July 2024

CONSTITUTION
& POSITION PAPERS

Corrected Typos 9/18/26

TEMPLE BIBLE CHURCH

CONSTITUTION
TEMPLE BIBLE CHURCH
TEMPLE, TEXAS

Adopted: 6/15/99

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PREAMBLE

We, the members of Temple Bible Church, establish the following articles, to which we do voluntarily submit ourselves.

ARTICLE I: Identity

Section 1 — Name

This part of Christ's Body shall be called Temple Bible Church as incorporated under the laws of the State of Texas. The church was formed in September 1972, under the name of Bible Chapel.

Section 2 — Mission

Temple Bible Church exists to glorify God by obeying the Great Commission (Matt. 28:18—20) through:

A. Introducing people to the person of Jesus Christ,
B. Establishing them in a personal walk with Christ,
C. Equipping them to do the work of the ministry.

Section 3 — Purpose

We believe Scripture calls us as Temple Bible Church to:

A. Honor Christ as the Head of His Church. We exist to glorify God, and everything we do has His glory as its origin and goal. (Rom. 11:36; Eph. 1:22-23)
B. Acknowledge the absolute, authoritative truth of Scripture. We study His inerrant word to learn of His Person and His Purpose for our lives. (Acts 2:42; 2 Tim. 3:16)
C. Participate in authentic worship. We desire to celebrate God's presence in our midst in spirit and in truth. (Jn. 4:24; Acts 2:47)
D. Proclaim the good news of salvation to Temple, Bell County, Texas, the United States, and the world. (Acts 1:8, 2:47)
E. Fellowship with one another. Our relationships should be characterized by love, encouragement, accountability, and self-sacrifice. (Acts 2:42-46)
F. Pray, confessing our sins and sharing our praise, thanksgiving, sins, and desires with our Father. (Acts 2:42)
G. Make disciples. We seek to establish men and women in a walk of holiness with Christ and to equip them to do the work of the ministry. (Eph. 4:11-12)
H. Maintain unity. We are to be one in purpose and essential beliefs. (Jn. 17:21; Eph. 4:3-6)
I. Recognize the uniqueness of an individual. God has given each of us special gifts to be discovered, developed, and deployed under His authority to display His character to the world. (Rom. 12:4-8)

ARTICLE II: Doctrinal Statement

Section 1 — The Scriptures

We believe that all Scripture is given by inspiration of God, by which we understand that the whole Bible (the 66 books of the Old and New Testaments) is inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the Scripture in the original manuscripts. We believe that the whole Bible in the originals is without error. (2 Tim. 3:16; 2 Pet. 1:21)

Section 2 — The Godhead

We believe that there is only one God, but in the unity of the Godhead there are three eternal and coequal persons — the Father, the Son, and the Holy Spirit, known as the Trinity. These three are the same in essence having precisely the same nature, attributes and perfections, and are worthy of the same glory, confidence, and obedience. (Mat. 28:18-19; Mk. 12:29; Jn. 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)

Section 3 — God the Father

We believe that God the Father is the Creator of all things through Jesus Christ, and He continues to sustain and preserve all things. In His nature God the Father is completely holy, omnipotent, omniscient, omnipresent, eternal, just, loving, and good. He is totally sovereign in all things past, present, and future. As such, God, by His own choosing, elected a people for Himself. He sent His only Son as the atonement for our sin. He is the Father of His people and is their provider and disciplinarian. (Psa. 139:1-18; Mat. 3:1, 6:30-32; Acts 17:29; Gal. 3:26; Eph. 1:3-6; Col. 1:16; 1 Jn. 1:5)

Section 4 — God the Son

We believe that the Lord Jesus Christ, the Eternal Son of God, became wholly man without ceasing to be wholly God. He was conceived of the Holy Spirit and born of the virgin Mary in order that he might reveal God to man and redeem sinful man. We believe that He accomplished our redemption through His death on the cross as a substitutionary sacrifice. We believe that our salvation is guaranteed by His literal, physical resurrection from the dead. We believe that the Lord Jesus Christ is now in heaven, exalted at the right hand of God where, as High Priest, He is Intercessor and Advocate for all believers. (Lk. 1:35; Jn. 1:1, 14, 18; Rom. 3:24-26, 4:25; Heb. 1:3; 1 Jn. 2:1, 2)

