

Cornerstone **Family** Church

Bylaws

Multiple Generations Worshiping Together for the Glory of God

CORNERSTONE FAMILY CHURCH

BYLAWS

I. ARTICLE I

Name

The name of the church shall be Cornerstone Family Church of Cleveland, Tennessee Inc.

II. ARTICLE II

Purpose

The purpose of the church is to worship God (Luke 4:8; John 4:23; Rev. 4:10), study His Word (2 Tim. 2:15; 1 Cor. 4:6), pray (Acts 2:42), love one another (John 13:35; Phil. 1:1-4), help each other (Gal. 6:2), partake of baptism and the Lord's supper (Luke 22:19-20), to learn how to live as godly people (Titus 2:11-12), and to be equipped to evangelize the world (Eph. 4:12; Matt. 28:18-20).

The church is the body of true believers who have trusted in the redemptive work of Christ, who is God in flesh, who died and physically rose from the dead. Therefore, those who claim to be Christians—those who have trusted in Christ by faith alone—are members of the true church. These people attend different local bodies across a multitude of denominations around the world.

Though there isn't a single verse that defines the purpose of the church, Acts 2:42 gives a synopsis. It says, "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." The local church should model itself after this verse.

God has given teaching elders, who are called pastors, so that the church might be equipped "for the work of service, to the building up of the body of Christ," (Eph. 4:12). 1 Cor. 12:28 tells us that, "God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues." The term "body of Christ" is another name for the Christian church. The Bible reveals additional aspects of the purpose of the church that are worth considering:

1. **To guard the proper teachings of the church**, 2 Tim. 2:1-2, "You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."
2. **To discipline believers**, Matt. 18:15-17, "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer."

3. **To become more like Christ**, Eph. 4:15-16, " but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ."
4. **To be subject to pastoral leadership**, 1 Pet. 5:1-3, "Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock."
5. **To be unified in Christ**, Gal. 3:28, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

III. ARTICLE III

Statement of Faith

A. God

We believe that there is one God, eternally existent in three Persons: Father, Son, and Holy Spirit. Each Person possesses distinct personal attributes, but without division of essence. He is omnipotent, omnipresent, and omniscient. He is the Creator, Sustainer, and Governor of everything that has been made. (Genesis 1:1; Exodus 20:2-3; Isaiah 43:1,7,21; Revelation 4:11; 5:9-10)

1. God the Father

We believe that God the Father reigns with the providential care over His universe and the flow of the stream of human history according to the purposes of His grace. God is Father in truth to those who become children of God through faith in Jesus Christ. (Genesis 1:1; Exodus 3:14; 15:1-20; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6, Ephesians 4:4-6)

2. God the Son

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. (Luke 1:34-35; John 1:1,14; 3:16-18; 5:17-30,36-47; Acts 1:9-11; 2:22-36)

3. God the Holy Spirit

We believe that the Holy Spirit is the Spirit of God, fully divine. We believe in the indwelling of the Holy Spirit in those who have received Jesus Christ as Lord and Savior. He inspired the Holy Scriptures and enables men to understand truth. He exalts Christ, convicts men of sin, calls men to repentance, cultivates Christian character, makes intercession for us, and seals the believer until the day of redemption.

In addition to effecting regeneration and sanctification, the Holy Spirit also empowers believers for Christian witness and service. While the Holy Spirit at conversion indwells all genuine believers, the New Testament indicates the importance of an ongoing, empowering work of the Spirit subsequent to conversion as well. Being indwelt by the Spirit and being filled with the Spirit are theologically distinct experiences. The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts his supernatural gifts for the edification of the Body and for various works of ministry in the world. All the gifts of the Holy Spirit at work in the church of the first-century are available today, are vital for the mission of the church, and are to be earnestly desired and practiced. (Acts 1:8; 2:1-4; 1 Corinthians 2:10-14; 12:3-13; Ephesians 1:13-14; 4:30; 2 Timothy 3:16; 2 Peter 1:21)

