

**Constitution
of
Metropolitan Bible Church**

AS APPROVED BY THE CONGREGATION

March 2, 1947

AND REVISED BY THE CONGREGATION

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ARTICLE I-THE NAME AND HISTORY

The Name of the Church shall be: "Metropolitan Bible Church." This Church, formerly the City Bible Church was incorporated as a non-profit religious organization under the laws of the State of Oklahoma on December 8, 1943, whose certificate of incorporation was amended on April 11, 1947, on December 19, 1950, and on July 1, 1977. The name Metropolitan Baptist Church was adopted November 15, 1950, through November 1, 2019.

ARTICLE II-THE MISSION AND MINISTRIES

SECTION 1.THE MISSION

The Mission of Metropolitan Bible Church is to proclaim Jesus Christ as Savior and Lord; to invite all individuals to personally trust Jesus Christ as their Savior; to teach all believers to honor Jesus Christ as their Lord by obeying His Word and loving each other, and to encourage all believers to build and support the ministry of this local Church. The ultimate goal is to bring glory to God to Whom we belong.

This Mission will be accomplished by providing regular opportunities for evangelism, Biblical instruction, fellowship, corporate worship, corporate prayer, personal development and equipping for ministry, and the proper functioning of the Body toward itself.

This Mission also includes opportunities for involvement in service to others, outreach to the unchurched, and involvement in world missions.

SECTION 2. THE MINISTRIES

- A. Biblical Instruction: The communication of Biblical truth, both corporately and individually, with the desired result that believers are encouraged, equipped, and lives are brought into conformity to that Biblical truth.
- B. Evangelism: The Proclamation of the Gospel of Jesus Christ to individuals, our local community and the world at large, through word and deed, with the desired result that unbelievers will come to saving faith in Jesus Christ.

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- C. Fellowship: The caring, shepherding, relation-developing aspect of ministry with the desired result that believers are encouraged, spiritually nourished, and brought to maturity.
- D. Corporate Worship: The gathered believers responding to God through adoration, praise, and thanksgiving, with the desired result that God is glorified, and believers are edified.
- E. Corporate Prayer: The gathered believers communicating with God through praise, supplication, petition, and confession, with the desired result that our total dependence on His sovereignty is acknowledged.
- F. Personal Development for Ministry: The regularly planned training, equipping, and encouragement of all believers to use their spiritual gifts and abilities, with the desired result that the Biblically mandated mission of the Church be accomplished.

ARTICLE III -AFFILIATION

This Church shall not be affiliated in an official way as a member of any denominational organization of churches, or of any association composed of churches of different denominations or of churches of a non-denominational character. This Church shall welcome fellowship and cooperative action with all churches, denominations and Christian organizations which have as an essential part of their doctrinal position belief in the Bible as the final authority on matters of Christian doctrine, in the Deity of Jesus Christ, and in the value of His death as the atonement for sin.

ARTICLE IV-MEMBERSHIP

SECTION 1. WHO MAY APPLY FOR MEMBERSHIP

Any person who professes to have been saved through faith in Jesus Christ as the One who paid the penalty for his sins by His death on the cross may apply for membership.

SECTION 2. HOW TO APPLY FOR MEMBERSHIP

Application for membership may be made by indicating one's desire to join to one of the Pastors or one of the Elders.

SECTION 3. EXAMINATION OF THE APPLICANT

The applicant shall be interviewed by the Elder responsible for new member orientation, or by such Church officers as shall be delegated by the Board of Elders, to determine the following:

- A. The reality of the applicant's conversion.

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- B. His desire to live a consistent Christian life.
- C. His willingness to abide by the Constitution of this Church.
- D. A satisfactory attitude toward the doctrinal statement of this Church.

SECTION 4. LETTERS FROM OTHER CHURCHES

Upon request of the Elder responsible for new member orientation, the Church Clerk shall request a letter of transfer from the applicant's church.

SECTION 5. RECEIVING THE APPLICANT INTO MEMBERSHIP

When the results of the examination described in Section 3 are satisfactory in the unanimous opinion of the interviewers, the applicant will be publicly recognized as a member at the next public introduction of new members. At that time his name shall be added to the appropriate membership roll.

SECTION 6. BAPTISM

Baptism shall not be a prerequisite for church membership. Anyone desiring baptism by this Church shall be baptized by immersion. An applicant for membership who has been baptized by some mode other than immersion shall not be denied membership for that reason. (See Doctrinal Statement, Article XI, Section 14.)

SECTION 7. MEMBERSHIP ROLLS

- A. The Board of Deacons shall keep a current roll of the names of all active members.
- B. The Board of Deacons shall place on the passive roll the names of all members who have been absent from services for six months unless they have been providentially hindered, the names of all members who have moved their residence away but have not withdrawn their membership, and the names of members whom the Board of Elders, for disciplinary reasons, designates should be placed on the passive roll. Names may be removed from the passive roll after three years by act of the Board of Deacons.
- C. The Board of Deacons shall place on the old roll the names of all former members.
- D. The Board of Deacons shall place on the associate member roll the names of missionary or student applicants for associate membership when the provisions of Sections 3 and 5 are met. Associate members shall have all rights, privileges and

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obligations of active members, except that an associate member shall have no voting privileges.

