



The Book of Church Order

Redeemer Church
Huntsville, Alabama

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The Constitution of
Redeemer Church
Huntsville, Alabama

The congregation of Redeemer Church formally constituted on Sunday, October 8, 2023.

Preamble

Since it has pleased Almighty God, by His Holy Spirit, to call certain of His servants together in unity here under the name Redeemer Church of Huntsville, Alabama, for the worship of the one true and living God and the spread of the gospel of Jesus Christ, we, the members of Redeemer Church do hereby organize ourselves and adopt this Constitution as our articles of governance, in accordance with the direction of our civil magistrates, to be interpreted at all times to reflect the character of Jesus Christ and make famous his name, as is revealed in the Scriptures and articulated in our "Statement of Faith" and "Church Covenant."

Article 1. Name

- 1.1. This church shall be known as Redeemer Church ("Redeemer").

Article 2. Affiliations

- 2.1. Redeemer voluntarily cooperates with the Great Commission Collective for church planting and the Great Commission Baptists for international missions, disaster relief, and theological education.

Article 3. Purpose

- 3.1. The foundation of this church is the Lord Jesus Christ (1 Cor. 3:11; Eph. 2:20), and He guides His church in all affairs through the Holy Scriptures (Psalm 119; 2 Tim. 3:15-17) Therefore the purpose of this church is to glorify God through Jesus Christ, in the power of the Holy Spirit (Isa. 43:7; Eph. 1:6, 12, 14).
- 3.2. Because this church exists to glorify God through Jesus Christ, in the power of the Holy Spirit, we do this by loving him and obeying his commands through:
 - 3.2.1. Weekly corporate worship (Heb 10:25)
 - 3.2.2. Engaging in the right preaching of the whole counsel of God (Acts 20:27; 2 Tim 4:1-2)
 - 3.2.3. Equipping the saints for the work of ministry through Bible instruction and study (Eph 4:11-13)
 - 3.2.4. Rightly administering the ordinances of baptism and the Lord Supper (Matt 28:19; Rom 6:1-4; Luke 22:19; 1 Cor. 11:17-34)
 - 3.2.5. Encouraging brotherly affection (John 13:34-25; 1 John 3:11-24, 4:7-12)
 - 3.2.6. Encouraging, supporting, and participating in missions work—local, domestic, and international (Matt 5:16, 28:18-20; 1 Pet 2:9, 3:15)

Article 4. Membership

4.1. Qualifications

- 4.1.1. To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has received Christian baptism, and wholeheartedly affirms the Christian faith as revealed in Scripture. Every member must affirm the confession of the church without any mental reservation or private arrangement as expressed in the Statement of Faith and hold firmly to our Church Covenant.
- 4.1.2. The normal process for someone becoming a member is the completion of all sessions in the new members' class, followed by a membership interview by an elder or deputized individual to ascertain a credible profession of faith, and the affirmation of the congregation based upon the individual's testimony.

4.2. Admission of Members

- 4.2.1. To be admitted into church membership, a candidate shall be ordinarily, but not necessarily, recommended by the elder board at any regular or special meeting of the members. Such candidate shall meet qualifications for membership. A candidate shall be admitted by a vote of at least three-quarters the members present at the time of the vote.

4.3. Duties and Privileges of Membership

- 4.3.1. In accord with the duties enumerated in the Church Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God's supply of gifts, time, and resources. Only those who are members of the church shall lead the ministries of the church.
- 4.3.2. It is the privilege and responsibility of members to regularly attend members' meetings and vote on the election of officers, on decisions regarding membership, and on other such matters submitted to a vote.

4.4. Membership and the Church's Witness

- 4.4.1. A true church reflects the purity, love, and holiness of God. Jesus keeps his church pure through formative and corrective discipline (See Matt 18:15-17; 2 Thes 3:14-15; 1 Tim 5:19-20; 2 Tim 3:16-17; et al.). Formative discipline is inherent in the preaching, teaching, and exercise of other ministries in the church. Corrective discipline is always remedial. That is, the goal of corrective discipline is always the salvation and restoration of the one for whom the church membership pleads, warns, exhorts, and disciplines.
- 4.4.2. Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church, will be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:15-17 and the example of Scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed. Church discipline can include admonition by the elders or congregation, removal from office, and excommunication (see Matt 18:15-17; 2 Thes 3:14-15; 1 Tim 5:19-20; 1 Cor 5:4-5).
- 4.4.3. The purpose of such discipline should be:

- 4.4.3.1. For the repentance, reconciliation, and spiritual growth of the individual disciplined (Heb 12:1-11; Matt 18:15-17; 1 Cor 5:5; Gal 6:1);
- 4.4.3.2. For the instruction in righteousness and good of other Christians, as an example to them (1 Cor 5:11; 1 Tim 5:20; Heb 10:24-25);
- 4.4.3.3. For the purity of the church as a whole (1 Cor 5:6-7; Eph 5:27; Rev 21:2);
- 4.4.3.4. For the good of our corporate witness to non-Christians (Matt 5:13-16; John 13:35; Acts 5:10-14);
- 4.4.3.5. and Supremely for the glory of God by reflecting His holy character (Deut 5:11; John 15:8; Eph 1:4; 1 Pet 2:12).
- 4.4.4. It is desirable in the case of public sin that a confession be made before the church in a specially called meeting, so that the church can freely extend forgiveness. Such public confession is especially necessary in the case of elders and deacons (1 Tim 5:19-20; Gal 2:11-14).
- 4.5. Termination of Membership
 - 4.5.1. Termination of membership shall be recognized by the church following the death, transfer of membership, or voluntary resignation of any church member who is in good standing. Membership may also be terminated as an act of church discipline (ordinarily, but not necessarily, at the recommendation of the elders) and with the vote of 75% of the members present at any regular or special meeting of the members.
 - 4.5.2. The church shall have authority to refuse a member's voluntary resignation or transfer of membership to another church, either for the purpose of proceeding with a process of church discipline or for any other biblical reason.

Article 5. Meetings

5.1. Corporate Worship Gatherings

- 5.1.1. The congregation shall gather corporately each Lord's Day and may hold additional services through the week as the church determines.
- 5.1.2. The corporate gathering shall be ordinarily, but not necessarily, marked by the public reading of Scripture (1 Tim 4:13), the preaching and hearing the Word of God (2 Tim 4:2; Luke 8:18); the teaching and admonishing one another in psalms, hymns, and spiritual songs (Col 3:16; Eph 5:19), as well as the proper administration of the ordinances (Matt 28:19-20; 1 Cor 11:26).

5.2. Members' Meetings

- 5.2.1. In every meeting together, members shall act in that spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ
- 5.2.2. There shall be a regular members' meeting at least every quarter, at some time apart from the Sunday morning service, and at a time acceptable to the membership. The elders shall see that the stated meetings of the church are regularly held and that required reports are submitted to the church by the responsible members.
- 5.2.3. There shall be an annual members' meeting, at which officers are elected, positions filled, and a budget approved by the membership no more than three

nor less than one month prior to the start of the fiscal year. The fiscal year will commence on January 1.

- 5.2.4. Special members' meetings may be called at the request of the elders. Additionally, upon receiving a written request by at least ten percent of the total membership, the elders shall call a special members' meeting within one month of the request. Special members' meetings petitions shall include a proposed agenda agreed upon by signatories prior to submitting the written request to the elders. This will be distribution to the congregation at the time of said meeting's calling.
- 5.2.5. The time, date, and purpose of any regular or special meeting will be announced at all public services of the church at least two weeks prior to the meeting.
- 5.2.6. Provided that all constitutional obligations for notification have been met, a quorum shall be understood to be met by the members present.
- 5.2.7. The chairman of the elders shall preside as moderator at all members' meetings of the church. In the absence or incapacity of the chairman of the elders, another elder appointed by the elders shall perform these duties.
- 5.2.8. Meetings shall be run according to Robert's Rules of Order. On any matter that is brought to vote, a two-thirds vote is needed for it to pass—unless this constitution specifies otherwise (e.g., in matters of church discipline). Abstentions will not be counted as votes cast. Only votes cast by members present in the meeting at the time of the call will be counted.
- 5.2.9. Resolutions adopted by the elders shall be reported to the church at regular members' meetings and may be reversed by the congregation with a three-fourths majority vote of the members present.

