

THE CONSTITUTION AND BY-LAWS OF LAKEVIEW CHURCH
Zion, Illinois

ARTICLE I – NAME

This church shall be known as Lakeview Church of Zion, Illinois.

ARTICLE II – STATEMENT OF FAITH

The Triune God

We teach that there is one living and true God¹, an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit²—each equally deserving worship and obedience.

God the Father – We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace³. As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption⁴. His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers⁵. He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1st Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin⁶, nor does He abridge the accountability of moral, intelligent creatures (1st Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own⁷.

God the Son – We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father⁸. We teach that God the Father created according to His own will, through His Son Jesus Christ, by whom all things continue in existence and in operation⁹. We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the

¹ Deuteronomy 6:4; Isaiah 45:5-7; 1st Corinthians 8:4

² Matthew 28:19; 2nd Corinthians 13:14

³ Psalm 145:8-9; 1st Corinthians 8:6

⁴ Psalm 103:19; Romans 11:36

⁵ Romans 8:14; 2nd Corinthians 6:18

⁶ Habakkuk 1:13; John 8:38-47

⁷ John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9

⁸ John 10:30; 14:9

⁹ John 1:3; Colossians 1:15-17; Hebrews 1:2

essential characteristics of humanity and so became the God-Man¹⁰. We teach that Jesus Christ represents humanity and deity in indivisible oneness¹¹. We teach that our Lord Jesus Christ was virgin born¹²; that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men and rule over God's kingdom¹³. We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8). We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive¹⁴. We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God¹⁵. We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest¹⁶. We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers¹⁷. We teach that Jesus Christ will return in glory and will establish His millennial kingdom on earth¹⁸. We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23): •Believers¹⁹ •Living inhabitants of the earth at His glorious return (Matthew 25:31-46) •Unbelieving dead at the Great White Throne (Revelation 20:11-15). As the Mediator between God and man (1st Timothy 2:5), the Head of His Body the church²⁰, and the coming universal King, who will reign on the throne of David²¹, He is the final Judge of all who fail to place their trust in Him as Lord and Savior²².

God the Holy Spirit – We teach that the Holy Spirit is a divine Person, eternal, possessing all the attributes of personality and deity, including intellect (1st Corinthians 2:10-13), emotions (Ephesians 4:30), will (1st Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son²³. We teach that it is the work of the Holy Spirit to execute

¹⁰ Philippians 2:5-8; Colossians 2:9

¹¹ Micah 5:2; John 5:23; 14:9-10; Colossians 2:9

¹² Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35

¹³ Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1st Peter 1:18-19

¹⁴ John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24

¹⁵ Romans 3:25; 5:8-9; 2nd Corinthians 5:14-15; 1st Peter 2:24; 3:18

¹⁶ Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1st John 2:1

¹⁷ John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1st Corinthians 15:20, 23

¹⁸ Acts 1:9-11; 1st Thessalonians 4:13-18; Revelation 20

¹⁹ 1st Corinthians 3:10-15; 2nd Corinthians 5:10

²⁰ Ephesians 1:22; 5:23; Colossians 1:18

²¹ Isaiah 9:6; Luke 1:31-33

²² Matthew 25:31-46; Acts 17:30-31

²³ Matthew 28:19; Acts 5:3-4; 28:25-26; 1st Corinthians 12:4-6; 2nd Corinthians 13:14; Jeremiah 31:31-34; Hebrews 10:15-17

the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2nd Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age is to initiate and complete the building of the Body of Christ, which is His church (1st Corinthians 12:13).

The broad scope of 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 Christ²⁴. We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1st Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption²⁵. We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2nd Peter 1:19-21). 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 filled with (controlled by) the Spirit²⁶. We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith²⁷. We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints²⁸.

The Bible

We teach that the Bible (66 books) is God's written revelation to man, given to us by the Holy Spirit and is the plenary (inspired equally in all parts) Word of God²⁹. The Bible is verbally inspired in every word (2nd Timothy 3:16), inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture, which constitutes the only infallible rule of faith and practice³⁰. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, composed and recorded God's Word to man (2nd Peter 1:20-21) without error in the whole or in the part³¹. We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture.

