

King's Kirk Presbyterian Church Constitution and Bylaws

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Preamble

“18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. **19** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **20** teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”
Matthew 28:18-20 (NASB 1995)

In submission to our Lord’s command, we confess the mission of King’s Kirk Presbyterian Church to be:

“For the glory of God, we will be a light to the nations through joyfully reverent worship, obedience to Christ in all of life, and the calling of all men everywhere to repent and believe the gospel of the kingdom. Until all nations are Christ’s disciples.”

King’s Kirk will equip the saints for this task by preaching the whole counsel of God, Rightfully administering the sacraments, and properly exercising church discipline. To these ends, we establish the following constitution.

Article I. GOVERNING STATEMENTS

A. STATEMENT OF FAITH

King's Kirk Presbyterian Church accepts these nine articles as our Statement of Faith and essential truths with which all members must agree:

The Scriptures

We believe that the Holy Bible is God's inspired, inerrant revelation to man and is the only certain, sufficient, and infallible rule from which we draw all saving knowledge. All our creeds, confessions, and Church documents are tried by His Word.

God

We believe that there is one true God. He eternally exists in three persons, and in the unity of the Godhead there are the Father, the Son, and the Holy Spirit, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption. From all eternity, God decrees all that shall come to pass, yet so without sinning or violating the will and responsibility of man.

The Fall of Man

We believe that Man was created in holiness, under and capable of fulfilling the law of his Creator, but by voluntary transgression fell from that state. As natural heirs of our first parents, we are under the federal headship of Adam and share in his guilt. All men are inherently sinful and eventually become actual transgressors of the law of God. In this state, all men deserve the just punishment due to their sin, namely death.

The Person and Work of Christ

We believe that sinners are relieved of their sin debt only through the mediatorial offices of the Son of God, the Lord Jesus Christ, who is Prophet, Priest, and King. He freely took upon himself our nature, yet without sin or diminishing of His deity. He perfectly obeyed the law of God and, by His death, made a full atonement for sin. He has risen from the dead and now sits at the right hand of the Father, interceding for us.

The Way of Salvation

We believe salvation is dependent on the gracious and ever-present work of the Triune God: regeneration is a work of grace wrought on our hearts by the Holy Spirit, enabling us to understand the word of God and believe; faith is saving belief in Jesus Christ and all His works; coupled with faith, repentance is the inevitable response of a person who has been regenerated and is now able to see his sin. Repentance involves a godly sorrow and a turning from sin.

Justification is based upon the death and resurrection of Jesus Christ who imputes his righteousness to sinners and unites them to Himself by grace. All this is by faith alone.

The Christian Life

We believe that sanctification is the process by which the elect are made partakers of God's holiness and progress toward His perfection. Sanctification is begun in regeneration and is carried on in the hearts of believers by the presence and power of the Holy Spirit. Believers participate in sanctification by attending to the word of God, and by practicing self-examination, self-denial, watchfulness, and prayer. All true saints of God will persevere to the end and will one day be raised up in the power of the One who keeps them secure.

On God's Creation of Man and Woman

We believe that God created male and female, two distinct sexes, biologically binary from the moment of conception so that they might be joined together in the covenant of marriage, one man and one woman becoming one flesh. We reject all attempts to redefine marriage to include same-sex partnerships because homosexuality and the joining of same-sex persons in marriage are contrary to God's good created order. Likewise, we reject transgenderism, including any denial of or attempt to change one's God-given sex, as a perversion of God's good created order.

The church has a divine right to embody her beliefs in her practices and to carry out the mission Christ has entrusted to her without interference or hindrance from civil rulers who may embrace notions contrary to God's good created order as it pertains to marriage, homosexuality, and transgenderism.

Additionally, Whereas we confess that God created mankind both male and female in His own image (Gen. 1:26–27), they stand equal before Him in dignity, glory, and covenantal standing, and are both co-heirs of the grace of life in Christ (1 Pet. 3:7). This ontological equality does not erase the creational (economical) distinctions God has ordained between the sexes. Rather, in His wisdom, He has established men and women with distinct differences in calling, responsibility, and ordinary vocation within the home, the Church, and the broader society. These differences, including the ordinary economic patterns and labors that flow from the created order, are not the result of the Fall but part of God's good, original design.

We therefore reject both egalitarianism, which denies meaningful creational distinctions, and all forms of chauvinism, feminism, or tyranny, which deny the full dignity and honor of men and women. In all things, we seek to honor Christ by upholding male headship exercised in sacrificial love and female strength expressed in covenantal faithfulness, so that the glory of God might be displayed in rightly ordered households, faithful churches, and righteous communities.

A Gospel Church

We believe that the Lord Jesus is the Head of the Church, which is composed of all covenant members. God has declared that all members of his body are to congregate together in local assemblies for regular worship on the Lord's Day. All true Churches of God observe the two sacraments commanded by our Lord and Savior: Baptism and the Lord's Supper. Baptism with water in the name of the Father, of the Son, and of the Holy Spirit is a sign and seal of the covenant of grace or his engrafting into Christ to walk in newness of life. The Lord's Supper is a memorial of Christ and His death through sacred use of bread and wine and is to be observed by the Church until the end of the world.

Last Things

We believe that it is appointed for men once to die and after that the judgment. On the last day Christ will return and will raise the dead bodily, both the unrighteous and the righteous. All will be judged by Christ and shall receive according to their deeds: those who die in their sin will go into everlasting punishment and those united to Christ will enter everlasting life.

