

**CONSTITUTION**

OF THE

**MITCHELL CHRISTIAN  
FELLOWSHIP**

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# CONSTITUTION

## 1. THE NAME

- 1.1. The name of this association shall be "Mitchell Christian Fellowship".

## 2. FOUNDATIONAL PRINCIPLES

- 2.1. Christ is the Head of the church universal (Col 1:18).
- 2.2. The law of Christ as set out in Scripture is the rule of faith and practice for the church (1 Cor 9:21).
- 2.3. The church belongs to Christ and He has the right to direct it as He wills (Matt 16:18).
- 2.4. Christ has appointed officers in His church and He exercises His rule in part through them (Eph 4:11).
- 2.5. Christ has given other gifts to the church, His body, so that it may function properly and fulfil the tasks He has assigned to it (1 Cor 12:28).
- 2.6. The church is often described in Scripture as a body, and so its functioning must give effect to the principles of structure and order, and also flexibility and freedom, in dependence on the Spirit and in conformity with the Word of God which must always be obeyed (1 Cor 14:33, 40; 2 Cor 3:17).
- 2.7. In addition to order, the body ought to be characterised by loving and sacrificial service (Eph 4:16).
- 2.8. This Constitution is subordinate to the Word of God: the Scriptures prevail to the extent of any conflict with anything contained in this document.

## 3. STATEMENT OF FAITH

- 3.1. The Holy Scriptures of the Old and New Testaments are the Word of God written and the only authoritative rule of faith and practice of this Church (2 Tim 3:16–17).
- 3.2. The Church holds to the historic Christian faith as set out in the Apostles' Creed, the Nicene Creed and the Statement of Faith.
- 3.3. All office bearers of the Church must adhere to the tenets of the historic Christian faith as set out in the Apostles' Creed, the Nicene Creed and the Statement of Faith, subject to any exceptions and reservations as are agreed to unanimously by the local elders meeting as a body and the Council of Overseers.

- 3.4. Members of the Church must hold to the Apostles' Creed, the Nicene Creed and the substance of the doctrines contained in the Statement of Faith.

#### 4. **MEMBERSHIP**

- 4.1. A person may become a Member of the Church by making a credible profession of faith in the Lord Jesus Christ after having been baptised and having been approved for membership by the local elders (Romans 10:9).
- 4.2. Baptised children of parents who are Members of the Church are considered Members; however, they are not permitted to:
  - 4.2.1. participate in the Lord's supper until they have made a credible profession of faith;
  - 4.2.2. vote at congregational meetings until they have made a credible profession of faith and attained the age of 16.
- 4.3. Committed attendees are those who regularly attend worship over a period of six months and, at the instigation of the Board of Elders, have agreed to be placed on the Church directory or the list of committed attendees but who are not Members.
- 4.4. A person may be removed from the list of Members or committed attendees for any of the following reasons:
  - 4.4.1. at their request;
  - 4.4.2. after being absent from participating in church activities for a period of 6 months;
  - 4.4.3. as part of a disciplinary process.

#### 5. **OFFICERS OF THE CHURCH**

- 5.1. **Board of Elders**
- 5.2. The Board of Elders shall consist of the Teaching Elders and the Ruling Elders.
- 5.3. The Board of Elders shall have the following functions and powers:
  - 5.3.1. General oversight of the spiritual affairs and worship of the Church;
  - 5.3.2. Maintaining the doctrinal purity of the Church (2 Tim 1:13, Tit 1:9);
  - 5.3.3. Shepherding the flock of God (1 Peter 5:2–3), pastoral care for and supervision of the Congregation;
  - 5.3.4. Administration of baptism and the Lord's Supper;
  - 5.3.5. Responsibility to administer discipline within the Church;
  - 5.3.6. General oversight and management of the affairs of the Church.