Article 6. Officers

6.1. Summary

- 6.1.1. Jesus Christ is Lord and Head of his church, and he establishes the order of his church in his Scripture.
- 6.1.2. The biblical offices in the church are elders and deacons. The terms "elder," "pastor," and "overseer" are understood to be synonymous. Our church also ordains a member of the deaconate to serve administrative roles of this constitution as "clerk" and "treasurer." Additionally, our church provides for the employment of ministerial staff as occasion requires.
- 6.1.3. All officers of the church must be members of this church in good standing prior to assuming their responsibilities.

6.2. Church Government Through the Offices of Elder and Deacon

- 6.2.1. Within the general equality of all believers, God orders and gives leaders to his church. The congregation's submission to Christ finds expression in its submission to godly elders (1 Thess. 5:12-13; Heb. 13:17; 1 Pet. 5:5). All ministry to the church is ultimately Christ's own ministry and, as gifts from God, elders are an extension of Christ's ministry to his people.
- 6.2.2. This is a voluntary submission which must not be coerced, and this submission assumes that elders are serving as faithful examples and are faithfully leading the congregation in obedience to God's Word. God's Word circumscribes the elders' authority. Here are biblical texts that specifically address the notion of authority

with respect to the congregation and its leaders affirm elder leadership and congregational submission:

- Elders rule/govern/manage: 1 Tim. 3:4-5; 5:17; 1 Thess. 5:12; Rom. 12:8;
- Elders lead: Heb. 13:7, 17, 24;
- Elders exercise oversight: Acts 20:28; Phil. 1:1; Titus 1:7; 1 Pet. 5:2;
- The congregation respects: 1 Thess. 5:12;
- The congregation esteems: 1 Thess. 5:13;
- The congregation obeys: Heb. 13:17;
- The congregation submits: Heb. 13:17;
- The congregation imitates: Heb. 13:7; 1 Cor. 11:1; 2 Thess. 3:7, 9.

6.3. Elders

- 6.3.1. The elder board shall never be comprised of less than three men who satisfy the qualifications for elder set for in Scripture (1 Tim 3:1-7; Titus 1:6-9). No elder may serve as a deacon while during his tenure on the elder board.
- 6.3.2. The elder board shall be comprised of the Lead Pastor, any Associate Pastors, and any Lay Pastor. At no time shall there be less than one-third of the elder board which consists of lay pastors. The designation "Lay Pastor" is for the purpose of this constitution and does not indicate a difference between the elders (See § 6.5).
- 6.3.3. Subject to the will of the congregation, the elders shall provide broad oversight to the ministry, financial management, and resources of the church. In keeping with the principles set forth in Acts 6:1-6; 1 Tim 3:1-7, 5:17; Titus 1:5-9; Jas 5:14; and 1 Pet 5:1-4, the elders shall seek the mind of Christ through the Word of God as they undertake the work of shepherding God's flock. The elders shall teach and exhort; refute those who contradict the truth; pray for the sick; care for the church's members; devote themselves to prayer, to the government of the church, and to the ministry. The elders shall provide oversight of the congregation and lead the body to fulfill its ministries.
- 6.3.4. The church shall recognize men gifted and willing to serve in this calling, in accordance with the constitutional provisions on elections. These men shall be received as gifts of Christ to his church and set apart by the congregation in accordance with the constitutional provisions for elections (See § 7.).
- 6.3.5. Elders other than the Senior Pastor and Associate Pastor(s) shall be reaffirmed by the church membership triennially. After an elder—other than staff elders—has served two consecutive three-year terms, he must take a year sabbatical before he may be eligible for reelection as an elder. In extraordinary circumstances, the congregation may sustain an elder beyond this term should the elder be willing and should there not be other candidates qualified to serve on the elder board.
- 6.3.6. An elder's term of office may be terminated by resignation or dismissal. Any two members who have reason to believe that an elder should be dismissed should express such concern to the elders and, or if necessary, to the congregation at a special meeting. Any such action shall be done in accordance with the instructions of our Lord in Matt 18:15-17 and 1 Tim 5:17-21.
- 6.3.7. The elders shall take particular responsibility to oversee worship services, administer the ordinances of baptism and Lord's Supper, equip the membership for the work of the ministry, encourage and teach sound doctrine, admonish and

correct error, oversee the process of church discipline, coordinate and promote the ministries of the church, mobilize the church for missions, examine and instruct prospective members, examine and recommend all prospective candidates for offices and positions, oversee the deaconate's ministry of service: in their administration of enumerated responsibilities and the distribution of benevolence. The elders guard the teaching of the church by ensuring that all who minister the Word to the congregation, including outside speakers, share this body's fundamental convictions.