In Addition

King's Kirk Presbyterian Church strives to believe, preach, and teach doctrine that accords with the Holy Word of God. The Bible is our final authority. Insofar as the historical creeds and confessions of the faith reflect true biblical teaching, we also embrace the following:

1. Apostles Creed (2nd century AD)
2. Nicene Creed; Constantinople (381 AD)
3. Definition of Chalcedon (451 AD)
4. Westminster Confession of Faith (Original, 1646 AD)
5. Confessional Statement on Sex, Gender, and Marriage

1. The Apostles' Creed (2nd century AD)

I/We believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin, Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven; and sits at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I/We believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

2. Nicene Creed; Constantinople (381 AD)

I/We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten,

not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the virgin, Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into Heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end. And I/we believe in the Holy Ghost, the Lord, and Giver of Life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And I/we believe one holy catholic and apostolic Church; I/we acknowledge one baptism for the remission of sins; and I/we look for the resurrection of the dead, and the life of the world to come. Amen.

3. Definition of Chalcedon (451 AD)

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only- begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only- begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus

4. The Westminster Confession of Faith (Original, 1646 AD)

The Elders of Kings Kirk Presbyterian Church confess the doctrines of the WCF (1646) with the following exceptions:

• Elder Exception to WCF 21.8 (On The Sabbath): We believe that works of piety, mercy, and necessity are to be practiced on the Lord's Day, alongside the Scriptural command to rest our bodies (Gen. 2:2-3; Ex. 16:30; 31:15-17). We do not believe the intention of Scripture was to exclude recreation, especially in the context of the fellowship of God's people.
• Elder Exception to WCF 24.4 (On Affinity): We agree with this section, except for the last sentence. Delete the last sentence, which reads "The man may not marry any of his wife's

kindred, nearer in blood than he may of his own: nor the woman of her husband's kindred, nearer in blood than of her own."

• Elder Exception to WCF 25.6 (On the Antichrist): We believe the Pope of Rome is anti-Christian, but not that he is the Antichrist, the Man of Lawlessness, the Beast of Revelation, etc.

• Elder Exception to WCF 27.4 (On the Sacraments): Ministers of the Word should ordinarily lead in the administration of the Sacraments, yet we believe it is permissible for the sacraments to be administered by any elder, lawfully ordained.

• Elder Exception to WCF 29.7-8 (On Communion): We believe that "worthy receivers" of the Lord's Supper should include all baptized covenant members, and thus we do not believe that baptized children should be excluded from the Lord's Supper.

5. Confessional Statement on Sex, Gender, and Marriage

• We confess that the church is subject to Christ, who is Lord over all. While church members ought to obey civil rulers in temporal things, provided they are not required by those authorities to sin (Mk. 12:13-17; Rom. 13:1-7; 1 Pt. 2:13-17), the church has a divine right to embody her beliefs in her practices and to carry out the mission Christ has entrusted to her without interference or hindrance. The church as an institution shall remain free from state control in faith, doctrine, and practice, and her members should not be forced to act contrary to their consciences, as informed by the Word of God. With these truths in view, we declare the church's right to reject any attempts on the part of the state to impose on her institutionally or her members individually unbiblical, unnatural definitions of marriage or sexuality.

• God created man male and female in the beginning for this very reason, that they might be joined together in the covenant of marriage as one flesh (Mark 10:5ff). Marriage as a covenant bond between a man and a woman is an institution founded not in cultural convention or convenience, but in God's act of creation (Gen. 2:23-24).

• We resist and reject all attempts to redefine marriage to include same-sex partnerships. Certainly, we desire to serve and love persons with homosexual desires or who engage in homosexual practices. We know we are fellow image bearers and fellow sinners along with them, and we long to show them the compassion of Christ. But we cannot endorse the fulfillment of their desires under any circumstances. Rather, we call on persons with such desires to join us in trusting the Lord Jesus to forgive our sin through his shed blood and transform us by his healing grace.

• We claim the right for our churches and church members (whatever their particular vocation) to refuse to host, officiate, or in any way support same-sex "marriage" ceremonies, not out of animus, but out of love for God, neighbor, and truth. Likewise, we refuse to host, officiate, or support other ceremonies that violate biblical teaching on marriage.

• We reject transgenderism as a perversion of God's good creational order. There are only

two sexes, male and female (Gen. 1:26-28). Sex is not fluid, it is binary. We reject the notion that gender is determined by one's feelings, or is detachable from biological and bodily givens. God forms each person genetically as a distinct male or female from the moment of conception. As God is the Creator, and makes each of us either male or female, we cannot unmake and remake ourselves into the opposite sex. Sex is an immutable feature of our identity as creatures; thus, it is impossible for anyone to change his or her sex.

• Gender dysphoria should not be used to create a protected class of persons, in which one's feelings override the facts of biology, or in which the rights, dignity, and privacy of transgender persons override the rights, dignity, and privacy of others. Thus, we claim for our churches and church members (in whatever vocation they serve) the right to reject compliance with any public policies or laws that would require us to deny binary sexes, or to accept claims of gender identity that are contrary to one's God-assigned biology. We reject the legal redefinitions of sex and gender that divorce either of these realities from God-given biology. We claim the right to speak to people according to their God-given sex, rather than reinforcing gender dysphoric confusions by using alternative pronouns. We claim the right to restrict access to intimate facilities (e.g., bathrooms, nursing areas, shelters, etc.), to sex-specific events, etc., strictly according to God-given biological realities. In the case of someone who has already transitioned to the appearance of the opposite sex, the session of the local congregation will determine the wisest and most compassionate course of action.

• All sexual sins can be forgiven through the shed blood of Christ, including the practice of sodomy and transgenderism. But forgiveness can never be separated from confession and repentance; forgiveness can never be separated from denying oneself and taking up the cross daily; forgiveness can never be separated from fighting against sin and pursuing holiness in the power of the Holy Spirit.

B. CREC CONSTITUTION

As a member of the Communion of Reformed Evangelical Churches, King's Kirk Presbyterian Church accepts all the constitutional requirements that come with this affiliation. The CREC Constitution can be found at www.crechurches.org/documents and is deemed to be included in this document by this reference.