Section 5 — God the Holy Spirit

We believe that God the Holy Spirit is that Person of the Trinity who restrains evil in the world and convicts men of sin, righteousness, and judgment. He also regenerates those who would receive Christ as Savior and baptizes them at the moment of salvation into the Body of Christ, which is the Church. He indwells them permanently and seals them unto the day of redemption. The Holy Spirit bestows upon the believer spiritual gifts and empowers those yielded to Him. The Holy spirit leads, instructs, and fills believers as they are yielded to Him and are steadfast in the study of the Scriptures and in prayer. In all these, it is the ministry of the Holy Spirit to give the glory to Jesus Christ. We believe that enabling gifts for service are bestowed according to God's own will upon all believers by the Holy Spirit to be exercised for the glory of God and the edification of the Church. These gifts are sovereignly bestowed by God in order to fulfill specific purposes in His program. We believe that, as a sign to unbelievers, the biblical gift

of speaking in tongues was speaking in existing languages which the speaker had never learned and that it was never the common or necessary sign of the baptism or filling of the Spirit. We further believe that while God may choose to heal supernaturally, the healing of the temporal body is not assured by Christ's atoning work on the cross, and that the complete deliverance of the body from sickness awaits the consummation of our salvation in the resurrection. (Gen. 6:3; Jn. 3:8, 14:16-17, 16:7-11; Rom. 8:23; 1 Cor. 12:4-11, 27-31, 14:21-22; Eph. 4:7-13, 30, 5:18; 2 Thes. 2:7; Titus 3:5)

Section 6 — The Angels and Satan

We believe that angels are spiritual beings who were created in a sinless state. We believe that Satan, the Devil, is a fallen angel who, by his own choice, is an enemy of God, and introduced sin into the world. We believe that he tempted Adam and Eve to sin and rules as god of this world. Satan was judged guilty at the cross and will ultimately be cast into the lake of fire for eternity. (Gen. 3:1-19; Isa. 14:12-14; Heb. 2:13-14, 2:14; 2 Pet. 2:4; Rev. 7:12, 20:10)

Section 7 — The Creation and Fall of Man

We believe that man was originally created in the image and after the likeness of God, free from sin. He subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God, lost his spiritual life, and became dead in sins and corrupt in nature. These effects of sin have been transmitted to the entire human race, Jesus Christ excepted, and thus every person born into the world is alienated from the life of God and incapable of remedying his lost and depraved condition apart from divine grace. (Gen. 1:26, 2:17, 3:1-24, 6:5; Psa. 51:5; Rom. 3:1019, 5:12-19; Eph. 2:1-3)

Section 8 — Salvation by Grace and Eternal Security

We believe that salvation, the gracious gift of God, is freely offered to all, but individually received by personal faith in the Lord Jesus Christ. His shed blood provides for the forgiveness of sin and satisfies all of God's righteous demands for our salvation. Salvation by grace through faith, of necessity, excludes all of man's attempts to procure salvation by good works of any kind, including baptism, partaking of the communion meal, or any other church ordinance. We believe that a Christian, also called a believer, is any person who has placed their faith solely and completely in the atoning work of the Lord Jesus Christ on the cross on their behalf, embracing the doctrine of salvation by grace. All the redeemed, having been born again, are retained in that state by the power of God and are, therefore, secure in Christ forever, without interruption. The believer's assurance of salvation is based upon the declared Word of God and reassured by the Holy Spirit. (Jn. 3:16-18, 10:26-30; Rom. 3:24-26, 6:23, 8:1, 16, 38-39; Eph. 2:8-10; 1 Jn. 5:11-13)

Section 9 — Sanctification

We believe that having been justified once and for all through the death and resurrection of Christ, the believer is counted righteous before God, and in Christ is set apart unto God. However, since the believer remains in this world, influenced by the world, the flesh, and Satan, there is the need for progressive sanctification (spiritual growth) whereby the believer matures in grace by the power of the Holy Spirit. Ultimately, the child of God will be wholly sanctified when he is taken to be with Christ and becomes like Him. (Jn. 17:17; 2 Cor. 3:18; Eph. 5:25-26, 6;1317; 1 Thes. 5:23; Heb. 10:10, 14; 2 Pet. 3:18; 1 Jn. 3:2-3)