- 5.4. The Teaching Elders' special functions include teaching and preaching the Word of God (1 Tim 4:13; 2 Tim 4:2).
- 5.5. **Qualifications of Elders**
- 5.5.1. Elders are those men who are called by God as overseers to shepherd the church of God which He purchased with His own blood (Acts 20:28).
- 5.5.2. An Elder must give evidence of God's calling to the ministry, together with evidence of gifts and abilities suitable to the discharge of this office as prescribed in the Scripture (1 Tim. 3:1-7; 2 Tim 2:14-26; Titus 1:6-9; 1 Pt 5:1-3).
- 5.6. **Process for appointment of Ruling Elders and Teaching Elder**
- 5.6.1. From time to time the Teaching Elder may select a man from within the Congregation to train him with a view to becoming an Elder.
- 5.6.2. At any time the Board of Elders may:
- 5.6.2.1. nominate a man for appointment as Ruling Elder or Teaching Elder, who may or may not be a man who has been trained in accordance with clause 5.6.1;
- 5.6.2.2. call for nominations for appointment as Ruling Elder or Teaching Elder and may determine a period within which such nominations may be received.
- 5.6.3. If the Board of Elders calls for nominations pursuant to clause 5.6.2.2, any Member over the age of 18 may nominate a man as a candidate for Teaching Elder or Ruling Elder (who may or may not be a man who has been trained in accordance with clause 5.6.1). A male Member may nominate himself (1 Tim 3:1).
- 5.6.4. A Ruling Elder will ordinarily be a Member of the Church.
- 5.6.5. Candidates for appointment as a Teaching Elder or Ruling Elder must be approved by the Board of Elders following a process of instruction and examination (which may occur prior to nomination, for example pursuant to clause 5.6.1).
- 5.6.6. The Council of Overseers shall present a written recommendation in relation to any person who has been nominated as a candidate for Teaching Elder or Ruling Elder and approved by the Board of Elders in accordance with the previous clauses.
- 5.6.7. The Congregation must approve any man appointed as Teaching Elder or Ruling Elder, as follows:
- 5.6.7.1. A congregational meeting shall take place after a time of prayer and fasting (Acts 14:23);
- 5.6.7.2. There must be a quorum of at least 2/3 of the Members;

5.6.7.3. The appointment of a Teaching Elder or Ruling Elder must be approved by a 75% majority of those present and entitled to vote, namely Members who have attained the age of 18 and Committed Attendees who have been given special permission by the Board of Elders (See clause 6.9).

5.6.8. A Teaching Elder or Ruling Elder is inducted for the duration of his membership in the Church.

#### 5.7. **Induction of Teaching and Ruling Elders**

5.7.1. Following approval of the appointment of a Teaching Elder or Ruling Elder pursuant to clauses 5.5, 5.6 and 5.7, the Board of Elders will ordain or induct Teaching and Ruling Elders at a time of worship by the laying on of hands (Acts 13:3; 1 Tim 4:14).

5.7.2. If there is no Board of Elders, a Teaching Elder or Ruling Elders must be inducted by any Elder in conjunction with the council of overseers.

#### 5.8. **Termination of Teaching and Ruling Elders**

5.8.1. An Elder may resign office at any time.

5.8.2. A Teaching or Ruling Elder may be removed from office as a result of a disciplinary matter – see clauses 7.1 to 7.3.

5.8.3. A Teaching or Ruling Elder may be removed from office where:

5.8.3.1. the remaining Board of Elders determine that he is unable to fulfil the functions of an Elder; and

5.8.3.2. the Council of Overseers by majority agree with that determination; and

5.8.3.3. the Congregation, by 90% vote at a congregational meeting at which not less than 2/3 of the Congregation attend, vote to accept the determination of the Board of Elders.

#### 5.9. **Deacons**

5.9.1. **Function:** the functions of the Diaconate are to manage the property and funds of the Church, oversee the care of the poor and needy and the carrying out of works of service by the Church, and supervise any persons appointed to undertake administrative functions in the Church (Acts 6:1-6).

