



**The Constitution *of*
King's Way Bible Church
in Prescott, Arizona**

VERSION 2.1

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Preamble

We affirm that the church, purchased with Christ's blood, is not only an invisible entity but is also visible in diverse congregations across the world. We believe that the gates of hell will not prevail against it, as Christ promised in Matthew 16:18. Christians have a duty to be connected and committed to a biblically ordered congregation located within their geographical area. King's Way Bible Church (from here on referred to as "King's Way") is one such congregation, constituted by Christ through His duly ordained representatives, and that under the laws of the state of Arizona we may exercise all the rights and privileges granted to religious bodies.

Article 1. Name

The name of this church shall be King's Way Bible Church.

Article 2. Purpose

The specific purpose for which the church is initially organized is to establish and oversee places of worship, teach and preach the Gospel to all people, conduct evangelistic and humanitarian outreach, license and ordain ministers of the Gospel, support missions, church planting and to also engage in activities which are necessary, suitable, or convenient for the accomplishment of that purpose, or which are incidental thereto or connected therewith which are consistent with Section 501(c)(3) of the Internal Revenue Code. This corporation is organized and operated exclusively for religious purposes within the meaning of Section 501(c)(3), Internal Revenue Code.

Article 3. King's Way Creeds

In order to preserve the faith delivered to the saints and preach the full counsel of God, the church of the Lord Jesus Christ has historically used creeds and statements of faith to summarize essential biblical doctrine. At King's Way, we subscribe to the historic creeds including the *Apostles' Creed*, the *Nicene Creed*, *Athanasian Creed*, and the *Definition of Chalcedon*.

Section 1: Statement of Faith

Our formal doctrinal standards are *The Westminster Confession of Faith*, the *Shorter Catechism*, and the *Larger Catechism* in the 1648 and the 1788 American revision with special exceptions noted below. A digital version of the 1646 documents can be read at TheWestminsterStandard.org.

Exceptions to the Westminster Confession of Faith:

- **Chapter 21: Paragraph 8:** We believe that on the Lord's Day, besides exercises of “worship” and “duties of necessity and mercy,” we are also responsible for resting our bodies. However, we do not interpret Scripture to strictly exclude recreational activities, especially within the context of fellowshiping with God's people. At King's Way, as long as it remains reverent, members can hold different convictions about their conduct on the Lord's Day and how they apply the fourth commandment.
- **Chapter 24: Paragraph 4:** Delete the last sentence, which reads, “The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than of her own.”
- **Chapter 25: Paragraph 6:** Though we believe the Pope of Rome to be anti-Christian, we do not believe him necessarily to be the Anti-Christ, Man of Lawlessness, or Beast of Revelation.
- **Chapter 28: Paragraph 3:** We believe that baptism can be rightly administered through pouring, but the preferred mode is immersion in water. At King's Way, members have the freedom to choose their preferred mode of baptism for themselves and their children, and the Session will respect the conviction of their conscience regarding this matter.
- **Chapter 28: Paragraph 4:** King's Way consists of both paedobaptist and credobaptist families. Differing views on baptism will not prevent families from obtaining full membership and enjoying its blessings.

Section 2: Eschatology

King's Way adheres to an optimistic postmillennial eschatology. According to our beliefs, Christ established His Kingdom during His first coming, and the "Great Commission" represents the church's mission (Matt. 28:18-20). We hold that Christ's Kingdom will continue to progress throughout history through the Spirit-empowered preaching of the Gospel and the obedience of God's people (Matt. 16:17-19). We also believe that Christ will remain seated at God's right hand until all His enemies are made His footstool (1 Cor. 15:25; Heb. 10:12-13). Our perspective is that the advancement of the Kingdom will occur slowly and incrementally, comparable to the growth of a mustard seed (Matt. 13:31-32). While

it may take many years, even centuries, for the Kingdom to fully advance, we hold that it will progress because it possesses God's irresistible power, making it unstoppable.

For this reason, King's Way is devoted to full cultural engagement, which involves primarily using the Gospel and secondarily carrying God's Law, and biblical principles into all areas of society, including politics, civics, economics, education, and entertainment.

Although the Session of King's Way holds to postmillennial eschatology, King's Way does not require its members to do so. King's Way accepts members of all orthodox eschatological views including premillennialism, amillennialism, and postmillennialism.

Section 3: Statement on Marriage, Sexuality, Sex/Gender

We believe that God creates each individual as male or female, and that these distinct and complementary genders reflect God's image and nature (Gen. 1:26-27). To reject one's biological sex, which we believe to be synonymous with gender, is to reject the divine imprint within oneself and is sinful.

We believe that the term "marriage" denotes the union of one man and one woman in an exclusive and lifelong bond, as described in Scripture (Gen. 2:18-25). God intends sexual intimacy to occur solely within the context of marriage between a man and a woman (1 Cor. 6:18; 7:2-5; Heb. 13:4). We hold that all sexual immorality, including adultery, fornication, homosexual conduct, bisexual behavior, incest, bestiality, and pornography, is a sin that offends God (Matt 15:18-20; 1 Cor 6:9-10).

We believe that same-sex attraction or "minor attraction" or "animal attraction" (even while celibate) is sinful as the substance of the attraction is perverted and distorted against God's intentions for human sexuality. However, we also believe that when a person comes to Christ, they are a new creation (2 Cor. 5:17), and any person who struggles with these sinful attractions will eventually, by the power of the Holy Spirit, be given restored affections through the process of sanctification (1 Cor. 6:9-11; 1 Thess. 4:3).

We believe the value and worth of every person and believe that all individuals should be treated with compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31).

Staff and Volunteers

To maintain the function and integrity of King's Way Bible Church as a local Body of Christ and to

model biblical values to our members and community, we require that all staff and volunteers commit to and abide by the above Statement on Marriage, Sexuality, and Sex/Gender (Matt 5:16; Phil 2:14-16; 1 Thess. 5:22).

Marriage and Weddings

Because God has so ordained marriage and defined it as the covenant relationship between a man and a woman, before God, King's Way Bible Church will only recognize marriages between a biological man and a biological woman. Further, the pastors, officers, or spiritual representatives of King's Way Bible Church shall only officiate in weddings and solemnize marriages between one man and one woman who are professing Christians, who formally and in writing affirm the Apostles' Creed and our Statement on Marriage, Sexuality, Sex/Gender (Section 3). Finally, the facilities and property of King's Way Bible Church shall only host weddings for couples who meet the same criteria.