Section 10 — The Church

We believe that the universal Church, the body and bride of Christ, is a spiritual organism comprised of all born again persons from Pentecost to the rapture and is distinct from Israel. Every individual believer is made a part of the Church at the moment of salvation. We believe that the local church is an assembly of born-again believers in Jesus Christ who are voluntarily joined together in submission to the spiritual leaders in one locality, and as such, Temple Bible Church is a local, visible manifestation of His global, invisible Body. We believe that God has established elders to oversee and govern the local church and charged them with guiding and protecting His flock. In addition, God has called all believers to be part of a local congregation and to submit to their local elders and be accountable to one another. (Mat. 16:16-18; Acts 2:42-47, 20:28; 1 Cor. 12:12-27; Eph. 4:3-10; 1 Thes. 5:12-13; 1 Tim. 3:1-13; Titus 1:5-11; Heb. 13:17; I Pet. 5:1-3)

Section 11 — The Ordinances

We believe that Christ instituted the ordinances of Baptism and the Lord's Supper to be observed by believers until He returns. We believe in baptism by immersion for those who have professed faith in Jesus Christ. We believe that by water baptism a believer is publicly identified with our Savior in His death, burial, resurrection, and that it is not a condition of salvation. We believe that the Lord's Supper is a memorial of Christ's death by which He established the new covenant. The elements of the Lord's supper are symbols of His body and blood. After solemn self-examination, every believer has a right to celebrate the Lord's Supper. (Mat. 28:19,20; Lk. 22:7-20; Acts 2:41, 8:36-39; 1 Cor. 11:23-26; Jas. 3:23)

Section 12 — The Dispensations

We believe that the Scriptures recognize various dispensations as periods of time which demonstrate God's relationship with His people. Three of these dispensations are extensively revealed in the Scriptures: the past dispensation of Mosaic Law, the present dispensation of Grace (the Church Age), and the future dispensation of the Millennial Kingdom. In every age, salvation is the gift of God by grace which is received by faith and based upon the shed blood of Jesus Christ. (Gen. 12:1-5; 15:6; 1 Cor. 9:17; Eph. 1:10, 3:2-11; Col. 1:25; Heb. 11:6)

Section 13 — The Second Coming *(Revised 7/14/2004)*

We believe in the personal, imminent coming of the Lord Jesus Christ to receive to Himself all those, alive and dead, who belong to Him. This blessed hope is the rapture of the Church, for which all believers should be constantly looking. Scripture also teaches that a period of great tribulation is coming. This time will end with the Lord Jesus Christ and His saints establishing His millennial kingdom on the earth. (1 Thes. 4:13-18; 2 Thes. 1:7-9; Titus 2:11-14; Rev. 20: 11-15)

Section 14 — The Eternal State

We believe that at death the souls of believers pass immediately into the presence of Jesus Christ. When Christ returns for the Church they will be reunited with their glorified bodies and associated with Him forever in glory. At death, the souls of unbelievers pass immediately into conscious torment in Hades. At the close of the millennium they will be reunited with their bodies, judged before the great white throne, then cast into the lake of fire, not to be destroyed but to be punished with everlasting separation from the presence of the Lord. (Lk. 16:19-26; 2 Cor. 5:8; Phil. 1:23; 2 Thes. 1:7-9; Rev. 20:11-15)

Section 15 — Personal Holiness

We believe that all the earth is the Lord's, that it is good, and that nothing is to be rejected if it is received with gratitude. All things are lawful but not all things are profitable. In this, the Christian is free yet bound to live a life pleasing to God, striving to conform to His will. We believe that it is not for believers to seek to dictate standards to others in those areas of life for which Scriptural precepts or principles are not clearly given. In all such matters of conduct and conscience, we believe the Christian is to be responsible to God. Consequently, as Christians, we are to maintain harmony with fellow believers and are to bear one another's burdens, doing so in love, responding not only in word, but in deed and in truth. In all these things we are to maintain a good reputation before the world for the sake of the Gospel. (Romans 14:3-22; 1 Cor. 8:10, 23-33, 9:19; 1 Tim. 4:4; 1 Pet. 2:5, 9; Heb. 2:17; 1 Jn. 3:11-24)