- E. The Board of Deacons shall drop from the current roll or passive roll the name of any member who requests to be dropped or who joins another church.

SECTION 8. INSTATEMENT OF PASSIVE OR ASSOCIATE MEMBERS

Any member on the passive roll or the associate roll may be instated to active membership by action of the Board of Elders.

SECTION 9. DISMISSAL OF MEMBERS

In a manner consistent with the teaching of Matthew 18:15-17, a member may be dismissed and removed from the membership record and placed on the old roll by three-fourths affirmative vote of the Board of Elders when any of the following conditions exist:

- A. Persistent engagement in sinful practices without repentance.
- B. Denial of faith in the Lord Jesus Christ as the Son of God and Savior from sin.
- C. Advocation or propagation of any belief or practice contrary to Article XI.

ARTICLE V-GOVERNMENT IN GENERAL

SECTION 1. CHURCH GOVERNMENT

- A. The government of this Church is vested in its membership subject to the provisions of this Constitution.
- B. The Board of Elders shall be vested with the authority to govern, discipline, and oversee the spiritual interests of this Church.
- C. The Board of Deacons shall serve the Church under the direction and supervision of the Board of Elders.
- D. Approved minutes of meetings of the Boards and the congregation shall be available for reading in the Church Office upon the request of any interested Church member.

SECTION 2. THE CALLING OF MEETINGS

- A. Congregational Business Meetings. Congregational business meetings may be called by the Board of Elders, the Senior Pastor, or upon the written request by ten percent (10%) of the

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Church members with power to vote. Written request shall be submitted to the Chairman of the Board of Elders or to the Church Clerk. The date and time of the meeting shall be announced as provided in this Constitution and convened within two (2) weeks after the filing of the request. Any called meeting of the congregation may be constituted as a meeting for the transaction of business, provided the announcement and purpose of said meeting be given from the pulpit at the Sunday services and mid-week prayer service immediately preceding the said meeting.

- B. Board Meetings. Any called meeting of the Board of Elders or Board of Deacons may be constituted as a meeting for the transaction of business provided at least two-thirds (2/3) of the members of the Board are contacted and the quorum provisions of this Constitution are met. Meetings of the Boards of Elders and Deacons shall be called as follows:
 - 1. The Chairman or Vice-Chairman of each Board may call a meeting, or
 - 2. A Board meeting shall be called by the Chairman upon written request submitted by twenty-five percent (25%) of its members. The Chairman shall convene a meeting of the Board under the provisions of this Constitution. The meeting shall take place with two (2) weeks after the request is received.

SECTION 3. QUORUM

- A. Congregational Business Meetings. The voting members present at any congregational business meeting called in compliance with this Constitution shall be considered a quorum for the transaction of business.
- B. Board Meetings. At a called meeting of the Board of Elders or Board of Deacons, at least fifty-one percent (51 %) of the voting members must be present to constitute a quorum.

SECTION 4. VOTING

- A. Congregational Business Meetings. Except as otherwise provided in this Constitution, a majority vote of the members voting at any congregational business meeting shall be required and shall be sufficient to render a decision on all matters under consideration, including election of Church officers.
- B. Board Meetings. Except as otherwise provided in this Constitution, a majority vote of the members voting during a duly convened session of a Board shall be required and shall be sufficient to render a decision on all matters under consideration, including the election of the Chairman and Vice-Chairman of the respective boards.
- C. Exceptions. The following are actions covered by the Church Constitution where a vote larger than a simple majority is required to render a decision:
 - 1. Amendments to the Church Constitution (see Article X)

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2. Calling or dismissal of a Pastor or Church Officer (see Article VII,
 3. Section 7 and 8)
3. Dismissal of members (see Article IV, Section 9)
4. Dismissal of Board Members (see Article VI, Section 3C)
5. Filling of a Board vacancy (see Article VI, Section 3E)

SECTION 5. VOTING ELIGIBILITY

Only those members on the current roll and who are 15 years of age and older shall be entitled to vote. Persons under 15 years of age, persons on the passive roll or persons on the associate roll are not entitled to vote.

SECTION 6. THE FISCAL YEAR

The fiscal year of this Church shall end on the last day of February in each year, and the annual meeting shall be held within two weeks thereafter, the date to be determined by the Board of Elders and announced to the congregation at two regular Sunday services preceding the said meeting.

