers are obligated to join a local congregation when possible, in order to participate in the fellowship of Christ, the ministry of the gospel, and the ordinances of the New Testament.^D

(^DActs 14:23; 20:17, 28; Philippians 1:1; Acts 20:17–35; 1 Timothy 3:1–13; 2 Timothy 5:17; Titus 1:5–9; Hebrews 13:17; Acts 2:42; 1 Corinthians 12:12–27; Acts 20:7)

BAPTISM AND THE LORD’S SUPPER

We believe that water baptism is the covenant sign instituted by Christ for entrance into the new covenant community of the church. It is the immersion of a believer, upon confession of faith, in water in the name of the Father, the Son, and the Holy Spirit.^A As an act of outward obedience, it symbolizes the believer’s cleansing from sin; faith in a crucified, buried, and risen Savior; death to sin; burial of the old life; and resurrection to walk in newness of life in Christ Jesus. As the pledge of a good conscience toward God, baptism is the event in which a believer makes a public commitment to live a life of obedience to Christ in the fellowship of the Christian community.^B

(^AMatthew 28:18–20; Acts 2:41–42; 8:36–38 (verse 27, ESV margin). ^BActs 22:16; Romans 6:4; Colossians 2:11–12; 1 Peter 3:21 (NIV); Acts 2:41–42)

We believe that the Lord’s Supper is the covenant sign, instituted by Christ, of inclusion and nurture in the new covenant. By sharing in the bread and cup in a spirit of faith and worship,

believers memorialize the death of the Redeemer and anticipate his second coming. Christ gave this sign to his church as a regular act of remembrance and a display of the sacrifice of himself in his death. In the worship of a gathered church, the Lord's Supper is a confirmation of the faith of believers in all the benefits of Christ's death, a token of their spiritual nourishment and growth in him, and a renewal of their promise of obedience made in baptism.^C

(^CLuke 22:17–20; 1 Corinthians 10:16–17; 11:17–34)

Both Baptism and the Lord's Supper are significant expressions of salvation, worship, and submission to God for the believer. They function as the God-ordained physical signs that identify the believing community and express the believers' pledge and bond of their fellowship with Christ and each other.^D

(^DMatthew 28:19; Luke 22:19; 1 Corinthians 11:23–26)

DEATH, RESURRECTION, AND THE CONSUMMATION

We believe that during the present age, the bodies of those who have died are destroyed and return to the elements. Their souls, however, neither die nor sleep but return to God their creator. The souls of those who are righteous in Christ are made perfect in holiness and are received into paradise. There, with Christ, they behold the face of God and wait for the resurrection of their bodies. The souls of the wicked are cast into hell where they await their final judgment.^A

(^AGenesis 3:19; Acts 13:36; Ecclesiastes 12:7; Luke 23:43; 2 Corinthians 5:1–10; Philippians 1:23; Hebrews 12:23; Jude 6, 7; Luke 16:23–24)

We believe that our blessed hope is the appearing of our Lord Jesus Christ. He will return to the earth at the end of the age personally, visibly, physically, and suddenly in power and great glory. At that time, he will gather his elect, raise the dead, judge the nations, and establish his kingdom.^B When Christ returns, he will bring with him those believers who have died. The saints who are then living will not die but will be caught up to meet the Lord when he comes. The bodies of the living and the dead in Christ will then be raised to honor and will again be united to their souls forever. The bodies of the wicked will, by the power of Christ, be raised to dishonor. We believe that the righteous will enter into the everlasting joy of their Master, and those who by their unrighteousness suppressed the truth will be condemned to everlasting conscious misery.^C

(^BTitus 2:13; Acts 1:9–11; Philippians 3:20–21; 1 Thessalonians 5:2–3; Matthew 24:31; Acts 17:31; Daniel 12:2; 1 Corinthians 15:22–24. ^C1 Thessalonians 4:13–18; Matthew 5:25–29; 25:23, 46)

We believe that Hell is a real place of eternal suffering in separation from God for those whose names are not written in the book of life. There is no intermediate state in which the unsaved can atone for their own sins.^D We believe that Heaven is a real place that the triune God has prepared for those who have been saved by grace through the shed blood of Christ to share in eternal blessedness and joy with himself.^E