Section 16 — Special Concerns

We recognize that there are doctrines and practices over which people may disagree. The above doctrinal statement is the official stance of Temple Bible Church and will be taught as such. Anyone teaching under the auspices of Temple Bible Church must not teach contrary to these tenets. Recognizing the high priority that Scripture places upon unity, our obligation is to strive for unity. However, there may be times when we permit ourselves to "agree to disagree" on nonessential issues. For those issues not directly addressed in the doctrinal statement, the Board of Elders may prepare position papers as issues arise. If the Board of Elders feels a topic warrants a position paper, a committee led by at least two elders will be formed to research the topic and prepare the paper. Input from others will be gathered as needed. The Board of Elders will then read the paper and vote on its approval. A unanimous vote of the Board of Elders is necessary to adopt a position paper as an amendment to the constitution. Once adopted, the position paper will be made available to the congregation. (Acts 15:1-6; Rom. 14:5; Eph. 4:3-6; Col. 2:15)

ARTICLE III: Membership

Section 1 — Definition

We believe that all Christians are members of the Body of Christ and members of one another. As such, we share a common purpose (Article I) based on common beliefs (Article II). Any believer who attends Temple Bible Church on a regular basis is considered a part of the Temple Bible Church family, a member of Temple Bible Church.

Section 2 — Function

It is the goal of Temple Bible Church to faithfully represent locally what Scripture says is true of His church universally. Membership is not legalistic. It does not convey any special privileges or stature to a believer. It is an acknowledgment that Christ exhorts us to carry out the "one anothers" of Scripture. Membership is not exclusive. We do not base our fellowship or scope of ministry based on a written roll. It does recognize that we are called out from the world, separated unto Him to live holy lives. Membership is a positive affirmation of the unique relationship we have with fellow believers that God gives us when we become His children. It is a recognition that the Church, His Body, is not a loose collection of individual Christians, but an assembly of mutually dependent brothers and sisters in Christ designed to display His character to the world by our mutual love for one another, submission to one another, and service with one another. It is our expectation that members of the Temple Bible Church family would:

A. Have as their highest goal to glorify God in everything that they think or do;
B. Apply all of their heart, soul, and mind to knowing God and making Him known;
C. Engage regularly in personal Bible reading and prayer, establishing family devotions when possible;
D. Be honest and faithful in all endeavors, exemplary in conduct, denying ungodliness and worldly lusts;
E. Bring up such children as may be entrusted to our care in the nurture and admonition of the Lord;
F. Walk together in Christian love, exercise Christian care, concern and watchfulness over one another; be thoughtful, considerate, slow to take offense, and quick to forgive and seek forgiveness;
G. Endeavor to provide for the physical, emotional, and spiritual needs of one another;
H. Hold one another accountable to the mandates of Scripture and exercise discipline in accordance to the Word of God;
I. Assist in the work of the church and aid in the establishment of the church as a witness to the saving grace of God through Jesus Christ;
J. Persevere — by example, by word, and by prayer — in fulfilling the mission of Temple Bible Church;
K. Contribute to the financial support of Temple Bible Church and its undertakings;
L. Submit to the leadership of the elders;
M. Carry out the work of the ministry in such a way as to include but not be limited to fellow Temple Bible Church members.

Section 3 — Leadership

In order to model the above expectations and to help preserve the unity of Temple Bible Church, we require all elders, deacons, pastoral and administrative staff, teachers, and small group leaders to uphold the doctrinal statement (Article II), submit to the leadership of the elders, and be in agreement with the mission and purpose of Temple Bible Church (Article I).

ARTICLE IV: Government

Section 1 — Type of Government

A. This church acknowledges the Lord Jesus Christ only, as its Head and Chief Shepherd, and receives the Holy Scriptures as the only infallible authority and guide in matters of faith, church order, discipline, and is not under the authority of any other ecclesiastical body.

B. The government of this church, under the leadership of the Holy Spirit, is vested in the Board of Elders, whose unanimous vote at any duly convened meeting shall be final. The elders are to be in submission to the chief Shepherd and are not to lord it over the flock they shepherd.