²⁴ John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2nd Corinthians 3:18; Ephesians 2:22

²⁵ Romans 8:9; 2nd Corinthians 3:6; Ephesians 1:13

²⁶ John 16:13; Romans 8:9; Ephesians 5:18; 1st John 2:20, 27

²⁷ John 16:13-14; Acts 1:8; 1st Corinthians 12:4-11; 2nd Corinthians 3:18

²⁸ 1st Corinthians 12:4-11; 13:8-10; 2nd Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4

²⁹ 1st Corinthians 2:7-14; 2nd Peter 1:20-21

³⁰ Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1st Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2nd Peter 1:20-21

³¹ Matthew 5:18; 2nd Timothy 3:16

Man

We teach that God, in His image and likeness, created man directly and immediately. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God³². We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world.³³ We teach that in Adam's sin of disobedience to the revealed will and Word of God, man incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ.³⁴ We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all people of all ages, Jesus Christ being the only exception. All are thus sinners by nature, by choice, and by divine declaration.³⁵

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works³⁶.

Regeneration – We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given.³⁷ It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Good works are the proper evidence and fruit of regeneration³⁸, 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.³⁹ This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2nd Corinthians 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming⁴⁰.

³² Genesis 2:7, 15-25; James 3:9

³³ Isaiah 43:7; Colossians 1:16; Revelation 4:11

³⁴ Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1st Corinthians 2:14; Ephesians 2:1-3; 1st Timothy 2:13-14; 1st John 1:8

³⁵ Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12

³⁶ John 1:12; Ephesians 1:7; 2:8-10; 1st Peter 1:18-19

³⁷ John 3:3-7; Titus 3:5

³⁸ 1st Corinthians 6:19-20; Ephesians 2:10

³⁹ Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2nd Peter 1:4-10

⁴⁰ Romans 8:17; 2 Peter 1:4; 1st John 3:2-3

Election – We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies⁴¹. We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord.⁴² Nevertheless, 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 whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive.⁴³ We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God’s anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy.⁴⁴ We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ.⁴⁵

(We acknowledge that some who attend Lakeview Church believe that God saves those who freely choose Him, meaning salvation is not based on God’s sovereign election, but bestowed by God upon the individual who freely chooses to exercise their will to repent and believe prior to conversion. Salvation is based upon God’s foreknowledge of an individual’s free choice; God wills what He foresees. While God does provide the grace needed to unbind the individuals’ will to sin in order for that individual to make a free choice, God’s grace is resistible. Therefore individuals are genuinely free to respond to God’s invitation by accepting or rejecting the message of the Gospel.)

We welcome those who hold this view of salvation; however the emphasis of our teaching is God’s sovereignty in salvation.

Justification – We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins⁴⁶ and confess Him as Lord.⁴⁷ This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ⁴⁸ and the imputation of Christ’s righteousness to us.⁴⁹ By this means God is enabled to “be just and the justifier of the one who has faith in Jesus” (Romans 3:26).

⁴¹ Romans 8:28-30; Ephesians 1:4-11; 2nd Thessalonians 2:13; 2nd Timothy 2:10; 1st Peter 1:1-2
⁴² Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2nd Thessalonians 2:10-12; Revelation 22:17
⁴³ John 6:37-40, 44; Acts 13:48; James 4:8
⁴⁴ Ephesians 1:4-7; Titus 3:4-7; 1st Peter 1:2
⁴⁵ Matthew 11:25-28; 2nd Timothy 1:9
⁴⁶ Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2nd Corinthians 7:10; Isaiah 55:6-7
⁴⁷ Romans 10:9-10; 1st Corinthians 12:3; 2nd Corinthians 4:5; Philippians 2:11
⁴⁸ Colossians 2:14; 1st Peter 2:24
⁴⁹ 1st Corinthians 1:30; 2nd Corinthians 5:21

Sanctification – We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer’s standing, not his present walk or condition.⁵⁰ We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer in position enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ.⁵¹ In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended, but the Holy Spirit does provide for victory over sin.⁵²

Security – We teach that all the redeemed, once saved, are kept by God’s power and are thus secure in Christ forever.⁵³ We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality.⁵⁴

Separation – We teach that separation from sin is called for throughout the Old and New Testaments, and that the Scriptures indicate that in the last days apostasy and worldliness shall increase⁵⁵. We teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that God commands separation from all religious apostasy and worldly and sinful practices⁵⁶. We teach that believers should be separated unto our Lord Jesus Christ⁵⁷ and affirm that the Christian life is one of obedient righteousness resulting in a continual pursuit of holiness.⁵⁸

