



COSMO CITY BAPTIST
CHURCH

"THAT I MAY KNOW HIM" ..PHIL 3:10

NEW MEMBER ORIENTATION

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WEEK ONE

Where do we fit into church history?

Introduction

Welcome to Cosmo Baptist Church! We are overjoyed that you have decided to covenant together with us in the Mission of Christ's church. This seven-week membership course is designed as an orientation to the life of Cosmo Baptist Church: Who we are, what we believe, what we expect, and What we provide. We believe that this church can do great things for Christ and that you will be a big part of it. We are so happy that you can join us on this great adventure with God.

History of Cosmo Baptist Church

Cosmo City Baptist church is a church plant of Honeyridge Baptist church. The church site was purchased on 6 October 2004. The first service was conducted by Kenny Daniels one of the members of Honeyridge whom he volunteered to keep the work running. In September 2006 Pastor John Ndhlovu accepted a call as church planter at Cosmo city.

Pastor John was commissioned on the 26 November 2006 during the evening service at Honeyridge Baptist church.

On the 01 Dec 2006 pastor John commenced his duties at Cosmo city.

History of the Baptist church

The Church of Jesus Christ was founded at Pentecost and has its early roots in the Book of Acts. But, after those early dynamic years, when, once the Church and the heathen Roman State became intertwined, spiritual degeneration set in, linked with material prosperity, political power, and spiritual compromise. And so it went, into the Dark Ages and the Middle Ages, when the Church was at its richest - and it's poorest!

REFORMATION

A greatly misunderstood term – Reversion or Renewal would have been a more accurate term. Martin Luther was at the forefront as the Church sought to turn away

from its doctrine of salvation through good works, to the Biblical truth of Justification by Faith alone.

However, this was only a partial return to its Biblical foundations, along came the Anabaptists, who sought to re-emphasise other Biblical truths that had been lost through the centuries, for example, the:

- = Separation of Church and State
- = Baptism of Believers by total immersion upon profession of faith
- = Evangelism and the Great Commission
- = Personal reading of the Scriptures by the laity in their own languages
- = Removal of icons from church buildings.

PERSECUTION AND MARTYRDOM

The Anabaptists, and others, were severely treated by the more formal 'Reformers'. Over 200 named martyrs; over 4000 altogether – and Luther was one of the strongest, most vehement enemies of total reformation!!

THE LESSON TO LEARN FROM ALL THIS

The enemy of the best is usually the second-best!! The greatest enemies of forthright, total allegiance to God are those who give part-allegiance to Him, while still clinging to the world's standards.

THE BAPTISTS

Springing from this more radical, whole-hearted return to New Testament standards of spirituality, the Baptists first grew in strength in Britain and Western Europe. Later, when the British Settlers came to South Africa in 1820, a few ardent Baptists were among them.

William Miller was their first leader in South Africa, and small congregations were formed, first in Salem and later in Grahamstown. The Baptist Union of South Africa was established on the 11th July 1877 in the vestry of the church in Grahamstown.

THE ORIGIN AND PRESENT-DAY

STRUCTURE OF THE BAPTIST CHURCH

When German settlers arrived in the East London area in the 1860s, they served to strengthen the Baptist witness in that area.

DISTINCTIVE BELIEFS OF THE BAPTISTS

- = Autonomy of the Local Church
- = No bishops or clerical hierarchy

= Presbyterian Church Government

= Voluntary Membership of the Baptist Union

Regional Associations were later established, making closer fellowship of local churches possible.

PRESENT-DAY STRUCTURE OF THE BAPTIST UNION

The central Baptist Union, with its structure of President (appointed annually), National Secretary and Treasurer (both of which are paid situations), the Missions Director, the Executive (which meets, usually every quarter, to run the affairs of the Denomination), and the National Assembly, which meets annually, with representatives from all the local congregations attending. Regional Associations, and their structures, follow the same lines as with the Baptist Union. Each Association has its own President, Secretary, Treasurer, Executive and Coordinator (an officer who seeks to relate the individual local churches to the overall Association). Each Association has its own regional assembly annually.

Baptist Union statistics as of December 2017:

⌘ Churches, Fellowships & Extensions 556

⌘ Total members 40,885

THE RELATIONSHIP OF COSMO TO THE BAPTIST UNION AND THE BAPTIST NORTHERN ASSOCIATION

Voluntary fellowship and co-working, with the autonomy of the local church being safeguarded. However, Denominational control over theological stance and basic doctrines, pastoral behaviour, and conduct, etc.

WEEK 2

Distinctives and practical membership

Our church theme Scripture: Philippians 3:10 "THAT I MAY KNOW HIM."

➤ **Vision**

To make disciples who are fully committed followers of Jesus Christ.

➤ **Mission**

Evangelizing the sinners

Encouraging the saints

Equipping believers

➤ **Core commitments**

- ✓ We are committed to inspiring Biblical teaching, recognizing the absolute authority of scripture.
- ✓ We are committed to corporate worship as a way of enabling people to glorify God in His fullness.
- ✓ We are committed to the excellence that honours God and inspires His people.
- ✓ We are committed to being an evangelistic church, reaching out to our community with the gospel of Jesus Christ.
- ✓ We are committed to the family unit as crucial to a healthy and vibrant church.
- ✓ We are committed to value every individual being important to God and vital to the life of the church according to his/her unique giftedness.
- ✓ We are committed to responsible stewardship of spiritual gifts, financial resources, and time in the attitude of servanthood, expressed within the unified church family.
- ✓ We are committed to the Biblical portrait of leadership as expressed in the New Testament.

Qualifications of membership

There are three qualifications for church membership at Cosmo Baptist.

Firstly, there must be a personal relationship with Jesus Christ. Only those who have accepted Jesus Christ as Lord and Saviour of their lives are qualified for church members.

The second qualification is baptism by immersion as a believer.

The third qualification is doctrinal agreement. Those wishing to have a membership at Cosmo must have read the 'Declaration of Faith' in the Constitution, share a basic agreement with it and be willing to function within its truth. The aim of this agreement is to protect the unity of the church fellowship and beliefs.

The Importance of Church Membership

MEMBERSHIP provides:

- A spiritual family to support and encourage
- A place to discover and develop your spiritual gifts, particularly gifts of leadership.
- Accountability is necessary to grow and develop spiritually and requires commitment.
- A sense of belonging

The responsibility of members

TO PROTECT THE UNITY OF THE CHURCH by

= Acting in love toward other members

= Refusing to gossip.

TO SHARE THE RESPONSIBILITY OF THE CHURCH by

= Praying for its health and growth

= Inviting the unchurched to attend

= Warmly welcoming those who visit.

TO SERVE THE MINISTRY OF THE CHURCH by

= Discovering your spiritual gifts and talents

= Developing a 'servant heart'.

TO SUPPORT THE TESTIMONY OF THE CHURCH by

= **Attending faithfully**

We understand that any member who neglects regular attendance at our services and meetings is disregarding the Scripture and the requirements of membership at Cosmo Baptist Church.

Faithful attendance honours Christ and builds up his church. Non-attendance moves in the other direction. It makes light of His name and harms his church in many ways.