- 6.3.8. Each year the elders shall present to the church an itemized budget. The budget shall be presented for discussion at a regular or special members meeting (Cf., § 5.2.3.). No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the elders.
- 6.3.9. The elders may establish and oversee ministry positions and committees to advise and assist them in fulfilling any of their responsibilities. The elders shall also have primary responsibility for the employment, supervision, and evaluation of all staff members. Though they retain responsibility, they may delegate the practical outworking of this responsibility to the deaconate or other paid staff as needed.
- 6.3.10. When proposing any new paid staff positions, the elders shall present a job description for each position to the membership for approval at any members' meeting. When filling lead pastor or associate pastor positions, the membership will approve any candidate brought forward by the elder board to fill such positions at any members' meeting, or the membership may delegate this responsibility, on a position-by-position basis, to the elders, deaconate, or other body by a simple affirmation of a specific resolution brought by the elders. The elders may hire or dismiss ministerial and non-pastoral staff to assist in the fulfillment of their duties, or they may delegate that responsibility on a case-by-case basis. The elders shall report to the congregation all changes to any job description.
- 6.3.11. Any elder, including any senior or associate pastors, may be terminated by resignation or dismissal. Any two members with reason to believe that an elder should be dismissed should express such concern to the elders and, if need be, to the congregation. Any such action shall be done in accordance with the instructions of our Lord in Matt 18:15-17 and 1 Timothy 5:17-21. Any of the elders may be dismissed by a two-thirds vote of the members at any members' meeting of the church.
- 6.3.12. The elders may decide to operate amongst themselves by consensus, but they must have at least three-quarters approval amongst themselves to proceed with any action.
- 6.3.13. Each year, the elders shall elect a chairman who will serve as chairman of the elder board. The chairman is responsible for the efficacy of the elder board: ensuring that the elder body is aware of any issues, challenges, or opportunities facing the church as advised by pastors, deaconate, and other staff; working with the Lead Pastor to set the agenda for elders' meetings; facilitating the onboarding of new elders. The chairman shall be a lay pastor.
- 6.3.14. Each year, the elders shall appoint one from their number to serve as the moderator of members' meetings. In the absence of the chairman, the moderator shall fulfill the chairman's duties.

6.3.15. For the purposes of compliance with nonprofit laws in the state of Alabama, the chairman of the elders shall serve as the president of this corporation.

6.4. Senior Pastor

6.4.1. The Senior Pastor shall be an elder. He shall perform all of the duties and responsibilities of elder (§ 6.2.) and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching.

6.4.2. His call shall not be subject to the triennial reaffirmation or the term limitations outlined in § 6.2.5. His call shall be defined, instead, by the conditions in § 7.4.

6.4.3. The senior pastor shall be responsible for the church's worship. His oversight and responsibility extend over preaching on the Lord's Day, administering the ordinances of baptism and communion with the elder body, and performing such duties as usually pertaining to that office, or those set forth in this constitution.

6.4.4. The senior pastor shall have primary responsibility for all staff in both supervision and evaluation. This responsibility may, on a case-by-case basis, be delegated to another staff member in consultation with the elders.

6.4.5. In the absence or incapacity of the senior pastor, the other elders shall assume responsibility for his duties, any of which can be delegated.

6.5. Associate Pastors

6.5.1. The church may call additional pastors whose relationship to the senior pastor is that of associate.

6.5.2. An Associate Pastor shall be an elder. He shall perform all of the duties and responsibilities of elder (§ 6.2.) and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching.

6.5.3. His call shall not be subject to the triennial reaffirmation or the term limitations outlined in § 6.2.5. His call shall be defined, instead, by the conditions in § 7.4.

6.5.4. He shall assist the senior pastor in the performance of his regular duties and shall perform any other duties as usually pertain to the office of pastor, or as set forth in this constitution, or which may be specifically assigned to him by the congregation.

6.5.5. In the absence or incapacity of the senior pastor for defined periods of times (such as a sabbatical or illness), the associate pastor(s) shall assume responsibility for his duties under the direction and oversight of the elder body.

6.6. Lay Pastor

6.6.1. A Lay Pastor shall be an elder. He shall perform all of the duties and responsibilities of elder (§ 6.2.) and shall be recognized by the church as particularly gifted and called to the office of elder.

