

**CONSTITUTION
OF THE
PLEASANT VIEW
BIBLE CHURCH**

The mission of Pleasant View Bible Church
is to honor and glorify God and to fulfill the Great Commission
by winning, building and equipping individuals
to become effective disciples of Jesus Christ.

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**CONSTITUTION
OF THE
PLEASANT VIEW BIBLE CHURCH**

ARTICLE I – CHURCH NAME

The name of this body of believers shall be “Pleasant View Bible Church” located in Aurora, NE

ARTICLE II - CHURCH COVENANT

Having come to eternal salvation by grace through faith in the Lord Jesus Christ and having been baptized in the name of the Father, Son and Holy Spirit, we solemnly and joyfully enter into this covenant with one another as one body in Christ to the praise of God’s glory and for the exaltation of Christ.

There is a responsibility that we have to one another when we unite in membership to this local body. This church covenant expresses some of those core responsibilities. We use the biblical term “covenant” not in the sense of a vow or oath, but in the promises made upon entering into a relationship, e.g. a marriage covenant.

- We will actively encourage one another to love and good works by faithfully worshiping together and praying for one another.

Hebrews 10:24-25 says, “²⁴And let us consider how to stir up one another to love and good works, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” Even within the early church there were some mavericks that believed they could “go it alone.” But as believers it is important and indeed necessary that we gather together corporately to sit under the instruction of the word and to fellowship with one another. The purpose of this fellowship, as the writer of Hebrews notes, is for encouragement and exhortation. The motivation to do so is the realization that Jesus will return.ⁱ

- We will support the mission and ministry of Pleasant View Bible Church through the faithful giving of our tithes and offerings and the use of our spiritual gifts and talents.

“On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.” (1 Corinthians 16:2). Everything that we possess, whether it is money, property or goods, and everything we can accomplish through spiritual gifts or talents comes from above. (See 1 Corinthians 4:7; 12:12-20.) We believe and affirm that the local church is the first recipient of those

things that God has bestowed upon us and assert our conviction that Christians should support the local church.

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

“¹As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. ²Be completely humble and gentle; be patient, bearing with one another in love. ³Make every effort to keep the unity of the Spirit through the bond of peace.” So Paul writes in Ephesians 4. The key for spiritual unity within a body is stated in verse 2 – humility and gentleness. Elsewhere, Paul speaks about divisiveness (Rom. 16:17-18) and encourages us to avoid such people. Few things harm a church internally more than divisive individuals.

- We will endeavor, with the help of the Holy Spirit, to live carefully in the world, “renouncing ungodliness and worldly passions, living self-controlled, upright and godly lives in this present age” (Titus 2:12).

Since our lives are first and foremost a reflection of the One who purchased with His blood, we have a responsibility, with Divine aid, to lead lives that are in accordance with His Word and are pleasing to Him. There are a significant number of passages that warn us against worldliness and exhort us to live uprightly before the Lord (e.g. Hebrews 12:14; 1 Peter 4:2; 1 John 2:15-17; etc

- We will commit to spreading the gospel of Jesus Christ to our neighbors, community and to the far reaches of the world.

Between His resurrection and ascension, Jesus left to us, His servants, the task of building up His church. Our Lord said this: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8). We recognize our personal and global responsibility in spreading the gospel as instructed here and in Matt. 28:18-20.

- We will walk together in brotherly love, caring for, building up and admonishing one another that the body may grow in the grace and knowledge of our Lord.

It was Peter’s wish that his reader grow in the “grace and knowledge of the Lord” (2 Ptr. 3:18). In John’s first epistle we find the theme of loving our brethren repeatedly stated. (See 1 John 2:10,11; 3:11-18; 4:7,8; etc.) When conflicts arise they are to be handled in accordance with Matthew 18:15.

- We will, when we move from this place, unite with a like-minded body as soon as possible.

We believe that the commitment to a local assembly of believers is fundamental to a person’s growth as a Christian and we urge, in the strongest possible terms, that when a member moves from the area that he or she transfer their PVBC membership at the earliest possible time.