Here are six reasons why faithful attendance practically matters:

1. Faithful attendance confirms the power of the gospel and support evangelism, whereas nonattendance makes evangelism harder.
2. Faithful attendance confirms Christ centred life for new believers, whereas non-attendance confuses them.
3. Faithful attendance encourages other regular attenders, while non-attendance discourages them. Our reason for attendance is for the sake of personal encouragement (Heb 10:24-25). non-attendance discourages the faithful.
4. Faithful attendance encourages their leaders to faithfully proclaim God's Word. Whereas non-attenders worry them. Hebrews 13:17 says; "Obey your leaders and submit to their authority. They keep watch over your souls as men who will give an account." Non-attenders make this task impossible.
5. Faithful attendance will help you grow in respect of their salvation, whereas non-attenders will not. Since God has appointed specific means by which Christians grow in their faith, neglecting those means will stifle spiritual health and growth(1Pet2:2).
6. Faithful attendance will help you to persevere in faith. Whereas non-attendees endanger their souls.

Church members are encouraged to honour their responsibility to attend church services faithfully. If the member does not respond faithfully or fail to provide an adequate explanation for non-attendance, the elders will follow the command of the Lord Jesus Christ as reflected in the Cosmo Baptist Church governing documents and present the member's name to the congregation for removal from membership as a matter of church discipline(Matt 18:15-18).

= **Living a Godly life**

= **Giving regularly**

1.2.7 Giving

It seems that in the early church believers were encouraged to give as an act of worship to God when they met together. "On the first day of every week, each one of you should set aside a sum of money in keeping with his income..." (1 Cor. 16:2; cf.

2 Cor. 8: 1-9; 15). Giving is an act of worship and service, an appropriate response to God's "indefinable gift" (2 Cor. 9:15)

Does God need my money? Absolutely not! (Romans 11: 35–36)

BUT, God has graciously chosen to involve us in His work.

Three questions to ask as we consider our giving:

GIVING PRINCIPLES

d. New Testament Giving

There are 3 key texts on HOW MUCH to give:

1 Cor 16:1-2 – They must give proportionately to what they have, "in keeping with his income". Acts 11 – The disciples each gave according to their ability.

2 Cor 8:3,11 – 14a; 9:6-7 – Paul doesn't tell them how much, rather he appeals to their newborn, spirit-filled hearts.

Having said all this, what is a good place to start with the amount/percentage of our giving? – For example, when you get your first job, or for a new couple just starting out? I would hesitate to start at less than 10% which is less than what Old Covenant saints gave before the cross and before the Spirit came.

But why not start at 20% or 30% in some cases?

Here's the key principle: Prov 3:9-10 [Honour the Lord with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.] – After you deposit your monthly paycheque, the first amount you should allocate on your gross income should be your giving to the Lord and to His work.

Perhaps the tithe is a kind of Christian infancy or childhood. Don't forget that the goal is always to move beyond the tithe, to move into Christian maturity and adulthood, to move into radical Christian generosity. We must beware of an almost infallible human rule: spending expands to fill the income.

- a.) We should give REGULARLY – 1 Cor. 16:1-2
- b.) We should give VOLUNTARILY – 2 Cor. 8:3-4
- c.) We should give EXPECTANTLY – 2 Cor. 9:6
- d.) We should give CHEERFULLY – 2 Cor. 9:7
- e.) We should give SACRIFICIALLY – 2 Cor. 8

Here is a sample:

EFT payments may be made to the Church General Account:

Bank: First National Bank

Branch: Rand Park Ridge Code: 255955

Account Name: Honeyridge Baptist Church

Account Number: 56250023673

Please reference your transaction with COSMO TITHE AND OFFERING

At the beginning of each year, the church leaders draw up a budget for the operation of the local church during that year. This budget is approved by the membership at the Annual General Meeting.

NOTE:

Due to their controversial and potentially divisive nature, the exercise of the spiritual gifts of speaking in tongues, the interpretation of tongues, and “words” of prophecy, knowledge and wisdom will not be encouraged in worship services (1 Cor. 1:10; Eph.4:3) However, should any of these gifts be exercised, the Senior Pastor or, in his absence, a designated pastor or elder will make his way to the front and assume leadership of the service in a tactful and gracious manner.

In the event of a person speaking in tongues, he (the Senior Pastor or designated pastor or elder) will ask for someone to interpret. If an interpretation is not given, the “tongue” will be ruled out of order. If an interpretation is given its contents must be judged by the Scriptures and either accepted or rejected on that basis (1 Cor. 14: 12-19, 27-29). “Words” of prophecy, knowledge and wisdom must also be judged by the Scriptures and either accepted or rejected on that basis (1 Cor. 14:29)

No “tongue” or “word” of prophecy, knowledge, or wisdom that in any way adds to Scripture will be tolerated (Revelation 22:18-19).

- In joining a church, we are asking our church family to hold us accountable to live according to what we confess.
- In joining a church, we are taking hold of one another to know and to be known in mutual responsibility and care, so that we can make sure we are bearing the fruit of holiness(Heb 12:14; cf. John 14:21; 15:10, 14).

WEEK 3

Our worship philosophy

Introduction

According to Romans 12:1, worship is the believer's logical response to the great mercy of God. Living life each day that is dedicated to God is a 'spiritual act of worship. Corporate worship in the services of the local church is but one aspect of worship.

We live in a day of significant tension in the church around corporate worship.

Differences in the understanding of the Bible's teaching on worship and differences in personal taste are causing discontent and division in many local churches.

The purpose of this document is to set forth clearly and simply our understanding of what the Scriptures declare to be acceptable corporate worship and to seek to define how that teaching can be applied practically in the Cosmo context for God's glory and the sake of unity in the church.

1. THEOLOGY OF WORSHIP

Everything we do around worship must be regulated by the Word of God and empowered by the Holy Spirit. The Word of God, not human opinion or current convention must be our rule. John Calvin wrote: "We may not adopt any device [in our worship] which seems fit to ourselves but look to the injunctions of Him who alone is entitled to prescribe. Therefore, if we should have Him approve our worship this rule, which He everywhere enforces with the utmost strictness, must be carefully observed...God disapproves of all modes of worship not expressly sanctioned by His Word."

1.1 The Purposes of Worship

1.1.1 The exaltation of God

The focus of worship is to be God Himself, not the worshipper. Jesus said, "A time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks" (John 4:23). When believers gather to worship the Triune God, they are to focus on His Person and works and exalt and glorify Him.

1.1.2 The edification of believers

Scripture tells us that the purpose of spiritual gifts is for the edification of the whole church (Eph. 4:12, cf. 1 Cor. 14:12). Therefore, all ministry in the context of the church, including the worship services of the church, should somehow be edifying – building up the flock, not just stirring emotions. Colossians 3:16 indicates that music in the church is to play a part in edifying (teaching and admonishing) believers. “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms {and} hymns {and} spiritual songs, singing thankfulness in your hearts to God.” (NASB)

1.1.3 The evangelization of unbelievers

While the primary purposes of the worship service are the exaltation of God and the edification of believers, the truth of God clearly communicated, and the presence of God genuinely recognised can lead to the conviction and conversion of unbelievers present in the service.