C. The Board of Elders is to be sensitive to the needs of the flock-at-large. The congregation may be polled by the elders to help determine the desires of the congregation in major decisions.

Section 2 — Church Offices

A. Elders

1. Definition: The biblical leaders of the local church are men identified variously, but synonymously, as elders and overseers. (Acts 20:17, 28; Titus 1:5, 7)
2. Number: There may be as many elders as are biblically qualified and recognized.
3. Method of Selection:
    i. The existing Board of Elders shall consider candidates on the basis of their apparent qualifications to serve as an elder. ii. The candidates shall be personally interviewed to confirm their qualifications and to ascertain their willingness to serve.
    iii. The Board of Elders' recommendation of all new candidates shall be submitted to the congregation for consideration. During the following two weeks anyone may voice his or her objections regarding any candidate privately to an elder.
    iv. After this two-week period the congregation shall be given the opportunity to approve or disapprove the recommendation of the Board of Elders. This shall be done by secret ballot with any vote of disapproval including the signature of the dissenting individual so that any conflicts might be resolved.
    v. The Board of Elders shall approve or disapprove the candidates at its next regular meeting after the two-week waiting period.
    vi. The approved candidates shall be recognized before the congregation at an ordination service.
4. Qualifications: Elders shall meet the qualifications for the office according to the provisions set forth in Scripture. (1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:2)
5. Terms:
    i. An elder shall be approved for three years.
    ii. At the end of three years, the Board of Elders will reevaluate the elder. If the Board desires and the elder agrees, the elder can be approved for a second three-year term.
6. Removal:
    i. An elder must step down from the board after two consecutive terms in office, a total of six years. He may be approved as an elder after one year off the Board.
    ii. An elder must continue to meet the Biblical qualifications for an elder. If he fails to do so, the remaining elders will seek to restore him to a qualified position. Failing to do so, they will ask for his resignation or remove him from office by a unanimous vote of the remaining Board of Elders.

7. Duties:
    i. To oversee all functions of the church. Every decision must be the Lord's will, discerned from the Scriptures and united prayer; (Acts 11:30, 20:28; 1 Tim. 3:4-5, 5:17; Heb. 13:17; 1 Pet. 5:2)
    ii. To guard the purity of doctrine in the church; (Acts 20:28; 2 Tim. 2:2; Titus 1:5-9)
    iii. To provide the teaching of the fundamentals of faith, covering the whole counsel of the word of God and giving no undue reservation or emphasis to its parts;
    iv. To pastor the flock of God with sensitivity; (Acts 20:28; 1 Pet. 5:2)
    v. To visit and pray for the sick; (Jas. 5:14)
    vi. To carry out church discipline; (Mat. 18:15-17)
    vii. To provide for widows; (I Tim. 5:5-12)
    viii. Interpret and apply this Constitution
    ix. To act as corporate officers of Temple Bible Church and hold title to church property in trust for the corporation.
8. Organization of the Board of Elders:
    i. Officers:
        1. A Chairman, Vice-Chairman, and Secretary shall be elected by the Elders at the first meeting in January each year.
        2. The Chairman does not have authority above the other elders but shall be responsible for the organization of elder affairs, for communication with the Board of Deacons and the congregation, and for congregational meetings.
        3. A Chairman may not serve more than two consecutive years.
        4. If an elder, a pastor cannot serve as Chairman.
    ii. Meetings:
        1. The elders shall meet at least once a month.
        2. Special meetings may be called by the Chairman.
        3. A majority of the Board of Elders must be present to constitute a quorum.
        4. Periodic meetings shall be held with the deacons and may be requested by the Chairman of either Board.
    iii. Decision making:
        1. All votes within the Board of Elders must be unanimous. However, when a non-unanimous vote is taken, all sides shall have time to express their views, and a session of prayer for guidance of the issue should follow. Then, either a re-vote may be taken, or the topic may be tabled until the next meeting to allow for further prayer and examination of the issue.
        2. If an issue involves an individual on the Board of Elders, that person shall be recused.