ARTICLE III – CONFESSION OF FAITH

I. The Holy Scriptures

We believe the Holy Scriptures, composed of the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament, in their original form to be God's eternal and infallible Word, verbally and plenary (equally in all parts) inspired, and therefore inerrant in all its parts and our supreme and only authority for faith and practice. (Isa. 40:8; Ps. 19:7-11; Matt. 5:18; 2 Tim. 3:16-17; 2 Pet. 1:21)

II. The Godhead/Trinity

We believe that the Godhead eternally exists in three persons, the Father, the Son and the Holy Spirit, and that these three are one God, having precisely the same nature, attributes and perfections, and worthy of the same honor, confidence and obedience. We believe that they execute distinct but harmonious offices in the work of creation, providence and redemption. (Gen. 1: 1, 26; Deut. 6:4; Matt 3:16-17; 28:19; Jn. 10:30; 16:7-12; 2 Cor. 13:14; Eph. 4:5,6; Heb. 1:1-3; 1 Pet. 1:2)

A. God the Father

We believe in the person and work of God the Father, an infinite, personal spirit. We believe that He infallibly foreknows all that shall come to pass, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ. (Matt. 23:9; 24:36; Lk. 10:21,22; Jn. 3:16; 4:24; 6:27; Rom. 1:7; 1 Tim. 1:1,2; 2:5,6; 1 Ptr. 1:3; Rev. 1:6)

B. God the Son

We believe in the person and work of our Lord Jesus Christ. We hold that as the eternal Son of God He became fully man without ceasing to be fully God. We believe He was conceived through the Holy Spirit (God's only begotten Son) and born of a virgin (Jn. 1:1, 14; Matt. 1:23); His perfect, sinless life (Heb. 4:15; 5:9; 7:26); His substitutionary death on our behalf (Gal. 3:13; 1 Pet. 2:24); His shed blood atonement for sin (Col 1:20; Heb. 9:22; Rom. 5:9; 1 Pet. 1:18, 19; 1 Jn. 1:7); His bodily resurrection (Jn. 20:25-28; Lk 24:36-43); His ascension into heaven with a glorified body to minister as High Priest, Advocate and Intercessor (Jn. 20:19, 20; Acts 1:9-11; Heb. 7:25; Rom. 8:34; 1 Jn. 2:1); His personal visible return to earth (Rev. 20:1-6) and His ultimate reign forever with His Father (Rev. 22:5).

C. God the Holy Spirit

We believe in the person and work of the Holy Spirit who was sent by the Father and the Son (Jn. 14:16, 17, 26; 15:26, 27) to convict the world of sin, righteousness and judgment. (Jn. 16:7-14) Simultaneously He regenerates (Jn. 3:5), baptizes, indwells and seals all believers. We believe that the baptism of the Spirit is an initial Christian experience simultaneous with conversion. In His ongoing work He guides, teaches, fills (Eph. 5:18), empowers (Acts 1:8) and sanctifies believers. (Rom. 5:5; 8:9; 1 Cor. 6:19; Gal. 5:22-26) We believe that one of the Holy Spirit's functions is to glorify the Son. We believe the Holy Spirit provides gifts for the people of the church to build up the body.

III. Angels

We believe that God created a host of spiritual beings known as angels. Although they are of a higher order than man (Ps. 8:5) they are not to be worshiped because they are creatures. Angels were created to worship God and to carry out some of His plans (Ps. 103:20; 148:2). Angels also minister to those who would inherit salvation (Heb. 1:14). We believe that Satan is a created angel who rebelled against his Creator (Isa. 14:12-17; Ezek. 28:11-19) and took numerous angels with him in his fall (Matt. 25:41), known as demons. Although Satan and his demons are defeated, they are actively at work today. They are not the cause of all sin and their power is limited by God. Their destiny is eternal punishment in Hell. (Job 1:6-7; 1 Ptr. 5:8; Rev. 20:10)

IV. The doctrine of man

We believe that man was created in the image and likeness of God and for God's glory. (Gen. 1:26-28; 5:1; 9:6; Eccl. 7:29) Through personal and voluntary disobedience man became a sinful creature. As a result of Adam's sin, all people of the human race are born sinful (Rom. 3:9-18; 5:12), with the singular exception of Jesus Christ. The natural man is described by Scripture as being dead in trespasses and sins (Eph. 2:1-3; Col. 2:13); he has a darkened mind and heart (Gen. 6:5; 8:21; Jer. 17:9; Jn. 3:19; Eph. 4:17-19; Ti. 1:15); he is unable to understand spiritual things (1 Cor. 2:14); he is unable to please God (Ro. 8:7, 8; Heb. 11:6); he is in bondage to sin and Satan (Jn. 8:31-34; Ro. 6:16-20; 2 Cor. 4:3, 4; 2 Ptr. 2:19; 1 Jn. 5:19); he does not seek God (Rom. 3:11); he actively practices evil (Eccl. 9:3; Mark 7:21-23); he has no inner ability to change his spiritual condition (Jer. 13:23; Isa. 64:6); he is an enemy of God (Ro. 5:10; Phlp 3:18; Col. 1:21; Jas. 4:4). As such, the natural man deserves eternal condemnation (Jn. 3:19; Eph. 2:3; Rom. 1:18-20).