Article II. MEMBERS AND ELECTORS

A. MEMBERS

1. Definitions

The reference to "Member" or "Elector" in these bylaws is a spiritual and theological term that does not have any civil effect for purposes of state law.

2. Membership Process

Any Christian who seeks membership with King's Kirk will go through the following procedures to become a member of the Church:

1. Candidates will indicate to the session their desire to join the Church.
2. A member of the session will visit with candidates to examine the orthodoxy of all candidates for membership and to see that their lives do not contradict their professions. This could take place with a visit in the home or by appointment at a mutually agreed time.
3. Read and agree entirely with the Church Statement of Faith, express substantial agreement with the Church Constitution and Confession, and commit to the Church Covenant.
4. Complete the prospective members' class or read the prospective members' study materials, as directed by the session.
5. Once the member candidate(s) are successfully interviewed by the session of Elders, a brief testimony will be shared on behalf of the member candidate(s) for the congregation to review prior to their confirmation as members. During this period Church members may raise objections or pose questions privately with the session. The session may postpone the reception of a person (or persons) into membership until proper investigation can be made concerning objections which, in their judgment, are sufficiently serious to warrant such a delay. Valid objections would include serious doctrinal errors or conspicuous areas in a member's life that do not match up with his or her profession of faith. However, we do not desire to set up arbitrary or artificial standards for Church membership.
6. Be formally presented to the Church body before a Lord's Day worship service for the taking of vows and affirmation as a member (or members) of the Church.
7. Sign church covenant with the session of Elders.

If the candidate is or has been a member of another Church, special effort will be made to determine the person's standing in that Church and his reasons for leaving (Acts 15:1-2 with 24-25). If a former Church raises an objection which the session considers valid, the candidate may be denied membership at the discretion of the session. If the candidate is a member of a CREC Church, any of the above procedures, except for formal presentation to the Church at King's Kirk, may be modified at the session's discretion.

Membership is reckoned by a household of one or more people in the same family. A household is eligible for membership when the head of that household has been lawfully baptized in the name of the Father, Son, and Holy Spirit (Matt. 28:19) and does not contradict his profession through his manner of life (Matt. 7:22-23). Membership begins when the covenant membership vows have been taken (Philemon 2; Heb. 13:7, 17). The

Elders oversee a membership list, which must include names, baptisms, and communicant status. Our membership vows are:

When the vows are presented to the head of a household, he will also be asked if he speaks on behalf of his household. When these vows are taken, the congregation will respond with "Amen" when they are asked:
1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His wrath and without hope apart from His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God and Savior of sinners, and do you trust in Him alone for salvation as He is offered in the Gospel, as priest, king, and prophet?
3. Do you now promise, in humble reliance upon the grace of the Holy Spirit, that you will strive to live a life of repentance and obedience in a manner worthy of the followers of Christ?
4. Do you promise to support the Church in its worship and work to the best of your ability?
5. Do you submit yourself to the government and discipline of the Church and promise to pursue its purity and peace?
6. (For Households) Do you promise to diligently teach God's Word in your home and to worship Him regularly as a family?

"As members of this congregation of King's Kirk, do you receive [this Christian/these Christians] into the covenant fellowship of this local church?"

In special cases, as circumstances warrant, individuals may come under our pastoral care without coming into membership.

3. Denial of Membership

If, the Session of Elders determines that the applicant does not confess Jesus Christ as his or her Lord and Savior, there is a lack of evidence of a godly lifestyle, that person is inactive having no discernable participation in the community, or has irreconcilable differences with the Statement of Faith or Church Constitution, then membership shall be denied. The decision made by the Session shall be final and there shall be no appeal to any court from that decision until such items that prevent membership are in proper standing.

4. Release or Transfer of Membership

If any Member requests to be released to the care of another Christian church, the Elders will normally release him with a blessing. If any Member requests to be released because of disciplinary proceedings against him or someone in his household, the Elders will delay acting on the request until the disciplinary matter is resolved. If Members move from our geographical

area, they are charged to find a new church home within six months. This time may be extended at the Elders' discretion. After this time has expired, they are released from membership.

5. Baptismal Cooperation Agreement

Families who hold either paedobaptist or credobaptist views are welcome at Kirk's Kirk and will be served by the elders under the conditions contained in this constitution. In accordance with 1 Corinthians 7:14, the elders will regard the unbaptized children of any member household as holy, and thus subject to the conditions of the covenant of grace, which is a living faith in Christ. All parents will be instructed to bring their children up in the nurture and admonition of the Lord (Eph. 6:4), regardless of their position on baptism. All members are required to honor, acknowledge, and recognize infant baptisms as true baptisms (alongwith the communicant status granted to them), even if they disagree with the timing or mode of baptism.

6. Communicant Members

Under the headship of Christ, the responsibility for administering the sacraments remains with the Elders. All family members of Member households who have been baptized and have come to the Lord's Table are deemed to be communicant Members. Parents are charged to regularly instruct their children in the gospel and the meaning of the Lord's Supper. When a baptized child appears ready to partake of the Lord's Supper, the parents should notify the elders.

B. Electors

Those Members who give input to the Elders on matters submitted to the Members are called Electors. Electors are the heads of Member households. Independent unmarried Members are considered as a household for purposes of communicating with the Elders. The Elders will qualify Electors and hold meetings of the heads of households in order to receive input from the congregation.

C. Discipline of Members

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6:1).

1. Subjects of Discipline

Members of King's Kirk and non-member professing Christians who regularly attend our fellowship, who meet the criteria of membership according to these Bylaws or are a regularly attending non-member professing Christian, may be disciplined according to the

procedures outlined in the following sections (1 Corinthians. 5:12-13).