SECTION 7. THE ANNUAL CONGREGATIONAL BUSINESS MEETING

- A. At the annual business meeting the following must be approved by the congregation:
 1. The minutes of the previous annual meeting and called meetings.
 2. The report of the Church Clerk.
 3. The annual financial report.
 4. The budget for the next fiscal year.
 5. The Pastor's appointment to the office of Sunday School Superintendent.
- B. The Church shall elect officers from the slate presented by the Nominating Committee.
- C. Other business shall be transacted as necessary and appropriate.

SECTION 8. CHAIRING OF CONGREGATIONAL MEETINGS

All congregational meetings shall be chaired by the Chairman of the Board of Elders. In his absence the Vice-Chairman of the Board of Elders shall preside, and in the event of the Vice-Chairman's absence, the Board of Elders, chaired by the Secretary, shall appoint a temporary chairman.

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SECTION 9. METHOD OF VOTING

The Chairman of the meeting shall determine the method of voting, except that the following shall be by secret ballot:

- A. Election and removal of members of the Board of Elders or the Board of Deacons.
- B. Approval required for sale, transfer or encumbrance of real property.
- C. The calling or dismissal of any Church Pastor.
- D. Approval of the annual budget.
- E. Amendments or revisions to the Church Constitution.

SECTION 10. RULES OF ORDER

In the conduct of business meetings any procedural questions not covered by this Constitution shall be decided by the latest edition of "Roberts Rules of Order."

SECTION 11. NOMINATIONS

The Church shall elect voting members to fill vacancies on the Board of Elders or the Board of Deacons at the annual business meeting. The following procedure shall be used:

- A. At the October Board meeting the Board of Elders shall approve the names of seven (7) voting Church members, recommended by the Chairman, to form a Nominating Committee. The Nominating Committee shall consist of two (2) Elders, two (2) Deacons, and three (3) members at large. The Clerk shall advise the Board of Elders as to the vacancies to be filled. The number of Elders shall be increased or decreased on the basis of membership as of October 1.
- B. The Nominating Committee shall submit a list of candidates for the respective offices to the Elders for their approval by their December meeting. The candidates shall be selected from the members of the current roll, and the list of candidates shall include all names submitted by Church members. This list, together with any pertinent information regarding the candidates, shall be submitted prior to contacting the candidates for willingness or ability to serve.
- C. All candidates for the offices of Elder and Deacon shall meet the Biblical qualifications for those offices set out in Section 13 of this Article. The Elders shall approve candidates for the respective offices of Deacon and Elder whom they believe to be (1) knowledgeable of the Scriptures, (2) sound in theology, and (3) qualified for the appropriate office under the applicable Bible passages.
- D. The Elders shall respond to the Nominating Committee within fourteen (14) days.

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Thereupon, the Nominating Committee shall begin to contact the approved candidates. Care shall be taken to fully explain the duties of the office, determine the candidate's willingness to serve, and obtain his signature on the Affirmation of Faith set forth in Section 13 of this Article.

- A. The Nominating Committee shall post the list of nominees in a prominent place and in the Church paper at least thirty (30) days prior to the annual business meeting.
- B. If a voting member desires to place an additional candidate in nomination he must so indicate in writing to the Chairman of the Nominating Committee at least twenty (20) days prior to the annual business meeting. The Nominating Committee shall follow the procedure of this Article and post the names of the nominees in a prominent place and in the Church paper at least one (1) week prior to the annual business meeting.
- C. Thereafter no nominations may be made in view of the fact that the approval by the Elders and prayerful consideration by the congregation cannot be secured.

SECTION 12. QUALIFICATIONS OF CHURCH LEADERS

Prior to their nomination for election or appointment, all incumbent Pastors, Board members, teachers in Church-sponsored programs, or heads of any Church organization must, in the opinion of the Board of Elders, meet the Biblical standards for their positions.

SECTION 13. THE AFFIRMATION

- A. All incumbent Pastors, Board members, teachers in Church-sponsored programs, or heads of any Church organization must annually sign the Affirmation. Each year, immediately following the annual meeting, the Clerk shall advise those Board members responsible for the individuals required to sign the Affirmation to secure their signatures. The Clerk shall report monthly until all affirmations are on file.

AFFIRMATION OF FAITH

I agree with the doctrinal position of this Church as stated in Article XI of the Church Constitution. I have studied the Biblical standards for my position as defined in Article VI and VII.

- A. Elder or vocational minister - 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4
- B. Deacon or other Board member- 1 Timothy 3:8-13
- C. Teacher or head of a Church Organization - 1 Timothy 1 :3-11, Titus 1: 10-16, 2 Timothy 2:2.

I have studied the Biblical law of love in 1 Corinthians 10:25-33, 1 Corinthians 6:12-13, and Romans 14:1-15:6. With the enablement and guidance of the Holy Spirit, I intend to implement this law of love in personal practices when they may destroy my Christian brother.

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I am aware that the Church's policy is to teach explicit Biblical statements (and not mere personal convictions) as absolute standards for Christian conduct. God enabling, I intend to observe this policy and to obey explicit Biblical absolutes as standards for my Christian conduct.