5.9.2. The Deacons are accountable to the Board of Elders.

5.9.3. A minimum of 2 Deacons is necessary to constitute a Diaconate. If there are fewer than 2 Deacons, the Board of Elders is responsible for carrying out the functions of the Diaconate, and may delegate these functions to one Deacon.

- 5.9.4. **Appointment:** The Board of Elders may decide to call for nominations for appointment as Deacon and may determine a period within which such nominations may be received.
  - 5.9.5. Deacons must be men qualified in accordance with 1 Timothy 3:8–13; Acts 6:3.
  - 5.9.6. Any Member over the age of 18 may nominate a man as a candidate for Deacon. A male Member may nominate himself.
  - 5.9.7. A Deacon will ordinarily be a Member of the Church.
  - 5.9.8. Candidates for appointment as a Deacon must be approved by the Board of Elders following a process of instruction and examination.
  - 5.9.9. The Congregation must approve any man appointed as a Deacon, as follows:
    - 5.9.9.1. A congregational meeting shall take place after a time of prayer and fasting (Acts 14:23);
    - 5.9.9.2. There must be a quorum of at least 2/3 of the Members;
    - 5.9.9.3. The appointment of a Deacon must be approved by a majority of those present and entitled to vote, namely Members who have attained the age of 18 and Committed Attendees who have been given special permission by the Board of Elders (See clause 6.9).
  - 5.9.10. Ruling Elders shall ordain and induct the Deacon to the office for the duration of his membership at a service of worship by the laying on of hands (Acts 6:6).
- 5.10. **Termination of Deacons**
- 5.10.1. An Deacon may resign office at any time.
  - 5.10.2. A Deacon may be removed from office as a result of a disciplinary matter – see clauses 7.1 to 7.3.
  - 5.10.3. A Deacon may be removed from office where:
    - 5.10.3.1. the Board of Elders determine that he is unable to fulfil the functions of a Deacon; and
    - 5.10.3.2. the Council of Overseers by majority agree with that determination; and
    - 5.10.3.3. the Congregation, by 90% vote at a congregational meeting at which not less than 2/3 of the Congregation attend, vote to accept the determination of the Board of Elders.

## 5.11. Council of Overseers

- 5.11.1. A Council of Overseers shall be appointed, consisting of men who have been called as teaching or ruling elders of a church and who are not Members of the Mitchell Christian Fellowship.
- 5.11.2. **Function:** the functions of the Council of Overseers are to provide assistance and guidance to the Board of Elders, to assist in maintaining the doctrinal purity of the Church and the exercise of biblical discipline.
- 5.11.3. Any Member of the Church may approach the Council of Overseers (by email through the church website) to express concerns regarding the Church's doctrine or a matter of discipline.
- 5.11.4. The Council of Overseers may give a recommendation to the Board of Elders or the Church regarding any aspect the Church's doctrine or a matter of discipline if a majority of the Council of Overseers is of the opinion that such a recommendation ought to be given. The Board of Elders or the Church (as the case may be) must give prayerful consideration to any recommendation.
- 5.11.5. The involvement of the Council of Overseers will decrease when the Church has a Board of Elders.
- 5.11.6. **Appointment:** an individual is appointed to the Council of Overseers by:
  - 5.11.6.1. the Board of Elders or, in the absence of a Board of Elders, by the Teaching Elder; and
  - 5.11.6.2. with the agreement of the Congregation by majority vote of those present and entitled to vote at a congregational meeting.
- 5.11.7. The Board of Elders or, in the absence of a Board of Elders, the Teaching Elder with the agreement of the Congregation by majority vote, may:
  - 5.11.7.1. Determine the number of persons appointed to the Council of Overseers and the duration of their appointment;
  - 5.11.7.2. Terminate the appointment of any member of the Council of Overseers;

## 6. MEETINGS

- 6.1. The Board of Elders shall meet as often as they consider necessary, having a quorum of 2/3 of the membership but when the membership is 3 or fewer a quorum is the whole and shall cause full and accurate minutes of every meeting of the Board of Elders to be kept.
- 6.2. The Deaconate shall meet as often as they consider necessary, having a quorum of 2/3 of the membership but when the membership is 3 or fewer a quorum is the whole and shall cause full and accurate minutes of every meeting of the Deacons to be kept.