Article 4. King's Way Distinctives

The founding Session of Elders at King's Way has made several distinct ecclesiastical commitments that are to be known, upheld, and promoted amongst the congregation. These commitments are as follows:

1. **King's Way is committed to intimacy.**

To uphold this commitment, the Lord's Day assembly should not exceed 500 (including children). To prevent attendance from exceeding this capacity, the Session should anticipate and prepare to plant additional local churches to maintain this commitment.

2. **King's Way is committed to one service per Sunday.**

Multiple services can often feel like multiple churches, which can be confusing and disorienting for members. Instead, King's Way is committed to one gathering where all members attend together, creating a sense of ecclesiastical unity and shared experience.

3. **King's Way is committed to family-integrated worship.**

King's Way will not create children's or age-segregated ministries that gather separately during the Lord's Day assembly. King's Way will offer an on-campus cry room for parents of babies where members can listen and/or watch the Lord's Day Assembly while attending to the needs of their young children. Furthermore, the Session is committed to shepherding an affection for

family-integrated worship.

4. **King's Way is committed to nurturing congregational singing.**

The Worship Leader at King's Way is responsible for enhancing the vocal abilities of the congregation, rather than relying on instruments or amplified vocals that can overpower their voices. Although we do not prohibit the use of instruments, we strongly advocate for their modest use, elevating the voices of the congregation to the glory of God.

5. **King's Way is committed to a post-assembly fellowship meal every Sunday.**

The Session and deacons will be diligent in organizing this important time for members to experience the deep sense of connection and love that is so clearly seen among Christians in the Scriptures.

6. **King's Way is committed to elders and deacons who are bi-vocational.**

As an effort to guard against the temptation to compromise difficult truths or congregational admonishments in favor of financial supporters, all King's Way elders and deacons will carry a second vocation alongside their pastoral duties and will not receive full-time salaries. However, we acknowledge that "the laborer is worthy of his wages." (1 Timothy 5:17-18). Consequently, particular elders are offered a housing stipend to support financial expenses. The particular compensation arrangements will be determined by a majority vote of the Session and available as public information to all King's Way members. Compensation will be reviewed annually to adjust for inflation.

7. **King's Way is committed to having one elder per ten member families and one deacon per twenty member families.**

Each member shall be assigned to a specific elder group and deacon group to ensure that adequate pastoral care is provided to all.

8. **King's Way is committed to hosting weekly men's and women's meetings.**

The deacons shall organize the members into their elder groups or other effective structures. The minimum age for participation is 12 with the presence of a parent or 16 without a parent. The Session shall provide oversight for these meetings.

9. **King's Way is committed to nurturing a church culture of "one anothering."**

The Session and deacons shall promote regular and weekly hospitality among the members of the congregation. This shall include organizing house-to-house dinners, lunches, coffee meetings, play dates with children, and other activities that foster a stronger bond between the members. These activities shall aim to reflect the level of intimacy amongst Christians emphasized in the Scriptures.

10. **King's Way is committed to fostering an on-site and face-to-face church experience.**

King's Way will never offer live streaming of our Sunday assembly as we believe in the importance of physical presence and connectedness among God's people.

Article 5. Membership

Membership in our local expression of Christ's church is constituted by a profession of faith, sealed in baptism. Baptism is the rite of initiation into the covenant of grace and the means of admission to the universal church; the one baptized maintains good standing in the church by walking in faith, by the grace of God. Membership at King's Way is open to Christ's disciples of all people and ages. While baptism marks out membership in the universal church, professing believers, including children, ordinarily enter the membership of King's Way, as a local body, when they have approval of the Session. Usually, new members will be expected to swear their membership vows publicly, in the context of a worship service, for accountability and edification.

Those joining King's Way from outside the universal church, as new believers or covenant children, join at their baptisms; those already baptized join King's Way when the Session has approved their transfer of membership (or if they have no local church, they are currently members of, they join when the Session, or representatives thereof, approves their profession of faith). Parents may take vows on behalf of their children, who cannot yet express their faith verbally. Children born to at least one member parent are regarded as heirs of the covenant even before baptism and become full members of King's Way at their baptisms.

The elders of King's Way are responsible to examine the orthodoxy of all candidates for membership, and to see that their lives do not contradict the biblical Christian faith. The Session must ensure that individuals seeking membership by transfer have been baptized in the name of the Father, Son, and Holy

Spirit by a Christian minister in a Bible-believing church, or have received a valid baptism from another Christian, even if it was administered in irregular circumstances. The Session may delegate the task of meeting with prospective members to a commission of two elders. Interviews with prospective members should include a discussion of the candidate's Christian testimony, their current state of spiritual life, the content of the membership vows, and ways in which the local church and new member can mutually serve and bless one another.

Membership vows include:

1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His wrath, and without hope apart from His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do you trust in Him alone for salvation as He is offered in the Gospel, as Prophet, Priest, and King?
3. Do you now promise, in humble reliance upon the grace of God and the power of the Holy Spirit, that you will strive to live a life of repentance and obedience, in a manner worthy of the followers of Christ?
4. Do you promise to support King's Way in its worship, local ministry, and needs to the best of your ability?
5. Do you submit yourself to the government and discipline of King's Way, and promise to pursue its purity and peace?

Section 1: Incoming Membership Transfers

If those requesting membership at King's Way are presently members of another congregation, the Session of King's Way will ordinarily send a request of transfer to the leadership of that congregation. If no reply is made in thirty days, the King's Way Session may proceed with the membership transfer. It is the desire of King's Way to respect the governmental actions of other churches as much as possible.

No one baptized in the name of the Father, Son, and Holy Spirit is to be rebaptized unless the individual is bound by their conscience to do so. However, it is important to note that we are a congregation that practices paedobaptism, and as such, we kindly request that all individuals seeking membership take this

into consideration before transferring their membership. While we will make efforts to respect and recognize the actions of other church sessions, it is imperative that such actions do not impose upon the conscience of our own session or jeopardize the unity of our congregation.

If the prospective member has been under discipline in another congregation, a full investigation is to be made and the Session issue a ruling.

Section 2: Records of Membership

The Session of King's Way is responsible for maintaining accurate membership records that include information about baptisms and communicant members. The purpose of these records is to provide careful and loving oversight of the congregation and to keep a record of those who have access to the benefits of membership at King's Way. The Session should always keep the congregation informed of changes in church membership, at the very least by keeping accurate and accessible records.