B. The Holy Scriptures.

We accept the Bible, including the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. The Bible is the only essential and infallible record of God's self-disclosure to mankind. It leads us to salvation through faith in Jesus Christ. Being given by God the Scriptures are both fully and verbally inspired by God. Therefore, as originally given, the Bible is free of error in all it teaches. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. The Scriptures are the authoritative and normative rule and guide of all Christian life, practice, and doctrine. They are totally sufficient and must not to be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom. Every doctrinal formulation, whether of creed, confession, or theology must be put to the test of the full counsel of God in Holy Scripture. (Psalm 119:160; John 16:13; 2 Timothy 3:14-17)

C. Mankind.

God made man - male and female - in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ. (Genesis 1:26-30; 3:1-24; Romans 1:19-32; 3:23; 1 Corinthians 6:20; Revelation 22:3-5)

D. Salvation.

Salvation, the free gift of God, is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone turning from sin in repentance and looking to Christ and His substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift. The righteousness of Christ is imputed to him. He is justified and fully accepted by God. Through Christ's atonement for sin an individual is reconciled to God as Father and becomes His child. The believer is forgiven

the debt of his sin and via the miracle of regeneration liberated from the law of sin and death into the freedom of God's Spirit. (Romans 5:8,12-21; 8:1-11; 2 Corinthians 5:9-10; Ephesians 2:8-9; James 2:18-26)

E. Sanctification.

The Holy Spirit is the active agent in our sanctification and seeks to produce His fruit in us as our minds are renewed and we are conformed to the image of Christ. Though indwelling sin remains a reality, as we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping His commandments and endeavoring to so live in the world that all people may see our good works and glorify our Father who is in heaven. All believers are exhorted to persevere in the faith knowing they will have to give an account to God for their every thought, word and deed. The spiritual disciplines, especially Bible study, prayer, worship and confession, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve His people until the end. (Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12)

F. The Resurrection.

We believe that Jesus Christ rose from the dead after three days. We believe in the resurrection of the saved and the lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of condemnation. (Matthew 28:1-10; Mark 16:1-20; Luke 24:1-12; John 20:1-31; Revelation 20:11-15)

G. The Church.

God by His Word and Spirit creates the Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, He guides and preserves that new redeemed humanity. The Church is not a religious institution or denomination. Rather, the Church universal is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God as Father, Son and Holy Spirit. It also exists to serve Him by faithfully doing His will in the earth. This involves a commitment to see the gospel preached and churches planted in the entire world for a testimony. The ultimate mission of the Church is the making of disciples through the preaching of the gospel. When God transforms human nature, this then becomes the chief means of society's transformation. Upon conversion, newly redeemed men and women are added to a local church in which they devote themselves to teaching, fellowship, the Lord's Supper and prayer.

All members of the Church universal are to be a vital and committed part of a local church. In this context they are called to walk out the New Covenant as the people of God and demonstrate the reality of the kingdom of God. The ascended Christ has given gift ministries to the church (including apostles, prophets, evangelists, pastors and teachers) for the equipping of Christ's body that it might mature and grow. Through the gift ministries all members of the Church are to be nurtured and equipped for the work of ministry. As evidenced in both the Old and New Testaments, men and women serve important, yet distinct, roles in the body of Christ. Leadership in the church is male yet

women play a vital role in the life of the church, but in keeping with God's created design, they are not permitted "to teach or have authority over a man" (1 Timothy 2:11). Leadership in the church is male. In the context of the local church, God's people receive pastoral care and leadership and the opportunity to employ their God-given gifts in His service in relation to one another and to the world. (Acts 2:42-47; Ephesians 4:3)

H. Creation.

We believe in the original direct creation of the universe, a voluntary act of God whereby for His own glory and according to His eternal counsel, in six successive days of twenty-four hours each, He gave existence to all things in distinction from Himself. (Genesis 1:1-31; 2:1-25)

This article cannot be amended or altered in any way.

IV. ARTICLE IV

Fellowship Covenant

The Cornerstone Family Church Fellowship Covenant flows out of our love for the church body and its individual parishioners whom we hope will experience the fullness of joy which is found in the presence of the Lord. The primary purpose of this covenant is to serve as a teaching document with three functions:

1. To clarify the biblical obligations and expectations for both the elders of Cornerstone Family Church and the individual parishioners of the Cornerstone Family Church body.
2. To establish teaching and doctrinal parameters for the Cornerstone Family Church body.
3. To serve as a tool for reflection and growth toward holiness.

