

CASTLE ROCK BAPTIST CHURCH

880 THIRD STREET

CASTLE ROCK, COLORADO

**CHURCH CONSTITUTION
AND BYLAWS**

JULY, 2002

PREFACE

As this New Testament Fellowship has elected to function under Eldership, the Constitution and Bylaws have been rewritten by the Elders to incorporate a new Statement of Faith and make changes to the Bylaws. By church acceptance of this Constitution and Bylaws, all previous ones will be null and void.

PREAMBLE

For the more certain preservation and security of the principles of our faith, and to the end that this body may be governed in an orderly manner consistent with the accepted tenets of the New Testament and for the purpose of preserving the liberties inherent in each individual member of this church and the freedom of action of this body with respect to its relation to other churches of the same faith, we do declare and establish this Constitution and Bylaws.

ARTICLE I

NAME, LOCATION AND AFFILIATION

This congregation shall be known as the CASTLE ROCK SOUTHERN BAPTIST CHURCH, 880 Third Street, Castle Rock, Colorado 80104. To better carry out our purposes, this church affiliates itself with the Denver Association of the Southern Baptist Churches. The Colorado Baptist General Convention, and activities of those organizations and pledge to them our cooperation.

ARTICLE II

OBJECTIVES

To be a dynamic spiritual organism empowered by the Holy Spirit to share Christ with as many people as possible in our church, community, and throughout the world.

To be a worshiping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership.

To experience an increasingly meaningful fellowship with God and fellow believers.

To help people experience a growing knowledge of God and man.

To be a church that ministers unselfishly to persons in the community and the world in Jesus' name.

ARTICLE III

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior and Lord, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body of Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love, to strive for the advancement of this church, in knowledge, holiness and comfort, to promote its prosperity and spirituality, to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the relief of the poor, and the spread of the gospel through all nations.

ARTICLE IV

STATEMENT OF FAITH

Section 1 - The Holy Scriptures

We believe and teach that the Bible is God's written revelation to man and that the 66 books that make up the Bible are equally inspired in all parts (1 Cor. 2:7-14; 2 Pet. 1:20-21).

That the Bible is verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible and God-breathed.

That the Bible constitutes the only infallible rule of faith and practice (Mt. 5:18; 24:35; Jn. 10:35; 16:12-13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pet. 1:20-21).

That the Bible was written by a process of dual authorship. The Holy Spirit leading human authors through their individual personalities and styles of writing, they recorded God's Word to man (2 Pet. 1:20-21) without error (Mt. 5:18; 2 Tim. 3:16).

That the Bible may have several applications of any given passage, but there is only one true interpretation. That interpretation is found as one diligently applies the literal-grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (Jn. 7:17; 16:12-15; 1 Cor. 2:7-15; 1 Jn. 2:20).

Section 2 - God

We believe and teach there is only one true and living God (Deut. 6:4; Isa. 45:5-7; 1 Cor. 8:4) perfect in His nature, and all His attributes, eternally existing in three Persons—Father, Son, and Holy

Spirit (Mt. 28:19; 2 Cor. 13:14) equally deserving our worship and obedience.

Section 3 - God the Father

We believe and teach that God the Father orders and disposes all things according to His purpose and grace (Ps. 145:8-9; 1 Cor. 8:6).

That He is Creator of all things (Gen. 1:1-31; Eph. 3:9).

That He is the only absolute and omnipotent Ruler of the universe.

That He is the sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36).

That His Fatherhood shows His place within the Trinity and His relationship with mankind. As Creator, He is Father to all men (Eph. 4:6) but is spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18).

That He continually upholds, directs, and governs all creatures and events (1 Chr. 29:11).

That in His sovereignty He does not author or approve of sin (Hab. 1:13; Jn. 8:38-47).

That He has graciously chosen from before the foundation of the world those He would have as His own (Eph. 1:4-6) and that He saves from sin all who come to Him through Jesus Christ.

That He adopts all who come to Him and upon adoption becomes Father to His own (Jn. 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5-9).

Section 4 - God the Son

We believe and teach Jesus Christ, the 2nd person of the Trinity, possesses all the nature and attributes as God the Father and is coequal and coeternal with the Father (Jn. 10:30; 14:9).