(^DRomans 1:18; Matthew 18:8; Mark 9:43–48; 2 Thessalonians 1:9; Hebrews 9:27; Jude 13–14. ^EPsalms 16:11; Revelation 21:1–4; 1 Corinthians 2:9)

CHURCH LEADERS' ADHERANCE TO THIS AFFIRMATION

In order to preserve the integrity and unity of Redeemer Church as a gospel-centered church, and to provide a biblical role model to the members of the Church, all those who serve as elders, pastors, deacons, teachers, and support staff accept this affirmation of faith as an accurate

summary of the system of doctrine taught in the Holy Scriptures. We will endeavor to maintain its teachings in our lives and ministries, to promote its understanding and application among those to whom we minister, and to exalt the blessed God whose great salvation is outlined in this statement of faith.

BYLAWS

ARTICLE I - NAME

The name of this church shall be Redeemer Reformed Church, also known as Redeemer Church. The church shall be located in the County of Oakland, in the State of Michigan.

ARTICLE II - AUTHORITY

INCORPORATION: Redeemer Reformed Church is incorporated under the laws of the State of Michigan (a Michigan Ecclesiastical Corporation), so that it may own, provide and/or maintain a place of worship (including suitable real estate and buildings), receive, hold and disburse gifts, bequests and funds, and/or do all and sundry things necessary or incident to carry on such purpose.

AFFILIATIONS: Redeemer Reformed Church is independent of any other denomination or ecclesiastical organization, reserving the right to voluntarily associate with other such organizations, the terms of which shall be determined by vote of the membership.

The final temporal authority in all matters of church government is vested in the membership of the church.

The membership vests the oversight of the spiritual and temporal affairs of Redeemer Reformed Church to the immediate supervision and direction of the Teaching Pastor and the Elders who are under the authority of the collective membership of the church for the proper exercise of their office.

ARTICLE III - MEMBERSHIP

Any person professing faith in the Lord Jesus Christ as his or her personal Savior, giving evidence of having been born again (John 3:3), having expressed a desire to conform to the Church Covenant and doctrinal position of this church, and having completed the membership orientation may upon the recommendation of the Elders acquire active membership in this church in the following manner:

1. By vote of the church and baptism by immersion.
2. By vote of the church and by letter of transfer from another church of similar faith and order, provided that the applicant has previously been baptized by immersion.
3. By vote of the church upon the applicant stating his or her experience and faith in Christ and showing that he or she has previously been baptized by immersion.

Rights of Members: Active members of this church shall have the following rights:

1. To receive the spiritual oversight and care of the Elders of the church;
2. To vote in person or by absentee ballot at all congregational meetings of the church;
3. To participate as teachers/helpers in the Sunday School, upon approval of the Elders;
4. To participate in the music ministry of this church, upon approval of the Elders;
5. To serve in elected positions of the church after one year of active membership and all Scriptural and constitutional qualifications are met;
6. Any and all other rights normally afforded the membership of this church.

Responsibilities of Members:

1. To attend upon the public worship of God consistently, unless providentially hindered;
2. To financially support the budget of the church through voluntary financial gifts;
3. To serve others in the body of Christ through their spiritual gift or gifts in a specific place of ministry within the church;
4. To pray for and encourage the Teaching Pastor, the Elders, and other leaders;
5. To humbly submit themselves to the leadership of the church so long as such leadership does not violate the clear teaching of the word of God;
6. To engage in daily Family Worship;
7. To cultivate a life of godliness through attendance at public worship, daily Scripture reading and meditation, and daily prayer.
8. To endeavor to share the gospel by speaking God's word into the lives of others and acting in love to relieve the needs of the poor and needy.

Renewal of Membership: There shall be an annual renewal of membership. Such renewal procedures shall be developed by the Elders.

Discipline of Members:

The purpose of church discipline is to affect a return to a Biblical standard of conduct and doctrine in a member who errs (Galatians 6:1), to maintain purity in the local church (1 Corinthians 5:6) and to deter sin (1 Timothy 5:20).

Any member of this church who teaches or insists on holding false doctrine, and persistently conducts himself or herself in a manner inconsistent with Biblical teaching, or who persists in disturbing the unity or peace of the church shall be dealt with as follows, according to Matthew 18:15-18:

1. It is the duty of any member of this church who has knowledge of an erring member's heresy or misconduct to warn and correct the erring member in private, seeking his or her repentance and restoration.
2. If the erring member does not heed this warning, the warning member shall again go to the erring member accompanied by one or two other members as witnesses to warn and correct, seeking repentance and restoration.
3. If the erring member still refuses to heed the warning, the matter shall be brought to the attention of the Elders, who, upon careful and prayerful investigation, shall tell it to the church, encouraging the congregation to pray for repentance and restoration of the erring member.