Each of these functions is in accordance with the document's overall vision to provide an accessible explanation of the Scriptures in hopes that Cornerstone Family Church would grow in the grace and truth of Jesus Christ.

The Cornerstone Family Church Fellowship Covenant is comprised of (1) a section on the Church, (2) the nature of covenants, (3) a statement of basic belief, (4) additional doctrinal positions, (5) the obligations of Cornerstone Family Church elders to the Cornerstone Family Church body and (6) the obligations of individual parishioners to the Cornerstone Family Church body.

What Is The Church?

The church exists for the display of the glory of God because all things exist for His glory. Those of us who trust in and follow Jesus are caught up in something much bigger than ourselves. We have graciously been invited into God's redemptive purposes in the world. Since the beginning, God has been creating and calling forth His people for the display of His glory in a grand narrative of redemption and reconciliation. Though creation now suffers the curse of Genesis 3, the gospel, through the power of the Holy Spirit, is the means

by which the world is being made right.

The gospel also carries with it the promise of ultimate redemption, a restoration even more glorious than the original creation, and thus believers eagerly anticipate the return of Christ. The Church universal (i.e., all believers, everywhere) is the means by which God is fulfilling His purposes in the world (2 Corinthians 5:17-20). The Church universal is being used to write God's beautiful and dramatic story of redemption and reconciliation. In light of this reality, the opportunity to covenant with a local church body (i.e., a particular group of believers in a particular locale) is much more than a commitment to consistent attendance or active involvement in community. It is also a sacred call to be involved in the redemptive work of our sovereign God to push back the darkness of a fallen world through the power of the Holy Spirit with the light of His Son, Jesus Christ.

The church is the gathering of the redeemed, the household of God (Ephesians 2:19), the bride of Christ (Revelation 21:2, 9) and the body of Christ (1 Corinthians 12:12-31). 1 Corinthians 12 speaks of many members within the same body. Just as a human body relies upon mutual dependence of individual members for proper functioning, so the body of Christ requires sacrificial and responsible service by its individual members. As the Scriptures say, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Corinthians 12:21). Likewise, a member of the church cannot say to another member that he or she is unnecessary. We all have gifts that differ according to the gracious provision of the Holy Spirit (Romans 12:3-8). Contrary to the beliefs of our culture, we need each other.

The Fellowship Covenant at Cornerstone is participation in a family, a microcosm of the universal household of God. All parishioners are united to Christ and thus to each other. Unity within the church is expressed in love for God and a love for others. Because of the identification of Christ with His church, Christians are expected to display His gospel in a manner which is worthy of Him (Ephesians 4:1).

What Is a Covenant?

A covenant is generally defined as "a written agreement or promise usually under seal between two or more parties especially for the performance of some action." Within the Scriptures, we find a number of examples of covenants, some between God and man (Genesis 6, 9, 15; Ezekiel 20; Hosea 2; Jeremiah 31; Matthew 26), while others are solely between men (1 Samuel 18, 2 Samuel 5). In some covenants, one party binds his or herself to fulfill the obligations of both sides of the agreement. In others, the parties are reciprocally bound to adhere to the obligations. While God's covenant with the Church universal is an example of the former, the local church covenant represents the latter. If at any time one of the parties of this church covenant continues in a state of unfaithfulness to its provisions, the other is released from certain obligations.

The covenant of Cornerstone Family Church contains many conditions that are general Christian principles. For example, all Christians, whether parishioners of Cornerstone Family Church or elsewhere, are required to submit to the Scriptures, pursue holiness, steward resources, etc. Such requirements are universal obligations for the Christ-follower

regardless of any failure on the part of the local church to live up to its covenant obligations. If at any time a parishioner feels as though the corporate church body is not remaining faithful to the requirements of the covenant, it is the responsibility of the parishioner to lovingly and humbly express concerns to the leadership of the church from a clear biblical perspective. If the church elders are unwilling to change and pursue covenant faithfulness, then the parishioner is freed from his or her fellowship covenant obligations and encouraged to seek fellowship elsewhere given the church's disobedience. In addition, certain circumstances may provide sufficient and righteous grounds to enter into covenant fellowship elsewhere.