⁵⁰ Acts 20:32; 1st Corinthians 1:2, 30; 6:11; 2nd Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1st Peter 1:2

⁵¹ John 17:17, 19; Romans 6:1-22; 2nd Corinthians 3:18; 1st Thessalonians 4:3-4; 5:23

⁵² Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1st Peter 1:14-16; 1st John 3:5-9

⁵³ John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1st Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1st Peter 1:5; Jude 1:24

⁵⁴ Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14

⁵⁵ 2nd Corinthians 6:14-7:1; 2nd Timothy 3:1-5

⁵⁶ Romans 12:1-2, 1st Corinthians 5:9-13; 2nd Corinthians 6:14-7:1; 1st John 2:15-17; 2nd John 1:9-11

⁵⁷ 2nd Thessalonians 1:11-12; Hebrews 12:1-2

⁵⁸ Romans 12:1-2; 2nd Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1st John 3:1-10

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1st Corinthians 12:12-13), the bride of Christ⁵⁹, of which Christ is the Head.⁶⁰

We teach that the formation of the Church, the Body of Christ, will be completed at the coming of Christ for His own⁶¹.

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all true believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1st Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32). We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures⁶² and that the members of the one spiritual Body are directed to associate themselves together in local assemblies⁶³. We teach that the one supreme authority for the church is Christ⁶⁴ and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications.⁶⁵ We teach that these leaders lead or rule as servants of Christ (1st Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17). We teach the importance of discipleship,⁶⁶ mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture.⁶⁷ We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well.⁶⁸ We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word,⁶⁹ by fellowship⁷⁰, by keeping the

⁵⁹ 2nd Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8

⁶⁰ Ephesians 1:22; 4:15; Colossians 1:18

⁶¹ 1st Corinthians 15:51-52; 1st Thessalonians 4:13-18

⁶² Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1st Thessalonians 1:1; 2nd Thessalonians 1:1

⁶³ 1st Corinthians 11:18-20; Hebrews 10:25

⁶⁴ 1st Corinthians 11:3; Ephesians 1:22; Colossians 1:18

⁶⁵ 1st Timothy 3:1-13; Titus 1:5-9; 1st Peter 5:1-5

⁶⁶ Matthew 28:19-20; 2nd Timothy 2:2

⁶⁷ Matthew 18:15-22; Acts 5:1-11; 1st Corinthians 5:1-13; 2nd Thessalonians 3:6-15; 1st Timothy 1:19-20; Titus 1:10-16

⁶⁸ Acts 15:19-31; 20:28; 1st Corinthians 5:4-7, 13; 1st Peter 5:1-4

⁶⁹ 2nd Timothy 2:2, 15; 3:16-17

⁷⁰ Acts 2:47; 1st John 1:3

ordinances⁷¹ and by advancing and communicating the gospel to the entire world.⁷² We teach the calling of all saints to the work of service.⁷³ We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ.⁷⁴ We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42). We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1st Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1st Corinthians 10:16).

Last Things

Death – We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ,⁷⁵ that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1st Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord⁷⁶. Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2nd Corinthians 5:8). We teach the bodily resurrection of all men, the saved to eternal life,⁷⁷ and the unsaved to judgment and everlasting punishment.⁷⁸

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection⁷⁹, when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever.⁸⁰

⁷¹ Luke 22:19; Acts 2:38-42

⁷² Matthew 28:19; Acts 1:8; 2:42

⁷³ 1st Corinthians 15:58; Ephesians 4:12; Revelation 22:12

⁷⁴ Romans 12:5-8; 1st Corinthians 12:4-31; 1st Peter 4:10-11

⁷⁵ Luke 23:43; Philippians 1:23; 2nd Corinthians 5:8

⁷⁶ Philippians 3:21; 1st Corinthians 15:35-44, 50-54

⁷⁷ John 6:39; Romans 8:10-11, 19-23; 2nd Corinthians 4:14

⁷⁸ Daniel 12:2; John 5:29; Revelation 20:13-15

⁷⁹ Luke 16:19-26; Revelation 20:13-15

⁸⁰ Daniel 12:2; Matthew 25:41-46; 2nd Thessalonians 1:7-9

The Rapture of the Church – We teach the personal, bodily return of our Lord Jesus Christ⁸¹ to glorify His people and establish His Kingdom⁸² and to reward believers according to their works.⁸³