6.6.2. Lay pastors will not receive remittance for their service but are to be doubly-honored by the church (1 Tim 5:17) with ex gratia honoraria as the congregation is able.

6.7. Ministers

- 6.7.1. With the approval of the elders, the lead pastor may hire additional staff to assist with pastoral ministry, designated as ministers. These shall not be elders, though on occasion they may be installed as elders should they be nominated by the elders and elected by the congregation in accordance with § 7.4. Should the congregation recognize a minister as an elder, he will assume the title and responsibility of an Associate Pastor (See, § 6.4.).
- 6.7.2. Ministers may serve as deacons during their employment as minister but must resign the deaconate should they be called as an elder (Cf., § 6.2.1.).

6.8. Deaconate

- 6.8.1. The office of deacon is described in 1 Tim 3:8-13 (Cf., Acts 6:1-7). The church shall recognize, in accordance with the constitutional provisions on elections (§ 7.), men and women who are giving of themselves in service to the church, who possess gifts of ministry, and who are called to further service and care for the church's members. The number of deacons shall be determined by the needs of the ministry and the call and qualifications of men and women in the church. These members are to be received as gifts of Christ to his church and set apart as deacons. This recognition shall be reaffirmed by the church biannually. After a deacon has served three consecutive two-year terms, he or she shall not be eligible for reelection to the deaconate for at least one year.
- 6.8.2. The deaconate shall care for the temporal needs of members, attend to the accommodations for public worship, and encourage and support those able to help others and those with gifts of administration.
- 6.8.3. The elders, with assistance from the deaconate, shall receive, hold, and disperse a fund for benevolence, reporting on its use to the elders at their request, and reporting to the church its total receipts and total disbursements only.
- 6.8.4. The deaconate, with agreement of the elders, may establish unpaid administrative positions or committees of members to assist them in fulfilling their responsibilities in the church.
- 6.8.5. The deaconate may organize themselves in the most fitting way to accomplish the mission of the church. Thus the ministry of the deaconate may involve several diaconal committees. There is no requirement that the deacons meet as a committee of the whole.
- 6.8.6. The deaconate shall prepare a monthly report to the elders detailing their ministry.
- 6.8.7. The responsibilities of the deaconate do not include preaching, teaching, or spiritual oversight, which are the responsibilities of the elders. Nor does it exercise financial oversight of the church. Deacon ministry is one of service not spiritual leadership. Deacons may teach and preach in contexts which do not infringe upon the oversight duties of the elders (Acts 6-7:53; Titus 2:3) or violate the commands of Scripture (1 Tim 2:12).
- 6.8.8. There shall be a cohort of deacons responsible for advising and assisting the elders with the financial and human resources of the church. These deacons of stewardship shall assist the elders prepare the annual budget (§ 6.2.8.) and assist in the elders' management of human resources (§ 6.2.10.). The elders may

organize this cohort to fit their needs with a simple majority vote of approval by the congregation at any regular or special meeting.

6.9. Clerk

- 6.9.1. It shall be the duty of the clerk to record the minutes of all regular and special members' meetings of the church, to preserve an accurate roll of membership, and to render reports as requested by the elders or the church.
- 6.9.2. The church clerk shall ensure that dated copies of the most recent revisions of this constitution are made available to all church members upon request.
- 6.9.3. The clerk, who shall be a member in good standing, shall be nominated by the elders and elected by the congregation to serve a term of three years. There is no term limit for a clerk provided he or she is willing and able to serve in this capacity. In the absence or incapacity of the clerk, the elders shall appoint a member to perform the duties of the church clerk.
- 6.9.4. For the purposes of compliance with nonprofit laws in the state of Alabama, the clerk shall serve as the secretary of the corporation.

6.10. Treasurer

- 6.10.1. The treasurer, who shall not be an active elder or paid church staff member, shall be a member in good standing. The treasurer shall support the elders in providing oversight of the financial and accounting activities of the church and ensure that all funds and securities of the church are properly secured in such banks, financial institutions, and depositories as appropriate.
- 6.10.2. The treasurer shall not have custody of the church funds.
- 6.10.3. The treasurer shall also be responsible for presenting regular reports of the account balances, revenues, and expenses of the church at each members' meeting. This responsibility may be delegated with the approval of the elders.
- 6.10.4. The treasurer shall see that full and accurate accounts of receipts and disbursements are kept in books belonging to the church and that adequate controls are implemented to ensure that all funds belonging to the church are handled appropriately by any officer, employee, or agent of the church.
- 6.10.5. The treasurer shall render to the elders, whenever they require it, an account of the activities as treasurer and of the financial condition of the church.
- 6.10.6. The treasurer shall be nominated by the elders and elected by the congregation to serve a term of three years.

