

LIFE COMMUNITY CHURCH OWENSBORO, KENTUCKY

The Constitution of the Life Community Church of Owensboro, Kentucky

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The Constitution and By-Laws of Life Community Church of Owensboro Kentucky

I. Name

The name of this church shall be Life Community Church of Owensboro Kentucky, inc.

II. Church Affiliation

This church is subject to the control of no other church body, but recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist churches. To the extent that it is practical, this church will cooperate with and support the local Southern Baptist Association, Kentucky Baptist Convention, and the Southern Baptist Convention.

III. Business Location

The address of the principal office of this church shall be located in Daviess County, Kentucky.

IV. Purpose

The purposes of Life Community Church shall be:

To worship and serve God and fulfill the Great Commission and the Great Commandment of Jesus Christ as set forth in Matthew 28:19-20 and Matthew 22:36-40—

- To love God with your heart is Worship
- To love your neighbor as yourself is Ministry
- To go and make disciples is Evangelism
- To baptize is to Fellowship
- To teach them all things is Discipleship

V. Articles of Faith

We, as a body, stand in affirmation of the Baptist Faith and Message (2000), and as such, believe:

- God is the Creator and Ruler of the Universe. He has eternally existed in three co-equal yet unique personalities: the Father, the Son, and the Holy Spirit. These are referred to as the trinity, and are ONE GOD. (Genesis 1:1, 26, 27; Psalm 90:2; Matthew 28:19; I Peter 1:2)
- Jesus is the Son of God. He lived a sinless human life and offered Himself as the perfect sacrifice for the sins of all people by dying on the cross. He rose from the dead after three days to demonstrate His power over sin and death. He ascended to Heaven's glory and is coming again to redeem His Bride, the Church. (Isaiah 9:6; Matthew 1:22-23; John 1:1-5, 14:10-30; Acts 1:9-11; Romans 1:3-4; I Corinthians 15:3-4; Hebrews 4:14-15; I Timothy 6:14-15; Titus 2:13)
- The Holy Spirit is co-equal with the Father and Son. He is present in the world to make man aware of his need for salvation. He lives in every Christian from the moment of salvation. He provided the Christian with the power for living, enables understanding of Biblical truth, and guides him in righteous living. He also provides every Christian with spiritual gifts for service at the moment of salvation. We seek to live under His control daily. (John 14:16-17; 16:7-13; Acts 1:8; I Corinthians 2:12, 3:16; II Corinthians 3:17; Galatians 5:25; Ephesians 1:13, 5:18)
- The Bible is God's Word to us. It was written by human authors who were under the supernatural guidance of the Holy Spirit. It is the supreme source of truth for Christian beliefs and living. The 66 canonical books, as they were originally written are inspired by God and are the truth without any mixture of error. (Psalm 119:150, 160, 12:6; Proverbs 30:5; II Timothy 1:23, 3:16; II Peter 1:20-21)
- People are the supreme object of God's creation, created in the image of God. Although everyone has the potential for good, each of us is marred by our own attitudes and acts of disobedience against God, called "sin". By one man, Adam, sin entered into the world, and as a result death has passed on all men, "for all have sinned." This sin separates each of us from God and causes spiritual death, as well as other problems in life. (Genesis 1:27; Psalm 8:3-6, 51:1-8; Romans 3:23, 5:12; Isaiah 59:1-2)
- Salvation is by grace through faith. It is God's free gift to us, but we must accept it. We can never make up for our sin by self-improvement or good works. Only by trusting in Jesus Christ, as God's offer of forgiveness, can anyone be saved from the penalty of sin and receive eternal life. (John 14:6; Romans 5:1, 6:23; Galatians 3:26; Ephesians 2:8-9; Titus 3:5)
- Because God gives us eternal life through Jesus Christ, the true believer is secure in that salvation for eternity. Once born again, you cannot lose your

salvation. Salvation is sustained by the power and grace of God, not by any effort of the Christian. (John 10:29; II Timothy 1:12; Hebrews 7:25, 10:10, 10:14; I Peter 1:3-5)