That God the Father created all things, according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (Jn. 1:3; Col. 1:15-17; Heb. 1:2).

That at the incarnation (God becoming man) Jesus Christ surrendered only the prerogatives of deity but none of the divine nature or character.

That at His incarnation He accepted all the essential characteristics of humanity and became the God - Man (Phil. 2:5-8; Col. 2:9).

That Jesus Christ represents humanity and deity in undividable oneness (Mic. 5:2; Jn. 5:23; 14:9-10; Col. 2:9).

That our Lord Jesus Christ was virgin born (Isa. 7:14; Mt. 1:23, 25; Lk. 1:26-35) that He was God incarnate (Jn. 1:1, 14) that the purpose of the incarnation was to reveal God, to redeem man and rule

over God's kingdom (Ps. 2:7-9; Isa. 9:6; Jn. 1:29; Phil. 2:9-11; Heb. 7:25-26; 1 Pet. 1:18-19).

That in His incarnation He willingly became God's servant while never divesting Himself of His divine attributes (Phil. 2:5-8).

That our Lord Jesus Christ completely accomplished our redemption through the shedding of His blood and sacrificial death on the cross. His death was voluntary, substitutionary, propitiatory, and redemptive (Jn. 10:15; Rom. 3:24-25; 5:8; 1 Pet. 2:24).

That on the completed work of Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin, and the believer is declared righteous, given eternal life, and is adopted into the Family of God (Rom. 3:25; 5:8-9; 2 Cor. 5:14-15; 1 Pet. 2:24; 3:18).

That justification is made sure by Jesus' literal, physical resurrection from the dead and is now at the right hand of God the Father, where He mediates as our Advocate and High Priest (Mt. 28:6; Lk. 24:38-39; Acts 2:30-31; Rom. 4:25; 8:34; Heb. 7:25; 9:24; 1 Jn. 2:1).

That by the literal and physical resurrection from the grave, God confirms the deity of His Son and gave proof that God accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (Jn. 5:26-29; 14:19; Rom. 1:4; 4:25; 6:5-10; 1 Cor. 15:20, 23).

That Jesus will return to receive His church, which is His Body, to Himself, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Th. 4:13-18; Rev. 20).

That the Lord Jesus Christ is the One through whom God will judge all mankind (Jn. 5:22-23).

- A) Believers (1 Cor. 3:10-15; 2 Cor. 5:10)
- B) The living on earth at His return (Mt. 25:31-46)
- C) Unbelieving dead at the Great White Throne (Rev. 20:11-15)

That the Lord Jesus Christ is the only mediator between God and man (1 Tim. 2:5).

That the Lord Jesus Christ is the Head of His body, the church, (Eph. 1:22; 5:23; Col. 1:18) and He is the coming King of all of creation who will reign on the throne of David (Isa. 9:6; Lk. 1:31-33) and He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Mt. 25:14-46; Acts 17:30-31).

Section 5 - God the Holy Spirit

We believe and teach that the Holy Spirit is a divine person, eternal, possessing all the attributes of a person and deity including intellect (1 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternality (Heb. 9:14), omnipresence (Ps. 139:7-10), omniscience (Isa. 40:13-14), omnipotence (Rom. 15:13), and truthfulness (Jn. 16:13).

That in all divine attributes He is coequal with the Father and Son (Jer. 31:31-34; Mt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13:14; Heb. 10:15-17).

That the Holy Spirit was involved in creation (Gen. 1:2), the incarnation (Mt. 1:18), the written revelation (2 Pet. 1:20-21), and the work of salvation (Jn. 3:5-7).

That the Holy Spirit came in this age at Pentecost when He came from the Father as Christ had promised (Jn. 14:16-17; 15:26) to begin and complete the building of the body of Christ, which is His church (1 Cor. 12:13).

That His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (Jn. 16:7-9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

That the Holy Spirit indwells, sanctifies, instructs, empowers believers for service, and seals them till the day of redemption (Rom. 8:9; 2 Cor. 3:6; Eph. 1:13).

That the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor. 12:13).