Article 7. Elections

7.1. Principles

- 7.1.1. The process for church elections shall be interpreted and carried out to fulfill the following principles:
 - 7.1.1.1. Substantial prayer, both individually and corporately, shall be an integral part of the election process.
 - 7.1.1.2. Nominations shall proceed with the support of the elders.
 - 7.1.1.3. All candidates for church office shall be treated with grace, kindness, and honestly appropriate when evaluating fellow members for office.
 - 7.1.1.4. The election process shall express the spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ.

7.2. Selection of Officers

- 7.2.1. The election of officers shall be held as needed in a members' meeting of the church. Two months prior to the election the elders should seek recommendations and involvement from the general membership in the nomination process.
- 7.2.2. A slate of names of nominees to serve as elders, deacons, clerk, and treasurer shall be presented by the elders and made known to the church at least one month prior to voting. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the elders. Members intending to speak in opposition to a candidate should express their objection to the elders as far in advance as possible before the relevant church members' meeting at which the church votes on the candidates.
- 7.2.3. The chairman of the elders shall declare as elected those persons receiving a three-fourth majority of all votes cast for any office.
- 7.2.4. The persons elected shall assume their respective offices at the beginning of the fiscal year (unless another date has been specifically designated). Elections to fill any need that may occur during the course of the year may be held at any members' meeting, upon recommendation of the elders.

7.3. Calling of Senior Pastor

- 7.3.1. In the calling of any man to this position, the same basic process of calling an elder must be followed. In addition, however, the congregation must be given adequate opportunity to assess the preaching gifts of any potential senior pastor and—before being asked to express its judgement—must receive assurances from the elders that, having interviewed the man concerned, they have no doubts as to his wholehearted assent to the church's Statement of Faith and Church Covenant. He must also wholeheartedly assent to any complimentary confessions of faith that the congregation has adopted as normative for faith and practice.
- 7.3.2. Notice of the nomination of a man to be elected and called as senior pastor—which shall include, if necessary, election to membership of his wife if he is married—must be given at two Sunday morning gatherings following the nomination, prior to the vote at a members' meeting.
- 7.3.3. The elders may only bring one recommendation to the church at a time.

7.4. Calling of Associate Pastor

- 7.4.1. In the calling of any man to this position, the same basic process of calling an elder must be followed. In addition, however, the congregation must be given adequate opportunity to assess the preaching gifts of any potential associate pastor and—before being asked to express its judgement—must receive assurances from the elders that, having interviewed the man concerned, they have no doubts as to his wholehearted assent to the church's Statement of Faith and Church Covenant. He must also wholeheartedly assent to any complimentary confessions of faith that the congregation has adopted as normative for faith and practice.
- 7.4.2. Notice of the nomination of a man to be elected and called as lead pastor—which shall include, if necessary, election to membership of his wife if he is married—

must be given at two Sunday morning corporate gatherings following the nomination, prior to the vote at a members' meeting.

7.4.3. The elders may only bring one recommendation to the church at a time.

Article 8. Indemnification

8.1. Mandatory Indemnification

8.2. If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful. The church shall purchase appropriate insurance to meet these potential liabilities.

8.3. Permissive Indemnification

8.4. At the discretion of the elders or resolution of the congregation (See § 5.2), the church also may indemnify any person who (a) acted in good faith and reasonably believed that his or her conduct was in the church's best interest and (b) either believed that his or her conduct was not unlawful or failed to abide by a law that the elders determine to be in contradiction to biblical obligations.

8.5. Procedure

8.6. If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

Article 9. Dispute Resolution

9.1. 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., Matt. 18:15- 20; 1 Cor. 6:1-8), the church shall urge its members to resolve conflict among themselves according to biblically based principles, without reliance on the secular courts. Consistent with its call to peacemaking, the church shall encourage the use of biblically based principles and the avoidance of suits of law to resolve disputes between itself and those outside the church, whether Christian or pagan and whether individuals or corporate entities. The elders shall adopt policies and procedures to effect these aspirations.