4. If the erring member refuses to heed to warnings of the leadership of the church and the church body, he or she shall be dismissed from the church pursuant to the Scriptures and treated as an unbeliever.
5. There shall be no appeal of the discipline process or the dismissal to any court. The congregation shall be encouraged to pray for the repentance and restoration of the erring member.

It is clearly understood that the discipline process will continue to conclusion whether the erring member leaves the church or otherwise seeks to withdraw from membership.

Termination of Membership:

Membership may be terminated in one of four ways:

- a. By physical death;
- b. By transfer: When it is requested, the Elders may grant to a departing member in good standing, a letter of dismissal to the fellowship of another church. No such letter may be given to a member who is at the time under the corrective discipline of this church. The Elders may refuse to grant a letter of transfer to any church which is in their judgment disloyal to the gospel (Jude 3).
- c. By exclusion: If a member habitually absents himself or herself from the stated meetings of the church without valid reason, or if due to relocation he or she ceases to maintain a vital contact with the church, he or she may be excluded from membership by vote of the members upon recommendation of the Elders. The Elders shall notify the excluded member in writing at the last known address. If the excluded member applies again for membership, the procedures set forth will again be followed.
- d. By dismissal by majority vote of the congregation as a final step of church discipline.

ARTICLE IV – CHURCH LEADERS

Qualifications of Church Leaders

1. Professes faith in Jesus Christ as the only Savior from sin by God's grace alone.
2. Subscribes without reservation to the doctrinal statement of this church.
3. Demonstrates character and a lifestyle consistent with the moral and spiritual qualities of a follower of Jesus Christ (1 Timothy 3:1-13; Titus 1:5-9).
4. Retains the confidence of the membership of this church in his leadership.

The Teaching Pastor

The Calling of the Teaching Pastor

- 1) In the event of the vacancy of the office of Teaching Pastor, the Elders shall seek to fill the vacancy.
- 2) The Elders shall develop a candidate profile which delineates the qualifications, education, experience, and character qualities sought in the Teaching Pastor. This candidate profile shall be presented to the membership for its approval prior to the interview of any candidate for Teaching Pastor.
 - a) The Elders shall develop a compensation package for the candidate to be approved by vote of the membership at a duly called meeting for this purpose.
 - b) This compensation package shall be discussed with the candidate during his visit for the purpose of ascertaining the candidates' specific financial needs, but the discussion of compensation shall not be construed by the candidate as an offer of employment.
- 3) When the Elders have settled on a candidate, the candidate shall be invited with his family to attend two consecutive Sunday worship services at which he will preach.
 - a) The Elders shall notify the membership in writing of its intent to invite a candidate to visit in view of a call to fill the vacancy of the Pastorate. The specific date(s) of the candidate's visit shall be stated in the notice.
 - b) During the time of his visit, the candidate will be invited to meet with the elders, other key leaders, and members for informal discussions about his vision for ministry at Redeemer Reformed Church.
 - c) Within one week of the conclusion of the candidate's visit, a congregational meeting shall be convened in which the membership shall vote by secret ballot on whether to extend a call to the candidate to fill the vacancy of the Pastorate. Three-Fourths of members present voting in the affirmative shall be necessary to extend a call to fill the vacancy of the Pastorate.
- 4) When the membership by its affirmative vote calls a Teaching Pastor, he shall be sent a *Letter of Call* which will contain the terms of employment (including compensation/benefits), *the London Baptist Confession of Faith of 1689*, a copy of the church *Constitution and Bylaws*, and a statement of agreement with all of the above to be signed by the candidate. The candidate shall assume the office of Teaching Pastor upon the church's receipt of his signed agreement and shall have all of the rights, privileges and authority of the office of Teaching Pastor granted to him by his call to ministry and this *Constitution and Bylaws*.