Paul wrote, “But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So, he will fall and worship God, exclaiming, ‘God is really among you!’ ”(1 Cor. 14:24,25)

The principle of order

Paul concludes his teaching on how believers are to conduct themselves when they gather for worship with this directive: “But everything should be done in a fitting and orderly way” (1 Cor. 14:40). The reason why there must be order in worship is rooted in the very character of God Himself – “God is not a God of disorder but of peace” (1 Cor. 14:33). Where God is in control and when God is being honoured His character will be reflected. There will be both “order” and “peace”. While requiring order in worship, we must understand what order is not.

The order is not ritualism. It is not following the same ritual week after week, or even sticking inflexibly to the order prepared for a given service. Changes may be made in service in response to a practical need or the Spirit’s prompting.

On the positive side, what is order in worship?

First, the order is God in control of His people. When God, who “is not the God of disorder but of peace”, is in control of His people there will be both order and peace.

God controls His people through His Word and His Spirit. When believers at worship are acting in submission to the principles of Scripture and are controlled by (filled with) the Spirit, there will be order and peace. It needs to be remembered that God's Word and God's Spirit are always in accord. The Spirit will never lead in a way that is contrary to the principles laid down in the Word.

Second, the order is people in control of themselves. In 1 Cor. 14:32, Paul reminds us that "the spirits of prophets are subject to the control of prophets". God's Spirit seldom overrides the will of an individual. Therefore, worshippers are responsible for the way they behave at worship.

Third, the order is people thinking for themselves. Whenever believers gather for worship, each one is responsible to "weigh carefully what is said" (1 Cor. 14:29), to "test everything" and "hold on to the good" (1 Thess. 5:21).

Fourth, the order is people being sensitive to one another. In 1 Cor. 14:27-32, one gets the clear impression that in an orderly atmosphere, believers are sensitive to one another.

They wait their turn, they work together, they allow others, and they speak or remain silent with the good of others in mind.

Order in worship services is essential if edification is to occur (1 Cor. 14:26, 31). In an atmosphere of disorder, believers will not be "strengthened", "instructed" and "encouraged".

1.3.3 The principle of reverence

Hebrews 12:28 says, "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe".

Play-acting and showmanship are out of order. Worship services are never to become a circus in which the entertainment of the crowd is the objective.

This does not mean that services are to be joyless and sombre, or that there is no place for humour and laughter. Scripture exhorts us to "worship the LORD with gladness (and) come before Him with joyful songs (Ps. 100:2). Gladness and reverence are not incompatible.

1.3.4 The principle of excellence

The priests in Malachi's day were accused of showing dishonour, disrespect, and contempt for God's Name by offering blind, crippled, and diseased animals upon His altar. The Lord said, "When you bring blind animals for sacrifice, is that not wrong? When you sacrifice crippled or diseased animals, is that not wrong? Try offering

them to your governor! Would he be pleased with you? Would he accept you?" (Mal. 1:8). David's commitment is worthy of emulation by every worshipper. He vowed, "I will not sacrifice to the LORD my God burnt offerings that cost me nothing" (2 Sam. 24:24).

Those involved in all aspects of the worship service must strive for excellence. We must not offer to God that which we would be ashamed to offer our boss. This altogether rules out, last-minute preparation.

2. Cosmo Worship Culture

2.1 The Fact of Worship Culture

It is a fact that Bible-believing Christians in many different people groups around the world worship God in ways that accord with their culture. It is also a fact that local churches within the same cultural group each have their own distinct worship culture. For example, two congregations made up of predominantly white, English-speaking South Africans will have different worship cultures.

Stuart Briscoe remarked that, when it comes to worship in church services, "Predictability breeds boredom and unpredictability breeds discomfort." To avoid the problem of boredom, those charged with the responsibility of leading worship need to seek to be fresh and creative.

To define the Cosmo worship culture, we need to identify the things, we always do, the things we never do, and the things we usually do in our worship services.

We always...

- Include the preaching of the Word of God, allowing adequate time for it
- Include the public reading of the Scriptures
- Give prayer a prominent place
- Seek to maintain an overall balance between the best of the older and the best of the newer music (hymns and songs/choruses)
- Place importance on the theological accuracy of the songs chosen
- Aim for an atmosphere that is both reverent and relaxed
- Prepare each aspect of the service, striving for excellence in all we do
- According to the Senior Pastor the right to make any change to the planned order of service he deems fit, even at the last minute.

We never ...

- Make announcements in the body of a worship service because we do not consider announcements to be worship
- Teach more than one new song in service because people have difficulty worshipping when they are in learning mode
- Coerce people to clap, raise their hands or engage in other activities which would make some people feel uncomfortable
- Chastise the congregation for not singing loudly enough
- Attempt to manipulate people emotionally
- Allow a person to get up and address the congregation without prior knowledge of what

They wish to say and without first clearing it with the Senior Pastor or, if he is not present, one of the other pastors or elders (planned testimony times are the exception)

We usually ...

- Place the first prayer (a prayer of adoration and thanksgiving) near the beginning of the service
- Receive the offering and sign the Fellowship Pads at the beginning of the service
- Do not applaud participants in the service for their ministry because that can foster a culture of entertainment and detract from the glory that belongs to God alone.

3. WORSHIP STYLE

3.1 Music Style

The style of music used must be suitable for congregational singing, (of course, the congregation may need to put in the time and effort to learn the song).

Service-leadership Style

Service leaders are selected by the Senior Pastor. The men are selected based on their spirituality, their commitment to the church, their willingness to lead within the worship theology and worship culture of Cosmo.

Each leader should nonetheless strive to present the balance that the Cosmo worship culture demands.

WEEK 4

Leadership Structure

Senior pastor primary function: Preaching, Teaching, Equipping, Counselling

ELDERS

In accordance with the teaching of the New Testament, the elders collectively shall be responsible for:

- The teaching of the Word.
- Leading the church in a spirit of servanthood.
- Portraying the Word.
- Providing spiritual oversight and direction to the church.
- Guarding the flock against false doctrine and practice.
- Interviewing prospective members.
- Counselling and caring for those in need.
- Generally overseeing the management of the church which includes the finances of the church and which functions can be delegated by the elders to any group or committee.

DEACONS

In accordance with the teaching of the New Testament, deacons are responsible for:

- Caring for the temporal needs of the members of the church.
- Being involved in facilitating a compassionate ministry of caring for the poor and needy.
- Managing the practical needs of the church.
- Caring for and maintaining the church property.
- Assisting the elders in any service that supports and promotes new and existing ministries of the church and the ministry of the Word.
- Administering the finances of the church under the direction of the elders.
- Performing such administrative and other duties as may be assigned to them by the elders.

Ministry portfolios; hospitality, caretaker, housekeeper, treasurer, secretary, holy communion.

Week 5

The Membership Covenant

- You have personally and consciously repented and placed your faith in Jesus Christ as Saviour and Lord and expressed this commitment to trust and follow Jesus in water baptism (immersion).

- You are making a conscious and ongoing commitment to doing your best to support the mission, vision, and values of the church and to signify such by signing this membership covenant:

I will do my best to support the testimony of the gospel and my church family

- By inviting those unconnected with a church to attend (Luke 14:23).

- By looking for ways to share my faith in Jesus Christ with others (Matthew 28:19-20).

- By praying for the church's growth both spiritually and numerically (1 Thessalonians 1:1-3).