While focusing primarily in language on the responsibilities between the individual parties, the corporate church body, its elders and its individual parishioners, the covenant is first and foremost an acknowledgement of general Christian obligations and an agreement to enter into those duties for God's glory and the good of the body and bride of His Son.

Statement of Basic Belief

The following beliefs represent the core of central orthodox beliefs from a biblical and historical perspective. While a full understanding and the ability to adequately articulate these beliefs is not required, the explicit rejection of any one of these particular beliefs disqualifies one from the fellowship covenant at Cornerstone Family Church.

I believe...

- the Scriptures are true, authoritative and sufficient (Psalm 19:7-11; 2 Timothy 3:16; 2 Peter 1:20-21).
- there is only one God (Deuteronomy 6:4; Isaiah 45:5-6; Isaiah 46:9-10; John 17:3; 1 Corinthians 8:4-6; 1 Timothy 2:5).
- the Father is God. The Son is God. The Holy Spirit is God. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son (Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; 1 Corinthians 12:4-6).
- I have, along with all humanity (Christ excluded), sinned against God (Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3).
- the deserved penalty for sin is death, both physical and spiritual (Genesis 2:15-17; Genesis 3:19; Romans 5:12; 6:23; James 1:14-15).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3).
- Jesus Christ died as my substitute to pay the penalty for my sin (John 1:29; 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18).
- Jesus Christ physically rose from the dead (Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25; 1 Corinthians 15:12-34).
- Jesus Christ physically ascended into heaven and will one day physically return (John 14:3; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7).

- there will be a future physical resurrection of the dead. Those who trust in Jesus Christ alone will be raised to eternal reward. Those who have not trusted in Jesus Christ will be raised to eternal punishment (Matthew 25:31-46; John 5:28-29; Acts 24:15).
- only by trusting in the person and work of Jesus Christ alone can I be reconciled to God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2:5-6).

Additional Doctrinal Positions

While the doctrines expressed in the “Statement of Basic Belief” noted above are those that are recognized to be universal and primary within the Church universal, there are a number of secondary beliefs about which the leadership of Cornerstone Family Church is passionate. Complete agreement is not required for the sake of entering into the fellowship covenant, but it should be known that Cornerstone Family Church will preach, teach and counsel in accordance with these theological convictions. It is the responsibility of parishioners in covenant fellowship to have read the “Statement of Faith” (Article III) of Cornerstone Family Church in its entirety and address any questions, comments, or concerns with the pastor or elders. In addition, some of the theological convictions held by the leadership of Cornerstone Family Church are:

- The sovereignty of God
- The gifts of the Holy Spirit
- The role of men and women in the church and home
- The Father’s mandate to disciple his family
- Baptism by immersion
- A literal interpretation of Genesis 1-11

Finally, I understand the importance of submission to church leadership and will be diligent to preserve unity and peace; I will adhere to Cornerstone Family Church’s “Statement of Basic Belief,” and I will not be divisive over Cornerstone Family Church’s theological distinctives found here and expounded in the “Statement of Faith” (Article III).

Biblical Obligations of Cornerstone Family Church Elders to Cornerstone Family Church Body

As shepherds and overseers of a local church, elders are entrusted with protecting, leading, equipping and caring for the corporate church body and its individual parishioners. The following is a rather extensive overview of the requirements for elders as spelled out within the Scriptures.

The elders covenant...

- to appoint elders and deacons according to the criteria assigned to them in the Scriptures (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4).
- to prayerfully seek God’s will for our church community and steward its resources to the best of our ability based on our study of the Scriptures and following of the Spirit (Acts 20:28; 1 Peter 5:1-4).

- to care for the church and seek its growth in grace, truth and love (Matthew 28:16-20; Ephesians 4:15-16 Colossians 1:28; James 5:14; 1 Peter 5:1-4).
- to provide teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1).
- to equip the parishioners of the church for the work of ministry (Ephesians 4:11-16).
- to be on guard against false teachers and teachings (Matthew 7:15; Acts 20:28-31; 1 Timothy 1:3-7; 1 John 4:1).
- to lovingly exercise discipline when necessary, for the glory of God, the good of the one disciplined and the health of the church as a whole (Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1; James 5:19-20).
- to set an example and join parishioners in fulfilling the obligations of the church fellowship covenant stated below (Philippians 3:17; 1 Timothy 4:12; Titus 2:7-8; 1 Peter 5:3).