Section 3: Release of Transfer of Membership

If a member desires to be transferred to another Christian church, they should inform one of the elders of the Session in writing through their church email. The Session will release them with a blessing or admonishment, as the Session deems appropriate. If any member requests a release while under church discipline, the Session will delay acting on the request until the disciplinary matter is resolved. The matter can be resolved by acquittal, repentance, censure, or excommunication; or, if the King's Way Session is reasonably confident the receiving church will continue the disciplinary process in a biblical manner, the member may be released into the pastoral care of that local church, with a complete report of the matter passed along to the governance of that church.

If members move from our geographic area, they are charged to find a new church within six months. This time may be reduced or extended at the Session's discretion. After this time expires, they are released from membership and pastoral oversight, though they should be encouraged to properly transfer to a new local body as soon as possible.

Members of King's Way who consistently or habitually absent themselves from Lord's Day worship without a plausible reason or excuse may be subject to church discipline as deemed appropriate by the Session for the spiritual health of the absent member and the purity of the church. The length of the

discipline may vary, depending on the situation. If it is not possible to pursue a full course of church discipline, the absentee member may be removed from membership with rebuke, which can be seen as a form of excommunication, as the Session deems appropriate. Such removals are considered disciplinary cases without process. If a member in good standing attends another church without transferring membership for more than four months, their name may be removed from the membership roll of King's Way without discipline. In the event that a member attends another church without transferring their membership in order to avoid church discipline, the Session will make efforts to communicate with the elders or pastor of their new congregation in order to address and seek resolution regarding any outstanding issues of contention or immorality.

Section 4: Communicant Membership

Under the headship of Christ, the responsibility for overseeing the administration of the Sacraments remains with the elders. Sacraments belong to the church and not to families. All baptized members, including children, are admitted to the table by elders on the basis of a credible profession of faith.

To determine the credibility of their faith, individuals seeking to participate in the Lord's Supper must undergo an elder interview that involves at least two members of the Session. Parents are encouraged to join their child's interview.

Article 6. Voting Members and Elections

Voting members, also known as Electors, are adult male communing members of the church (age 16 and older). The Session may remove voting privileges as part of the disciplinary process. Voting will occur among Electors during the election of church offices and orders, including elders and deacons. It may also happen during the dismissal of those officers, amending the Constitution, leaving any association or denomination, making a new ecclesiastical affiliation, and other significant decisions that the Session deems necessary.

The Session is required to provide a notice of at least two weeks before any voting takes place. It is preferred to hold votes after a Lord's Day service to ensure maximum participation. A quorum of at least half of the voting membership of the congregation must be present for the vote to be valid. For a motion to pass, it must receive the approval of at least a majority of those who are voting.

Article 7. Session Leadership

Christ is the head of the church (Eph. 5:23) and according to His Word, the form of local congregational government is a plurality of qualified men exercising leadership in the local congregation of believers (1 Pet. 5:1; Phil. 1:1). The office designated for ruling and shepherding the church is the office of elder, some of whom are called to be pastor-teachers (1 Tim. 5:17; Tit. 1:5-9). Therefore, under Christ, the ordained authority within the local church is the pastors or elders in Session.

The elders and pastors are collectively responsible for leading and shepherding (1 Pet. 5:1-2); equipping (Eph. 4:11-12); praying and fasting (Acts 6:4; 13:1-3); preaching and teaching (1 Tim. 5:17); leading and ordering worship (1 Tim. 4:13; 1 Cor. 14:40); administering the sacraments (Matt. 28:19-20; 1 Cor. 11:23-26, 40); administering church discipline and restoration (1 Cor. 5:1-5), and prayer for the healing of the sick (Jas. 5:14-15).

The Session is also authorized to delegate responsibilities to the deacons, hire and fire church staff, define responsibilities for church staff, delegate responsibilities to the staff of subordinate ministries, and approve the annual budget. The Session may also commission or license ministers and oversee the course of their training. Under the Session's guidance and oversight, such men may perform all the various ministerial functions of pastors and elders.

Article 8. Church Offices

Jesus Christ has appointed two offices for the edification and growth of His church. The extraordinary offices of Apostle and Prophet have now ceased, as their revelatory, foundation-laying roles in redemptive history are complete (Eph. 2:20). King's Way's form of government includes and makes provision for the following ordinary and perpetual offices: elders and deacons.

Section 1: Elders

Scripture makes a functional distinction within the office of elder: teaching elders and ruling elders (1 Tim. 5:17). At King's Way, there will be one elder who operates primarily as the teaching elder. This particular elder will be known as the Senior Pastor.

Ruling elder is an office of service and authority. These titles do not indicate different grades of office, but all describe one and the same office. Elders being of one class of office, ruling elders possess the same authority and eligibility to office in the courts of the church as teaching elders. They should, moreover, cultivate zealously their own aptness to teach the Bible and should improve every opportunity of doing so.

It especially belongs to the office of elder:

- To pray for and with his flock, as the mouth of the people unto God; to pray publicly for the people, especially in gathered worship; to pray privately for and with the people, especially for the sick; and to pray for the lost;
- To oversee the planning and leading of the Lord's Day liturgy, as the priests of the Old Covenant led the people in worship at the tabernacle and temple;
- To read, preach, and teach the Scriptures publicly, as the mouth of God to people, even as the priests in the Jewish church were trusted with the public reading and exposition of the Word;
- To study the Scriptures diligently, in order to feed the flock divine truth, as he preaches, teaches, convinces, reproves, exhorts, and comforts from the Word.
- To train the people to live as a royal priesthood, offering spiritual sacrifices in all of life, and especially in gathered worship;
- To administer the Sacraments publicly, and privately in emergency situations, as the priests under the Law administered the sacrifices;
- To offer assurance of pardon to the Lord's repentant people, both publicly in gathered worship, and privately, after they have confessed their sins;
- To bless the people from God, declaring a benediction, as the priests did under the Old Covenant;