9.2. If a church member believes the church to be out of accord with this constitution, he or she shall inform an elder. When the elder determines that the church is out of accord with this constitution, they must provide an update at each members' meeting until the situation is remedied.

Article 10. Amendments and Addendums

10.1. Statement of Faith and Church Covenant

10.1.1. The Statement of Faith and Church Covenant may be amended by a vote of 75% of votes cast at any regular members' meeting, provided that the amendment had been offered in writing at a regular members' meeting in the previous quarter

and had been announced from the pulpit at church services two successive Sundays prior to such a vote.

10.2. Constitution

- 10.2.1. This constitution may be amended by a two-thirds vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

Article 11. Dissolution

- 11.1. In the event that the elders of the church determine that there is reasonable cause to dissolve Redeemer as a corporate entity, the elders shall recommend dissolution to the membership. The elders shall call a special members' meeting as set out in § 5.2.4. Notice of the meeting shall be sent in writing to the membership and posted at all entrances to the church building no less than sixty days prior to the meeting.
- 11.2. The notice shall state that the purpose of the meeting is to consider dissolution of the corporation and how the assets of the corporation will be distributed after all creditors have been paid. At least two-thirds of the members present at the meeting must vote in the affirmative to approve the proposal of dissolution.
- 11.3. After approval of dissolution by the members, all of the corporation's debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals, but shall be irrevocably designated, as approved by a simple majority of the members present at a members' meeting, to one or more religious organizations which meet the qualifications described in Section 501(c)(3) of the Internal Revenue Code and which are in agreement with the letter and spirit of the church's Statement of Faith. Any such assets not so disposed of shall be disposed of exclusively for such exempt purposes by a court of competent jurisdiction where the principal office of the corporation is then located.

The Statement of Faith of Redeemer Church

Huntsville, Alabama

We hold Scripture to be the supreme authority and rule of faith, sola scriptura, but recognize God's preserving grace by the work of the Spirit to ensure the faith is deposited from one generation to the next. So, we—with all saints through the ages—confess the truths of the first five ecumenical councils.

Additionally, our church affirms the following as essential beliefs:

The Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction. It has God for its author, salvation through Christ for its purpose, and truth without any mixture of error for its content. It reveals the principles by which God will judge us. Therefore, it is and shall remain to the end of the world the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

The Only True God

We believe that there is one, and only one, living and true God. He is an infinite, intelligent Spirit, whose name is the LORD, the Maker and Supreme Ruler of heaven and earth. He is inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love. In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit. They are equal in every divine perfection, yet carry out distinct but harmonious offices in the great work of redemption.

Humanity & The Fall

We believe that humanity is the special creation of God, made in his own image. God created them male and female as the crowning work of his creation. The gift of gender is thus part of God's creation. It is immutable. The gift of marriage consists of the uniting of one man and one woman in covenant commitment for a lifetime, and it models the way God relates to his people.

Humanity was created in holiness, under the law of his Maker. By voluntary transgression, however, humanity fell from that holy and happy state. As a result, all mankind are now sinners, not by constraint but by choice. Being by nature utterly void of that holiness required by the law of God, they are now positively inclined to evil. Therefore, mankind stands under just condemnation to eternal ruin, without defense or excuse.

Jesus Christ, The Way of Salvation

We believe that the salvation of sinners is entirely of grace, through the mediatorial offices of the Son of God, Jesus Christ our Lord. By the appointment of the Father, he freely took upon himself our nature, yet without sin. He honored the divine law by his personal obedience, and by his substitutionary death made a full atonement for our sins. He rose from the dead and is now

enthroned in heaven. Jesus unites in his wonderful person the tenderest sympathies with divine perfections and, as such, is qualified in every way to be a suitable, a compassionate, and all-sufficient Savior.

Justification

We believe that a great gospel blessing which Christ secures to those who believe in him is Justification. Justification includes both the pardon of sin and the promise of eternal life. It is not given in consideration of any works of righteousness which we have done, but only through faith in the Redeemer's blood. By virtue of this faith his perfect righteousness is freely imputed to us by God. Justification brings us, immediately at the time of salvation, into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

The Freeness of Salvation

We believe that the blessings of salvation are made free to all by the gospel. It is the immediate duty of all to accept these blessings by a heartfelt, repentant, and obedient faith. Nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel, which only magnifies his condemnation.