Biblical Obligations of the Parishioners to Cornerstone Family Church Body

As those who have experienced the grace of a life changed by the gospel of Jesus Christ, we have the opportunity to reflect the character of Christ through the pursuit of certain attitudes and actions and the rejection of others. The Scriptures refer to this reality as “living by the Spirit” (Romans 8). The requirements of this fellowship covenant are in no way intended as an addition to the biblical obligations of a believer. Rather, this document functions primarily as an accessible yet non-exhaustive explanation of what the Scriptures teach about the obedience that faith produces.

I covenant...

- to submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:14-17; 2 Peter 1:19-21).
- to pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Luke 18:1; Acts 17:11; 1 Corinthians 9:24-27; Ephesians 5:1-21; 1 Thessalonians 5:12-22).
- to follow the command and example of Jesus by participating in the ordinances prescribed to His Church:
 - by being baptized after my conversion.
 - by regularly remembering and celebrating the person and work of Christ through communion.
- to regularly participate in the life of Cornerstone Family Church by attending weekly services, engaging in gospel-centered community and serving those within and outside of this church (Acts 2:42-47; Hebrews 10:23- 25; Titus 3:14).
- to steward the resources God has given me, including time, talents, spiritual gifts and finances. This includes regular financial giving, service and participation in community that is sacrificial, cheerful and voluntary (Matthew 25:14-30; Romans 12:1-2; 2 Corinthians 8-9; 1 Peter 4:10-11).
- by God’s grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Peter 1:13-16, 4:1-3).
- Believers should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit. Below are a few

examples of actions addressed in the Scriptures:

- I will practice complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. Complete chastity and fidelity means, among other things, that regardless of my marital status, I will pursue purity and abstain from sexually immoral practices such as adultery, premarital sex and pornography (Romans 13:11-14; 1 Corinthians 6:15-20, 10:8; Ephesians 5:3; 1 Thessalonians 4:1- 8; Hebrews 13:4).
- I will seek to preserve the gift of marriage and agree to walk through the steps of marriage reconciliation at Cornerstone Family Church before pursuing divorce from my spouse (Matthew 19:1- 12; Mark 10:1-12; Luke 16:18; 1 Corinthians 7:10-11; see Paul’s concern for the resolution of legal matters within the assembly of the church in 1 Corinthians 6).
- I will refrain from illegal drug use, drunkenness, gossip and other sinful behavior as the Bible dictates (Romans 1:28-32, 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:3-18).
- to refrain from such activities that the Scriptures would deem foolish (Romans 14:14-23).
- to take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (1 Corinthians 8:1-13).
- to submit to the discipline of God through His Holy Spirit by:
- following the biblical procedures for church discipline where sin is evident in another – the hope of such discipline being repentance and restoration.
- receiving righteous and loving discipline when approached biblically by fellow believers (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11).
- to do the following when I sin:
 - confess my sin to God and to fellow believers.
 - repent and seek help to put my sin to death (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10).
- to submit to the elders and other appointed leaders of the church and diligently strive for unity and peace within the church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).
- to do the following should I leave the church for righteous reasons:
 - To notify the elders
 - To seek another church with which I can carry out my biblical responsibilities as a believer

V. Article V.

Business Meetings

Purpose

Church Meetings shall be held at such time and place for worship and other such reasons as the elders may from time to time determine. It is the intention of the church to keep the participants of the church fully aware of all-important matters relating to the church and to

encourage participants to provide both feedback and to otherwise openly communicate with the church on any other matters. In this regard, the church will have at least one business meeting of its body each year. In addition, participants are encouraged to communicate openly with the elders throughout the year. Cornerstone Family Church values transparency of finances and therefore will provide an annual accounting statement which will include a balance sheet as well as a statement of receipts and expenditures.

Voting Privileges

Cornerstone Family Church shall not vest in anyone any proprietary rights in the church, but shall entitle all of those in covenant fellowship (see Article IV) aged 16 years and older to vote at called business meetings on those matters submitted to the church by the elders provided that the individual is in good standing (is regular in financial giving and attendance and currently adheres to the responsibilities of those in covenant fellowship).