The Tribulation Period – We teach that God will pour out His righteous judgments upon an unbelieving world⁸⁴, and that these judgments will be climaxed by the return of Christ in glory to the earth.⁸⁵

The Second Coming and the Millennial Reign – We teach that Christ will come to earth to occupy the throne of David⁸⁶ and establish His messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth.⁸⁷

The Judgment of the Lost – We teach that following the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Satan will then be thrown into the lake of fire⁸⁸, whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment. We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire.⁸⁹

Eternity – We teach that at the close of the millennium, the temporary release of Satan, and the judgment of unbelievers,⁹⁰ the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2nd Peter 3:10) and replaced with a new earth, wherein only righteousness dwells.⁹¹ Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another.⁹² Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1st Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1st Corinthians 15:28).

⁸¹ 1st Thessalonians 4:16; Titus 2:13

⁸² John 14:1-3; 1st Corinthians 15:51-53; 1st Thessalonians 4:15- 5:11

⁸³ 1st Corinthians 3:11-15; 2nd Corinthians 5:10

⁸⁴ Jeremiah 30:7; Daniel 9:27; 12:1; 2nd Thessalonians 2:7-12; Revelation 16

⁸⁵ Matthew 24:27-31; 25:31-46; 2nd Thessalonians 2:7-12

⁸⁶ Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30

⁸⁷ Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16

⁸⁸ Matthew 25:41; Revelation 20:10

⁸⁹ Matthew 25:41; Revelation 20:11-15

⁹⁰ 2nd Thessalonians 1:9; Revelation 20:7-15

⁹¹ Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21

⁹² John 17:3; Revelation 21-22

ARTICLE III – STATEMENT OF PRACTICE

1. Ordinances – We teach that God gave two ordinances to the church, the ordinance of baptism and the Lord's Supper. These are the outward rites appointed by Christ to be administered in each local church. They are not a means of salvation, but visible signs and seals of its reality.
 - a. Baptism. We teach that baptism by water is the symbol of one's union by faith with Christ in death, burial, and resurrection, and constitutes the public confession of these spiritual realities to the world and is the answer of a good conscience toward God. Immersion is the mode of baptism. All who profess faith in the Lord Jesus Christ and give evidence of the genuineness of their salvation should follow Christ's command to be baptized.⁹³
 - b. The Lord's Supper. We teach that Christ instituted communion on the night of His betrayal. We teach that communion is as a memorial of Christ's death and a testimony to saving faith. It is to be observed by believers and consists in partaking of the emblems of bread and the fruit of the vine, which symbolize the incarnation and the death of Christ for the remission of our sins and our dependence upon Him for life and sustenance until He comes. Each believer is exhorted to "examine himself before he eats of the bread and drinks of the cup."⁹⁴
2. The Lord's Day - The Lord's Day is of divine origin. The Jewish Sabbath was obligatory upon those who lived under the Jewish economy. Desecration of this day invoked the wrath and judgment of God. In this present age the first day of the week has been set aside as the Lord's Day for rest and worship. This observance is commended to the followers of the Lord Jesus in commemoration of His glorious resurrection. The first day of the week has been kept as the Lord's Day by the church from apostolic times.⁹⁵
3. Christian Stewardship – God's ownership of all things is unquestioned in the Scriptures. Since we are saved by grace and the death of Christ provided our ransom, our whole being, body, soul, and spirit should be freely given to God, which is our reasonable service of worship. God has made us stewards of what we have in time, talent, and temporal goods. Giving of our means to support the Lord's work is a scriptural injunction and an act of worship. The New Testament indicates that our giving is to be proportionate and generous. Our stewardship in material things is to be motivated by the spirit and example of our Lord who freely gave Himself for us.⁹⁶

⁹³ Matt. 28:19; Acts 2:38-41, 8:36-39; Romans 6:3-5; Colossians 2:12

⁹⁴ Matt. 26:26-30; Luke 22:15-20; 1st Corinthians 10:16, 11:23-24

⁹⁵ John 20:1, 19; Acts 20:7; 1st Corinthians 16:2; compare Genesis 2:1-3; Exodus 20:8-11; Num. 15:32-36

⁹⁶ Gen. 14:20, 28:22; Matt. 23:23; Acts 4:32; 1st Corinthians 16:2; 2nd Corinthians 8:9, 9:6-7