- By warmly welcoming those that may visit our church and other church-related functions and activities (Romans 15:7).

I will do my best to live with devotion to God

- By regular attendance of Sunday worship services and life group bible studies (Hebrews 10:23-25).

- By personally trusting and following Jesus Christ as my personal Saviour and Lord and by holding to the core of my faith (John 3:16; 2 Cor. 13:3-5; Galatians 1:6-9).

- By developing a growing personal relationship with God through prayer, scripture study, and obedience (Psalm 1; 1 Peter 1:13-16).

I will do my best to support and be supported by others in the church

- By regular participation in a Life Group (Acts 2:42-47).

- By focusing on love as Jesus' central command (John 13:34-35).

- By refusing to gossip about others – or even listen to such things (Ephesians 4:29).

- By seeking reconciliation with other members when conflict or interpersonal problems arise (Matthew 5:21-26; 18:15-20).

Ephesians 4:26-27). I will do my best to grow in Christlikeness

- By picking up my cross and following Jesus in my daily life (Mark 8:34-37).

- By studying God's Word daily (2 Timothy 3:14-4:4).
- By attending church-sponsored events (2 Peter 1:5-10).
- By calling my life-group leader or one of the church leaders when I need help (James 5:14-16).
- By living a Godly life and being accountable for any serious or ongoing sinful patterns in my life (Matthew 18:15-18; 1 Corinthians 5:9-13; Galatians 6:1-2).

I will do my best to be a minister of Jesus Christ through my church

- By regular giving back to God a portion of my financial blessings (1 Corinthians 16:2).
- By discovering my gifts and talents and using them within the church (1 Peter 4:10).
- By being equipped by my leaders to serve (Ephesians 4:11-12).
- By developing a servant's heart (Philippians 2:3-4:7).

WEEK 6

APPENDICES

CONSTITUTION OF THE COSMO BAPTIST CHURCH

1. NAME: COSMO CITY BAPTIST CHURCH

1.1. The name of the church shall be COSMO BAPTIST CHURCH (hereinafter referred to as 'The Church')

2. BAPTIST UNION OF SOUTHERN AFRICA

2.1. The Church, as and when fully constituted, shall seek, and maintain membership with the Baptist Union of Southern Africa but shall be independent of any control by it save as hereinafter provided. Having become a member, the Church shall remain in membership unless the membership shall resolve otherwise by a 90% (ninety per cent) vote of members present at a properly constituted meeting of members.

3. CHURCH GOVERNMENT AND OBJECTS

3.1. The Church recognises Jesus Christ as its supreme Head and undertakes to manage its affairs according to New Testament teaching, believing that as the Body of Christ it is equipped by His Spirit to act, decide, and direct as set out in Article 8.1.

The Church will carry out its objects in a non-profit manner with an altruistic intent.

3.2. The object of the Church shall be:

3.2.1. To glorify the Lord Jesus, the Head of the Church.

3.2.2. To proclaim the Gospel of the Lord Jesus Christ as revealed in the Scriptures and to encourage and support the proclamation of that Gospel (in accordance with Matthew 28:18-20) to the ends of the earth.

3.2.3. To provide instruction and fellowship for believers, seeking to build them up to the measure and stature of the fullness of Christ (Ephesians 4:11).

4. STATEMENT OF FAITH

4.1. The Church believes:

- 4.1.1. In the Scriptures of the Old and New Testament in their original writings as fully inspired of God and accepts them as the final authority for faith and life.
- 4.1.2. In one God eternally existing in three persons - Father, Son and Holy Spirit.
- 4.1.3. That Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.
- 4.1.4. That God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; and that all human beings inherit a sinful nature; which issues (in the case of those who have reached moral responsibility) in actual transgression involving personal guilt.
- 4.1.5. That the Lord Jesus died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe in Him are justified on the ground of His shed blood.
- 4.1.6. In the bodily resurrection of the Lord Jesus Christ, His ascension into heaven, and his present life as our High Priest and Advocate.
- 4.1.7. In the personal return of the Lord Jesus Christ.
- 4.1.8. In the personality of the Holy Spirit, His regenerating work and abiding presence of the true believer.
- 4.1.9. That all who receives the Lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of God.
- 4.1.10. In the resurrection both just and the unjust, the eternal blessedness of the redeemed, and the eternal banishment of those who have rejected the offer of salvation.
- 4.1.11. That the one true church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the local church on earth should take its character from this conception of the church spiritual, and therefore that the new birth and personal confession of Christ are essentials of church membership.
- 4.1.12. We believe that the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Supper - to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith; that Baptism is the immersion of the believer in water as a confession

of identification with Christ in burial and resurrection, and that the Lord's Supper is the partaking of bread and wine as symbolical of the Savior's mutilated body and shed blood, in remembrance of His sacrificial death till He come.

4.1.13. That God has ordained the only form of marriage as a heterosexual relationship between a natural man and a natural woman who are lawfully married to each other.

4.2. Statement of Baptist Principles

The Church further believes in the following distinctive Baptist emphases:

4.2.1 The **DIRECT LORDSHIP OF CHRIST** over every believer and over the local church. By this we understand that Christ exercises His authority over the believer and the local church directly, without delegating it to another.

4.2.2. The **CHURCH** as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached, and the ordinances of Believer's Baptism and the Lord's Supper are observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association.

4.2.3. **BELIEVER'S BAPTISM** as an act of obedience to our Lord Jesus Christ and a sign of personal repentance, faith, and regeneration; it consists of the immersion in water into the name of the Father, Son and Holy Spirit.

4.2.4. The **CONGREGATIONAL PRINCIPLE**, namely that each member has the privilege and responsibility to use his/her gifts and abilities to participate fully in the life of the church. We recognise that God gifts His church with Overseers (who are called Pastors or Elders) whose primary function is to lead in a spirit of servant hood, to equip and provide spiritual oversight, and Deacons whose primary function is to facilitate the smooth functioning of the Church. This principle further

recognises that each member should participate in the appointment of the Church's leaders, and that a constituted church meeting, subject to the direct Lordship of Jesus Christ and the authority of Scripture, is the highest court of authority for the local church.

4.2.5 The **PRIESTHOOD OF ALL BELIEVERS**, by which we understand that each Christian has direct access to God through Christ our High Priest, and shares with Him in His work of reconciliation. This involves intercession, worship, faithful service and bearing witness to Jesus Christ, even to the ends of the earth.

4.2.6 The principle of **RELIGIOUS LIBERTY**, namely, that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer this means the right to interpret the Scriptures responsibly and to act in the light of his conscience.

4.2.7 The principle of **SEPARATION OF CHURCH AND STATE** in that, in the providence of God, the two differ in their respective natures and functions. The Church is not to be identified with the State nor is it, in its faith or practice, to be directed or controlled by the State. The State is responsible for administering justice, ensuring an orderly community, and promoting the welfare of its citizens. The Church is responsible for preaching the Gospel and for demonstrating and making known God's will and care for all mankind.

4.3. Any change within the church structure or organisation which is in conflict directly or indirectly with one or more of the stated Baptist Principles will be invalid unless approved by at least 90% of the members present and entitled to vote at a duly constituted Special Church meeting of which at least three months' notice has been given.