B. Senior Pastor and Associate Pastor(s):
    1. Method of Selection *(adopted 8/28/18)*:
        i. The existing Board of Elders shall consider candidates on the basis of their apparent qualifications to serve as a Pastor. The elders may designate a subcommittee to perform functions of a search committee at their discretion.

ii. The candidates shall be personally interviewed to confirm their qualifications and to ascertain their willingness to serve.
iii. The Board of Elders will select a candidate to serve as a Pastor. The selection must be unanimous.
iv. The Board of Elders' recommendation of the pastoral candidate shall be submitted to the congregation for consideration. During the following two weeks anyone may voice his or her objections regarding the candidate privately to an elder.
v. The Board of Elders shall approve or disapprove the candidate at its next regular meeting after the two-week waiting period. The vote must be unanimous.
vi. The approved candidate shall be recognized before the congregation at an ordination service.

2. Qualifications:
   i. In order to qualify as a pastor, the candidate should be a graduate of a conservative, evangelical school, or have equivalent knowledge, skills, and experience;
   ii. He must agree with the church's doctrinal position as outlined in Article II of this constitution;
   iii. He must meet the Biblical requirements of an elder as stated in 1 Tim. 3:1-7 and Titus 1:5-9.
3. Duties of the Senior pastor:
   i. The Senior pastor's primary duties shall be to provide spiritual shepherding,
   ii. He shall be the manager of the church staff, and ex officio member of all committees and boards.
4. Additional staff:
   i. Additional pastoral staff may be called at the discretion of the Board of Elders.
   ii. The duties of the Associate Pastor(s) will be defined as needed.
5. Evaluation Clause: After an initial six-month period, the pastor is to be evaluated by the Board of Elders.
6. Dismissal: A pastor may be dismissed by the unanimous vote of the Board of Elders.
7. Resignation: All resignations must be submitted in writing to the Board of Elders for their consideration at least thirty days in advance of desired date of resignation.

C. Deacons
1. Definition: The word "deacon" means "servant" and identifies those officers of the church who serve officially as helpers to the body. (Acts 6:1-6)
2. Number: The Board of Deacons shall consist of as many deacons as the Board of Elders deems necessary to assist in the ministry. (Acts 6:3)
3. Qualifications of Deacons: A deacon shall attest to his qualification for office according to the provision set forth in Scripture. (1 Tim. 3:8-13)
4. Appointment: (*Revised 07/16/24)*
   i. The Board of Elders shall receive a proposed list of qualified men from the current Board of Deacons. The Boad of Elders may also add to the proposed list. The Elders may also seek input from the Pastoral Staff and/or members of Temple Bible Church to add qualified men.

   ii. The final list of nominated candidates will be screened by the Board of Deacons, Pastoral Staff and by the Board of Elders.
   iii. Those qualified and ultimately selected shall be appointed and approved by the Board of Elders. (Acts 6:3-6)
5. Duties:
   i. Assist the Board of Elders as requested in ministries of the church;
   ii. Assist the Board of Elders by being responsible for the protection, management, and upkeep of Temple Bible Church property.
6. Organization:
   i. Officers: A Chairman, Vice-Chairman, and Secretary shall be elected by the Board of Deacons at the first meeting in January each year. The position of Chairman does not confer more authority than that held by the other deacons, but it is meant to facilitate organization and communication with the Board of Elders and the congregation. A Chairman may not serve more than two consecutive years.
   ii. Meetings: The Board of Deacons shall meet monthly or as often as necessary. Meetings may be called by the Chairman of the Board of Deacons, by any two other deacons, or by the Board of Elders. The presence of a majority of the Board of Deacons shall constitute a quorum for any meeting. Adequate minutes shall be kept and given to the Board of Elders.
   iii. Decision-making: All votes require a unanimous decision before action can be taken.
7. Term of office: (*Revised 07/16/24)*
   i. A deacon will serve for at least three years, as long as he remains qualified to serve.
   ii. At the end of the three-year term, If the Board of Deacons and Board of Elders desire, and the deacon desires, he may be reappointed for a second three-year term as long as he remains qualified.
   iii. A deacon may serve no more than two consecutive terms, a total of six years, after which he must step down. He may be reappointed by the Board of Elders after a period of one year.
8. Removal of a Deacon: (*Revised 07/16/24)*
   i. A deacon must continue to meet the biblical qualifications and desire to serve during the duration of his approved term(s).
   ii. Removal/Resignation of a deacon- should a deacon no longer meet the biblical qualification of the office or no longer desires to serve, the Board of Elders will review the appointment and take the appropriate action in accordance with Scripture and what is best for the church.