- 6.3. Congregational meetings shall be called by the Board of Elders or in the absence of a Board of Elders by the Teaching Elder or the Council of Overseers or upon the request of two thirds of the members.
- 6.4. A congregational meeting shall occur at least once a year, having a quorum of 1/3 of the membership.
- 6.5. The Board of Elders may call a congregational meeting at any time.
- 6.6. The Board of Elders must call a congregational meeting for any of the following:
  - 6.6.1. To approve any expenditure above \$1000 which has not been declared in the annual budget;
  - 6.6.2. Calling and electing office bearers, and
  - 6.6.3. Other issues that affect the Congregation's welfare that is the normal province of the congregational meeting.
- 6.7. All Church meetings shall be announced for at least two consecutive Lord's Days prior to the date of meeting.
- 6.8. Subject to clause 4.2.2, all Members of this Church who have attained the age of 16 shall be eligible to vote in any meeting of this Church.
- 6.9. Committed attendees who have attained the age of 16 shall be eligible to vote in any meeting of this Church. However, they may not vote in relation to any matter connected with the ordination, appointment or termination of a Teaching Elder, Ruling Elder or Deacon, or a proposed change to this Constitution unless they have the special permission of the Board of Elders.
- 6.10. Meetings of this Church will normally be chaired by an Elder.
- 6.11. At any Church meeting motions shall be passed by a simple majority, except as specified elsewhere in this Constitution.
- 6.12. The Congregation may decide not to pass a motion until there is general consent for the sake of unity (Ephesians 4:3).
- 6.13. The Board of Elders shall cause full and accurate minutes of every congregational meeting to be kept.

## 7. CHURCH DISCIPLINE

### 7.1. *Nature and Purpose of Discipline*

- 7.1.1. The purpose of discipline is the preservation of the doctrinal and moral purity and good order of the church (1 Corinthians 5:6–7, Titus 1:9-11), the spiritual welfare of its members, including the reclamation of offenders (Matthew 18:12; Galatians 6:1; 1 Corinthians 5:5; 2 Corinthians 2:5–11), and the strengthening of its witness to the world (1 Corinthians 14:23–25; John 13:35).

7.2. *Scriptural Passages relevant to the Exercise of Discipline*

- 7.2.1. The principles relating to the exercise of discipline are primarily set forth in (but not limited to) the words of Christ in Matthew 18:15-20 (which relate to private sin), 1 Corinthians 5:1–13, 6:1–4 (which relate to public sin) and 1 Timothy 5:19–20 (which relate to the sin of an elder).
- 7.2.2. As a general rule, Scripture requires that any accusation must be established by the testimony of two or three witnesses (Deuteronomy 17:6). However, Scripture also teaches that the process of discipline may commence with only one witness (under Matthew 18:15) and that more witnesses are not necessary when the person against whom an accusation is made admits to the sin.

7.3. *Involvement of Council of Overseers*

- 7.3.1. The Council of Overseers must be consulted in any disciplinary matter relating to an Elder.
- 7.3.2. Where there is only one Elder, the Council of Overseers must investigate any disciplinary matter and give a written recommendation to the congregation when any censure is thought necessary.
- 7.3.3. Where there are only two Elders, the Council of Overseers must agree prior to the imposition of any discipline or censure against an Elder.
- 7.3.4. The Council of Overseers will have an advisory role in disciplinary matters. The Board of Elders may seek advice from the Council of Overseers in difficult matters.

8. **FINANCE**

- 8.1. The income and property of this Church shall be managed by the Deacons solely for the purposes of the Church. In the absence of a Diaconate the congregation, at a properly constituted meeting, shall determine the best way to manage the income and property of the Church, and may include appointing officers to facilitate that management.
- 8.2. The Diaconate shall procure the preparation of annual financial statements, ensure it is audited and presented for approval by the Church (see 2 Cor 8:19–21).
- 8.3. A treasurer and any administrative assistants shall be appointed by the Congregation and the appointment reviewed annually.
- 8.4. The Congregation at a meeting may determine that any officer, employee or consultant may be paid for work relating to the Church, and the terms and conditions of that payment.