5. **MEMBERSHIP**

5.1 **Qualifications for Membership**

- 5.1.1 To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has been baptized in obedience to Christ, following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible.
- 5.1.2 Each member must agree to submit to the teaching of Scripture as expressed in the Declaration of Faith and must promise to keep the commitments expressed in the Church Covenant.
- 5.1.3 The elders shall be responsible for determining each person's qualification for membership. In making this determination, they may rely on a person's profession of faith and such other evidence as the elders deem appropriate
- 5.1.4 Applicants approved by the elders will then be recommended to the members for review at least one month prior to the next members' meeting. During this month of review, any members who have a concern about the Christian testimony of a prospective member should speak to that person about their concern. If it is not resolved, the concern should be brought to the elders privately before the next members' meeting. After this time, all elder-approved candidates will be presented at a members' meeting and welcomed into membership.

5.2 Application for Membership

Applicants must first attend our entire membership course and fill out an application form, after which time they will be interviewed by one or more elders.

5.3 Responsibilities & Privileges of Members

5.3.1 Members shall seek to grow in godliness and to exercise fully their spiritual gifts for the mutual benefit of the church body and shall submit to the loving oversight of the elders (Hebrews 13:17).

5.3.2 Under the divine Headship of the Lord Jesus Christ the final authority and responsibility in all matters touching the life and service of the Church rests with the membership. Each individual member has the responsibility and right to participate fully in the Church's life, including the appointment of its leadership.

5.3.3 Every member shall be entitled and expected to attend General Meetings, unless prevented by some reasonable cause, and to exercise his/her vote for the welfare of the whole church, in a spirit of prayer and love.

5.3.4 Members shall be expected to support the ministry and maintain the fellowship of the Church – by prayer - by attendance at services whenever possible - by engaging in some specific service - by conscientious giving as God's provision enables and by introducing strangers to the Church.

6. TRANSFER OF MEMBERS

6.1. Any member in good standing who desires to join any evangelical Church other than Baptist shall be given a letter of commendation upon application of the church concerned.

6.2. Members will be notified at a general member meeting of any transfers.

7. REMOVAL FROM CHURCH MEMBERSHIP ROLL

7.1 Normally, a member should only be removed from the roll through transfer to another good church or through discipline.

7.2 However, a member who fails to uphold the “Church Covenant” by non-attendance for 6 months without plausible reason or excuse can be removed from the roll at the discretion of the elders, which would then be announced at a members’ meeting.

7.3 Members in good standing who relocate to another church can request a letter of recommendation from the elders.

8. CHURCH DISCIPLINE

8.1. The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6:1).

- 8.2.** Members of this church and all other professing Christians who regularly attend or fellowship with this church who err in doctrine, or who engage in conduct that violates Scripture as determined by the elders, shall be lovingly subjected to church discipline, including dismissal according to Matthew 18:15-18.
- 8.3 Before such dismissal, however (as outlined in Matt. 18:15-18)
- 8.4 It shall be the duty of any member of this church who has knowledge of the erring individual's heresy or misconduct to warn and correct such erring individual in private, seeking his or her repentance and restoration. If the erring individual does not heed this warning, then: The warning member shall again go to the erring individual, seeking his or her repentance, but accompanied by one or two individuals (normally involving an elder) who shall confirm that the sin has occurred or is continuing to occur, and/or that the erring individual has been appropriately confronted and has refused to repent. If the erring individual still refuses to heed this warning and the elders are not yet involved, then it shall be brought to the attention of the church elders.
- 8.5 If the elders determine after thorough investigation in accord with the procedures prescribed by pertinent Scripture, including Matthew 18:15-18, 1 Timothy 5:19, and Titus 3:10, that there is corroborating evidence that the erring individual has sinned or is continuing to sin, that he or she has been appropriately confronted, and that he or she has refused to repent, then the elders shall inform the erring individual by registered mail that a public announcement will be made. The church will then be informed so that they may call the erring individual to repentance.
- 8.6 If the erring individual demonstrates biblical repentance, the church must then be informed so they can rejoice and welcome him/her back. If, however, the erring individual does not repent in response to the church in its collective call to repentance, then:
- 8.7 He or she shall be publicly dismissed from the fellowship and/or membership of the church. The erring individual shall be informed of his or her public dismissal by registered mail prior to the actual announcement of dismissal. If the erring individual, after such dismissal, heeds the warning, demonstrates repentance, and requests reinstatement before the elders, then he or she shall be publicly restored.

- 8.8 The members of this church agree that there shall be no appeal to any court because of the dismissal or because of public statements to the congregation at the third or fourth stages of church discipline. Members, who are under discipline by the church, as defined in the previous paragraph, forfeit, and waive the right to resign from this church.
- 8.9 Resignations from membership are possible only by members who are in good standing and who are not under any disciplinary action.

9. THE ORDINANCES

10.1. Baptism:

In addition to those desiring to join the Church in accordance with Article 5.2 the Pastor shall be free to baptise by immersion any believer who desires thus to confess the Lord Jesus.

10.2. The Lord's Supper:

The Lord's Supper shall be observed - as far as possible - on the first and third Sundays of the month - or at such times as the Church shall decide. Attendance shall be open to all who love the Lord Jesus as Lord and Saviour.

11. GENERAL MEETINGS

11.1. Annual General Meeting

11.1.1. The Church business year shall end on 31st December and the Annual General Meeting shall be held as soon thereafter as possible, but not later than 31 March.

11.1.2. Reports and audited financial statements shall be submitted by the Secretary and Treasurer respectively.

11.1.3. Reports shall be submitted by all departments of the Church.

11.1.4. The Annual elections of Deacons shall take place.

11.1.5. The agenda shall be made available to all members prior to the meeting.

11.2. Ordinary (or Quarterly) General Meeting

11.2.1. Ordinary (or Quarterly) General Meetings shall be held in June, September and December.

11.2.2. The agenda shall be made available to members prior to the meeting.

11.3. Special General Meeting

11.3.1. Special General Meetings shall be convened -

11.3.1.1. As required in this Constitution

11.3.2. Notice of a Special General Meeting shall be *issued/distributed* to all members at least fourteen days prior to the meeting, clearly specifying the matters to be submitted for consideration.

11.4. Quorum

11.4.1. 30% of the total membership present when a meeting proceeds to business, shall constitute a Quorum.

11.4.2. If a General Meeting fails to procure a Quorum it shall automatically reconvene at the same time and place seven days later, and the members then present shall constitute a Quorum.

11.5. Notice of Meetings

11.5.1. Notice of all General Meetings shall be given on two Sundays preceding the date of the meeting.

11.5.2. The non-receipt of the notice shall not invalidate the proceedings at the meeting.

11.6. Voting

11.6.1. Only members who have attained the age of 18 years shall be entitled to vote.

11.6.2. Only members in membership at the time of the meeting shall be entitled to vote.

11.6.3. Unless otherwise required elsewhere in this Constitution all matters shall be decided by the majority vote of those present.

11.6.4. Voting shall be by show of hands unless

11.6.4.1 Otherwise required elsewhere in this Constitution

11.6.4.2 One member requests a ballot

11.6.5. There shall be no postal or proxy voting.

11.7 Minutes

11.7.1 The Secretary shall record the minutes of all meetings, keep them safely and always have them on hand for members to consult.