Male parishioners who are in covenant fellowship with Cornerstone Family Church will be afforded the opportunity to review matters for which the elders determine a church vote is necessary in a meeting prior to the full church business meeting. The meeting of male parishioners will be for the purpose of discussion and prayer and will be held at a time and place deemed appropriate by the elders.

Church business meetings may include, but are not limited to topics such as: the calling of a Pastor-Teacher, indebteding the church, and the purchase of property. Items will be decided by a simple majority vote unless otherwise determined by the elders.

VI. ARTICLE VI

Elders

A. Qualifications

Elders shall be men who are members of the church and meet the qualifications listed in 1 Timothy 3:1-7 and Titus 1: 5-9. (See Article IV on biblical obligations of elders).

B. Number

There shall be a plurality of elders, with the Pastor-Teacher serving as the leader among equals.

C. Term of Office

The term of Elder is indefinite. There is not a pre-determined tenure nor is it a lifetime appointment. The term Elder will be applied to those persons active in the duties and responsibilities listed below for the length of time they are serving in the role.

D. Selection

As there is need by the local church, the elders shall prayerfully select new elders who meet the aforementioned biblical qualifications. They shall be presented to the congregation prior to formal appointment so that parishioners in covenant fellowship can raise concerns in accordance with the Scriptures. However, confirmation of the elder-candidate will be at the discretion of the existing elder body.

E. Removal from Office

Any elder may be removed from office by any of the following reasons: If he becomes physically incapacitated; if he becomes spiritually unqualified; or if his inability to serve is established by the remainder of the elders. Any accusations and/or action against an elder must be in accordance with 1 Timothy 5: 19-20 after pursuing and completing the process outlined in Matthew 18: 15-17. Any elder may also remove himself from office for personal reasons by requesting this of the elders in person at a scheduled meeting. Removal from office will necessarily indicate an individual no longer holds the "office" of elder.

F. Place of Meeting

Notwithstanding anything to the contrary provided in these Bylaws, any meeting (whether regular, special or adjourned) of the elders may be held at any time or place selected by the elders.

G. Regular Meetings

Regular Meetings of the elders shall be held at least once a month without call or notice, unless changed by the elders.

H. Special Meetings

Special meetings may be called from time to time as may be deemed necessary. The purpose for all special meetings shall be stated in advance. Any elder may call a special meeting providing that all active elders are notified and a simple majority of elders are present. Special meetings of the elders shall be held upon four days notice by first class mail, e-mail, or a twenty- four-hour notice given personally or by telephone or similar means of communication.

I. Adjourned Meeting

A majority of elders present, whether or not a quorum is present may adjourn any elders' meeting to another time and place. Notice of any adjournment to another time or place shall be given prior to the time of the adjourned meeting to the elders who were not present at the time of the adjournment. Such notice shall be in accordance with the provisions of Article III Section 9 for a Special Meeting.

J. Quorum

A quorum shall require the presence of not less than fifty percent (50%) plus one of the elders at a meeting where a vote is taken.

K. Participation in Meetings by Conference Telephone

Members of the elders may participate in a meeting through use of conference telephone or similar communications equipment, so long as all members participating in such meeting can hear one another.

L. Rights Inspection

Every elder shall have the absolute right at any reasonable time to inspect and copy all

books, records and documents of every kind and to inspect the physical properties of Cornerstone Family Church for the purpose reasonably related to the elder's interest.

M. Decisions of Elders

Decisions shall be reached after prayerful consideration by a two-thirds vote of those present. All votes shall be conducted in a spirit of humility with each elder conducting himself according to Philippians 2: 3 - 4 which instructs us to "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others," The Pastor-Teacher is a voting member of the elders.

N. Responsibilities

1. The elders shall be responsible for the general oversight of the spiritual welfare of the church. "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood." (Acts 20:28) "Therefore I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be an example to the flock." (1 Peter 5:1-3).
2. The elders shall be the final authority in interpretation of these Bylaws.