4. Dedication of Children – The Scriptures teach the divine concern for the wellbeing of children and their commitment to God. We, therefore, encourage the formal dedication of children in a public service of the church.⁹⁷
5. Marriage and the Home
 - a. Marriage is a sacred institution ordained of God and is an indissoluble union of one husband (born male) and one wife (born female) until parted by death. Marriage is the foundation of the family. A believer should not be united in marriage with an unbeliever.⁹⁸
 - b. Pastors and parents have an obligation to teach the sanctity of marriage and to warn against believers being yoked with unbelievers. Pastors should not knowingly officiate at the marriage of a believer and an unbeliever.
 - c. Pastors are forbidden from encouraging, blessing, or officiating same sex “marriages” or unions.⁹⁹
 - d. The home is a God ordained institution in which the husband is the head but serves its members in love. Filial obedience is to be rendered by children in the spirit of mutual respect and love. The home is the most important institution in which to nurture children in the faith, and great care is to be exercised by pastors and parents in building homes that are genuinely and consistently Christian.¹⁰⁰
6. Divorce – Divorce is viewed in the Scripture as contrary to God's will. Christians shall seek by forbearance and forgiveness to preserve the marriage bond.¹⁰¹ Persons divorced and remarried who give evidence of being genuinely born again are eligible to be received into membership of the church. Divorce between members of the church is an occasion of great tragedy. Such conduct brings the teaching and reality of Christian reconciliation under reproach and offenders are to be disciplined. Pastors are to refrain from performing marriage ceremonies where one or both parties are divorced.
7. Practices and Conduct – The Scriptures command that believers are not to be conformed to the worldview and lifestyle of the world of which they are a part, but, on the contrary, are to function as salt to prevent the spread of moral corruption and as light to dispel spiritual darkness. It is therefore imperative that they set high standards for their personal and collective life.
8. Attitude Toward Civil Government – Civil government is ordained of God for the welfare of society to promote and protect the good and to restrain and punish evil. It is the duty of Christians to pray for rulers and for those that are in authority over them and to give due respect, and obedience to them. Christians are also

⁹⁷ 1st Samuel 1:24-28; Matt. 19:13-15

⁹⁸ Gen. 2:24; Deut. 7:3; Matt. 19:4-6; 1st Corinthians 7:39; 2nd Corinthians 6:14-17

⁹⁹ Gen. 2:24; Lev. 18:22; Matt. 19:4,5; Rom. 1:26,27; 1st Corinthians 6:9,10

¹⁰⁰ Deut. 6:4-9; Ps. 78:4-6; Eph. 5:22, 5:25, 6:1-4; Col. 3:18-21.

¹⁰¹ Gen. 2:24; Mal. 2:15-16; Matt. 5:31-32, 19:3-12; Mark 10:11-12; 1st Cor. 7:10-16.

encouraged to take an active interest in government at all levels. Where the demands of civil law would militate against the supreme law and will of God, Christians should “obey God rather than men.”¹⁰²

ARTICLE IV – OBJECTIVES

The objectives of this church shall be to maintain the public worship of God; to build up the church through Christian fellowship and Biblical teaching, to carry the command of evangelization by the propagation of the Gospel throughout the world.

ARTICLE V – MEMBERSHIP

The membership of this local church shall be composed of regenerate individuals, sixteen years and older, who are in substantial agreement and lifestyle to the theology and practice taught here. Applicants for membership shall make application on forms prepared and available for that purpose.

ARTICLE V – BUSINESS MEETINGS

Section 1 – The membership of Lakeview Church shall be composed of “active voting members” of the church who are 16 years of age or older, and “inactive members.” Active voting members will govern the affairs of the church. Inactive members, while sharing in the ministry, will not participate in the voting at business meetings. Such inactive members will include:

- Those having moved out of the area
- Persons absenting themselves from the regular worship service for one (1) year
- Individuals removed from the active voting membership for disciplinary reasons
- Shut-ins and those physically unable to attend meetings of the church
- Individuals absenting themselves from the local services by regularly attending services elsewhere

The Deacons will maintain an updated list of the active voting members for voting purposes.

Section 2 - The regular church year shall extend from January 1 to December 31. The Sunday School year shall be from September 1 through August 31.

Section 3 – The annual business meeting shall be held at the regular place of assembly on the third or fourth Sunday of November, for the purpose of electing the officers pertaining to the work and welfare of the church, and adopting the annual budget.