V. Salvation

There is a past (justification), present (sanctification) and future (glorification) aspect of our salvation. We believe that salvation is by grace alone through faith alone in Christ alone, apart from any meritorious effort on the part of man (Eph. 2:8-9). Eternal life is a present possession of those who have trusted in Christ. As such, believers are kept by God's power and are thus secure forever (Jn. 1:12-13; 5:25; 6:37-40; 10:27-30; 1 Jn. 5:10-13; 1 Pet. 1:3-5). We believe that by the Holy Spirit a changed life is the result of being regenerated and that the progressive work of sanctification is a part of salvation. (2 Cor. 5:17; 2 Thess. 2:13). The final step of our salvation is that of glorification. For the saints who have passed away, their bodies will be raised incorruptible and re-united with their souls. For those who are alive when Christ returns, their bodies will be changed into a perfect resurrection body (Rom. 8:17, 23, 24, 30; 1 Cor. 15:12-58).

VI. Church

We believe in the universal church composed of all regenerated persons of all people groups (Heb. 12:23-24). We believe in the local church, an autonomous, self-governing body of baptized believers committed to one another in love and called out of this world into a worshiping, caring, and witnessing fellowship. Jesus Christ is the head of the church. (Matt. 16:18; 1 Cor. 12:12-14; Eph. 1:22-23; 5:25-27)

VII. Church ordinances

We believe that the Lord Jesus Christ has committed two ordinances to the local church – baptism and the Lord’s Supper.

A. Baptism

We believe in the ordinance of water baptism, where immersion symbolizes the identification and union of the believers with Christ in His death, burial and resurrection and is valid only if received on the basis of the repentance of sin, the confession of faith in Jesus Christ for the remission of sin. (Rom. 6:3-5; Acts 2:38)

B. Lord’s Supper

We believe in the ordinance of the Lord’s Supper as a memorial of the death of Christ for our sins, a symbol of the unending communion of the church with her Lord, and is to be observed until the return of Christ. (1 Cor. 11:25-26)

VIII. Christian life

We believe that a Christian should live for the praise of God’s glorious grace by living blamelessly before the world; by being a faithful steward of all possessions; and by separating ourselves from all that might discredit the cause of Christ or weaken our testimony as His ambassadors (Matt. 5:16; Rom. 12:1-3; 1 Cor. 10:31; Eph. 1:4; 1 Thess. 5:22; Titus 3:8). Christians should not settle disputes using civil courts (1 Cor. 6:1-9). We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God (Gen. 1:26-27). Rejection of one’s biological sex is a rejection of the image of God within that person.

We believe that the term “marriage” has only one definition: the uniting of one man and one woman in a permanent, single, exclusive union, as delineated in Scripture (Gen. 2:18-25). We believe that a believer should only marry a believer and that divorce is contrary to God’s will (1 Cor. 6:9; 2 Cor. 6:14-18; Matt. 19:5-6).

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Cor. 6:18; 7:2-5; Heb. 13:4). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pedophilia, and the use of pornography) is sinful and offensive to God (Matt. 15:18-20; Rom. 1:26-32; 1 Cor. 6:9-10).

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11; 1 John 1:9).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Pleasant View Bible Church.

Pleasant View Bible Church has adopted the Colorado Statement on Biblical Sexual Morality.