VII. ARTICLE VII

Officers

A. Duties

The officers of the elders shall function as the officers of the Church and shall be chosen by the elders. All of the officers shall be elders, and should an individual cease to be an elder he would necessarily cease to be an officer.

B. Chairman

The Chairman of the elders shall serve as the Chief Executive Officer of the Church and shall preside at all meetings of the elders. He shall supervise the activities, officers, and employees of the Church under the oversight of the elders. The Pastor-Teacher shall be the Chairman.

C. Vice-Chairman

In the absence, disability, or discretion of the Chairman, the Vice-Chairman shall perform the duties of the Chairman. His term of office shall be one year or until his successor is appointed and qualified but may be re-appointed for additional terms.

D. Secretary

The Secretary shall keep, or cause to be kept, at the principal executive office, or other place as the elders may direct, a book of minutes of all the meetings and actions of elders

and committees of elders and all membership records of the church. The Secretary shall also be the Attesting Officer and the custodian of the corporate seal. The Secretary's term of office shall be one year but may be re-appointed for additional terms.

E. Treasurer

The Treasurer shall be the chief financial officer of the Church. He shall keep and maintain, or cause to be kept and maintained, adequate and correct books and records of accounts of the church. Such records shall be open for inspection at all reasonable time by the elders. He shall make or cause to be made the financial reports at each regular elders meeting and the church's annual meeting. He shall oversee the reception and disbursement of funds. The term of office shall be one year but he may be re-appointed for additional terms.

F. Other Officers

Other officers of the elders may be appointed from time to time as the elders deem necessary. All officers of the elders may have such powers and perform such duties as may be prescribed for them by the elders.

VIII. ARTICLE VIII

Deacons

A. Purpose

The deacons shall assist the elders in giving leadership to the service ministries of the church in the spirit of the scriptural guidance in Acts 6: 1-7.

B. Qualifications

Deacons shall be men who are members of the church and meet the qualifications listed in 1 Timothy 3:8-13.

C. Selection and Removal

The elders shall choose the deacons. Their selection or removal process shall be the same as that of the elders (see Article VI).

D. Term of Office

The term of Deacon is indefinite. There is not a pre-determined tenure nor is it a lifetime appointment. The term Deacon will be applied to those persons active in the duties and responsibilities listed below for the length of time they are serving in the role.

E. Number

The number of deacons shall be as many as are qualified and needed to carry out the duties of the deacons.

F. Meetings

Deacons will meet together with the elders once a quarter for a joint meeting at a time and place designated by the Chairman of the elders or by the elder whose designated ministry is the oversight of the deacon ministry. These meetings will be held for the

purpose of fellowship, team building, encouragement, instruction in ministry, and discipleship. The deacons may choose to meet as a group at designated times for a special purpose, and may calendar a special meeting with the cooperation of the Chairman of the elders or the elder for deacon ministry.

IX. ARTICLE IX

Licensing and Ordination

A. Licensing

The ministerial license, as recognized by the church, is issued by the elders and is given in recognition of a man's call to ministry. Its aim is to allow the man to perform ecclesiastical duties and functions of the church.

B. Ordination

Ordination is conferred by the elders in recognition of a man's call to ministry, preparation as a shepherd of God's people, and qualifications to serve. Ordination is conferred for life, as long as the man continues to manifest the qualifications for the office. At the discretion of the elders, the candidate shall be examined by the elders or a subcommittee of the elders, or an associational ordination committee. After a satisfactory examination, the candidate shall be set apart for God's service by the elders, preferably in a special public service for this purpose.

C. Revocation

The license and or ordination may be revoked by a decision of the elders.

X. ARTICLE X

Pastors and Staff

A. Pastor-Teacher

The pastor-teacher shall arrange for and/or conduct all corporate services of the church. Should a vacancy occur in the office of Pastor-Teacher, the elders shall assume his responsibilities until his position is filled. Candidates for the position of pastor-teacher will be presented to the church body for a vote upon approval of the elders. In the interest of being sensitive to the body, the elders shall then invite response concerning the potential pastor's qualifications, capabilities, and calling. In the event of approval, the final decision to approve shall be made by a vote of those parishioners in covenant fellowship by a majority vote of not less than seventy-five percent (75%) of members present.