¹⁰² Dan. 4:17; Matt. 22:17-21; Acts 4:19, 5:29; Rom. 13:1-4; 1st Timothy 2:1-4; Titus 3:1; 1st Peter 2:13-14

Section 4 – Special business meetings of the local church may be called by the decision of the executive board and shall be announced at least one week in advance by the chairman of the board. Such meetings shall be held at the regular place of assembly.

Section 5 – A quorum at any business meeting shall consist of 20% of all eligible voting members. Each eligible member is entitled to one (1) vote. No provision shall be made for proxy voting.

Section 6 – The chairperson and secretary of the church shall act in the respective capacities at all business meetings, but may delegate their authority subject to the approval of the church body at such meetings.

ARTICLE VI – MINISTER

Section 1 – The senior minister shall be called by a 70% majority of all votes cast by the membership.

Section 2 – Associate ministers may be engaged by the Executive Board.

Section 3 – The term of service for the senior minister and associate ministers shall be for an indefinite period. Salaries will be reviewed annually by the Executive Board in the month of November to become effective on January 1.

Section 4 – A vote of confidence may be called for by the Executive Board or the senior minister. If the senior minister receives less than 51% of the votes cast, a desire for a change will be indicated.

ARTICLE VII – OFFICERS AND OFFICES

Section 1 – The chairperson of the Executive Board and shall preside at all business meetings. The assistant chairperson shall act in his absence.

Section 2 – It shall be the duty of the secretary to keep record of all business proceedings of the church and the Executive Board; to take care of correspondence as authorized by the church or the Executive Board; to serve as clerk in all business meetings; and to serve in any other secretarial capacity when authorized by the Executive Board.

Section 3 – It shall be the duty of the treasurer to give oversight to the financial secretary in the conduct of her/his responsibilities as stated in the duties of the financial secretary in conformity with accepted accounting principles; to advise the Executive Board on financial matters.

Section 3A – The financial secretary will, under the direction of the church treasurer receive all moneys of the church; keep accurate records of the contributions to the general fund to issue receipts where necessary, to pay all authorized obligations of the church regularly; to pay all ministers and workers employed by the church; to submit a report to the church treasurer monthly and annually; and to submit a year to date report of the treasurer for scheduled meetings of the membership.

Section 4 – Six (6) men to serve in the role of deacons shall be elected by the church membership with authority to organize themselves by electing from their number a chairperson and secretary. Additional deacons may be appointed by the Executive Board as the need requires, subject to the ratification by the membership.

Section 5 – It shall be the duty of the deacons to assist the senior minister in the spiritual work of the church and act in an advisory capacity to the Executive Board; to assist in the visitation of the sick and aged; to administer the ordinances; to lead in the prayer ministry of the church; to interview applicants for baptism and membership; to assist in church discipline; to review church membership rolls at least once per calendar year. They shall have the oversight of the temporal interests of the church, supervise any relief ministries, and aid in securing pulpit supply in the absence of the regular minister.

Section 6 – The board of trustees shall consist of six (6) members elected by the local church, with the authority to organize themselves by electing from their number a chairperson and secretary. Additional trustees may be appointed by the Executive Board as the need requires, subject to the ratification by the membership.

Section 7 – It shall be the duty of the board of trustees to hold the church property in trust; to act for the church in connection with all legal matters. They shall have the power to mortgage, encumber, sell and convey any real or personal property of the church and enter into all lawful contracts, in the name of and in behalf of the church when so directed and authorized by the church membership. It shall be their duty to see that all properties are kept in good repair.

ARTICLE VIII – THE EXECUTIVE BOARD

Section 1 – The Executive Board shall consist of senior minister, secretary, treasurer, chairperson of the board of deacons, chairperson of the board of trustees, Christian education director, chairperson of the missions committee and one member-at-large, and as many others as the local church may decide. The chairperson shall be selected by the Executive Board from among its members.

Section 2- The Executive Board shall meet once each month on a regularly set day for the transaction of business, and for prayer and consultation concerning the work of the church. Special Meetings may be called by the chairperson, or at the request of three members of the board.

Section 3 – An “executive committee” of three (3) members will be appointed by the Executive Board from among its members in January of each year. It is understood that the senior minister will be one of the three (3) members so appointed. This committee will meet to make emergency decisions as necessary by the authority given them by the Executive Board.