IX. The future

We believe in the personal, visible and bodily return of the Lord Jesus Christ for His own and the establishment of His kingdom. (John 14:1-3; Mark 13:32; Acts 1:11; 1 Thess. 4:13-18; Rev. 19:11-16)

X. Eternal state

We believe in the bodily resurrection of the dead: of the believer to everlasting blessedness and joy with the Lord in Heaven, of the unbeliever to everlasting judgment and conscious punishment in Hell. (Lk. 16:19-26; 2 Cor. 5:8; Rev. 20:11-15)

ARTICLE IV – MEMBERSHIP

Any person who professes repentance toward God (Acts 26:20) and faith toward our Lord Jesus Christ (Acts 20:21), who manifests a life transformed by the power of Christ (Eph. 2:8-10; Jas. 2:18,22), who has been baptized upon the profession of his faith, who expresses agreement with the doctrines and aims of this church (Eph. 4:3), who is willing to submit to its government (Heb. 13:17), and who signs the church covenant and agrees to live by its principles therein shall be eligible for membership in it. In addition, the individual must have shown faithful attendance and a willingness to use their gifts and time for the edification of the body (1 Cor. 12:4-6, 12-31).

ARTICLE V – CHURCH GOVERNMENT

Jesus Christ alone is the head of the church (Col. 1:18) and He governs His church through office bearers whom He prepares (Acts 20:28; Titus 1:7) by the endowing of His Spirit with the gifts and graces (Eph. 4; 1 Cor. 12) needed to accomplish this work.

The two offices set forth in the New Testament are that of elder and deacon (1 Tim. 3:1-13). The board of elders will serve as the governing body of the church. Non-members and associate members cannot serve as an officer in the church.

ARTICLE VI – MEMBERSHIP MEETINGS

The congregational meeting shall be held annually in January unless otherwise determined by the congregation. Special meetings may be called at any time by the elder board. The elder board will consider holding a special meeting upon the request of ten active members of the church who are in good standing. Notice of any special congregational meetings, and the stated purpose, shall be announced during the two Sunday Morning Services prior to the meeting.

- A. The chairman of the elder board shall conduct all membership meetings.
- B. One fourth of the active membership shall constitute a quorum.
- C. Absentee ballots will be provided upon request to an elder.
- D. Members, 18 years old and older, shall be eligible to vote.

- E. All agenda items will be pre-approved by the elder board. The agenda for a meeting will be distributed when said meeting is announced.
- F. A simple majority of votes cast is required for the following:
 - 1. Approval of the annual budget
 - 2. Approval of any non-budgeted expenditure grossing more than 5% of previous years total regular & building fund offerings
 - 3. Incurring indebtedness exceeding more than 5% of previous years total regular & building fund offerings
 - 4. Dismissal of the senior pastor
- G. A seventy five (75) percent majority of the votes cast is required for the following:
 - 1. The purchase or sale of real property
 - 2. Approval or amendment of the constitution or its by-laws
 - 3. The affirmation of an elder and/or deacon
- H. An eighty five (85) percent majority of the votes cast is required for the following:
 - 1. The calling of a senior pastor
 - 2. The calling of an associate pastor
- I. Results of such votes shall be binding upon all boards and members of the church.

ARTICLE VII – DISSOLUTION STATEMENT

In the event of dissolution of the Corporation, the church membership shall give all unencumbered assets of the Corporation to corporations or institutions having purposes and doctrines in agreement with those of this Corporation and having Internal Revenue exemption status.

BY-LAWS OF PLEASANT VIEW BIBLE CHURCH

ARTICLE I – MEMBERSHIP

Section 1 – Admission of applicants for membership

Individuals who meet the criteria set forth in Article IV of the constitution, and have faithfully attended Pleasant View for a minimum of six months, may be eligible for membership. All requests for membership shall be made to an elder. The prospective member shall sign the church covenant and fill out and sign an application for membership. Each applicant shall be interviewed by two or more elders. Upon acceptance into membership they will appear before the congregation and affirm their membership commitment whereupon the congregation will publicly acknowledge them as members. Members can be admitted by profession of faith and baptism, or by transfer from another church of like faith. Individuals wishing to transfer membership should produce a certificate of good standing from their previous church.

Section 2 – Types of members

Active members

Names appearing on this roll will be those individuals who are in good standing (not under any disciplinary action) and who faithfully participate in and contribute to the ministry and life of the church.

Associate members

Associate members are not eligible to hold an office in the church or have voting privileges. Names appearing on this roll are those who are unable to fulfill the duties of active members due to physical or geographical inability. These may or may not include, but are not limited to missionaries, shut-ins, college students and military personnel. The elder board, at their discretion, can change the status of an individual from associate to active and vice-versa.

Section 3 – Duties and privileges of membership

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 leading and with the gifts, time and material resources each has received from God.