Members of other churches: If another church has disciplined one of its Members, and that individual seeks fellowship at King's Kirk Presbyterian Church, then the Elders of King's Kirk will seek to honor the discipline of the other church. This will generally be done after due consultation with the individual concerned and the appropriate information is obtained from the disciplining church. The discipline will be honored unless in the judgment of two-thirds of the Elders there is clear and compelling evidence that the discipline was unbiblical (3 John 9-10).

2. Informal Discipline

The Elders of King's Kirk Presbyterian Church will, through teaching and example, encourage the Members and regular attendees of King's Kirk to discipline one another through the following:

- Exercising self-discipline (Romans 8:13).
- Overlooking the failings of one another in love (1 Peter 4:8).
- Admonishing a brother if he needs to be corrected (Matthew 18:15).
- Taking one or two others as witnesses if the admonition is rejected (Matthew 18:16).
- Bringing the issue to the church through the Elders if it is still rejected (Matthew 18:17).

3. Censure & Suspension

The Elders of King's Kirk may employ the various pastoral responses found in Scripture to deal with sinful and ungodly behavior as is fitting particular situations. These include both private and public applications of rebuke (1 Thess. 5:12; 1 Tim. 5:20), warning (2 Thess. 3:14-15; Tit. 3:10), and suspension from the Lord's Supper (1 Cor. 5:4-5, 11, 13).

4. Rejection

If in the opinion of the Elders, a Member of King's Kirk or a non-member professing Christian appears to be acting in a contentious or divisive manner toward others, the Elders may reject the person as a teacher as an additional step in the informal discipline process. Such a rejection is not the same as putting someone outside the church but if, as an interim step, the rejection does not produce repentance, the Elders may proceed with formal judicial discipline. Any action taken by the Elders in rejecting someone shall be documented and the Electors shall be notified of the action taken and instructed to avoid the rejected individual. The person rejected will be notified of the action and discouraged from participating in church functions until the matter is resolved (Romans 16:17-19; Titus 3:9-11).

5. Judicial Discipline

a) Formal Judicial Discipline

When a dispute is brought to the attention of the Elders, they will ascertain whether or not the appropriate steps have been taken to resolve the matter privately. The Elders

will also seek to carefully ascertain the facts of the case. As soon as the matter is brought to the Elders' attention, all decisions of substance by the Elders concerning the case must be entered in the minutes.

If in the unanimous judgment of the Elders the individual accused of sin may be guilty, and is unrepentant, then the Elders will schedule a formal judicial session of the Elders. Notification of this meeting may be made to the Electors of the church.

Guidelines for any judicial session or subsequent trial are as follows:

- The one accused will be notified of the dates and times of the sessions.
- The one accused should be granted a reasonable amount of time to prepare a defense if he so desires (2 Corinthians 13:1).
- The Elders beforehand will appoint one of their number as a chairman for the hearing of the evidence.
- All the Elders, unless providentially prevented, will sit in judgment on the evidence.
- All the witnesses shall be placed under the most solemn oath (Deuteronomy 6:13).

After the evidence is presented, the Elders will retire to deliberate on the verdict. The Elders will remember at all times that the biblical standards of evidence are high, and that two or three witnesses are required in order to apply formal church discipline.

b) Formal Judicial Discipline Resulting From Egregious Sin

If a Member of the church is involved in an open and scandalous sin, then there is no requirement for individuals privately to confront that person before the church takes formal action (1 Corinthians 5:1-13). Private confrontation in such cases is certainly to be encouraged, but is not necessary before the church can act. In such cases, the Elders may act by immediately scheduling the first formal judicial session.

c) Discipline

If a guilty verdict is reached, the Elders will do the following:

- The verdict will be read at the conclusion of the second judicial session.
- The following statement will be read to the congregation of King's Kirk Presbyterian Church on the subsequent Sunday:

> Church discipline must always be conducted under the headship and the authority of the Lord Jesus Christ. This being the case, we acknowledge that Christ has required His church to conduct such church discipline in order to preserve and protect moral and doctrinal purity. The purpose of our church discipline is to glorify God through obedience, to maintain the purity of Christ's church, and to reclaim

the offender if possible. After repeated efforts to exhort and instruct [ ] with regard to [his/her] Christian duty to [ ], the Elders of King's Kirk have determined, after a judicial trial on [date] in accordance with the pattern set forth in Scripture and the procedures of our church constitution, that [] is guilty of the [charge/s] brought against [him/her] at that trial. The [charge/s was/were]:

1. Charge [ ]
2. Charge [ ]
3. Charge [ ]

It is therefore with grief that the Elders of King's Kirk Presbyterian Church unanimously pronounce that [ ] is hereby expelled from King's Kirk. We declare this day, by the authority of the Lord Jesus Christ, the head of the church, that [ ] is excommunicated in accordance with the requirements of Scripture, and is put outside the body of Christ. [He/she] is delivered to the domain of Satan, and is hereafter to be deemed an unbeliever, thus excluding [him/her] from any hope of salvation, unless [he/she] humbly repents and is converted. It is our prayer that God will use this action we have taken today to glorify His name, and if He is willing, to restore [ ] to fellowship with us.

• A report of the discipline will be made to the electors of the church at the next heads of households meeting.

If an innocent verdict is reached, the accused party's name will be cleared during the next regularly scheduled church service. If such a verdict suggests deceitfulness on the part of any of the witnesses who testified against the accused, such witness or witnesses will become the subject of an immediate judicial investigation according to the rules set forth in these Bylaws (Deut. 19:15-21).

d) Penalty

As a result of the discipline, the one under discipline is to be considered and treated as an unbeliever (Matthew 18:17). To the Members of King's Kirk Presbyterian Church this means:

• If the person chooses to attend church services, he will usually be allowed to do so, though the Elders may give a formal trespass admonishment if, in their sole discretion, the person subject to discipline presents a physical or spiritual threat to others. In no circumstances will he be allowed to partake of the Lord's Supper. The saints must not fellowship with the individual as though he were a Christian.