12. CHAIRMAN

12.1. The Pastor, or in the event of there being more than one, the Senior Pastor, shall be ex-officio Chairman of all General and steering meetings, except when his own position is under consideration or when he may elect to vacate the Chair.

12.2. In the absence of the Pastor, one of the elders shall act as Chairman with the same exception as in 12.1.

12.3. When 12.1 or 12.2 do not apply the meeting shall elect a Chairman for that meeting.

12.4. The Chairman shall have a deliberative and a casting vote.

12.5. If one third of members present and entitled to vote object to any matter brought up without proper prior notice, the Chairman shall rule that it be referred to a future General Meeting.

13 LEADERSHIP STRUCTURE

Scripture teaches that Jesus is the Head of the church. Jesus Christ has revealed his will for us, as the church, through his Word, the Bible. Under the authority of Jesus Christ as head of the church and the Word of God. the members of the church which includes its leaders are the final authority within the local church. This authority is exercised through the election of elders to govern the church. The approval of the membership of the church at a properly called meeting, as provided in this constitution, shall be required to affect the following.

13.1 THE SENIOR PASTOR

The senior pastor is primarily the teaching pastor of the church. he is responsible for the spiritual equipping and oversight of the entire congregation, and he is the the first among the equals in the Elder Board. He is the spokesman for the Elder Board to the congregation and he is accountable to the Elder Board for the carrying out of his duties in the church(Acts 20:28;Ephesians 4:11-12; 1Peter 5:2-4).

13.1.1 The selection of a senior pastor

The Elder board shall select the Senior pastor as follows:

- 13.1.1.1 The elders shall serve as pastor's search council or select the pastor's search council.
- 13.1.1.2 If the council is the preferred option, the elders shall set guidelines and procedures for the council
- 13.1.1.3 The council shall consist of at least five persons and shall have a member of the elders' board as chairman.
- 13.1.1.4 The council shall be directly responsible to the elders and shall keep them informed on its progress.
- 13.1.1.5 Upon the recommendation of the council and the approval of the specific senior pastor candidate, the elder board shall make known to the congregation all pertinent information about the senior pastor candidate.
- 13.1.1.6 A special meeting shall be set and announced publicly at least two weeks in advance when a senior pastor candidate is coming in view of a call.
- 13.1.1.7 At the special called meeting, a formal affirmation of all eligible members shall be taken concerning the candidate for senior pastor. The results of this affirmation will be made public.
- 13.1.1.8 After consideration of the formal affirmation of the congregation, the Elder Board shall make the final decision for the pastor teacher. Upon approval of the Elder Board, a call will be extended to the man who upon acceptance shall become the senior pastor.
- 13.1.1.9 The delegated council or elders shall initially establish and continually review the senior pastor's financial support and benefit package.
- 13.1.1.10 The senior pastor shall receive his support package information in writing prior to a call being extended. The elders or the elder delegated council shall also review the senior pastor's support and benefit package annually. Any change in his support and benefits package shall be given to the senior pastor in writing.
- 13.1.1.11 The Elder Board shall announce to the church the date that the new senior pastor's tenure shall begin.

13.1.1.12 The prospective Pastor shall have been baptized by immersion and shall accept in writing this Constitution.

13.1.1.13 The Pastor shall become a member of the Church upon assuming the pastorate.

13.1.1.14 Any engagement between the Church and the Pastor shall be terminable by three months' notice on either side, unless otherwise mutually agreed upon.

13.1.1.15 The Code of Pastoral Ethics" of the Baptist Union of Southern Africa shall be accepted and signed by the Pastor.

13.1.1.16 A letter of call including the duties of the Pastor and the conditions of service shall be prepared and upon acceptance, signed by the Pastor/Pastors.

13.1.1.17 Only a properly constituted Church meeting shall have the power to dismiss a pastor. (In accordance with Clause 11.3)

13.1.1.18 The retirement age of a Pastor shall be upon turning 65 years of age. Thereafter the Church may wish to extend the Pastor's ministry on an annual basis.

13.1.2 Removal of the senior pastor

13.1.2.1 Any elder/pastor may be removed from office subject to what is stated in 1 Timothy 5:17-21. An elder shall be removed from the office of an elder if any conduct of his part would constitute misconduct, a serious breakdown of the trust relationship with the eldership, default in duty or manner of life, heresy in doctrine, or should he hold or propagate any view which differs from the declaration of faith which the local church upholds stated in this constitution.

13.1.2.2 The elders shall investigate any allegation that has been made against the elder concerned and in the event of most of them deciding to bring the matter before the church in terms of Matthew 18 and 1 Timothy 5:19-21.

13.1.2.3 A special general meeting shall be called for that purpose. An elder may be removed from the office by a simple majority vote of members present at the general meeting.

13.2. THE ELDERS

Jesus Christ is the only head of the church. he rules over the church by calling and appointing elders to shepherd, oversee and lead the church while lovingly equipping the members for their work of service through the teaching and training ministries of the church. the elders are directly responsible to Jesus Christ for governing of the church according to His Word. The final human authority however lies with the constituted church meeting of which the elders form part of.

13.2.1 Qualifications

Each elder must be a male member of this church and must meet the qualifications listed in 1 Timothy 3:1-7 and Titus 1:6-9.

13.2 Elder's Responsibilities

13.2.1 Responsible to teach and give oversight to the congregation.

The elders shall have the following responsibilities in addition to any others granted in this Constitution:

13.2.2 In keeping with the principles set forth in Acts 6: 1–6 and I Peter 5: 1–4, the elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God's flock.

13.2.3 To make disbursements from the funds and properties of the church as required for fulfilling the purposes of the church as stated in this constitution.

13.2.4 To conduct, manage, and control the activities and affairs of the church, establishing such policies, practices, rules, and regulations as necessary for this purpose.

13.2.5 To oversee the administration of corporate worship and the ordinances of Baptism and Communion.

13.2.6 To carry on a business and apply any such profit that results from the business activity in which it may legally engage for the purpose of the church.

13.2.7 To ensure that minutes are appropriately kept for any meeting of leaders or members.

13.2.3 Number of elders

The intent must always be to maintain a healthy plurality of elders leading this church, based on the qualified and proven men God supplies and on the needs of this flock.

16.4 Nomination, Selection and Tenure of Office

Any candidate for eldership must not only be a member, but also agree to the more detailed documents that guide "What We Teach".

13.2.4 Nomination and selection of elders:

The elders must be regularly looking for and developing biblically qualified, proven candidates for eldership, while any member is also welcomed to nominate such candidates to the eldership at any time.

- 13.2.4.1 The elders shall review nominees based on each nominee's qualifications (1 Timothy 3:1-7, Titus 1:5-9) and desire to serve (1 Timothy 3:1).
- 13.2.4.2 A prospective elder must affirm and adhere to the constitution of this church.
- 13.2.4.3 The nominees approved by the elders shall be announced to the congregation and published in the church bulletin or notice board for at least three weeks before the members meeting.
- 13.2.4.4 Members are expected to voice any objections/concerns to the elders prior to the members meeting.
- 13.2.4.5 At members meeting elder nominees shall be presented to the members for affirmation. If members for any reasons feel that the person may be unqualified, they should go to the elders and discuss their objection. The elders shall investigate the allegations and decide on the truth.
- 13.2.4.6 After the time of consideration, the elders shall make a final announcement regarding the date during which the candidate will be recognised and set apart publicly

13.2.4 Term of office: The term of office of an elder shall be two years. After completing a two-year term an elder is eligible for reappointment.