The Authority of the Teaching Pastor

1. The Teaching Pastor is the ruling elder with oversight and authority over all other elders, officers, and employees of the church (1 Peter 5:1-4):
 - a. The Teaching Pastor has the authority to “feed the flock” and as such shall guard the teaching office of the church;
 - b. The Teaching Pastor has the authority to “take the oversight” of the flock, as one who watches (guards) the souls of those under his care;
 - c. The Teaching Pastor shall exercise his proper Scriptural authority not by constraint, but willing. He shall not “lord over” the flock, but use the authority of his office in meekness and humility (Galatians 6:1), for the welfare of the flock and not for personal aggrandizement or gain.
2. As one who labors in the word and teaching, the Teaching Pastor is worthy of double honor (1 Timothy 5:17). Because of the serious nature of his task as guard of the souls of those under his care, and as one who must give an account for those souls before God on the day of judgment, the leadership and vision of the Teaching Pastor is to be respected, obeyed, and followed (Hebrews 13:7 and 17) so long as such leadership is judged faithful to the Word of God by those under his watch care.
3. The Teaching Pastor derives his shepherding authority from the Word of God, from his call to ministry and separation to the same by the Holy Spirit, and from the vestment of authority granted by the membership of this church.
4. The Teaching Pastor is accountable before God for the congregation as well as accountable to the congregation for the faithful fulfillment of his calling and ministry among them.

The Responsibilities of the Teaching Pastor

1. The priority of the Teaching Pastor shall be to “take heed to himself” (1 Timothy 4:16; 1 Timothy 6:11-16)) through the personal study of God’s word for His own edification and spiritual life. From this foundation of spiritual stability the Teaching Pastor shall then “take heed to the doctrine” (1 Timothy 4:16) by:
 - a. Investing considerable time each week in the study and exegesis of the Biblical text so that he is properly prepared to feed the flock during our weekly public assembly;
 - b. Investing considerable time in prayer every day for the members;
 - c. Taking advantage of every opportunity to personally and one-on-one communicate gospel truth first to his own family, then to the leaders (parents) of families within the congregation.

2. Leading the public worship in our assembly through:
 - a. Faithfully proclaiming God's word in our public assembly so that the members understand the sense of it and submit themselves to the authority of the word by the power of its author, the Holy Spirit.
 - b. The singing of psalms, hymns and spiritual songs in our public assembly shall come under the direct oversight of the Teaching Pastor, though he may designate others to lead in worship;
 - c. The celebration of the Lord's Table
3. Moderate all congregational meetings of the church or designate such.
4. Officiate weddings and funerals at his discretion.
5. Lead all temporal aspects of the day to day operations of the church, including the employment and supervision of staff, the execution of contracts, and church finances.

The Termination of the Teaching Pastor

1. The Teaching Pastor may resign his office upon 60 days public notice to the membership, unless extreme circumstances warrant shorter notice.
2. In the event a charge or charges of misconduct are brought against the Teaching Pastor, the Elders shall hear the charges privately, unless it is one or more of the Elders bringing the charges, in which case the Council of Pastors as defined in Article VIII of these bylaws shall be convened and the process for conflict resolution implemented.
 - a. No charges of misconduct shall be brought against the Teaching Pastor unless corroborated by at least two witnesses (1 Timothy 5:19).
 - b. If the Elders or the Council of Pastors concludes that there is sufficient cause to believe that the Teaching Pastor no longer meets the Scriptural qualifications of his office, a public meeting of the congregation shall be called for the purpose of hearing the charge(s) of misconduct, affirming or denying the veracity of the charges, and affirming or denying the termination of the Teaching Pastor by two-thirds vote of the members present.
 - c. Ten days advance written notice of such public meeting shall be sent by first-class mail and/or email to every member. The notice shall clearly state the nature of the meeting, the location of the meeting, and the date and time of the meeting. No member of the church, including the Teaching Pastor, shall be excluded from participation in such meeting.