We believe and teach that the Holy Spirit is the divine teacher, who guided the apostles and prophets in all truth, as they wrote God's revelation to man, the Bible. That every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be controlled (i.e., filled) by the Spirit (Jn. 16:13; Rom. 8:9; Eph. 5:18; 2 Pet. 1:19-21; 1 Jn. 2:20, 27).

We believe and teach that the Holy Spirit gives spiritual gifts to the church.

That He does not glorify Himself nor His gifts by excessive displays, but He does glorify Christ by carrying out His work of redeeming the lost and building up believers in the most holy of faith Jn. 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18).

That God the Holy Spirit is sovereign in the administering of all His gifts for the perfecting of the saints today and the working of sign miracles in the early days of the church which were for the purpose of pointing to the apostles as revealers of divine truth and are not characteristic in the lives of believers today (1 Cor. 12:4-11; 13:8-10; 2 Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4).

Section 6 - Man

We believe and teach man was directly and immediately created by God in His image and likeness.

That man was created free of sin with a rational nature, intelligence, volition (i.e., a will), self-determination, and moral responsibility to God (Gen.2:7, 15-25; Jas. 3:9).

That God's intention in the creation of man was that man should glorify God, enjoy fellowship with God, live life in God's will, and accomplish God's purpose for man in the world (Isa. 43:7; Col.1:16; Rev. 4:11).

That by Adam's disobedience to the will and Word of God (sin) man incurred the penalty of spiritual and physical death, became subject to the wrath of God and became corrupt and utterly incapable of doing or choosing that which is acceptable to God apart from divine grace. With no power to rescue himself, man is hopelessly lost and man's salvation is wholly and solely by the grace of God through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; Jn. 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14; 1 Jn. 1:8).

That because all men are in Adam, a nature corrupted by Adam's sin has been passed to all men of all ages, the Lord Jesus Christ the only exception, and all men are sinners by nature, by choice, and by divine declaration (Ps. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23; 5:10-12).

Section 7 - Salvation

We believe and teach that salvation is solely of God by grace on the basis of the redemptive work of our Lord Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (Jn. 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19).

A) Regeneration

That regeneration is a supernatural work of the Holy Spirit in which the divine nature and the divine life are given (Jn. 3:3-7; Ti. 3:5).

That regeneration is instantaneous and is accomplished solely by the power of the Holy Spirit, when a repentant sinner, enabled by the Holy Spirit, responds in faith to the provision of salvation. True regeneration is seen by fruits worthy of repentance, in righteous attitudes and conduct. Good works will be evident, producing fruit (1 Cor. 6:19-20; Eph. 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph. 5:17-21; Phil. 2:12b; Col. 3:16; 2 Pet. 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). The completion of this conformity is in the believer's glorification at Christ's coming (Rom. 8:17; 2 Pet. 1:4; 1 Jn. 3:2-3).

B) Election

We believe and teach that election is an act of God in which, before the foundation of the world, He chose in Christ those whom He graciously saves, and sanctifies (Rom. 8:28-30; Eph. 1:4-11; 2 Th. 2:13; 2 Tim. 2:10; 1 Pet. 1:1-2).

That sovereign election does not negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezek. 18:23, 32; 33:11; Jn. 3:18-19, 36; 5:40; Rom. 9:22-23; 2 Th. 2:10-12;

Rev. 22:17) yet, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All the Father calls to Himself will come in faith and all who come in faith the Father will receive (Jn. 6:37-40, 44; Acts 13:48; Jas. 4:8).

That the unmerited favor that God grants to sinners is not based on any initiative of their own part or to God's anticipation of what the sinner might do by their own will, but is solely of God's sovereign grace and mercy (Eph. 1:4-7; Ti. 3:4-7; 1 Pet. 1:2).

That God exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Rom. 9:11-16). This sovereignty will always exalt the will of God consistent with His character as seen in the life of our Lord Jesus Christ (Mt. 11:25-28; 2 Tim. 1:9).

Section 8 - Justification

We believe and teach that justification before God is an act of God (Rom. 8:33) which He declares righteous those, who through faith in Christ, repent of their sins (Isa. 55:6-7; Lk. 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4, 2 Cor. 7:10) and confess Him as sovereign Lord (Rom. 10:9-10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11).