- To encourage husbands and fathers to be faithful in loving their wives as Christ loves the church and in raising their children in the fear and admonition of the Lord; to encourage wives and mothers to be diligent, submissive, and faithful by caring for their families with joy and contentment; to encourage singles to pursue purity and service in accord with their vocations; and to encourage children to grow towards maturity in the grace and knowledge of the Lord Jesus Christ;
- To take care of the poor, in conjunction with the other officers;
- To pray for and anoint the sick with oil in the name of the Lord, when called upon;
- To represent the Chief Shepherd, Jesus Christ, in lovingly caring for and disciplining the flock in conjunction with the other elders;
- To authorize and depute a ruling elder or deacon to administer the Lord's Supper in his absence;
- To lead the Session as moderator and overseer;
- To represent the local congregation as a permanent delegate to all higher assemblies of the church;
- To serve as bishop over a collection of local Churches, or moderator of presbytery, if so called.
- To serve on the Session, and thus rule the people;
- To oversee the doctrine and practice of the flock;
- To set an example of godliness in all things;
- To act as peacekeepers and judges in cases of dispute;

Section 2: Deacons

Deacon is an office of service and stewardship, under the oversight of the Session. Deacons are men who assist the elders, with a special calling to minister mercy, primarily among the family of God, and secondarily in the world, as well as performing other assorted tasks (Acts 6:3-4). The Session may create additional non-authoritative requests of men and women within the congregation to provide service and give assistance to the officers.

It especially belongs to the office of deacon:

- To take special care in mercy ministries and in meeting the needs of the saints.
- To care for those in distress, in times of illness, bereavement, or other adversity, after the example of the Lord Jesus Christ;
- To disburse funds from the church treasury on behalf of the Session;
- To encourage the rest of the church's membership to excel in hospitality and benevolence, ministering to one another and to those outside the church in deed as well as in word;
- To assist the music ministry of the church as needed, able, and directed by the Session;
- To assist in the distribution of the Lord's Supper and the collection of tithes and offerings;
- To assist in the church's preparation for the Lord's Supper and fellowship meals;
- To make recommendations to the Session about budget, as stewards of the church's resources and assistants to the elders;
- To care for and maintain the property of the church.

Men who are training for an elder ministry may serve as deacons as part of their preparation, to test their gifts, gain experience, and prove their faithfulness.

The business of the deacons will be conducted at monthly diaconal meetings and with a joint meeting with Session at least once per quarter. Accurate minutes of such meetings will be kept, and the deacons will give regular reports relating to finances and ministry to the Session.

Article 7. Regular Meetings of Church Officers

Elder business will be conducted in Session. The Session is the regular, called meeting of the active elders and pastor(s) in which they act corporately to rule in the church of God (1 Tim. 5:17). The Session will record accurate minutes of the actions taken in their meetings. In all meetings of the Session each elder or pastor has one vote.

Article 8. Election and Ordination of Elders and Deacons

The Session will examine any potential candidate for elder or deacon with regard to historic Christian doctrine and manner of life. If he has any disagreement or reservation about any portion of the church's doctrinal views and exceptions as expressed in *The Westminster Confession of Faith*, *Shorter Catechism*, *Larger Catechism*, or this Constitution, then he must inform the Session of it.

All candidates must meet the qualifications for the office set down in Scripture (1 Tim. 3:1-7; Tit. 1:5-9; 1 Pet. 5:2-4; 1 Tim. 3:8-13) and be communicant members of King's Way for at least six months. Nominations may be received from any elector or officer at any time, provided that they have asked the individual if they desire to pursue the office at this time and that the nomination is delivered to the pastor or an elder in the Session in writing. Willing, nominated individuals that are approved with majority consent of the Session.

Nominees must disclose the if they hold any of the permitted or unpermitted secondary doctrines outlined in Article 9.

Nominees will undergo a six month review including instruction, theological aptitude, and examination by the elders and deacons.

Any elder or deacon called to labor in the congregation must complete the following education:

A complete reading of *The Westminster Confession of Faith, Shorter Catechism, Larger Catechism, The Directory of Public Worship, The Directory for Family Worship, Form of Presbyterian Church Government, Truths We Confess* by R.C. Sproul, and *Biblical Eldership* by Alexander Strauch (for elders) and *Paul's Vision for Deacons* (for deacons).

During the review, the congregation will be encouraged to address any concerns of the fitness of the nominee for office to the Session. The Session, after the review period is complete may approve the nominee, or not, as a formal candidate for election by majority consent. After nominees are approved for election, the voting ballot will provide the option of voting “yes,” “no,” or “abstain.” If the candidate receives a majority approval from all ballots cast in the election, the Session will ordain him through laying on hands and prayer. Ordination of an elder or deacon is for life, unless he resigns or is removed.

Leaves of absence and requested sabbaticals from service in the offices of ruling elder or deacon may be granted by the Session. Such sabbaticals are ordinarily to be granted on a one-year term. Officers on sabbatical are in the status of inactive service, though still considered in office. Inactive officers may be asked to serve or give counsel, but they have no vote on the Session or Presbytery. After an officer goes on sabbatical, whether scheduled or voluntary, the officer may voluntarily return to active service or resign from office. The implementation and termination of such sabbaticals is at the discretion of the Session.

The terms of any pastoral call, including compensation, vacation time, ministerial expenses, etc., shall be determined by Session and reviewed annually.

Article 9. Permitted Elder Doctrinal Differences

The Elders of King's Way are required to adhere to the Westminster Confession of Faith without any exceptions, except as agreed upon and listed in this Constitution. For those elders who may hold to credobaptism, they are allowed to maintain this position as a personal conviction but are not permitted to teach a credobaptist perspective from the pulpit, in classes, or in any other formal teaching context at King's Way.

Additionally, King's Way allows elders to hold the following *permitted* secondary doctrines:

Credobaptism, Continuationism, Consubstantiation, Historic Premillennialism, Immersion-Only

Baptism, Exclusive Psalmody, and Complementarianism. These doctrines are prohibited from the pulpit and formal teaching at King's Way.

Elders of King's Way are prohibited from embracing certain *unpermitted* secondary doctrines, which include, but are not limited to, Dispensationalism, Baptismal Regeneration, Transubstantiation, Arminianism, Open Theism, Iconodulism, Congregationalism, Thomism, Egalitarianism, and Federal Vision.

The primary mission of the elders is to uphold not only Scripture but also the interpretation of Scripture as outlined in the Westminster Confession of Faith, to which members of King's Way have willingly submitted themselves. If an elder holds a permitted secondary doctrine and is uncertain about the appropriateness of instructing church members in that doctrine, they are required to bring their concerns to the Session for review before teaching on that matter. If an elder adopts an unpermitted doctrine, they must promptly inform the Session and submit their letter of resignation.