Section 4 – It shall be the duty of the Executive Board to arrange for all regular and special meetings of the church; to propose the church budget and arrange for the support of the ministers and such other workers as may be engaged by the board; to have prayerful and diligent oversight over the business affairs of the church as well as its various ministries; to make such recommendations to the church as may affect its general welfare; and to formulate policies, and approve procedures as it may deem wise and necessary in its authority to carry out any of the above outlined duties. They shall give oversight to all elected and appointed officers.

Section 5 – A majority of the membership of the Executive Board shall constitute a quorum for the purpose of transacting business.

Section 6 – The Executive Board chairperson shall be elected by the Executive Board. The chairperson shall preside at all Executive Board and church business meetings. The chairperson may be the senior minister or another member of the board. The vice-chairperson shall be elected by the Executive Board. The vice-chairperson shall serve in the absence of the chairperson. If the senior minister does not serve as chairperson he shall serve as vice-chairperson.

ARTICLE IX - **ELECTION OF OFFICERS AND SPECIAL APPOINTMENTS**

Section 1 – The nominating committee shall prepare a ballot of all executive officers and other elective positions in the church. Such elections will be by secret ballot.

Section 2 – All elected officers must be chosen from among members of the church who are active and in good standing and who qualify according to the leadership standards of the church.

Section 3 – One half the number of deacons and trustees should be elected annually by the church to serve for a term of two years. Generally terms limits of two successive will be recognized. However, this restriction may be waived if leadership is unavailable.

Section 4 – The Deacon Board may recommend a candidate to serve as a life-long elder. The recommendation is to be presented to the Executive Board for approval and to be presented to the membership for ratification subject to a 70% vote of approval.

Section 5 – All vacancies in any elective office shall be filled by appointment of the Executive Board, and such appointees shall hold office until the next annual election. Term limits of three successive one-year terms are to be recognized for church secretary, treasurer, and member at large. However, this restriction may be waived if leadership is unavailable.

ARTICLE X – COMMITTEES

Section 1 – The nominating committee shall consist of the senior minister, who shall serve as chairperson, the deacons who will continue in office, and three additional members to be elected by the membership in its regular meeting. Nominations for those elective members shall be made by the nominating committee. A majority vote is necessary for election and elective members shall not be eligible to re-election on the nominating committee. The nominating committee shall serve for the regular church year and shall be responsible for the preparation of various ballots for elective offices.

Section 2 – Applications for church membership shall be submitted to the deacons for approval. Applicants for baptism and membership shall give testimony of personal salvation prior to baptism and entering the membership of the church.

Section 3 – The finance committee shall consist of three (3) members, appointed by the Executive Board, the treasurer and financial secretary. The treasurer shall act as chairperson of the committee. They shall also select a chairperson among the three appointed members to audit the financial secretary's books at the close of each year. It shall be the duty of the finance committee to prepare a financial budget for the following church year to be presented to the Executive Board for approval in the November business meeting. The budget shall cover all general and operational expenses of the church. The auditing committee shall make its report to the Executive Board. They shall assist in the promotion of special financial projects.

Section 5 – The missions committee chairperson shall be elected by the membership and shall serve as a member of the Executive Board, representing

missions concerns. The missions committee exists to stimulate interest in home and overseas missions. They shall plan for periodic mission's promotions throughout the year and shall organize and give leadership to an annual mission's emphasis.

Section 6 – Any committee such as men's ministry, women's ministry, sports programs, etc., shall be auxiliary societies of the church and as such shall carry on their committees and activities subject to the Executive Board and in keeping with the By-Laws of the church. New committees must be approved by the executive board before their inception. A member at large from the Executive Board shall oversee the activities of these organizations and represent their concerns to the Executive Board.

ARTICLE XII – AMENDMENTS

Section 1 – The Constitution and By-laws of Lakeview Church may be amended by a two-thirds majority vote, at the annual business meeting or special business meeting by the local church, provided such purpose of the meeting to be held is stated at the time it is called. A notice of not less than one (1) week will be given prior to the meeting.

ARTICLE XIII – DISSOLUTION

Section 1 – In the event that the membership votes to dissolve the church corporation, distribution of all assets and property of the corporation shall be made in accordance with this organization's Articles of Incorporation. Preference shall be given to the mission organizations supported by this local church and any other religious organizations to be determined at the discretion of the Executive Board.

Percentages will be recommended by the Executive Board and ratified by the membership. No assets will be directed toward any individuals.