I am aware that the Board of Elders is responsible to exercise leadership and discipline when, in their opinion, my teaching or practice overtly conflicts with this Affirmation.

ARTICLE VI-CHURCH LEADERSHIP

SECTION 1. THE BOARD OF ELDERS

- A. The Board of Elders shall be vested with the authority to govern, discipline, and oversee the spiritual interests of this Church.
- B. The Board of Elders shall be composed of the Senior Pastor and congregationally elected Elders. All Elders shall meet the requirements set forth in 1 Timothy 3:1-7, Titus 1:5-9 and 1 Peter 5:1-4. The elected Elders shall have held membership in Metropolitan Bible Church for at least three (3) years preceding their terms of office.
- C. There shall be nine (9) elected Elders for up to nine hundred (900) members, and one additional elected Elder for each additional two hundred (200) members or majority portion thereof. The number of members shall be that number of active members as of October 1 the year prior to the annual election.
- D. The Board of Elders shall elect annually from among its members a Chairman, Vice-Chairman, and Secretary. These officers shall serve no more than two (2) consecutive one-year terms.
- E. The Elders shall be responsible with the Pastor for the spiritual welfare of the Church. They shall assist in ministering the ordinances of the Church and shall make the necessary provisions for them. They shall be expected to visit the sick and sorrowing of the membership, investigate delinquents and endeavor to remedy any spiritual weakness in the lives of the members. They shall faithfully perform all other duties designated by this Constitution and the Biblical standards for the office of Elder.

SECTION 2. THE BOARD OF DEACONS

- A. The Board of Deacons shall serve the Church primarily in business and administrative affairs under the direction and supervision of the Board of Elders.
- B. The Board of Deacons shall be composed of congregationally elected Deacons, the Church Clerk, the Financial Secretary, the Church Treasurer, and the Sunday School Superintendent. All Deacons shall meet the requirements set forth in 1 Timothy 3:8-13. The Deacons shall have held

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membership in Metropolitan Bible Church for at least two (2) years preceding their terms of office. The Vice-Chairman of the Board of Elders and the Business Administrator shall be ex officio members of the Board of Deacons.

- C. There shall be a minimum of eight (8) elected Deacons, with the exact number determined each year by the Board of Elders. The total number of Deacons shall be based upon ministry needs, as determined by the Board of Elders, and shall be fixed on or before October 1 of the year prior to the annual election.
- D. The Board of Deacons shall elect annually from among its members a Chairman and a Vice-Chairman. These officers shall serve no more than two (2) consecutive one-year terms.
- E. The Deacons shall have the care of the physical properties and finances of the Church. They shall be prepared to assist in guiding the spiritual life of the Church, ministering its ordinances, and performing any necessary calling. They shall endeavor by God's grace to live and serve in full conformity with the Biblical standards set forth in this constitution for their particular offices.

SECTION 3. TERM OF SERVICE

- A. The term of service for Deacons and Elders shall be three (3) years, or until a successor is elected or appointed. The term of service for Church Clerk, Financial Secretary, Church Treasurer, and Sunday School Superintendent shall be one (1) year, or until a successor is elected or appointed.
- B. The active service for Deacons and Elders shall be limited to a maximum of two (2) consecutive terms. Elders and Deacons shall not be eligible for re-election until they have been inactive for at least one (1) year. For purposes of this provision, a term shall be defined as three (3) years or a majority portion thereof.
- C. Any Board member may be recommended for dismissal for cause by an affirmative vote of at least three-fourths (3/4) of the total number of Elders. Voting shall be in a duly called meeting of the Board of Elders. If the vote is for dismissal, that recommendation shall be made by the Board of Elders to the congregation. The services of said party shall be terminated by at least a three-fourths (3/4) affirmative vote of the voting members present and voting in a duly called business meeting.
- D. Positions on either Board shall be considered vacant upon occurrence of any of the following:
 - 1. Death.
 - 2. Resignation.
 - 3. Refusal to serve.
 - 4. Removal at a duly called meeting of the congregation.
 - 5. Absence from three consecutive regular meetings of the Board without just or reasonable

cause in the opinion of the Board of Elders.

- E. In the event of a vacancy on either Board, the Board of Elders shall have the authority to appoint by affirmative vote of at least three-fourths (3/4) of the total number of Elders a replacement to fill the unexpired term.
- F. Members leaving either Board shall relinquish all Church papers and properties to their successors or to a member of the Board of Elders.

SECTION 4. MEETING OF THE BOARDS

The Board of Elders shall meet as needed. The Board of Deacons shall meet at least once each month for the purpose of reviewing and rendering decisions on each business and administrative matter requiring a decision since its last meeting. The Boards shall meet jointly at least once a year and at other times as directed by the Board of Elders.

SECTION 5. MANAGEMENT OF CHURCH PROPERTY

The Board of Deacons shall manage all property belonging to the Church. It shall not encumber with loan, transfer, sell or purchase any real estate for the Church except by express authorization conveyed through a majority vote of the voting membership present at a Constitutionally called business meeting.