In line with the intention to accommodate doctrinal diversity, King's Way mandates that the Session retains a majority of its elders who maintain a steadfast commitment to the fundamental doctrines outlined in the Westminster Confession of Faith. These doctrines include paedobaptism, cessationism, and the memorial view of the Lord's Supper. In addition, a majority of the Session must also hold to optimistic eschatology and biblical patriarchy.

Article 10. Dismissal and Termination of Elders and Deacons

King's Way Bible Church encourages its pastor(s) to have a long-term perspective on ministry. However, in God's providence, a pastor's calling to a specific church can change. In cases not involving moral failures the process for the removal of an elder or deacon are as follows:

- In the case of voluntarily termination his tenure in office, he shall duly inform Session of his desire.
- In the case of the involuntary termination of a ministry call, an elder or deacon may be recommended for dismissal from service at King's Way Bible Church by a unanimous vote of the Session (excluding the elder under examination).

If two or three Christian witnesses believe an elder or deacon to be morally or doctrinally unfit for office, then they will present charges to the elders (1 Tim. 5:19). If the elders (excluding the accused, in such a case) unanimously decides that the question merits an investigation and/or hearing.

If the charges are unanimously sustained by the other elders, then the accused elder or deacon, depending on the gravity of the charges and his response to correction, may be rebuked at the Sunday assembly (1 Tim. 5:20), or may be removed from the office of elder or deacon (1 Tim. 3:1-7; Tit. 1:5-9), or both.

If there is genuine repentance, the terminated elder or deacon will maintain communicant membership. If a previously terminated elder or deacon wishes to reapply for church office through the standard process in the future, they can do so after one year has passed.

If there is no repentance, the terminated elder or deacon will be removed from communicant membership and excommunicated from the congregation (1 Cor. 5:1-13; Matt. 18:17).

Article 11. Church Discipline

The ordinary course of discipline is informal. Members are encouraged in self-discipline, overlooking the failings of others in love (1 Pet. 4:8), and encouraging other members to covenant faithfulness (Matt. 18:15; Heb 10:24-25).

Formal church discipline is applied after a member has rejected the correction of another member or elder and proceeds to a formal review of the elders. The pattern of church discipline will include formal private admonition by two or three (Matt. 18:16), then formal public admonition in a congregational meeting, then suspension from the Lord's Table, and then a formal hearing which may result in excommunication (Rom. 16:17; 2 Thess. 3:6, 1 Cor. 5:11).

Based on the nature of the discipline case, the Session may conduct the hearing privately or publicly. In every case the accused may present evidence and witnesses. Any communicant member may be disciplined by the church. Un-baptized members of member households are subject to pastoral admonishment from the church, but not excommunication since they are not communicant members. Non-member communicant Christians who attend church regularly are subject to pastoral admonition, but not to formal excommunication.

Nevertheless, a non-member who is divisive, heretical, scandalous, or factious may be barred from the Lord's Table and rejected from the congregation after proper admonition (Tit. 3:10). If another church has disciplined one of its members, and that person subsequently comes to King's Way Bible Church, then the Session will honor the discipline of the other church, unless after due consultation with the person concerned and after all appropriate information is considered, the Session unanimously rejects such disciplinary actions as out of accord with the government of Christ.

Excommunication will end when the elders unanimously affirms that the one under discipline has repented. A confession of this repentance will be presented to the congregation on the Lord's Day, and the elders shall formally announce the restoration.

Appeals

Members of King's Way may appeal the actions of the Session to the Presbytery and/or Council if King's Way is associated with a Presbytery or Council at the time of discipline. Or appeals may be brought before an ad hoc court for binding arbitration. The composition of such ad hoc courts should be mature Christian men, agreed upon by both the accused and the accusers, and the specific procedures of arbitration may be established on a case-by-case basis, in accord with the principles of this Constitution and the Scriptures.

Excommunicants, while technically no longer church members, may appeal the decision of the Session to Presbytery, and to Council (if applicable), if they desire. All parties should agree to abide by decisions rendered by broader courts of the church, even as we acknowledge that such courts are fallible and perfect justice will not be administered until the Lord does so at the final judgment.

Appeals should be made in a timely fashion (normally within 30 days of the verdict being appealed) and the Session should be notified in writing, along with the Presbytery or other relevant courts (if applicable).

Article 12. The Public Worship Service

Worship services shall be held as often as the Session may determine, but the regular schedule of meetings shall always include the Lord's Day service. The Bible teaches that the following are proper

elements of worship service: The confession of sin (1 John 1:9; James 5:16; Ps. 32:5) The offering of prayer (Acts 2:42; Mk. 11:24; 1 Thess. 5:17; Eph. 6:18; 1 Tim. 2:1-15; 1 Cor. 14:26; James 5:16; Acts 2:42; 1 Tim. 2:1-4, Heb. 13:3), reading of Holy Scripture (1 Tim. 4:13; 2 Tim 4:2; Acts 2:42; 2 Tim. 3:14-17; Rom. 10:17, singing of psalms and hymns (1 Cor. 14:15, 26; Eph. 5:19; Ps. 100:1-4), the preaching of the Word (1 Tim. 4:13; Jam. 3:1; 2 Tim. 3:16-17; 2 Tim. 4:2; Rom. 10:14-15; Rom. 1:15; 1 Cor. 1:18; Matt. 28:19-20; 2 Tim. 2:2; Col. 1:28-29; 1 Tim. 3:2; Gal. 6:6; Tit. 2:15; Acts 15:35), the presentation of offerings (2 Cor. 9:7; 1 Cor. 16:2; 1 Tim. 5:17-18; 1 Cor.. 9:14; Prov. 3:9), confessing the faith and observing the Sacraments (Rom. 10:9-10; 1 John 1:9; James 5:16; 1 John 4:15; Matt. 10:32; Mk. 16:16; Matt. 28:19; Acts 2:41; Gal. 3:27; Matt. 26:26-28; 1 Cor. 11:17-34; Acts 2:42), and fellowship (Heb. 10:24-25; Acts 2:46-47; 2 Cor. 6:14). These elements are to be organized in an orderly liturgy determined by the Session.

The Session may schedule additional worship services, including the observance of the Lord's Supper, particularly during significant Christian occasions such as Good Friday, Resurrection Sunday, and Christmas. While only Lord's Day services are considered "mandatory," members are strongly encouraged to participate in these other worship events, unless providentially hindered (Acts 20:7; Heb. 10:24-25; 1 Cor. 16:2). Members are also encouraged to participate in other educational programs, outreach/evangelistic efforts, missions and mercy works, and social events in the life of the church, as ways of fulfilling their membership vows.