- God, while still being sovereign, gives each person actual free will, the ability to choose between two options, which must be exercised in either accepting or rejecting God's invitation, through the Gospel and Holy Spirit, to be saved.
- Heaven is a literal place where God will wipe away every tear and there will be no more death, mourning, crying, or pain. There, believers will live forever in God's presence. There is also a literal Hell, which is a place of physical and spiritual torment, experienced as a result of eternal separation from God. In Hell, there will be weeping and gnashing of teeth. (John 3:16, 14:7; Romans 6:23, 8:17-18; I Thessalonians 4:16-17; Revelation 20:15)
- The true Church is composed of all who have been saved through faith in Jesus Christ. Members of the true Church, the Bride of Christ, are eligible for membership in the local church. It is through the local church that God primarily ministers here on Earth. Christ is the head of the Church, not any person, group, or religious organization. While recognizing the value of associating and cooperating with the other groups of Christians, the local church should be independent, self-governing, and free from denominational control. (Matthew 16:18; I Corinthians 12:12-14; Colossians 1:18; Hebrews 10:25)
- The establishment of local churches is clearly taught in the New Testament. Christ is recognized as the Head of the Church, not any person, group, or religious organization. It is the duty of the local church to initiate and support new congregations, within the community, state, country, and around the world.
- Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. Marriage, then, is God's unique gift to man to reveal the union between Christ and His Church and to model the way God relates to His people. It also provides the framework for intimate companionship, the channel for sexual expression according to Biblical standards, and the means for procreation of the human race. Since both are created in God's image, the husband and wife are of equal worth before God.
- Parents have been given, by God, the responsibility to bring up their children in the nurture and discipline of the Lord. It is the parents' responsibility to educate and disciple their children in God's truth. The Church must work to compliment the parents' efforts and facilitate Godly living within the home. (Deuteronomy 6:6-9; Joshua 24:15; Proverbs 22:6; Ephesians 6:4)

- Jesus' disciples were instructed by Him to remember His death and resurrection. He gave the Church two visible symbols, called ordinances, as reminders. These two ordinances are baptism and the Lord's Supper. The Bible teaches that Baptism is to be done by immersion, following salvation, as a one-time act of obedience and identification with Jesus Christ as Lord. The Lord's Supper is an ongoing symbol memorializing our Lord's death, burial, resurrection, and promised return. Each individual must choose his own participation in these ordinances, and participation in either of these ordinances is not a means of salvation.
- God has called Christians—with a holy calling—to walk after the Spirit, not after the flesh which would result in the dishonoring of God. Christians are to live in the power of His indwelling Holy Spirit, in order to not fulfill the lusts of the physical body. The fallen, sinful nature of the flesh cannot be eradicated in this life, and therefore, Christians must keep themselves constantly in subjection to Christ, allowing God's Holy Spirit to live through them in a daily walk of faith. It is the responsibility and privilege of every Christian to proclaim the Good News of Jesus Christ and to seek and make growing disciples. (Leviticus 26:30; Galatians 5:16; Ephesians 5:18; Philippians 2:13; I Peter 3:15)

VI. Government of the Church

Life Community is a self-governing congregation of God-ruled believers. Both Standing and Ministry Teams are elected annually by the church membership to lead and assist in various purposes of the church. Our Church Council, consisting of representatives from our Standing Teams, meets regularly to provide vision for future ministry and to coordinate events on the church calendar. The Church conducts regular business meetings and special business meetings as needed. Each member is entitled to one vote. Both Standing Ministry teams or individual members may offer recommendations and motions as prescribed by the bylaws of the church. Motions are approved or disapproved by the membership in business session. Our governing process is guided by our constitution/bylaws and procedure manual.

VII. Nonprofit Status and Liquidation

This church is not organized for profit. In the event of the liquidation or dissolution of the church, all of its assets and property of every nature and description whatsoever shall be paid over and transferred at the direction of the trustees to the local Southern Baptist Association, and/or the Kentucky Baptist Convention, and/or the Southern Baptist Convention.

VIII. Adoption and Amendment Process

The Constitution will be accepted at the chartering of the church by an affirmative vote of two-thirds of the members present. The senior pastor, staff, and church council will annually review the Constitution, propose any revisions or adjustments necessary to maintain its effectiveness, and bring these changes before the church. Any changes to the Constitution would also require a two-thirds vote.

The By-Laws may be amended by a majority vote of the members present and voting at any meeting of the church called for that purpose. The senior pastor, staff, and church council will annually review the Constitution, propose any revisions or adjustments necessary to maintain its effectiveness, and bring these changes before the church.

The church must have been notified of any proposed changes to the Constitution or amendments to the By-Laws at least eight Sunday services in advance, verbally and in writing.