Section 4 – Termination of membership

Physical death – When a member of the church is removed from our midst by death, his name shall automatically be removed from the membership roll.

By transfer – It is vital for the spiritual health of individuals that they be members of a local body of believers, submitting themselves to the care and oversight of the leadership. When it is so requested, the elders may transfer a departing member of good standing to the fellowship of another church. A letter of transfer will be sent to the appropriate officer(s) of the church to which the member wishes to transfer.

By request – An individual, for doctrinal or other reasons, may request that they be removed from the membership list. A member may not be removed in this manner when they are under a disciplinary process.

By exclusion – If a member habitually absents himself from the stated meetings of the church without showing just cause, or if due to relocation he ceases to maintain a vital contact with the church, he may be excluded from the membership at the discretion of the elders. No congregational approval of action shall be needed; the elders will announce to the congregation that such a person is no longer a member.

By excommunication – According to the teaching of Holy Scripture, a congregation must cut off from its fellowship and visible membership any person who teaches or insists on holding false and heretical doctrine, who blatantly and persistently conducts himself in a manner inconsistent with his Christian profession, or who persists in disturbing the unity or peace of the church (Matt. 15:15f; 1 Cor. 5:1f; Titus 3:10,11).

Section 5 – Church discipline

The goal of church discipline is reconciliation and restoration. 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, shall 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 only after individual private admonition has failed.

Church discipline can include admonition by the elders or congregation, suspension from communion, deposition from office, and excommunication (see Matthew 18: 15–17; 2 Thessalonians 3: 14–15; 1 Timothy 5: 19–20; 1 Corinthians 5: 4–5). Active members under church disciplinary action are neither eligible to vote in congregational meetings or hold a church office.

ARTICLE II – CHURCH GOVERNMENT

Section 1 – Elders

- A. Each member of the board of elders must be an active member of Pleasant View Bible Church and possess the qualifications as described in 1 Timothy 3:1-7 and Titus 1:5-9; 1 Peter 5:1-3.
- B. In accordance with the provisions of section 21-1970 of the Nebraska Nonprofit Corporation Act, the authorized number of directors (elders) shall be no less than three. The size of the elder board may fluctuate at the recommendation of the elder board and approved by the congregation.
- C. Elders can serve two consecutive terms of three years each and are required to take a year off prior to serving again. When vacancies in the elder board occur ...
 - o The elders will look at all men who fulfill the qualifications. They shall also take into consideration those men who have expressed a desire to be an elder as well as those recommended by the congregation.
 - o After a thorough review and interview process, the names of those recommended to become elders will be communicated to the congregation for their input. **It is the responsibility of the congregation to alert the elder board of any issues that may disqualify the candidate.**
 - o Upon being confirmed by the elder board, they will be presented to the congregation for their affirmation with a minimum 75% approval.
- D. An elder may be removed from office in one of three methods.
 - a. By his failure to maintain the qualifications of the office on the testimony of two or three witnesses (1 Tim. 5:19). The same review process as outlined in Article II, Section 2f shall be followed.
 - b. By voluntary resignation.
 - c. Upon a unanimous decision by the remainder of the elder board.
- E. The responsibilities of the elders are as follows:
 - 1. In keeping with the principles set forth in Acts 6:1-6 and 1 Pet. 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.
 - 2. Elders should provide a shepherd style leadership that allows the church to fulfill her primary mission while adhering to sound doctrine.
 - 3. Elders should lead the discipline and conflict resolution process. Depending on the case, an offender refusing the admonition of the elders should be brought before the congregation (Matt. 18:15-17) for disciplinary action. (See Article I, Section 5 of the by-laws.)

4. Elders will share in the administration and planning of worship services and church ordinances. They shall provide for pastoral responsibilities in the absence of the pastoral staff as necessary.
5. Elders shall have responsibility for the administration, content and direction of all ministries in the church.
6. Committees shall be established and dissolved as the elder board determines.
7. The elder board shall establish the search committee for the pastoral staff. The elder board shall make recommendations to the congregation as to the financial support of the pastoral staff.
8. The elders are responsible for the Pastor's job description and shall conduct an annual review of the pastoral staff.
9. The elders are accountable to God, to one another as well as to the congregation.
10. The elders shall elect a chairman among themselves. The chairman of the elder board shall lead all congregational meetings and will be the registered agent of the church in order to fulfill the provisions of section 21-1970 of the Nebraska Nonprofit Corporation Act.
11. An Elder should refrain from voting on items if there is a conflict of interest.