The Council of Elders

The Examination of Candidates for Elder

1. The Elders, together with the Teaching Pastor, shall appoint elders (Titus 1:5) who are male and meet the Scriptural qualifications (1 Timothy 3:1-7; Titus 1:5-9).
2. No man shall be considered a candidate for elder who has not attained the age of 30 years.
3. Each candidate for elder shall meet the Scriptural qualifications for elder as delineated in 1 Timothy 3:1-11 and Titus 1:5-9. It is understood that the Scriptural qualifications do not require a man to be sinless or perfect, but rather consistently pursuing godliness in character and conduct.
4. Each candidate shall present to the Elders a written declaration of his intent to be considered for the eldership which shall include:
 - a. A biography (parents, place of birth, early life, education, etc.);
 - b. A detailed account of his conversion experience;
 - c. A doctrinal statement;
 - d. Evidence of a clear call of God to the gospel ministry;
 - e. A list of his spiritual gifts;
 - f. Detailed history of where and how he has exercised his ministry gifts
 - g. A signed agreement with the London Baptist Confession of 1689
5. Each candidate shall be examined by the Council of Elders in relation to his conversion experience, his call to ministry, doctrinal statement, and practical ministry experience.
6. Upon approval of the Council of Elders, the candidate shall be presented to the congregation at a duly called Congregational Meeting or the Annual Meeting of the Church for final vote (see *The Selection Process, Installation, and Term of Service*).
7. Upon approval of the candidate by vote of the congregation, the candidate shall be set apart and installed in the office of elder by the public laying on of the hands of the Council of Elders (1 Timothy 4:14) and prayer.

The Selection Process, Installation, and Term of Service

- A. The members shall be encouraged to regularly submit to the Council of Elders, the names of members whose life and gift are consistent with their being considered for nomination to the task of Elder. The Council of Elders shall review the individuals so nominated by the congregation and present a list of individuals for the vote of the membership at the Annual Congregational Meeting.
- B. The Elders may at any time during the year nominate a candidate or candidates to the Eldership and call a special congregational ~~business~~ meeting for their consideration. In no case should a man be nominated without his knowledge and prior consent. Any questions

concerning the nominees shall be addressed to the Elders in writing no later than one week prior to the congregational meeting.

- C. The members shall vote on the final list of nominations at the congregational meeting by secret ballot or by absentee ballot. It is hoped that the vote of the congregation will in such matters always be unanimous, but if unanimity is not realized, no less than a three fourths majority of those members voting in person or by absentee ballot shall be required for the election of an Elder.
- D. Following recognition of an elder candidate by vote of the congregation, he shall be publicly installed in his office at a regular worship service by the prayer of the whole church and the laying on of hands by the existing Elders.

The Council of Elders may appoint various offices within the Council of Elders which they deem prudent and necessary for the fulfillment of their tasks (i.e., a chairman, etc.).

Every three years the church shall reconfirm (or express the withdrawal of) its confidence in each of its Elders at its Annual Meeting in the manner designated above. An Elder may, however, resign his office without prejudice if for good and valid reasons he finds he is no longer able to discharge the duties required.

In recognition that the task of Eldership is significant and is accomplished while continuing care of family and work responsibilities, we understand that individual Elders may need to take leave of some of the responsibilities of Eldership for periods of time. Such sabbatical times will be arranged through mutual consent of the Elders.

A process of mutual accountability among the Elders safeguards against the continuation in office of an Elder who has rendered himself unqualified for future participation.

The Duties of the Elders

1. The elders serve alongside the Teaching Pastor in the fulfillment of their calling as shepherds of this flock.
2. The elders shall immerse themselves in the study of God's word and prayer and minister the word of God to the specific spiritual conditions of individual members.
3. The elders shall guard the doctrine of the church, patiently and compassionately refuting those who err.
4. The elders shall guard the purity of the church by compassionately and meekly warning members who fall into sin and encouraging their repentance.
5. The elders shall lovingly care for the members under their care through consistent and faithful visitation, modeling family worship, and the exercise of personal spiritual oversight during times of need and crisis.
6. The elders shall serve as the trustees of the corporation, holding in trust the property and assets of the corporation:

- a. Together with the Teaching Pastor the trustees shall draft an annual church operating budget;
- b. The trustees shall appoint a church treasurer from among the Council of Elders or, at their discretion, from the membership at large for the purpose of accounting for and depositing the weekly offering, ensuring the payment of the church's financial obligations, and maintaining a balanced budget. The church treasurer shall not be a signer on any church bank account or have authority to issue or cash church checks or by any other means disburse or authorize the disbursement of church funds or obligate the church to any debt.
- c. The trustees shall appoint tellers (at least two) to render a written account of all income to the church. The church treasurer shall not be one of the tellers.
- d. One or all of the trustees and the Teaching Pastor may be signers on the church bank accounts with the exception of the church treasurer.
- e. Only the membership of this church through its annual budget or through a specially called meeting may authorize the disbursement of church funds or obligate this church to any debt. The Teaching Pastor is the acting agent on behalf of the membership in authorizing the disbursement of all funds from the bank accounts of this church in accordance with the annual operating budget of the church or by other vote of the membership.