B. Staff

The pastor-teacher or his selected representative, subject to the approval of the elders, shall have the responsibility to choose, retains and/or dismiss any church staff.

C. Personnel Policies

The elders shall establish any and all personnel policies they may deem necessary. All employees shall be parishioners in covenant fellowship with the people of Cornerstone

Family Church and shall sign a document stating their submission to the doctrinal beliefs and practices of the church. If, in the opinion of the elders, these beliefs and practices are violated, it shall be just cause for termination of employment.

XI. ARTICLE XI

Other Provisions

A. Endorsement of Documents: Contracts

The elders may, consistent with the Bylaws, authorize any officer or any agent designated for that purpose, to enter into any contract or execute any instrument in the name of and on behalf of the church. Such authority may be general or confined to specific instances. Unless so authorized by the elders, no officer, agent, or employee shall have the power or authority to bind the Church by any contract or agreement, or to pledge its credit, or to render it liable for any purpose or to any amount. Subject to the provisions of applicable law, any note, mortgage, evidence of indebtedness, contract, conveyance, or other instrument in writing and any assignment or endorsement thereof executed or entered into between the church and any other person, when signed jointly by the Chairman or the Vice Chairman and the Secretary as Attesting Officer, shall be valid and binding on this Church in the absence of actual knowledge on the part of the other person that the signing officers had no authority to execute the same.

B. Amendments

These Bylaws may be amended and new and additional bylaws may be made from time to time by the elders in the exercise of power granted to said elders by these Bylaws subject to Article XV. In the interest of being sensitive and open to those in covenant fellowship, the elders shall publish in a church publication the proposed amendment at least three weeks prior to adoption, inviting response and comment from the Body. The elders shall then make a final decision on the proposed amendment. Whenever an amendment or new Bylaw is adopted, it shall be copied in the book of minutes with the original Bylaws, in the appropriate place. If any Bylaw is repealed, the fact of repeal with the date of the meeting at which the repeal was enacted or written assent was filed shall be stated in said book. The Articles of Incorporation may be amended in like fashion as these Bylaws.

XII. ARTICLE XII

Receipt, Investment and Disbursement of Funds

The church shall receive all monies and/or other properties transferred to it for the purposes for which the church was formed (as shown by the Articles of Incorporation). However, nothing contained herein shall require the elders to accept or receive any money or property of any kind if they shall determine in their discretion that receipt of such money is contrary to the expressed purposes of the church as shown by said Articles. The church shall hold, manage and disburse any funds or properties received by it from any source in a manner that is consistent with the expressed purposes of the church.

XIII. ARTICLE XIII

Corporate Records and Reports

The church shall maintain adequate and correct accounts, books and records of its business and properties. All such books, records and accounts shall be kept at its principal place of business or in a place accessible to the elders as determined by the elders.

XIV. ARTICLE XIV

Settlement of Disputes

In any dispute arising between those in covenant fellowship, pastors, or elders pertaining to any matters of spiritual teaching or practices, church finances or title to property purchased with church contributions, the dispute shall be resolved by the elders of the church. There shall be no appeal to any other body from that decision.

XV. ARTICLE XV

Amendment of Bylaws

A. Ability to Amend Articles I and II of the Bylaws

Article I and Article II cannot be amended unless recommended for a congregational vote by unanimous consent of the elders. Those in covenant fellowship must affirm the recommendation to change Article I and/or Article II by a seventy-five percent (75%) majority vote.

B. Ability to Amend Articles III, XV, and XVI of the Bylaws

In order to protect the long-term doctrinal integrity of the organization, Article III, XV and XVI cannot be amended, altered or changed in any way.

This article cannot be amended or altered in any way.

XVI. ARTICLE XVI

Dissolution

In the event of dissolution, the residual assets of the organization will be turned over to one or more organizations which themselves are exempt as organizations described in Section 501 (c)(3) and Section 170 (c) (2) of the Internal Revenue Code or corresponding sections of any prior or future Internal Revenue Code. The exempt organization must be organized for the purpose of propagating the Gospel of Jesus Christ, must have a public statement of faith, and must not teach contrary to the statement of faith of Cornerstone Family Church, as it exists at the time of dissolution.

This article cannot be amended or altered in any way.