Musical Worship

The Worship Leader at King's Way must be an elder or a male member approved by the Session. The Worship Leader must possess unique abilities in directing and singing musical worship. In accordance with our doctrinal standards, the lyrics of every song performed during worship must meet the same doctrinal requirements as any sermon preached. Consequently, the Worship Leader is required to have a profound knowledge of biblical theology and doctrine.

Article 13. Baptism

Baptism is a blessed sacrament of the New Testament instituted by our Lord as a sign and seal of salvation. The sacramental washing with water in the name of the Triune God, Father, Son, and Holy Spirit officially admits a person into the visible church, testifies of their identification with the Triune God of Scripture, union with Christ, regeneration, forgiveness of sin, consecration to walk in newness of

life, and fellowship in the Body of Christ (Matt. 28:19; 1 Cor. 12:13; Col. 2:11,12; Gal. 3:27; Rom. 6:3-5; Tit. 3:5; Mark 1:4; Matt. 28:19, 20). Baptism is ordinarily to be performed in the context of a Lord's Day worship service by one of the elders.

Section 1: Recipients of Baptism

Baptism is appropriately administered to the children of Christian parents during infancy. This is because, just like adults, infants are recipients of the promises of participation in the covenant, the visible church, and the kingdom of our Savior. Additionally, they receive the benefits of Christ and His accomplished redemption, as indicated in Scripture (Matt. 28:18–20; cf. Acts 2:37–42; 8:16; 35–38; Matt. 19:13-14; Eph. 6:4).

That which is signified and conferred in baptism, therefore, is applicable to infants promised to be in covenant, as well as to adults who profess faith in Christ. Baptismal candidates, whether children or adults, must ordinarily be approved by the Session. Adults should confess their allegiance to Christ prior to baptism. Young children in the households of Christians should be baptized on the basis of one or more parent's (or guardian's) covenantal membership (Acts 16:31-34; 1 Cor. 7:12-16) and promise to disciple the child in the home (Gen. 18:19; Eph. 6:4). However, for those who desire to delay the baptism of their children, the Session shall defer to the head of each household as concession to those Christian brothers and sisters who hold, by conscience, a conviction of credobaptism.

When a child is baptized, parents are obligated to publicly make vows (see Section 2). These parental vows serve to uplift and affirm their faith in the covenantal promises, expressing their anticipation of God's work through the administration of the Sacrament. Furthermore, the vows publicly demonstrate their commitment to raise the child in the training and admonition of the Lord (Eph. 6:4).

Section 2: Infant Baptism Vows

The vows are a public way of indicating why the infant has a right to baptism. To the parents:

1. Speaking on behalf of your child as his spiritual head and representative, do you bring this child for baptism in faith, trusting in God's covenant promises that He will be your child's God and Savior from sin?

2. Do you bring this child for baptism in faith, trusting God to unite him to Christ and make him a member of the visible church—the covenant people of God?
3. Do you promise in faith and in reliance upon the grace of God to disciple this child by teaching him all of Christ's commandments and raise him in the nurture and admonition of the Lord?
4. To the congregation: Do you, the congregation of King's Way Bible Church, promise to undertake the responsibility of assisting these parents as they nurture this child in Christian faith and practice, to the glory of God?

The time having come for the making of a public profession, and those who have been approved by the Session having taken their places in the presence of the congregation, the minister may state that: Of the number of those who were baptized in infancy as members of the church of God by birthright, and as heirs of the covenant promises, the Session has examined and approved (call child and their family by name), who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith.

Section 3: Youth and Adult Baptism Vows

If there be present any youth or adult candidates for Baptism, the minister may state that: As applicants for admission into the church of God by Baptism, which is a sign and seal of our engrafting into Christ, and of our engagement to be the Lord's, the Session has examined and approved (call them by name), who are cordially welcomed into the fellowship of the household of faith. The minister may then address those making a profession in the following terms: [All of] you being here present to make a public profession of faith, are to assent to the following declarations and promises, by which you enter into a solemn covenant with God and His church.

1. Do you acknowledge yourselves to be sinners in the sight of God, justly deserving His displeasure, and without hope outside of His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do you receive and rest upon Him and His righteousness alone for salvation as He is offered in the Gospel?

3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as a follower of Christ?

4. To the congregation: Do you, the congregation of King's Way Bible Church, promise to undertake the responsibility of assisting these parents as they nurture this child in Christian faith and practice, to the glory of God?

The minister may now briefly admonish those making a profession of faith as to the importance of the solemn obligations they have assumed; then baptism may be administered, if there be present any candidates for the ordinance, and the whole concluded with prayer.

Article 14. The Lord's Supper

The Lord's Supper (or communion) will be observed each Lord's Day assembly per the convictions and direction of the Session. Those who do not profess Christ or are under church discipline are not to be admitted to the Lord's Supper. The table, on which the elements are placed, and furnished with bread and wine, and the communicants orderly and reverently sitting around it (or in their seats before it), the elders in a convenient place together, should then set the elements apart by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the elements are to be distributed to the people.

It is proper that a part of the time occupied in the distribution of the elements should be spent by all in silent communion, thanksgiving, intercession, and prayer. The minister may, in a few words, put the communicants in mind: Of the grace of God, in Jesus Christ, held forth in this sacrament; and of their obligation to be the Lord's; and may exhort them to walk worthy of the vocation in which they are called; and, as they have professedly received Christ Jesus the Lord, that they be careful so to walk in him, and to maintain good works.

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them of their duty, stating their sin and danger, by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making preparation for

attending upon it at the next time of its celebration. Then the minister is to pray and give thanks to God for His rich mercy, and invaluable goodness, and granted to them in that Sacred Communion.

An offering for the poor or other sacred purpose is appropriate in connection with this service and may be made at such time as shall be ordered by the Session. Now let a psalm or hymn be sung, and the congregation dismissed, with a Gospel benediction.

Recipients of Communion

King's Way practices a discriminating form of "open communion." That is, we encourage all baptized Christians (in good standing, not excommunicated) to celebrate the Lord's Supper and so commune with Christ in His body. Visiting Christians should abide by the policies of King's Way with regard to participation. Under the headship of Christ, the responsibility for administering the Sacraments remains with the Session. Baptized children are welcome to partake as soon as they have professed faith, been interviewed, and admitted by the Session.