The Deacons

The Role of the Deacons

1. The deacons are servants of the church who provide logistical support for the material needs of the congregation so that the Elders can focus on the spiritual oversight of the congregation (Acts 6:1-8).
2. While the biblical qualifications for elder and deacon are similar (1 Timothy 3:8-12), there is a clear distinction in the New Testament between the role of deacons and the role of elders in the congregation:
 - a. Elders take the oversight of the congregation through the teaching of God's Word (1 Peter 5:2), through the public preaching and teaching of God's word and private instruction and exhortation of individual members; Deacons have no role in the public teaching of God's word, in the spiritual oversight of the congregation, or the decision-making process (Acts 6:2-4).
 - b. Elders focus their energies on prayer and the ministry of the Word; Deacons focus their energies on the physical and material needs of the congregation.
 - c. Elders must be "apt to teach" (1 Timothy 3:2); there is no similar command to the Deacons.

The Function of the Deacons

The deacons serve under the oversight of the Elders to ensure that the logistical needs of the ministry are properly attended to, specifically in the following areas:

Facilities: the routine maintenance of our buildings and grounds and oversight of property improvements;

Benevolence: the deacons shall be intentional in their awareness of the material needs of the members of this church. When a member of this church experiences a material or financial need, those needs should be brought to the deacons who, together with the elders, will work to alleviate the need as church resources permit.

The Selection, Appointment and Term of Service of the Deacons

1. The members shall be encouraged to regularly submit to the Council of Elders the names of members whose life and gift are consistent with their being considered for nomination to the task of Deacon. The Council of Elders shall review the individuals so nominated by the congregation and present a list of individuals for the vote of the membership at the Annual Congregational Meeting.
2. The Elders may at any time during the year nominate a candidate or candidates to the Diaconate and call a special congregational meeting for their consideration. In no case should a man be nominated without his knowledge and prior consent. Any questions concerning the nominees shall be addressed to the Elders in writing no later than one week prior to the congregational meeting.
3. The members shall vote on the final list of nominations at the congregational meeting by secret ballot or by absentee ballot. It is hoped that the vote of the congregation will in such matters always be unanimous, but if unanimity is not realized, no less than a three fourths majority of those members voting in person or by absentee ballot shall be required for the election of Deacon.

Every three years the church shall reconfirm (or express the withdrawal of) its confidence in each of its Deacons at its Annual Meeting in the manner designated above. A Deacon may, however, resign his office without prejudice if for good and valid reasons he finds he is no longer able to discharge the duties required.

The Elders will safeguard against the continuation in the office of Deacon any man who has rendered himself unqualified for future participation.

ARTICLE V – CHURCH EMPLOYEES

1. The Teaching Pastor may employ the necessary staff/employees to carry out the specific ministries of the church provided the congregation has approved a budget for such positions.
2. The Council of Elders shall draft terms of employment for all compensated employees, such terms subject to the approval of the congregation.

3. All employees, staff, directors, ministers, and any other compensated positions shall serve at the pleasure of the Teaching Pastor and may be terminated by the Teaching Pastor at any time and at his sole discretion.

ARTICLE VI – CHURCH PROPERTY AND ASSETS

1. The church shall have the power to receive, either by gift or purchase, and so hold such real, personal, or mixed property as is authorized by the laws of the State of Michigan and is deemed necessary for the functioning of the church, and shall have power to dispose of such property by mortgage, bill of sale, deed, or otherwise. All property shall be held in the name of the church:
 - a. The transfer, sale or lease of all church real property shall require a two-thirds vote of the members voting at a special congregational meeting called for such purpose.
 - b. The purchase or sale of all other property of the church shall be at the discretion of the Elders in accordance with the annual operating budget of the church.
 - c. In the case of division of the church caused by conflict (from which we pray God by His mercy to preserve us), all property and assets of the church shall belong to those who abide by its Constitution.
2. **RAISING OF FUNDS:** It shall not be the policy of this church to promote suppers, parties, or engage in the sale of products and/or services for the purpose of raising funds. Any exception to this general policy must have the prior approval of the Elders.