• If the circumstances warrant, there is no longer a scriptural prohibition of a

Christian taking the individual under discipline to court before a civil magistrate.
• If the one under discipline seeks to find a church that will accept him, then the Elders of King's Kirk Presbyterian Church will contact that church and supply them with appropriate information and records of the disciplinary action.

e) Restoration
Excommunication will end when in the unanimous opinion of the Elders the one under discipline has repented. A confession of this repentance will be read to the congregation on the Lord's Day, and the Elders shall formally announce the end of the discipline and restoration of fellowship.

Article III. OFFICERS

A. GENERAL

Our Lord continues to build his church through the ministry of men whom he calls and endues with special gifts for teaching, ruling, and serving. Some of these special gifts can be most profitably exercised only when those who possess them have been publicly recognized as called of Christ to minister with authority. It is proper to speak of such a publicly recognized function as an office, and to designate men by such scriptural titles as minister, evangelist, pastor, teacher, elder, or deacon. There are diversities of ministry within an office, for every man is called to be steward of his own gifts. At the same time, a general designation of office may be applied to a group of functions within which separate offices could be distinguished.

For purposes of communication, our polity can rightly be called "three-office." Those three offices are Minister, Ruling Elder, and Deacon. Under the one title of Elder we distinguish between Ministers of the Word and Ruling Elders. Ministers are those who must be examined and recommended by Presbytery, whereas Ruling Elders do not. Ministers of the Word may be further distinguished into Pastors, Teachers, and Evangelists. Under ordinary circumstances, Ministers are those who preach and administer the sacraments, but Ruling Elders may also preach and administer the sacraments by approval and consent of the whole session. Those men who are currently being trained for pastoral ministry may also preach and administer the sacraments by approval and consent of the whole session.

King's Kirk shall be governed by the Elders.

B. ELDERS (Ministers/Ruling Elder)

1. Number

The Elders shall attempt to maintain a plurality of Elders at all times, with a maximum being simply the number that God calls to the position.

2. Candidates

New Elders will be considered from time to time as circumstances warrant. A man may be considered as a potential Elder in several ways. He may aspire to the office himself (1 Timothy 3:1), the Elders may approach him, or the people of the church may suggest his name to the Elders. Once the individual is recognized as an Elder candidate, he will begin an extensive training process. The Elders will assign biblical, theological, and practical materials suited to determine the eligibility of the candidate for the office. The time allotted for the training process will be determined by the session of Elders.

3. Qualifications

Once he becomes a candidate, the Elders will examine the candidate with regard to his doctrine and manner of life. If the candidate has any disagreement or mental reservation about any portion of the church's Statement of Faith or Constitution, then he must inform the Elders of it. All candidates must meet the qualifications for the office set down in Scripture (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:2-4)

4. Appointment

A man may not be considered by the Electors without a four-fifths vote of the current Elders. Upon a four-fifths vote of the current Elders, a potential Elder may be submitted to the Electors by the current Elders. If any Elector voices an objection to a candidate Elder's ordination, the Elders must carefully weigh the scriptural merit of the objection and meet as necessary with the Electors who raised the objection before ordaining the candidate Elder elect. If there are no objections to the candidate Elder from the Electors, the Elders will consider the candidate Elder elect. In either case, if the Elders deem the candidate qualified, the Elders will ordain him through the laying on of hands and prayer.

5. Term of Service

An Elder will be appointed for life. The Elder will serve a life-long term unless he resigns, or is removed due to any moral or spiritual failure.

a) Resignation

If an Elder desires to resign or take a leave of absence, he will present a letter to the Elders. At the first appropriate heads of household meeting, the Elders will notify the Electors of their receipt of the letter. If the desire of the Elder concerned is unchanged by the following heads of households meeting, the Elders will issue a statement accepting the resignation, or approving the

leave of absence. If the resignation is sought for reasons of moral or doctrinal irregularity, the resignation will not be a substitute for any appropriate biblical discipline. Leaves of absence will not be granted as a form of discipline.

b) Removal
If a Christian believes an Elder may be morally or doctrinally unfit for his office, the scriptural requirement for him is clear: he is to approach that Elder individually first (Matthew 18:15), and then with two or three others (Matthew 18:16). If the problem remains, then the individual, with the two or three witnesses, should come to the other Elders and present the charges (1 Timothy 5:19).

> If the charges are unanimously sustained by the other Elders, then that Elder, depending on the gravity of the charges and the response to the correction, will be rebuked in the presence of the congregation (1 Timothy 5:20), or will be removed from the office of Elder (Titus 1:5-9; 1 Timothy 3:1-7), or both.
>
> Provided this church remains a member church in good standing of the Communion of Reformed Evangelical Churches ("CREC"), a grievance against the Elders as a whole may be brought before one of the broader assemblies of the CREC in accordance with its governing documents. It is acknowledged by anyone bringing such a grievance that the sole remedy would be expulsion of this church from the CREC.

6. Ecclesiastical Responsibilities

6.1. Ministers (Pastors, Teachers, and Evangelists)

The ministry of the Word is a calling of God to stewardship in the gospel. In this ministry there is a diversity of gifts that are essential to the discharge of evangelistic, pastoral, and teaching functions.

Every minister of the Word, or teacher, must manifest his gifts and calling in these various aspects of the ministry of the gospel and seek by full exercise of his ministry the spiritual profit of those with whom he labors. As a minister or servant of Christ it is his duty to feed the flock of God, to be an example to them, to have oversight of them, to bear the glad tidings of salvation to the ignorant and perishing and beseech them to be reconciled to God through Christ, to exhort and convince the gainsayer by sound doctrine, and to dispense the sacraments instituted by Christ. Among those who minister the Word the Scripture distinguishes the pastor, teacher, and evangelist.