However, for those who differ with this view, the Session will attempt to accommodate them insofar that their example does not cause doctrinal confusion and lead the congregation away from our explicitly stated positions as a credocommunion congregation. While the Lord's Supper is ordinarily to be administered in the context of the whole local body on the Lord's Day, the elders may designate other times of celebration as well. The Lord's Supper may also be administered by an elder or deacon to the sick and to invalids, who are unable to attend the congregation's regular assemblies.

Article 15. Corporate Government

The Board of Directors must consist solely of male members who are elders in Session as outlined in this Constitution. The Senior Pastor must always be on the Board of Directors as the Chairman and operating President. Additionally, the appointed elders who serve on the corporate Board of Directors shall make decisions based solely on the direction and majority vote decisions of the Session of Elders.

Section 1: Board of Directors

1. There shall be a Senior Pastor/President.
2. There may be a Vice President.
3. There shall be a Secretary.

4. There shall be a Treasurer.
5. Other individuals may be added as needed.

Section 2: Official Board of Directors and Voting Power

1. The Board of Directors is that group of persons vested with the management of the business and affairs of the corporation: King's Way Bible Church.
2. The official Board of Directors shall consist of individuals listed above and those added by official action of the Board of Directors.
3. The majority of the Board of Directors shall also not be comprised of one group whose members are related by blood, business or marriage.
4. The Senior Pastor/President shall be chairman of the Board of Directors.
5. Each member of the Board of Directors shall have equal voting power among all of the other members.
6. A decision by the Board of Directors is considered valid with a simple majority vote.
7. The Board of Directors shall adopt a Conflict of Interest Policy to prevent voting by disqualified individuals, as defined in IRC Section 4958(f)(1). All members who are disqualified with respect to a decision shall recuse themselves from the vote.
8. The Board of Directors shall be authorized to create any additional committees as may be deemed necessary for the management of the corporation.
9. The Senior Pastor/President shall be an *ex officio* member of every committee and can at his discretion be the chair of such committee at the time of its creation.

Section 3: Succession

The Senior Pastor/President may nominate a successor at any time. The nominee shall be confirmed by unanimous vote of the Board of Directors and a unanimous vote of the Session. This person will assume the role of the Senior Pastor/President if the Senior Pastor/President retires, passes away unexpectedly or is otherwise incapacitated.

No Successor Appointed

Should the Senior Pastor/President fail to appoint a successor, the Board of Directors shall nominate a candidate by a simple majority vote of the Board of Directors. The nominee shall be confirmed by a

unanimous vote of the Session, after the nomination is made. This person will assume the role of the Senior Pastor/President.

Section 4: Removal from the Board of Directors

Any Board of Directors member may be removed from office with or without cause by a simple majority vote of the Board of Directors. Examples including, but not limited to:

1. An absence at three consecutive Board of Directors meetings;
2. Violation of the Mutual Interest clause in this Constitution;
3. Not acting in the best interests of the organization;
4. Willful nondisclosure of a conflict of interest as interpreted by a majority of the Board of Directors.

Section 5: Vacancies

In the event of a Director vacancy, whether due to resignation or removal, the Board of Directors shall be given a reasonable amount of time to nominate an individual he deems qualified in accordance with this Constitution. The nomination must be approved by a simple majority vote of the Board of Directors.

Section 6: Resignation

Any Director may resign at any time by giving written notice to the Board of Directors. Such resignation shall take effect on the date of the receipt of such notice and, acceptance of such resignation shall not be necessary to make it effective.

Article 16. Official Functions

The officers listed below are ultimately responsible to oversee that all listed business duties are properly executed.

Section 1: Senior Pastor/President

Duties

- The Senior Pastor/President shall be chairman of the official Board of Directors and preside over all corporation meetings.

- The Senior Pastor/President shall hold to the Constitution of King's Way Bible Church and be responsible for the day-to-day decisions.

Manner of Appointment

- The Senior Pastor/President shall be appointed by a unanimous vote of the Board of Directors and the Session.

Removal

- Removal of the Senior Pastor/President is subject to the provisions of Article V.

Section 2: Vice President

Duties

- He will serve as chief advisor to the Senior Pastor/President.
- He shall carry out the responsibilities that the Senior Pastor/President delegates to him.

Manner of Appointment

- The Vice President shall be nominated by any member of the Board of Directors and appointed by a simple majority vote of the Board of Directors.

Term of Office

- The term of office of the Vice President shall be reviewed every year. The number of consecutive terms that he may serve is unlimited.

Section 3: Secretary

Duties

- By virtue of his office, the Secretary shall keep a true and accurate record of all meetings, including business meetings of the corporation. He shall perform clerical duties, and shall be the custodian of all legal documents.

Manner of Appointment

- The Secretary shall be nominated by any member of the Board of Directors and appointed by a simple majority vote of the Board of Directors.

Term of Office

- The term of office of the Secretary shall be reviewed every year. The number of consecutive terms that he may serve is unlimited.

Section 4: Treasurer

Duties

- By virtue of his office, the Treasurer shall keep, in a business-like manner, an itemized account of all receipts and disbursements of monies committed to his trust and shall make reports to be presented during the official Board of Directors meetings. He shall deposit and make withdrawals in a manner prescribed in the finance section of this Constitution.

Manner of Appointment

- The Treasurer shall be nominated by any member of the Board of Directors and appointed by a simple majority vote of the Board of Directors.

Term of Office

- The term of office of the Treasurer shall be reviewed every year. The number of consecutive terms that he may serve is unlimited.

Section 5: Directors

Duties

- By virtue of their office, Directors shall carry out the responsibilities that the Senior Pastor/President or Board of Directors delegate to them.

Manner of Appointment

- Directors shall be nominated by any member of the Board of Directors and appointed by a simple majority vote of the Board of Directors.

Term of Office

- The term of office of the Directors shall be reviewed every year. The number of consecutive terms that a Director may serve is unlimited.

Article 17. Corporate Meetings

The corporation year shall coincide with the calendar year beginning on January 1st, and running through December 31st. Proper notice of ten days shall be given to all Directors prior to any Corporation Meeting. The Senior Pastor/President will call the official Board of Directors meeting to discuss the direction of the corporation. The Senior Pastor/President shall set dates and times for Board of Directors meetings. The Board of Directors may have invited guests present at any meeting so long as the Senior Pastor/President has approved it.