Grace In Regeneration

We believe sinners must be regenerated, or born again, to be saved. Regeneration consists in the giving of a new and holy disposition to an otherwise rebellious sinner. It is accomplished in a way that is above our comprehension by the power of the Holy Spirit and in connection with divine truth, thus securing our voluntary obedience to the gospel. The proper evidence of regeneration consists in the holy fruits of repentance, faith, and newness of life.

Repentance and Faith

We believe that repentance and faith are sacred duties and inseparable graces that are wrought in our souls by the regenerating Spirit of God. He convinces us of our guilt, danger, helplessness, and of the way of salvation by Christ, causing us to turn to God with true sorrow, confession, and pleas for mercy, while at the same time receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all sufficient Savior.

God's Purpose in Grace

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners. Being perfectly consistent with the free agency of man, election includes all the means in connection with the end of salvation. It is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable. It entirely obliterates boasting and promotes humility, love, prayer, praise, trust, and an active imitation of God's free mercy. It encourages the greatest possible exercise of human responsibility. It may be discovered by its effects in all who truly believe the gospel. Election is the foundation of Christian assurance, and confirming our election deserves the utmost diligence.

Sanctification

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness. It is a progressive work. It begins in regeneration and is carried on in the hearts of believers by the presence and power of the Holy Spirit—the Sealer and Comforter—by the continual use of God’s appointed means, especially including the word of God, self-examination, self-denial, watchfulness, prayer, and the oversight and fellowship of a local church.

The Perseverance of Saints

We believe that all true believers endure to the end. Their persevering attachment to Christ and to his people is the grand mark distinguishing them from false professors. A special providence watches over their welfare, and they are kept by the power of God through faith unto salvation.

A Gospel Church

We believe that a visible church of Christ is a congregation of baptized believers, joined together by covenant in the faith and fellowship of the Gospel. A visible church observes the ordinances of Christ, is governed by his laws, and exercises the gifts, rights, and privileges invested in them by his word. The only scriptural officers of the church are Elders (also called Pastors), and Deacons, whose qualifications and duties are defined in the Epistles to Timothy and Titus.

Baptism And the Lord’s Supper

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit. This demonstrates, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life. Baptism is pre-requisite to the privileges of church membership and the Lord’s Supper. We likewise believe that the Lord’s Supper is a symbolic act of obedience whereby the members of the church, following earnest self-examination, use bread and the cup to commemorate together the dying love of Christ. These two ordinances belong to the gathered church, serving to mark off believers from unbelievers and to make the church visible on earth.

The Lord’s Day

We believe the first day of the week is the Lord’s Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and points to the rest that awaits the people of God. It should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord’s Day should be commensurate with the Christian’s conscience under the lordship of Jesus Christ.

Civil Government

We believe civil government exists by divine appointment for the benefit and good order of human society. Government officials are to be prayed for, conscientiously honored, and obeyed. The principal exception is for matters contrary to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

The Righteous and the Unrighteous

We believe that there is a radical and essential difference between the righteous and the unrighteous. Only those who through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem. In contrast, all those who continue in rebellion and unbelief are unrighteous in his sight, and under his curse. This distinction holds both in and after death.

The World to Come

We believe that the end of the world is approaching. At the last day Christ will descend from heaven and raise the dead from the grave to final retribution. Then a solemn separation will take place, as the wicked will be sentenced to endless punishment, and the righteous to endless joy. This just judgment will fix forever the final state of men in heaven or hell.

In addition to the articles outlined above, we affirm for rule in teaching and practice in faith:

- The Canons of Dort (1619)
- The Second London Confession of Faith (1689)
- Barmen Declaration (1934)
- Chicago Statement on Biblical Inerrancy (1978)
- Chicago Statement on Biblical Hermeneutics (1982)
- Danvers Statement (1988)
- Cambridge Declaration (1996)
- Nashville Statement (2017)

The Church Covenant of
Redeemer Church
Huntsville, Alabama

Having, as we trust, been brought by divine grace to repent and believe in the Lord Jesus Christ and to give up ourselves to him, and having been baptized in the name of the Father and of the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of this Christian Church, exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each others' happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines.

We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