SECTION 6. TRANSACTION OF CHURCH BUSINESS

The Board of Elders shall have authority to appoint individuals or committees for the transaction of the Church's business.

SECTION 7. CALLING OF CONGREGATIONAL MEETINGS

The Board of Elders shall have authority to call congregational meetings for the purpose of recommending actions which require a vote of the congregation and for the purpose of receiving advice or instruction from the congregation.

SECTION 8. SUGGESTIONS, RECOMMENDATIONS, AND GRIEVANCES

The Board of Elders shall handle and consider suggestions, recommendations and grievances presented by any member or organization affiliated with the Church.

SECTION 9. APPLICANTS FOR CHURCH MEMBERSHIP

The Board of Elders shall direct the examination and reception of applicants for Church membership.

SECTION 10. CHURCH EMPLOYEES' RESPONSIBILITY

All employees shall be responsible to the Board of Elders or to persons delegated by the Board of Elders.

SECTION 11. THE CHURCH CLERK

The Church Clerk shall keep an accurate record of all business meetings of the congregation and meetings of the Board of Deacons. The Clerk shall be responsible for the keeping of a record of the Church membership, admissions, dismissals, deaths, dedications, baptisms, ordinations and licensing services. The Clerk shall carry on and maintain a complete record of all correspondence and such other records as may pertain to this office. The Clerk shall maintain papers, records, or other documents as directed by the congregation or the Board of Elders.

SECTION 12. THE FINANCIAL SECRETARY

The Financial Secretary shall be responsible for reconciling each Church bank account monthly. The Financial Secretary shall assume, with the assistance of the Business Administrator, the duties of the Church Treasurer during the Treasurer's absence. The Financial Secretary shall review such records as are necessary to perform the assigned duties. The Financial Secretary shall furnish bond, the cost of which shall be paid by the Church.

SECTION 13. THE CHURCH TREASURER

- A. The Church Treasurer shall, with the assistance of a rotating member of the Board of Deacons, explicitly follow the policy and procedures approved by the Board of Deacons regarding incoming funds.
- B. These policies and procedures shall include receiving, counting, classifying, and depositing all funds received by the Church on a weekly basis. The Treasurer shall report these funds to the Business Administrator weekly, and the funds shall be deposited in a bank authorized by the Board of Deacons. The Church reserves the right to utilize all incoming funds as the Board of Deacons or Board of Elders directs. The Church also reserves the right to refuse receipt of any incoming funds as the Board of Deacons or the Board of Elders directs.
- C. The Treasurer's records shall always be available for inspection or audit as directed by the Board of Deacons or the Board of Elders. The Treasurer shall be authorized to sign checks drawn against Church funds in the absence of the Business Administrator and shall have a key to the safe deposit box. The Treasurer shall furnish bond, the cost of which shall be paid by the Church.

SECTION 14. THE BUSINESS ADMINISTRATOR

- A. The Business Administrator is appointed to relieve the Church Boards and the Pastoral Staff of administrative details and to conduct the Business affairs of the Church in an ethical and businesslike manner.
- B. The Business Administrator is responsible to the Senior Pastor and the Board of Elders, and shall carry out the duties assigned by them. These duties shall include, but not be limited to:
 - 1. Signing checks drawn against Church funds and supervising all disbursements authorized in the budget.
 - 2. Preparing monthly financial reports to be presented to the Church Boards.
 - 3. Preparing a preliminary draft of the congregational budget with the help of the Finance Committee.
 - 4. Managing all property and equipment.
- C. The Church Financial records and any other records kept by the Business Administrator shall be available for inspection or audit as directed by the Board of Deacons or Board of Elders. The Business Administrator shall furnish bond, the cost of which shall be paid by the Church.

SECTION 15. REQUIREMENTS FOR CHURCH OFFICES

The Church Clerk, Financial Secretary, Treasurer and Sunday School Superintendent shall meet the general requirements of Deacon and be specifically qualified for each respective office.

ARTICLE VII-THE VOCATIONAL MINISTERS

SECTION 1. ORGANIZATIONAL STRUCTURE

The pastoral staff shall be composed of the Senior Pastor and the other vocational ministers. Vocational ministers are those individuals called by the congregation in accordance with Section 7 of this Article. When the Senior Pastor is absent for an extended period of time, the Board of Elders shall appoint one of the vocational ministers to assume the duties of the Senior Pastor.

SECTION 2. SENIOR PASTOR'S RESPONSIBILITIES

The Senior Pastor shall have general oversight of the spiritual life, regular services, ministration of the ordinances, and organizations of the Church. He shall be a voting member of the Board of Elders. He shall be accountable to the Board of Elders.