The Secretary shall keep an accurate account of the minutes that were discussed at any Board of Directors meeting. He then has to submit them at the next Board of Directors meeting for discussion by the official Board of Directors and approval by the Senior Pastor/President. Upon approval by the majority of the Board of Directors, the minutes shall be adopted, and all policy and procedure in them will continue to be enforced.

Article 18. Quorum

A simple majority of the Board of Directors members (including the Senior Pastor/President) at an official Board of Directors meeting constitutes a quorum.

A simple majority of the church membership (including the Senior Pastor/President) at an official corporate membership meeting constitutes a quorum.

Article 19. Mutual Interest

The behavior of anyone in fellowship with this church is of common interest to the Board of Directors and congregation. (Gal. 6:1) This church requires every member of the Board of Directors and every congregant to adhere to a lifestyle that is consistent with the doctrines of this church as taught in the Holy Scriptures. Therefore, this church reserves the right to refuse service to any individual that is not

submitting their lifestyle to this Scriptural mode of conduct. This refusal would include services, benefits and any use of church assets.

Article 20. Prohibited Activities

King's Way is prohibited from engaging in activities which violate its written doctrines. This church is also prohibited from condoning, promoting or allowing any of its assets to be used for activities that violate its written doctrines.

Article 21. Review of Church Records

To ensure the trust of the congregants and to also ensure that a public interest is being served, church records and basic financial information may be available for congregational inspection and review.

Section 1: Requests Made by Congregant

At no time may information be supplied that would violate Section 4 of this Article or King's Way's prohibited activities. Any questions by any congregant shall be addressed to the treasurer either in writing or by scheduled appointment.

Section 2: Required Provisions of the Request

The request must state the name of the individual, the reason for the request and that the information shall in no way be made public or shared with any other congregant in a way that will jeopardize the church.

Section 3: Required Fee

This corporation may require a reasonable per page fee for any copies that are required in order to accommodate approved records requests.

Section 4: Confidentiality

In order to keep the records of the church confidential, records shall not be released to any outside agency, person or entity unless due process has been served and a certified subpoena has been personally delivered. This includes the IRS, except under the provisions of Section 7611 which shall be limited only

to information deemed to be relevant to the inquiry being made. At all times the IRS will be expected to comply with all of the provisions of Section 7611.

Section 5: Denying a Request

The Board of Directors reserves the right to deny such a request for any of the following reasons:

1. The request is considered by the Board of Directors and deemed to be frivolous;
2. The individual making the request has a history of being divisive;
3. The individual does not adequately provide the required information on the request as stated in this Article;
4. The person making a request is not a member.

Article 22. Finances

Section 1: Audit

The Treasurer and/or other Board of Directors appointed person shall complete an internal audit. This audit of all financial records shall be made after the close of the calendar year, prior to the end of February.

Section 2: Checks, Payments and Withdrawals

The Board of Directors of King's Way Bible Church shall adopt a Corporate Expenditures Policy detailing the procedure for properly executing checks, payments, and withdrawals.

Section 3: Salaries and Stipends

All salaries or stipends shall be determined in the following manner:

- The Board of Directors shall consider each candidate, create a compensation package and vote on the package.
- Only uncompensated individuals of the Board of Directors shall vote on any recommended compensation package. If that criteria is not possible the Board of Directors will form a compensation committee of three or more uncompensated male members of the church.

- All salaries shall be reviewed each year during the last meeting of the calendar year.

Article 23. Property Rights

All property, real or chattel, shall be taken, held, sold, transferred or conveyed in the church's name. No real or chattel property of the corporation shall be sold, leased, mortgaged, or otherwise alienated without authorization of the Board of Directors. The Board of Directors of the corporation shall certify in such conveyances, leases, or mortgages.

Article 24. Dissolution of King's Way

As a local congregation, King's Way may be dissolved by the unanimous vote of the Session and majority of the congregation. In the event of dissolution, all of the church's debts shall be fully paid by the entity known as King's Way Bible Church and any remaining assets and holdings designated by the Session to other such churches or Christian ministries as are in general agreement with King's Way's doctrinal convictions.

Article 25. Revising and Amending the Constitution

We recognize that while God has given to His church through His Word a plan of government, that form does not cover all necessary details. Thus, many aspects of this Constitution do not presume to be biblically mandated, but only consistent with biblical principles, guided by sanctified common sense and a desire to do all things prudently, decently, and in order.

Thus, we recognize the limitations of this Constitution and its subordination to the higher standard of Scripture. We also recognize that the practice of Christian faithfulness and charity is the best way to compensate for constitutional and procedural deficiencies.

The Constitution of King's Way may be revised or amended at any time with the consent of a majority of the Session. Such votes require two weeks' notice. The reasons for the proposed changes should be clearly explained to the congregation. The Session may supplement or clarify the meaning of any portion of the Constitution with appendices whenever needed.

The appendices do not have constitutional authority but aid in the interpretation and application of the Constitution; in working out constitutionally derived policies to govern the life of the congregation; and in expressing the voice of the Session on particular issues.

Article 26. Indemnification

This church shall, to the extent legally permissible, indemnify each person who may serve or who has served at any time as an officer, director, or employee of the church against all expenses and liabilities, including, without limitation, counsel fees, judgments, fines, excise taxes, penalties and settlement payments, reasonably incurred by or imposed upon such person in connection with any threatened, pending or completed action, suit or proceeding in which he or she may become involved by reason of his or her service in such capacity; provided that no indemnification shall be provided for any such person with respect to any matter as to which he or she shall have been finally adjudicated in any proceeding not to have acted in good faith in the reasonable belief that such action was in the best interests of the corporation (King's Way Bible Church); and further provided that any compromise or settlement payment shall be approved by a majority vote of a quorum of directors who are not at that time parties to the proceeding.

Article 27. Considerations

Anything that has not been discussed in this Constitution shall be discussed and decided upon at an official Board of Directors meeting.

This Constitution, Version 1.0 is adopted on this the _____ day of _____,
20_____ make null and void all prior addenda, and this Constitution supersedes and replaces all previous
versions voted on prior to this day. Signed and certified, to be effective immediately.

Dale Partridge, Senior Pastor/President of King's Way Bible Church

Joshua Wills, Secretary of King's Way Bible Church

Trevor West, Treasurer of King's Way Bible Church

Amendments

- Article 4: King's Way Distinctives: Point 6. Edit to remove specific dollar amounts for stipends.
Date 11/13/23 – Dale Partridge and Trevor West