ARTICLE VII – CHURCH MEETINGS

REGULAR MEETINGS OF THE CHURCH: The church shall meet each Sunday for the purpose of public worship and the preaching of the Scriptures.

CONGREGATIONAL MEETINGS: There shall be three types of church congregational meetings throughout the church year:

1. **The Annual Congregational Meeting** shall be held during the month of October on a date to be determined by the Council of Elders. Notification of the date and time of the Annual Congregational Meeting shall be given from the pulpit at least three Sunday's prior to the meeting. All reports required for the Annual Congregational Meeting shall be typewritten and submitted to the church office no later than the last Sunday in August. The church shall approve the annual church operating budget, including the expenditures for the missions program of the church, at its annual meeting. Any such other pertinent business deemed appropriate by the Teaching Pastor or the Council of Elders may be conducted at the Annual Meeting.
2. **Monthly Congregational Meetings** may be held any day following the second Sunday of each month for the purpose of reviewing the budget and any such other business the Teaching Pastor or the Elders may deem pertinent.

3. **Special Congregational Meetings** may be called by the Council of Elders or by the Teaching Pastor.

Notice of a special congregational meeting shall be announced from the pulpit at least two Sunday's prior to the meeting. The notice will include a clear statement of the purpose of the meeting.

QUORUMS: The number of active members present at any annual or special congregational meeting of the church shall constitute a quorum, provided it is a properly called meeting in accordance with the terms of this Constitution.

A quorum shall be necessary for any vote.

SUFFRAGE: Only active members of this church who are at least 18 years of age and whose permanent residence is within 100 miles of the main Redeemer Reformed Church facility shall have the right to vote in person or by absentee ballot at any congregational meeting of the church, with the exception of votes on the transfer, sale, or lease of church real property when the member shall have attained legal voting age in the State of Michigan.

If an absentee ballot is required, a request in writing and signed by the member must be received by the Elders at least one week prior to the meeting.

FISCAL YEAR: The fiscal year of this church shall begin on October 1 and end on September 30 perpetually.

ARTICLE VIII – RESOLUTION OF DISPUTES AND CHURCH CONFLICT

In the event of serious division and conflict which threaten the stability of the church (from which we pray God delivers us), a Council of Pastors shall be convened consisting of not less than three and no more than five ordained ministers, active or retired, from churches who subscribe without reservation to the London Baptist Confession of 1689.

The Council of Pastors shall meet privately with the disputing parties in an effort to bring understanding and reconciliation and peace, being principally guided by the Word of God and earnest prayer, seeking the confession of sin and repentance, where necessary.

The Council of Pastors shall patiently hear all of the issues related to the conflict, offer biblical counsel and guidance, superintend the dispute resolution with prayer, and offer its recommendation for resolution publicly to the membership.

The membership shall agree to abide by the recommendation for resolution as adopted by the Council of Pastors, humbly submitting to its guidance during the healing/restoration process. Neither individual members nor the membership as a whole shall seek any other recourse in resolving its disputes.

ARTICLE IX - DISSOLUTION

In the case of dissolution of the church organization, the property and all assets shall be sold, either through private or public sale. From the proceeds, firstly all current and long-term obligations of the church shall be paid. Secondly, all remaining funds shall be directed to such one or more Christian organizations qualified under Section 501(c)(3) of the Internal Revenue Code, for the benefit of the church's supported missionaries and/or such other Christian endeavors as the congregation shall determine. The church shall be considered dissolved if so decided by the congregation, or when the church has not held an Annual Meeting for three years, or when less than six members remain.

ARTICLE X - PROCESS FOR AMENDMENTS

The Constitution or Articles of Incorporation of this church may be amended and/or revised at any congregational meeting by a two-thirds majority of the members voting in the affirmative, providing that both the text of such amendment and the basis for its consideration have been made available to all members at least thirty days in advance of any meeting at which such a proposal will be considered or voted upon.

ARTICLE XI - EFFECTUAL POWER OF THE CONSTITUTION

This Constitution shall take effect immediately upon its ratification by two-thirds vote of the active members present at the meeting called for this purpose. This Constitution supersedes all previous Constitutions and By-Laws previously in force and shall remain in force as presently formulated or as duly amended according to Article X or until this corporation is legally dissolved. This Constitution shall not be suspended or abrogated.