## 9. DISSOLUTION

- 9.1. The Church shall be dissolved:
  - 9.1.1. if, on any date after 12 months from the date on which the Church was established, there are fewer than 3 Members;
  - 9.1.2. if a resolution to that effect is carried by a vote of a 75% majority of the Members present at a congregational meeting convened to consider the question.
- 9.2. The property and other assets of the Church remaining after the payment of all expenses and other liabilities shall be handed over to another organisation or organisations having similar objectives and doctrinal position.

## 10. ALTERATION OF THE CONSTITUTION

- 10.1. This Constitution may only be amended by a resolution supported by a two third majority vote of the Members of the Church at a congregational meeting, and any amendments must be made with the written recommendation of the Council of Overseers.

## 11. DEFINITIONS

- 11.1. In this Constitution:
  - 11.1.1. 'Board of Elders' has the meaning given by clause 5.2;
  - 11.1.2. 'Church' means the Mitchell Christian Fellowship;
  - 11.1.3. 'Congregation' means the Members and committed attendees collectively;
  - 11.1.4. 'Council of Overseers' means the Council of Overseers appointed in accordance with this Constitution;
  - 11.1.5. 'Deacon' means a man appointed as a Deacon of the Church in accordance with this Constitution;
  - 11.1.6. 'Diaconate' means the body of Deacons of the Church;
  - 11.1.7. 'Elder' means a Teaching Elder or Ruling Elder;
  - 11.1.8. 'Member' means a person who has become a member of the Church pursuant to clause 4;
  - 11.1.9. 'Ruling Elder' means a man appointed as a Ruling Elder of the Church in accordance with this Constitution;
  - 11.1.10. 'Statement of Faith' means the Statement of Faith annexed to this Constitution;
  - 11.1.11. 'Teaching Elder' means the man of God called, ordained and inducted as Teaching Elder in accordance with this Constitution.

## Appendix

### Apostles' Creed

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit  
and born of the virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
The third day he rose again from the dead.  
He ascended to heaven  
and is seated at the right hand of God the Father almighty.  
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

### Nicene Creed

We believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

And in one Lord Jesus Christ,  
the only Son of God,  
begotten from the Father before all ages,  
God from God,  
Light from Light,  
true God from true God,  
begotten, not made;  
of the same essence as the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven;  
he became incarnate by the Holy Spirit and the virgin Mary,  
and was made human.  
He was crucified for us under Pontius Pilate;  
he suffered and was buried.  
The third day he rose again, according to the Scriptures.

He ascended to heaven  
and is seated at the right hand of the Father.  
He will come again with glory  
to judge the living and the dead.  
His kingdom will never end.

And we believe in the Holy Spirit,  
the Lord, the giver of life.  
He proceeds from the Father and the Son,  
and with the Father and the Son is worshiped and glorified.  
He spoke through the prophets.  
We believe in one holy catholic and apostolic church.  
We affirm one baptism for the forgiveness of sins.  
We look forward to the resurrection of the dead,  
and to life in the world to come. Amen.