He who fills this office shall be sound in the faith, possess competency in human learning, and be able to teach and rule others. He should exhibit holiness of life becoming to the gospel. He should be a man of wisdom and discretion. He should rule his own house well. He should have a good report of them that are outside the Church.

Pastors

Christ's undershepherd in a local congregation of God's people, who joins with the ruling elders in governing the congregation, is called a pastor. It is his charge to feed and tend the flock as Christ's minister and with the other elders to lead them in all the service of Christ. It is his task to conduct the public worship of God; to pray for and with Christ's flock as the mouth of the people unto God; to feed the flock by the public reading and preaching of the Word of God, according to which he is to teach, convince, reprove, exhort, comfort, and evangelize, expounding and applying the truth of Scripture with ministerial authority, as a diligent workman approved by God; to administer the sacraments; to bless the people from God; to shepherd the flock and minister the Word according to the particular needs of groups, families, and individuals in the congregation, catechizing by teaching plainly the first principles of the oracles of God to the baptized youth and to adults who are yet babes in Christ, visiting in the homes of the people, instructing and counseling individuals, and training them to be faithful servants of Christ; to minister to the poor, the sick, the afflicted, and the dying; and to make known the gospel to the lost.

Teachers

1. A teacher is a minister of the Word who has received particular gifts from Christ for expounding the Scripture, teaching sound doctrine, and convincing gainsayers, and is called to this ministry.

2. A minister may serve a local congregation as a teacher if there is at least one other minister serving as pastor. The teacher may also give instruction in a theological seminary; or teach the Word in a school, college, or university; or discharge this ministry in some other specific way, such as writing or editing in the field of Christian religious education. He shall take a pastoral oversight of those committed to his charge as teacher, and be diligent in sowing the seed of the Word and gathering the harvest, as one who watches for souls.

Evangelists

1. Jesus Christ, to whom is given all power in heaven and on earth, has commanded his church to make disciples of all the nations. From the throne of his glory he sent forth the Holy Spirit, the promise of the Father, to empower the witness of the church to the gospel. While it is the calling of every believer to confess Christ before men, and while God gives particular gifts and calling to some to minister the Word, and while every minister of the Word must evangelize in the fulfillment of his calling, there are some who are particularly called by Christ and his church as

evangelists. Ordinarily such men shall preach the Word free of pastoral charge in a particular flock in order that they may labor to bring in other sheep. And to those sheep whom Christ has brought in, evangelists shall administer the sacraments until a congregation shall have been regularly organized. Since the gifts and functions of evangelists are necessary until the end of the age, this ministry is permanent and not confined to the apostolic period.

2. The evangelist, in common with other ministers, is ordained to perform all the functions that belong to the sacred office of the minister. Yet distinctive to the function of the evangelist in his ministry of the gospel are the labors of (a) a missionary in a home or foreign mission field; (b) a stated supply or special preacher in churches to which he does not sustain a pastoral relation; (c) a chaplain in institutions or in military forces; (d) an administrator of an agency for preaching the gospel; and (e) an editor or similar ministry through the press and other means of communication.

6.2. Ruling Elders

1. Christ who has instituted government in his church has furnished some men, beside the ministers of the Word, with gifts for government, and with commission to execute the same. Such officers, chosen by the people from among their number, are to join with the ministers in the government of the church, and are properly called ruling elders.

2. Those who fill this office should be sound in the faith and of exemplary Christian life, men of wisdom and discretion, worthy of the esteem of the congregation as spiritual fathers.

3. Ruling elders, individually and jointly with the pastor in the session, are to lead the church in the service of Christ. They are to watch diligently over the people committed to their charge to prevent corruption of doctrine or morals. Evils which they cannot correct by private admonition they should bring to the notice of the session. They should visit the people, especially the sick, instruct the ignorant, comfort the mourning, and nourish and guard the children of the covenant. They should pray with and for the people. They should have particular concern for the doctrine and conduct of the minister of the Word and help him in his labors (by assisting in preaching and administering the sacraments).

7. Ecclesiastical Meetings

The Elders will attempt to meet regularly to carry out the ecclesiastical responsibilities of the Elders as detailed above.

a) Quorum
One-half of the Elders shall constitute a quorum.

b) Special Meetings
Special meetings of the Elders shall be held upon the call of one-third of the Elders. The notice of the meeting may be verbal or in the form of a record and should generally be given at least 48 hours before the proposed meeting, though this time period may be shortened if, in the discretion of the party calling the meeting, it is an emergency. Notice of any meeting of the Elders may be waived in a record by any Elder at any time or by an Elder's presence at the meeting, except where the Elder attends the meeting with the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted at, nor the purpose of any regular or special meeting of the Elders or any committee designated by the Elders need be specified in the notice or waiver of notices of such meeting unless required by these Bylaws.

c) Voting
Each Elder shall be entitled to cast one vote at any election or on any subject before any meeting of the Elders. Actions of the Elders are deemed to have been approved when passed by two-thirds of the Elders present.

d) Participation by Telephone
Elders may participate in a meeting of the Elders by means of a conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other at the same time. Participation by such means shall constitute presence in person at a meeting.

e) Action Without a Meeting
Any action required or permitted to be taken at a meeting of the Elders may be taken without a meeting if a consent, in the form of a record, setting forth the action to be taken is executed by all of the Elders. Any such consent shall be inserted in the minute book as if it were the minutes of an Elder meeting.

f) Moderator
The Elders will appoint one of their number to moderate the meetings of the Elders, and one to record the minutes of the meetings.

8. Compensation
Ruling Elders shall not be compensated for their service as Elders, but those Ruling Elders who also serve as employees shall be compensated by the church.