That this righteousness is apart from any work of man (Rom. 3:20; 4:6) and it involves our sins being placed on Christ (Col. 2:14; 1 Pet. 2:24) and His righteousness being placed on us (1 Cor. 1:30; 2 Cor. 5:21) by this God is able to "be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

Section 9 - Sanctification

We believe and teach every believer is set apart (sanctified) unto God by justification and is declared to be holy and is therefore identified as a saint.

That this sanctification is positional and instantaneous and has to do with a believer's standing before God, not his present walk or condition (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Th. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

That also, by the empowering of the Holy Spirit and the obedience to the Word of God, the believer is able to live a life of increasing holiness in the conforming to the will of God, becoming more and more like our Lord Jesus Christ (Jn. 17:17, 19; Rom. 6:1-22; 2 Cor. 3:18; 1 Th. 4:3-4; 5:23).

That every believer is involved in a daily battle: the new creation in Christ battling against the flesh, but power is given for victory through the indwelling Holy Spirit, yet the battle stays with a believer through this earthly life (Gal. 5:16-25; Eph. 4:22-24; Phil. 3:12; Col. 3:9-10; 1 Pet. 1:14-16; 1 Jn. 3:5-9).

That all believers, once saved, are kept by God's power and are secure in Christ forever (Jn. 5:24; 6:37-40; 10:27-30; Rom. 5:9-10; 8:1, 31-39; 1 Cor. 1:4-8; Eph. 4:30; Heb. 7:25; 13:5; 1 Pet. 1:5; Jude 24).

That the assurance of a believer's salvation shown to us in God's written Word, is not to be used as freedom for sinful living and carnality (Rom. 6:15-22; 13:13-14; Gal. 5:13, 25-26; Ti. 2:11-14).

Section 10 - The Church

We believe and teach all who have placed their faith in our Lord Jesus Christ are immediately placed by the Holy Spirit into one united body, the church (1 Cor. 12:12-13) the bride of Christ (2 Cor. 11:2; Eph. 5:23-32; Rev. 19:7-8) which Christ is the Head (Eph. 1:22; 4:15; Col. 1:18).

That the church began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own (1 Cor. 15:51-52; 1 Th. 4:13-18).

That the church is a living spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph. 2:11-3:6).

That the church is distinct from Israel (1 Cor. 10:32), a mystery not revealed until the church age (Eph. 3:1-6; 5:32).

That the establishment of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Th. 1:1; 2 Th. 1:1).

That members of the one spiritual body are to associate together in local bodies (1 Cor. 11:18-20; Heb. 10:25).

That the supreme authority for the church is Christ (1 Cor. 11:3; Eph. 1:22; Col. 1:18). And that church leadership, gifts, order, discipline, and worship are all through Christ's sovereignty.

That the leaders lead or rule as servants of Christ (1 Tim. 5:17-22) and must meet the requirements listed in Scripture (1 Tim. 3:1-13; Ti. 1:5-9; 1 Pet. 5:1-5).

That the congregation is to submit to the authority that Christ has placed in His church (Heb. 13:7, 17).

That the church is a place of discipleship (Mt. 28:19-20; 2 Tim. 2:2), accountability to other believers (Mt. 18:5-14) and the disciplining of sinning members in accordance with the Word of God (Mt. 18:15-22; 1 Cor. 5:1-13; 2 Th. 3:6-15; 1 Tim. 1:19-20; Ti. 1:10-16).

That the purpose of the church is to glorify God (Eph. 3:21) by growing in the faith (Eph. 4:13-16), the instruction of the Word (2 Tim. 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 Jn. 1:3), keeping the ordinances (Lk. 22:19; Acts 2:38-42) and communicating the gospel to the whole world (Mt. 28:19; Acts 1:8; 2:42).

That all saints are called to the work of service (1 Cor. 15:58; Eph. 4:12).

That there are two ordinances committed to the local church: baptism and the Lord's Supper (Acts 2:38-42).

That baptism is by immersion (Acts 8:36-39) and is the testimony of a believer showing his faith in the crucified, buried, and risen Savior, Jesus Christ and his union with Him in death to sin and raised to walk in the new life (Rom. 6:1-11).

That the Lord's Supper is to remind and proclaim His death until He comes again, and should always begin with a self-examination (1 Cor. 11:28-32).

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