SECTION 3. VOCATIONAL MINISTERS' RESPONSIBILITIES

The Board of Elders, upon the recommendations by the Senior Pastor, shall specify the responsibilities and duties of the other Church vocational ministers. Such recommendations shall be accompanied by any written statements of disagreement on the part of other staff members. These responsibilities shall be supervised by the Senior Pastor.

SECTION 4. SELECTION OF GUEST SPEAKERS

The oversight and the selection of all pulpit speakers shall be the responsibility of the Senior Pastor. The pastoral staff shall have the general oversight of the selection of speakers from outside the Church who are to speak at any of the Church organizations or activities, as delegated and approved by the Senior Pastor.

SECTION 5. REQUEST FOR BOARD ACTION

Any vocational minister's written request that requires Board action shall be presented to and reviewed by the Senior Pastor no later than the next regularly scheduled board meeting.

SECTION 6. FILLING VACANCIES

If a vacancy occurs on the pastoral staff, within 30 days the Senior Pastor or, in his absence, the Chairman of the Board of Elders shall recommend a procedure to fill the vacancy. This recommendation must be approved by the Board of Elders.

SECTION 7. CALLING

A candidate for the position of Church vocational minister is to be considered only after he has subscribed in writing to the doctrinal statement and Constitution of the Church. He shall be recommended to the congregation by at least a three-fourths (3/4) affirmative vote of the total number of the Board of Elders and called to serve by at least a three-fourths (3/4) affirmative vote of the voting members present and voting in a duly called congregational business meeting.

SECTION 8. TERMINATION

- A. Each of the vocational ministers shall serve until his pastorate is terminated by resignation or by request of three-fourths (3/4) affirmative vote of voting members present and voting in a duly called congregational business meeting. A Church vocational minister shall give a minimum of thirty (30) days notice of intention to resign.
- B. Any Church vocational minister may be recommended for dismissal by an affirmative vote of at least three-fourths (3/4) of the total number of the Board of Elders. Voting shall be in a duly called meeting of the Board of Elders. If the vote is for dismissal, the

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recommendation shall be made by the Board to the congregation and the service of the minister may then be terminated by at least a three-fourths (3/4) affirmative vote of the voting members present and voting in a duly called congregational business meeting. If a vocational minister is dismissed, he shall be paid one month's salary as final severance pay.

- C. If at any time a vocational minister's personal belief, preaching, teaching or conduct shall not be in full accord with the doctrinal standard and statement of this Church, the Board of Elders shall consider recommending his termination.

ARTICLE VIII-THE SUNDAY

SCHOOL SECTION 1. PURPOSE

The Church will conduct Sunday School which will meet weekly for the instruction of persons of all ages in the truths of God's Word.

SECTION 2. SUNDAY SCHOOL SUPERINTENDENT APPOINTMENT

The Sunday School Superintendent shall be appointed by the Senior Pastor, approved by a three-fourths (3/4) vote of the Board of Elders, and confirmed by a vote of voting members present and voting at the annual business meeting. He shall then be a member of the Board of Deacons and any Sunday School related Committee.

SECTION 3. SUNDAY SCHOOL SUPERINTENDENT TERMINATION

The Sunday School Superintendent may be removed from office in accordance with the provision of Article VI, Section 3C. A new Sunday School Superintendent shall be selected at the time of the vacancy as provided in Article VIII, Section 2.

SECTION 4. RESPONSIBILITIES OF THE SUNDAY SCHOOL SUPERINTENDENT

The Superintendent shall have direct supervision of the Sunday School, and shall appoint and dismiss all Sunday School staff officers, teachers, and substitute teachers as the occasions arise. All such appointments and dismissals shall be made subject to the confirmation of the Board of Elders.

SECTION 5. TEACHERS

All teachers shall comply with Article V, Section 13 of the Constitution. All permanent teachers shall be members of Metropolitan Bible Church.

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ARTICLE IX-ORDINATION

SECTION 1. AUTHORITY TO ORDAIN

When, in the judgment of the Board of Elders, a man is called to the Christian ministry, it shall be within the power of the Board of Elders to call and conduct a council for licensing or ordination. No person shall be licensed or ordained unless he complies with Article V, Section 13 of this Constitution.

SECTION 2. EXAMINATION

The council shall thoroughly examine each applicant as to his Christian experience, his call to the Christian ministry, education, reputation, character, doctrinal belief, and demonstrated efficiency in Christian service.

SECTION 3. REVOCATION

It shall be within the province of the Board of Elders to discipline, even to revoke the license or ordination credentials, of any minister licensed or ordained under this Constitution after an impartial trial conducted in the spirit of 1 Corinthians 13. The minister under trial shall have the privilege of appealing his case to the congregation within sixty (60) days after the decision of the Board of Elders.

ARTICLE X-AMENDMENTS

The Constitution may be amended by a two-thirds (2/3) vote of the voting members present and voting at any constitutionally called business meeting. For an amendment to be presented to the congregation for approval, these procedures must be followed:

- A. An exact copy of the amendment shall be posted in a prominent place in the church on the two (2) Sundays immediately preceding said meeting.
- B. The attention of the congregation shall be directed to the posted amendment in an announcement from the pulpit at the regular services on the two (2) Sundays mentioned.
- C. The proposed amendment shall be read to the congregation at such meeting.