C. DEACONS

1. Number
There is no minimum or maximum number of Deacons.

2. Candidates
A man may be considered as a potential Deacon in several ways. He may aspire to the office himself, the Elders or Deacons may approach him, or the people of the church may suggest his name to the Elders.

3. Qualifications
The Elders will examine the candidate with regard to his doctrine and manner of life. If the candidate has any disagreement or mental reservation about any portion of the church's Statement of Faith or Bylaws, then he must inform the Elders of it. All candidates must meet the qualifications for the office set down in Scripture (1 Timothy 3:8-13).

4. Testing
The Deacons will include the candidate in their work in order to prove his fitness for the office (1 Timothy 3:10). When the candidate has shown, in the four-fifths judgment of the Deacons, his fitness for office, the Deacons will make a recommendation to the Elders to consider a candidate as a Deacon.

5. Appointment
Deacons will be appointed by the Elders. A man may not be considered by the Electors without the four-fifths consent of the current Elders. If in the four-fifths judgment of the Elders, the candidate receives the clear and obvious support of the church, the Elders will ordain the new Deacon to the ministry through the laying on of hands and prayer (Acts 6:6).

6. Term
Once in office, the officer will serve for life unless he resigns, retires, is removed from office due to any moral or spiritual failure, or is elected for another office.

a) Resignation
If a Deacon desires to resign or take a leave of absence, he will present a letter to the Elders. At the first appropriate heads of household meeting, the Elders will notify the Electors of their receipt of the letter. If the desire of the Deacon concerned is unchanged by the following heads of households meeting, the Elders will issue a statement accepting the resignation, or approving the leave of absence. If the resignation is sought for reasons of moral or doctrinal irregularity, the resignation will not be a substitute for any appropriate biblical discipline. Leaves of absence will not be granted as a form of discipline.

b) Removal
If someone believes a Deacon may be morally or doctrinally unfit for his office, the scriptural requirement for him is clear: he is to approach that Deacon individually first (Matthew 18:15), and then with two or three others (Matthew 18:16). If the problem remains, then the individual, with the two or three witnesses, should come to the Elders and present the charges. If the charges are unanimously sustained by the Elders, then that Deacon, depending on the gravity of the charges and his response to the correction, may be corrected, or removed from the office of Deacon (1 Timothy 3:8-13).

7. Ecclesiastical Responsibilities

Under the general oversight of the Elders, the Deacons will manage the financial, physical, social, and benevolent functions of the church (Acts 6:2-4). Such responsibilities will ordinarily include: budgetary advice, building maintenance, fellowship meals, administration of subordinate ministries, and office support.

Individual Deacons are responsible for those duties assigned to them by the Deacons, and recorded in the minutes, with due regard to their gifts and desires. There is no distinction of rank among the Deacons.

8. Ecclesiastical Meetings

All usual business of the Deacons will be conducted at their regular meeting, or at a special meeting called for a particular purpose. The Deacons will appoint one of their number to moderate the meetings of the Deacons, and one to record the minutes of the meetings. The Deacons will be prepared to give a general report of their work as need requires, but ordinarily on a quarterly basis. They will give an annual report to the Elders with proposals for the upcoming year.

Article IV. DENOMINATIONAL AFFILIATIONS

The session of Elders at Trinity Reformed Church in Newnan, Georgia, have commissioned a group of men as a Church Planting Committee who are actively seeking status as a mission church in the Communion of Reformed Evangelical Churches (CREC).

Article V. AMENDMENTS

These Bylaws may be amended by a three quarters vote of the Elders present at any meeting of the Elders, provided that the Elders were notified before the meeting that an amendment or amendments would be considered at the meeting and which shall ordinarily only occur after consultation with the Electors of the church.

Article VI. TAX EXEMPTION STATUS

This corporation is organized exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue law), including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code. Specifically, the corporation is organized to advance the Christian faith through worship, teaching, evangelism, and related ministries.

Upon the dissolution of this corporation, assets shall be distributed for one or more exempt purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code, preferably to one or more churches or other organizations organized and operated exclusively for religious purposes that are then qualified as exempt under Section 501(c)(3). If no such organization is available or willing to accept the assets, they shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not so disposed of shall be disposed of by a Court of Competent Jurisdiction of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations as said Court shall determine, which are organized and operated exclusively for such purposes.

King's Kirk Distinctives

Reformational Heritage

We believe doctrinal unity in the local church is of utmost importance, for that reason we are unashamedly Biblical absolutists; the Bible is God's divine speech, in everything it speaks of, it does so perfectly and free from error (2 Tim. 3:16-17). We desire the Scriptures to be the normative lens for which we interpret all of life (Gen. 1:26-31; Matt. 6:10; 28:18-20). When considering what biblical worship is, many Christians commonly ask, "How do I want to worship God?". We believe we should be asking, "How does God want to be worshiped?".

The Scriptures of the Old and New Testament give us the pattern to follow. We believe worship should be structured, joyful, disciplined, serious, reverent, and regimented. We believe that worship is a conversation with our Creator. Our worship is active and responsive—we participate in prayer, confession, singing the Psalms, listening, reading the Bible, and table fellowship. We do not believe that worship is a spectator event—but rather something in which we actively participate as a congregation. The truth of God will be proclaimed and we will rejoice together!

We do not desire to reinvent the theological "wheel" of centuries past. We intend to stand on the shoulders of giants of the faith in church history that have gone before us. Because of this we are proud heirs of the Protestant Reformation, as we believe it is the truest expression of apostolic Christianity. We also highlight that we are evangelical, Presbyterian, and confessional.