Section 2 – Senior Pastor

- a. The senior pastor is one who is recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching. (1 Tim. 5:17)
- b. The senior pastor shall be an elder, but is not eligible to be the chairman of the elder board. The senior pastor is not subject to the triennial reaffirmation as set forth in Article II, Section 1C of the by-laws for elders.
- c. The same basic process of affirming an elder is followed in calling a senior pastor. The congregation, however, must be given adequate opportunity to evaluate the preaching-teaching gifts of any potential senior pastor. The congregation must have the assurance that the candidate subscribes to the statement of faith and church covenant. The elder board shall recommend a candidate to the congregation where they will vote on whether to affirm him with a minimum 85% vote.
- d. The senior pastor shall preach on the Lord's day, administer the ordinances of baptism and communion and perform such other duties as prescribed by the elders or as set forth in the constitution.
- e. The senior pastor is accountable to God, to the elders as well as to the congregation. A pastor may choose not to vote on certain issues. He shall not vote on items if there is a conflict of interest.
- f. Dismissal of the pastor (1 Tim. 5:17-21; Matt. 18:15-17) – Grievances brought against the pastor (e.g. practices which bring reproach upon the name of Christ, or the membership and reputation of the church; teaching contrary to the stated beliefs of the church; relations between the pastor and church which are detrimental to the body, etc.) shall be presented in writing to the elders by a minimum of 2 or 3 witnesses. The elders shall, without prejudice, thoroughly research the accusation and specific charges. Within 60 days they shall provide a written response to the accusers. If the charges are found to be valid, the elders shall respond with the appropriate action: charitable admonition, request his resignation or recommend his termination to the

congregation. A simple majority of voting members present is required to dismiss the pastor. This meeting shall be in accordance with Article VI of the church constitution. If the charges are not substantiated, the elders shall try to resolve it without a formal accusation.

Section 3 – Associate Pastors

- a. The church may call additional pastors whose positions are subordinate to that of the senior pastor. The elder board shall recommend a candidate to the congregation where they will vote on whether to affirm him with a minimum 85% vote. An associate pastor may or may not be an elder at the discretion of the elder board.
- b. Associate pastors will perform duties as prescribed by the senior pastor in conjunction with the elders.
- c. Associate pastors are accountable to God, to the elders as well as to the congregation.
- d. For removal of an associate pastor, refer to Section 2.f. for the senior pastor.

Section 4 – Deacons and Deaconesses

- A. The guidelines are ...
 1. The board of deacons shall consist of men (deacons) and women (deaconesses). The size of the deacon board may fluctuate at the recommendation of the elder board and approved by the congregation.
 2. A deacon must be an active member of Pleasant View Bible Church and possess the following qualifications as described in 1 Timothy 3:8-13.
 3. A deaconess, likewise, must be an active member of Pleasant View Bible Church and possess the following qualifications as described in 1 Timothy 3:11.
 4. Deaconesses are in submission to the restrictions Paul places on the ministry of women in other passages (such as 1 Tim. 2:11-14), just as all leadership is to be in submission to the church authority structure and ultimately to our supreme authority, Christ Jesus.
- B. The responsibilities of the deacon board are ...
 1. The board of deacons is responsible primarily to administer the benevolent concerns of the church (Acts 6:1-4), conduct its business affairs, and oversee the general upkeep of the campus.
 2. Their duties are service oriented as assigned by the elders and are of such a nature that the elders are not taken away from their primary responsibility of prayer, the ministry of the Word, and shepherding God's flock.
 3. Deacons and deaconesses can serve two consecutive terms of three years each and are required to take a year off prior to serving again. When vacancies in the deacon board occur ...
 - o The elders will look at all men and women who fulfill the qualifications.
 - o After a thorough review and interview process, the names of those recommended to become deacons and deaconesses will be communicated to the congregation for their input. **It is the responsibility of the congregation to alert the elder board of any issues that may disqualify the candidate.**

- Upon being confirmed by the board, they will be presented to the congregation for their affirmation.
- 4. The deacon board will be responsible to present a proposed annual budget to the elders to be approved by the congregation.
- 5. The chairman (a deacon) of the deacon board shall be selected from within the deacon board.
- 6. The deacon board shall appoint a church secretary and church treasurer in order to fulfill the provisions of section 21-1970 of the Nebraska Nonprofit Corporation Act. From within the deacon board they shall select a treasurer as well as a second individual as an assistant treasurer to fulfill the duties of the treasurer in case of the treasurer's absence. The church secretary may be selected from either within the deacon board or outside the deacon board. If the secretary is selected from outside, then this person is a non-voting member of the deacon board.