ARTICLE XI-DOCTRINAL STATEMENT

SECTION 1. THE SCRIPTURES

We believe that "all scripture is given by inspiration of God," by which we understand the whole Bible 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 writings historical, poetical, doctrinal, and prophetic-as they appeared in the original manuscripts. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him.

We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Peter 1:21.)

SECTION 2. THE GODHEAD

We believe that the Godhead eternally exists in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God; having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience. (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6.)

SECTION 3. ANGELS, FALLEN AND UNFALLEN

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that one, "Lucifer, son of the morning"-the highest in rank-sinned through pride, thereby becoming Satan; that a great company of angels followed him in his moral fall, some of whom became demons and are active as his agents and associated in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day." (Isa. 14:12-17; Ezek. 28:11-19; 1 Tim. 3:6; 2 Peter 2:4; Jude 6.)

We believe that Satan is the originator of sin, and that, under the permission of God, he through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, "I will be like the most high," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the Blood of Christ and of salvation by grace alone. (Gen. 3:1-19; Rom. 5:12-14; 2 Cor. 4:3-4; 11:13-15; Eph. 6:10-12; 2 Thess.2:3-4; 2 Tim. 4:1-3.)

We believe that Satan was judged at the cross, though not then executed, and that he, a usurper, now rules as the "god of this world"; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he "shall be tormented day and night forever and ever." (Col. 2:15; Rev. 20:1-3, 10.)

We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Luke 15: 1 0; Eph. 1 :21; Heb. 1 :14; Rev. 7:11-12.)

We believe that man was made lower than the angels; and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels. (Heb. 2:6-10.)

SECTION 4. MAN CREATED AND FALLEN

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad apart from divine grace. (Gen. 1:26; 2:17; 6:5; Psa. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; 1 Tim. 5:6; 1 John 3:8.)

SECTION 5. THE DISPENSATIONS

We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities. We believe that the changes in the dispensational dealings of God with man depend upon changed conditions or situations in which man is successively found with relation to God, and that these changes are the result of the failures of man and the judgments of God. We believe that different administrative responsibilities of this character are manifest in the Biblical record, that they span the entire history of mankind, and that each ends in the failure of men under the respective test and in ensuing judgment from God. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scripture; viz., the dispensation of the Mosaic Law, the present dispensation of Grace, and the future dispensation of the Millennial Kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

We believe that the dispensations are not ways of salvation nor different methods of administering the so-called covenant of grace. They are not in themselves dependent on covenant relationships but are ways of life and responsibility to God which test the submission of man to do His revealed will during a particular time. We believe that, if man does trust in his own efforts to gain the favor of God or salvation under any dispensational test, because of inherent sin his failure to satisfy fully the requirements of God is inevitable and his condemnation sure.

We believe that according to the "Eternal Purpose" of God (Eph. 3: 11) salvation in the divine reckoning is always "By Grace, through Faith," and rests upon the basis of the Shed Blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation. (1 Cor. 9:17; Eph. 3:2, 9; R. V. Col. 1:25.)

We believe that it has always been true that "without faith it is impossible to please" God (Heb. 11:

6), and that the principle of faith was prevalent in the lives of all the Old Testament saints. However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God (John 1 :29), and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ. We believe also that they did not understand the redemptive significance of the prophecies or types concerning the sufferings of Christ (1 Peter 1:10-12); therefore, we believe that their faith toward God was manifested in other ways as shown by the long record in Hebrews 11: 1-40. We further believe that their faith thus manifested was counted unto them for righteousness. (Cf. Rom. 4:3 with Gen. 15:6; Rom. 4:5-8; Heb. 11:7.)

SECTION 6. THE FIRST ADVENT

We believe that, as provided and purposed by God and as preannounced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. (Luke 1 :30-35; John 1 :18; 3:16; Heb. 4:15.)

We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute Deity, being at the same time very God and very man, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1-2; Phil. 2:5-8.)

We believe that in fulfillment of prophecy He came first to Israel as her Messiah-king and that, being rejected by that nation, He according to the eternal counsels of God, gave His life as a ransom for all. (John 1 :11; Acts 2:22-24; 1 Tim. 2:6.)

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial lamb and took away the sin of the world, bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. (John 1:29; Rom. 3:25-26; 2 Cor. 5:21; Heb. 10:6-14; 1 Pet. 3:18.)

We believe that, according to the Scriptures, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers. (John 20:10; Phil. 3:20-21.)

We believe that, on departing from the earth, He was accepted by His Father and that His acceptance is the final assurance to us that His redeeming work was perfectly accomplished. (Heb. 1:3.)