Kingdom Optimism

We believe that Jesus Christ came and established his kingdom on earth in the first century through his life, death, resurrection and ascension to the right hand of the Father (Matt. 12:28; Mk. 1:15). Since then, he has equipped the Church with the gospel and empowered her by the Spirit to accomplish the Great Commission by discipling the nations "until his enemies are made a footstool for his feet" (Matt. 28:18-20; Heb. 10:13).

We believe the consistent testimony of Scripture is that through the gradualistic discipleship of the nations and the preaching of the gospel empowered by the Holy Spirit of God, the majority of men and women will be saved (Gen. 3:15;12:3; 49:10; Isa. 2:1-4; 9:6-7; Dan. 2:35; Ezek. 40-48; Ps. 2:7; 22:27-28; 72; 110:1-4; Matt. 13:33-35; 28:18-20; Eph. 1:18-22; Gal. 3:14, 16; 1 Cor. 15:20-28; Heb. 10:10-12). Because of this gradual success of the gospel in the nations it will produce a time of increasing faith, righteousness, peace, and prosperity amongst men.

Therefore, we believe that through the power of the Holy Spirit the Church of Jesus Christ will be successful at accomplishing the Great Commission (Matt. 28:18-20; 1 Cor. 15:20-28). This optimistic view trickles into every facet of life and thought. From church planting, to sending out missionaries, to discipling our families, to our different vocations, the Victorious Kingdom of

God changes the way we view the world. The world has no say in how we believe or live and thus, we pray, live, and obey knowing that his reign is being expanded from Cartersville, GA to the ends of the earth (Ps. 72).

Keeping Our Kids

We believe that God relates to his people through covenant (Eph. 2:12). The golden thread that runs through the whole Bible is the covenant promise, "I will be a God to you and to your seed and you will be my people" (Gen.17:7, Ex. 6:7, Ezk. 34:24, Ezk. 36:28, Jer. 7:23, Jer. 30:22, Jer. 31:33; Acts 2:38; Gal. 3:16-18). This is why when Jesus said "Let the little children come to Me" (Matt. 19:14), He meant it. And thus, we are committed to including our children in the Lord's Day service, as they are not second-class citizens, but members of the family of God (Gen. 17:7; 1 Cor. 7:14). Divine service is a means of grace for them as well.

We believe that God has outlined a clear pattern of worship for families to have at home. Children are to be seen as a blessing, a heritage from the Lord, and arrows in our quiver (Ps. 127:3-5). St. Paul instructs parents to raise their children in the nurture and admonition of the Lord (Eph. 6:4). Thus, the importance of regular family worship and catechism is essential for the godly advancement of the home (Deut. 4:9-12).

We believe parents have an obligation to provide their children with a distinctively Christian education (Deut. 4:9-12; Prov. 1:7; Matt. 4:4, 28:18-20; Eph. 6:4: Col. 2:3). Education is not neutral (Matt. 12:30). Education is the responsibility of the family—not the government. Christian families might use home school, private Christian schools, or other distinctively Christian programs to fulfill this obligation.

Koinonia Fellowship

We believe in a robust sense of fellowship expressed within the local church (Eph. 4:12-16). To see a world discipled is to see the planting and establishment of healthy local churches ruled by the Word of God. We expectantly pray, model, and teach a unitedness in mission and purpose for the body of Christ as she is supposed to live out organic discipleship (Col. 2:2). This means we go beyond Sundays to seek to live together, pray together, eat together, work together, grow together, for the glory of Christ and the expansion of His kingdom (1 Cor. 10:31). We strive to be intentionally minimalistic in our approach to fellowship and discipleship. We view the modern program-centric church structure as a distraction from real, authentic Christian community.

We believe hospitality is one of the key instruments the Lord uses to bring salvation to the nations and growth to His church (Rom. 13:12; Gal. 6:10; Heb. 13:2; 1 Pet. 4:9; Tit. 1:8) And thus, we long to see our people in each other's homes, singing Psalms, breaking bread, joyfully feasting, caring for newborns and their mothers, etc. Our Heavenly Father distinguishes himself

by giving good gifts to his children, so we seek to cultivate a fellowship distinguished by joy and gratitude as unworthy recipients of his grace (Tit. 3:3-8).

Living Orthodoxy

We believe, as previously stated, that God desires to see a saved world (Jn. 3:16-17). God being the first missionary (Gen. 1:1; Jn. 1:9), by sending his own Son to die for the world (Jn. 3:16; 1 Jn. 2:2; 2 Cor. 5:19), should lead his people to have a militantly missional mindset that is wholly dependent upon the Holy Spirit for the victory of the mission (Jn. 14:12). It should be the fervent attempt of every local church to desire, pray, and work for the total discipleship of their towns and cities, and the global push for the Kingdom of God to be extended to the ends of the earth (Gen. 1:26-31; Matt. 28:18-20).

We believe that because Christ is the rightful owner of the cosmos (Ps. 2, 72, 110), our robust commitment to our vocations in the home and at work is of eternal significance (Gen. 1:26-31; 1 Cor. 10:31; 1 Cor. 15:58). The blessings of the New Covenant ought to touch everything, all of Christ for all of life (Matt. 6:33). Every member is exhorted to turn a profit for the King (Eph. 5:16; Col. 3:23-24), for the increase of his government here on earth (Isa. 9:6-7).

We are committed to seeing our county and North Georgia as a whole come under the feet of Jesus by primarily forming disciples who are discipling others, who live in the Word and obey the Word (Lk. 11:28). This expresses itself in missional discipleship, regular evangelism, prayer meetings, supporting and sending out missionaries (locally and globally), church-planting, and having a general outward focus.

Therefore, our fervent desire is to see his final command be our first concern (Matt. 28:18-20), for Almighty God to pour out His Spirit and bring reformation and revival once again (2 Chron. 7:14), and that the people of God would respond each day by exuding a living orthodoxy that seeks to magnify the Lord Jesus above all else.