ARTICLE III – EMPLOYMENT AND VOLUNTEERS

Section 1 – Those employed by Pleasant View Bible Church

We believe that in order to preserve the function and integrity of Pleasant View Bible Church as the local Body of Christ, and to provide a biblical role model to the members of, and those attending Pleasant View Bible Church, as well as the community, it is imperative that all persons employed by Pleasant View Bible Church, and those who are being considered for employment by Pleasant View Bible Church in any capacity, agree to and abide by our confession of faith (Article III of the Constitution of the Pleasant View Bible Church, which includes the Colorado Statement on Biblical Sexual Morality). If they are working with children they must abide by the Pleasant View Bible Church Children's Ministry Worker Guidelines as well.

Section 2 – Those who are volunteers at Pleasant View Bible Church

We believe that in order to preserve the function and integrity of Pleasant View Bible Church as the local Body of Christ, and to provide a biblical role model to the members of, and those attending Pleasant View Bible Church, as well as the community, it is imperative that all persons who serve as volunteers at Pleasant View Bible Church in any capacity, agree to and abide by our confession of faith (Article III of the Constitution of the Pleasant View Bible Church, which includes the Colorado Statement on Biblical Sexual Morality). If they are working with children they must abide by the Pleasant View Bible Church Children's Ministry Worker Guidelines as well.

ARTICLE IV – CHURCH FACILITY USE

Section 1 – Purpose Statement

Pleasant View Bible Church's facilities were provided through God's benevolence and by the sacrificial generosity of church members and regular attenders. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities

available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice. The facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's confession of faith, which are summarized in, among other places, the church's constitution and by-laws. Nor may the church facilities be used for activities that contradict, or are deemed inconsistent with the church's confession of faith.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its confession of faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's confession of faith and religious practice (2 Cor. 6:14; 1 Thess. 5:22).

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's confession of faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities. Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's confession of faith use any church facility. Nor may church facilities be used in any way that contradicts the church's confession of faith. This policy applies to all facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God (Col. 3:17). The Board of Deacons (and the Elders if needed) will make the final decision for the use of Pleasant View Bible Church facilities.

Section 2 – The use of the facility for weddings

It is Pleasant View Bible Church's belief that the marriage relationship (one man and one woman) is ordained by God, and is to be governed by His Word. Our church will provide, or allow only Christian wedding services that clearly present the Biblical view of marriage. All music, vows, and activities must be in keeping with that goal.

The teaching of Scripture tells us that believers are not to marry unbelievers. Therefore, Pleasant View Bible Church will not knowingly unite in marriage a Christian with a non-Christian.

In cases where divorce and remarriage are involved, the couple must meet with the pastor to determine if there are biblical grounds for remarriage.

It is also the clear teaching of Scripture that all sexual activity is reserved for the marriage relationship. Sexual activity outside of marriage is considered by God to be sin. If couples seeking to be married are living together or are sexually active, then Pleasant View Bible Church will ask the couple to confess and repent of their sin before God and require the couple to agree to abstain from sexual activity and live separately until the wedding. If the couple cannot separate due to finances, children or some unforeseen reason, which must be approved by the pastor and elders, can upon confessing and repenting of their sin before God, agree to a private wedding ceremony as soon as

possible. A private ceremony consists of immediate family. There will be no invitations to the whole church or community. Pleasant View Bible Church will consider the couple to be legally married from the time of the private ceremony where a marriage license is signed and filed at the County court house. If a private ceremony is held, a later public service of reaffirmation is permitted if the couple should so desire. This policy is not designed to punish anyone, but is an attempt on the part of Pleasant View Bible Church to elevate marriage and to uphold God's standards before our congregation, youth, and children, and before the community at large. The Board of Deacons (and the Elders if needed) will make the final decision for the use of Pleasant View Bible Church facilities for weddings.

ⁱ Scripture quotations are from The Holy Bible, English Standard Version (ESV)