We believe that He became head over all things to the Church which is His Body, and in this ministry He ceases not to intercede and advocate for the saved. (Eph. 1 :22-23; Heb. 7:25; 1 John 2:1.)

SECTION 7. SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality

however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but that a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the apostles, can add to the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper Deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:5, 18; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4-9; Titus 3:5; James 1:18; 1 Peter 1 : 18-19, 23.)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16, 18, 33; 5:24; 6:29; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22.)

SECTION 8. THE EXTENT OF SALVATION

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having His place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of His blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21-23; Eph. 1:3; Col. 2:10; 1 John 4:17; 5:11-12.)

SECTION 9. SANCTIFICATION

We believe that sanctification, which is a setting-apart unto God, is three fold: It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God. We believe, however, that he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit. We believe also that the child of God will yet be

fully sanctified in his state, as he is now sanctified in his standing in Christ, when he shall see his Lord and shall be "like Him." (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25-27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10.)

SECTION 10. ETERNAL SECURITY

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritorious on the ground of the propitiatory blood of Christ, because of the prayer of the Son of God while here on earth, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, those who are saved are saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will when they persistently sin chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His son. (John 5:24; 10:28; 13:1; 14:16-17; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1-2; 5:13; Jude 24-25.)

SECTION 11. ASSURANCE

We believe it is the privilege, not only to some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness of fitness, but wholly upon the unfailing declarations in God's Word. (Luke 10:20; 21:33; 2 Cor. 5:1, 6-8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13.)

SECTION 12. THE HOLY SPIRIT

We believe that the Holy Spirit, the third person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one Body, and that He, as the indwelling one, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the Church, nor from the feeblest of the saints, but is ever present to testify of Christ seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the Church. (John 14:16-17; 16:7-16; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7.)

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are: the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the

regenerating of all believers; the indwelling and baptizing into the one Body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (John 3:6; 16:7 -11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27.)

We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8.)

SECTION 13. THE CHURCH, A UNITY OF BELIEVERS

We believe that all who are united to the risen and ascended Son of God are members of the Church which is the Body and Bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or nonmembership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and thus become, one Body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matt. 6:16-18; Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1 :20-24; 4:3-10; Col. 3:14-15.)

SECTION 14. THE SACRAMENTS OR ORDINANCES

We believe that water baptism and the Lord's Supper are the only sacraments and ordinances of the Church and that they are a scriptural means of testimony for the Church in this age. (Matt. 28:19; Luke 22:19-20; Acts 10:44-48; 16:32- 33; 18:7-8; 1 Cor. 11:26.)

We believe that the Lord's Supper and water baptism are symbols given to Christians by which they can testify of their relationship to and fellowship with Jesus Christ. We believe that water baptism while having no saving value, is nevertheless a testimony concerning the salvation already received by the believer; that baptism by immersion was the mode used in Bible times and is the mode which best pictures the identification of the believer with Christ in His death, burial and resurrection; that since baptism is for the believer, an infant, not having personally trusted Christ, is not to be baptized.

SECTION 15. THE CHRISTIAN'S WALK

We believe that we are called with an holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Rom.

6:11-13; 8:2, 4, 12-13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; 1 Peter 1:14-16; 1 John 1:4-7; 3:5-9.)

SECTION 16. THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit may will. In the apostolic church there were certain gifted men—apostles, prophets, evangelists, pastors and teachers—who were appointed by God for the perfecting of the saints unto their work of the ministry. We believe also that today some men are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Rom. 12:6; 1 Cor. 12:4-11; Eph. 4:11.)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Cor. 3:9-15; 9:18-27; 2 Cor. 5:10.)

SECTION 17. THE GREAT COMMISSION

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life would be to make Christ known to the whole world. (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Peter 1:17; 2:11.)

SECTION 18. THE BLESSED HOPE

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking. (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Titus 2:11-14.)

SECTION 19. THE TRIBULATION

We believe that the translation of the Church will be followed by the fulfillment of Israel's seventieth week (Dan. 9:27; Rev. 6:1-17, 21.) During that time the Church, the Body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble. (Jer. 30:7), which our Lord called the great tribulation

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(Matt. 24:15-21). We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

SECTION 20. THE SECOND COMING

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land, to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God. (Deut. 30:1-10; Isa. 11:9; Ezek. 37:21-28; Matt. 24:15-17; Rom. 8:19-23; 11:25-27; Rev. 20:1-3.)

SECTION 21. THE ETERNAL STATE

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (Luke 16:19-26; 23:42; 2 Cor. 5:8; Phil 1:23; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15.)

END

ARTICLE 5, SECTION 4, PARAGRAPH A:

Revised by the Congregation on April 21, 1991.

A. Congregational Business Meetings. Except as otherwise provided in this Constitution, a majority vote of the members voting at any Congregational Business meeting shall be required and shall be sufficient to render a decision on all matters under consideration, excluding election of church officers, who shall be elected by plurality vote.

Metropolitan Bible Church

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