### **Statement of Faith**

1. We believe that the Scriptures of the Old and New Testaments are the Word of God written, are therefore without error, and contain all we need to know about God, to receive salvation and to live a life pleasing to God. The Scripture is now complete. Nothing can be added to it nor anything be taken from it.  
Deuteronomy 12:32; Matthew 4:4; Matthew 5:18; John 10:35; Ephesians 2:20; 1 Thessalonians 2:13; 2 Timothy 3:16-17; Hebrews 1:1; 2 Peter 1:21.
2. We believe that there is only one true and living God. He has always existed and always will exist without change. He is a Spirit and therefore non-physical. His being, wisdom and power are without limit. He is without any imperfection. He is just yet merciful, full of compassion and delights in granting forgiveness.  
Exodus 34:6-7; Deuteronomy 6:4; 1 Kings 8:27; Psalm 90:2; Psalm 119:68; Psalm 145:3; Jeremiah 10:10; Malachi 3:6; John 4:24; Romans 11:33; 1 Corinthians 8:4; 1 Timothy 1:17; 1 Timothy 6:15; 1 John 4:8; Revelation 1:8.
3. We believe that this one true God has eternally existed and will eternally exist as three persons, Father, Son and Holy Spirit. We refer to this as the Trinity. These three are equally and fully God. These three persons are distinguished but never separated. They are distinguished by their role within the Godhead.  
Genesis 1:1; Genesis 1:26; Matthew 3:16-17; Matthew 28:19; John 1:1; 2 Corinthians 13:14; Revelation 5:12-14; Revelation 22:12-13.
4. We believe that the second person of the Trinity was joined to a human nature in the womb of Mary. This happened in a way that preserved both His full divinity and full humanity. Although there are two natures, divine and human, there is only one person, God the Son.  
John 1:14; John 8:58; Romans 8:3; Galatians 4:4; Philippians 2:6-8; Colossians 1:19; Colossians 2:9; 1 Timothy 3:16; Hebrews 2:14; Hebrews 13:8.

5. We believe that God created the universe both in its physical and non-physical parts. He did so by speaking it into existence out of nothing. He created it in the space of six days and all very good. God remains the ruler of His creation. He continues to uphold it and govern all things.  
Genesis chapter 1; Exodus 20:11; Psalm 33:6, 10-11; Psalm 104:24; Psalm 135:6; Proverbs 16:9; Isaiah 46:10; Matthew 10:29-30; John 1:3; Acts 2:23; Acts 17:24-28; Romans 11:36; Ephesians 1:11; Ephesians 1:22; Ephesians 3:11; Colossians 1:16; Hebrew 1:2-3; Hebrews 11:3.
6. We believe that God created Mankind special. Man was made in the image of God and according to His likeness. He was made male and female and given the position of ruler over the world under God. Man was created with a will that was free to make choices. This freedom meant that Man could choose to live under God's rule or to reject it.  
Gen 1:26-28; Genesis 5:1-2; Genesis 2:15-16.
7. We believe that Man, through the representation of Adam, chose to reject God's rule. This was a choice that affected the whole creation and particularly the human race. Every human descending from Adam, except Jesus Christ, comes into existence as a fallen person. This means that they are born as sinners, out of fellowship with God and deserving of physical and spiritual death. As sinners they possess a rebellious heart and continue to disobey God's commands. One day they will be called to account for both their fallen condition and their sinful behaviour.  
Genesis 3:6; Psalm 51:5; Ecclesiastes 12:14; John 3:6; Romans 3:10-12; Romans 5:18-19; Romans 8:20; 1 Corinthians 15:21-22; 2 Corinthians 5:10; Ephesian 2:3.
8. We believe that God knew what Man would choose. He planned beforehand a way to save a portion of the human race from their rebellious choice and bring them back into fellowship with Himself. He did this out of love. He revealed His saving plan gradually to certain individuals and groups. This gradual revelation is made known to us in Scripture. His saving plan was made plain in the birth, life, death, resurrection and present rule of Jesus Christ.  
Genesis 3:15; John 3:16; Romans 1:1-4; Romans 16:25-26; Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9-10; 2 Timothy 3:15; Titus 3:4.
9. We believe that the Son of God took on human nature to save humans from their fallen condition and sinful behaviour. He did this by living a perfect human life of obedience to God's commands and dying on a cross. In doing this He was acting as a representative like Adam. He lived a perfect life for others and died for others to pay the debt of sin and satisfy God's justice. To show that He achieved salvation for others He was raised from the dead physically, never to die again. With this physical body He ascended into heaven to rule over all things for the good of His people and to ensure that God's saving plan is completed.  
Mark 10:45; Acts 1:9; Romans 3:25; Romans 4:25; Romans 6:9; 1 Corinthians 15:3-4; 1 Corinthians 15:24-26; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 3:18.