Section 3 — Special Committees

Special committees, either temporary or permanent, may be established to meet a particular need or to act in a special area of service. Formation of such a committee and its members may be proposed by either the Board of Elders or Deacons.

ARTICLE V: Church Meetings

Section 1 — Annual Corporate Meeting

A. The corporate meeting will be held in conjunction with the first meeting of the Board of Elders in the new calendar year.
B. All officers of the Corporation shall be present. Additional participants will be invited as needed.
C. The purpose of the meeting will be to address the past year's events and evaluate the next year's goals and finances.

Section 2 — Other Special Congregational Meetings

A. Other special meetings may be called by unanimous vote of the Board of Elders.
B. Prior written or published notifications of the congregational meeting shall be provided.

ARTICLE VI: Church Finances

Section 1 — Funding

The church's primary source of revenue shall be donations; other sources of revenue may be interest from investments or the sale of church property, the disposal of which has been approved by the Board of Elders.

Section 2 — Property Rights

The church shall not be obligated by a single or accumulative exchange or transaction in excess of 1% of the annual budget per annum for real, personal, or intangible property without the unanimous approval of the Board of Elders. Title to all property whether real, personal, or intangible shall be in the name of the corporation known as Temple Bible Church; there shall be no individual ownership of church property. In the event that the corporation is dissolved, there shall be a liquidation of all assets. The Board of Elders shall be in charge of the liquidation unless the court appoints a trustee to be in charge of receivership. Debtors shall be paid in accordance to the priority of indebtedness unless ordered by the court to proceed on a pro rata basis or in any other manner that the court deems proper. Any assets in excess of indebtedness shall be distributed at the discretion of the Board of Elders in compliance with Internal Revenue Service requirements.

Section 3 — Stewardship

As a precaution against imprudent stewardship, all bank and saving accounts shall be in the name of Temple Bible Church. Furthermore, the title of all bonds, treasury certificates, money market certificates or any other form of intangible property shall be in the name of the Temple Bible Church. Two signatures shall be required to negotiate a transfer of title to any of the above. (2 Cor. 8:20-21)

Section 4 — Oversight

The Board of Elders is ultimately responsible for the finances of Temple Bible Church. The Board of Elders shall, upon their discretion, authorize the Treasurer or other designated person to issue checks in amounts of 1% of the annual budget or less with one signature. Dispersion of amounts less than 1% of the annual budget may be delegated to the Board of Deacons at the discretion of the Board of Elders. An annual audit of Temple Bible Church shall be performed by a reputable accountant.

ARTICLE VII: Constitutional Amendments

Section 1— Method of Amendment

This constitution may be amended by the submission of the proposed amendment, in writing, by any member of Temple Bible Church to the Board of Elders, where a unanimous affirmative vote is required.

Section 2 — Establishing Bylaws

Bylaws will be written by the Board of Elders to clarify and standardize various procedures and protocols within Temple Bible Church. The Board of Elders will establish a committee of at least two elders to research and submit a draft bylaw. Additional people may be added to the committee at the discretion of the Board of Elders. The proposed bylaw will then be voted upon by the Board of Elders, whose unanimous approval is necessary for adoption. Once adopted, the bylaw will go into effect immediately unless otherwise stated in the bylaw.