13.2.5 **REMOVAL OF ELDER**

- 13.2.5.1 Any elder may be removed from office subject to what is stated in 1 Timothy 5:17-21.
- 13.2.5.2 An elder shall be removed from the office of an elder if any conduct of his part would constitute misconduct, a serious breakdown of the trust relationship with the eldership, default in duty or manner of life, heresy in doctrine, or should he hold or propagate any view which differs from the declaration of faith which the local church upholds stated in this constitution.
- 13.2.5.3 The elders shall investigate any allegation that has been made against the elder concerned and in the event of the majority of them deciding to bring the matter before the church in terms of Matthew 18 and 1 Timothy 5:19-21.
- 13.2.5.4 A special general meeting shall be called for that purpose. An elder may be removed from the office by a simple majority vote of members present at the general meeting.

13.2.6 **DECISION MAKING PROCESS BY ELDERS**

- 13.2.6.1 Decision shall be reached after careful and prayerful consideration in a spirit of humility, with each elder regarding one another before himself.

- 13.2.6.2 Consensus will always be preferred form of agreement within the context of their meetings. If consensus cannot be reached and any of the elders feel the matter is seriously enough to demand a decision, the matter will be put to the vote after time have been given for further wisdom, Godly counsel, and direction to be brought to the matter at hand.
- 13.2.6.3 Prayer, the final authority of Scripture, patience and careful consideration of the wellbeing and unity of the Church will always be the guiding factor.
- 13.2.6.4 When it is unwise to take a decision without reference to the church, a special general meeting will be called for the purpose or in lesser matters the members of the church could be invited to participate in a process by their interaction with the Elders Board by either expressing their agreement or disagreement either in written form or a personal meeting with the Elder Board.
- 13.2.6.5 When a matter must be put to the vote in the Elder Board, 75% of the vote will be required to carry the vote. If the elder board consist of 4 or less members a simple majority will be 'yes' decision.

13.3. DEACONS and DEACONESSES

13.3.1 Qualifications: Each deacon or deaconess must be a member of this church and must meet the qualifications listed in 1 Tim. 3:8-13.

13.3.2 Duties: The deacons or deaconesses shall serve the church by coordinating ministries for practical needs in the church, and performing other duties as assigned by the elders.

13.3.3 Nomination: The elders must be regularly looking for and developing biblically qualified, proven deacon candidates, while any member is also welcomed to nominate deacon candidates to the elders.

13.3.4 Selection:

13.3.4.1 The elders shall review nominees and add or remove names based on each nominee's qualifications and willingness to serve.

13.3.4.2 The nominees approved by the elders shall be announced to the congregation for three weeks before the members meeting.

13.3.4.3 Members are expected to voice any objections/concerns to the elders prior to the members meeting.

13.3.4.4 At a members' meeting deacon nominees shall be presented to the members for affirmation.

13.3.4.5 The Elder Board will appoint from amongst the deacons a person to head up the ministry.

13.3.4.6 The diaconate shall meet as needed to carry out of its ministry in the church. The chairman of deacons or the Elder Board may call the meetings of the deacons

13.3.5 **Term of office:**

A deacon or deaconesses will be allowed to serve for two consecutive years. After years the deacon may respond if he/ she want to continue further serving.

13.3.6 **Removal of deacon/ deaconesses**

Any deacon/ deaconess may be removed from office if he/ she becomes physically incapacitated, spiritually unqualified, or his inability to serve is established in the minds of the elders.

13.4 **APPOINTEES**

This church may have at the discretion of the elders, a Secretary, Treasurer, or any other appointment deemed necessary by the elders. These should be members of the local church.

13.4.1 Church Treasurer

The elders shall appoint a person as treasurer who is spiritually qualified and suitable to fulfil the role of a treasurer. The treasurer together with the finance committee which shall be chaired by the elder shall ensure that all funds of the church are properly deposited in the bank.

The treasurer shall also be responsible for presenting regular reports of financial transactions.

13.5 DEPARTMENTS/ committees

To promote efficient handling of church matters, the elders may appoint various departments and committees from within its membership, the church staff and from the church at large. These departments and committees shall perform tasks solely in accordance with the duties and with powers specifically delegated by the elders.

Ministry leaders are responsible for the coordination and interfacing between the building up and development of ministries in the church.

The council will meet on regular basis for the following reasons:

To ensure co-operation and communication between the elders relating to the vision and direction of the church.

To deal with any other relevant issues concerning the establishment of new and building ministries of the church.

The appointed leaders of all departments shall be Church members.

The leader appointed by each department shall be approved by the elders and ratified at a General Meeting.

14. MEMBERS ROLE IN A MEETING

The approval of the membership of the church at a properly called meeting, as provided in this constitution, shall be required to affect the following.

14.1 Approve annual budget of the church,

14.2 Accept, reject, or otherwise dispose of any matter submitted to the membership of the church by the body of elders at a special meeting.

14.3 Adopt, amend, or repeal the constitution of the church.

14.4 Approve the call of a senior pastor

14.5 Approve the call of any new full time ministry staff position whose salary will be paid by the church.

15. CHAIRMAN OF MEMEMBERS/ELDERS MEETING

Meetings of the elders and of the church shall be held on a regular basis, as often as they deem it necessary. The pastor or in the event of there being more than one, the senior pastor shall be the ex-officio chairman of all general or elder's meetings. In the absence of the pastor, the elders shall choose from among themselves who will chair each elder's meeting and each members meeting.

16. APPOINTMENT OF CHURCH OFFICE BEARERS

The elders shall appoint from the departmental leaders/deacon a secretary and treasurer.

These appointments to be confirmed at the next general meeting.

17. MINUTES OF ALL MEETINGS

It must be kept safely and always be on hand for members to consult.

18. QUORUM

All elders must be notified of any elders' meeting. Two-thirds of the eldership must be present to constitute a quorum for any elders' meeting.

19. RIGHT OF INSPECTION

Every elder shall have the right at any reasonable time to inspect all books, records, and documents of this church. Elders also have the right to inspect the physical properties of this church.

20. FINANCE

20.1 The Church shall be supported by voluntary giving.

20.2 Proper books of account shall be maintained by the treasurer. The Church's financial transactions must be conducted by means of a banking account in the name of the Church.

20.3 The members shall appoint annually a competent person or persons who shall examine the Church securities, audit the Accounts and Financial Records of the Church, and furnish a report thereon to the members in writing, not less than 14 days prior to the Annual General Meeting (see 11.1.2). Such report shall refer to the existence of the securities and the adequacy of the records maintained and shall express an opinion on the accuracy of the Accounts presented.

20.4 The Church's income and property may not be distributed to its members or office-bearers, except as reasonable compensation for services rendered. No remuneration will be paid to any employee, office bearer, member, or other person, which is excessive, having regard to what is generally considered reasonable in the sector and in relation to the service rendered and has not and will not economically benefit any person in a manner which is not consistent with its objects.

20.5 Members or office-bearers have no rights in the property or other assets of the Church solely by virtue of their being members or office-bearers.