10. We believe that God achieved salvation through Jesus Christ. However, the benefits of this salvation are not enjoyed apart from the work of the Holy Spirit in an individual. This work of the Holy Spirit includes being born again, enabling faith and repentance, progressive sanctification and finally resurrection and glorification. Once the Holy Spirit begins His work in a person He will continue it to the end.

John 3:3; John 14:26; Acts 10:44; Acts 16:14; Romans 8:4; Romans 8:9; Romans 8:13-14; Romans 8:29-30; 1 Corinthians 2:14; 1 Corinthians 12:13; Galatians 3:3; Philippians 1:6; 1 Peter 1:3-5.

11. We believe that the moment a person puts their faith in Jesus Christ they are justified, or declared righteous, forever before God. This faith is a full trust in what Jesus did to save sinners. This faith places no hope in anything we are, have done or will do. Salvation comes purely by the grace of God not through our efforts. However, we do believe that when a person is justified they will change and do good deeds as a result of their new status before God and the work of the Holy Spirit within them.

Acts 16:30-31; Romans 3:22-24; Romans 6:1-2; Romans 8:33; Galatians 2:16; Ephesians 2:8-10; Philippians 3:8-9; Titus 2:11-12; Titus 2:14; Titus 3:5.

12. We believe that part of God's saving plan is to gather His children together into His family, called the church. This church is one throughout history. In the Old Testament period the church was largely restricted to the nation of Israel. In the New Testament period it includes people from every people group. Although this church is one it is separated by time and space until the end of the world. During this period before the end, the church is seen in smaller local gatherings. These local churches are made up of people who have professed their faith in Jesus Christ along with their under-age children. They are organised as part of the family of God on earth. Part of this organisation involves appointing men to positions of authority, namely elders and deacons, who are themselves under the authority of the Head of the church, Jesus Christ.

Matthew 16:18; Acts 2:39, 41; Acts 6:3; Acts 7:38; Acts 16:15; 1 Corinthians 7:14; Ephesians 2:19; Ephesians 6:1; Philippians 1:1; Colossians 1:18; 1 Timothy 2:12; 1 Timothy 3:1, 8; 1 Timothy 3:15; Titus 1:5; Hebrews 12:22-23.

13. We believe that Jesus Christ gave to the church two special ceremonies, commonly called sacraments, namely Baptism and the Lord's Supper. These two are to be celebrated by the church in accordance with the practice of the early church as recorded in Scripture until the end of the world.

Matthew 28:19; Acts 2:38, 42; Acts 10:47; Acts 20:7; 1 Corinthians 11:23, 26.

14. We believe that Jesus Christ gave His church certain tasks to fulfil in His physical absence. He sent His Spirit to enable the church to fulfil these tasks. The church is to glorify God by bearing witness to Jesus Christ. This is done through the church's worship, unified and edifying fellowship and living and speaking the

truth before outsiders. The church has been given the Holy Spirit and His gifts to equip them to do these tasks.

John 13:35; John 17:21; John 20:22-23; Acts 1:4, 8; Acts 5:13-14; Philippians 2:15-16; Colossians 4:5-6; 1 Thessalonians 1:6-8.

15. We believe that when a Christian dies their bodies return to the earth and their souls go to be with Jesus.

Genesis 3:19; Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; Revelation 6:9.

16. We believe that Jesus Christ will return to earth bodily at the end of the world. At that time there will be a resurrection of all who have died to be judged according to their deeds. True Christians will be acquitted by God and welcomed into their eternal home. All hypocrites and unbelievers will receive the consequences of their rebellion and go to a place of eternal suffering.

John 5:28-29; Acts 1:11; 1 Corinthians 15:23; 1 Thessalonians 4:16; 2 Thessalonians 1:6-9; Revelation 14:11; Revelation 20:12-15.