POSITION PAPERS

The Role of Women in the Church

Adopted: 8/7/00
Revised: 1/21/20

Preamble

In August of 2000, the elder board of Temple Bible Church approved and published a position paper entitled “The Role of Women in the Church.” This position paper was a product of study and prayer and remains the foundation of our beliefs and practices as we move forward. Over the past season of time, the Elders have spent a considerable amount of time in prayer, study, discussion, and meetings to once again review the heart and intentions of Scripture as they bear on various roles, especially the roles of men and women, within the family of God. We set out on a review because we believe it good for our church that we always continuously review Scripture and its application to our vision and values and practices as we endeavor to honor God and His Word in all that we do. We do this to ensure that we are holding closely onto God's Word and His Word alone and not the influence of culture, time, or other influences that may have formed part of the context of how we love one another as a family. Much has changed since 2000 within like-minded churches and also within our culture regarding the concern of gender roles within the family of God. The evangelical church is clearly not with one thought on these issues, and it has led to much discussion and even pain within the church at large. We have found that when examining the whole of Scripture concerning roles within the family of God, especially roles of men and women, God has set out a beautiful and wonderful design in creation, and in the created order, of a male plus female design that when lived out according to God's intentions will be a reflection of His image into all of creation, - an image of love, sacrifice, and mutual submission where literally the “two become one” as referenced by Paul in Ephesians 5:31 and following. It is this beautiful design that was first attacked by Satan. As a result of the fall, the beauty of the male plus female design has been affected deeply by sin and continues to be under attack by every force that opposes God and His intentions. A quick review of the cultural landscape during these days demonstrates that the concept of gender itself is completely under attack.

We are thankful that God has not left us without aid as these assaults continue. We are comforted that He has given us His entire Scripture to remind us of the beauty of His design and the human flourishing that is possible now in Christ that we may, by His spirit, once again be able in our relationships with one another to reflect the loving image of God into our homes, our church family, our community, and our world. We're certain that other like-minded Christians might take a different position on certain Scriptures. We are equally certain that it is our heart and desire that our beliefs and practices are the best reflection of God's intentions and beautiful design according to God’s Word. God's intentions are for our good and His glory by which we can live and flourish. Our beliefs, as reflected in our written position and our practices, are intended to help bring about the beauty, dignity, and flourishing that we believe is only possible when we conform our lives to Jesus Christ and His word.

With this in mind, we have published the following revision/supplementation to our previous statement.

Position Paper

We, the Elders of Temple Bible Church, believe that women have an essential part in the ministry at Temple Bible Church. When God created man in His own image, He chose to create both male and female in order to display His character more completely. Men and women, in all stages of life, together display the Body of Christ, each fitting together as one and contributing a vital aspect of the character of God that together can more fully display the glory of God to a watching world. We further believe that in order to display his image to the world, God gives gifts to men and women as He sees fit to build up His Church. These spiritual gifts are abilities, not church offices or titles, and are not limited by gender. Some women may be given the gift of shepherding (pastoring), teaching, giving, mercy, hospitality, serving, etc., and we encourage the women of Temple Bible Church to develop and use the gifts and abilities that God has given them. We further believe that God has placed upon men the responsibility of being overseers within the Church. This role of oversight is under the headship of Christ and is embodied in the church office of Elder. As such, according to I Tim. 3:1-13, at Temple Bible Church, the Elders shall be men. We also believe that I Tim. 2:12-14 teaches that women are not "to teach or to exercise authority over a man." We desire our practices to be the best reflection of this and other Scriptures that set out similar distinctions. This means that men will lead within mixed group environments where Scripture is taught, shared, and applied. We strongly encourage women to assist and help men as they lead within our mixed group environments, and we do encourage all women to speak freely and share from their lives and their study of Scripture in keeping with the environment established by the leader. We firmly believe that women have an important teaching role within the Church in addition to sharing in small groups and Sunday classes. Titus 2:3-5 explicitly calls women to teach other women and children, and women are admonished to "speak truth to one another", Eph. 4:25. Temple Bible Church will provide the necessary resources and venues to accomplish this task. We believe that there are certain circumstances when God grants a woman unique experiences and insights into His character. In keeping with I Cor. 11:5, where Paul describes women participating in the public worship services, we will provide opportunities for a woman to share with men and women the grace that God has shown her. The Bible clearly teaches that there is no superiority of male or female in Christ (Gal. 3:28); all believers stand equally before the Father as sons and daughters and joint heirs with Christ. Yet just as the Trinity displays unity of essence and equal divinity, the Trinity also models different roles and submission of the Spirit to the Son and the Son to the Father. In an analogous way, men and women have different roles in the Church requiring submission, all required to submit to one another and to Christ. It is our goal as a church to glorify God by displaying Christ to the world. We will proclaim God's love for the world most clearly by obeying His Word and remaining a faithful Bride.