21 FINANCIAL TRANSACTIONS

21.1. The Church shall have power to buy, sell, donate, let or hire, exchange, transfer, receive by way of donation or otherwise, movable and immovable property and to invest its funds in Government or Municipal stock, mortgage bonds, or on fixed deposit or otherwise, in Banks, Post Offices, or approved organisations and shall further have power to borrow money with or without security in such manner as the Church shall think fit, negotiate loans from Bankers or others by overdraft or otherwise and by passing mortgage and notarial bonds for registration with the proper authorities, and to open and operate banking accounts, and to make, draw, accept, discount, execute and issue promissory notes, bills of exchange and other negotiable and transferable instruments to guarantee the performance of contracts by any person or duly

constituted church having objectives wholly or partly similar to the objectives of this Church.

22.2. The funds of the Church will be used solely for the objects for which it was established or shall be invested with authorised financial institution.

23. IMMOVABLE PROPERTY

23.1. All immovable property acquired by the Church in any manner shall be registered in the name of the Trustees of the Church.

23.2. The Trustees for the time being of the Baptist Union of Southern Africa shall, for the time being, be the Trustees of the Church. They shall act as required by a resolution of a General Meeting of the Church.

23.3. All acquisitions of immovable property in any manner shall require the approval of a General Meeting, due notice having been given of the proposed transaction.

23.4. Any proposal to sell, donate, exchange, mortgage, or otherwise alienate or encumber any immovable property shall have the prior approval of a Special General Meeting by a two thirds majority vote of the members present.

24. SALE OF PROPERTY

The proceeds derived from the sale or other disposal of any property of the Church shall be used in such manner as the Church may deem best fitted to secure the furtherance of its objects.

25. INDEMNITY

The Trustees and all Officers of the Church shall be fully indemnified against all actions, costs, charges, losses, damages, and expenses which they or any of them shall or may incur in the execution of their duties, except such as they shall incur by their own wrongful action done intentionally or with gross negligence.

26. DISSOLUTION OF THE CHURCH

The church may at any time be dissolved by the two thirds majority vote of members present at a Special General Meeting. In the event of such resolution being passed, such meeting shall thereupon authorise the Elder Board of such members thereof who may still hold office, to take the necessary steps to wind up the affairs of the church,

and to transfer the property of the church in due and proper form to the Baptist Union of Southern Africa.

If the Elder Board no longer exists of any members thereof, the meeting shall appoint and authorise any other suitable person of the Baptist Union of Southern Africa through its officers to comply with the above requirements.

26.1 The church shall be deemed to have ceased to exist when public worship shall have been discontinued and the stated purposes of the church ceases to continue in any acceptable form. It shall also cease to exist when the number of active members has dropped to below 20.

26.2. In the event of 23.1, such meeting shall thereupon authorise the Executive to take the necessary steps to wind up the affairs of the Church, and to transfer the immovable property in due and proper form to the Baptist Union of Southern Africa - (see 23.4)

26.3. Should the number of Deacons be less than required by Clause 14.2, the meeting shall appoint and authorise any other person or persons to comply with the requirements.

26.4. In the event of the Church at any time ceasing to exist, all acquired property or rights to property at such time shall ipso facto vest in and become the property of the Baptist Union of Southern Africa which shall hold, administer, or deal with it in such manner as the said Union through its Executive Committee may deem best fitted to secure the objects in Clause 3.

26.5. The Church shall be deemed to have ceased to exist-

26.5.1. When dissolution shall have been resolved in accordance with 23.1.

26.5.2 When public worship shall have been discontinued for a consecutive period of six calendar months.

26.5.3. When the number of members whose names and full addresses are known, has dropped to below 10.

27. AMENDMENTS OF THE CONSTITUTION

The constitution may be amended or changed by the Elder Board after approval from the church. The Declaration of Faith, Church Covenant, or Constitution may be amended, and new and additional sections or articles added by the elders and affirmed by 75% of the

members present the Elder Board shall seek affirmation of the congregation when changed of amendments to the constitution are required.

Notification of such changes will be given for four consecutive Sunday morning through public announcement to ensure that most members have been informed. If during this period no concerns are raised it is accepted that consensus has been reached. The whole church then agrees to stand by the decision.

28. RESOLUTION OF DIFFERENCES / AREAS OF CONCERN

28.1 In any dispute arising between church members, pastors, or staff pertaining to teaching or practices, church finances, or title to property purchased with church contributions, the dispute shall be resolved by the elders. A decision shall be reached after prayerful consideration in a spirit of humility, with each elder regarding the others before himself. If the elders are unable to resolve such a matter, they must pursue outside counsel from mutually agreed upon, likeminded Christian leaders.

28.2 Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (see, e.g., Matthew 18: 15–20, I Corinthians 6: 1–8), the church shall require its members to resolve conflict among themselves according to biblically based principles, without reliance on the secular courts.

28.3 Consistent with its call to peace-making, the church shall encourage the use of biblically based principles to resolve disputes between itself and those outside the church, whether Christian or pagan and whether individuals or corporate entities.

29. CONFIRMATION/ACCEPTANCE OF THE CONSTITUTION

The Constitution as printed above was adopted at a business meeting of the-----,
called in terms of the Constitution, and held on -----

SECRETARY

CHAIRMAN

WEEK 6

HOW CAN I GET INVOLVED?

Below are a few areas of ministry at CBC in which you may participate.

Assemble Connect Thrive Share

Greeters Ministry Children Ministries

Choir Ministry Student Ministries Outreach

Media Ministry Young Adult Ministries Kitchen Ministry

Evangelism

Baptism Ministry Teaching Ministries Men's Ministry

Women's Ministry

Security Ministries

Usher Ministry

Benevolence Ministry

Recreation Ministries

MEMBERSHIP QUESTIONNAIRE

Your information will be read only by the elders and kept confidential

Explain how you became a

Christian: _____

Briefly explain the Gospel in your own

words: _____

Have you been baptized? If so, how? If not, do you desire to be?

Tell us briefly what you have experienced at Cosmo Baptist Church so far that has led you to consider becoming a member:

COSMO BAPTIST CHURCH

MEMBERSHIP FORM

Personal Information

Full name: -----

Physical Address-----

Marital status-----Birthdate: -----

Cell: -----

Occupation: -----

1. How were you saved? How did you come to know Jesus Christ as your Lord and saviour?

2. How has your life changed since your conversion to Christ?

3. What is your gift/talent?

4. How do you propose to be involved in the life of the church?

5. Should you wish clarification on any aspect relating to our church life, please specify.

MEMBERSHIP COVENANT

In making this commitment to membership at Cosmo Baptist Church, I declare that I believe that I believe that Jesus Christ is God's Son, who did on the cross in my place for the forgiveness of my sins. I have personally asked the Lord to forgive my sins and to make me his child. My hope for eternal life rest on him alone. I also declare that I have confessed my faith in Jesus Christ in baptism by immersion.

I affirm that I agree with the Declaration of faith and that I will strive to protect the unity of the church fellowship by loving spirit, active participation, and support for the church doctrine. By God's grace I determine to be a living testimony for Christ.

Name: -----

Date: -----

Signature: -----

Office use only

Date for m received: -----

Date received into membership: -----